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# NORTH CAROLINA Christian Advocate

Dr Red

Volume LXVIII

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No. 1

## WILL HAYS AND FATTY ARBUCKLE

Will Hays, the high priest of the movies and to some the guardian angel of the American public, has by the due exercise of his priestly prerogatives granted a pardon to Fatty Arbuckle, the moral derelict who shocked the sensibilities of the American people by conduct that might have brought the blush even to Sodom. Furthermore, he seeks to whitewash Fatty with nice sounding words.

When the mayor of Los Angeles wires a protest and urged reconsideration of his actions, Mr. Hays replies, "I know it is right and I am content." In other words, the king can do no wrong. The pope possesses the divine quality of infallibility.

There has arisen all at once a great interest in, and sympathy for, the man who was acquitted by the courts of being responsible for the death of Virginia Rappe, but who was the big chief in the "pajama party" where the unfortunate girl came to her death. While such great interest and sympathy is being manifested for Fatty, what about the influence upon the boys and girls of the nation, what about the wishes of fathers and mothers who desire their children to enjoy wholesome influences? Will Hays and those who follow his lead reply, "Let the public be its own judge of what it shall have." In other words we are not guardians for the public.

This is exactly what was to be expected. Yet Will Hays has gone over the country saying in substance let us not have any censorship or regulation of the movies. Just leave it to us and we will look after the public welfare.

There may have been some people who believed these promises. But who can now put any trust in such groundless assurances? If the American people get clean pictures, the people must take the matter in hand. For the directors and owners of this great industry care little or nothing about morals.

Joseph M. Schenk, producer, who is to employ Arbuckle says: "He is as clean as any one in motion pictures today. He merely got into a jam; he was unfortunate." We understand that Joseph M. Schenk means to say, "he just got caught." This is a fearful charge to make, and it is by a man who is in the business. We think his generalization is too sweeping. Schenk either knows so many who are bad that he has concluded that all are of the same stripe or else moral standards do not enter into his estimates of the movie actors. Yet some people are looking to such producers of pictures to give us wholesome and clean amusement.

It was never quite so clear as just now that if we have any reform in the movies the best sentiment of this country must set itself to such a reform.

We have brought no indictment against the movies. We leave Bishop Candler to do that. Give heed to what the great bishop says:

"This is 'the milk in the coconut.' Mr. Hays will not dare to try to make the movies decent, and, if he should he would fail and lose his lucrative position for his effort.

"The movies cannot be reformed. The speed with which the business has run to the lowest depths shows the inevitable gravitation of its nature toward evil. The millions which have been made by it with amazing swiftness assure the continuance of the same indecency which has been so profitable. Those who own and control the business are out for money and they are getting it, so that they are able to pay enormous salaries to influential men to lend the influence of their names and social position to cover the craft by which their gains are got.

No consideration of art, education, or morality is involved in the business. It is coarse and corrupting commercialism through and through.

What sort of people have the movies made famous and used as the bright particular stars of the cinema firmament? There is the shameless Arbuckle with his \$25,000 automobile, his drunken bouts, licentious parties, and crime breeding entertainments. There is Charley Chaplin, who has quit his wife and deserves to have been quit by her. Mary Pickford has two living husbands, and rejoices in the fact. Douglas Fairbanks has married with equal frequency and unscrupulousness.

"Is a business educative, or elevating which draws to it such persons and finds them its most profitable employees? Do they not reveal with the utmost clearness that the source of the vileness of the movies is the very source from which 'the movies' spring? Can a thing be cleansed which thrives on the corruption which it creates? Would it not be slain if it were cleansed, and slain by the cleansing process?"

"The simple truth is that the movie is the worst form of entertainment which the world has ever seen. The old stage plays were never in their worst state half as demoralizing. The theatre of former days did not reach the masses, and especially the children and youth with the most defiling exhibitions at a price within the reach of all.

"Who can say what part in the production of the 'wave of crime' has been borne by the movies?"

A suggestive answer to this last question occurred last week in the town of Kernersville, N. C., when a 13-year-old boy came out from a picture show where daring hold-ups were being shown on the screen, got a pistol and held up the chief of police on the streets of the village and marched him to the town hall, where the big policeman snatched his own pistol and turned the tables on the daring youngster who was putting in practice what he had seen at the movies.

## AS TO A MEDICAL SCHOOL FOR NORTH CAROLINA

By President W. P. Few.

There has been of late a good deal of discussion concerning a medical school for North Carolina. My interest in such a school has brought an amount of publicity that I did not look for. I have been thinking about a medical school for several years and have for some time had plans in which I have sought to interest others. But before these plans had matured another movement for a medical school was started—this one by the University of North Carolina.

It then occurred to me that since we needed one medical school but not two, it might be well to see if we could assure success for one good medical school by uniting the two movements. I talked with President Chase and Governor Morrison about this possibility and they both thought well of it, and I have talked with two committees appointed to deal with this whole problem. I have said that I thought to build and found a first-class medical school would require a minimum of eight million dollars, and I have expressed my belief that the goal might be reached if a sound plan could be agreed upon. I still believe this and I am inclined to think that this sound plan will be found. To this end I will do everything in my power. But unless a plan can be found that will commend itself to the best public opinion of the state and to national authorities in medical education, then I will oppose the plan myself.

Needless to say whatever plan may be devised will do no violence to the doctrine of Separation of Church and State; and needless also to say I have not intentionally contributed to the atmosphere of floating millions that news stories have created about this proposition. I have mentioned no sums of money that are at my disposal and I have named no probable or possible contributors for whom I could speak.

I should think that it would be needless, too, for me to say that I do not have in mind to draw on the already inadequate resources of Trinity College in my efforts to help even so great a cause as this one. The resources of Trinity are overtaxed with the load we are now carrying.

But I do have this medical school greatly at heart, and I covet for the undertaking the full co-operation of the entire Trinity College constituency and for that matter of every patriotic citizen of the state.

## UNMASK THE KU KLUX KLAN

It appears at this writing that the present session of the General Assembly of North Carolina will by legal enactment take the mask from the face of the Ku Klux Klansman and probably require him to make public his name. Manifestly this is right and proper for many reasons. Among these we offer the following: The mask belongs to the burglar, the highwayman and the leaders of mobs which are set to do violence to life and law and not to brave high minded men with noble aims and lofty purposes. When a man conceals his identity either by covering his face, by refusing to give his name or by writing an anonymous letter, it is positive proof to most people that he is up to some sort of dirty work.

A man who has no better gumption than to think that people will regard him as an angel of light when he assumes the garb of a criminal needs some law to protect him from his own folly. Then men, even strong men, should not subject themselves to the temptations that arise from mass movements under cover of darkness when the crowd feels strong enough to follow with impunity the bent of its own will and the dictates of its own passions. There is grave danger of such conditions breeding crime.

Furthermore, we need some action in North Carolina that will save us from the state of affairs that obtain at present in the state of Louisiana. Dire consequences will unquestionably follow the existence of an "invisible empire" in this land of open courts, open churches, open legislative halls, a free press and civil and religious liberty. People will not have their affairs regulated by a company of men who love darkness rather than light. The average American citizen needs not be told what is pure Americanism. He knows already and will stand, as he has in the past, for what he believes to be his heritage which is not an "invisible empire."

But it is said by the members of the klan that there is need for such an organization to fight the negroes, the Jews, and the Roman Catholics. Why so? The negro is on our farms growing corn and cotton or in the cities doing our rough work and generally behaving himself. If he steals a chicken he goes to the chain gang; if he kills somebody he goes to the electric chair. The only help we need to take care of the negro is sane assistance in treating him better than we do.

Then, there is the Jew. He is here, it is true. The Cones of Greensboro are Jews. They are making overalls for the working men of all the world. They have about their great mills an ideal community with schools, churches, com-



munity houses, nurses and doctors for the sick and at all times are dividing their wealth with the men and women who help them make it. The Erlangers at Lexington are Jews. They have added great wealth to the state and left nothing undone for the health and happiness of their workmen at the Erlanger mills. Whitkosky of Charlotte, who now sleeps in the silent city of the dead, was a Jew. But he was the father of building and loan in North Carolina, which has enabled many a poor man to provide his own home to shelter his wife and little children. Jesus Christ was a Jew. But even so, why should we have a hooded host of night prowlers to guard the Jews?

"The Roman Catholics must be taken in hand," they say. We, too, are against all that is bad in Roman Catholicism and do not hesitate to say so. But our opposition is all in the open. Did you know that the dirtiest things in Romanism have been fostered by its secret practices, the secret confessional, for instance. If Rome would tear off its masks, it would at once remove countless suspicions, be compelled to clean up and be able to keep clean. Secret methods have done much to damn Rome in the eyes of the world, yet we have here in the leading Protestant nation of the world a klan donning a mask to fight Romanism.

Think of old John Huss, whose influence after almost a thousand years rules in the heart of Bohemia, wearing a mask. Savanorola, John Wickliffe, John Knox, Martin Luther are all familiar names among the great reformers, but who ever heard of one of these heroes of Protestantism putting on a mask to fight the Catholics? The pity, the pity of it all, that we should have fallen upon such times as these, even in this nation founded by our fathers that we might enjoy civil and religious liberty and might be called "the land of the free and the home of the brave."

To carry a deadly weapon concealed about one's person and off his premises has been made a crime in the eyes of the law. Not that such a weapon will necessarily and invariably become an instrument of evil, but because it is liable to be used to kill or to inflict great bodily harm. For the same reason should the wearing of masks or the use of other means to conceal one's personal identity be prohibited by law. The mask is not necessarily an instrument of evil, but it is liable to be used for such purposes so as to do violence to private and public rights which it is the duty of the state to guard.

In our possession are letters which declare that many preachers are members of the clan. Anonymous letters are seldom trustworthy and we attach little importance to anything that such cowardly documents contain. Yet there may be an element of truth in what they say. We hope not. Especially, do we trust that Methodist preachers have not been so ensnared.

The Methodist itinerancy enjoys an enviable record for fearless and heroic achievement. The early circuit rider feared not the Indian's scalping knife, rode empty handed except as armed with Bible and hymn book amid the ruffians and cut-throats of the wilderness, preached righteousness to the dare-devils of pioneer wilds, and looked iniquity square in the eyes as he talked of repentance. And if some rowdy thought to disturb the worship of Almighty God, these strong men of a rude age taught them in a language that they could understand. From the first the Methodist preacher has been known as the relentless antagonist of the liquor traffic, and often battled single-handed. But he always fought in the open and never struck below the belt, no matter what methods his enemy might adopt.

Now we have the pitiable and contemptible spectacle of a so-called Methodist preacher clothed in a night shirt with a white rag over his face going out to regulate society. You ask him why the garb? He answers, "I am fixed up to fight bootleggers and fornicators." God save the Methodist church, or any other church for that matter, from a preacher who is too big a coward to fight in the open.

We have fought the bootleggers, fought them in the open court, and they went to the chain

gang. The courts can be relied upon every time if the good people of the community will give their aid and support as it is their duty to do. Pray tell us, if a court with the judge chosen by the people and a jury selected by legal processes and holding its sessions in the white light of publicity cannot be relied upon, what can we expect from judge, jury, executioner, all picked up at random, and that holds their mock court under cover of night? Shall we trample underfoot a thousand years of English jurisprudence and adopt the methods of the mob? God forbid!

#### THE PROPOSED MEDICAL COLLEGE

Upon the front page of this week's Advocate we carry a statement from President W. P. Few in regard to the medical college which has been for several weeks an interesting news topic for the state press. What President Few says in regard to the proposition is official as far as he is concerned and is too clear to need any words of explanation from us.

It appears now that a big majority of the people of the state think well of the proposed plan for one great medical college for North Carolina. It remains of course for the heads of the several institutions of learning concerned with their respective boards of trustees to work out a plan of co-operation that will meet the approval of the best sentiment of the state and that will insure through the years a satisfactory control of said institution.

It appears to us that the entire question should be approached without passion or prejudice and with breadth of vision after a survey of all the facts and with a due regard to what is necessary for North Carolina to have a medical college equal to the best in the nation. If so, we need have no fears as to the final results.

#### WATCH-NIGHT SERVICE AT ASHBORO

Rev. W. H. Willis, the pastor, had an unusually interesting and profitable watch-night service in the Methodist church of Ashboro last Sunday night. The services began at seven o'clock with a sermon by the editor of the Advocate and continued with increasing interest till the bells rang in the New Year. Five hours is a long time to hold a meeting these days, but it was done last Sunday night at Ashboro.

From 8 to 9 o'clock was devoted to a church conference. The roll was called and reports were received from 12 departments of the church's activities. These reports were concise, informing and interesting. Of especial interest in the pastor's report was the statement that he had made 300 pastoral visits, found 68 Methodists not members of the local church and had eaten 30 meals among his parishioners.

From 9 to 10 o'clock there were nine speeches on nine different subjects by nine different speakers. It was an interesting hour. Coffee and cake were served at 10 o'clock, which was followed by the call of the colleges. Twenty-six members of this church are away at eight different colleges—a remarkable showing for a church of 450 members. One representative from each college spoke. These young people acquitted themselves admirably. In addition to the speeches, six young ladies of Greensboro College sang a college song. This was in many respects one of the most interesting hours of the entire evening.

At 11 o'clock Rev. W. H. Willis told "Why He Is a Methodist." It was an unusually clear and impressive statement of Methodist doctrine and polity. This sermon-address was followed by the closing exercises of testimony, song and prayer.

The architect is now making the plans for the new church and these plans and specifications are expected to be ready for the contractor by February and work to begin in the early spring. Brother Willis has captured Ashboro completely. Gifts both large and small come to the parsonage thick and fast, and the people are co-operating with him in a manner that is beautiful to behold. This is going to be a great year in the history of Ashboro Methodism.

#### THE ADVOCATE IN 1923

Progress is our watchword for the North Carolina Christian Advocate in 1923, as it has been through the year 1922. The past year has brought good success to the paper. The list of subscribers at present runs a bit beyond 25,000 and from every nook and corner of North Carolina come words of encouragement to the men who are working hard to give the Methodists of the two conferences a paper that they can appreciate. More gratifying, however, than kind words to the men who grind at the mill, is the fact that the management receives very few requests "to stop my paper." The people continue to take the Advocate and to pay for it.

We are expecting 1923 to be the best year in the history of the Advocate. Our goal is 30,000 subscribers. The pastors whose loyalty and devotion to the paper in the past and who are the men that led on to the present wide circulation of our Advocate can be counted upon to give the campaign a shove that will insure success. All together for 30,000 subscribers is to be our rallying cry this year.

A feature of interest for the coming year will be a column by M. T. Plyler, presiding elder of the Durham district, under the general caption of "Field, Forum and Fireside." Bugle calls, forensic encounters, and soft talk about the hearthstone at twilight will characterize this "stuff" from the pen of the rugged and militant elder of the Durham district. There will be, also, other added features during the year. Whatever else the Advocate may be the present management does not intend to send out a paper to put men to sleep. Neither is it going to pussyfoot. We are anxious for the spirit of early Methodism with its zeal for righteousness and its passions for souls to be the inspiration of the North Carolina Christian Advocate for the year 1923.

#### MRS. EDGAR LEE HART

At the hour of midnight, December 28, Mrs. Addie McKinne Hart, wife of Edgar Lee Hart, after being ill ten days of influenza-pneumonia died at her home in Wilmington, N. C. Funeral services were held the next day in Grace church, of which she was a member, and on Saturday morning another service was held in First church, Rocky Mount, and her body was laid to rest in the cemetery of that city. The services were conducted by Rev. W. A. Stanbury, assisted by Revs. J. M. Daniels, A. L. Ormond, H. M. North and F. S. Love.

Mrs. Hart was a choice spirit of earth, and her life was one of the finest products of our Christianity.

Her church and her city had come to look to her as a leader in all good works and through the coming years they will talk of her countless ministries of love. The ends of the earth felt the touch of her life of love as she wrought in the Woman's Missionary Society. "Her husband calls her blessed." To that splendid man, citizen and churchman by whose side she has walked through the years we extend heartfelt sympathy.

"The Journal of Social Forces" is a bi-monthly periodical from The University of North Carolina Press, Chapel Hill, N. C. Howard W. Odum is managing editor and with him are associated E. C. Branson, Dudley D. Carroll, Jesse F. Steiner, L. R. Wilson and Harold D. Meyer. The January number has reached our table and is first class in every particular. It is attractive in appearance and the list of contributors is a long and impressive one and among them are writers who are recognized authorities on social subjects. To indicate how this Journal proposes to deal with up-to-date social questions, we mention one item that is just now of popular interest, that is, the Ku Klux Klan. The Journal proposes to show that the organization is un-American, un-democratic and un-Christian in every true sense. The price is 50 cents a copy or \$2.50 a year.

The devil always looks more at home at a prize-fight than he does at a church service.



## PEOPLE AND THINGS

Rev. L. D. Hayman and his two children are just recovering from an attack of influenza. Brother Hayman is now able to fill his appointments.

Prof. Bertholf, of the N. C. College, has recently organized an orchestra at Spring Garden Street church, and thus the Sunday school music as well as that of the church has been greatly improved.

In Albemarle, N. C., on December 27, 1922, Mr. Jerry Parker of Stanly county and Miss Minnie E. Shaver of Richfield, N. C., were united in matrimony by Rev. E. J. Poe.

The Rougemont circuit goes up \$300 this year for the pastor. The parsonage is being finished and preparations made for painting and papering. Rev. J. F. Starnes is much pleased with the outlook.

In the report from the Weldon district of new pastors coming to that district this year the name of Rev. J. C. Humble, pastor of Battleboro and Whitakers, was inadvertently omitted. We are glad to make the correction.

"Mr. and Mrs. William Francis Utley announce their golden wedding anniversary, December the nineteenth, 907 Glenwood avenue, Raleigh, North Carolina. William Francis Utley. Martha Elizabeth Gibbons. 1872-1922." We trust it is not too late to offer congratulations to Mr. and Mrs. Utley.

Mr. Landreth, the lay leader of Spring Garden Street church, this city, has joined the pastor, Rev. G. T. Bond, in visiting the homes represented in the membership of that church. In one week recently the pastor and lay leader made 75 calls, and the results are pleasing to both of them.

Rev. and Mrs. J. H. Armbrust, of the Spencer Memorial M. E. church, North Charlotte, are deeply grieved because of the loss of their infant daughter. Mrs. Armbrust is improving after ten days of intense suffering at the St. Peters Hospital, Charlotte.

Rev. H. B. Porter of Warrenton and his entire family have been ill with the "flu." Mrs. Porter was taken ill the day they reached Warrenton, Mr. Porter the next day and the children the day following. The entire family is better now. The people of Warrenton have been exceedingly thoughtful of their new pastor and his family through it all.

Rev. B. T. Hurley is on the job at Brooksdale, having come from Jacksonville and Richlands, Wilmington district, to the Durham district. He received a warm welcome from the good people of Brooksdale. They have advanced his salary \$150 and bestowed many favors upon his family. The parsonage has been newly painted and papered and the year starts auspiciously for preacher and people.

Rev. J. W. Williams will soon have all the material in place for the new church at Helena. The plan is to have the church ready for use in May. The congregation is using the graded school building for the present. The Mt. Tirzah circuit is filled with great expectation for the year's work. The pastor's salary has been advanced \$200, and plans are being worked out that ought to make this one of the leading circuits in the Durham district.

The board of stewards of that great church, Grace, Wilmington, is one hundred per cent for the Advocate. Every member of the board was a subscriber last year. Brother Stanbury, the pastor, added four new members to his official family, and promptly sent us a check for \$8 to pay their subscriptions to the Advocate. Every steward in Southern Methodism ought to be a subscriber to his church paper, and it would be a blessing to the to the church if every pastor would devise some means to get every one in his charge to take it.

Listen to Rev. W. M. Wall: "While I sent in the largest list from my charge last year that went in from this district, yet I want to retain those readers to the paper, and this year send in a goodly number of new ones again. And while I am not unmindful of the importance of trying to 'preach the word' and get the unsaved converted, yet we must get our people to read our discipline and our church literature, and get them organized and lined up for greater activity on their part, if we hold our own and make the advances that we should. After this is done we are hoping for results to follow that when known will let the folks know that Mayodan is on the map."

Rev. W. A. Barber, pastor of Glenwood church, and his wife were recipients of a beautiful chest of silver from their congregation at the occasion of their Christmas entertainment.

Mr. Leviticus A. Bilbro and Mrs. Annie E. Utley, both of Wilmington, N. C., were married at the home of Prof. C. W. Hollowbush, in East Wilmington, December 6, 1922, Rev. E. C. Sell of Goldston officiating.

Married, on Sunday, December 17, at the home of the bride's parents, Mr. and Mrs. James C. Monteith, in Cashier's township, Jackson county, N. C., Miss Edith Monteith to Mr. Warren Fisher of Lake Toxaway, Transylvania county, N. C., Rev. G. A. B. Holderby, pastor of Rosman charge, officiating in the presence of a large company of friends.

Rev. J. J. Gray of Spindale gets the palm. Here is how he won it: "Some time ago a man killed a pine rooter and put it in a washpot to render out the lard. He rendered out three quarts of turpentine and an axle grease box full of 'rawsome.' Query: How long will it take a pine rooter to evolve to the point where he will have grease in him instead of turpentine and rosin?"

Rev. Z. E. Randall writes: "Rev. J. C. Cornett and family of the Hanes-Clemmons charge visited in East Radford, Virginia, during the Christmas holidays and on December 31st occupied the pulpit at Grove Avenue Methodist church. He preached a delightful sermon from the text, "He saith to the sick of the palsy, arise, take up thy bed and walk." Send Brother Cornett over again, but instruct him to preach twice instead of once the next Sunday he spends here."

February, March and April are to be Advocate months. Special effort will be made during those months to increase the circulation of the paper to 30,000 per week, and to secure renewals for the 25,000 now on the subscription list. We are sending out the mailing list to all the pastors, and with it a statement of plans for the special effort. We trust that all the friends of the church organ will rally to its help, and make this the best year in the history of the Advocate.

Rev. J. M. Price gives us some interesting items: "Oak Forest gave us a real good pounding last night, for which we are very thankful. We are praying for and expecting the conversion of all the Sunday school children this year. Brother Gentry is acceptably filling Brother Fry's place as preacher in charge. Brother Ware, D. D., is very popular in Morganton. Dr. Paris is an ideal presiding elder. The junior preacher on the Morganton circuit is earnestly trying to fulfill Christ's ideal of true greatness as recorded in Matthew 20:26-27."

Rev. J. T. Stover writes: "The Centenary treasurer of the Methodist church at Rutherford College says that seven subscribers out of 41 have paid their pledges in full, and their names together with all others who do likewise by January 1, 1923, will appear on the Honor Roll the first week in the new year. Then there are twelve others who have never made the first payment. Wonder if any of them would be offended to see their names in print? Some of these say they fully intend to honor their pledge before the time is up—only they have been in bad luck—but what of those who coolly repudiate their solemn pledge? See answer in Ecclesiastes 5:4."

Report comes from Stanstonsburg that a touch of the prevalent "flu" has recently visited the parsonage home. But the good people of Stanstonsburg continue their visits of generous giving—truck loads of wood ready to burn, chickens, fat Christmas turkey, three large fruit cakes, as many good old juicy hams, and plenty of country sausage. To start the new year off right our Lebanon congregation brought us a most generous pounding. With a good garden, plenty of sweet potatoes and a cow Mr. H. C. L. has no show. A friend volunteered a nice horse, and feeds him. Another recently gave a monetary gift of \$20 and another \$10. Surely all these material extra provisions are a challenge to anyone to do his best.

### FALL MEETING OF THE COLLEGE OF BISHOPS

During three days, December 8-10, in New Orleans, the College of Bishops was in session. On the first two days the meetings were almost continuous. A closing session was held the afternoon of the last day.

Ten of the active bishops were present: Bishops Candler, Denny, Murrah, Mouzon, Moore, McMurry, Cannon, Beauchamp, Dickey and Dobbs.

Messages written or verbal from several of the absent bishops were presented. During our sessions the tragic death of Bishop Waterhouse shocked and saddened our small company, especially the few bishops remaining of those elected at Asheville. Plato affirms that philosophy is meditation on death. The events of life are full of calls to philosophy, as Plato understood the term.

In addition to most gracious hospitality in the homes of our people, there were two luncheons largely attended by our preachers and laymen. All the preachers were courteously attentive. The meetings were held in our Rayne Memorial church, of which Rev. Dr. W. L. Duren is pastor.

Each of the bishops gave an account of the state of the work in the conferences with which he is associated. The church is progressing, not so rapidly as could be hoped, but still progressing. Reports of revivals were encouraging. Nearly all the conferences showed increases in membership. All over the church our people are providing better facilities in church buildings and Sunday school rooms.

Consideration was given to the interests of the Centenary and a message to the church touching that important matter has been issued. An address in the interest of the Board of Lay Activities was directed to be prepared and issued to the church. Our prosperous publishing interests were considered, and means to increase the usefulness of the house were discussed.

The committee appointed by the last General Conference to edit the Discipline was thanked for the efficient work it had done, and the publishing agents were assured of the appreciation of the several members of the College for the beautiful copy of that book sent to each bishop.

The need of hospitals throughout the church was considered, and the following resolution was adopted: Resolved, that it is the judgment of the bishops after hearing the statement of Bishop Candler, the president of the Hospital Board, that the time has come when it will be well for that board to elect a secretary, as provided by the General Conference, to give his entire time, under the direction of the board, to promoting the work committed to it.

The committee on the course of study was asked to prepare a list of books for post-graduate reading, and to submit the list to each member of the College prior to the May meeting.

A meeting, the exact name of which has not yet been furnished, is to be held in Moscow, Russia, in the interest of the religious work in that country. It was thought wise that our church should be represented in that meeting, and Bishop Beauchamp, with Rev. John Vancura associated with him, were appointed to attend that meeting and to represent our church.

It was suggested that Bishop Hay and Boaz be requested to consider the propriety of returning to this country so as to assist in the collection of the Centenary pledges.

Bishop Candler was appointed to prepare the memoir of Bishop Kilgo, and Bishop Mouzon that of Bishop Waterhouse, both memoirs to be ready for the May meeting.

A large part of the time of the meeting was given up to a discussion of administration. The bishops have always striven to carry out our law as the church has enacted it, but it is not always easy to determine what the church intended in cases that vary from the matter actually present before the church when the law was enacted, and at times the enactment itself is not clear. In addition other questions of administration arise, and it has proven to be helpful to discuss all these questions. It is interesting to an observer and a participant to notice that after discussion, in nearly every instance there is unanimity of opinion, though now and then the College is about evenly divided.

Perhaps never before was the discussion of administration more interesting or more profitable.

The religious exercises at each session are full of solemnity and profit, and this was especially the case at New Orleans.

Collins Denny, Secretary.

Some men would rather crawl to heaven than to follow Jesus Christ and walk there in his light.



## FARM, FORUM AND FIRESIDE

## A FIRST WORD

It is desired that this page of the Advocate may be slightly out of the conventional rounds so as to give some further variety to the contents of the weekly issues. Though this contributor has no special gifts for doing the work contemplated, he will be, at least, able to furnish "copy" away from the atmosphere and daily rounds of the shop. To be in the midst of men and women who live and labor, suffer defeat and win victories, as they sorrow and rejoice, love and hate, in home and field and marketplace, may be of advantage in giving a touch of life. At any rate, the viewpoint is other than that of the office.

The writer believes most sincerely that religion is the deepest and most pervasive element in life and that, in the Christian view of the world, we are evermore having to do with religion. Though the variety is multiform in the external order of this varied and changing world, the unity remains in the One who is revealed to us in the Christ, Jesus of Nazareth. He taught religion without the shibboleths of religion; he urged the purity and perpetuity of the family; he made a little child the type of the kingdom; and he declared the field to be the world. Would that one could write of the affairs of human life with the simplicity and freedom with which he lived and spoke, but such is impossible with all our human limitations in the present complex world. The only assurance one can give is to cherish an earnest desire to render some little service as one passes this way.

That the child of the home, the man of the fields, the church in the grove may have a major place on this page will be in keeping with the purpose of the whole. But why make a promise? The honor is in the doing. Seeing is believing. We shall see.  
M. T. P.

## AROUND THE WINTER FIRE

A furnace in the basement with an opening in the floor or a radiator near the wall may be included in the caption to his article, but the main idea is more especially that of the open fireplace. Hot air and steam may add to the comfort of the inmates of the house during the long winter months only at the sacrifice of certain advantages to be gained about the hearthstone. The hearthstone bulks large in the history of the English people. This has done much to make every Englishman's home his castle. Genuine family life as the English people have known it through the generations is well-nigh impossible without the open fireplace.

A family in a big house, heated from cellar to garret, with a room for every member of the household, scatters off and wanders out to the "movie" or the theatre or the office only to return to their scattered habitations. Bonds of affection do not strengthen and souls do not knit under such conditions. On the other hand, a big family gathered around an open fire has to sit close and get acquainted. It is a give and take game. The children feel the reflection of the same fire in their faces, and the benign presence of father and mother makes real a sense of unity that grows up with the years. The dull grey skies of the eveningtime making more vivid the sense of darkness and cold during the nighttime adds to the sense of warmth and good cheer found around the paternal hearthstone. All these contribute to the feeling of unity and mutual concern. The memories of these evenings are the most lasting and the most potential. Often the joys of these winter evenings prove a source of strength and comfort and sweet consolation across a stretch of threescore years. They are like a song hid in the heart.

Furthermore, think of the free and unrestrained intercourse indulged in the family group. All the escapades of youth and the hairbreadth escapes of the more daring, to say nothing of the more serious matters of the older heads, are passed in review. Scraps are justified to the full satisfaction of those engaged. Troubles of playground and schoolroom are dealt with in the freest way. Work often engages the time of the busy mother and the hard-worked father. At times, papers and books have a place and the evening passes with a review of the world of thought and action.

One of the richest legacies that have come down to us from the days of the colonies has been the record made by the men and women of culture and

literary tastes who added culture and renown to the isolated life lived by the men who settled this land and subdued this wilderness. Many of them were men of Sir Roger instincts, with shelves upon which were the octavo volumes of mellow sheep, who held fellowship with the great thinkers and became leaders in the building of this nation. The women were blessed with instincts and culture fit to grace any occasion. The wide open fireplaces of the builders of America around which gathered our heroic sires were akin to the hearthstones that have played a part, century after century, in making the people that speak the tongue of Shakespeare and Milton.

Thought and meditation have much to do with making a people great. Who will tell us how much the gray ashes gathering on the charred wood in the vanishing hours of the night have to do with making this people? Can any one forecast the future of a people who fed on headlines of the daily paper and the story of the popular magazine in a stifling atmosphere oblivious of what and where the children are? Happy the family compelled to gather and sit around the winter fire.

## THE DULL LEADEN SKIES

Our ordinary humanity shuns the undesirable. We have a loud welcome for the attractive and pleasurable. Could the flowers bloom always and the birds be in the sky evermore, the crowd would count this a favorable world in which to live. December would be as pleasant as May and sunshine would be everywhere. But this cannot be. The leaden skies are inevitable. The dark dreary days drop upon us and the snows close us in for the winter of our discontent.

The wise farmer finds in these the days of preparation for the golden harvests of the brown autumn; the far-seeing preacher knows that leaden skies are the harbingers of later victory; and the devoted Christian converts these into steppingstones to the skies that are ever bright. Out of the frosts and cold of winter and the dews and warmth of the springtime comes the response of old mother earth to the efforts of the man who tills the soil. The man of God who lives with the poets, philosophers, scientists, theologians, and his Lord, when the days are cold and harsh and dead, will know the power of a resurrection day and will never say the resurrection is past or the gospel has lost its power. He will find that God lives and the Christ has power to save. His own developing self will feel the stirrings of the eternal day and the Christ with whom he walks and talks and holds fellowship will make glorious the dullest of dark days.

A sore tragedy of life is the failure to make the most of the less desirable experiences incident to our daily rounds. Most of life is the purest commonplace, filled with drudge-work. Then to make the task all the more trying, the stars go out and the raw east wind chills to the bone. Stout hearts are needed to make brave and heroic under such conditions. Certainly, a message of despair is not called for; a thrilling message of hope is the need. How blessed is the gospel for such! Jesus never uttered a word of despair; words of triumphant life fell from his lips. His words often blistered and burned in fierce denunciation of those who did not ring true, such as the Scribes and Pharisees, but never a word of hopelessness did he speak. How different the message of some so-called Christian ministers!

The next three months in North Carolina will be filled with clouds and rain and mud and slush, interspersed with sunshine and open skies, but these will not be fruitless for the wise and provident. The Sunday school will keep going the best possible and the church will meet its obligations to a faithful and devoted pastor. Of course, those who are so short-sighted or sluggish as not to have fires in their stoves, either at home or at church, will be apt to freeze. Want of proper heat closes more churches in North Carolina every winter than all other causes combined. This stops the Sunday schools and allows the preacher to hold forth to a bunch of cold, shivering saints.

## THE PASSING OF THE COUNTRY DOCTOR

Twenty-five years ago, everyone who read anything was reading "A Doctor of the Old School" by Ian MacLaren. This old Doctor of Drumtochty, Weelum MacLure, who gave himself so entirely to the plain Scotch people of the glen, touched the heart of the world. Through flood and storm, doing

the best he could for man and woman and child of the glen, he went for more than forty years without a holiday. The blizzards and fast falling winter nights of the High Lands did not deter Dr. MacLure. He took risks of life for which men in other fields get the Victoria Cross. Fierce, black, sullen winter floods did not stop him when he wanted to reach some poor Scot in the last fight. "The verra look o' him wes victory."

This story of the "Doctor of the Old School" and his faithful old horse, Jess, caused many who read to wipe away the unbidden tear, and brought fresh courage to many country doctors whose charity puts most of us to shame. Who does not remember, in actual life, some of these unselfish men who often responded to calls made by men who never thought of the doctor only when they or theirs were sick?

But another day is fast dawning. The old country doctor is passing. The places that once knew him will soon know him no more. Will any one pretend to hold that this is not a distinct loss? Some of these men were not graduates of the best schools—some of them were—and they did not keep in touch with all the latest in the world of medicine, it will be freely admitted; but, notwithstanding, they filled a large place and rendered an unselfish service. They were usually the most influential citizens of the community. No other person of all the countryside, not even the minister, came so close to the family and knew so well the ills of all as did he. From birth, through all the stages of life every member of the household passed under his scrutinizing gaze. His touch was well known and his medicine well remembered. Though the family came to know his every dose, few would fail to give him the call for the very look of him was victory. Sometimes, he went under the shining stars feeling the throb and thrill of the glorious heavens above his head, but oftener the old country doctor went through the dark night beset with snow and sleet and wind, for somehow our frail humanity breaks down at the most inopportune time. The more unpromising the situation, the more urgent become the demands for help when pain and anguish grip the frame. Then the call for the doctor becomes mandatory even though remuneration for previous services has been forgotten.

The long source of training and the cost of securing this in the medical schools of the present conspire to render the class of which we write a memory. The men who spend much time and money in preparation feel that they must seek the centers rather than find a field where the remuneration must necessarily be less. Only those who go much into the country places or have given some attention to the statistics know how acute this situation is becoming. We need more doctors, doctors who have had placed within their reach training at much less cost than that possible in this day.

## THE SCHOOL OF RELIGION AT TRINITY

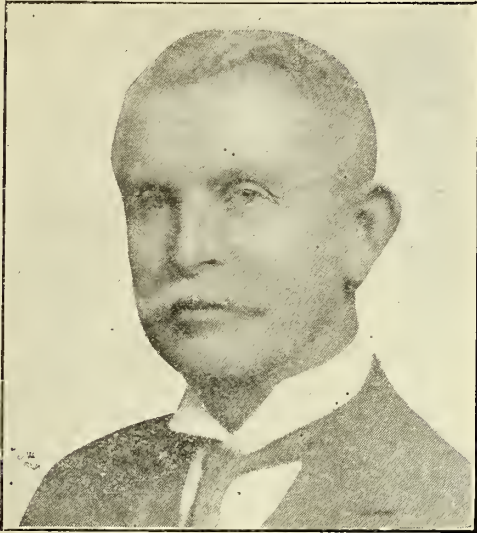
No one undertaking of the present is of more vital concern to the Methodist people of the North Carolina conferences than pushing to a finish the Kilgo building that is to house the School of Religion at Trinity College. This involves the gathering of a corps of instructors and the organizing of movements that will ultimately reach every nook and corner of the two conferences. So far as the efforts of religious training on the part of Methodists are concerned, this school should be so vital and far-reaching as to make the boundaries of North Carolina and the limits of Trinity campus one and the same. Such an ideal calls for a speedy effort at realization.

The one consideration just now is to meet the condition for securing the \$50,000 by raising the additional \$50,000 needed. Perhaps those charged with this enterprise are on a still-hunt for the funds and they may have something to offer before a great while. It is most important for a great constituency like that of North Carolina Methodism to see that something is doing before the new year is well advanced. The call is urgent.

"To use books rightly is to go to them for help; to appeal to them when our knowledge and power fail; to be led by them into wider sight and purer conception than our own, and to receive from them the united sentence of the judges and councils of all time, against our solitary, unstable opinions."—Ruskin.



CHRISTMAS MEDITATIONS OF "THE OLD MAN"



CHARLES H. IRELAND

The old man! I wonder whom they meant. Surely, not me! Me—the old man! Why, it was only yesterday that I was a barefooted boy, tramping over the Virginia hills. I can hear the laughter of my playmates as they shouted gleefully at some brilliant play by some one over "shinney" or "corner ball" on the village commons. I still feel the smart of the sunburn on the back of my neck and the gouge of the dry clay as it entered the calouses on my bare feet; I visualize the rock on which I so frequently stumped my sore toe; I still hear the buzz of the dauber wasp as he hums above his lowly home; and in my imagination I feel the slanting rays of the summer sun as it penetrates the deep shade of the locust trees, as I lay flat on my back and looked into the blue heaven above and dreamed dreams of the years to come.

The blackhaw's berries, which glistened in the sun on the leafless branches, the blood-tipped sumacs and gum leaves, tinged with a color no artist could ever paint, all tell of winter's approach, together with the deep green of the old field pine thickets, and the carpet of needles that lie thick over all the earth, with the rabbit path leading to the gnaw on the fence, where the cotton-tail passed and in frolicsome defiance let it be known that he had passed that way. Why! I see now the open door of the set rabbit trap and feel the throb of my heart in my bosom as with eager eyes I peeped amidst the branches to see if the door was down—thus indicating that the trap was sprung. The sudden intake of breath as I discovered the door down and the trigger high in the air! No gambler ever approached the ticker to read his figures of fortune or failure with greater anxiety than I did as I approached that trap and slowly raised the door to see if it were hare, skunk, mink or failure. With what ecstasy I gazed into the eyes of the cotton-tail! When I drew him forth to carry to my home, as the evidence of my trapping skill, how proudly I stepped. It mattered not about the bare feet and the hoary frost on the clay bank—I'd scored; my triumph was complete. Oh! how utterly indifferent I tried to appear as I walked the village street and was accosted by some early riser—"Catch him last night?" I would hastily reply, "Yep," as if it were nothing to me. Surely they could not mean me when they say, "the old man says so!"

Me the old man! Why, it was only a while ago that I rode on horseback to the country church holding the umbrella over "her" until my arm ached and still I swore I was enjoying it. I can see the road over the hills and the great sweep of birch and dogwood that encircled that winding road. Why, even now I hear the ripple of the water in the bed of the stream as our horses stopped to drink and I can still smell the dense odor of the fox grape as it was wafted from its bed along the stream, tickling the appetite and preparing one for the bountiful rations that would be served on the church grounds at noon. Those stalwart young men and blithesome young women, whom I knew and prized in my early life, they have not grown old. They seemed so efficient and pulsating with energy and life until a century could hardly exhaust their surplus of spirit.

Then the next week (Tuesday) the tri-county contest at baseball came off. The rattle of the wheels of the surrey as it sped on to the ball grounds I

can now hear and see the tension of the contest. There were no mits or gloves in those days. I can see the muscles of the catcher as he stooped to swoop with bare hands the swift ball. I hear the umpire as he said, "Three strikes—Run." I see the catcher gathering all of his strength to pass the runner with swift ball. I feel the hot breath of the runner almost in my face, for I was first baseman, but like a bullet the ball was in my hand, tearing the skin from my palm, but the runner was out and I hear the hearty hurrahs of my comrades as they yelled, "That's the way we do it!" Then comes the last ball and the whirling choruses as round and round they swept. I can see it right now—why, it seems only the incidents of a day!

And then came the call of the city to leave the native village—the anxious eyes, which followed me with tears, which I could not understand then, but do now—the meager salary—the difficulty of making both ends meet and the repeated efforts to get my feet upon the rung of the ladder of permanency in order to climb—why, that was only yesterday! Surely they don't mean me when they say "the old man!"

Me an old man! Why, it was only last week that I came to this town! It was only a village then. The men and women, whom I met and loved, do not seem old to me. The lanes along which we drove—for there were no automobiles then—the picnics! the chorus clubs! the glee clubs! How strong, vigorous and capable I felt myself and believed others to be! How worthy some of them have proven themselves to be! I could not think of them as old. They are my friends and companions of young manhood. Then to whom do they refer when they say "the old man?"

The old man—yes, I recall those early days. It's a fact—'twas fifty years ago. As I call for those who shared with me in those bygone deeds the answer is nearly always, "Dead—passed away many years ago."

'Twas only a short while ago, in a visit I made, that I passed over the creek outside of the village in which I played. It seemed a misnomer to call it a creek. It was hardly a rivulet. The brick church, that to my childish eyes was as the magnificence of a cathedral, had shrunken until it seemed a very meager house; the court house in which great lawyers had discussed weighty problems seemed dingy and without dignity; the companions, who played "shinney" in these same streets, were old, at which my young eyes had gazed in such wondering expectations, seemed to have drawn in and grown narrower; and the business houses, where I had known every proprietor and clerk, were now occupied by strangers.

This town to which I had come in young manhood has so changed as to be now a city. The old has been torn down and the magnificent has taken its place. The old court house—the pride of all who looked upon it!—has been abandoned and moved to a magnificent granite building, occupying two squares, while at the place where this old courthouse stood a seventeen-story skyscraper is now being erected; the cobblestones of the main streets have given away to bitulithic roadways, while a glance into the store windows makes one think of a great metropolitan city.

I call the names of those men who ran the businesses of the city when I came. Only the echo of my voice responds. The tall sons of Anak, upon whose shoulders rested the burden of the city's progress, have silently crept away to the white city on the hill, where a marble slab or a granite shaft carries the name of those whom I knew in active life.

Yes, that has taken time, but who counts time in a busy life? And I've been busy, too—gratefully so. And so, weeks have slipped into months and months into years and one wist not that they were going. But to call me the old man! Why, men are constantly saying, "You've not changed a whit in these twenty years that I've known you." Life is as interesting now as in any hour in the past. I am as active and as vigorous as when I was twenty-five and not nearly so old now as I felt myself to be at that time.

"The old man!" No—that doesn't fit me, nor ever will, I trust, for we are just as old as the companionships of life; and day by day I walk amidst the garden of roses with the Youth of Galilee who "walks with me and talks with me and tells me I am His own, and the joys we share as we tarry

there" no mortal can ever feel and grow old. His Youth is renewed in me day by day.

No! No! They did not refer to me when they said "The old man."

The ashes on the hearth are piled in gray heaps, the log on the fire has burned in two, and from the red heat of the coals there troops forth the faces and forms of many loved ones of long, long ago. They are all clad in garments of perennial youth. What a joy it is to have had so many of them as my friends! But hark! the clock in the tower booms out midnight and I am reminded that this is Christmas Eve. Who would count the hours of this night as weariness? Soon the shout of eager voices will reverberate through all the house, "Christmas gift, grandfather!" Throw open the blinds, pull back the curtains, welcome the new day. Joy! joy to the whole world! hope is born anew. We take up life's task with renewed faith in a life in which we shall never, never grow old.

SPECIAL OBJECTIVES OF THE DURHAM DISTRICT FOR 1923

At the meeting of preachers and laymen in Durham on December 15, 1922, the following special objectives were set down. Of course, many other enterprises will be undertaken here and there, but this is for the entire district and is adopted as a policy for all the charges. Let the preachers clip and carry in their notebooks.

1. A revival in each church, running not less than ten days.
  2. The use of envelopes and monthly payment of salary. Systematic efforts for conference collections, Centenary and Education. One-half of the collections to be paid by Easter.
  3. Substantial improvement to be made on at least one piece of church property during the year.
  4. At least one delegate from each Sunday school to attend a training school, the school to pay the expenses. Three standard training schools are to be held in the district.
  5. Each pastor to attend the summer school at Trinity in June and to read four books during the year, dealing with some phase of his church work. Each official to read one book, as suggested by his pastor.
  6. Fullest co-operation of preachers and laymen in making the board of lay activities to function.
- An early district conference was requested. This will meet at West Durham, March 29-30. We ought to have a big financial report for the district by that time.
- M. T. Plyler.

ASSESSMENTS FOR ROCKINGHAM DISTRICT FOR 1923

Charge	Gen. Wk.	Con. Wk.	Dis. Wk.	P. E.
Aberdeen	548	754	48	181
Biscoe	343	471	30	118
Caledonia	411	566	36	136
Ellerbe	337	518	33	120
Hamlet	690	945	60	245
Laurel Hill	274	377	24	90
Laurinburg	690	945	60	245
Lumberton	613	833	50	218
Lumberton Ct.	175	250	20	50
Maxton	415	518	33	125
Montgomery	194	267	17	52
Mt. Gilead	411	566	36	136
Mt. Gilead Ct.	187	250	20	72
Piedmont	325	455		110
Raeford	457	628	40	150
Red Springs	480	660	42	161
Richmond	274	377	24	90
Roberdel	274	377	24	90
Rockingham	712	945	60	245
Robeson	388	533	34	128
Rowland	457	628	40	150
St. John-Gibson	457	628	40	150
St. Paul	419	558	40	150
Troy	458	754	48	181
Vass	376	518	33	125
West End	300	426	30	82
	10,765	14,749	822	3600
J. H. Shore, Chm.		W. L. Parsons, Sec.		

"My books kept me from the ring, the dog-pit, the tavern or the saloon. The associate of Pope and Addison, the mind accustomed to the noble, though silent, discourse of Shakespeare and Milton, will hardly seek, or put up with the low, or evil company of slaves."—Thomas Hood.



## FIELD NEWS

### WALT HOLCOMB AT MEMORIAL

During November Rev. Walt Holcomb was with us in a meeting at Memorial, Durham. It was a gracious revival—a meeting of real power. Our people liked Brother Holcomb. They liked his preaching, they liked his methods, they were greatly pleased with the results of the meeting.

There were around one hundred additions to the church, with scores of reclamations and reconsecrations.

No more faithful workers than Walt Holcomb and his singer, George Pickard, have been our way, and Memorial church will not soon forget their services.  
M. Bradshaw.

### BROAD RIVER CIRCUIT

We have been well received by the members of this charge for the second year. We enjoy serving them, for they are a fine and loyal people.

A number of the members of Tanner's Grove church came to the parsonage Thanksgiving Day, bringing with them a bountiful donation, which was heartily appreciated.

The evening of December 23rd an enjoyable Christmas service was held at Providence church. The music was good and the children and young people took their parts well. A generous treat was distributed and many presents received by teachers and scholars. The writer and his family were showered with nice gifts, which were greatly appreciated.

On Christmas night a Christmas service was held at Wesley's chapel. The program consisted of a sermon by the pastor, a nice treat for the children and special music which was well rendered by the choir.

The Ladies' Aid Society of Wesley's before conference put new doors to the church, painted it on the inside and carpeted the pulpit. Since conference they have put three handsome chairs in the pulpit and also provided a new table. They will paint the church on the outside in the spring.

The people of Kistler's chapel have started the new conference year well, with large congregations and with great enthusiasm in the Sunday school work.

At all four of the churches a fine spirit of co-operation has been and is being shown. We love the people on this charge, and are expecting a good year of service with them.

Elmer Simpson.

### NEW PASTOR IN A NEW FIELD

I am a new preacher at a new station, the remarkable place called Stumpy Point. I wish through the medium of our paper to publicly acknowledge and thank my people for their hospitality, friendliness and generosity, but above all for their love and Christian fellowship, which is so rich in our community and church.

A special boat made a trip to Englehard to bring the preacher and his family to their new home. Then the people of the whole place literally received us with open arms and open homes as we touched land.

Owing to the sickness of our two little boys and the extreme weather conditions, we spent the first few days and nights with Brother Calvin Payne, with a host of solicitous friends constantly inviting us to their homes and administering to us with a beautiful spirit.

When we finally entered the parsonage we found a completely furnished house with all our grocery needs anticipated and supplied over several weeks by the congregation.

Out of the depth of our humble and sincere hearts we thank God for His goodness in providing such an ideal location and matchless people for us to serve. May God give us power and grace for His full honor and service is our prayer.  
Adrian E. Brown.

### THEN, AND NOW

Thirty-nine years ago I went to Ashepole mission as pastor of that charge. I was a local preacher, living in Laurinburg at the time, and was appointed to this mission charge by Dr. J. A. Cunningham, on the very earnest request of Dr. J. W. North, who was one of the best friends I have ever had. When I went to the charge, I carried with me my wife, three children, and a horse and buggy. The year before I went to the charge it was served by Rev. I. W. Avent, who received from all sources less than three hundred dollars for his services as pastor. I rented a little house from Mr. S. R. Townsend at Red Banks, moved the little family with our belongings into it, and with all the energy and enthusiasm at my command I threw myself into the work I loved so well. The great Head of the church blessed my efforts with good results, and at the fourth quarterly conference of that year I was recommended for admission on trial into the traveling connection. The annual conference was held that year in old Front Street Methodist church in the city of Wilmington, and was presided over by Bishop Parker. Sixteen young men applied for admission at that conference, but several of them failed to pass the examination and were not received. I recall very vividly the delight of my soul that I was one of the fortunate ones. I was returned to the Ashepole mission, and served it a full quadrennium, leaving it Maxton circuit.

As a member of this great and honorable body I recall I took special notice of events as they transpired. I was specially impressed with the fact that members of the body seemed to dread the hour of superannuation. As a young man, full of energy, I could not quite understand why it was that such men seemed to be utterly unable to meet the inevitable with composure. For more than a quarter of a century I thought very little about superannuation so far as it concerned me personally. But when I did think of it I made myself believe that when the time came for me to drop out of active service I would do it philosophically. But as the years passed this dreaded hour became more and more an unpleasant reality to me. At last, on account of rheumatic trouble, I became unable to attend to the visiting that I deemed an important part of a pastor, and three years ago I suggested to my presiding elder that my name be referred for the superannuate relation. But I was at that time serving Maxton station, the very best charge in the conference, and that dear congregation unanimously asked for my return to that charge as pastor. This was done, and I served it a full quadrennium to the very best of my ability. Last conference I felt like my condition was better than it had been for three or four years, and I told my presiding elder if a light charge could be given to me I would do my best serving it, otherwise just to refer my name for the superannuate relation. It transpired that such a charge could not be secured, and my name was referred. I am now a superannuate, and I know better than I could ever have known without trying it what it means. After spending a lifetime in the pastorate it is not an easy matter to adjust one's self to such a change.

The first of January wife and I will move into our little home in Maxton, not all paid for, but ours for the present, and there among the dear friends where we began and ended our active ministry, we will do our best to be happy, and in some measure useful.

If any of my brethren should desire my aid in special meetings I shall be glad to serve them to the best of my ability.

With every good wish for the Advocate and every one connected with it, I am,  
Sincerely,

J. A. Hornaday.

### FLAT ROCK AND FLETCHER

We have been silent but still on the Flat Rock-Fletcher charge since conference. Things have been happening up here. First of all, we were received for the second year very cordially. The pounding came on time, and full measure, "pressed down, shaken together, heaped up and running over." Then our board of stewards substantially increased the salary. We are preaching to fine audiences and having conversions at almost every service. Our Christmas exercises were splendid. Sunday schools doing fine; in fact, we are second to no one.

M. W. Dargan.

### LETTER FROM A SON OF CAROLINA

Please add my name to your list of subscribers to the old North Carolina Christian Advocate for 1923. I did my first pastoral work in your great conference, transferring to the Virginia conference, and doubtless will spend the remainder of my days in it. I shall never forget my native state and the conference that first received me. I entered the conference green and inexperienced and without much training. The work was hard and at times discouraging beyond expression. At times I felt like giving up and doubtless would, but it was my happy privilege to be associated with men like R. G. Tuttle and R. M. Taylor, who took me in their arms and helped me over the hard places. Especially do I remember that godly man, Rev. R. G. Tuttle, who was always ready to help me in every trial. When I needed advice he was there to give it. When the task was greatest he helped me perform it. When the burdens were heavy he was by my side to help carry it. So while I am still inexperienced and the work has not ceased to be heavy, I shall always be glad that I was associated with such godly men as the above mentioned in the beginning of my ministry. Yes, the work is hard, but I am happy to say that the way grows brighter as we journey; the Lord is blessing our ministry, and our greatest desire is that we may be faithful to the end. We hope at last to be able to say I have fought a good fight, kept the faith and finished my course. Your paper and the conference which it serves have my best wishes for a prosperous and happy new year.

If you have space you may publish this short letter in your paper. As I have been out of touch with your conference for about seven years, some may be curious to know where I am and how I am doing. You may say to all that there are six of us in the family and all are happy and well.

Yours fraternally,

Z. V. Johnston.

### GREAT REVIVAL CAMPAIGN COMES TO CLOSE

Last night's service at First Street Methodist church brought to a close a five weeks' revival campaign, which was doubtless the greatest and most successful revival ever held in Albemarle. During this campaign about three hundred people professed faith in Jesus Christ. More than sixty people have given their names for membership in First Street church. A class of thirty-four have already been taken in. Some twelve or fifteen have joined Tabernacle in West Albemarle. Four or five names were sent to Central Methodist church, and quite a number have joined other churches. One of the unusual things about this revival was that practically all professions made were by grown men and women. During one service near the close of the first two weeks of the meeting under a proposition as to how many people had been converted or reclaimed during the two weeks, one hundred and ninety-three persons came forward, and not a little child among them. The first four weeks of this campaign was conducted by Rev.

Ed G. Caldwell, of Dillon, S. C., who was ably assisted by Mr. D. H. Buie, of Blackshear, Ga., who led the song service with Miss Gentry as pianist.

Brother Caldwell is a splendid speaker and has wonderful ability in the evangelistic line and I heartily commend him to any preacher who has a hard proposition on his hands, especially in cotton mill centers and small towns where it is hard to get people to go to church. Ed Caldwell certainly can get them out. Mr. D. H. Buie, who has had but little experience in this line of work, proved himself to be the greatest song leader and personal worker it has ever been my pleasure to come in contact. Many who listened to him considered him to be the greatest evangelistic singer they had ever heard. Brother Buie is an accomplished soloist as well as choir leader. Miss Gentry is a young lady who has given herself to Christian work as pianist, and although this was her first campaign proved herself to be a pianist of splendid ability.

This campaign began in First Street church five weeks ago and at the end of the second week was moved to West End Tabernacle, where it was continued for two weeks, at the end of which time Brother Caldwell left for his home. The meeting was then moved back to First Street church, where it was continued under the leadership of the pastor, Bro. J. A. Sharp, with Bro. Buie conducting the song service. During this last week's campaign sixty or more persons were converted.

J. A. Sharp.

Jack and Mary had just been to the grownups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished the nurse.

"O, we're the church," said Mary.—  
Congregationalist.

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**WAXHAW CHARGE**

Just a few evenings before Christmas this preacher and family were taken by surprise when the drayman for the Niven-Price Co. drove into the back yard with a two horse wagon and proceeded to unload a very large pouncing which these Waxhaw people had sent to the parsonage. To mention all these articles would be too tedious, but just remember that these splendid people don't do things by halves.

Not one of us raised an objection to such an act of kindness, but we make our bow in humble thanksgiving and assure them that we appreciate this remembrance more than those words can express. May we be a pastor to them indeed and in truth.

E. N. Crowder, P. C.

**RANLO HAS BIG PLANS**

Please allow me to give a little account of my work through your printed lines.

On November 2 we found ourselves warming by a nice fire in the house furnished for the pastor of Ranlo charge. We were surprised that night when we opened the door to a large number of people who took complete charge of the parsonage for a while. I do not remember that we have ever been the recipients of such a pouncing as this people gave us. After a good speech or two and some good singing the dear people returned home, leaving us with a well filled pantry, many beautiful fowls, wood and coal.

At our first service we were greeted by a fine congregation of people and the interest and attendance have been fine at each service since.

We find one of the best aid societies we ever worked with. They certainly do look after the needs of the preacher's home. They not only "meet" once each month, but they "do" things.

As the conference minutes show we have no church or parsonage building, but we are happy to say that the minutes will not be blank on this question next year.

Our P. E. was with us last night and held our first quarterly conference, at which time the trustees of our present church building site were invested with the authority to sell the lot and secure two lots, one in the Smyrs Mill village and one in the Rex-Ranlo village, for the purpose of erecting two church buildings. These buildings will each cost from four to eight thousand dollars.

The pastor receives a check at the end of each month for his month's salary. It has been my privilege to work with people who were agreeable, but never before have I found a people more ready and willing to do things than this people, especially the official board.

We pray that God will help us to be a real servant in His name to this people.

We need not say so, for everybody knows that we have the best P. E. in the W. N. C. conference.

It is our aim to see the Advocate go into every home represented by the membership of the Ranlo Methodist church.

Sincerely,  
R. L. Forbis.

**AT ROSEBORO AGAIN**

At conference I was assigned to the Roseboro work for my second year, and at the reading of the appointments I realized that the field was truly white unto harvest; but having been on the work last year and feeling, at least with some degree of confidence, that our number of friends had grown, and I would like to add, that if in the deliberations of our conference cabinet the good bishop had deemed it wise to make the appointment other than Roseboro it would have been a very sad hour for me.

Roseboro is a beautiful little town of eight hundred or a thousand population, located in Sampson county on the A. C. L. railroad, and surrounded by some of the very splendid agricultural lands of eastern North Carolina. Too, you will find the town and the other communities we serve populated by a home building, liberty loving and a God fearing population.

During last year we had some very encouraging revivals, which resulted in the addition on church roll fifty-four on profession of faith and twenty-five by certificate; and may I ask all who read this article to breathe an earnest prayer in our behalf to Him, the great Architect, that He may continue the building which is going on in our midst.

We all feel the very deep loss we have sustained in the removal of Rev. J. D. Bundy, who had served our district so effectively, loyally and efficiently the past four years; for we know there are the best presiding elders, and that he was one of them. However, we are proud of the bishop's choice of his successor.

J. Andrew Tharpe.

**A FEW WORDS FROM SAINT  
PAUL'S CIRCUIT**

We have been warmly received on the Saint Paul's charge. We left Aurora the day before Thanksgiving and reached Saint Paul's Thanksgiving Day about eleven o'clock. We found a committee at the parsonage waiting to receive us. They greeted us with warm words of welcome, a good warm house, and a nice Thanksgiving dinner. We were indeed thankful. After the committee left and we began to survey the landscape o'er, we found that a large supply of provisions had been left in the pantry. The pouncing did not end with that. Thanksgiving night a group of members got together and pounded us again. The next day several members from the other churches came by with their Fords loaded down with good things for the preacher. In fact the pouncing has not ceased yet. We are indeed grateful to these good people for the many kindnesses which they have shown us and we trust that our stay with them may prove a blessing to them.

At Saint Paul's we have one of the nicest church buildings to be found in any town of this size. While our church here is not strong, still our membership is made up of men and women who put the Lord and His church first. Under the efficient leadership of Brother G. W. Starling, who labored with them for four years and who did a most splendid work, our membership erected a church building at a cost beyond four thousand dollars. We have been without heat in the auditorium and have not been able on cold days to have our preaching services in the auditorium. Last week an order was given for a heating plant and this week plumbers are at work trying to have the auditorium heated for Christmas.

The other churches on the charge are housed in good buildings and have equipment with which to do splendid work. We are looking forward to a profitable and pleasant year over here. Pray for us th at the Master may use us for the unbuilding of His kingdom and the ingathering of souls.

Ivey T. Poole, Pastor.

**"IN THE LAND OF THE SKY"**

The people of the Laurel Springs circuit gave their preacher a welcome. There has never been or can be any people any better than the people in "The Land of the Sky." I have made my rounds and held one revival with very good success. Friends, pray for us in our year's work. We want to make this the best that the charge has ever known. The people are standing by their preacher this year.

H. A. Chester, P. C.

**LADIES' AID, CLARKSBURG**

The Ladies' Aid Society is progressing rapidly under the able leadership of our much beloved president, Mrs. Lacy Gaither. Mrs. Gaither has only been president about three months, and during this time the society has done more than it had since the organization. We are very glad indeed to have such a president as this.

We have collected the previous quarter \$41.41, and we are planning to beautify our church on the inside soon.

We have already had cement steps made to the church which cost \$9.00.

Mrs. Gaither has not been able to be out for several weeks, but we are hoping for her a speedy recovery and that she will soon be able to fill her place, for in her absence we miss her encouraging words and pleasant smiles.

Wishing the Advocate and its many readers a merry Christmas and a happy new year,

Mrs. Hattie Stroud, Sec.

**LOWELL CHARGE**

As there hasn't been anything said from Lowell charge this conference year through the Advocate, if you will give me a little space for a few words I will try not to take up your valuable space every week bragging over a few things.

As one and all who are familiar with the appointments of our last conference at Monroe, I was re-sent to Lowell, which was satisfactory with me. This is the beginning of our third year here. I do not feel that any preacher and his family have been looked after anywhere any more than we have been here. The good people have been showing their appreciation of our return ever since conference, and we feel at home among them.

On Thanksgiving eve the Lowell people came to the parsonage with what most of us would call a pouncing. One little boy even wanted to bring the hammer along to "tend to the preacher." I believe if you could have seen the pantry and tables after they had gone and looked on what they left, you would have said, "Yes, this is a pouncing." Then on Thursday before Christmas some of the people of South Point came to see us and gave the second application, and before we could get everything to its place and only two days later, on Saturday before Christmas, some of the Bethesda people came and gave the third dose. So I said surely this must be Christmas. I do not recall one just like it. This is not all. Almost every day as I am going among my flock there is something good to eat put in my car, and I like a mother bird will bring it to the nest or parsonage.

Pray for us, brethren, that we may keep going and coming.

By the help of the Lord we expect to serve this people in the best way we can. May this conference year mean much to us all.

R. H. K.

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## WOMAN'S WORK

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Mrs. J. LeGrand Everett ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

#### A MEDITATION

James B. Turner.

A few days ago I read a beautiful story. An old man was trudging along the road. His form was bent with the passing years. Soon he would enjoy the rest he had so long anticipated. Hope turned into fruition, the twilight changed to dawn, the golden setting of the sun of his life. All this is true, and I shall tell you why I say so.

On his way home that twilight hour he came to a stream. He crossed safely, and noticing the rising water, paused and for the moment was lost in thought. Then he turned, retraced his steps a few yards, and began building a bridge to span the tide. "You are wasting your strength," said a passerby. "Your journey will end with the ending day. Why do you build this bridge at the evening time?" "The builder lifted his gray head: 'Good friend, in the path I have come,' he said, "There followeth after me today A youth whose feet must pass this to me, To that fair-haired youth may a pit-fall be; He too must cross in the twilight dim— Good friend, I am building this bridge for him.'" This chasm that has been as naught way.

After all is said and done each of us will find that he has been a bridge builder. We are leaving behind some kind of a structure over which men and women will walk, or try to walk, as the case may be. Isolation and material and spiritual sterility would be the portion of the different sections of earth had it not been for the builder of bridges. Cyrus W. Field was a bridge builder when he laid the cable joining the continent with our new world. Before him was another bridge builder. Bancroft opens his immense History of the United States with the sentence: "The enterprise of Columbus—the most memorable maritime enterprise in the history of the world—formed between Europe and America the communication which will never cease." This is to say he built a bridge and built it well.

But I am thinking of another Builder of bridges. I refer to Him at the outset by spelling builder with a capital "Be." But He is different in ways more fundamental than this. More than fourteen hundred years before Columbus sailed the waters, making his name immortal, Jesus began to construct a bridge from earth to heaven. How pitifully small appear these other bridge builders when compared with Jesus! Their efforts are but a segment of His completed arc. Their inspiration is but a dim reflection of His perfect love. On this bridge are countless millions, moving every day, for the giant Death exacts his toll of every clime and class. But yet there is room on its firm bottom for others. And the bridge holds! God has undergirded it with His strong arms, and Jesus died that it might have the Father's constant care.

Think of the bridge builders who have wrought under the spell of the Master Builder! Paul was not disobedient unto the heavenly vision. He built a bridge. Across it walked the Gentle world into God's courts. Luther stood before kings and emperors undismayed. John Knox condemned Queen Mary to her face. They built

bridges, these giant minds. William Carey was the pioneer missionary of our modern day. He joined England to India, and both to God. Livingston was found by Stanley in the heart of Africa on his knees cold in death, but David Livingston built a bridge. Adoniram Judson left Boston for Burma in 1812, the first missionary to go out from America. He built far better than he knew. The Baptists of America waked from their sleep when Judson flung his challenge at their feet. Only a few weeks ago the good ship Empress left for the Orient with approximately one hundred soldiers of the cross aboard. Bridge builders these, following in the wake of Judson, Yates, Bryan, Bostick, Herring, and countless others, whom the Master has signally honored.

Yes, we cannot get away from it, we are all bridge builders. Many of us will ever walk the quiet and sequestered paths, but whatever our station or creed or place, we leave behind a bridge across which others will walk. It seems to me that the old man had the right idea. He turned from his way to build a bridge, because he knew another was coming on soon.

#### "HARVEST DAY," FIRST CHURCH, SALISBURY

The Woman's Society of First Church observed "Harvest Day" on Sunday, December 4th, at the hour for evening service. The program used was the "Listen In" sent out by our department of literature, but it was handled in a different manner, and we found it so effective I have thought perhaps an account of our service might prove interesting to some other auxiliaries.

In addition to the usual publicity given through the daily paper and the church bulletin, we had attractive posters in both vestibules of the church, and were rewarded by having a full house.

Mrs. D. A. Beaver, president of our auxiliary, presided. In a brief introductory speech, Mrs. Beaver spoke of her pleasure in having with us for the service a number of distinguished guests, some of whom were officers of the Council, others were workers from the home and foreign field. Then, with very appropriate remarks, she presented in turn the twelve other ladies seated with her in the chancel, beginning with Mrs. B. W. Lipscomb, who was impersonated by Mrs. A. S. Jones. Each one made a short talk on her particular phase of the missionary work.

Very attractive in their gaudy foreign costumes were Mrs. Wo Fa Ling of China (Miss Annie Bostain), and Mrs. Kim Soong Yong of Korea (Mrs. Clyde Ennis). Mrs. A. R. Lazenby appeared as Miss Mabel Howell, and so forceful and appealing was her presentation of the work in Japan, one might well have believed that Miss Howell stood before us in person. One of the most happy impersonations was that given by Mrs. Ernest Beaver of "Maria Driver," a colored "mammy" from the Bethlehem House at Nashville, Tenn., who told of the work being done for her people there, and sang "Swing Low, Sweet Chariot."

Others taking part were Mrs. I. A. Kidd as Miss Estelle Haskin; Miss Wall as Miss Jessie Haines of Washt Industrial School; Miss Monroe as Miss Ula Leveridge of Holding Institute, Laredo, Texas; Asala Akula, a member of the African missionary society at Congo, Belge, (Mrs. Frank Hudson); Mrs. T. R. Garner as Mrs. E. B. Chappelle, editor of The Voice; Miss Virginia Jenkins, as Miss Clela Kennedy of the Institutional church of Kansas City, told an interesting story of "The Honeymoon Couple." Naturally it fell to me to represent our Council treasurer, Mrs. F. H. E. Röss, and talk about the money.

We are very fortunate in having a choir leader who likes to do nice things for all the organizations of the church, and Mr. J. F. Griffith had pre-

pared two special musical numbers—a duet, "We Are Ambassadors," by Mr. Ridenoutte and himself, and an anthem, "Send Out Thy Light," by the choir.

The offering received was quite gratifying.

To our great delight, Dr. and Mrs. J. B. Ross of Korea, arrived in Salisbury just the evening before, and Mrs. Ross appeared, making a little talk of greeting and promising a full account of her work later on. Mrs. Ross went to Korea from First church five years ago as Miss Grace McCubbins, a missionary under the Woman's Board, and is now at home on her first furlough. Mrs. P. N. Peacock.

#### ITEMS FROM BOONE AUXILIARY

A year ago our auxiliary looked forward upon a rather discouraging prospect; a congregation for two years now with no church for worship, available money all spent and little prospect of a desirable change.

Nevertheless with Mrs. Brinkman, our pastor's wife, in the lead, and as faithful a band of women as can be found to follow, we took heart and faced the future with a purpose. Well attended meetings were held regularly, promptly and prayerfully, increasing interest was manifested in the mission study class, and the cause of the Master was made our ambition. When others said "The benevolent claims cannot be met," we refused to accept the verdict, put ourselves in the lead, and saw every dollar paid. We are placing a memorial window in our new church, planning to buy a piano, and carrying on other local work.

But best of all is the personal development which has come to us through our effort. The high tide of all the year was reached along devotional lines when, in apostolic manner, we assembled recently at the parsonage for a day of prayer, each one bringing lunch. It was a great day! Five of our leaders, one after another, presented subjects upon which they had spent time and thought and prayer, while all in turn took active part.

Our auxiliary has met all the conditions for the "Honor Roll" and for the first time we take our place in this class. Again we face the new year and take heart, knowing that He in whom we have believed is able to keep that which has been committed to Him against that day.

A Member.

#### North Carolina Conference

##### FOR THE NEW YEAR

Because on roads where young feet should dance lightly,  
I went a darkened and quiet way,  
With none to life for me a torch of laughter—  
When sad young faces turn to me hereafter,  
I will be gay.

Because I groped my way through tangling shadows,  
Searching the gloom with scared, unlessoned eyes,  
And those I asked for light were all unheeding—  
If any turn to me for light and leading,  
I will be wise.

Because a friend I loved forsook her loving  
Upon a time when other griefs were new,  
Then I who know how bitter its forsaking,  
Oh, all the more if other faiths are breaking,  
I will be true.

Because I reached for hands once to uphold me,  
And found no helper, though the road was long,  
When lands stretch out to me forlorn and clinging,  
Because of what that weary year was bringing,

I will be strong.

Because the old year brought gifts of sorrow,  
Teaching me wisdom with the griefs it bore,  
The coming year shall give all light and gladness—  
If I, once sad, have learned to help all sadness,  
I ask no more.  
—Margaret Widdener, in Good House-keeping.

#### SOUTH CALLED TO ANTI-LYNCHING WAR

Atlanta, Ga., Dec. 7, (Special).—A movement to enlist the 250,000 organized women of the Southern Methodist church in a determined and systematic campaign for the suppression of lynching was launched here this week. A large group of representative women from thirteen states, all of them officials of the Woman's Missionary Council or Conference Social Service superintendents, met at the call of the Race Relations Commission of the Council, spent three days in conference, and at the conclusion issued a vigorous address to the public relative to the lynching evil, calling upon the authorities of the several states and counties for its complete suppression and upon the citizens, the pulpit and the press for their united support to this end. The defeat of the Dyer Anti-Lynching bill was used to give point to their utterance.

They further pledged themselves, individually and in an official capacity as representing the social service leadership of the organized Methodist women, to a persistent campaign for adequate state laws and for law enforcement. Details of the plan are already being worked out.

The statement follows, together with the names of the women signers: "Whereas, the defeat of the Dyer Anti-Lynching bill, which provided for the federal control of lynching, has thrown the whole responsibility back upon each state for removing this hideous crime; therefore,

"Be it resolved, that we, the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, the conference social service superintendents and other officers in conference in Atlanta, Ga., December 4-6, 1922, do now demand of the authorities of the several states that they make good their claim proving their competency to abolish mob violence and lynching.

"That we assume our responsibility as citizens for the protection of human life and hereby call upon all the people of all the states, upon the pulpit and upon the press to join in an insistent and persistent agitation against this barbarous practice.

"That we formulate plans for an organized movement in behalf of adequate state laws and law enforcement.

Mrs. Luke Johnson, Georgia; Mrs. L. P. Smith, Texas; Miss Estelle Haskin, Tennessee; Mrs. W. A. Newell, North Carolina; Mrs. A. B. Smith, Tennessee; Mrs. W. J. Piggott, Kentucky; Mrs. L. W. Alford, Mississippi; Mrs. L. S. Arrington, Georgia; Mrs. T. A. Bennington, West Virginia; Mrs. Harvey Boney, North Carolina; Mrs. T. J. Copeland, Maryland; Mrs. W. T. Cunningham, Louisiana; Mrs. Frank Eanes, Florida; Mrs. T. M. Francis, Alabama; Mrs. Charles W. Griffin, Georgia; Mrs. S. W. Henry, South Carolina; Mrs. R. L. Keaton, South Carolina; Mrs. T. G. Lowry, Tennessee; Mrs. R. P. Moody, Kentucky; Mrs. W. L. Morrison, Tennessee; Mrs. W. V. Pittman, Mississippi; Mrs. R. H. Potts, Virginia; Mrs. J. C. Rawlings, Kentucky; Mrs. Oscar Reinhart, Alabama; Mrs. F. L. Siler, North Carolina; Mrs. W. A. Albright, Georgia; Miss Mary DeBardleben, Oklahoma; Mrs. J. N. McEachern, Georgia; Mrs. R. H. Wynn, Louisiana; Mrs. Geo. Matthews, Georgia; Mrs. E. B. Chappell, Tennessee.

(Continued on page thirteen.)



# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel .....Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### MISS VIRGINIA JENKINS

Through the kindness of Miss Minnie E. Kennedy, head of the Elementary Sunday school work in Southern Methodist, this cut of Miss Virginia Jenkins, our Elementary superintendent, and the splendid write-up of her are presented. Both recently appeared in "The Elementary Newsletter," of which Miss Kennedy is editor.



"Miss Virginia Jenkins is a native of North Carolina, and received her education in that state, from Salisbury High School and North Carolina College for Women. She spent one summer at Columbia University, New York. Her day school service has been that of teacher, supervising principal, and instructor in Grammar Grade Methods at Summer Schools for Teachers. She holds the highest rated teaching and supervising certificates given in North Carolina. She is familiar with the work of the entire Sunday school, but has specialized in the Junior field, having served as teacher and for a number of years as department superintendent. On August 1st Miss Jenkins was appointed Elementary superintendent for the Western North Carolina conference, and with her as its director we are sure we can count on the elementary work in that conference going forward in a most acceptable way."

### THE SALT OF THE EARTH

Just a line to thank those who got up and put across those splendid Christmas programs throughout our bounds. There were ever so many other things to be busy about, but those busiest people had time to gather a bunch of the children together and practice till a good program could be exhibited. Such people are the salt of the earth.

### BRIGHT AND ALBRIGHT

Mr. C. L. Bright and Rev. W. T. Albright are the superintendent and pastor, respectively, of Mount Pleasant Sunday school on the charge bearing the same name. I went to see them some time ago and after a Saturday night and Sunday morning engagement with them and theirs came away considerably enlightened. Physical handicaps, such as low water supply, have no effect on Albright's Sunday school lights. They continue on high voltage. And Bright is taking off his dimmers so that the things in the way can either be dodged or run over.

As a result of our recent conferences the Mount Pleasant Sunday school, located in a Lutheran school settlement, the home of Mount Pleasant Collegiate Institute and Mount Amoena Seminary, decided to work towards the fulfillment of our "Program of Work." Sunday school rooms will be built, graded lessons begun and a Workers' Council regularly held. One of the first things the Council will do will be to correctly grade the school. My sojourn with the Mount Pleasant people was made

happier because of the kindnesses of Mr. and Mrs. A. N. James, in whose hospitable home I stayed, and Mr. C. H. Thayer, whose fine temperament and faithful automobile transferred me through the rain to and from Mount Pleasant, a distance of ten miles from Concord.

### LOOK FOR THEM

During the near future it is hoped that the readers of the Sunday school page or the Advocate may be permitted to come face to face with the Sunday School Board of the Western North Carolina conference. It will be remembered that we are starting a new quadrennium of Sunday school work and therefore we have a new regime to work under. To be sure our board's personnel has not entirely changed, but it is a new board so far as officialdom goes. Just as the board was presented to you four years ago will it be presented to you again, one member at a time. It is hoped that a cut of each member can be obtained, together with some outstanding facts pertaining to his life, a sort of "Who's Who" paragraph. Your humble servant is mighty proud of our Sunday School Board. It is made up of successes.

### BIGGEST AND BEST

Our Charlotte superintendents and pastors propose to make the next Charlotte standard training school for Sunday school leaders, to be held at Trinity church, Charlotte, during the week beginning February 4, the biggest and best of any yet held in Charlotte. To do this something great will have to be done for Charlotte has set a fine pace already. The school there last year turned out 125 credit students and the enrollment went over three hundred. At a meeting of the superintendents and pastors of our schools in Charlotte, held recently at Tryon Street, the following officers were selected to head up the organization: President board of managers, E. R. Bucher; vice president, O. J. Rock; secretary, L. E. Anderson; treasurer, J. B. Ivey. The following courses will be offered: Beginner Lesson Materials, Primary Lesson Materials, Junior Lesson Materials, Intermediate-Senior Agencies, Young People's Agencies, Sunday School Management and Jesus The Master Teacher. The faculty is rapidly being signed up.

### INFANT BAPTISM

Suppose your Cradle Roll superintendent should take it upon herself to find out how many of her members had been baptised? Why, every Methodist would say, "That's good work." I am so glad our good old church believes in infant baptism, thus making our Cradle Roll work all the more consistent. It has always been a satisfaction to me, personally, to know that when an infant my parents thought enough of my spiritual welfare to go to the trouble to take me to the church and there before the assembled congregation dedicate me to the Lord. Let all concerned see that every child have this heritage.

### A PLACE TO GROW

Our Cradle Roll work is all too small. It offers a fine place to do some constructive work. Those who have got at this great work will testify to the good done them, the small children and their homes. There is probably no finer field of endeavor. Those Sunday schools that do not have live and active Cradle Rolls should not rest till some good woman is put in charge of the work. Write to your conference Sunday school workers for particulars about the Cradle Roll work.

The Cradle Roll enrollment by districts is as follows: Greensboro 1124, Charlotte 912, Statesville 815, Winston-Salem 805, Shelby 706, Salisbury 611, Marion 460, Asheville 411, Mount

Airy 338, Waynesville 131, North Wilkeshoro 112.

The largest Cradle Roll enrollments in local organizations are hereby noted: Morganton 150, Spencer Memorial 138, Spring Garden Street 137, Reidsville 120, West Market Street 108, Lexington 100. There are other enrollments of a smaller total bearing a higher percentage rating and some of these days they will be noted.

If your Sunday school is not getting the baby it is losing its first chance.

## North Carolina Conference

### A HAPPY NEW YEAR!

Your conference Sunday school workers wish every officer, teacher and pupil in the Sunday schools of the conference a happy new year. We believe everyone having to do with the Sunday school should be happy, and we have some rather firm notions as to how to be happy in the work of the Sunday school.

"A man is relieved and gay when he has put his heart into his work and done his best; what he has said or done otherwise shall give him no peace."

We believe that the happiest Sunday school worker or pupil is he who is putting the most into the Sunday school. Our wish, therefore, is that officers, teachers and pupils resolve now to do at least a little more for their school this year than last year. Let's begin now to make our school or our class bigger and better: help it reach more boys and girls, men and women, and to serve them more effectively.

Our wish for you as individuals and as Sunday schools is that the year 1923 may be one of genuine happiness and real achievement.

### RALEIGH TRAINING SCHOOL

A standard training school for the Sunday school and church workers of Raleigh and a considerable portion of the Raleigh district will be held at Edenton Street church January 28-February 4. Already much of the preliminary plans have been perfected. Five courses will be offered, and the following will be instructors: M. W. Brabham, Nashville, Tenn.; Prof. H. E. Spence, Durham; Mrs. C. L. VanNoppen and Mrs. E. R. Michaux, Greensboro, and Miss Georgia Keene, conference elementary superintendent.

### ROSEMARY SUNDAY SCHOOL

Rosemary Sunday school made a splendid record last year and has entered the new year with the determination to make it the best ever. The following paragraphs from the Roanoke Rapids Herald are interesting:

"Quite a number of improvements have been made in the past few months. Through the kindness of the Rosemary Manufacturing Company we have moved the primary department to the kindergarten building, with R. H. Gay as assistant superintendent, and a good corps of teachers. The enrollment has more than doubled in this department, there being 112 now on roll. This change allows more space for the older classes in the church and has proved very satisfactory for the classes.

"With T. M. Jenkins as superintendent, J. E. Buck, assistant for adult classes, R. H. Gay, assistant for children's department, J. C. Odell, secretary, Miss Sallie Medlin as pianist, and a regular group of teachers we feel that 1923 will be a good year for us. It is our ambition to have 300 on Sunday school roll by the end of the first quarter."

The financial report of Rosemary school for last year shows a total of \$1,404.43 raised for all purposes, of which amount \$129.08 went to our orphanage.

### OUR WEST DURHAM SCHOOL

Our Sunday school at West Durham, superintended by Prof. John W. Carr, Jr., is alive and growing in strength

and usefulness. It is on the job all the time. Interesting occasions in this school recently were the special Christmas program and the installation service. The installation service suggested in the November Sunday School Magazine was used.

A great percentage of our West Durham officers and teachers have taken or are taking special training for their work. West Durham school holds the distinction of having earned more certificates of credit on the standard training course at the Durham Standard Training School held at Trinity College last April than any other Sunday school, and Pastor Bradley and Superintendent Carr say their school is going to run the other schools a close race if it does not win the same distinction in the Durham school to be held the coming April.

### IT IS THESE, AND MORE!

Rev. G. M. Daniel, of the Graham-Haw River charge, believes in the Sunday school, and he's throwing his enthusiasm and organizing ability into with telling effect. He believes also in having it organized in keeping with the standards of our denomination, and he has secured the official Program of Work and will take advantage of the many helpful suggestions contained in it. Then, he believes in keeping the Sunday school constantly before the people. See what he recently told his Graham congregation:

"Can you think of a time when there were no Sunday schools? Yet there was such a time. Before 1780, the day of Robert Raikes, there was no organized Sunday school. Long before the time of Christ the Jews recognized the need of religious instruction, and so had schools in connection with their synagogues. However, they were not Sunday schools, they were rather week day schools of religious teaching.

"Do we properly appreciate the Sunday school? It can mean much to us. What does it mean? It has been called 'the church's right arm,' 'the door of the church,' 'the Bible school.' It is these, and more. It is for all a means to a greater growth in every Christian virtue. Let us use it."

### INTERMEDIATE-SENIOR

Last issue we gave the standard for Junior departments in Methodist Sunday schools of the one-room type. This week we give the standard for Intermediate and Senior departments in Methodist Sunday schools of the class-room type. Here it is:

1. Department organization, 10 per cent. Pupils twelve to seventeen years of age organized as an Intermediate-Senior department, with superintendent, and seated together for the worship service. In schools with thirty or more Intermediates, and thirty or more Seniors, separate departments should be organized for each group with proper officers and committees.

2. Class organization, 10 per cent. All classes organized with officers and committees and enrolled as Wesley classes with the General Sunday School Board, the certificate of registration displayed in class room. A regular teacher for each class.

3. Teachers' meeting, 10 per cent. Officers and teachers attending Workers' Council regularly, a department teachers' meeting held quarterly. This may be conducted as a section of the Workers' Council.

4. Literature, 10 per cent. The use of the graded lessons for Intermediates and Seniors, or special courses approved by our General Sunday School Board. The Haversack taken for boys and the Torchbearer taken for girls. Where Improved Uniform Lessons are used, 5 per cent only allowed on this point.

5. Class rooms, 10 per cent. Separate class rooms or screened space for all classes, clean and well lighted.

6. Records, 10 per cent. Department and class records accurately kept. Classes reporting on the follow-



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### A GOOD AND HAPPY NEW YEAR TO ALL

Now that the holidays are over, let's get down to work in dead earnest and make good our new resolutions. Put them in action. Renew them repeatedly. They are the prerequisites of vision and without visionary leaders our leagues and leaguers perish. We shall not pass again this way. His kindnesses are memorial. Let's show our gratitude, our appreciation and worth this great year. Our land and the whole world is in the throes of reconstruction. This is a time of reckoning, of inventory taking. Let's check up, see just how and where we stand; let's come out of the kinks this year. You say your league is asleep, dead? It isn't your league; it's you. Ring out the old, ring in the new; ring out the false, ring in the true. It is the set of the sail that counts. Let's let folks know that we are in the business this year.

This office is in receipt of two splendid league papers, one a special edition of the Columbus district, "The South Georgia Leaguer," following their very successful league conference held in East Highlands Methodist church, Columbus, Ga. This is of special interest to the league editor, for Rev. D. G. Mann, pastor of this church, and I were closely affiliated as chaplains at the front in France, and together for four months in Paris University after the Armistice. His league, organized this year, is the largest in the district. The other of these two papers mentioned is the "Holston Epworthian," published at Knoxville, Tenn. They report one hundred and eleven new leagues organized in the year just closed, and have set their goal for two hundred this year. It is known as the "Holston Hour Movement," and they declare it must succeed. Why cannot we do as much or more? Our possibilities are greater. We live in God's country in Eastern North Carolina, whether you know it or not.

#### CHRISTMAS PAGEANT AT STANTONSBURG

"The Light of the World" is the pageant our Stantonsburg League presented December 24th, Christmas eve night. This great theme, Jesus the Light of the World, centers in and radiates from the electrically lighted manger as illustrated by the pageant. The scene opens with the prophets lighting the way to the Light of the World. The brilliant electrically lighted star of the east leads the worshipful Magi and shepherds, earnest seekers after truth, typifying the quest of all the earth for a Saviour, to the manger, where the Madonna keeps watch. The Spirit of Christianity then arises, hitherto unseen, from beside the manger, lights her torch (flashlight veiled in paper) at the manger light, calls forth Education, the Church, and all who will consecrate their lives to whole-hearted Christian service. Seven ambassadors answer the summons, representing different phases of Christian service. These are all sent forth by the Spirit of Christianity on the mission of all Christian workers far and wide, winning the world to Christ. Then each of these comes back with attendants, kneel about the manger for the consecration of self, and the coronation of Jesus, moving in position, all with lighted torches, lighted from the manger course, with palms of victory waving on high, concluding with the song, "Light of Life."

There were about fifty characters taking parts. We are sure that the spiritual life and understanding of all, especially of those taking part, were deepened, and the entire audience, itself in the dark, saw Christmas as never before realizing our place, and every Christian's indispensable place, in the service of Christ today, realizing truly that He is the Light of the world.

#### EPWORTH LEAGUE BANQUET

The Epworth League of Edenton Street Methodist church gave a banquet last evening in honor of the college girls and boys who are at home on their vacation, together with their visitors and the honorary members of the league. Fifty guests were present. Miss Eunice Blair, president of the league, acted as toastmistress. After a resume of the work done by the league for the past year, she outlined the plans for the coming year. "The success of our league," says Miss Blair, "is due to the fact that every member of the cabinet is loyal and faithful, and also to the fact that every department is willing to cooperate with each other, and what better cabinet could a president want?" Edenton Street League is one of the strongest in the North Carolina conference and has done some splendid work for the church.

Each of the following told in detail the work of their department, what had been accomplished in the past, and what they hoped to do during the coming year: Miss Sadie Ball, superintendent of the first department (devotional); Miss Mabel Merritt, superintendent of the second department (social service); Miss Grace Wilder, superintendent of the third department (recreation); and Mr. J. W. Scroggs, superintendent of the fourth department (missionary).

Mr. John Bridgers, a senior at Trinity College, in behalf of the other college girls and boys in a short response, thanked the league for the honor shown them.

Mr. Joseph G. Brown gave the league encouragement in the work they were doing, saying that the Sunday schools and churches looked to the league for future leaders. The Epworth League is a training school, Mr. Brown said, for young men and women in the work of the church. The remainder of the evening was spent in singing.

**CABBAGE PLANTS**, Fulwood's Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to \$9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for \$1.25; 1,000 for \$2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.

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You may have instant blessed relief and, as scores of others report, complete recovery by the use of this simple, inexpensive discovery.

Send no money. To prove that my famous Sponge Rubber Rupture Pad does Conquer Rupture, even in its worst forms, I will send a sample absolutely free to any ruptured person, in a plain sealed package. Possibly you are wondering whether this can be true. Stop it! The test is free and surely the test will tell. Cut out this notice and hand it to a ruptured friend or send it with your name and address to E. H. Scott, Hernia Expert, 525-L Scott Building, Akron, Ohio, and you will quickly receive a sample Sponge

## For the Church, Sunday School or Home Chase Brothers Pianos

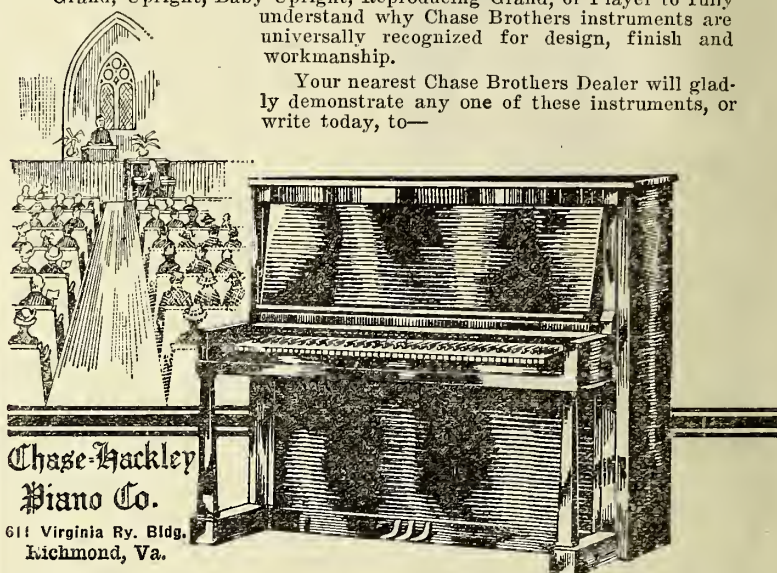
are equally serviceable, beautiful and desirable. Their rich singing sweetness of tone, coupled with the possibilities of tremendous volume or a corresponding soft diminuendo, render them versatile and adaptable to any need.

Chase Brothers Pianos have been famed for quality for more than half a century and are to be found in thousands of the South's most refined homes and in many of the leading Sunday Schools and Churches. Longfellow says:

"Show me the home where music dwells, and I shall show you a happy, peaceful and contented home."

You have but to see and hear a Chase Brothers Grand, Miniature Grand, Upright, Baby Upright, Reproducing Grand, or Player to fully understand why Chase Brothers instruments are universally recognized for design, finish and workmanship.

Your nearest Chase Brothers Dealer will gladly demonstrate any one of these instruments, or write today, to—



Chase Hackley  
Piano Co.  
611 Virginia Ry. Bldg.  
Richmond, Va.

## GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M., in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music to cost about \$150,000.00 being completed.

Fall Semester begins September 6, 1922. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

Rubber Pad with full directions. No obligation to purchase. Don't let Rupture handicap you in the battle of life, but make this test today.

#### FORD RUNS 57 MILES ON GALLON OF GASOLINE

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#### BARGAINS IN BOOKS

Well's Outline of History, \$3.50; New Testament, New Translation, \$1; Oxford Bible, large size, wide margin, etc., \$10; Woodrow Wilson As I Knew Him, \$3.50; Library of Valuable Knowledge, set of 25 volumes, \$10; Nave's Topical Bible, large handsome edition, very fine, \$12; Topical Reference Bible, large and handsome, \$12; Blick Typewriter, used slightly, \$20; Oliver Typewriter, second hand, \$20, big bargain. All these books are brand new and at nearly half the cost price. The two machines are worth twice the amount asked for them. First check gets any of them. Guaranteed satisfaction. Need the proceeds. Rev. L. P. Bogle, 204 West Street, Winston-Salem, N. C.

A Trip to Palestine. If you can't go then read "A Palestine Pilgrimage," by Rev. E. R. Welch. Just off the press. In make-up, a work of art. In composition, thrilling, inspiring, gripping. Makes Christ real. Gives you a new conception of the Bible. Especially suitable for Christmas gifts; \$2.00 postpaid. Order from the author, Asheville, N. C. tf.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE BUILDINGS NEEDED

1. BABY COTTAGE.
2. INDUSTRIAL BUILDING.
3. KITCHEN AND DINING HALL.
4. DORMITORY FOR SMALL BOYS.
5. DORMITORY FOR SMALL GIRLS.
6. SCHOOL BUILDING.

\* \* \* \*

Above I am giving a list of the buildings needed to make room for two hundred and fifty additional children. The board of trustees has authorized the executive committee to proceed with the erection of these buildings just as soon as funds become available. I am trusting that most of these buildings will be erected by friends as memorials. I shall be glad to correspond with any interested parties as I can give them the approximate cost of each of them. The most sensible and enduring monument that any one can erect to the memory of some departed loved one is to put a building at the Methodist Orphanage that will mean home to fatherless children of our state. Let me urge friends of means to make this suggestion a serious matter of prayer and be led accordingly.

\* \* \* \*

What shall we do about it? We are face to face with a serious situation. Hundreds of orphan children knocked at our door last year in vain for admission, and hundreds will knock again this year. How much longer shall we say to these fatherless children of Methodist parents that we will spend millions of dollars annually for the development of our industries and turn a deaf ear to their appeals? Can we as a church live in luxuries and expect the blessings of God to rest upon us when we fail to make ample provision for the care and training of the hundreds of motherless children? Our North Carolina Methodism has done well for her fatherless children as compared with the other denominations, but to be perfectly frank we have not taken the matter seriously of providing adequate accommodations to relieve the tremendous pressure that is brought to bear upon us. To postpone our building program much longer will rob our North Carolina Methodism of much of her former glory and prestige. To visit the fatherless and widows in their affliction

is one of the surest ways of keeping the altar fires burning in our churches and upon our hearts. Pure and undefiled religion is kept pure and strong by giving unreservedly itself in loving ministry. If the church had no great task to call into play her latent powers and no sacrificial service to render a sinning, suffering world, she would become self centered and finally bankrupt of all that she holds near and dear to her heart. The church needs the orphanage through which it can express its best love more than the orphanage needs her gifts. Therefore, in the light of these truths, I appeal to the members of my beloved church to rise up as one man and make possible the several buildings which are so sorely needed at the Methodist Orphanage. The proposed building program has been submitted to the board of trustees and has met with their unqualified approval. All that we need now is the means with which to carry it to a successful completion. For several years the Orphanage has stood aside while other great enterprises of the church have been given the right of way. The Baptists of North Carolina in their seventy-five million dollar campaign pledged over six hundred thousand dollars for the Thomasville Baptist Orphanage; the Presbyterians of our state have raised more than a hundred thousand dollars and are planning to raise that much more this year for their orphanage at Barium Springs; the Western North Carolina conference had a great drive for their orphanage a few years ago. Shall we continue to step aside and take a back seat when other orphanages are going forward by leaps and bounds? We must be true to our obligations, but at the same time we must not neglect or overlook the needs of one of the most vital causes of our church—The Methodist Orphanage. Let me appeal to every fair-minded, red-blooded, spirit-filled Christian among us to put into our Methodist Orphanage sufficient funds with which to provide accommodations for two hundred and fifty more children who are looking to us for maintenance and the tender ministry of mother-love.

\* \* \* \*

To the Missionary Societies, Aid Societies, other organizations and individuals of our church:

I wish in behalf of these dear children at our Orphanage to express profound gratitude to you for the wonderful outfits of clothing you have sent them.

They are well clothed and happy. When friends visit us and express surprise and delight at seeing the children so well clothed, I lay the honor at your feet. It is the great mother-heart of our church that is doing this. We hope that no sorrow has come to any of you this Christmas tide, and that the new year holds in store many blessings for each one.

And may I add this? You are all very dear to me for this work of love that has been growing stronger year by year for twenty years.

Some of you good women I have never seen and perhaps I will never look into your faces on earth—but surely we will know each other in God's beautiful home that is prepared for His faithful ones.

"How sweet to know—as know we do, That love is watching over you, That every night and every day, God walks with you and lights the way."

Lovingly,

Mrs. M. A. Jenkins.

## THE CHILDREN'S HOME

The most of the things that the writer has pictured in print about the Children's Home have been pleasures and attractions. These are naturally the high lights of life to youth and childhood. But I imagine that if the whole picture of daily experience on The Home hill was run off on the screen, that the high light points

would look small in the wide background of work, school and serious affairs; and that the boys and girls would agree that the pleasure features were very much a side line.

While the things that we do mostly are such stunts as getting up in the twilight of a winter morning making furnace fires, carrying cold milk pails to the barn while the stars are still out, collecting the clothes for the laundry, ironing the same and distributing them to the cottages, cooking breakfast for 170 folks by seven o'clock, dinner by twelve, supper by 5:30, washing numberless quantities of dishes over and over again, mending, darning and sweeping and making of beds—all speeded up to be ready for the next bell. Bells! bells! bells! They cut off our sleep, hurry us to school, consign us to work, send us to bed, and haunt our dreams.

Then there is the tiresome business of having to keep reasonably clean—hand washing, face washing, scrubbing of necks—and neatness is such drudgery to busy little boys and girls. A fellow, now, even has to put off his overalls and dress for school. And John M. gets around and gives shaggy heads a hair cut as often as he can manage it, and there is anything but pleasure in a hair cut when you have to keep so rigidly still during the process. There must be bales of hair cut on the place in a season. Certainly cutting so much hair is no particular delight to John M. But John M. is a long-suffering and easily imposed on and obliging somebody, which perhaps explains why he has never been mercifully provided with a barber's chair for convenience in hair cutting. There is some difference in the sitting attitude of boys whose height ranges from a short three feet of the little fellows, to the tall six feet something of the tallest. John doesn't crave a striped pole or cologne water or perfumed cold cream for his shop, but he said if he had thought of it in time he would have asked Santa Claus for an adjustable barber's chair.

But speaking of work, the children think that the work they do is not so tiresome as refraining from doing things they are not allowed to do. Children in ordinary homes may come and go, and be allowed more liberty than is practicable where so many are together. Regulations have to be observed in an institution that get to be very irksome to large boys and girls. The very discipline and training that makes Children's Home worth while and believed in by the children's friends, often is to the children a tiresome routine and monotony—not the kind of life program that budding fancy paints in its dreams.

However, the best forethought and the most careful precaution cannot maintain a routine that is unbreakable nor a monotony that is not subject to accidents. The best of children are often impulsive and forgetful and careless, and the unexpected frequently happens in big failures.

There was a fire up the Beuna Vista road near here recently. The fire engine came flying by sounding its wierd, siren shriek. Automobiles and trucks followed, whizzing by the road at the foot of the hill. The smoke of the fire and tongues of flame could be seen in the distance over the tree tops.

Seems like going to a fire is almost an inalienable right of anybody who can get there.

The exciting rush of machines up the road and the noise proved too much for a group of Home boys. They forgot everything but the open road and the exciting spectacle.

The cabins burned down, the fire department extinguished the flames, the shouting ceased, the crowd dispersed and the boys came trailing homeward, seriously wondering, I suppose, if fires are really worth breaking rules to go to see.

Saturday afternoon holiday spent digging stumps is disagreeable work

# Corns

### Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly! Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

## Whooping Cough

Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

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A Piano or Player-Piano is the Ideal Christmas Present



Ask about our Special Christmas Proposition. A small payment down and a small amount each month will buy a fine Piano. Pianos \$340 up, and Player-Pianos \$525 up.

Fill out this blank and mail.

CHAS. M. STIEFF, Inc.,  
Charlotte, N. C.

Please let me have full information as to your Special Christmas Proposition.

Name .....

Address .....

CHAS. M. STIEFF, Inc.  
Charlotte, N. C.

(Continued on page 14.)



# OUR LITTLE FOLKS

## TRAVELER AND TRAMP

The traveler put an apple into his pocket and pulled his broad hat down over his brow. "Now I'm ready for my travels," he said. With his hands in his pockets he trudged down the path, through the gate and round the bend in the road, scuffing his feet in the dust as he went. He was not sure where he was going, but he said to himself that he should keep on until he found a strange new country.

The curving road went up and down, and after a long while the traveler began to feel hot and tired. "I think I'll go home, now," he said to himself, "and find the new country some other day."

Just at that point the road divided; one fork turned a little to the right, and the other curved a good deal to the left. The traveler followed the big curve, for it seemed to be leading back toward home. But he did not seem to get any nearer home; it was hot and dusty toiling through the sand.

At last he stopped short with a little grunt. "I think my home must be just round that bend in the road," he said.

So round the bend he went at a run. But, alas! though he ran on and on, he saw no sign of home. When he turned the next curve he was running so fast, and his eyes were so full of tears, that he ran right into a tramp. The meeting was a great surprise to both of them.

"Hello!" said the traveler. "Where did you come from?"

The tramp said nothing, but he stared hard and looked pleased. He was all in shabby gray and seemed very warm and dusty. Suddenly he sat down at the edge of the road and heaved a long sigh.

"I am tired too," said the traveler. The tramp sighed again, but did not reply.

"And I'm thirsty," the traveler added in a sad voice. He came and stood close beside the tramp, who looked sorrowful but was silent.

"And I'm lost! I'm lost!" the traveler said in a choked voice. Before he could help himself two large, hot tears ran down his cheeks and fell on the tramp's nose.

That disturbed the tramp; he rose with a worried look.

"I wish," the traveler said, "I just wish you could show me the way home."

The tramp put on a very business-like expression and began to move along briskly in the direction he had been going first. The traveler turned and followed.

Back and back they went. At last the road began to look familiar to the traveler. His heart grew lighter, and he put his hands into his pockets again and whistled a little tune. The tramp gave him a pleased look and quickened his pace. Between them they raised a big dust.

After a while they came back to the place where the road divided. The traveler halted; he did not know which way he ought to go. "O dear me!" he said.

But the tramp was not at all worried; he turned briskly down the other fork.

The traveler followed him. "Perhaps he knows the way," he thought hopefully.

At last they came to a very sharp bend. Round the bend was a little picket fence with a green gate. A lady in a blue dress came running down to the gate.

"Come right in and get cooled off," she said to the traveler with a smile. Then she looked at the tramp in a puzzled way.

"I met him on the road," the traveler said. "He is hot and hungry too. O mother, mother, may he stay?"

The lady in blue nodded. Then she ran into the house and came back

with two bowls full of cold creamy milk and crisp crackers.

"Hurrah!" cried the traveler in delight.

"Bowwow!" said the happy tramp. —Nancy Byrd Turner, in Youth's Companion.

## GETTING EVEN

"I'll get even with you, Tom Byers, you'll see! Cutting the string of my new kite and letting it fly away just to be mean!"

"I don't see how you can," said Bob, watching Tom slam the door of the tumble-down house where he lived. "He's bigger than you are, and his father is away most all the time, and his mother is dead."

"Let's go down behind the barn and talk about it," answered Ted, and the two boys ran to their favorite hiding place.

"I've thought of a brand-new way," said Bob. "Listen, and I'll whisper."

At first Ted would not agree to the whispered plan, but Bob kept on talking until he said he would.

It was nearly dark that night when they went down the road, carrying a heavy basket between them. They crept up to the window of Tom's house and saw him sitting at a table with only a few dishes and a little bread on it. They put the basket on the step, gave a loud rap, and hid where they could watch him come out. He took the basket in, and through the dirty window they could see him standing and looking at it as if he did not dare open it.

"He's teased so many of the boys he thinks some one has brought a snake or a rat to scare him," said Bob.

Just then Tom took off the paper tied over the basket and very slowly opened one of the three boxes he saw. Then he gave a big jump of surprise and pulled open the other boxes. One was filled with crisp cookies, another held big red apples, and the last had hickory nuts. Underneath the boxes was a sweater, faded but thick and warm, and under that a suit of clothes. Tom could scarcely believe his eyes. He drew his ragged sleeve across his eyes and then looked again. At the very bottom of the basket was a piece of paper with "Ted" written on it.

"Where did you get all the things?" asked Bob as they ran down the road.

"Aunt Julia sent me the cookies for a present, and the nuts and apples grew on my own trees, so I could give them away if I wanted to. Mother said the clothes were too little for Harry and too big for me, so I could give them to Tom. She didn't know how we were going to do it, though."

"Didn't he jump, though!" chuckled Bob. "I wonder how he feels now."

The next night they found out, for there was a knock at the door, and when Ted opened it Tom was standing there holding a fine big kite. As soon as he saw Ted he said: "I'm awful sorry I took your kite, and I made this one for you, and—and—I liked the things in the basket a lot."

Ted had "got even" in the "Jesus way," as he told his mother that night. —Sunday School Times.

The country parson was condoling with the bereft widow.

"Alas!" he continued, earnestly, "I can not tell you how pained I was to learn that your husband had gone to heaven. We were bosom friends, but we shall never meet again."—Lippincott's.

The conductor and a brakeman on a Montana railroad differ as to the proper pronunciation of the name Eureka. Passengers are often startled upon arrival at this station to hear the conductor yell: "You're a liar! You're a liar!" Then from the brakeman at the other end comes the cry: "You really are! You really are."—Boston Transcript.



## MOTHER, YOUR CHILD'S BOWELS NEED "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste  
and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup

## For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at **DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina.** A specialized treatment adopted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

Young man, are you wondering if the time is ripe to pop the question to the woman of your heart? A jeweler says his experience suggests a way of finding out. "Quietly follow the young woman on her next shopping tour down town," he advises. "If you see her stopping in front of a jeweler's window and gazing at a display of engagement rings your zero hour for going over the top has arrived."—Detroit News.

### Reason Enough.

Elizabeth—"Papa, what makes a man always give a woman a diamond engagement ring?"

Her Father—"The woman."

### Anticipated the Effect.

The minister who made the following announcement seems to have been prepared for untoward results from his preaching: "There are some flowers here," he said, "for those who are sick at the close of the services."—Kind Words.

The Stone Publishing Company, of Charlotte, has just issued another edition of "Idle Comments," by Isaac Erwin Avery; "Lyrics from Cotton Land," and "Songs Merry and Sad," by John Charles McNeil. These two young men were among North Carolina's most gifted writers. These books are so interesting that it is hard to stop reading until the book is finished. The price: Idle Comments, \$2.00; Lyrics from Cotton Land, \$2.00; Songs Merry and Sad, \$1.50. Order from the North Carolina Christian Advocate.

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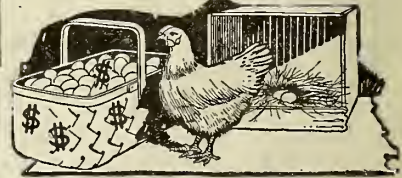
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Proven Remedy Gives Remarkable Results—Turns "Boarder" Hens Into Profitable Layers—

Winter egg yields, double and treble those of former years, are now being made by many poultrymen through the use of a compound that science has finally perfected.



This wonderful medicine, which is called "Hick's Egg-Lay," contains rare and expensive ingredients mixed so as to quickly increase the egg yield. The medicine acts on the reproductive organs and causes double and triple the usual number of ova (the germ cell of egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in a quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

### A Trial Costs You Nothing

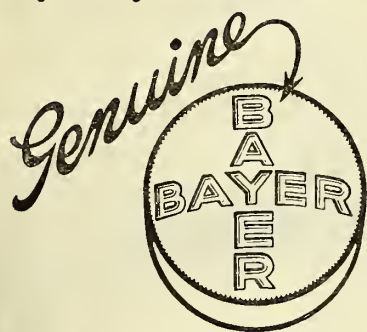
Mr. Hick is so confident that Hick's Egg-Lay Tablets will double and treble your egg yield that he is making a special guaranteed offer of one regular double strength \$1.00 package of Egg-Lay Tablets and a full size \$1.00 package of Hick's famous Lice-Go Tablets all for \$1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any thing. If you would rather have two \$1.00 packages of Egg-Lay Tablets or two \$1.00 packages of Lice-Go instead of one of each, say so on your order. Send \$1.00 today (currency, money order, check, etc.) to C. W. Hick & Company, Dept. 916, 1018 So. Wabash Ave., Chicago, Illinois. If you prefer, send no money. Just your name and address and pay postman \$1.00 and postage on delivery. If after thirty days trial, you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.



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## WOMAN'S WORK

(Continued from page eight)

### RESOLUTIONS OF APPRECIATION

Whereas, we, the Missionary Circle of the A. M. E. church of Atlanta, Ga., assembled December 11th, representing the Woman's Home and Foreign Missionary Society, and,

Whereas, we have noted with great interest the broad and Christian position taken by the noble ladies comprising the Commission on Race Relations of the Woman's Missionary Council of the Methodist Episcopal Church, South, in session this December 4-6, and,

Whereas, we desire them and the public to know that we appreciate and are grateful for the interest manifested in the Negro race, therefore be it

Resolved, That we do here and now go on record as registering our gratitude for the hope they have inspired in us by declaring that the heinous crime of lynching should be blotted out and mob violence be abolished forever from the fair escutcheon of our state and that human life should be protected throughout the land.

- Mrs. F. L. Hadley, Pres.  
Mrs. N. B. Chambliss, Sec.  
Miss Sarah Erwin,  
Mrs. C. G. Gray,  
Mrs. W. J. Williams.

### RESOLUTION

The Central Georgia Colored Methodist Episcopal Annual Conference in session in Milledgeville, Ga., December 10, 1922, adopted the following resolution concerning the action of the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, in its call upon the womanhood of the South to organize a persistent campaign for adequate state laws and law enforcement on the question of lynching and mob violence; and also their approval of the strong utterance of the Georgia State Baptist Convention against lynching and mob violence.

The resolution was as follows:

First, That we, the members of the Central Georgia Conference of the Colored Methodist Episcopal Church assembled in Milledgeville, December 6 to 10, 1922, herein express ourselves as being heartened because of the acts of the Race Relations Commission of white women and the Baptist State Convention in calling upon the state authorities and the pulpit and the press to marshal their forces against these widespread acts of lawlessness which are so fearfully disturbing the negroes of the South.

Second, That we pledge ourselves to aid in every way possible the program that has for its purpose such lofty course as abolishing mobs and lynching. We further pledge to encourage our people to look forward for the early coming of better days in things that pertain to justice in this our southland. Long since have we looked to the churches of our white people to offer the voice of protest, and coming as it has, we feel that no agency can be so potent as that of the church in these hours of trial.

Signed: Bishop R. S. Williams, J. A. Bray, J. A. Martin, Lee O'Neal, J. H. Turner, G. L. Word, W. A. Kelly, G. W. Dinkins, M. F. Brinson, E. J. Martin, P. Jefferson, W. H. Hall, W. E. Clark, J. T. Singleton, G. S. Myrick.

### There's Many A True Word.

This comes all the way from Paris: "Babies are being born in New York with long arms now."

"Why?"

"So that they can reach their mama's skirts."

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"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not squalid. Give it to the children because if doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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W. E. WEBB, Secretary  
STATESVILLE, N. C.

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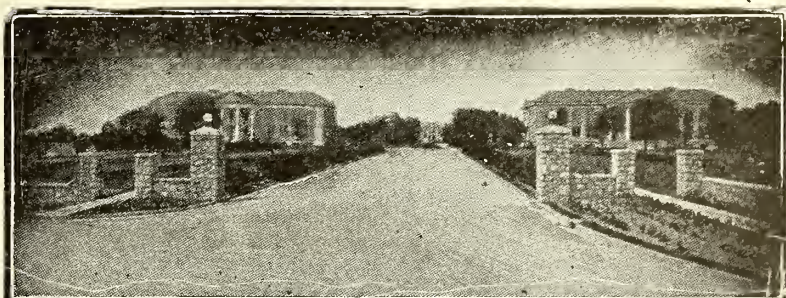
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SUNDAY SCHOOL WORK

(Continued from page nine)

ing: (1) attendance at Sunday school, (2) on time, (3) lesson study, (4) offering, (5) attendance on preaching service. Annual Promotion Day observed.

7. Program of Activities, 10 per cent. Lesson period of 35 minutes. The department meeting once a quarter for social, recreational or service activities.

8. Missions, 10 per cent. Missionary lesson material and program emphasized, offering taken.

9. Teachers, 10 per cent. All teachers taking annually for credit one unit in the Standard Training Course unless they hold a Gold Seal Diploma. All teachers reading at least one approved book on Intermediate and Senior work each year.

10. Decision for Christ, 10 per cent. Opportunity given and pupils urged to confess Christ during the year. Decision or Confession Day observed annually.

Note 1—Every item under any one point must be attained before any credit is claimed on this point.

Note 2—65 per cent is a Progressive Department; 85 per cent is an Advanced Department; 100 per cent is a Standard Department.

OUR ORPHANAGE WORK

(Continued from page 11.)

and seems a bad exchange for a run out of bounds.

But 65 little boys cannot be turned loose to go where they please. Responsibility and safety necessitate keeping bounds and regarding rules.

Besides keeping in bounds, there is another hard rule to keep—the prohibition against climbing tall trees. Trees just seem made to climb, and it is so delightful to get way up in the branches of one. Edward lost sight of the rule about climbing when a fascinating flying squirrel was seen out of reach in the branches of a tall popular tree, so while three or four boys shouted instructions from the ground he climbed higher and higher, trying to get a shot at the squirrel with a sling shot. Stepping on a dead branch, it broke and he fell to the ground, breaking his leg. One of his companions carried him home on his back. The Home nurse telephoned for the ambulance and Edward has been in the hospital ever since—several weeks. It was a bad fracture, and they keep a weight tied to his foot to prevent the broken leg from being permanently shorter than the other one.

Edward is a lively, cheerful spirit, and he says that he is having a good time at the hospital, for everyone is very kind to him. But an active boy flat on his back for weeks has a tough lot, especially at Christmas when everybody is so busy with plans and happy prospects. And we had bought Edward baseball shoes for a Christmas present! However, we hope his leg will be in good running order by baseball time, and we have added slippers and a sweater to his Christmas presents.

\*\*\*

The children have had several outings recently. The West End adult department of Sunday school took them to see The Merchant of Venice one afternoon. All who were privileged to go were delighted with the entertainment and the experience of seeing a good play.

On the 13th the Elks' Club, this city, provided tickets and transportation for the larger boys and girls to go to a minstrel play, home talent, which the young folks said they enjoyed very much.

\*\*\*

Thanksgiving Day we had ice cream in addition to the many other good things. Every year the North Carolina Ice Cream Association furnishes ice cream to all the orphanages in the state. A huge present of frozen joy! There may be differences of taste in many things—but all children love ice cream.

BOARD OF LAY ACTIVITIES AND CENTENARY COLLECTIONS

Mr. G. L. Morelock, secretary of the General Board of Lay Activities, attended the meeting of the Centenary Field Secretaries at Nashville, Tenn., December 28th and 29th, and spoke of the readiness of the laymen to help in the collection of the Centenary pledges. The following resolutions were adopted:

We, your Committee on Lay Activities, beg leave to make the following report, to-wit:

In facing the strenuous period of the next four months when we, the Centenary field secretaries representing the great Centenary movement throughout the church are to make special appeal for the collection of pledges, can but recall the magnificent support that we received from the lay leaders and the great body of laymen throughout the church during the inspirational period, resulting in the magnificent sum raised by subscription of about thirty-six millions dollars. And remembering the fact that the men and women of our church under the leadership of district directors and local church directors were busy with their own affairs, laid aside everything to make possible this great achievement; therefore, achievement; therefore be it resolved:

First, That we rely without any reservation upon the united support of the lay members of our church in this emergency campaign to raise four million of dollars by May the 1st.

Second, That as we face this great emergency campaign we earnestly and respectfully request the united assistance of the organization of lay activities throughout our church.

Third, That we request that the Board of Lay Activities through their organization give us all possible assistance and deliver themselves in this emergency campaign which means so much to the church.

Fourth, That we request the district organization of Lay Activities to furnish to the pastors Minute Men from now until the end of the campaign.

Fifth, We congratulate the Board of Lay Activities in the rapid perfection of its organization throughout the church; that we already in our various church activities feel the effect of this organization.

Respectfully submitted, James Thomas, A. J. Cauthen, D. L. Blakemore.

KENNEKEET CHARGE

Please allow me a few lines of space in the Advocate to speak a few words in regard to our out-going and in-coming pastors on the Kennekeet charge.

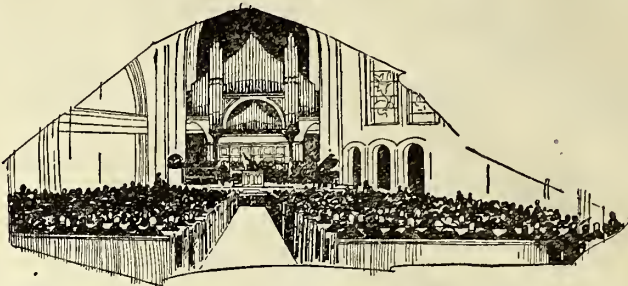
Rev. A. W. Price, our beloved pastor, who preached for us last year, we all dreaded so bad to give up. It was a great blessing to have him in our homes. He is a powerful preacher, and is calculated to grace any city church in North Carolina. Roanoke Island is to be congratulated on having such a strong and powerful pastor as Rev. A. W. Price.

Our in-coming pastor, Rev. C. A. Johnson, formerly of the Western North Carolina conference, who was transferred to the North Carolina conference at the last session, held in Raleigh, and was appointed as pastor of the Kennekeet charge.

Rev. C. A. Johnson filled the regular appointment at Clark's Bethel church, Salvo, December 17, at the 11 o'clock hour. His text was taken from First Peter, the fourth chapter and the sixteenth verse, and reads thus: "Yet if any man suffer as a Christian let him not be ashamed." In my estimation he preached one amongst the best and greatest sermons that has ever been delivered at our church.

I want to thank Rev. R. H. Willis for securing him for us, also the bishop for appointing him to the Kennekeet charge. I am glad a shouting preacher has come amongst a shout-

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"It gives us great pleasure to recommend this piano to the public."

(Signed) B. F. McLendon, JOHN H. JONES, Choir-Director, VERNA L. GOODE, Pianist

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ing people. Every home in our community has opened wide its doors and given him a free invitation to walk in and be at home and enjoy all its privileges. Kennekeet charge is to be congratulated on having such a pastor this year as Rev. C. A. Johnson. Pray for us that this year may be the greatest year in all history for saving souls on the Kennekeet charge.

Luther Y. Gray.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Weaverville, N. C. FIRST ROUND

January

- Leicester, Dick's Creek, 11 a.m. 7
Marshall, 7:30 p.m. 7
Sandy Mush, 11 a.m. 13-14
West Asheville, 7:30 p.m. 14
Henderson, Fruitland, 11 a.m. 20-21
East Biltmore, 7:30 p.m. 21
Mars Hill, Beech Glen, 11 a.m. 27-28
Weaverville Station, 7:30 p.m. 28

February

- Weaverville Ct., Alex. Chp, 11 a.m. 3-4
Chestnut Street, 7:30 p.m. 4
Rosman, Rosman, 11 a.m. 10-11
Brevard, 7:30 p.m. 11

CHARLOTTE DISTRICT.

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FIRST ROUND

January

- Brevard St., 11 a.m. 7
Spencer Memorial, 7:30 p.m. 7
Belmont Park, 11 a.m. 14

SECOND ROUND

- Duncan Memorial, 7:30 p.m. 14
Bethel, Oakboro, 11 a.m. 20
Rural Trinity, 11 a.m. 21
Seversville, 7:30 p.m. 21
Lilesville, Forestville, 11 a.m. 27
Mathews, Indian Trail, 11 a.m. 28
Tryon St., 7:30 p.m. 28

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

January

- Randleman, Naomi 7
Deep River, Cedar Falls, 3 p. & ngt, 7
Pleasant Garden, Bethlehem 13-14
Spring Garden, night 14
Liberty, Bethany, 11 a.m. 21
Park Place, night 21
West Market St., 11 a.m. 28
E. Greensboro, Mt. Pleasant, 3 p.m. 28
Caraway Memorial, night 28

MARION DISTRICT

Z. Paris, P. E., Marion, N. C. FIRST ROUND

January

- Old Fort, Old Fort, 11 a.m. 7
Marion Mills, Marion Mills, 7 p.m. 7
Marion Ct., Glenwood, 11 a.m. 13-14
Cross Mills, Cross Mills, 7 p.m. 14
Broad River, Tanner's Grv., 11 a.m. 1
Bostic, Oak Grove, 11 a.m. 20-21
N. McDowell, N. Catawba, 11 a.m. 28

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

January

- Madison-Stoneville, Stoneville 7
Leaksville, night 7
Pilot mountain, New Hope 13-14
Walnut Cove, Bethesda 20-21
Mayodan, Mayodan 27-28

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C. FIRST ROUND

January

- Creston, Creston 6-7
Todd, Todd, Sunday, 11 a.m. 14
The district stewards will please meet in Boone, N. C., November 10 at 10 o'clock. The district lay leader and all the pastors are requested to be present if possible.

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C. FIRST ROUND

January

- Albemarle Ct., Bethesda, 11 a.m. 6
Central, 11 a.m. 6
First St., 7:30 p.m. 7
New London Ct., Michfield, 11 a.m. 13
Salem, Salem, 11 a.m. 14
Badin, 7:30 p.m. 14

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C. FIRST ROUND

January

- Stanly, Stanly, 11 a.m. 7
Franklin Ave., 7 p.m. 7
Bessemer, Bessemer, 11 a.m. 14
Trinity, 7 p.m. 14
Dallas, High Shoals, 11 a.m. 21
Cramerton, 7 p.m. 21
Belmont, Park St., 11 a.m. 28
Belmont, Main St., 7 p.m. 28

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C. January

- Bryson-Whittier Ct., Whittier, 11 a.m. 7
Glenville Ct., Cashiers, 11 a.m. 13
Highlands Ct., Highlands, 11 a.m. 14
Murphy Ct., Tomotla, 11 a.m. 20
Andrews Sta., 11 a.m. 21
Robbinsville Ct., Robbinsville, ngt, 21
Franklin Ct., Oak Ridge, 11 a.m. 27
Macon Ct., Mt. Zion, 11 a.m. 28
Franklin Sta., night 28

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1090 W. Fourth Street, Winston-Salem, N. C. SECOND ROUND

January

- Davidson, Bethel, 11 a.m. 6-7
Green St., Green St., night 7
Farmington, Smith's Grove, 11 a.m. 13-14
Burkhead, Burkhead, night 14
Hanes-Clemmons, Bethel, 11 a.m. 20-21
Grace, Grace, night 21
Southside, Southside, 11 a.m. 28
Forsyth, Piney Grove, 3 p.m. 27-28

February

- Davie, Center, 11 a.m. 3-4
Mocksville, Mocksville, night 4
Advance, Fulton, 11 a.m. 10-11
Coolemece, Coolemece, night 11
Lexington, Lexington, 11 a.m. 18
Linwood, Cotton Grove, 3 p.m. 17-18
Erlanger, Erlanger, night 18
Thomasville, Thomasville, 11 a.m. 25
Thomasville Ct., Unity, 3 p.m. 24-25

North Carolina Conference

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C. FIRST ROUND

January

- Leasburg, Leasburg 5
Person, Lea's Chapel 6
Roxboro, 11 7
E. Roxboro, Longhurst, 3 p.m. 7
Milton, Milton 12
Yanceyville, Yanceyville 13-14
S. Alamance, Swepsonville, 2:30 20
Graham & Haw River, H. R., 11 21
Webb Avenue, 7:30 21
Eno, 7:30 24
Chapel Hill 28

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C. FIRST ROUND

January

- Currituck, Mt. Zion 6-7
Perquimans, Cedar Grove 12
Hertford, night 12-14
Chowan, Anderson 13-14
Columbia, Columbia 20-21
Edenton, night 26
Gates, Philadelphia 27-28
North Gates, Kittrells 28-29

February

- South Camden, Shiloh 3-4
South Mills, McBrides 10-11
Roanoke Island, Manteo 18
Kennekett, Salvo, 2 p.m. 19
Hateras, Frisco, 11 a.m. 21
Kitty Hawk, Kitty Hawk, 11 a.m. 23
Stumpy Point 24
Dare, Mann's Harbor, night 25

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C. FIRST ROUND

January

- Glendon, Cool Springs 6-7
Goldston, Goldston, night 7-8
Buckhorn, Olive Branch 13-14
Lillington, Lillington, night 14-15
Mamers, Woodside, 11 a.m. 16
Jonesboro, Jonesboro 20-21
Sanford, night 21-22
Stedman, Cokesbury 23
Dunn, Dunn, p.m. 28-29
Duke, Duke, night 28
Roseboro, Bethel 30

February

- Elizabeth, Trinity 3-4
Siler City, Siler City 11-12
Haw River, Bynum 17-18
Pittsboro, Pittsboro 18-19

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C. FIRST ROUND

January

- Beaufort, 11 a.m. 7
Morehead City, night 7
Straits Ct., Aabernacle, 11 a. & ngt. 9
Pamlico Ct., Bayboro, 11 a.m. 13-14
Oriental Ct., Oriental, ngt & 11 a. 14-15
Dover Ct., Dover, 11 a.m. & ngt. 17
Craven Ct., Clark's, 11 a.m. & ngt. 18
Goldsboro Ct., Salem, 11 a.m. 20-21
Snow Hill Ct., S. Hill, 3 p. & ngt. 26-28
Hookerton Ct., Maury, 11 a.m. 27-28

February

- LaGrange Ct., Garris, 11 a.m. 3-4
Mt. Olive Ct., Smith's Chp. 11 a. 10-11
Mt. Olive-Calyppo, Calyppo, ngt. 9-11

Harlam Ct., Oak Grove, 11 a.m. 17-18
Newport Ct., Newport, ngt. & 11 a. 18-19
Jones Ct., Trenton, 11 a.m. 24-25

PALEIGH DISTRICT

J. C. Wooten, P. E. FIRST ROUND

January

- Garner Ct., Garner, 11 a.m. 4
Millbrook Ct., Millbrook, 11 a.m. 6
Zebulon Ct., Wendell, 11 a.m. 7
Youngsville Ct., Youngsville, 11 a.m. 14
Louisburg, 8 p.m. 14
Oxford, 8 p.m. 19-21
Oxford Ct., Hermon, 11 a.m. 20-21
Granville Ct., Robert's Chp., 11 a. 27-28

February

- Tar River Ct., Kittrell, 11 a.m. 3

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C. FIRST ROUND

January

- Vass, Cameron 6-7
West End, West End 13-14
Aberdeen 14-15
Raeford, Raeford 20-21
Red Springs 21-22
Caledonia, Caledonia 26
Rowland, Rowland 27-28

February

- Maxton 3-4
St. Paul, St. Paul 10-11
Lumberton, Chestnut Street 11-12
Mt. Gilead Ct., Sardis 17-18
Mt. Gilead 18-19

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

January

- Farmville, 11 a.m. 6-7
Greenville, night 7-8
McKendry Ct., McKendry, 11 a.m. 13-14
Tarboro, night 14-15
Robersonville 20-21
Bethel, night 21
Springhope, 11 a.m. 27-28
Nashville, night 28

February

- Wilson, Calvary, 11 a.m. 3-4
Bailey, night 4-5
Aurora Ct., Aurora, 11 a.m. 10-11
Bath Ct., Bath 17-18
Washington, night 18
Rocky Mt., First Church 25-26
S. Rocky Mt., night 25

March

- Vanceboro 3-4
Swan Quarter 10-11
Mattamuskeet 11-12
Fairfield, night 12
The district stewards are called to meet in Tarboro at 10 a. m. Jan 15, 1923.

WELDON DISTRICT

Rev. S. E. Mercer, P. E., Weldon, N. C. FIRST ROUND

January

- Battleboro & Whitakers, Battleboro 11 a.m. 6-7
Enfield Station, 7:30 p.m. 7
Quarterly Conference 11 a.m. 8
Northampton Ct, Jackson, 11 a.m. 13
Littleton Station, 11 a.m. 14
Garysburg Ct, Garysburg, 11 a.m. 19
Rich Square Chg, Rich Sq. 11 a. 20-21
Conway Chg, Conway, 7:30 p.m. 21
Quarterly Conference 11 a.m. 22
Murfreesboro & Winton, Murf. 11 a. 23
Aulander, 11 a.m. 25
Ahoskie, 11 a.m. 26
Windsor Chg, Windsor, 11 a.m. 27-28
Williamston Chg, Wil. 7:30 p.m. 28
Quarterly Conference 11 a.m. 29
Scotland Neck, 11 a.m. 31

February

- Warren Chg, Providence, 11 a.m. 3-4

WILMINGTON DISTRICT

J. M. Daniel, P. E. FIRST ROUND

January

- Ingold, Garland, a.m. 5
Magnolia, Magnolia, a.m. 6-7
Faison-Warsaw, Faison, p.m., a.m. 7-8
Maysville, Pollocksville, a.m. 13-14
Carver's Creek, Council, a.m. 19
Hallsboro, Hallsboro, a.m. 20-21
Whiteville, Whiteville, p.m. 21
Southport, Southport, a.m. 28

February

- Chadbourn, Evergreen, a.m. 2
Old Dock, Bethesda, a.m. 3
Tabor, St. Paul, a.m. 4
Town Creek, Bethel, a.m. 9
Shalotte, Shallotte Camp, a.m. 10-11

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## IN MEMORIAM

**CHRISTENBURY**—Margaret Jane Christenbury was born November 17, 1865, and died May 24, 1922, at the age of 56 years, six months and seven days. She is the oldest daughter of S. B. and Jane T. Christenbury and was never married. She professed religion and joined the M. E. Church, South, at Hickory Grove when young, where she continued her membership till the end.

For more than two years she had been in bad health, had had two surgical operations which did her little or no good, her health continuing bad, and for the last few months her mind was affected by the disease and she was taken to Morganton, where she died.

She was a good woman, kind to everybody and very industrious. She leaves two sisters, Miss Mary Ann Christenbury and Mrs. P. F. Davis, and four brothers, A. B., W. B. and J. B. Christenbury of Mecklenburg county, and P. T. of Stony Point, Iredell county. The funeral services were conducted from Hickory Grove church and the remains interred in the cemetery there May 26 in the presence of a large and sympathizing congregation by the writer. May her dear ones all meet her in heaven. E. Myers.

**STALLINGS**—Peter Urias Stallings was born January 9, 1850, in Caldwell county, N. C., and died in Mecklenburg county, near Hickory Grove church, September 18, 1922, aged 72 years, eight months and nine days. Was married to Elvira Bush March 3, 1870. To them were born four sons and six daughters. Two sons and one daughter have gone on before him, and about ten months ago his wife passed on to her reward. He joined the M. E. Church, South, at Colliers in Caldwell county when a young man had since kept his membership up with him. He was a good man, honorable, energetic and industrious.

The funeral services were conducted by this scribe from Hickory Grove church and the remains interred in the cemetery there September 19 in the presence of a large number of relatives and friends.

May his dear ones all meet him in heaven. His pastor, E. Myers.

**HASS**—William Cornelius Hass, son of W. P. and L. A. Hass, was born February 18, 1903, and died October 24, 1922, age 19 years, seven months and six days. He was a young man of sterling character. He professed faith in Christ at the age of nine years, and joined the Methodist church and lived a life which always spoke of his genuine conversion. And to the very last moment of his life he spoke of his readiness to meet God. He leaves to mourn their loss a father, mother, sister and one brother, four grandparents and several uncles and aunts, and a host of friends. It was so sad that he had to go in the very bloom of youth. But Longfellow says:

"There is a reaper, whose name is Death,  
And with his sickle keen  
He reaps the bearded grain at a breath,  
And the flowers that grow between."

I am sure he could say with Harbaugh:

"Living or dying, Lord,  
I ask to be but thine;  
My life is Thee, thy life in me,  
Make heaven forever mine."  
J. M. Barber, Pastor.

**RICHARDSON** — Mason Latham Richardson was born March 19, 1884, and departed this life December 8, 1922, being a little more than 38 years of age.

He was converted when a boy and connected himself with New Hope Methodist church, where he remained till he and others built a church in his community they call Heath's Memorial. It is there his membership was at his death.

This good man was loyal to his church vows, faithful to his family and loved his Lord.

He is survived by wife and four children, also three brothers and one sister, viz: Miss Emma Richardson of Waxhaw, B. J. Richardson of Ocoola,

S. C., Rev. S. E. Richardson, China Grove, N. C., and J. H. Richardson of Mineral Springs, N. C.  
His pastor, E. N. Crowder.

### AN APPRECIATION

When Henry Martin Jensen of Rutherford College, N. C., departed this life suddenly, and while apparently in the best of health, on November 21, 1922, it brought to his friends a grief wholly unexpected and unprepared-for. He did not seem as one whom death had marked for early sacrifice. Everything about his appearance and demeanor savored of youth and youthful enthusiasm. Neither old in years, nor yet in a point of view which sometimes makes men grow old before their time, he seemed good for the maximum of man's allotted span.

The writer having known him for years while he resided in Durham, and where we were co-laborers in the Master's kingdom, desires to give expression to this simple little appreciation. Mr. Jensen was largely endowed with the grace of willingness; the willingness to do his part, to shoulder his share of the burden, to shirk nothing which might be needed of him toward the accomplishment of the whole task. Whether in the choir where his service found greatest delight, or a member of the vestry where he duly appreciated the confidence shown in him by his brethren, or as treasurer for years where he exhibited executive ability and approved himself as the faithful and wise steward, he showed himself a workman that needed not to be ashamed.

No sketch of him could be written without mentioning his unflinching optimism. To him the way was always bright, his skies rarely beclouded. His presence was a benediction. As I knew him, he had no moods; surliness was a stranger; the chronic grouch his special antipathy. He had enthusiasm enough to make him buoyant, and faith enough to assure him that all would come right in the end. And his faith even now is justified, because,

"Thou hast but taken thy lamp and gone to bed;  
I stay a little longer, as one stays  
To cover up the embers that still burn."

S. S. Bost.

### RESOLUTIONS OF SYMPATHY

Whereas, our heavenly Father in His infinite wisdom November 30th called from our society one of the beloved members, Dorothy Robinson. Therefore be it resolved:

First, That we feel deeply the loss of Dorothy, the first to be called from the Sarah Brown Missionary Society during the thirty years of its history.

Second, We extend to the bereaved family our deepest love and tenderest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy be sent for publication to the Christian Advocate, to the Christian Worker, and a copy be placed on the minutes of the society.

Josephine Reagan,  
Ruth Burrus,  
Lucille Carmichael,  
Committee.

**ROWELL**—Roseboro was made very sad on the morning of the 15th when it was learned that Mrs. T. W. Rowell, who had been sick for but a very few days, had the day before become seriously ill, and had departed this life about ten o'clock that evening.

She was the daughter of Mr. and Mrs. John Underwood, Sr., a very prominent family of this section, and was married to Mr. T. W. Rowell, a local merchant, in 1915.

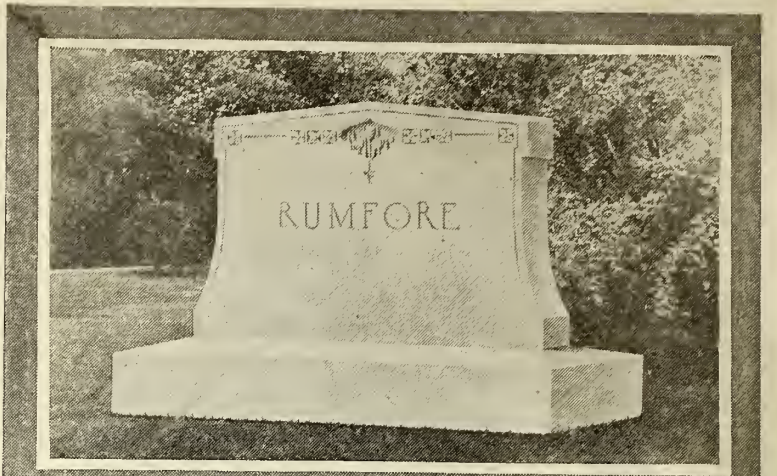
Mrs. Rowell was a splendid Christian character, a tender mother and a loving wife, and no one knew her but to appreciate the gentleness of her character.

She leaves her husband, five small children, her father and mother, and seven brothers and sisters with a host of friends to mourn her loss.

The funeral services were held in the Methodist church, of which she had been a member for a number of years and were conducted by her pastor, and her body was laid to rest in the Cedar Grove cemetery.

We would not fail to express our heartfelt sympathy for her husband and the three small children who will feel this great loss so keenly.

J. A. Tharpe, P. C.



## Legibility of Inscription

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**MONUMENTS MAINTAIN MEMORIES**

### RESOLUTIONS OF RESPECT

Whereas, on the 5th day of December, 1922, our beloved friend and co-worker, Brother Manless Eugene Allman, was called from his life of usefulness and activity here to the life more abundant. Therefore we, the members of the Free Wesley Bible class of Broad Street M. E. Church, South, Mooresville, N. C., realize our great loss because of his death and wish to pay a tribute to his memory.

First, As he was in his place Sunday morning ready for his work, so we would follow his faithfulness and service.

Second, As he showed to our class, of which he was president, a beautiful Christian character, we should also strive for more Christ-like lives.

Third, That we extend to his family our sympathy and prayers in their great sorrow, which is our sorrow likewise.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the North Carolina Christian Advocate for publication, and a copy be spread on the minutes of our class.

C. M. Rinehardt, Vice Pres.  
Earler P. Edmiston, Sec.

### RESOLUTIONS OF RESPECT

On November 17, 1922, God in His infinite wisdom called to her eternal home the soul of Mrs. D. L. Maury, one of our faithful members of the Methodist Missionary Society. Her going has broken long and happy associations and made a sad vacancy in the Anderson auxiliary. Therefore be it resolved:

First, That we bow in humble submission to the will of the Father who cannot make a mistake, and commend the bereaved and broken hearts to His loving care, who alone can bind up and heal them.

Second, That in her passing this missionary society has lost a faithful member; though she was not present with us much on account of her feeble health, that we extend to the family our heartfelt sympathy and love in this dark hour of bereavement and point them to the God who knoweth best.

Third, That a copy of these resolutions be spread on our minutes, a copy sent to the family, to the North Carolina Advocate and Missionary News.

Mrs. B. W. Thach,  
Mrs. W. F. B. Sawyer,  
Mrs. Linwood Hunter.

### RESOLUTIONS OF RESPECT

Whereas, on the 11th day of September, 1922, God in His wisdom called to her heavenly home Mrs. Dora A. McCannless, Trinity N. C. Be it resolved:

First, That in her death our church and Sunday School have lost a most diligent worker, the Woman's Missionary Society a faithful charter member, and the community a strong influence for good.

Second, That we submit to His will, knowing that he doeth all things well.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy to the bereaved family and a copy recorded in the minutes of our Missionary Society.

Respectfully submitted,

Mrs. Bruce Craven,  
Mrs. J. C. Pepper,  
Mrs. J. L. Phillips.

**FEATHERSTON** — Momford M. Featherston was born October 30, 1845, and died November 1, 1922, at the age of 77 years and two days. He was one of the most consecrated men I have known. A fine neighbor and a consistent Christian gentleman. He had been a member of Concord Methodist church for a long time and will be greatly missed. He was a preacher's genuine friend, ever solicitous concerning the needs of the preacher and his family, and attentive to the aged and the sick. Our church will ever cherish his memory for his exaltation of the Christ in his sunny life and in the lingering suffering of his triumphant death. He leaves three brothers and a host of friends to mourn his going, but we know where to find him and expect some day to see him as an angel with the redeemed in the city of God. B. C. Thompson, Pastor.

### SONG LEADER AND SOLOIST

Mr. P. Allen, song leader and soloist of fifteen years experience, is now making engagements for assisting in revival meetings.

Just to get acquainted, he probably can come and train your Sabbath School, Epworth League and church audience for a week in the standard hymns and gospel songs.

Mr. Allen is now a member of Trinity M. E. Church, South, Charlotte, N. C. Pastors and evangelists may address him at 303 West Fourth St.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JANUARY 11, 1923

No. 2

## EDITORIAL PARAGRAPHS

In those churches where the choir insists upon 40 or 45 minutes of the service, how would it do to reverse the order and have the sermon first and then follow with the music of the day? This might throw some light upon a problem that vexes Zion in certain quarters.

\* \* \* \*

Sarcasm aids little in winning adherents to a cause, no matter how worthy the cause may be. Those who agree with a sarcastic writer or speaker may enjoy his thrusts but such thrusts only irritate his opponents, and even those who were inclined to listen to his plea often become estranged thereby. The reader has doubtless noted that a sarcastic lawyer's ability to win his case before a jury is not commensurate with his reputation for brilliancy. Disagreeable epithets carry with them the same danger that sarcasm does. Epithet is a branding iron that burns and those scorched by its touch are inclined like cattle on the plains to run away from it.

\* \* \* \*

Omnipotence, or all power, is a fundamental of Biblical theology. But there are some things that God cannot do. He cannot work logical or mathematical contradictions. He cannot put a barrel of water into a bucket unless the bucket be as big as a barrel. He cannot bring a man to the fourscore limit in a day less than eighty years. He can from the black ooze bring a snow white lily to bloom in beauty, and cause the golden grain of bountiful harvests to wave over plain and upland, but He can never love a lie or look with any degree of allowance upon sin, because all such are contrary to His very nature.

\* \* \* \*

"What is wrong with the church?" has been for quite a while a question for public discussion. All sorts and conditions of men try to set the world right on this subject. We wonder how it would do to write awhile on another topic, namely, "What is right with the church?" This would stop placing undue emphasis upon defects both real and imaginary and put the emphasis upon the things that really count. In the impressive language of an ancient singer: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

\* \* \* \*

"At sundry times and in divers manners" hath God appeared to the great leaders in human history. To Jacob He came at one time in a dream, at another as a man who wrestled with him till break of day. "The burning bush" of the Arabian desert served to call Moses aside for special fellowship with his God. To Job He spoke out of the whirlwind, but Elijah heard him not in wind or flame, for the whisperings of the Eternal were to him in "the still small voice." Isaiah, enraptured, saw the glories of the Lord amid the holy splendors of the temple and in the midst of these cried: "Here am I, send me." Saul of Tarsus was overtaken on the highway and John Wesley felt a

strangely warmed heart, but God was by these sundry methods through the ages carrying on His work among the children of men. Multitudinous and marvelous are the methods of our God! Why should any man, therefore, seek to limit God to his own little pet scheme of doing things? Think, if such a thing is thinkable, of God shutting the world up to one mode of baptism or a single method of "getting religion!"

\* \* \* \*

The General Assembly is now getting well into the work of its biennial session. The good people of the state should keep an eye on the work of their lawmakers and render what aid they can in the important task of formulating just and beneficial laws for the people of our beloved state. If in your judgment existing laws should be amended or repealed or new laws enacted, do not fail to let your representatives know your wish in the matter. The great majority of the members of the General Assembly in our opinion desire to serve their constituency to the best of their ability. But it may become necessary for you to inform him of your wish in regard to matters of legislation and he will thank you for it.

\* \* \* \*

Neighbor, what are your liabilities? We do not mean the mortgage on your farm, the notes you carry in the bank, or the heavy claims that others have upon your business, which claims may eventually spell bankruptcy. We mean those things which reduce the sum total of your holdings in the real possessions of life and thereby rob you of the joys of living. The liabilities of some are hurtful facilities of speech, they talk too much, say unkind and unjust things. With others there is an infirmity of temper, or a selfishness that robs life of its deepest joys. To get rid of such liabilities would be a long step forward toward a kind of success that all men should covet and that is in the reach of everyone.

\* \* \* \*

Some editors and other writers for the public seem to be greatly disturbed because the preachers and moral leaders in prominent places oppose the return of Fatty Arbuckle to the screen. These men say that the preachers whose message is forgiveness are unwilling to forgive Fatty and allow him another chance. Such objectors ignorantly or otherwise miss the point entirely. The Bible is an old book, but it will clear up most modern questions of right and wrong. Listen to the Book: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For we know how that afterward, when he would have inherited the blessing, he was rejected: For he found no place for repentance, though he sought it carefully with tears." (Heb. xii. 16, 17). The birthright gone cannot be restored. Fatty Arbuckle sold out at a pajama party and he is now in the fix of Esau. This is not a question determined by the arbitrary wish of ministers of the gospel and other ethical and spiritual leaders, it is a matter fixed by the Eternal Author of all things who gave to us the necessary order of the moral universe.



**"THY WORD GIVETH LIGHT"**

The preacher who goes out to win souls is sure to encounter many things that will sorely test his faith. He will find the world, the flesh and the devil arrayed against him. His soul will at times be overwhelmed by the spiritual stupidity of many professed disciples of our Master. The inability on the part of people to properly estimate spiritual values will test his faith in mankind.

But the Holy Bible will come mightily to his help. These ringing words of Scripture will be to his jaded spirit like the music of silver bells:

"He that is wise winneth souls."

"The Son of man came to seek and to save that which was lost."

"He who converteth a sinner from the error of his way shall save a soul from death."

"I am made all things to all men, that I may by all means save some."

"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

**A BAPTISM OF FIRE**

Not water baptism. That counts for little. The water may be sprinkled, or poured, or the candidate may go under, but the result is the same. Saints are not made that way. Men are not equipped by baptismal washings for heroic and holy service. The baptism that counts is a baptism of fire. Fire burns out the dross and leaves the pure metal. Fire is the mightiest agent for cleansing. The pulpit that has been set on fire becomes an object of interest. Men come running to a fire. The fire-bell, the fire-whistle and the pulpit that sounds a fire alarm set the crowds a-going. And the fire of the pulpit is likely to set fire to the pew. In the winter there should be a fire burning in the stove in the church and in the preacher of the pulpit. But for the preacher it is winter all the year. His must be a perpetual burning. The prophets and apostles were men of the burning heart.

**SHOOT HIM ON THE SPOT**

That is the policy of the bootlegger toward the officer of the law. A high-powered automobile, a high-powered Colt's revolver, a few fruit jars, jugs, cans and crates of high-powered liquor and the bootlegger is out for any high handed crime that suits his purpose at the moment. An officer of the law is no more than a dirty dog to these assassins of the highway and of the street.

Policeman McCuiston, one of the kindest-hearted and best men of the Greensboro police force, was shot down without a moment's warning by Carl Talley and his gang, and the zeal of some was shown only in an effort to punish the officers who pursued these fleeing murderers. And this Greensboro tragedy was by no means the last instance of officers of the law being shot by these notorious enemies of law who propose to sell liquor at any and all costs.

The present General Assembly should close up some loopholes in the present laws against the manufacture and sale of liquor and then there should be the adoption by all judicial officers of a policy that would send all convicted offenders to the chain gang for such terms as would put an end to the illicit traffic in liquor. Liquor dealers who are at heart murderers must be made to feel the mailed fist of legal justice.

A convention that has for its primary object law enforcement and the end of the bootlegger in North Carolina will be held in Raleigh, January 16. All good citizens who can arrange to attend should be in Raleigh next Tuesday.

Let pastors see that the churches next Sunday elect delegates to this convention and let the pastors and other good citizens be on hand for this important meeting. This is a good opportunity to serve your state and help to put an end to the work of the bootlegger, the most daring and high handed criminal that now infests our borders.

**STARS THROUGH CYPRESS TREES**

The Christian religion has to do with two worlds, the one that now is and the one that is to come. For this reason "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." This present life at best is but a span. The shuttle flies swiftly and the web has soon been completed. The years are too short and too few to satisfy the heart of man. He must have an outlook of broader sweep and a larger sphere than mortal life in which faith, hope and love may find satisfaction for themselves.

John Greenleaf Whittier has presented this idea with surpassing beauty in the following well known lines:

Yet Love will dream and Faith will trust,  
Since He who knows our needs is just,  
That somehow, somewhere, meet we must.

Alas for him who never sees

The stares shine through his cypress trees!

Who, hopeless, lays his dead away,

Nor looks to see the breaking day

Across the mournful marble play;

Who has not learned in hours of faith,

The truth to flesh and sense unknown,

That Life is ever lord of Death,

And Love can never lose its own!

**BEAVER OR RAT**

Mr. James J. Davis, Secretary of Labor, puts an important truth in such terse and incisive sentences that they cut like the teeth of the beaver, the animal upon whose head our Secretary of Labor puts a crown. Listen to Mr. Davis:

"When I meet a man who is a loafer and a destroyer, I know he is alien to me. I fear him and all his breed. The beaver is a builder, and the rat is a destroyer; yet they both belong to the rodent race. Some men are by nature beavers, and some are rats; yet they all belong to the human race. The people that came to this country in the early days were of the beaver type, and they built up America because it was their nature to build. Then the rat-people began coming here, to house under the roof that others built. And they try to undermine and ruin it because it is their nature to destroy. They call themselves anarchists."

**NO MAGIC WAND**

No man can divorce himself entirely from his past life. His yesterdays necessarily encamp close upon the heels of today. The past, the present and future of every life are closely interwoven. The past, whether good or bad, cannot be laid aside as one does a garment. For the lives of us all are rooted into the soil of by-gone years. The tender plant may grow out of a dry ground, but it grows out of a soil already provided, whether that soil be favorable or unfavorable to the growing plant.

Furthermore, the things lost are seldom recovered. The younger son of the parable came to enjoy the robe, the ring, the feast, the welcome, but he never got back all those treasures that he carried away. These remained in the far off country, and in consequence he went through life poorer than he otherwise might have gone.

People should disabuse their minds of the notion that religion is a sort of magic wand that one may wave over his head and all the things that are ugly, hurtful, and sinful become as if they had been drowned in the depth of the sea and by some magical process that life begins anew in the rose garden of the Lord where it may unhindered bear all manner of fruits that enrich the kingdom of heaven.

A pious parentage, a religious home, early acquaintance with the finer and better things of life and the start that such influences give a lad or a lass are forces from which no life can possibly escape. If parents, and preachers, and all social and religious teachers miss this fundamental point, their preaching is vain, their faith is vain, and of all men who labor for personal and social salvation they are most to be pitied.

**A SPECIAL DUTY FOR THE LEGISLATURE**

The state law as it now exists does not conform to the national law upon the subject of the control of the liquor traffic. Why not make the state law to conform to the Volstead Act?

The Anti-Saloon League explains the differences as they now exist between the state and federal laws. Here are the points of difference:

"In answer to your question as to what are the differences between the state law and the Volstead Act, we will say there are a good many. The state law allows the manufacture and sale of wine and intoxicating ciders. The federal law does not. The state law allows the possession of liquor for beverage purposes, the Volstead law does not. The state law provides no nuisance act, the federal law does. The state law as interpreted by the supreme court of North Carolina under two decisions has an automobile law that is ineffective; the Volstead law has an automobile law which is effective. The state law has no provision to arrest and punish the land owner, or the other person that may be behind the liquor business, and on whose land the blockader makes liquor, and who is in 'cahoot' with the liquor making, but the federal law has a provision that can catch him."

**PREACHERS AND BOOTLEGGERS**

Letters from various sections of the state have reached this office urging the Advocate to throw its influence against the lawless behavior of the bootlegger. Some of the people evidently are becoming alarmed over conditions in our state and nation. One man writes, "The liquor situation is becoming desperate both in the state and nation."

It is a hopeful sign when the citizens of North Carolina begin to wake up on this question. These defiant lawbreakers will be put out of business just as soon as the good citizens set themselves to the task.

We trust that the Methodist preachers of North Carolina will get into this fight. These men in an earlier day blazed the trail along which the hosts of prohibitionists later marched. Brave men were needed to pioneer the way when the liquor power entrenched behind the law in defiance laughed at men who dared to oppose it. But God was with them in the fight and they won. The Methodist preacher must get into the fight again. He has been resting for a spell, but the clarion calls of his prophetic voice must again be lifted up against the bootlegger, and against the booze drinker.

Let the preachers from the vantage point of the pulpit speak out in such fashion that the men and women of our congregations will become aroused upon the issues of good government, the majesty of the law and the removal from our midst of deliberate and defiant lawbreakers. Put those fellows who have been breaking the law to breaking rock on the roads. Clothe in stripes the man whose meat and drink has been to mock at garments of righteousness. As the stern old Scotch Puritans of another day were accustomed to say, "Let them know there is a God in Israel."

Of our fifteen bishops the names of one-third of the whole number begins with one letter of the alphabet as follows: Denny, Darlington, Dubose, Dickey, Dobbs: Murrah, Mouzon, Moore, McMurry forms a group of four with a common initial. There remains only six names and these group themselves in pairs after the following order: Atkins, Ainsworth, Beauchamp, Boaz, Candler, Cannon, and Hendrix, Hay. All Methodist preachers whose names begin with D or M may be able to find in this some encouragement to seek episcopal honors.

We cannot all say clever things, but we all can say kind things, and the kind word will linger in the heart and keep on doing business in the life long after the most brilliant speech has slipped from memory.—The New Guide.



## PEOPLE AND THINGS

Rev. W. E. Abernethy has accepted a call to the First Baptist church of Leaksville and has entered upon his duties.

Rev. Daniel Lane and the Stantonburg people for the third time has put the Advocate in the budget this year. Good for Lane and Stantonburg. They say it pays.

On January 6th Mr. William Tucker and Miss Audry Atchison were united in marriage at Muir's Chapel Methodist parsonage. Rev. C. F. Sherrill performed the ceremony.

"Mrs. Lottie Burrage Rodgers announces the marriage of her daughter, Pearle, to Mr. Charles Ottis Floyd, on Tuesday, January second, nineteen hundred and twenty-three, Salisbury, N. C."

We have been asked whether it is true that "Cyclone Mack," the evangelist, has joined the Baptist church. Yes, it is true. He was baptized several weeks ago, by one of the Baptist pastors of Wilmington, N. C.

"The Merchant of Venice" will be given at Carolina College on January 15 by the Elizabethan Players. The college community and the people of Maxton are looking forward with interest to the presentation of this great Shakespearean play.

Mrs. A. W. Mohn is director of the Glee Club at Louisburg College and under the exceptional supervision of Mrs. Mohn the club is making an enviable record. Mrs. Mohn's ability is greatly appreciated by the entire student body.

Rev. J. O. Banks, of the Swannanoa circuit, starts into his second year with finest prospects. His people have gladly given him an increase in salary this year, fixing the same at \$1000, and a new church at Azalia has been practically built since conference.

"Mr. and Mrs. Daniel Bruce Cameron announce the marriage of their daughter, Viola, to Reverend Nathan Martin Wright, on Wednesday, January the third, nineteen hundred and twenty-three, Durham, North Carolina. At home after January the twelfth, Tyner, N. C."

Carrboro charge set up last conference composed of Carrboro and Orange church near Chapel Hill have started well. Improvement is to be made on both the church and parsonage at Carrboro, and they have set themselves to take good care of their preacher, Rev. J. W. Autry.

West Greensboro charge on Spring Garden street extension is one of our strong appointments. It is composed of a noble and generous people. Rev. and Mrs. C. F. Sherrill in addition to a generous pounding are constantly the recipients of many expressions of kindness and love.

By an error in the minutes of the recent session of the North Carolina conference Brother R. E. Atkinson of the Mt. Olive circuit appears as a supernumerary. This, of course, is a mistake. Brother Atkinson is hale and hearty and starting off in fine shape on the Mt. Olive circuit.

Rev. J. R. Walker is distressed that in the report of his pounding we failed to mention the potatoes that he got. This is not the only error that the Advocate has made, but is a grave omission on our part and we humbly beg the pardon of our good friend. He is not an Irishman, but he is a great potato eater.

Rev. H. M. Blair preached last Sunday morning at Carraway Memorial for Rev. J. W. Kennedy, the pastor, who is still suffering from a stubborn case of sciatica. Announcement of Brother Kennedy's illness was noted several weeks ago in the Advocate. We regret to state that his improvement is very slow.

"The Bible's Baptism" is a booklet by Rev. O. P. Fitzgerald of Oriental, N. C. The author gives as the purpose and scope of the present discussion, "to present briefly the teachings of baptism as found in the Word of God and to follow in a way the administration of the ordinance through the history of the church."

Rev. H. C. Byrum has had the "flu," but even the influenza has not been able to irritate this genial spirit. He is now in just as fine humor as ever. Brother Byrum has begun a great year on the Rock Springs circuit. Unprecedented interest in the Epworth Leagues, improvement in the Sunday schools, better financial system and a new church at Denver are among the notes of progress on that charge.

Married, at the home of the bride, November 22, 1922, Miss Lottie Moore and Fred Carr, Rev. R. R. Grant performing the ceremony.

Rev. E. C. Glenn of Rocky Mount is open for two or three revivals this year. The brethren will take note of this announcement.

Rev. E. R. Welch, pastor of Chestnut Street church, has been elected president of the Asheville Ministerial Association for the year 1923.

Married, at the parsonage in Roxboro, N. C., January 6, 1923, Mr. Bennie Foushee and Miss Floyd Wrenn, both of Person county, B. C. Thompson officiating.

The Leasburg church is installing a private plant for lighting their church, and the other churches of the charge will extend the system to the parsonage so that the preacher and his family may enjoy the electric lights also. It seems that the people are always ready to follow where S. F. Nicks leads.

M. E. Cotton, whose voice is like to that of a prophet of righteousness when it comes to his philippic against the bootlegger and his pleas for law enforcement was in the Advocate office last Monday on his return from a day in Mt. Airy. He spoke Sunday morning in Central church, Mt. Airy, and found the people enthusiastic for law enforcement and they assured Mr. Cotton that a big delegation would be on hand for the Raleigh convention next Tuesday.

Rev. J. E. Blalock is having unusual experience this year on the Hillsboro circuit. He is building a new parsonage and rebuilding the old so as to make it practically a new house. These are both to be his first rate homes in every particular. The circuit is to be divided next conference and the new parsonage will be at Cedar Grove; the old parsonage at Hillsboro will be made new for the preacher who goes to that circuit next year. The new circuit will be known as the Cedar Grove. The pastor and people of the old Hillsboro, with its eleven hundred and forty-nine members, have a great program laid out for the year.

Rev. H. C. Sprinkle, presiding elder of the Asheville district, gives an interesting bill of particulars as to his own garden: "Please say to the multiplied scores of friends who have cheered us with greetings during the holiday season, but have had not a line from me 'fore or aft, that every message has been fully appreciated. The explanation of my apparent indifference is that for three weeks I have been cultivating a vile plant, in my own garden, of mongrel form—50-50-50, cold, grippe, flu—which has been threatening to go to seed in pneumonia, and the pesky thing has not left any time for the other plants and herbs. I am thankful to say, however, that with the help of the doctor, and with the good wife in authority, as nurse, we have nipped the thing in the bud, and I will soon be out again."

Rev. D. V. York, who is in evangelistic work in North Carolina at present, was in our office Wednesday, January 3rd. He has just returned from Oklahoma on a visit to his family. Brother York held nine meetings in five months during last year, in this state, and reports that he had in those meetings within five months time 1100 genuine "mourners' bench" conversions, and during the conference year he had 1310 conversions; 150 young people volunteered for life service; 300 family altars were erected, and 40,000 chapters read in the Bible reading department by the church members where meetings were held. Brother York is open for a few engagements during this year. If any brother wishes to use him he can be had by addressing him at Rutherford College, N. C.

Here are two letters which the Advocate received in the same mail: "I am an invalid, and a member of the Methodist church, and have been getting the Advocate complimentary for some time, until a few weeks ago the subscription some one gave me ran out. I miss the dear old paper, but am not able to pay for it." The other letter reads: "Will have to stop my paper. I am not able to pay for it. I would love so much to have it come on, but am not able to pay for it." We receive letters like these nearly every day. The Advocate is carrying a large number of these dear people free, but cannot carry all. Who will send it to these two good women who have been subscribers a long time, but who have been reduced to circumstances that will not permit them to pay for a paper that is dear to them. Send us the money. We will notify them who is paying for their Advocate. We have on file a number of letters just like the above.

Rev. J. B. Hurley begins the close of his quadrennium at Roxboro. His people believe in him and are ready to follow. This vigorous and devoted congregation, in addition to meeting obligations, will pay their preacher \$3,000 this year.

Rev. M. G. Ervin says: "Please announce in the Advocate that my address, as pastor of the Mill Brook circuit, is Trinity College, Durham, N. C., and not the address given in the North Carolina Conference Journal."

A newspaper office is not all hum drum. The incoming mail is at times well worth reading. Here is a recent letter just as the author wrote it: "Dear Editor of the Advocate. Your Ignorance is Refreshing. What Business is it to You Who Belongs to the K. K. K. I am a methodist and Like to read the Advocate But, You Will Haft to stop my Paper if You are going to Knock the Ku Klux Klan. A methodist."

The Leasburg circuit has made an advance of \$200 on salary of their pastor, Rev. S. F. Nicks. The matter of a new four year high school in or near Leasburg, to be secured by the union of three or four districts, is of chief interest to the people of that section just now. Brother Nicks is much interested and is taking a leading part in this enterprise. The school is practically assured and it will mark a new day in the way of educational opportunities for the children of that section of Person and Caswell.

Person circuit has advanced the salary of Rev. B. C. Thompson to \$2500. Thompson lives in the \$11,000 parsonage and keeps open house to his parishioners and to his friends. Could Francis Asbury, who knew nothing better than his old gig, see Thompson ride up to Concord in his new Studebaker to be greeted by his congregation who have all come in cars of one kind and another—well, no one can begin to imagine just what the old bishop would think. The day has changed but the spirit of Asbury abides.

Just a minute. The Advocate Special starts the first day of February. We want this to be the most successful year in the history of the paper. There are 25,000 copies sent out to subscribers each week. We do not want to lose a single one of these. Our goal is to get all old subscribers to renew, and add 5000 new ones to the list. We call upon all our good friends to help us to reach this goal. The Wesleyan Advocate, organ of Georgia Methodism, is calling upon the two conferences in the Cracker State to give it 25,000 subscribers this year. The N. C. Christian Advocate must keep ahead. Everything you can do will be appreciated.

Rev. J. M. Rowland, editor of the Richmond Christian Advocate, expects to conduct a Christian Advocate Tour to Palestine, Egypt and Europe the coming summer. Twice before this has Dr. Rowland conducted parties through this same territory and with good success. His last tour was in the summer of 1921 and the members of the party brought back flattering reports of the trip and of Brother Rowland as the conductor. He promises more for the money than one can secure elsewhere and any person interested in travel this coming summer will do well to write Dr. Rowland, Richmond, Virginia. Among those of North Carolina who visited Egypt, Palestine and Europe in the summer of 1921 with Mr. Rowland's party we at the moment recall the names of Revs. C. M. Pickens, E. R. Welch, A. L. Stanford, A. P. Ratledge and Mrs. E. L. Hillman. There were others whose names we do not just now recall.

Rev. J. O. Banks says: "For the first time in the history of Swannanoa circuit this charge has advanced itself to the \$1000 class, raising the salary this year \$375. We are looking forward to the best year in our history in every way. The Sunday schools are organizing Wesley classes; the cradle roll and home department are all being organized. We plan to put our Sunday schools in the forefront and train the children to become workers with children. Azalea has since annual conference built a new church with four Sunday school rooms, and we were able to use the new structure for our Christmas exercise and for worship yesterday. We are asking God to give us a year of great revivals and a baptism of the Holy Spirit, and would like to get in touch with some spirit-filled evangelistic preacher who could give us three or four meetings without having to guarantee him any certain amount for the service. Would he glad to exchange meetings with some brother pastor in a reasonable distance."



## FROM THE PEN OF AN ELDER : *By M. T. PLYLER*

### HOW DOES YOUR GARDEN GROW?

How does your garden grow? with maids all in a row; and boys, like sturdy hollyhocks, to form a background. Just as the florist tells you about the lily bulb—it's all in the bulb, the beautiful foliage and the lovely blossom; it is your care that unfolds the beauty. However, don't be in too great a hurry. To get the best results, it is necessary to keep the bulbs in the dark for a season and then, with roots well established, there comes vigorous foliage and the lovely flowers.

But what are girls and boys made of? Mischievous and fun and all that's nice. So, why try to rush them into grown-ups? Why shorten the period of adolescence? A little waiting will repay in the luxuriance of beauty. "It's all in the bulb," and it's all in the personality you want to develop. So, keep them in the dark awhile, away from the sickening glare of the day's sensation and the world's excitement. Keep them removed from the noises of the squeaking hurdy-gurdy, the loathsome jazz and the jargon of the streets.

Let the boys and girls romp over the fields until they find bob white with her brood; let them picnic in the woods until they learn the blue-bird's note and wander still farther until they feel the penetrating note of the thrush and they can say in truth: "So the merry brown thrush sings away in the tree, To you and to me, to you and to me."

The Japanese take great pride in their ability to outdo nature and pervert the growth of a tree that might have towered above his fellows in the forest into a small garden specimen suitable for a flower-pot. This is interesting to observe and we commend the scientific gardener, but when this experiment is tried upon our humanity the effort becomes serious and it is a cause for sincere regret.

Think of young people just entering their teens entertaining at bridge during the afternoon; or a company of gay young children gathering at a home for a morning dance in summer; or a children's party being given in the form of a fancy dress ball.

What pitiable, dwarfed specimens of humanity the present-day culture will produce! How can the dwarfed wizened womanhood of such a culture measure up to the demands of the new freedom given womankind?

When the world is topsy-turvy, and the armies of the nations can't set it right, then woman, who has been guardian of the spiritual forces of earth, is expected to keep the white flower of her life unblemished by the soot and filth of the malicious multitude.

### WHITHER WILL THE WOMEN LEAD US?

We have made much of the saving power of woman and talked enthusiastically about the hand that rules the world. This has all been done before woman was clothed with present day freedom and power. Surely, we have a right to expect much more of her in this her new day. The only danger is that she has more responsibilities than she can care for and more freedom than she is able to use to advantage.

Many of the old conventions have been pushed aside and some chafe under the few that remain. Some of the symptoms are not such as to bring comfort. To pass through a train and find college girls with a suitcase set up for a card-table, with all the abandon of men in the smoker with the poker chips; and to be confronted with mothers in the home standing for extravagance and worldly display, one can but fear for the future. However much responsibility women may assume in the field of politics, we all do know that the women are responsible for the social sins that infest society. The men are great sinners, but they do not have to answer for this. Whenever there are high or low social standards in a community a little investigation will show that the women are responsible. They hold the whip-handle here just as much as they do as to what and how much or how few clothes they will wear. Love of show is the sin of women as the love of money is the sin of men.

The increase of wealth gratifies the vanity of women and ministers to the cupidity of men and therein tends to crush both by its own weight. Mommsen tells us that when the Roman mother counted her children her jewels the people were

safe; but when the day came that the only disgrace known was to be poor, the empire fell.

The danger always lies with a people who become rich and worldly, forgetful of the fine old virtues that made them great in the days of their poverty. Women will contend with animated enthusiasm that there is no harm in any of the things they allow in their homes and among their children, but they are not able to show any of those taken up with their worldly rounds and extravagant display that count for anything in the way of practical godliness. Many of them go to church and say Lord, Lord, but they are not able to convince the world that this is anything more than the rest of their rounds—a vain and empty show.

This peril is not confined to those who are actually rich. Some of these are the salt of the earth. It extends to all those who have caught the spirit of the world, for worldliness is a spirit that gets hold of people in country and in town. The so-called rounds of worldliness that have become so prevalent, especially since the war, are only symptoms of a spirit that pervades the land. It is in the country as well as in the town.

Are the women going to save us or are they going to mistake liberty for license and keep up the abandon of war-times when the sanctity of the Sabbath, the sanctity of life, the sanctity of womanhood, and the sanctity of religion received a fearful blow.

Some of the women who make a persistent plea for the abolition of the double standard would get more sympathy from genuine men were it not that they mean by a single standard a dropping to the level of the standard set by the men. Women must continue to be women, with all that is implied in that fine old word of the language, if they are to lead us up and on.

The silent forces in the quiet places where character is formed have always been most potential. This may remain true and count for more than the loud display and shoddy pretense in the face of a wicked and adulterous generation. Too close contact with "the lewd fellows of the baser sort" has not the approval of Holy Writ.

### WHAT WILL THE END BE?

Beginnings are always interesting. To trace the genesis of ideas is illuminating; to discover the origins of movements, instructive; and to disclose the hours of vision, inspiring. These pregnant moments of the soul are sacred and big with destiny. Few can fully realize what they mean and that unto what they will grow.

The Rev. A. L. Barnes-Lawrence, writing of Cecil Rhodes at Oxford, refers to what this his intimate college friend told him when he came up to Oxford to receive his D. C. L. degree in 1899: "Just a quarter of a century later," says Mr. Barnes-Lawrence, "in talking with me about those old times, Rhodes has told me that even he was fired with an ambition to advance the boundaries of civilization by extending the British Empire to the regions beyond; and it was deeply interesting to me to say how much he had always felt indebted to the educational course at Oxford, which had cleared his vision, fixed his aim, stimulated his enthusiasm, and sustained him in his after-life amid the thousand difficulties which beset him in the pursuit of his ideal. These phrases are perhaps mine rather than his, but they represent accurately what he intended to convey with reference to his indebtedness to the university and to his old college."

That same year, 1899, Cecil Rhodes returned to South Africa and made a speech in which he made his first public reference to a long cherished scheme of his for the foundation and endowment of a teaching university at Cape Town, where the young men of each and all of the South African states might mingle together in common fellowship. Thus by bringing them together, a better understanding would result between British and Dutch, and greater sympathy would be found to exist between the two races as the youth grew up.

Cecil Rhodes intended to erect a building somewhere on the outskirts of Cape Town. This building was to be an exact replica of Oriol College, his old college at Oxford. In all outward appearances

the South African institution should reproduce the Oriol of Oxford. Rhodes had plans drawn and forwarded to him; but at the eleventh hour, he had to abandon the scheme because the Dutch community had opened a training college somewhere up the country and he feared that this might give some offence to the founders of that institution.

In all this one does not have to go far to find the origin of the Rhodes Scholars now at the old English University. These young men, through the benefactions of Cecil Rhodes, go up year after year from all the English speaking world to mingle together in common fellowship at Oxford, much as Rhodes expected young men from all the divisions of South Africa to do at Cape Town. These would take care of the union of South Africa, as he expected the Rhodes Scholars to do for the entire English-speaking world.

Some one is reported to have asked during the great life of Cecil Rhodes, "What is his creed?" The reply was, "Man, what does it matter; that man is building an empire." It is safe to affirm that he dreamed of more than an empire in South Africa: Cecil Rhodes desired and expected that the Rhodes Scholars would do much to bring about a union of all the peoples who are the beneficiaries of his benefaction.

### CHECK UP YOUR BUSINESS

The business man takes an inventory of his stock and checks up after his employees. The utmost fidelity is shown in this by the man who achieves success; he holds himself and all associated with him to the strictest account. The same is true of the housewife who successfully meets the demands of her home burdened with the innumerable details which are her constant care. Most failures result from want of care and the lack of alertness in following up and pushing to conclusion the work entered. Many compelled to do business on small capital, both mental and material, succeed admirably because they have the ability to keep doggedly at it at the last detail and for the final finish.

In the face of these facts, men and women of more than the average in all that goes to make up life show the slightest concern for these elements of success. The new Discipline has provision for the Sunday school superintendents, the lay leaders, Epworth Leagues and women's societies to make quarterly reports, supplementary to the report of the preacher in charge. But little attention, however, is given to this provision for a quarterly check-up. Many pastors seem to have no sense of the immense value of a regular review of what is being done. Simply putting to record the facts gathered is of slight import compared with the "check-up." Not a few churches and church organizations simply fall to pieces for want of keeping up with the organization; a result the life perishes in the midst of the dissolution. How often do we need to be told that in order to conserve life it must be organized and a care must be had for keeping intact the organization?

Were the leaders of our church-life to remember this principle and act upon it, the year before us would have a far different story to tell.

### NO TWELVE MONTHS TO HARVEST

In Methodist circles in North Carolina, the first three months of the new conference year will soon be past. This is almost beyond comprehension when we come to consider the attitude of those who are supposed to be the leaders in some of the churches. No financial system has been set going; No energetic effort put forth for rallying the lagging forces; no bugle-call for a notable advance. All hands have been marking time with full expectation of a rich and full harvest in the end. How disappointing will the end be.

There is not a farmer who is worth his salt that has not during these winter days set himself to making preparation for the months that are to come. Before the warm spring days have given assurance that the winter is past, these men of energy and enterprise will have all alignments made for the victory that awaits him. We once heard a fine lawyer remark to a client that he must remember that lawsuits are won before the clients go into the courthouse. This is about true in all the contests of life. Could we once come to appreciate the value of beginning in time and keeping doggedly at it, our church work would prove a glorious success. God has always been able to work with those who will work; and to win victories with the three hundred who are eager for the fray.



## WHAT'S THE MATTER WITH THE YOUNG FOLKS?

By C. C. Broughton, Troy, N. C.

After reading and hearing so much I am bound to stand by the conviction that these "dreadful young people" are just as moral, just as high-minded and just as serious of purpose as were their fathers and mothers at the same age, and, besides their stock of information is immeasurably greater.

### Lack of Country Homes.

And yet, taken as a whole they lack something. They lack a thing difficult to describe, but perfectly easy of understanding to anybody whose recollection goes back a half century to the old fashioned country home, where most of the successful men and women of the present generation were born and reared.

Except in the country, and here and there in town, the old fashioned home and its influence are all but lost and our young people show it.

"Oh, but we all have homes," you object. But the homes you mean are not for the most part the home I am thinking about as these words are written. Recollection revives the picture of the old homestead.

Was it the one-room log cabin with fireplace and loft, or was it the more pretentious "big house?" Here in this old homestead we were born, here were nursed in our infant illness, and here we held our quilting bees, spelling matches, and in these communities everybody attended the protracted meetings. There were no rented public halls in those days, the chaperon was not yet in the land, and the life of the young was life of the family, and it was all ours, to all intents and for all practical purposes. No king ever stood better seized of his domain, not better pleased with his possessions, than were we with the homestead that was ours.

He was conscious of few needs beyond his personal ability to provide, and he was not a spend-thrift, because, first of all there was little on which money could be spent—no theatres, no hired entertainments, no bills. Blessed memory!

The childish fancy enlarges the boundaries of what it sees, so does recollection cheat us of our sense of proportion, and so does the old homestead exert upon the child life, and upon after life as well, an influence that nothing else can equal and nothing else can supply.

The joys and satisfactions of the old homestead were single ones, and mostly home-made. The influence was healthful and inspiring, teaching responsibility, resourcefulness, thrift and moderation in demands for pleasure, homely virtues, these but all necessary to any people that hope to develop a lasting civilization.

Gone are the homesteads of our father's day, except for the open country, and even here the family depends on outside enterprise, hired and paid for, to supply a considerable share of the necessities and pleasures of life.

We used to build a fire in the stove of a frosty morning; now we open the radiator. We used to burn tallow candles for lighting; now we turn on the switch. We used to make our soft soap and do our washing; now we send to the laundry for treatment with bleaching powders. We used to bring water from the old spring; now we turn a faucet set in the wall.

Do not misunderstand me. I would not go back to the days and the doings of the pioneers, but I would if I could bring back into the lives of our young people, and of the older, something of the spirit that pervaded the homestead of the early days.

Looked at impartially almost from any angle the home is, in the vast majority of cases off the farm, shattered into fragments and bits. In many instances the members of the household do not even "get down to breakfast" at the same time, so that as a family the parents and children are seldom together. Little wonder that people drift away from the childhood so easily, and that divorce is multiplying. Born in hospitals, fed and clothed at home, but brought up in schools and clubs, we are fast becoming only half domesticated. The father leads one life in business and in the club, the children, from little tots up, lead another in the school and its adjuncts, the fraternity and society, while the mother, deserted most of the time, resorts or reverts to her club life. And the home, as a home in distinction from a place in which to eat and sleep, is virtually broken up. For the evening is little

better than the day, because between club entertainments, dances, and other activities, with a stream of movies thrown in for good measure, the evening goes like the day, each group after its own fashion, a poor substitute for the old-time family gathering by the winter fireside.

And how long can we remain civilized unless we find a real substitute for the old homestead, something that shall hold the old and the young together and grip their souls long enough for the young to get something of the experience of, and association with, those of the older generation who brought them into the world.

They are great young people these days. They are vastly better informed than their mothers and fathers. They have been set adrift and left to their own devices at too young an age. With a little real help at the start they will do famously, but the family must move with the world, not drop out; for society, both old and young, never needed it before as it needs it now.

Nobody wants the old-time self-sufficing homestead back again, but we do want some of the results of that form of living, and with all our varied activities the home deserves some remnant, at least, of our undivided attention. And the home has a right to a share, at least, of the time and thought and loyalty of every one of its members, a time to settle down, to subside from the dance of death that has taken possession of so many of us, especially the young, driving from this "date" to that, four or five times perhaps in a single evening.

This thing can be done, and the home can be cultivated by main strength, if necessary, until the present craze of organizing everybody into everything shall have subsided, and we shall begin to cluster around the home again and to know each other individually as human beings, as well as collectively. When this is done the old country church and its principles will be re-established once more.

The children need it; the father needs it; the mother almost deserted needs it; and the country needs it most of all.

On highway's side, where oft were seen  
The wild dog and the vulture keen  
Tug for limbs and gnaw the face  
Of some starving child of our race.

## CALL FOR CONVENTION TO AID LAW ENFORCEMENT, RALEIGH, JAN. 16, 1923

The call upon the temperance forces in this hour is to mobilize their influence to aid in the enforcement of the laws preventing the manufacture and sale of intoxicants. North Carolina was one of the first commonwealths to put the ban on the saloon and the still by the popular vote of the people. Having outlawed the legal manufacture and sale of liquor, it behooves us to be vigilant to prevent the annulment of the law by law-breakers. What can the temperance people do to end the machinations of the bootleggers and the clandestine making of intoxicants. We must do any all things within our power to hold what we have won. Let the temperance forces take counsel one of another, agree upon the best plan, and in unity battle to secure the enforcement of the prohibition laws and the Eighteenth Amendment.

A one day's convention of all the temperance forces in North Carolina is hereby called to meet in Raleigh, January 16, 1923. This is the anniversary of the going into effect of the national prohibition amendment to the Constitution of the United States. Let there be a great gathering in Raleigh on that day to highly resolve that the law shall not be flouted.

All lovers of law, all friends of temperance are invited and all churches and other patriotic organizations are requested to send delegates. Distinguished and eloquent speakers have accepted invitations to be present.

### List of Signers.

Prof. R. L. Flowers, Durham; A. M. Scales, Greensboro; E. L. Middleton, Raleigh; John A. Oates, Fayetteville; Rev. Milton A. Barber, Raleigh; Rev. W. L. Hutchins, Lexington; Josephus Daniels, Raleigh; Dr. Wm. J. Martin, Davidson; Judge J. Frazier Glenn, Asheville; Prof. F. S. Blair, Guilford College; Rev. D. Atkins, D. D., Asheville; J. H. Hinderlite, D. D., Gastonia; C. G. Morris, Washington; Rev. S. A. Cotton, Washington; Rev.

J. A. Campbell, Buies Creek; N. W. Brown, Hillsboro; Rev. R. L. Davis, Raleigh; C. F. Harvey, Kingston; R. B. Redwine, Monroe; J. B. Ivey, Charlotte; M. L. Shipman, Raleigh; Rev. Jeremiah Holt, Burlington; T. B. Eldridge, Raleigh; Dr. L. B. McBrayer, Sanatorium; Rev. W. B. Shinn, Newton; Claude Kitchin, Scotland Neck; W. A. McGirt, Wilmington; Rev. Martin Y. Self, Norlina; Judge F. H. Brocks, Smithfield; Rev. M. E. Cotton, Red Springs; Dr. W. P. Few, Durham; R. A. Kohloss, Salisbury; Rev. W. W. Peele, Raleigh; B. L. Umberger, Concord; J. W. Bailey, Raleigh; David M. Clark, Greenville; Rev. J. M. Perry, Robersonville; H. L. Joyner, Jackson; J. H. Bridgers, Henderson; Prof. J. D. Hodges, Mocksville; Rev. Livingston Johnson, Raleigh; Dr. E. J. Griffin, Edenton; Mrs. Frances Renfro Doak, Raleigh; Rev. C. E. Maddry, Raleigh; Bishop Joseph Blount Cheshire, Raleigh; A. G. Cox, Winterville; Rev. A. D. Wilcox, Durham; Major Bruce Craven, Trinity; W. T. Shaw, Weldon; Chas. S. Wallace, Morehead City; D. H. Dixon, Goldsboro; A. W. McAlister, Greensboro; A. Cameron, Vass; Rev. T. J. Ogburn, Greensboro; C. H. Ireland, Greensboro; E. A. Cole, Charlotte; Rev. W. M. Gilmore, Sanford; Rev. J. H. Barnhardt, Greensboro; Rev. John A. Koons, Maiden; Rev. Byron Clark, D. D., Salisbury; Rev. E. K. McLarty, D. D., High Point; Heriot Clarkson, Charlotte; L. C. Smith, M. D., Polkton; Miss Bertha Marvin Lee, Mocksville; R. P. Anderson, D. D. S., Mocksville; Dr. W. L. Poteat, Wake Forest; Rev. R. M. Andrews, D. D., Greensboro; C. H. Mebane, Newton; Rev. Claude C. Jones, Greensboro; Rev. Richard Bagby, Washington; Mrs. N. Buckner, Asheville; E. C. Brooks, Raleigh; Mrs. H. A. Dunham, Asheville; J. L. Nelson, Lenoir; Dr. W. A. Harper, Elon College; Rev. L. S. Massey, Red Springs; Mrs. T. W. Bickett, Raleigh; Irvin B. Tucker, Raleigh; E. H. Kochtitzky, Mt. Airy; Miss Clara I. Cox, High Point; Rev. W. R. Savage, Todd; Col. John D. Langston, Goldsboro; Charles A. Hines, Greensboro; D. P. Dellinger, Cherryville; M. J. Davis, Williamston; J. F. Shinn, Norwood; Dr. T. A. Hathcock, Norwood; R. F. Williams, Burlington; A. Wilton McLean, Lumberton; W. N. Jones, Raleigh; D. W. Sims; John D. Berry, Raleigh; C. H. Trowbridge, Brevard; W. R. Odell, Concord; J. A. Hartness, Statesville; Rev. S. B. Turrentine, Greensboro; T. T. Hicks, Henderson; Rev. A. D. Wolfinger, D. D., Newton; Raymond Binford, Guilford College; H. S. Hilley, Wilson; E. T. Watson, Burnsville.

"Except a living man there is nothing more wonderful than a book—a message to us from the dead, from human souls we never saw, who lived, perhaps, thousands of miles away. And yet these, in those little sheets of paper, speak to you, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers."—Charles Kingsley.

## HOW FAR HAVE WE BEEN?

By E. C. Durham.

How far have we been,  
O children of men,  
Since the ringing of the bells last year?  
How much did we live,  
How much did we give,  
'Midst distress, disaster, and tear?

Oh, the months have gone,  
And the days have flown,  
But the passing of time is not life:  
The question for me,  
As well as for thee,  
Is, How have I treated my wife,  
My daughter, my son,  
My parents—each one—  
And my friend and foe in the strife?

Again you are here—  
Another New Year!  
Where'foundest thou me today?  
Where now is my track?  
Is it forward, or back,  
From where it was found that day?  
Am I growing, or shrinking?  
Am I blank, or thinking?  
Is it right—what I do and say?  
What better am I  
As onward I fly  
On the wings of Destiny's way?



## MRS. EDGAR LEE HART

On Thursday, December 28, an hour before midnight, Mrs. Addie McKinne Hart, wife of Edgar Lee Hart, of this city, was called away from this world to another. For ten days she had been ill of influenza-pneumonia, and from the first it had been apparent to physicians and to every one that if she lived she had a terrific battle to fight. She fought it bravely and patiently, and lost. Funeral services were held next day in Grace church, of which she was a member, and on Saturday morning in First church, Rocky Mount, in which city her body was laid away to rest under many, many flowers. Her pastor, Rev. J. M. Daniel, Rev. A. L. Ormond, Rev. H. M. North and Rev. F. S. Love took part in the services. Left to mourn are her husband, whose devotion to her has been matched only by hers to him, her mother, Mrs. D. E. McKinne, and three brothers, Frank B., David F. and Malcolm, all of Louisburg, and a host of friends in this city and state, the South, and indeed the whole country.

In her passing we have sustained a loss which cannot be measured or understood. Her life was so many-sided, her service so varied and valuable, her worth to good causes so inestimable, that it is difficult to determine what to say—one cannot say all. Caught in the grip of a disease in the face of which medical science confesses itself to be largely helpless, she was cut off in the prime and glory of her womanhood; and we are left with a sorrow that is soothed only through faith and by the memory of a Christian life, and with the question to which there is no answer, save the answer that is God.

Her city knew her as one who never grew tired, and who never stinted in service. Her happiness seemed to be most complete when she was engaged in some ministry to those who had need. Civic causes, benevolent enterprises, such as the Near East, or Russian, or Chinese Relief, invariably called on her for leadership and help, and invariably had ready full and effective response. The last thing she did before being prostrated by illness was to help in the sale of Red Cross Christmas seals.

Her church knew her as one who gave her first and best to the cause of Christ. As a conference officer in the Woman's Missionary Society, as president or other officer in the local auxiliary, her wide information upon missionary subjects and upon general church affairs, the zeal with which she gave herself to whatever service she might be called on for, and the reverence and devotion with which her work was done, marked her as a servant of Christ rarely equaled. The ministry of her church found in her a loyal supporter and an invaluable friend, as those who have been pastor to her, as well as many others, can testify. She and her husband have made their delightful home in this city a sort of haven for these servants of the Lord; and scattered throughout the whole church are those who have known the charm and Christian hospitality of "Heartsease" at Lake Junaluska.

Last summer she and Captain Hart spent several months abroad, visiting England, Spain, France, Italy, Constantinople, Syria, Egypt, the Holy Land, and Oberammergau. Of the first few days of this voyage she said: "There were hundreds of passengers on the boat. Among them were the frivolous and the pleasure-seekers, and others for study and instruction. As the old saying goes, 'Birds of a feather will flock together.' I soon found myself among the preachers, and the teachers, and the students, who came to learn more about our Lord and the land in which He lived." In a letter written while abroad she said, "I felt that I wanted to say a special good-bye at the last meeting (of the missionary society) I attended, but decided I would not. One thing I wanted to say was that, whatever might come to me, I should always look upon the years that I had tried to serve Grace auxiliary as the happiest years of my life. And I realize that whatever service I have rendered has been a hundred fold more benefit to me than to anyone else." After her return she dwelt much in conversation on three things: The orphanages of the Near East Relief, the Holy Land, and the Passion Play. Her last public service for her church was an address on a Wednesday night, telling the story of her trip, with special emphasis on these things. And throughout the last two or three days of her life, when she was racked with pain, she talked much of the holy places and scenes in Palestine, of the Cross at Oberammergau, and of the Cross at Lake Junaluska, saying of this last, that it ought to be lighted all the time. By a strange fitness and harmony of intui-

tion, many of those who sent flowers for her grave had them wrought into the form of a cross, the symbol of the sacrifice of the Lord whom having not seen she loved, and of the faith which triumphs over death.

Two years ago at a watch night service she unintentionally gave to those who heard her words which may justly be taken as the keynote of her life. After having outlined some of the plans of the missionary society, of which she was then president, for the coming year she said, "Above everything else we may do, we want to keep the Christ before us; and whatever we may do, to do it in His name."

W. A. Stanbury.

## NEW CLUB AT WEST MARKET

A men's club was organized last Monday night at West Market Street church, Greensboro, with Dr. J. W. Wheeler, president, A. C. Davis, vice president, and G. G. Dickson, secretary. The roll of charter members numbered 93. At a future meeting subject to the call of the officers the organization will be perfected by the selection of a name, the adoption of a constitution, the election of additional officers and other minor matters like the time of meeting, etc. Before the election of officers, Rev. J. H. Barnhardt, the pastor of the church, had charge of the meeting and among other things presented the speaker of the evening, Rev. W. A. Jenkins, pastor of Central church, Concord, N. C. Brother Jenkins delivered a splendid address on Brotherhood and Fellowship. He seemed to know just what ought to be said upon such an occasion, and said it in a manly, straightforward way that appealed strongly to the 115 men who had just finished a good supper provided by the Susanna Wesley class of West Market Street church. The presence of Mr. Jenkins added greatly to the occasion and the club will doubtless call upon him at some future time for additional service of the sort that he is so capable of rendering when a bunch of men are in need of an interesting and timely speaker. The club gives promise of becoming a big asset to that congregation under the leadership of Dr. Wheeler.

## SHALL WE CLINCH THE NAILS?

The prohibition amendment was adopted when and because the moral Christian sentiment of the nation demanded with practically united voice the abolition of the liquor traffic as the enemy of the entire social order—the school, the church, the home, the state. Pulpit and press set forth the awful facts in the indictment, the argument was unanswerable, conviction followed, and the traffic was branded as an outlaw.

Three years have passed. The leopard has changed his name—from saloon to bootlegger—but not his spots. Its defenders put indulgence of sensual appetite and lust for gain above the welfare of society, including its child life. The claim that prohibition cannot be enforced has been changing to the boastful threat, "Prohibition shall not be enforced." The traffic, though outlawed, is defiant, aggressive, desperate, murderous. Its lawlessness is persistently and successfully encouraged by newspapers like the New York World and the Baltimore Sun; by state and federal officials including judges on the bench, who have been stimulatingly lenient, even quiescent in their attitude toward the enforcement of the prohibition law; and by that selfish element of society, which feels no responsibility for the welfare of others, and which does not know the meaning of St. Paul's appeal, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves."

But these are the same old enemies: hostile, abusive newspapers, indifferent, hostile or corrupt officials, "lovers of pleasure more than lovers of God" and fellowman. We fought these enemies in other days openly, fearlessly, and persistently, and we won! What is the difference today? The difference is not in our enemies, it is in ourselves. We have stopped aggressive fighting, if indeed we are not in some places on the defensive. We are now faced squarely with the question:

SHALL WE CLINCH THE NAILS? Shall we determine right now that the prohibition law shall be effectively enforced, and that there shall be an end to this period of toleration of the sensual, the covetous, and the lawless? The moral Christian sentiment of the nation as organized in the Christian church can do this, and no other power in the nation can do it. We must recognize squarely that

the same responsibility is upon the church for the effective enforcement of the prohibition law that was upon us for the passage of the law. Christian leaders and workers who banded themselves together to overthrow the saloon and its evils must band together against the bootleggers and their allies. The appeals for the protection of the home, the safety of child life, and of society in general, against the "blind tiger" must be made with the same earnest persistence as was formerly used in the struggle with the saloon. And last, but by no means least, the responsibility of Christian citizens—men and women—for the election of trustworthy, oath-keeping state and national government officials must be emphasized and re-emphasized.

The President of the United States declared in his recent message to Congress that the administration pledges itself to the enforcement of the prohibition law. If the pulpit, the Sunday schools, the Epworth Leagues, the conferences and assemblies of the Christian church will equal their record of efficiency and earnestness of the pre-prohibition days, we will again win a great victory for the good of the nation and of the world.

Let us all throw ourselves wholeheartedly, aggressively, persistently behind the President and give the "bootlegger," the "booze-lover," the "wet" newspaper and the "wet" officials to understand that the moral Christian sentiment of the nation which demanded the abolition of the legalized liquor traffic is now demanding just as positively the abolition of the outlaw traffic.

Shall we clinch our nails now?

James Cannon,

Chm. Com. on Temperance and Social Service.

## CARD FROM REV. S. T. BARBER

If any of the brethren feel that they will want me in meetings at any time this year, whether early or later or whether they can name the date just now or not, I shall be glad to hear from them at once. I must keep busy some way. I think on the whole my meetings were successful last year. I held twenty-five meetings and have a large number of letters complimenting the work done.

My work is not sensational, but I believe it sound and lasting. Many of the brethren have said they never had better help. If any one can use me right away, please call on me. But if you want your meeting later still, write me that you want me to reserve a date for you. Brethren, this work was given me without my request for it and my success depends upon the calls I get and the meetings I may be able to hold. I believe the Lord will give us success in any place where we may be called. Some men seem to fear the matter of finance. Don't worry about that. Just give me a chance to hold the meeting and let the collection take care of itself. I promise not to hurt you there.

Yours for the Master, S. T. Barber.

## NOTICE OF BOARD MEETINGS

At a recent meeting of the College of Bishops in New Orleans, I was requested by the bishops to see representatives of the various general boards and arrange dates for their several meetings and for the spring meeting of the College of Bishops. The several dates have been arranged as follows:

Board of Education, Nashville, April 11-12.

Sunday School Board, Nashville, April 18-19-20.

Centenary Commission, Nashville, April 20.

Board of Finance, St. Louis, April 23-24.

Board of Church Extension, Louisville, April 25-26.

College of Bishops, Nashville, April 27-28-29-30.

Board of Missions, Nashville, May 1-2-3-4.

At the 11 o'clock hour last Sunday at First church, Salisbury, Mrs. J. B. Ross, lovingly remembered by this congregation as "Miss Grace" McCubbins, spoke on the customs and people of Korea. Mrs. Ross has been in Korea for five years, having gone there originally as a special medical missionary from First church. She had many interesting things to say about the Koreans and their customs and conditions and she told the story in an interesting way.

"Books are masters who instruct without rods or ferules, without words or anger, without bread or money. If you approach them they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."—Richard LeBury.



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**FIELD NEWS**

**WESTVIEW CHARGE GOOD TO PASTOR**

On Saturday night before Christmas Marvin church came with a great pounding. Those that did not come sent. The pounding included abundance of fruits, meats, chickens, sugar, milk, butter, cakes.

Westview church warmed us with a handsome motor robe. Westview, Marvin, Bethel and Houk's Sunday schools provided treats for the pastor and his family.

On Christmas day Brother W. B. Morrison and Sister Morrison, of Fair Grove, brought in a box of good things. For all the above and for other gifts the pastor and family are thankful.

Another thing to be grateful for is a good sized increase in salary.

Last year was a good year spiritually and materially. May this be better.  
J. R. Walker.

**RECEPTION IN CHADBOURN**

Complimentary to Rev. B. O. Merritt and his fair young bride, the Woman's Missionary Auxiliary of the Chadbourn Methodist church, gave a gorgeous reception just prior to the Christmas season.

Mrs. W. F. Smith, who is known for her gracious hospitality, offered her lovely new home for the reception and the doors were thrown wide open in cheerful welcome to the many invited guests. The spacious lower floor in all its beauty and freshness was set aglow with the effective grouping of electric lights, the soft glow of candles, the broad blaze from the quaint fireplace and the scene presented was one of festal splendor.

Mrs. Paul Mashburn, dressed in pink Georgette crepe, received all guests at the door and with her usual grace and dignity passed them on to the receiving line which was headed by Mrs. W. F. Smith, hostess, beautifully attired in Spanish lace over satin. Next stood Mr. and Mrs. Merritt—the winsome little bride was charming in a combination of blue and black satin with draperies of black lace. Others in the receiving line were Mr. and Mrs. J. E. Koonce and Mr. and Mrs. W. K. Willis.

Miss Annie Hall, gowned in pink silk, and Miss Gretchel Harpe in blue Georgette crepe presided over the punch bowl which stood under a veritable bower of ferns and flowers.

Miss Artemicia Smith and Miss Jessie Inman, two of Chadbourn's most beloved and influential Epworth League workers, from their realm of roses and ferns dispensed the most delicious ice cream and cake to the throngs as they floated by.

Excellent music added to the cheer and the beautiful songs rendered by Mr. and Mrs. Glenn Strole and Mrs. Guy Bailey will long be remembered.

The Methodists were too unselfish to enjoy these pleasures alone, so invitations were issued to all members of all churches in the town to share the joys with them, and for the two hours Methodists, Baptists and Presbyterians mingled in delightful pleasure and showered upon the young bride and groom the best of wishes and congratulations.

**ANSONVILLE DOES WELL**

May I say through the Advocate that Ansonville Methodists are still on the map. Yesterday the offering for the Children's Home was the largest in the history of the school, one young people's class alone paying seven dollars. We have a most excellent superintendent, Rev. O. E. Ross, and a good set of teachers. The Sunday school enrollment is much larger than the church membership.

Here yesterday I also secured on our conference collections \$136. With grateful hearts we hope to be able to be of larger service in the Master's cause.  
D. S. Richardson, Pastor.

**CATAWBA**

The people of Catawba charge are real Methodists, because they are generous and have proven the same by action since the last annual conference. The stewards at the first quarterly conference increased the pastor's salary \$300, and there has been a continuous pounding from the time we were returned to this charge by the bishop until now. This has consisted of everything that is good for a Methodist preacher and family, both to eat and wear.

We have been somewhat handicapped since conference by the "influenza." Each of our congregations have been stricken by it and two have had to discontinue services for some time, but the Lord has been wonderfully good to us—we have not lost a single member by death. The churches will resume their regular schedule of worship Sunday.

We are in early spring going to enlarge two of our churches. There is much lumber on the ground at Hopewell at this time to enlarge and build Sunday school rooms to make room for the growing school. We have four of the best superintendents to be found in the country. They are Messrs. Oscar Sherrill, A. J. Cloninger, G. A. Fisher and Alvia Martin.

The congregation at Catawba is raising funds to enlarge and build Sunday school class rooms which is needed badly. This work will be done in the early spring, just after the district conference, which we are planning to have with us in the early part of the year.

We are planning and praying that many things may come to pass on this work during the year. We ask that you pray for us.

A. C. Kennedy, P. C.

**RESOLUTIONS OF APPRECIATION**

Whereas our beloved brother, Rev. G. T. Adams, who for four years as pastor of the St. Paul Methodist church has, according to the practice of the church to which he belongs, been appointed to another field to which he is now removed, we, the members of the Ministerial Association of Goldsboro, N. C., do hereby unanimously bear tribute to the good work accomplished and the fine influence exerted by our beloved brother during his stay in our midst. Both in and out of the pulpit Brother Adams was strong and efficient. His ability to know and attract people is far above the ordinary. In spite of the heavy labor necessary in a very large and growing congregation, Brother Adams knew almost everybody in town and was always ready to respond to a call of distress and to take an active part in the inter-denominational and public affairs. His brethren of the ministry learned to appreciate very highly his kindly nature, his attractive personality, and his sympathetic understanding of their problems.

The ministerial association does further extend to him its best wishes and prayers for his further success in his new work and also prays that he may be preserved in health and strength for many years to labor in the vineyard.

J. W. Potter, President.  
Ira L. Jones, Secretary.

**WEST DURHAM HEARD FROM  
ONCE MORE**

It was our preference to come back here for the third year. Our people seem even gladder to have us than last year, judging from every token at our command. They say so and then they prove it with the "stuff." On Thanksgiving eve Brother Hibberd's class gave us the most severe pounding we have ever had from a single class. They came about forty strong, with their songs and prayers and gifts and fed our souls, leaving us to feed our bodies on the good things left. We had not entirely recovered when last night headed by some members of the board of stewards, gave us a complete surprise in the way of a general good old fashioned pounding. They took full possession for a few minutes, and then left us to again revel in the delight of this mountain top experience, and repeat again in our hearts what we learned some time ago, "that it is not such a bad thing to be a preacher after all." Many thanks to all these friends for all their kindness and gifts.

The outlook for our church this year is hopeful. We are laying some plans and starting a fund looking to the erection of a modern departmentalized Sunday school building, which will be a part of the new church plant.

We would like for the editor of our good church paper to come down to see us soon at West Durham. Come to the district conference to be held in our church.  
J. W. Bradley, P. C.

**WEAVERVILLE CIRCUIT**

I have begun my second year on this charge. The past year was one of constructive work with very encouraging results. The salary for the pastor is at least two hundred dollars above what it was a year ago. The parsonage has been remodeled and is comfortable to live in. It has been lighted by electricity, new bathroom, and complete plumbing furnishings have been installed; also Majestic range, giving cold and hot water, etc.

We have been profusely pounded by Barnardsville, Pleasant Grove and Flint Hill. Numerous presents have been given us from Salem and Alexander's Chapel. In fact, all the churches have shown appreciation of us in substantial acts of kindness both by purse and presents.

We have held thirty days in protracted meetings, Rev. Pearley E. Parker helping us. Brother Parker is a complete fit both in and out of the pulpit. He is congenial, adaptable, practical, likeable, spiritual, fruitful, and calculated to do good and build up. Our people are kind to us. We like them and they like us. Therefore we hope, mutually working together, to have a good and fruitful year.

Rev. H. C. Sprinkle, our new presiding elder, is entering on his work with the outlook favorable, and the pointers are all encouraging for good results.  
A. J. Burrus.

**YANCEYVILLE CIRCUIT**

Christmas holidays are over once more and the regular routine again. As we look back over the past few days many pleasant remembrances come flocking into my mind. Space and time will prevent me from telling all that has happened to this preacher in the past few days.

I will begin at the climax for fear time, ink and paper might become exhausted before I reach the climax and the best be left untold. You will think me very materialistic, but that's all right. You would be, too, if you tasted sausage like I ate for breakfast this morning. That sausage came out of a great pounding.

The Romans were noted for their materialism, and especially for the high living kind of materialism. Julius Caesar never tasted such good sausage as the people make in Caswell county. On Christmas eve at Bethel church my automobile was parked. Some time

**RECIPE FOR GRAY HAIR**

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

during the services, just before or just after, my automobile was filled with the best things in North Carolina. I know I am saying a whole lot when I say the best things in North Carolina, for that means the best things of the whole world, for North Carolina leads the whole world in good "eats." Yes, that was a good pounding; I never had a better. I never want a better, for it was as good a pounding as could be; and poundings are some of the best things of the world from a material viewpoint. My family join me in saying, "We thank you."

This is not all that happened in the last few days. A merchant turned me into his store and just simply told me to help myself. This happened over about Shady Grove church, but the merchant was not a member of the Methodist church. Quite a number of presents came from my Shady Grove people, and they told me that they were not through. I received quite a number of presents from different parts of my charge. I cannot tell all in this letter. I want to write about the best parsonage in the North Carolina conference, also one of the best country churches you have ever seen. I am beginning my fourth year on this charge. Some preacher will be turning his eyes toward Caswell soon. I can just say to that preacher, whoever he may be, when he comes to this charge he will find some of the best people the Lord ever made. I will not write any more now, but there is more to follow in a very few days.

J. T. Stanford, P. C.

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**FRANK P. ALLEN**

303 West Fourth Street

CHARLOTTE, N. C.

Soloist and Song Leader



WOMAN'S WORK

N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor
205 Lindsay St., High Point, N. C.

North Carolina Conference

PRAYER

O God, Father Almighty, maker of heaven and earth, make us thy faithful messengers and ministers, that we may do the work that thou hast given us to do, not with eye service as men pleasers, but in singleness of heart, as becometh the children of the Highest. We pray for the emancipation of workers everywhere from the discordant service of mammon, and for the sacification of labor in every calling and handicraft, that to all things we do be done in righteousness, in truth, and in beauty, for the obedience and for human wealth in humble imitation of Him who is the Master Workman of us all and who some times was among us as one that serveth, thy Son our Saviour, Jesus Christ. Amen. —From "Service and Prayers for Church and Home," in Missionary Prayer and Meditation.

THE PASSING OF MRS. E. L. HART

Sorrow in the death of Mrs. Hart is conference wide. Wherever she was known she was admired for her ability, valued for her faithfulness to obligation, revered for her spirituality and consecration, and loved for her gracious charm of manner and her loyalty in friendship. In her many of us have lost a strong personal friend, our conference one of its most effective workers, and our church one of its most devoted members. We extend our heart deep sympathy to those loved ones she has left for a while, praying that they may find the comfort and courage to face life without her, that only the heavenly Father, whom she loved and served, can give.

TO EVERY MISSIONARY SOCIETY PRESIDENT

A new year is now beginning in the missionary society. You are a new president, whether or not you have ever served before; your officers are new; your membership is offering new prayers, giving new service and making new gifts. Let all be in keeping with the opportunity which the new year brings.

At the January meeting special emphasis must be laid upon these facts. Make it a season of reconsecration — the membership to prayer, service, and giving because it is the time for the pledges to be made. Let prayerful emphasis be put upon the stewardship feature by making a forceful presentation of the leaflet, "My Missionary Gift for 1923." Make the signing of the pledge cards a time of serious thought and earnest prayer. Do not slight the women who are absent from the January meeting by failing to see that they have an opportunity to make a pledge for the new year. The treasurer should select a committee who will personally interview the absentees and place a pledge card in the hands of every member of the society. Great care should be taken in following up these cards. Moreover, every new member gotten during the year should be asked to make a pledge.

Do not close the January meeting without giving time to the New Year resolutions. Let every woman present have an opportunity to voice her desire and purpose to perform a larger service through the missionary society. This feature of the program should be a very helpful and impressive one.

The closing months of 1922 have witnessed great activity on the part of the district secretaries in holding

group meetings. It has been the privilege of the organization secretary to attend these meetings in two conferences, and she has been greatly encouraged by the attendance and enthusiasm manifest in these meetings. One district secretary writes that the immediate result of one of her meetings was a new society and one reorganized, and that both of these societies promised that during the last quarter all funds for the entire year would be paid in full.

The officers of the society often do not realize what encouragement they give the district secretary when they make their reports promptly. Let every society plan to do this throughout the year. One district secretary in Western North Carolina is rejoicing in a report from every one of her fifty-one auxiliaries for the third quarter of 1922. Let your society do its part in making your district secretary as happy as this one.

Mrs. B. W. Lipscomb,
Organization Secretary.

RESOLUTIONS OF RESPECT

On November 17, 1922, God in His infinite wisdom called to her eternal home the soul of Mrs. D. L. Maury, one of our faithful members of the Methodist Missionary Society. Her going has broken long and happy association, and made a sad vacancy in the Anderson Auxiliary; therefore be it resolved:

First, That we bow in humble submission to the will of the Father, who cannot make a mistake, and commend the bereaved and broken hearts to His loving care, who alone can bind up and heal them.

Second, That in her passing this Missionary Society has lost a faithful member, though she was not present with us much on account of her feeble health. That we extend to the family our heartfelt sympathy and point them to the God that knoweth best.

Third, That a copy of these resolutions be spread on our minutes, a copy sent to the family, the North Carolina Christian Advocate and Our Missionary News.

Mrs. B. W. Thach,
Mrs. W. F. B. Sawyer,
Mrs. Linwood Hunter.

Hertford, Dec. 18, 1922.

WEEK OF PRAYER SERVICE

The Windsor auxiliary has just held a very interesting and successful week of prayer service.

The president, Mrs. Pattie Morris, conducted the service for the first afternoon. Each day following a different member of the society conducted it. Each day after the Week of Prayer program was rendered and collection taken the balance of the afternoon was devoted to the reading and discussion of the book for this quarter, "Women and Missions." In this way there were more of the members who read the book than before, and every one seemed to thoroughly enjoy it. The offerings for the week amounted to \$16.20.

The annual box of fall and winter clothing for our girl at the orphanage was sent in November, amounting to \$32.20.

We meet twice a month, one is the business, the other the devotional meeting.

The Windsor auxiliary, though small, has done good work this year, but when we consider the many blessings that have been ours, we feel that we should do much more and better work for the Lord and His kingdom.

Mrs. Bessie Dunston, Cor. Sec.

NEW OFFICERS

The Nashville Auxiliary of the Women's Missionary Society elected the following officers for the term of 1923 as follows:

President—Mrs. N. B. Dozier.
Vice President—Miss Louise Sills.
Secretary—Mrs. S. F. Austin.

Treasurer—Miss Sallie Benson.
Assistant Treasurer—Mrs. J. N. Sills.
Supt. Children's Work—Mrs. T. B. Dameron.
Supt. Y. P. Work—Mrs. Futrell.
Asst. Supt. Y. P. Work—Mrs. R. C. Calton.
Supt. Social Work—Mrs. J. L. Robertson.
Asst. Supt. Social Work—Mrs. E. S. Paddison.
Supt. Study and Publicity—Miss Leda Carter.
Chm. Local Work—Mrs. J. T. Strickland.
Agent for Voice—Mrs. Alice Burton.
Mrs. F. M. Lane, Cor. Sec.

A CALL TO PRAYER

A day of prayer for missions is called by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions for February 16, 1923. We urge every auxiliary to observe this day. It will broaden your vision and your sympathies as you unite with the women of other denominations in this time of intercession. Literature may be secured by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn.

IMPORTANT INFORMATION ABOUT LITERATURE

Programs—Two leaflets are allowed to each auxiliary free. Whenever the auxiliaries are divided into circles and these circles conduct separate programs, one leaflet is allowed for each circle. Extra leaflets, 5 cents.

Yearbooks—One year book is sent to each auxiliary free. Extra copies may be secured by addressing Literature Headquarters, Lambuth Building, Nashville, Tenn. Price: Adult, 10 cents each; Young People and Juniors, 6 cents each.

Picture Sheets—A beautiful picture sheet representing our Mexican work this side of the border, for use in the February program, may be secured for 20 cents.

Handbooks—The new Adult "Handbook" will come from the press in a few days. One copy free to each auxiliary. Extra copies, 5 cents.

Mission Study Manual—A new "Mission Study Manual," telling how to organize and conduct a class. Price, 10 cents. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

Etylus Photographus—One of our conference presidents says concerning it: "Stylus Photographus mailed to me. When the package came I opened and began to read it standing. I read five chapters before I realized I was still standing. It is so unique, attractive and instructive. Every woman of every missionary society should have a copy."

When God and Man Meet—The MacDonell Lectures, delivered by Dr. W. J. Young at the Scarritt Bible and Training School. This book possesses a fine devotional value, one that will stir your thought concerning your own relationship to God. Order from the Scarritt Bible and Training School, Kansas City, Mo. Price \$1.50.

Western North Carolina Conference

A PLEA

Just let men come and linger at thy feet,
O loving Saviour, for a little while;
And as I linger there speak peace
Unto my anxious heart.
The way is dark and shadows fall,
I sometimes lose my way,
Then hold me closer, Saviour,
And let me rest awhile;
Or, if Thou bidst me onward move,
Go with me, whereso'er Thou wilt.
Lest I should wander, leave me not,
And as I forward press, o'er vale or hill,
Or rugged mountain side,
O let me keep mine eyes forever fixed
on Thee,

And lead me on.
Be Thou my beacon light,
And guide my doubtful steps
Into Eternity.

—Mrs. E. M. Anderson.

Our mission is part of the work of Jesus Christ. Christ cannot save the world unless you and I help him. We shall never see the world evangelized while we spend twenty times as much on ourselves as on missions. It is just as incumbent on us to labor to earn for giving on six days as to rest on the seventh day. You cannot eliminate the spirit of giving without eliminating Christianity itself. It is a crime for the head of the family to do all the giving. It is part of each person's worship and life. Every two dollars wasted by a Christian means that somewhere in this world some one goes unreached. Self-sacrifice is the first law of grace. Before every purchase we need to ask: "Is this the thing for a person to buy who is living for the evangelization of the world?"—J. Campbell White.

WHY ORGANIZE A YOUNG PEOPLE'S MISSIONARY SOCIETY?

It always gives us pleasure to chronicle the organization of a new missionary society and especially if that society is composed of the young people of our churches, for we fully realize the necessity and importance of enlisting the young men and women of our churches in Christian service.

We should have a larger number of Y. P. organizations in the Western North Carolina conference and to that end we must work during 1923. The future work of our missionary society depends upon these young people, and if we neglect their missionary training our work in the future will not be so strong and progressive as it is at the present. We urge the co-operation of all district secretaries, local superintendents of Y. P. work and ask that they put forth a special effort along this line during this new year.

Read the following answers to the above question and see the vital reasons for increased efforts in the interest of our boys and girls.

1. The church needs a world vision if there is ever to come a world redemption. This vision can best be grasped by the young people of the church.

2. The young people need for this day a sense of world comradeship; only through united study can the common interests and desires of the young life of the world be realized, thereby deepening the sense of a common brotherhood.

3. The responsibility for financing certain fields is put upon the young people of the church, and it is only through an organized effort that this obligation can be met.

4. The ranks of the missionary forces at the home base must soon be filled by the young people, and they should be trained for service.

5. The call for missionaries is louder than ever before, and unless the young people hear of the needs of the world, they cannot hear this call.

6. The command "Go ye into all the world" is to the young people of our day especially.

MARSHVILLE AUXILIARY OFFICERS

President—Mrs. Chas. Stegall.
Vice President—Mrs. Irl Bivens.
Rec. Secretary—Mrs. Chas. Barrino.
Cor. Secretary—Mrs. H. C. Ashcraft.
Treasurer—Mrs. Wade Bivens.
Supt. Study and Publicity—Mrs. J. Z. Green.
Supt. Supplies—Mrs. John Belk.
Supt. Young People—Mrs. B. C. Griffin.
Supt. Children—Mrs. W. C. Hearon.
Supt. Social Service—Mrs. L. C. Ashcraft.

(Continued on page 13.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### WILMINGTON, FEBRUARY 11-17

The week of February 11-17 has been definitely agreed upon as the time for a great Standard Training School for the Sunday school workers of Wilmington and vicinity. It will be a co-operative school, Methodists and Presbyterians combining forces and working together for the biggest and best school ever held in New Hanover.

The plan is to offer seven courses: specialization courses in the Beginner, Primary, Junior, and Intermediate-Senior departments, a course in Principles of Teaching and a Bible course for teachers above the Senior department, and a course in the Organization and Administration of the Sunday school for superintendents, pastors, and other officers and assistants. The faculty personnel has not been quite definitely determined as yet, but some of the leading Sunday school workers of the two denominations will do the teaching.

#### RALEIGH SCHOOL IS NEXT

Our next Standard Training School will be held in Raleigh January 28-February 4, at which time it is expected Sunday school officers and teachers and prospective workers from a large portion of the Raleigh district will come together each evening and devote a definite amount of time and energy to a careful study of principles underlying successful Sunday school work and practical problems of Sunday school management. The date: January 28-February 4; the place, Edenton Street church. Let's be there!

#### READ THE NEW DISCIPLINE

The last General Conference re-wrote Chapter XII of the Discipline, Sunday school legislation, in its entirety. Much of the old legislation has been reorganized and restated, and a considerable amount of new legislation has been introduced. The mission of the Sunday school, its organization, and the relation and duties of the boards, presiding elders, pastors, superintendents, and other officers to it, are clearly state, and it will be found quite instructive and helpful to study the chapter as a whole carefully.

#### SOME INTERESTING "SHALLS"

It is not our purpose to give a resume of the Sunday school legislation as contained in the new Discipline nor to call attention necessarily to the more important sections of it, for it is all important. It is the law of our church as touching the Sunday school. We call attention simply to a few interesting "shalls":

P. 380. The (Sunday School) Board is authorized, with the consent of the conference, to employ an executive secretary, who shall be the conference superintendent of Sunday school work. (Thus the name of the executive secretary is changed from "field secretary" to "conference superintendent of Sunday school work").

P. 385. A Sunday school shall be organized in every congregation where ten persons can be assembled for that purpose, and mission Sunday schools shall be organized wherever practicable.

P. 387. The quarterly conference of

each circuit and station shall be a board of managers, having charge of all Sunday schools within its bounds. . . . It shall be the duty of the quarterly conference to keep itself informed as to the condition and needs of the Sunday schools under its care, and to see that they are furnished with all necessary equipment.

P. 389. Each Sunday school shall have a Workers' Council, which shall be composed of the pastor and general and departmental officers and the teachers of the school.

P. 390. It shall be the duty of the superintendent to see that the Sunday school is organized according to the standards established by the General Sunday School Board.

For a complete statement of the duties of the superintendent and other officers, read that section relating to the local school, which may be had free upon application to L. L. Gobbel, Durham, N. C.

#### "STANDARDS ESTABLISHED"

Standards of organization and operation of Methodist Sunday schools have been carefully worked out by the General Sunday School Board. These standards are called Programs of Work, there being a Program of Work for the school of the one-room type, one for the school of the class-room type, and one for the thoroughly departmental Sunday school. We are giving special attention this year to the promotion of these standards. Already quite a number of superintendents and pastors have secured copies of them. Paragraph 390 of the Discipline makes it the duty of the superintendent "to see that the Sunday school is organized according to the standards established by the General Sunday School Board." Mr. Superintendent, if your school does not already have this Program of Work, write to Conference Superintendent of Sunday School Work, Durham, N. C., today for it.

#### EVERYMAN'S BIBLE CLASS

Everyman's Bible class of Rosemary Sunday school made a record last year of which it might well be proud. With an enrollment of 38, it had an average attendance of 26 and made offerings totalling \$724.35. L. S. Connor is president, George Gurly, vice president, W. H. Marks, secretary, and F. C. Hege, teacher.

The Young Men's class of the same Sunday school is also a live one and is doing good work. For the past year the enrollment was 38 and the average attendance 27. C. W. Davis is teacher and R. D. Jenkins, assistant.

#### A PROGRAM OF EVANGELISM

The one supreme aim of every Sunday school should be to lead each pupil to a knowledge of God's will and a definite acceptance of Jesus Christ as personal Saviour and Lord and to develop Christian character that is expressed through worship, right living, and efficient service. To this end all the activities of the Sunday school should always be directed.

Experience has shown, however, that it is very much worth while to set apart seasons for special evangelistic effort, and the Sunday school leaders of our church have designated the first three months of this new year for this purpose, the campaign to be carefully planned, under the direction of the pastor, and to culminate on Easter Sunday. The General Sunday School Board has suggested a general plan, which appears in the December Sunday School Magazine.

The Sunday schools of the North Carolina conference made a splendid record last year, 3,948 pupils joining the church. With the proper effort perhaps twice that number might be won definitely to the church this year. Let's study the plans suggested, modify them, if necessary, to fit your local situation, and set ourselves earnestly about this supremely important business.

#### KEEP THE FIRES BURNING

Is your Sunday school building comfortably heated? Is the fire built well in advance of the opening hour? These are important questions. They should be answered in the affirmative by every one of the 730 Sunday schools in the conference. Let's not go into winter quarters.

And, then, how about your spiritual fires? Let's keep them aglow, to the end that we may get real joy out of our work and that this year may be the most fruitful of all.

#### Western North Carolina Conference

#### LET'S KEEP IT UP

Three years ago it was stated in these columns that none of us would be satisfied till there was at least as big a Sunday school enrollment as our church membership. Then the difference was in round numbers 18,000. There are now in our conference 125,746 church members and 121,772 Sunday school pupils, a difference of 3,974. This difference must be wiped out by the time we meet at Winston-Salem next October. "A Sunday school scholar for each church member" has been our slogan. If we keep on our toes the goal will be reached. Sunday school workers, let's keep on growing!

#### AN INDEX

We should always remember that a Sunday school is a school. Rub that in your cranium and every time it tries to get out push it right back. A Sunday school is a school. Folks who go to school should study and try to learn. Might do some rubbing on that too. A school should have something to study. Our Methodist Sunday schools have mighty fine literature, about the best made. See that it is not wasted. Also see that your school gets enough. One of the best ways to test the growth of real value in our schools is to watch the purchases for literature. Three years ago our schools in the Western North Carolina conference spent \$37,957 for supplies. The next year we spent \$47,494 for materials and this last year our purchases went to \$52,596. This is an index into what is going on in the inside.

#### DO YOU KNOW?

Do you know that there is a good Sunday school story paper printed for our Methodist boys and girls under ten years of age? It is called "Boys and Girls" and is published weekly.

Do you know that there is a weekly story paper for boys between ten and seventeen years of age? It is called the "Haversack."

Do you know that there is a story paper published for girls between ten and seventeen years of age? It is called "The Torchbearer" and comes weekly.

Do you know that "The Young People" is a fine weekly for those over seventeen who want something worth while to read? "If you know these things happy are you if you do them." Write Lamar and Barton, Publishers, Nashville, Tenn., or Richmond, Va.

#### IT IS SET UP

During the holidays there was a meeting held at Gastonia with the Methodist and Presbyterian pastors and superintendents for discussing the advisability of holding in the near future a Co-operative Standard Training School for the Sunday school workers of the two denominations. The idea was pleasing and beginning Sunday afternoon, March 18, and closing the following Friday night the Methodist and Presbyterian Sunday school workers of Gastonia and vicinity will study side by side for the betterment of their Sunday schools. Six courses will be offered and a strong faculty will be secured. Of course all our Methodist leaders are solidly behind this movement. You will hear more about the Gastonia Co-operative School.

#### DENTON CIRCUIT

December 31st, the fifty-third Sunday in 1922, was spent with Rev. J. N. Randall, the hustling young pastor of the Denton circuit, and his Sunday school workers in an all-day Sunday school institute. The first part of the program consisted of a model Sunday school conducted by your humble servant. At the eleven o'clock hour Miss Jenkins and the conference superintendent spoke and then came dinner. In the afternoon the discussions centered around the Sunday school "Program of Work" and was heartily entered into. Four of the six schools of the circuit were well represented. Pastor Randall is serving his second year on the Denton charge, and for that matter his second year in the ministry, and he is bringing things to pass. The people are rallying to his leadership and are doing more than ever before, and doing it more easily. Randall is one of those courageous fellows who went to school after he got married. He is not yet through his schooling and in a year or two will drop out to learn some more. A loyal wife and two fine little girls make his home happy. Randall and the Denton circuit are getting up a trot on the road to progress.

#### HOME SWEET HOME

My good home folks at Lexington sometimes get mighty tired of me for agitating so many things. They think there are wheels in my head. But with the leadership of Supt. George Hackney and "Parson" Hutchins things are shaping up finely. Our town's slogan, "Lexington leads," is applying to our Sunday school work right along. One of the latest successes is the holding of regular Workers' Council meetings. In our last one the following decisions were arrived at:

That all five of the departments would begin school promptly at 9:45 each Sunday morning and close at least five minutes before preaching time.

That a Workers' Council would continue to be held monthly with pre-arranged programs.

That official recognition would be given each teacher who provided for his class each Sunday during the coming year.

That official recognition would be given every pupil who came to school every Sunday during the year.

That suitable song books would be purchased for the Young People's and Adult department, the others having been supplied.

That our pastor, Rev. W. L. Hutchins, would conduct a training class each Wednesday evening at the prayer meeting hour, the text to be used being "The Training in the Devotional Life."

That the school strive as early as possible to reach type "B" of the "Program of Work."

#### LEADERS AND LAGGERS

In the following tables are given the church membership, Sunday school enrollment and Sunday school enrollment percentage on church membership of each charge in the North Wilkesboro and Salisbury districts. If you will carefully note these figures you can, in a measure, tell where the best work is going on. Church membership first, Sunday school enrollment second, percentage third.

#### North Wilkesboro District.

Boone	.....169	320	189
N. Wilkes Ct.	.....200	296	143
Wilkesboro	.....218	281	128
Avery Ct.	.....311	320	103
Creston	.....226	226	100
Elk Park	.....287	282	98
N. Wilkesboro	.....385	354	92
Warrenville	.....293	231	79
Elkland	.....208	133	64
Sparta	.....518	326	63
Jefferson	.....692	410	59
Watauga	.....480	265	55
Wilkes Ct.	.....174	80	46

(Continued on page 13.)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### Western North Carolina Conference

#### GREENSBORO DISTRICT NEWS

The January meeting of the Greensboro District Union will be held at West Market Street church Thursday night, January 11th. Owing to the Efficiency Institute, the December meeting was postponed and it is requested that we have a large attendance at the January meeting.

We are glad to report Bro. E. P. Bilups is recovering nicely from an operation recently performed at Wesley Long Hospital. We are also pleased to report that our district secretary, Mr. Dan B. Fields, is able to be out again. He had the misfortune to be sick during the institute.

#### PROXIMITY LEAGUE

Here is a league that is and will continue to do things. The only thing that is holding them back is the fact that they have not yet caught the union spirit. We are hoping they will attend the next meeting and know that they will never miss another.

Their president, Mr. W. J. Brown, is a real live wire and they are doing a great work. On Sunday before Christmas they went to the Masonic and Eastern Star Home west of the city and sang carols for the old folks there and then back to Proximity to sing for the sick and aged. This is the true social service spirit.

#### RAMSEUR AND FRANKLINVILLE

It was a real pleasure to have the privilege of accompanying Miss Bradley, Miss Mary Anderson and our district secretary, Mr. Grady Dawson, to the churches and leagues of Ramseur and Franklinville. Miss Bradley had charge of the morning service at Ramseur and her inspiring talk was called a real sermon by all the congregation. League time found Miss Bradley and Mr. Dawson with the Franklinville League and they report a large crowd and all interested in the league.

Miss Anderson and myself met with the Ramseur League. They have a large membership and growing and trying (that is what counts), and under the efficient leadership of Mrs. J. P. Cox you may look out for them. It was just like being at home, for it was at this church that I received my first league training. D. L. Webster.

#### ATTENTION, TREASURERS

The local treasurers of the Western North Carolina Conference will please take notice that our conference treasurer, Mr. P. L. Plyler, has changed his address to P. O. Box 705, Hickory, N. C. Why not give him a welcome to Hickory with a growing stream of checks and money orders for our "African Special" and conference dues?

#### MR. EVANS IN CUBA

For several weeks past Mr. Garfield, central office superintendent in charge of missions, has been in Cuba in the interest of the Epworth League work there and those of us fortunate enough to be on his mailing list have received some interesting accounts of the things he has found there. He is giving us some vivid pictures of conditions that should challenge the youth of the Southern Methodist church. There are bright spots in his reports, however, for to quote from a recent letter written from Santiago, "A revival meeting is in progress here conducted by the pastor and one of our native preachers. There have been a number of responses to become candidates for membership. The youth of Cuba are ready for the gospel."

#### ATTENTION, DISTRICT SECRETARIES

You and your assistant district secretary should receive report blanks from the central office early in January, so that you will be able to send in your reports before January 15th. Let's have a report from every secretary on time this quarter.

The district secretary should report (1) our conference president, Rev. W. W. Edwards, Y. M. C. A., Asheville, N. C. (2) Rev. E. O. Harbin, 810 Broadway, Nashville, Tenn. (3) Keep one on file. Notice that the district secretaries do not now report to the conference junior and intermediate superintendent, but since we are so fortunate as to have a field secretary, report to her—Miss Grace Bradley, Cornelius, N. C.

The assistant district secretaries report to the following: (1) Rev. W. W. Edwards, Y. M. C. A., Asheville, N. C. (2) Miss Ida Mallory Cobb, 810 Broadway, Nashville, Tenn. (3) Miss Gertrude Falls, Brevard, N. C. (4) Keep one on file. If the central office sends you five blanks send the other to Miss Grace Bradley, Cornelius, N. C. Notice that the assistant district secretaries do not report to the district secretaries, but in order that each may be informed regarding the work of the district they should let each other know what is being done.

Gertrude Falls,  
Junior and Intermediate Supt.

#### ATTENTION, EPWORTH ERA AGENTS

"Epworth Era Day is the second Sunday in January. It should be made the occasion of securing subscriptions and renewals for our league organ. It will be appropriate for the Epworth Era agent to take charge of this service. The ideal is the Era in every Epworthian's home."—The Epworth League Handbook.

Our Epworth Era is one of the oldest and best of the publications of our church. Established in 1894 it has come down to us through years of service until 1923 finds the largest circulation in its history. Thus the Era will be better this year than ever before. Besides keeping us in touch with our Epworth League work at home and abroad and furnishing material for our programs it affords wholesome reading and is well worth while from a literary point of view. Most of all it broadens our view of the world, tells what other leaguers are doing, gives us a vision of the tasks to be done, inspires us to greater activities and helps us to lead a more consistent Christian life. Epworth Leaguers, do not depend on what you hear from the Era at the League meeting, but have your own copy and read it, every page, and when you have finished pass it on to someone else. Subscribe now while the drive is on—not only to help us to attain our goal but for your own benefit. Remember that a man is what he reads, so choose the best. Do your bit toward furthering the kingdom of Christ. Mildred Sherrill, Era Agent.

#### North Carolina Conference

#### ARE WE ALIVE TO THE "HOUR MOVEMENT" AS METHODISTS?

Let's all of us look for just a minute to a few comparative statistics of our Epworth League growth last year with that of the Baptist Young People's Union.

At the recent state convention held in Winston-Salem the Baptists reported 40,183 members and 1025 Young People's Unions with four hundred new unions organized in the state this year. We have not the statistics from the Western North Carolina conference for last year, but we think it is only a little ahead of our own conference, and we only reported seventy-four new chapters with a total increase of only 2742 members and a total membership of 9117. Apparently

## IN CHRIST'S NAME WE MUST CARRY ON

Of the more than \$35,000,000 of new money subscribed in the Centenary \$15,811,000 has been collected. The remainder is now due and the need for a good share of this is desperate. At least \$4,000,000 will be required to meet the obligations made for 1922 and to carry on the work up to the meeting of the Board in 1923.

The Bishops are leading in the movement to collect these pledges. In their recent message to the churches they say, "The Centenary, by the payments already made, has revitalized all of our missionary operations, and has thrilled every field with the possibility of immediate, marvellous achievement. Failure to consummate this movement will inevitably bring disaster to many of our most important enterprises and break the superb spirit that is now ascendant in all our work. Because of this fact the collection of these pledges is the outstanding immediate task before us."

During January, February, March and April the appeal will be made in all of our churches. There are 673 churches in 550 cities that have pledges \$10,000 or more. An immediate appeal will be made to these stronger churches and following this appeal will be taken to the last church and the last subscriber.

The Bishops will be in the field constantly.

By action of the Board of Missions the Secretaries will give three-fourths of their time to the campaign.

Conference leaders, presiding elders, pastors and thousands of laymen will carry the appeal throughout our great connection.

The question is, Will Mr. Methodist see it through?

He certainly will.

It is a solemn pledge and his honor is involved.

The need today is even greater than when the pledge was made.

The Centenary has made possible for our Church the most radiant quadrennium in all its history, and its completion should be the pride of every Methodist.

From every foreign field we occupy our brethren and sisters are looking this way, and we will keep faith with them.

we are outclassed. Giving our Western conference blame for half (instead of equal credit) we are still outnumbered more than two to one throughout the state. Well, now, we've got to get busy.

#### A LETTER FROM MANTEO EPWORTH LEAGUE

We are heartily ashamed that we have let our Epworth League neglect keeping up with the conference league work. Our weekly programs and attendance are as good as they have ever been. There were 123 present at our last Sunday night devotional service.

We have sent in our thirty dollars mission pledge to the treasurer. We are determined to get that in early. Please send list of conference officers and their addresses. Also the location of the league conference for this year. We understand that it has not been placed. If this be true the Manteo Epworth League wishes to invite the conference to our church. Reasonable steamboat facilities can be arranged.

#### NORTH CAROLINA CONFERENCE LEAGUE OFFICERS

We publish again for the benefit of others as well as the Manteo League the list of officers with their addresses:

President—Rev. F. S. Love, Wilson.  
Vice President—Rev. E. C. Few, Nashville.

Secretary—Miss Fannie Vann, Clinton.

Treasurer—Gehrman Cobb, Goldsboro.

Junior Intermediate Supt.—Miss Edna Wilkins, Wilmington.

Life Service Supt.—Rev. T. G. Vickers, Henderson.

Durham District—Rev. G. M. Daniel, Graham.

Elizabeth City—(Not sent in).

Fayetteville—C. C. Parker, Dunn.

Raleigh—Philip Schwartz, Raleigh.  
Washington—Rev. J. H. Miller, Pine Tops.

Weldon—(R. M. Price, at school).  
Wilmington—H. S. McGirt, Wilmington.

Rockingham—J. C. Lentz St. Paul.  
New Bern—H. L. Collier, New Bern.  
The League Conference meets in Morehead City in June.

JAMES M. McMICHAEL

CHURCH ARCHITECT

Charlotte, N. C.

FOR SALE—At a bargain, one lot of Shafting, Pulleys, Hangers, etc. Address the N. C. Christian Advocate, Greensboro, N. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE METHODIST ORPHANAGE

### BUILDINGS NEEDED

1. BABY COTTAGE.
2. INDUSTRIAL BUILDING.
3. KITCHEN AND DINING HALL.
4. DORMITORY FOR SMALL BOYS.
5. DORMITORY FOR SMALL GIRLS.
6. SCHOOL BUILDING.

\* \* \* \*

I am publishing in this week's notes a very interesting letter from one of our former girls who is now at the Scarritt Bible College, Kansas City, Mo. It is a letter written to the officers and children during Thanksgiving week. It shows how much she appreciates the Methodist Orphanage. I trust that all of our friends will read it and learn for themselves just how much good the orphanage is doing for our fatherless children. I also want our church to know what we are getting back in pure lives and consecrated service as a result of our investment.

\* \* \* \*

Thursday evening of Christmas week from three to five o'clock Hon. and Mrs. Josephus Daniels graciously entertained our officers and children at their new home, Wakestone. At the door the children and officers were cordially greeted by the distinguished host and hostess. Every possible attention and courtesy were shown us during the reception. Many exhibits which Mr. Daniels gathered while Secretary of the Navy were of great interest to the children. Abundance of ice cream and cake were served and the children returned to the Orphanage feeling that they had one of the most delightful times of their lives. Mr. Daniels is one of our trustees and takes a lively interest in our Home and in each child. We are delighted to have him our next door neighbor because we feel that we have in him a friend worth while.

\* \* \* \*

Dearest Orphanage Family:

On this glad season of the year my thoughts in a peculiar sense drift back to you—yes, you, whom I love as no other. Often as I think of you I'm not able to control my thoughts, and I will, against my will, think of what I will be deprived of if I never get to spend another Thanksgiving, Christmas or Easter with you who are there now. You see after this coming summer I'm afraid I will not be able to be

with you in person, to work with you, to live with you and have that interest in every individual because you'll be scattered, your interest will be in other things and your time so taken up that you'll never give Bettie a second thought. But listen, there will ever be a big spot in my heart for each of you and time nor distance will never be able to erase my memories of you. Now all of that sounds very pessimistic, but it is true that there is coming a time when, unless we strive very hard, we will be hurried with work and we'll lose sight of one another. Boys and girls, officers and faculty, let us guard against letting anything so take up our time that we will become careless in keeping up with one another.

Up through the years of my life there have been three outstanding periods. First, is the first twelve years of my life, which were spent with my earthly parents and sisters and brothers in a little home. They were joyous days, but God had something far better in life for us and to work His purposes—He broke up the little home tie.

Second, is the next six years which was with you in our Orphanage Home. They, too, were days and years of happiness but they were more than that—they were years of Christian training. I often wonder whether I would have ever become very much had I not been so fortunate as to have received that. Oh! I never cease to praise God for leading me there and I feel greatly indebted to the Orphanage for what it has meant to me and to hundreds of others. Tonight in our prayer service I rose to my feet and mentioned a few of the outstanding things for which I had thanked and praised God, and you may know I praised Him for the faith I have in His leadership and I praised Him that His guiding hand led me to the orphanage.

A third period in this life I'm living now. Here we glorify God and here we are thrown with God's elect—those who have received a vision of God, and those who have let the Holy Spirit come and abide in their hearts. Oh, it's a rare privilege to be here, and it's so wonderful to be called to service for God. It is a blessing for which I am very thankful, though unworthy and incapable to do His work, but we have His rich promises and He has promised to be with us and bless us and help us bear fruit for Him.

All of this may not be at all interesting to you, it is of a vital interest to me, and, brothers and sisters, please pray for this one of your number who has been called to give my life in service for Him. Never a day passes but what I think of you and pray for you and our Home. You who are now there have a responsibility, for it is up to you to keep high the noblest ideals and maintain the Christ-like spirit which should always dominate the heart-life of our home.

Tonight my thoughts turn to you individually, yes, from Troy on up to the biggest—Bill Fulford, for instance. I hope this has not been a joy killer, for it is just my thoughts and sentiments tonight. I love you all.

Bettie Bass.

## THE CHILDREN'S HOME

Christmas at the Children's Home is such a big affair I hardly know where to begin to tell about it. A friend who was spending Christmas with us, and who made the round with us Christmas morning to see the little folks find what Santa Claus had left, said that this was the first real Christmas that he had ever seen. A hundred and fifty children finding the tracks of Santa Claus on Christmas morning is something to see and remember.

There were six Christmas trees on the hill. The little girls had the largest—a tall cedar that reached from the floor to the ceiling.

The tree at the superintendent's cottage was a little pine that stood in a corner on a table in the dining room.

The two at the boys' building filled the alcoves back of the study halls. The boys helped to decorate theirs and took great pride in its beauty.

At the little girls' cottage the room was kept locked until Christmas morning, when the door was thrown open the procession of little girls headed by Polly and Dorothy marched in and the tree in all its lighted splendor and gay decorations burst into vision as a beautiful surprise. The tree filled the center of the room and their presents were piled in their little chairs in a circle around the wall. Doll carriages, doll beds, cradles, little tables and bundles too big for the chairs stood in front.

Dolls! I never saw so many dolls in all my life before—but I did not hear any little girl say that she had too many dolls. Such pretty dolls, too, there were, I almost felt like sitting down on the floor and playing dolls myself. Anyway there was a beautiful little doll dresser and a cradle that I would have loved to win.

And such a chatter as those little girls did set up! It sounded like a jay-bird chorus broke loose! They tore off red wrapping paper, pink, blue, white wrapping paper—whatever kind things happened to be wrapped in—broke seals, pulled off tags, and ribbons, and strings, and found sleepy-dolls, or china beauties, or lovely bisque twins, or dainty little babies in long clothes and caps, and tea sets and picture books, and cute little handkerchiefs and other things.

We would have enjoyed watching them play longer, but had to hurry on to start things at the boys' building.

The little boys had a Santa Claus to hand out their presents. The little fellows were seated in chairs in front of the Christmas tree. At first quiet reigned while the matron said a few words about how Santa Claus tried to bring equal gifts to all, but that some had relatives who had sent them extra gifts, but that all had enough nice gifts to make a happy Christmas.

As the packages were handed around, with the assistance of some little helpers, and the boys began to unwrap popguns, sweaters, footballs, bolo sticks, jumping-jacks, gloves, games, etc., the quiet was gradually submerged by lively comment.

A sled, gift to the crowd from Mr. Bradshaw, was handed out, and someone suggested three cheers for Mr. Bradshaw! And the boys shouted the cheers as though they liked both Mr. Bradshaw and the exercise of cheering.

One little fellow, I noticed, was slow in finding out how the repeating popgun that he received was fired. But presently he caught the trick, and directly the gun was popping at the rate of sixty pops a minute.

The boys of Tise building No. 1 also received a sled from Mr. Bradshaw.

When we left, the boys with the bolo sticks were out in front making energetic attempts to jump along without falling off.

Both the boys and girls got many nice gifts—as near as possible something they had expressed a wish for.

This was made possible through the kindness and forethought of the many who remember the children of The Home at Christmas. Some sent money for the purchase of presents, some sent gifts suggested and some sent gifts of their own selection.

Some weeks before Christmas, Margaret Wood asked the matrons to get from the children a list of the things that they wanted—a first and second and third choice. Many of the children chose useful things—sweaters, fountain pens, baseball shoes and work baskets. Margaret, by writing to those who had offered to help with the Christmas gifts, and to those who usually send gifts, and to those who might wish to do so, most of the list was provided for.

Tryon Street Sunday school, Charlotte, sent \$83 which went far in getting the baseball shoes, sweaters and doll carriages.

Sunday before Christmas came—Christmas Eve—Margaret began to be anxious about a list of things that were still due. But in the afternoon a machine from High Point rolled up to the door, and it looked like old Santa had swapped his sled and reindeers for an automobile. The machine was piled full of the nicest things! Doll furniture that would turn any doll's head to own—dressers, beds, tables, and a lovely little wicker doll carriage. And thirty-eight pairs of bedroom slippers. High Point Sunday school had already sent \$15 for some sweaters.

After the furniture was brought in Mr. Harmon, who is superintendent of the Wesley Memorial Sunday school, handed Mr. Wood a pasteboard box which contained a very unique gift to the children of The Home. Mr. Wood opened the box and took out thirty-three feet of white tape to which was pinned, with a Christmas tag to each, a long row of new dollar bills—\$103.

I imagine the string of dollars was used as an interesting exhibit in their Sunday school that morning.

It looked interesting to us. A new dollar bill is pretty any time, with the eagle sitting in the middle of it so nice and perky, seeming to say with his waving wings, "Watch out, I can easily fly away." And 103 dollar bills in one pile look almost too pretty to be true.

The superintendent has distributed part of it, giving the dairy boys one each, the kitchen girls one each. I don't know how far down the line he has gotten. Most of the larger ones, I guess, have some want that a dollar would help supply, but the little fellows seem to have very little resources in getting value received for the cash that gets to them.

There were numerous gifts that I haven't told about. Many were delivered to the children from the office that I did not see. And the packages that came over here to be allotted were so numerous that I am afraid that I do not remember a lot of them.

I noticed a number of dolls and nice things from Sylva Sunday school. Miss Lee Motz Lea's Sunday school class sent in presents for twelve little girls. There was a pocketbook in each package with a dime in each.

Mrs. Sterritte of Statesville sent a gift to each child in The Home, distributing the names among her friends who sent the gifts from different places.

Miss Eunice Robert's Sunday school class, Shelby, sent a number of gifts to some little girls.

Park Place, Greensboro, sent thirteen pairs of bedroom slippers.

The Young People's Missionary Society, Wadesboro, sent seven nice work baskets, furnished with thread, thimble, scissors and needles.

Reidsville Sunday school sent in a handkerchief and nice pair of stockings for every child in The Home.

There were enough handkerchiefs sent in to give every girl four and every boy three.

A large box of nice dolls, attractively dressed, came from Mooresville Christmas Eve. Every child of doll size had been abundantly provided with dolls, so we are keeping them till the dolls in active service have gone the way of all good dolls. It is sad to speak of in this connection, but little girls' dolls, especially when they play together in groups, like the poet's rose and dear gazelle, are subject to early decay.

A little of the money sent to buy Christmas presents was left, so we are using it to buy bedroom slippers and kimonas for the children who need them.

Perhaps you may think that little boys do not care for fancy things, but the pretty bedroom slippers that were sent to the little boys were met with fond appreciation. The first night after wearing them up to bed they were reluctant to pull them off, and some of them went to sleep hugging them tightly in their arms.

Martha Mann Wood.



# OUR LITTLE FOLKS

## IN CHARLIE'S POCKET

"What's in your pocket, Charlie?" I asked.

"O, nothing much," he stated.

That night I sewed a button on  
And just investigated.

I turned the pocket inside out;  
It scarcely took a minute.

You'll think I'm joking, I've no doubt,  
But this is what was in it:

A top, a handkerchief in rags,  
Some marbles and a whistle,  
A pencil and two paper bags,  
Some chalk and a toy pistol,  
Five nails, a screw, a hammer head,  
Two candles stuck together,  
Some cigar bands, a bit of lead,  
Some scraps of soiled leather,  
A cookie—stale, no longer round—  
A knife, an old brass locket.

This is the "nothing much" I found  
In Charlie Porge's pocket.

—Veni McDonald Porges, in Christian Advocate.

## LONG CHONG, SHORT CHONG

Chong Woo was a cunning little Chinese boy, as fat as butter and as yellow as a pumpkin. His clothes were quite marvelous. On dress-up occasions he always wore an embroidered blue jacket, mauve-colored trousers, and red slippers with cat faces on the toes. His mother said the little bewiskered faces were to make him as sure-footed as the cat.

Chong's home was next door to the mission compound, and Mother Woo was very fond of the missionary lady. So just to be friendly she used to send her little son over there once a week to polish spoons for her.

At first Chong, being a wee bit lazy, didn't like to do it, even if the missionary always did give him sugar cookies.

Then one day he found out something that made the job seem like play. After he had polished a spoon, he would hold it up and look at it, then laugh until he nearly popped out of his blue jacket. The honorable missionary heard him having such a good time back in the kitchen that she went to find out what it all was about.

"Ho, ho, ho, I'm making little looking-glasses!" shouted Chong gleefully as he held up a shining, polished spoon. "See, long Chong this way; short Chong that way!"

Sure enough, when he held up the spoon lengthwise and peered into its bowl there was reflected such a funny Chong Woo, very thin and very mournful. When he turned the spoon sideways, there appeared a roly-poly Chong Woo with very, very fat cheeks and mouth and nose.

"Chong like to polish; him come twice a week all time now," said the little boy as he cheerfully rubbed up the last spoon and accepted as pay a big round sugar cookie. "Little looking glass, him lots of fun."—Exchange.

## A SOUTH AMERICAN BREAKFAST

The average American's breakfast is no mean meal with its fruit, cereal, eggs, toast, and coffee, and yet it is not as elaborate as the morning meal of an Englishman, who likes some fish or meat (or both) as well as the above mentioned dishes. It is the Latin peoples who eat sparingly in the morning, and the poor among them live on a slender diet day in and day out. In "A Child's Day in South America," Mary F. Sweney describes a typical coffee-breakfast:

"Carmelita, run and see if the lechero is coming. He is very late." The lechero is the milkman. How can one have coffee-breakfast without milk?

So Carmelita ran to the door of the court-yard and came back calling, "Yes, there he is, just turning the corner."

She caught up the saucepan, her mother gave her a ten-cent nickel, and Carmelita went to the street door

Her little brother, Manuelito, went, too, for he wished to see the cows.

There was the milkman with his soft red cap on his head. There were the three cows and with every cow was her calf and every calf had a leather bag tied over its nose and mouth. There were breathing-holes in the bags, but not one drop of milk could the hungry calf get till the milkman took off the nose-bag.

"Oh!" said Manuelito, "see that little new calf. It can hardly walk. This is the first time it has come." The little new calf had a little new nose-bag, and about its neck was a strong cord. The other end of the long cord was tied to the tail of the mother-cow. That was so the little new calf should learn to follow the cow and not stray away and get lost.

The milkman took the saucepan from Carmelita and sat down on his heels beside the big, red cow, and milked right into the saucepan. He milked fast till the pan looked nearly full of white, foamy milk. Then he gave it to Carmelita, tucked the ten-cent nickel into his pocket on his leather belt and went driving his cows to the door of the next customer. And the bay calf went wabbling along, tied to the tail of the mother-cow.

When Carmelita took the saucepan in her mother said, "What a small quart of milk! It is half froth. Now, run and buy the bread."

So Carmelita ran to the baker's with a ten-cent nickel and a clean napkin and brought back six little crusty rolls. Of course Manuelito went, too, and the baker gave him a tiny sweet cracker which Manuelito called "la yapa." When they came back the coffee was ready, and the saucepan was on the red coals in the brazier just outside the door, so the milk was almost hot.

The mother took a bowl and put in plenty of coffee and a little milk and gave it with a crusty roll to the father, who sat on a box inside the room and ate his breakfast. She put plenty of milk and a little coffee into two little bowls and gave them to Carmelita and Manuelito with two of the crusty rolls, and they sat on the doorstep with the bowls on the floor beside them. The mother took a bowl with her share of the coffee and the milk and a crusty roll and she sat on the foot of the bed, for there were no chairs, and they all had breakfast.

## A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.



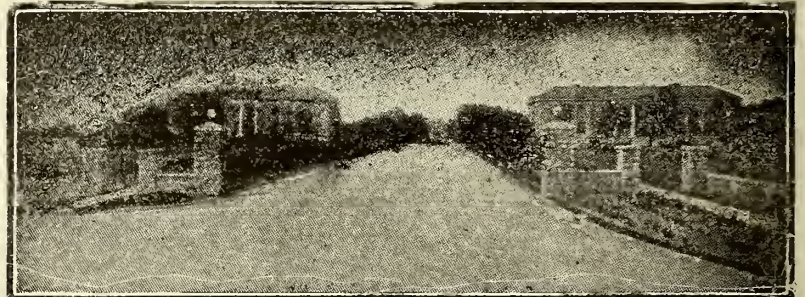
Child's tongue shows if bilious, constipated

# MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often

all that is necessary. Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.



FOUNDED 1838

CHARTERED IN 1859

## TRINITY COLLEGE DURHAM, N. C.

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

**R. L. FLOWERS,**  
Secretary to the Corporation.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
STATESVILLE, N. C.



**SORES** BOILS, CUTS and BURN have been healed since 1820 with **Gray's Ointment**  
 Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

**A New Discovery Makes Hens Lay**

Any poultry raiser can easily and quickly double his profits by doubling his egg yield through the remarkable discovery of M. B. Smith, a Kansas city chemist.



Working along entirely original lines, Mr. Smith discovered why hens lay less in winter than in summer and

perfected a formula that turns loafers into layers and profit makers.

Within five or six days this discovery, which is called Ditto Egg Tablets, will rejuvenate your flock. Your hens will go strutting and cackling about with red combs and full of life and pep. Every nest will yield an egg nearly every day in the week, which means a lot, since eggs are certain to sell for 60 cents or more. This is not guess work as over 100,000 successful poultry raisers testify to the value of Mr. Smith's products.

Although different from anything you ever heard of, Ditto Egg Tablets are easily administered by simply dropping in drinking water.

So confident is Mr. Smith you can double or triple your egg yield, that he offers to send two large \$1 packages of Ditto Egg Tablets (enough for a season) to any reader who will write for them. If you are satisfied they cost only \$1 on this introductory offer, otherwise, nothing.

Send No Money—just your name and address to M. B. Smith, 1289 Coca Cola Bldg., Kansas City, Mo. The two \$1 packages will be mailed immediately. When they arrive, pay the postman only \$1 and postage. Use the tablets 10 days. If you are not getting more eggs or are not satisfied for any reason, simply return unused tablets and your money will be returned immediately without question. A big Kansas City bank guarantees the reliability of this offer. Write today before this introductory offer is withdrawn, as you can sell one package to a friend and thus get your own free

**SUNDAY SCHOOL WORK**

(Continued from page nine)

Laurel Springs	287	50	17
Salisbury District.			
Westford	172	358	208
China Grove	270	391	145
Harmony	150	224	142
Badin	125	175	140
Epworth	390	544	137
Norwood Station	423	575	136
New London	262	337	128
Park Avenue	496	627	127
First Street	357	410	115
East Spencer	259	293	113
Kannapolis	987	1095	111
Kerr Street	166	183	110
South Main St.	475	593	104
Norwood Ct.	420	407	97
Woodleaf	475	453	95
Salisbury, First Church	920	832	90
Albemarle, Central	590	500	85
Concord, Central	374	316	84
Concord Ct.	559	466	83
Mt. Pleasant	735	605	82
Albemarle Ct.	362	285	79
Gold Hill	518	402	78
Spencer, Central	626	470	75
Salem	555	411	74
Salisbury Ct.	530	375	71
Forest Hill	609	429	70
Kannapolis Ct.	441	272	62

**WOMAN'S WORK**

(Continued from page eight)

**ANOTHER NEW YOUNG PEOPLE'S SOCIETY**

We are glad to hear through Mrs. R. G. Tuttle of Greensboro, N. C., of the organization of a Young People's Society at Centenary church, Greensboro, with a membership of 25. Mrs. Tuttle has been chosen as leader and that alone guarantees the success and growth of the new organization. We welcome these young people into our "conference family" and extend to them a cordial greeting. These are the officers:

President, Miss Elizabeth Bennett; vice president, Miss Ruth Underwood; Rec. secretary, Miss Cornelia Neal; Cor. secretary, Miss Avis Hewitt; treasurer, Miss Bonnie Enoch; Supt. mission study and publicity, Miss Mary Paschall; Supt. social service, Miss Lillian Jones; Supt. supplies, Miss Julia Campbell; agent Missionary Voice, Miss Ida May Freeland.

**SOUTHERN RAILWAY SYSTEM**

Effective Sunday, Dec. 17, 1922, passenger train schedules will be improved as follows:

No. 31	Augusta Special	No. 32
1.10 pm	Lv New York	Ar 1.30 pm
3.20 pm	Lv W. Ph'd'phia	Ar 11.13 am
5.27 pm	Lv Baltimore	Ar 9.05 am
7.00 pm	Lv Washington	Ar 7.30 am
10.25 pm	Lv Ch'lottesville	Lv 4.07 am
12.32 am	Lv Lynchburg	Lv 2.08 am
2.20 am	Lv Danville	Lv 12.15 am
3.55 am	Lv Greensboro	Lv 10.55 pm
4.20 am	Lv High Point	Lv 10.18 pm
5.35 am	Lv Salisbury	Lv 9.15 pm
6.45 am	Ar Charlotte	Lv 7.55 pm
6.55 am	Lv Charlotte	Ar 7.45 pm
7.40 am	Lv Rock Hill	Lv 6.52 pm
8.11 am	Lv Chester	Lv 6.19 pm
9.00 am	Lv W'nsboro	Lv 5.34 pm
10.05 am	Ar Columbia	Lv 4.35 pm
10.15 am	Lv Columbia	Ar 4.30 pm
10.41 am	Ar Lexington	Lv 3.53 pm
a11.16 am	Ar Leesville	Lv a3.20 pm
11.20 am	Ar Batesburg	Lv 3.16 pm
a11.39 am	Ar Ridge Spg.	Lv a2.59 pm
a11.56 am	Ar Johnston	Lv a2.43 pm
12.15 pm	Ar Trenton	Lv 2.30 pm
1.10 pm	Ar Aiken	Lv 1.40 pm
1.15 pm	Ar Augusta	Lv 1.30 pm
"a" Stops to discharge or receive passengers from or to points North of Charlotte. These trains will continue to handle same equipment as at present.		
New local trains will be established between Charlotte and Columbia as follows:		
No. 3		No. 6
5.45 am	Lv Charlotte	Ar 7.05 pm
5.58 am	Lv Griffith	Lv 6.48 pm
	Hebron	f
6.08 am	Lv Pineville	Lv 6.30 pm
6.20 am	Lv Fort Mill	Lv 6.17 pm
6.26 am	Lv Carhartt	Lv 6.08 pm
6.40 am	Lv Rock Hill	Lv 5.55 pm
6.51 am	Lv Ogdén	Lv 5.42 pm

**IF SICK, BILIOUS!**  
**START YOUR LIVER**

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bowes. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

**HASTINGS'**

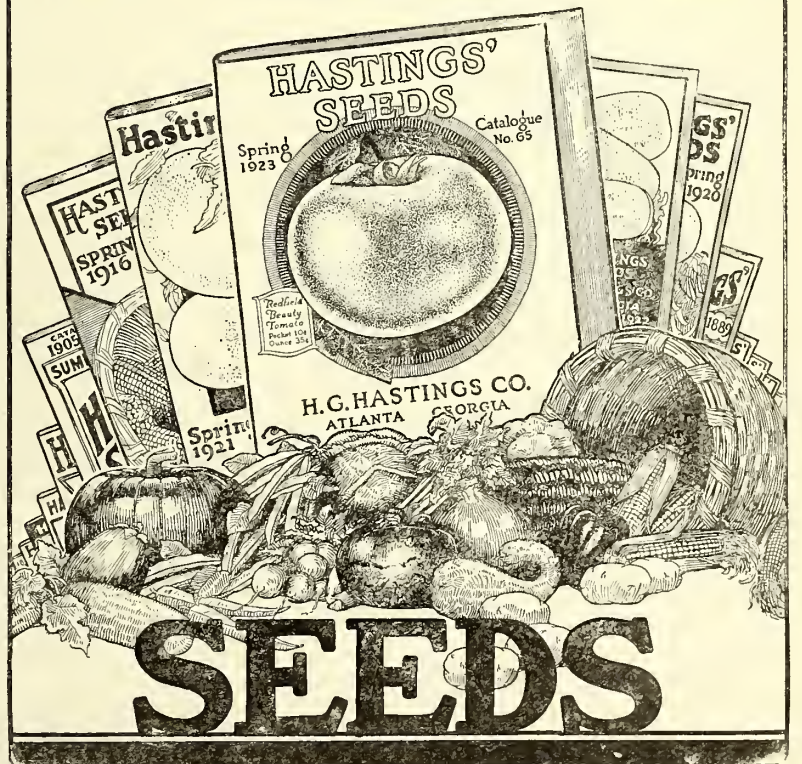
This great new Seed Book, better and more valuable than all before, brim full of necessary information, new and up-to-date, for success in 1923 farm and garden work. Hastings Seeds have long been the "Standard of the South." This beautiful new Seed Book lists all good seeds, bulbs and plants. It is free. Write for it today.

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**SEEDS**

6.58 am	Lv Smith	Lv 5.35 pm	Lv. South Boston	8.40 am
7.05 am	Lv Lewis	Lv 5.28 pm	Ar. Keysville	9.59 am
7.20 am	Lv Chester	Lv 5.15 pm	Lv. Keysville	10.10 am
7.28 am	Lv Evans	Lv 5.07 pm	Ar. Richmond	1.10 pm
7.40 am	Lv Cornwell	Lv 4.57 pm	No. 108.	
7.47 am	Lv Blackstock	Lv 4.50 pm	Lv. Durham	6.00 am
7.54 am	Lv Woodard	Lv 4.44 pm	Lv. East Durham	6.10 am
8.05 am	Lv White Oak	Lv 4.34 pm	Lv. Jeffress	8.45 am
8.11 am	Lv Adger	Lv 4.28 pm	Ar. Keysville	10.00 am
8.23 am	Lv W'nsboro	Lv 4.18 pm	Train No. 108 connects at Keysville with train No. 8 for Richmond.	
8.30 am	Lv Rockton	Lv 4.10 pm		
8.36 am	Lv Simpson	Lv 4.04 pm		
8.48 am	Lv Ridgeway	Lv 3.54 pm		
8.52 am	Lv Smallwood	Lv 3.49 pm		
9.02 am	Lv Blythewood	Lv 3.39 pm		
9.08 am	Lv Sharp	Lv 3.32 pm		
9.13 am	Lv Killian	Lv 3.26 pm		
	State Park	f		
9.25 am	Lv Fairwood	Lv 3.13 pm		
9.45 am	Ar Columbia	Lv 3.00 pm		
The schedule of Richmond Division trains Nos. 8 and 108 will be changed as follows:				
No. 8.				
Lv. Danville	7.30 am			

W. H. TAYLOE,  
 Passenger Traffic Mgr.,  
 Washington, D. C.

Daughter: The preacher just phoned and said he was coming to call this afternoon.

Mother: Gracious! We must make a good impression. Give the baby the hymn book to play with.—American Legion Weekly.



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are usually due to straining when constipated. Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.

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**TOBACCO MUST GO.** A booklet packed with facts and arguments to show that tobacco is an evil and that its production, traffic and use are wrong. Sent postpaid for 35c a copy, four copies for \$1.00, by the author. T. J. Ogburn, Greensboro, N. C.

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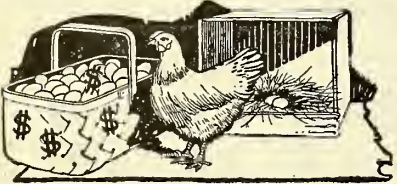
This Knife GIVEN  
for selling 12 boxes Quick Salve at 25c and giving away 12 pictures. Knife has best steel blades, we put your name on. Order salve at once. MASON CHEMICAL CO., HANCOCK, MD.



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Winter egg yields, double and treble those of former years, are now being made by many poultrymen through the use of a compound that science has finally perfected.



This wonderful remedy, which is called "Hick's Egg-Lay," contains the most expensive ingredients mixed so as to work like magic on the egg yield. The medicine acts on the reproductive organs and causes double and triple the number of ova (the germ cell of the egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in the quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

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Mr. Hick is so confident that Hick's Egg-Lay Tablets will double or treble your egg yield that he is making a special guaranteed offer of one regular double strength \$1.00 package of Egg-Lay Tablets and a full six \$1.00 packages of Hick's famous Lice-Go Tablets all for \$1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any work. If you would rather have two \$1.00 packages of Egg-Lay Tablets or two \$1.00 packages of Lice-Go instead of one of each, say so on your order. Send \$1.00 today (currency, money order, check, etc.) to Chas. H. Hick & Company, Dept. 916, 1018 So. Wabash Ave., Chicago, Illinois. If you prefer, send no money. Just your name and address and pay postman \$1.00 and postage on delivery. If after thirty days trial, you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

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### THE KINGDOM IN GOLDSBORO

Nineteen Twenty-three — Past, Present and Outlook—Future Bright With Promise—Personals.

By W. O. Butler.

One of the strongholds of Methodism in North Carolina may be reckoned Goldsboro, the growing, progressive, bristling, promising city of the eastern section. The new year opens auspiciously from a material standpoint, with many new and attractive and promising enterprises to be added to those already in operation, entitling this city to the distinction given it by the press as "The Best Town" in the Old North State.

Alongside of this splendid outlook stands the Kingdom of God in the midst. As in the past so in the future the church will keep pace with this growth in material wealth by corresponding expansion and progress along spiritual lines. Already we can safely say that Goldsboro is a religious town. As evidence we note that there are some three Methodist churches, five Baptist, one Presbyterian, one Episcopal one Christian, one Quaker, a Jewish synagogue, one Catholic, and a Pentecostal church, with missions, totaling fifteen organizations. Along with these there is a Ministerial Union, a Christian Laymen's Federation and a Woman's Federation. These are aggressive forces in the moral and religious uplift of a population of 12,000 to 14,000 people.

The intention of this article is to inform the readers of the Advocate concerning Methodism in our midst. We have three churches—St. Paul, St. John and Elm Street. The first-named has the distinction of ranking among the largest number of members in the North Carolina Conference. The present pastor, Rev. C. L. Read, has just entered upon his pastorate, succeeding Rev. G. T. Adams, one of the poular and leading pastors of his conference, after a quadrennium of successful work in which St. Paul loomed large as an aggressive, militant force in church affairs.

Rev. C. L. Read and his splendid wife enter this field under favorable outlook—a great church with over a thousand communicants, a board of stewards, over thirty in number, ranking among the leaders in the local business world, a Sunday school with nearly 650 on roll, a large Baraca class of splendid liberal men, a woman's missionary society with more members perhaps than any like organization in the state, a large Philanthropic class of enterprising lady workers, and other aggressive organizations. Besides these, St. Paul church has two mission stations in Wayne county, where there are Sunday schools and the gospel preached twice a month at each place. The writer is in charge of these missions, and St. Paul church largely contributes to his support. Thus it will be seen that Brother Read enters a field that indicates much work and will require great energy and has the promise of great success, which we sincerely wish for him.

St. John church, after a quadrennium of successful work, under the care of Rev. J. W. Potter, ably assisted by his devout and earnest wife, enters the new year with its pastor returned to them for the fifth year and under the most favorable auspices. It has been much mooted that this church would grow more rapidly if it had a new location. In the event of such a consummation, it would be well to hold on to the present location as a mission station and not abandon that field altogether. St. John church carried the crown last year in that all benevolences and pastor's salary were paid thirty days before the annual conference assembled. It has a fine board of stewards and several organizations.

Elm Street church is under the pastoral care of Rev. C. T. Jerome, an

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experienced pastor and active worker, ably assisted by the board of stewards and organizations in the memberships. He has been returned for the second year. This church has been slow in its growth for some years. It is likely a change of location would give an impetus to this church that would result in more rapid growth and greater prosperity. And this suggests that Goldsboro ought to have a local church extension society to take into consideration present needs and the occupation of strategic points in this city that is destined to reach 25,000 to 50,000 population in the future. Instead of three, there ought to be plans laid for double that number of strong, self-supporting churches in Goldsboro.

Rev. F. M. Shamberger, presiding elder of the New Bern district, was recently among us and preached at St. Paul a practical and able sermon. He postponed the first quarterly conference to a later date for St. Paul and the missions.

It is likely that Rev. G. Campbell Morgan, D. D., who ranks as the greatest living preacher, will be invited to hold a Bible conference here the present year. There is no abler expositor of the Scriptures than this great Presbyterian divine. Goldsboro, just at this time, needs his expositions and unifying messages, and it will give an impetus to spiritual forces in our midst for him to come.

I do not pray to see the shining beauty Of highest knowledge most divinely true;

I pray, that knowing well my duty, This I may do.

I do not ask that men with flattering finger

Should point me out within the crowded mart, But that only the thought of me may linger

In one glad heart.

I would not rise upon the men below me,

Or pulling at the robes of men above;

I would that friends, a few dear friends, may know me, And, knowing, love.

I do not pray for palaces of splendor Or far among the world's delights to roam;

I pray that I may know the meaning tender Of home, sweet home.

—Anonymous.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Weaverville, N. C.
FIRST ROUND

January
Sandy Mush, 11 a.m. 13-14
West Asheville, 7:30 p.m. 14
Henderson, Fruitland, 11 a.m. 20-21
East Biltmore, 7:30 p.m. 21
Mars Hill, Beech Glen, 11 a.m. 27-28
Weaverville Station, 7:30 p.m. 28
February
Weaverville Ct., Alex. Chp., 11 a.m. 3-4
Chestnut Street, 7:30 p.m. 4
Rosman, Rosman, 11 a.m. 10-11
Brevard, 7:30 p.m. 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave.,
Charlotte, N. C.
FIRST ROUND

January
Belmont Park, 11 a.m. 14
SECOND ROUND
Duncan Memorial, 7:30 p.m. 14
Bethel, Oakboro, 11 a.m. 20
Rural Trinity, 11 a.m. 21
Seversville, 7:30 p.m. 21
Lilesville, Forestville, 11 a.m. 27
Mathews, Indian Trail, 11 a.m. 28
Tryon St., 7:30 p.m. 28
February
Hickory Grove, 11 a.m. 4
Trinity, 7:30 p.m. 4
Waxhaw, Bond's Grove, 11 & 3 10-11
Waxhaw, 11 a.m. 11
Pineville, Harrison, 11 a.m. 17-18
Weddington, Union, 3 p.m. 18
Marshville, Centre, 11 a.m. 24-25
North Monroe, 4 p.m., 7 p.m. 25
Monroe, Central, 7:30 p.m. 25
March
Unionville, Union Grove, 11 a.m. 3
Ansonville, Salem, 11 a.m. 4
Wadesboro, 7:30 p.m. 4
Morven, Bethel, 11 a.m. 10
Thrift-Moores, Moores Chp., 11 a.m. 11
Dilworth, 7:30 p.m. 11
Prospect, Midway, 11 a.m. 17
Polkton, Poplar Hill, 11 a.m. 18
Hawthorne Lane, 7:30 p.m. 18
Peachland, Fountain Hill, 11 a.m. 24
Chadwick, 11 a.m. 25
Brevard St., 7:30 p.m. 25
April
Calvary, 11 a.m. 1
Belmont Park, 7:30 p.m. 1
Spencer Memorial, 11 a.m. 8

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave.,
Greensboro, N. C.
SECOND ROUND

January
Pleasant Garden, Bethlehem 13-14
Spring Garden, night 14
Liberty, Eothany, 11 a.m. 21
Park Place, night 21
West Market St., 11 a.m. 28
E. Greensboro, Mt. Pleasant, 3 p.m. 28
Caraway Memorial, night 28
February
Main St., H. P., 11 a.m. 4
Bethel, night 4
W. Greensboro, Fr'dship, 11 & 3 10-11
Centenary, 11 a.m. 11
Glenwood, night 11
Ruffin, Pelham, 11 a.m. 18
Walnut St., Grace, night 18
Randolph, Mt. Gilliard, 11 and 3. 24-25
Uwharrie, Mt. Shepherd, 3 & 11, 24-25
East End, H. P., night 25
March
Coleridge, Rehobeth, 11 a.m. 3-4
Ramseur-Franklinville, Frk'vl, ngt. 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January
Marion Ct., Glenwood, 11 a.m. 13-14
Cross Mills, Cross Mills, 7 p.m. 14
Broad River, Tanner's Grv., 11 a.m. 13
Bostic, Oak Grove, 11 a.m. 20-21
N. McDowell, N. Catawba, 11 a.m. 28

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount
Airy, N. C.
SECOND ROUND

January
Pilot mountain, New Hope 13-14
Walnut Cove, Bethesda 20-21
Mayodan, Mayodan 27-28
February
Summerfield, Morehead 3-4
Dobson, Old Siloam 10-11
Rural Hall, Germanton 11-12
Spray 18

Draper, Draper, 3 p.m. & night. 18
Jonesville, Grassy Creek 24-25
Elkin, night 25
March

Mt. Airy Ct., Salem 3-4
Rockford Street, night 4
Stokesdale, Eden 10-11
Yadkinville, Yadkinville 17-18
West Davie, Houstonville 18-19
Ararat, Hunter's Chapel 24-25
April

Sandy Ridge, Delta, March 31 and 1
Danbury, Danbury, Su. ngt. & Mon. 1-2

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

January
Todd, Todd, Sunday, 11 a.m. 14
Warrenville, Warrenville, 11 a.m. 21
Jefferson, Betheny 27-28
February

Watauga, Mabel, 11 a.m. 3
Boone, Boone, 11 a.m. 4
Elk Park, Montezuma 10-11
Avery, Pine Grove 17-18
Sparta, Sparta 24-25
Laurel Springs, Mt. Zion, 3:30 p.m. 25
March

Helton, Baldwin 3-4
Todd, Hopewell 10-11
Creston, Southerland, 11 a.m. 14
Wilkes, Adley 17-18
Wilkesboro, Wilkesboro, night, 7. 18
North Wilkes, Miller's Creek 24-25
N. Wilkesboro, N. Wilkesboro, 7. 25

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January
New London Ct., Richfield, 11 a.m. 13
Salem, Salem, 11 a.m. 14
Badin, 7:30 p.m. 14
Salisbury Ct., Providence 11 a.m. 20
Park Avenue, 11 a.m. 21
East Spencer, 7:30 p.m. 21
Woodleaf Ct., Woodleaf, 11 a.m. 27
Central, Concord, 11 a.m. 28
Forest Hill, 7:30 p.m. 28
February

Concord Ct., Mt. Carmel, 11 a.m. 3
Epworth, Concord, 11 a.m. 4
Kerr St., 7:30 p.m. 4
Gold Hill Ct., Wesley Chp., 11 a.m. 10
First Ch., Salisbury, 11 a.m. 11
South Main, 7:30 p.m. 11
North Main, 7:30 p.m. 14
Landis Ct., Bethpage, 11 a.m. 17
China Grove, 11 a.m. 18
Kannapolis, 7:30 p.m. 18
New London, 11 a.m. 24
Salem, 11 a.m. 25
Badin, 7:30 p.m. 25
March

Albemarle Ct., 11 a.m. 3
Central, 11 a.m. 4
First St., 7:30 p.m. 4
Mt. Pleasant, St. Pauls, 11 a.m. 10
Westford, 11 a.m. 11
Harmony, 7:30 p.m. 11
Norwood Ct., Cedar Grove, 11 a.m. 17
Norwood, 11 a.m. 18
Spencer, Central, 7:30 p.m. 18
Yadkin, 7:30 p.m. 25

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FIRST ROUND

January
Bessemer, Bessemer, 11 a.m. 14
Trinity, 7 p.m. 14
Dallas, High Shoals, 11 a.m. 21
Cramerton, 7 p.m. 21
Belmont, Park St., 11 a.m. 28
Belmont, Main St., 7 p.m. 28

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St.,
Statesville, N. C.
SECOND ROUND

January
Stony Point Sta., 7 & 7. 13-14
Olin-Macedonia, 11 & 3 14-15
Elmwood, Cleveland, 3 & 11. 14-15
Mooresville Ct., Williamson, 11 & 3 20-21
Mooresville, Jones Mem., 7 21
Troutman, Vanderburg, 3 & 11. 20-21
Ball Creek, Center, 3 & 11. 27-28
Catawba, Concord, 11 & 3. 27-28
Mooreville B. St., 7 28-29
February

Statesville, Broad, 11 & 7 4-5
Cool Springs, N. Salem, 11 & 11. 3-4
Alexander, Marvin, 3 & 3 3-4
Lenoir, 7 & 11 10-11
S. Lenoir, Zion, 3 & 11 10-11
Westview, Marvin, 3 11
Lenoir Ct., Gamewell, 11 & 11. 17-18
Hudson, Colliers, 3 & 3 17-18
Newton, 7 & 7 18-19
Mt. Zion, 3 & 7 25-26
Davidson, Fairview, 7 & 3 25-26
Huntersville, 11 26
March
Hiddenite, Center, 3 & 11 3-4
Statesville Ct., Bethlehem, 11 & 11 3-4

Mooresville, Centenary, 7 4
Hickory, First, 11 11
Maiden, 7 11
Rhodhiss, 3 11
Dudley Shoals, Rocky Mt., 11 & 3 17-18
Granite Falls, 11 18

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
January

Glenville Ct., Cashiers, 11 a.m. 13
Highlands Ct., Highlands, 11 a.m. 14
Murphy Ct., Tomotia, 11 a.m. 20
Andrews Sta., 11 a.m. 21
Robbinsville Ct., Robbinsville, ngt, 21
Franklin Ct., Oak Ridge, 11 a.m. 27
Macon Ct., Mt. Zion, 11 a.m. 28
Franklin Sta., night 28

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1090 W. Fourth
Street, Winston-Salem, N. C.
SECOND ROUND

January
Farmington, Smith's Grove, 11 a. 13-14
Burkhead, Burkhead, night 14
Hanes-Clemmons, Bethel, 11 a.m. 20-21
Grace, Grace, night 21
Southside, Southside, 11 a.m. 28
Forsyth, Piney Grove, 3 p.m. 27-28
February

Davie, Center, 11 a.m. 3-4
Mocksville, Mocksville, night 4
Advance, Fulton, 11 a.m. 10-11
Coolleemee, Coolleemee, night 11
Lexington, Lexington, 11 a.m. 18
Linwood, Cotton Grove, 3 p.m. 17-18
Erlanger, Erlanger, night 18
Thomasville, Thomasville, 11 a.m. 25
Thomasville Ct., Unity, 3 p.m. 24-25

North Carolina Conference

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FIRST ROUND

January
Milton, Milton 12
Yanceyville, Yanceyville 13-14
S. Alamance, Swepsonville, 2:30. 20
Graham & Haw River, H. R., 11. 21
Webb Avenue, 7:30 21
Eno, 7:30 24
Chapel Hill 28

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Perquimans, Cedar Grove 12
Hertford, night 12-14
Chowan, Anderson 13-14
Columbia, Columbia 20-21
Edenton, night 26
Gates, Philadelphia 27-28
North Gates, Kittrells 28-29
February

South Camden, Shiloh 3-4
South Mills, McBrides 10-11
Roanoke Island, Manteo 18
Kennekett, Salvo, 2 p.m. 19
Hateras, Frisco, 11 a.m. 21
Kitty Hawk, Kitty Hawk, 11 a.m. 23
Stumpy Point 24
Dare, Mann's Harbor, night 25

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

January
Buckhorn, Olive Branch 13-14
Lillington, Lillington, night 14-15
Mamers, Woodside, 11 a.m. 16
Jonesboro, Jonesboro 20-21
Sanford, night 21-22
Stedman, Cokesbury 23
Dunn, Dunn, p.m. 28-29
Duke, Duke, night 28
Roseboro, Bethel 30
February
Elizabeth, Trinity 3-4
Siler City, Siler City 11-12
Haw River, Bynum 17-18
Pittsboro, Pittsboro 18-19

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FIRST ROUND

January
Pamlico Ct., Bayboro, 11 a.m. 13-14
Oriental Ct., Oriental, ngt & 11 a. 14-15
Dover Ct., Dover, 11 a.m. & ngt. 17
Craven Ct., Clark's, 11 a.m. & ngt. 18
Goldsboro Ct., Salem, 11 a.m. 20-21
Snow Hill Ct., S. Hill, 3 p. & ngt. 26-28
Hookerton Ct., Maury, 11 a.m. 27-28
February
LaGrange Ct., Garris, 11 a.m. 3-4
Mt. Olive Ct., Smith's Chp. 11 a. 10-11
Mt. Olive-Calyppo, Calyppo, ngt. 9-11
Harlam Ct., Oak Grove, 11 a.m. 17-18
Newport Ct., Newport, ngt. & 11 a. 18-19
Jones Ct., Trenton, 11 a.m. 24-25

PALEIGH DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

January
Youngsville Ct., Youngsville, 11 a.m. 14
Louisburg, 8 p.m. 14
Oxford, 8 p.m. 19-21
Oxford Ct., Hermon, 11 a.m. 20-21
Granville Ct., Robert's Chp., 11 a. 27-28
February
Tar River Ct., Kittrell, 11 a.m. 3

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FIRST ROUND

January
West End, West End 13-14
Aberdeen 14-15
Raeford, Raeford 20-21
Red Springs 21-22
Caledonia, Caledonia 26
Rowland, Rowland 27-28
February
Maxton 3-4
St. Paul, St. Paul 10-11
Lumberton, Chestnut Street 11-12
Mt. Gilead Ct., Sardis 17-18
Mt. Gilead 18-19

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
FIRST ROUND

January
McKendry Ct., McKendry, 11 a.m. 13-14
Tarboro, night 14-15
Robersonville 20-21
Bethel, night 21
Springhope, 11 a.m. 27-28
Nashville, night 28
February

Wilson, Calvary, 11 a.m. 3-4
Bailey, night 4-5
Aurora Ct., Aurora, 11 a.m. 10-11
Bath Ct., Bath 17-18
Washington, night 18
Rocky Mt., First Church 25-26
S. Rocky Mt., night 25
March
Vanceboro 3-4
Swan Quarter 10-11
Mattamuskeet 11-12
Fairfield, night 12

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January
Battleboro & Whitakers, Battleboro
Northampton Ct., Jackson, 11 a.m. 13
Littleton Station, 11 a.m. 14
Garysburg Ct., Garysburg, 11 a.m. 19
Rich Square Chg, Rich Sq. 11 a. 20-21
Conway Chg, Conway, 7:30 p.m. 21
Quarterly Conference 11 a.m. 22
Murfreesboro & Winton, Murf. 11 a 23
Aulander, 11 a.m. 25
Ahoskie, 11 a.m. 26
Windsor Chg, Windsor, 11 a.m. 27-28
Williamston Chg, Wil. 7:30 p.m. 28
Quarterly Conference 11 a.m. 29
Scotland Neck, 11 a.m. 31
February
Warren Chg, Providence, 11 a.m. 3-4

WILMINGTON DISTRICT
J. M. Daniel, P. E.
FIRST ROUND

January
Southport 14
Carver's Creek, Council, a.m. 19
Hallsboro, Hallsboro, a.m. 20-21
Whiteville, Whiteville, p.m. 21
Maysville Ct., Pollocksville 27-28
February
Chadbourn, Evergreen, a.m. 2
Old Dock, Bethesda, a.m. 3
Tabor, St. Paul, a.m. 4
Town Creek, Bethel, a.m. 9
Shallotte, Shallotte Camp, a.m. 10-11

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YOU NEED THESE NOW
International Sunday School Les-
sons, Notes for 1923; Peloubet's, \$2;
or Tarbell's, \$2; or Snowdens, \$1.25;
or Arnold's, \$1. Steele's Bible Studies,
\$1.25; Torrey's "Gist of the Lesson,"
50 cents. I PAY POSTAGE. J. T. Nors-
worthy, The Book Man, Gastonia, N. C.

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For over 25 years Perfect Hearing has
been restored in nearly every con-
dition of deafness by the use of our
"Little Wireless Phones for the Ears."
The Wilson Common-Sense Ear Drums
effectively replace what is lacking or defective in
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of DEAFNESS, and giving experience of hundreds
whose hearing has been happily restored.
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**IN MEMORIAM**

**BOSWELL**—On November 30 death came to the relief of our friend and brother, Frank Boswell, who had been suffering for several months with cancer. He knew he could never be well again. But through it all he was patient without a murmur, always looking to the calling away from his suffering with a sense of joy, for he knew in whom he trusted. Brother Boswell had been a faithful member of the Methodist church for many years. He was faithful to the end, never letting anything come between him and his duty to God, keeping faith with men and with God. How rich is that church which year after year can produce such ripened characters for the kingdom. He was laid to rest in Oak Grove cemetery. The funeral services were conducted by his pastor. God bless his sorrowing widow and his loved ones. W. T. Cheek.

**RESOLUTIONS OF RESPECT**

God has seen fit to take from our midst one of our most faithful and loyal members, Mrs. Thomas W. Rowell, who died on Thursday, December 14, 1922. Therefore be it resolved:

First, That we, the Wesley Bible class of Bethel Sunday school, Roseboro, bow in submission to Him.

Second, That our hearts are sad because of her going and that we shall miss her ever ready help in carrying on our work.

Third, That we hold in grateful remembrance her faithfulness to duty and commend to all her Christian life.

Fourth, That we extend our deepest sympathy to the husband and little children, and to her aged mother and father and many brothers and sisters.

Fifth, That a copy of these resolutions be sent to the family of the deceased, and that copies be sent to the North Carolina Christian Advocate and to each of the county papers.

Mrs. R. K. Herring,  
Mrs. F. A. Carson,  
Mrs. L. S. Pusey.

**RESOLUTIONS OF RESPECT**

Whereas, God in His wisdom has taken from our midst our friend, neighbor and co-worker, John Olin Heptinstall, and we as members of the first quarterly conference of the Halifax circuit, feeling the loss most keenly, desire to give some expression to our sorrow in the death of our brother.

And whereas, Brother Heptinstall was ever faithful to his church, supporting at all times the ordinances, ready at all times to do his part to further the cause of the Master, being a kind neighbor, a faithful friend and a father to his pastor.

Therefore be it resolved, that we bow in humble submission to the One that makes no mistakes and that we profit by his life of usefulness, and that we extend to the family our Christian sympathy and prayers in their great sorrow which is our sorrow likewise.

And that a copy of these resolutions be recorded on the minutes of this meeting, a copy be sent to the family, and a copy be sent to the North Carolina Christian Advocate for publication.

Humbly submitted,  
E. Dana Dickens,  
Thos. H. Dickens,  
Committee.

**GILBERT**—It was in the autumn of 1922 when Mrs. V. C. Gilbert, a faithful member of Shady Grove Methodist church, departed this life and entered the abode of the saints to await the resurrection morn. Her going was after a life of useful service to her Lord, and she was now ripe for a better world. How similar was her transition to the golden leaves that were now carpeting the earth after their mission had been finished!

Sister Gilbert was noted for her piety and for the Christian family she reared. She had been a widow for a long while, and the responsibility of bringing up her children fell upon her shoulders during all these years. But God was with her. No finer characters can be found anywhere than the offspring of this sainted mother. Her teachings and prayers are bearing fruit in the lives of her children, all of whom are married, and are rearing families of their own. Her sons and daughters are scattered over the earth,

**Wash the Poisons of RHEUMATISM**

SCIATICA, NEURALGIA AND URIC ACID

**Out of Your System With Shivar Spring Mineral Water.**

**The Guarantee.**

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

**The Results.**

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,  
J. H. B.

Seranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease.  
J. D. M.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.  
H. S. C.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.  
Wm. C. C.

Lexington, Virginia.

I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.  
J. P. R.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.  
Mrs. H. C. E.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

**Sign the Coupon.**

Leeds, South Carolina. I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.  
C. A. C., M. D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before.  
C. B. C.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.  
MRS. J. R. C.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.  
W. F. M., M. D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.  
Mrs. T. V.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.  
REV. M. L. U.

**Fill Out This Coupon and Mail It Today**

SHIVAR SPRINGS,  
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name \_\_\_\_\_  
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but they carried with them their mother's Christ. None can go into these homes without feeling a sacred atmosphere. As they were trained in the way they should go, from that way they have not departed.

Aunt Jennie, as we used to call her, has been greatly missed. She was a faithful attendant at the house of God to the end of her life. Her influence for good can never be estimated on earth. She was a blessing and an inspiration to all who met her. She is gone, but we know where to find her. May we hear her sweet voice as she calls us over the jasper set. We prepare to meet her again where we will be together forever in that land we call heaven where parting is no more.  
K. F. Duval.

**EDWARDS**—K. F. Edwards of Bethany church, Jefferson circuit, departed for heaven October 23, 1922, aged 69 years, three months and 24 days. September 5, 1874, he was married to Mary E. Roy; January 22, 1896, was married to Sofrona Blackburn; December 24, 1920, he was married to Cora Miller, who with his brother, two

sisters and nine children survive his departure.

Brother Edwards reminded me of the godly man, like a "tree planted by the river" (Ps. 1). He was an exemplary citizen. He lived a life above reproach. His friends were many, his enemies few and all forgiven. He loved his family with that compelling affection which is reciprocated by them, making family life one blessed boon.

He was a devout Christian, having a conscious, definite experience of saving grace, which enabled him to live right and be faithful to his church and pastors and friends and to often "shout out" in meeting. I believed in him. From him I learned what a Christian is like. When barefoot and timid he encouraged me; he baptized me with his sunny influence and cheer and caused me to hope in God. I devoutly thank God for him. The young folks loved him. He was always young and cheerful with them. In his presence our badness was ashamed of its existence. He was one of the best all-round men I ever knew. He will be greatly missed. His influence will

outlive this generation. He rejoiced much in the hope of immortality. Heaven was to him a glorious reality "about to be revealed." He has gone to heaven to rejoice in the presence of Jesus with Mary, Sophrona, Joe, Annie, Kelley and a host of others who went up from Bethany.

Now, adieu, brother "kin." We greatly miss your helping hand, your good advice, your genial spirit and constant cheer and your prayers. But your life has been a blessed success. We miss you, your life has blessed us. So we love you and your departure draws us on toward heaven. We expect to see you soon at the "meeting in the air." Till then we rejoice in "Christ Our Hope." All praise be unto God, forever.  
Jim H. Green.

**Skin Tortured Babies Sleep Mothers Rest After Cuticura**

Soap, Ointment, Telegram, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JANUARY 18, 1923

No. 3

## EDITORIAL PARAGRAPHS

"Day by day, in every way, I am getting better and better," is Dr. Coue's formula for the cure of human ills. Will Hays has adopted the same method with the "movies." Mr. Hays calls upon the American people to say after him, "Day by day, in every way, the 'movies' are getting better and better." But the response is not quite so near unanimous as Mr. Hays would desire and as he really expected.

\* \* \* \*

Judge Stack last week at Greensboro sent a "holiness" preacher to the roads sixty days for driving an automobile when intoxicated and further enjoined that for the next six months this man should not be allowed to preach. This action of the judge grew out of his desire that the Christian ministry shall be clean. He sent a married man who had deserted his sick wife and had seduced an innocent girl under promise of marriage to the roads for three years. Such a judge as this is to be commended in the most emphatic terms. Yet he is not a man who delights in the bestowal of heavy penalties. But there are crimes that call for penalties of great severity.

\* \* \* \*

John the Baptist laid the ax to the root of the tree, but when he went to chopping down the trees of sin he did not have an ax handle a thousand miles long. Jesus looked the Scribes and Pharisees in the face and told them plainly that they were hypocrites. Why should a preacher thunder against the Mormons beyond the Rocky Mountains, or the Roman Catholics a thousand miles away, when bootleggers, adulterers, Sabbath breakers, and men who worship mammon are easily within reach of his voice. The reader has heard of the man who preached against the sin of dancing to a little bunch of old maids and a lame Confederate soldier and about the evils of theatre-going to a congregation of rustics who never saw a theatre. But these are not the only two instances when the gospel messenger has missed the mark.

\* \* \* \*

Mr. G. F. Ivey of Hickory, N. C., has written the Saturday Evening Post as follows: "For the past twenty-five years I have been a subscriber to your paper and read practically everything in it. I have always considered it the best periodical of its kind, but have noticed recently that the moral tone is not near equal to what it formerly was. In the last number, January 6th, in three separate articles you portrayed your heroines as using profanity and in one, "The Princess of Paradise Island," actually explained that it is now permissible for women to swear. Your best feminine characters are often smoking cigarettes, sometimes drinking blockade liquor, and not long ago you had one of them, a married woman, out at three o'clock in the night with a man and tried to show that this was a commendable act on her part." Brother Ivey does well to have a care for the moral tone of our periodicals and is to be commended for his friendly criticism of a paper that he appreciates, but that allows its contributors to lower the moral tone of their writings as the tendency of the times seems too willing to allow.

The usual delegations were present at one of the Sunday tabernacle meetings when Mr. Rodeheaver asked for their favorite songs. The Delco Light people called for "Brighten the corner where you are"; the raincoat delegation said "There shall be showers of blessings"; the laundry delegation selected "Wash me and I shall be whiter than snow"; but when one delegation called for "My Mother's Bible," the great assembly ceased to laugh and grew strangely serious as a flood of tender memories poured in upon the individuals of that tabernacle meeting. For the angel of love who had bent in tenderness over the cradle of infancy and had taught the old fashioned virtues in the impressionable years of childhood spoke again to that great throng.

\* \* \* \*

Most men when boys went barefoot and all barefooted boys stub their toes. Not once, but many times. The following lines, therefore, should serve to remind most men of their childhood days and may stir a feeling of sympathy for the man who has stubbed his toe:

"Long th' road of human life you see a fellow trav-  
elin' slow,  
An' like as not you'll find he's some poor chap that's  
stubbed his toe.  
He was makin' swmimin' headway, but he bumped  
into a stone,  
An' his friends all hurried onward, an' left him there  
alone.  
He ain't sobbin' or ain't sniffin'—he's too old for  
tears an' eries,  
But he's grievin' just as earnest if it only comes in  
sighs,  
An' it does a heap of good sometimes to go a little  
slow,  
An' say a word of comfort to th' man that's stubbed  
his toe."

\* \* \* \*

A mother's aid law should be enacted by the present General Assembly. With a little financial assistance the widowed mother could keep her little ones with her and give them the inestimable blessings of a mother's loving care, rather than send her children to an orphanage, even if room can be found for them in such an institution. The sheltering care of a mother's love is a hundred fold better for the child than any institution that can be provided, and this is no attempt to discount the orphanages. In fact, these homes provided by the churches and fraternal orders are the finest institutions of our civilization, but the orphanages are not able to care for one-half of the needy children of North Carolina. Perhaps none see as clearly as do the superintendents of our orphanages the need of a mother's aid law to assist in caring for the childhood of our state. It would supplement the work of our orphanages in an economical manner and at the same time preserve the natural method of keeping mother and child together. By all means, give us a mother's aid law for North Carolina.



## METHODIST ADAPTATION

The power of adaptation to existing conditions and present demands has been one of the great secrets of Methodist success. Susannah Wesley gave her son John the first lesson in this when she converted him to the idea of "field preaching." Asbury and his co-laborers in America became past masters in this art. To Jesse Lee, perhaps, belongs the credit of giving Asbury to understand that clerical robes and ritualistic services could not be used with success among the pioneers of America. But Bishop Asbury was responsible for the pioneer preachers going to the scattered settlements in every section of the English colonies. These men did not wait for churches. The open air, the pioneer cabin, the brush arbor, the log meeting house, the courthouses at the county seats, any of these served the purpose of the itinerant preachers till churches could be organized and buildings erected.

Then those pioneer leaders were wise enough not to wait for college trained men to minister to the people. These could not be had, so they sent unlettered men who knew God and had religion to minister to the unlettered children of American forests who were "as sheep without a shepherd."

But as civilization developed and the church grew the methods of American Methodism changed. The early Methodist made a reputation for shouting, but Methodists can be just as cold and formal as Presbyterians with not half of their piety, and when occasion demands are willing to attempt the ritualism of Episcopalians, even if they bungle the job. Their daring in adaptation is rather stimulating.

Over in Chicago the old First Methodist church is now erecting a skyscraper that will do credit to the tallest buildings of the "Loop District" of the "Windy City." Some have talked about this "tallest church in the world" as being an expression of the new idea of religion which is away from the old idea of humility and poverty. All this speculation about its being a change in the spirit of religion has no basis in fact. That tall building is nothing but Methodism adapting itself to the "Loop District" of Chicago, just as it adaptes its buildings to Asheville, Charlotte, Raleigh, Black Jack Ridge and Gum Swamp. And it is all right for the Methodist church to continue to adapt itself to conditions, just so it does not adapt itself to the "world, the flesh and the devil." The idea is to be all things to all men in order that some may be saved. So let us not be alarmed about these outward manifestations if the heart keeps right. The height of the house and the size of the altar are secondary. The fire on the altar is the primary consideration.

## AS TO OBITUARIES

It is a rule of long standing with practically all religious newspapers that obituaries and resolutions of respect must be brief, or if friends of those who have died wish an extended notice published that it must be paid for in excess of the maximum words allowed. A large number of papers only allow fifty words free. The Advocate publishes one hundred free, but for all words in excess of that number must be paid for at the rate of one cent per word. This rule applies to every one except preachers and their families. There is no exception whatever.

Usually the preacher writes the appreciation, and, of course, it is necessary for us to send him a bill for excess words, and he pays it and says nothing about it. Certainly we have nothing to do with that arrangement, but it seems to us that it is not just right for the pastor to be called upon to pay for the publication of matter of this kind, and it would not be out of place for the loved ones of the deceased to say to the pastor to have the bill sent to them.

The Advocate would much prefer to confine all obituaries to 100 words, but when we undertook this a year or so ago there was at once a great protest, hence we had to go back to the old order of things.

## THE GREATEST BENEFACITOR OF THE LAST CENTURY

This distinction belongs to Louis Pasteur, a Frenchman. His establishment of the germ theory of infectious diseases has revolutionized surgery and the practice of medicine based upon this new theory bears slight resemblance to former methods. The modern surgeon, thanks to Pasteur, has occasion to rejoice in the triumphs of his knowledge and skill. Vaccination introduced a new day in preventive medicine. Even diphtheria, frightful monster, has surrendered to the discovery of Pasteur. Pastuerized milk has made his name a household word and the Pasteur treatment for rabies is familiar to all. The Pasteur Institute in Paris is a Mecca for the world of medicine.

December 27, 1822, was the date of his birth. These hundred years have been the greatest in the history of medicine and surgery, mainly through the discoveries of Louis Pasteur.

## THE HEAD OF A SAINT, THE HEART OF A SERPENT

The head may be right and the heart be wrong. That is, a man may think correctly upon abstract questions and at the same time have unkind and unchristian feelings toward his fellowmen. For instance, there may be an abundance of zeal for Christian doctrine and an utter absence of the Christian spirit. Every syllable of the creed may be correct, while the heart may contain the venom of the serpent. Orthodox in head, herodox in heart! Some of the blackest chapters in human history find their explanation right here.

In the last few centuries the world has made gratifying progress at this point. Yet there are some among us even in this land of religious liberty who are more concerned about their own personal opinions of doctrine than they are about the spirit of Christ, although the Word says: "Now if any man have not the spirit of Christ he is none of his."

## COMING THROUGH THE AIR

Up in North Carolina, where Dr. Plyler edits that splendid conference paper, the North Carolina Advocate, a certain congregation, Goldsboro, if we remember correctly, is reported to have presented their pastor with an airplane, so as to facilitate his visiting. We wonder if that sort of fad will grow in the Tar Heel state. If so, we may look for Brother Plyler to fly in on us down in sunny Florida almost any day, for we all know how he loves this country noted for its orange groves and citrus fruit. Our advice to our good brother, however, is in the language of another writer in North Carolina, "Stick to mother earth unless you are homesick for heaven."—Florida Advocate.

Airplanes, Dr. Wilson, are reserved for North Carolina pastors. Editors are not so fortunate, or unfortunate, as the case may be. Our only regret is in being deprived of a visit to Florida in the hope of getting a sight of your citrus groves. Bring a box of fruit with you to Columbia next month and thereby make the annual meeting of the Southern Methodist Press Association really worth while. What is better, load a Lakeland car from the college campus and drive through to Columbia and we will crown you king.

Dr. J. W. Peacock, who escaped last fall from the criminal insane department of the state prison, has been heard from in Florida. He was guilty of one of the most brutal crimes ever committed in North Carolina. If sane when he killed the Thomasville officer he should by all legal and moral considerations have gone direct to the electric chair. If he was insane as the alienists testified at the trial he should be locked up for the remainder of his days. There would be as much justification to allow a wild Bengal tiger to run at large as to have Peacock loose in a community. It remains to be seen what becomes of his case, but by every consideration that has to do with the welfare and safety of society, there is no place for him in any community.

## FOR LAW ENFORCEMENT

Citizens from every section of the state gathered in Raleigh last Tuesday to discuss some modifications in the present prohibition laws of North Carolina and to plan for a stricter enforcement of the law.

It was one of the most largely attended conventions of the anti-liquor forces that has met in Raleigh for quite a number of years. The convention on account of the presence of Methodist preachers had the appearance of a Methodist conference. But it was, not simply a meeting of preachers. In fact the ministers were in the minority. Quite a few ladies were present and men from all walks of life in every part of the state. North Carolina is evidently becoming aroused upon the subject of law enforcement.

This convention of representative men and women asked the General Assembly to so enact that the Volstead law shall become the law of North Carolina. This will give the federal officers and the state and county officers a common objective so far as the law is concerned. It will also close up some gaps in the present state laws so that the conviction of bootleggers will not be so difficult as it has been.

With a little activity now on the part of the people in securing the laws we need and then every man on the job to see that these laws are enforced and we will put the bootlegger out of business in North Carolina.

Mr. W. N. Everett, a member of the House of Representatives, has been appointed Secretary of State to succeed Col. J. Bryan Grimes, deceased. The new appointee of Governor Morrison is popular and influential with his fellow members of the General Assembly and with the people of his home county, Richmond, where he has large business interests. The Everetts are eminent in Rockingham and the new Secretary of State will preserve the best traditions of his name and become a worthy successor to Col. Grimes who for long years served his state with becoming dignity and efficiency.

Whittier was a poet and not a theologian. But his spiritual interpretations of Christian truth too often put to shame the so-called theologians of every age. Listen to him in this:

"Thank God! that I have lived to see the time  
When the great truth begins at last to find  
An utterance from the deep heart of mankind,  
Earnest and clear, that all Revenge is Crime!  
That man is holier than a creed—that all  
Restraint upon him must consult his good,  
Hope's sunshine linger on his prison wall,  
And love look in upon his solitude.  
The beautiful lesson which our Savior taught  
through long dark centuries its way hath  
wrought . . .  
And words, to which by Galilee's lake shore  
The humble fishers listened with hushed oar,  
Have found an echo in the general heart,  
And of the public faith become a living part."

The January number of "The South Atlantic Quarterly" is up to the usual standard of this high class journal devoted to the discussion of literary, historical, economic and social questions. It is under the joint editorship of Dr. W. K. Boyd and Dr. W. H. Wannamaker of Trinity College and is published by the South Atlantic Publishing Company. The table of contents of the January number is as follows: "On Prison Reform," Clinton Rogers Woodruff; "Catherine Potter Stith and Her Meeting with Lord Byron," Adolph B. Benson; "Ernest Lavisse—French Historian and Educator," Othon Guerlac; "Childe Rolande Redivivus (A Fantasy)," Charles B. Shaw; "Thomas Holcroft—Man of Letters," Capt. Eldridge Colby, U. S. A.; "The Wisdom of Al-Ghazali," P. B. McDonald; "Taphia," Robert Withington; "Book Reviews." Thinking people in all sections of the country and especially in the South should have "The South Atlantic Quarterly." The subscription price is \$3.00 a year.



## PEOPLE AND THINGS

Somebody please mail us a copy of the Western North Carolina Journal for 1913.

Rev. F. L. Fownsend and his family are now located in Durham. They have formerly lived on their farm near Chapel Hill.

Courtesy is the quality that keeps a woman smiling when a departing guest stands at the open screen and lets flies in.—Fremont Tribune.

The presiding elders of the two North Carolina conferences are to meet next Tuesday, January 22, in Charlotte in the interest of the Centenary collections.

Rev. S. E. Mercer, the presiding elder, announces that Rev. J. W. Bryan of South Carolina has been appointed preacher in charge of the Ahoskie circuit. Brother Bryan has already begun his work.

Bishop Beauchamp after spending several weeks visiting conferences and speaking with great effectiveness in many centers will sail for Europe on January 30, to supervise the important and growing work in our missions there.

Bishop Dobbs after spending a few weeks in the home land sailed for Brazil on December 23, to give his personal attention to the great program of building and expansion in our three conferences there.

The Park Place congregation of this city expects to have the new \$10,000 parsonage on Park Circle completed by February 1. This building is admirably located and the pastor and his family are looking forward with pleasure to the time when they will occupy their new home.

Rev. R. B. John, who has suffered at intervals for some months and was quite unwell during the recent annual conference, has recently spent two weeks in a hospital in Fayetteville. He is out again and we trust is on the road to complete recovery. This will be good news to Brother John's hosts of friends in North Carolina.

Rev. Dr. R. F. Bumpas, who was appointed to Jenkins Memorial, Raleigh, at the recent session of the North Carolina conference, and Rev. L. B. Pattishall, who was sent to Epworth, have been exchanged. Brother Pattishall, who had done three years of fine work at Jenkins Memorial, remains there for another year and Brother Bumpas takes up the work at Epworth. The exchange was made at the suggestion of Dr. Bumpas.

Brother Thomas Ritch, one of the oldest and most faithful members of Belmont Park church, Charlotte, died at his home on January 5th. He had been in failing health for a number of years, but for a few days previous to his death his family thought him to be very much better. He died while asleep. Brother Ritch was 68 years of age and had been a faithful member of the Methodist church since boyhood. He was a good man.

"The Old North Church" of Boston on December 31 celebrated its two hundredth anniversary. This is the church in the tower of which the lanterns were hung the night of Paul Revere's memorable ride to warn the countryside of the British invasion. The church is now surrounded by Italians, but religious services are still maintained in the historic old church.

One-half million dollars reported in November and December, though some of the conferences postponed Pay-up Week and many of the larger churches have not yet been heard from. Of this amount the North Carolina conference paid \$16,085, the Western North Carolina conference \$8,428. In the language of our Bishop Mouzon, our people are "going the second mile," that is, paying their pledges as they fall due. They vowed unto the Lord and are paying their vows.

The Southern Methodist Press Association will hold its annual meeting February 21-22 in Columbia, S. C. These meetings bring together the editors of the Methodist Episcopal Church, South, for the discussion of questions of mutual interest and are occasions of rare interest and profit. Dr. Carlton D. Harris of Baltimore is president of the Association. The secretary-treasurer is Dr. J. A. Burrow of Nashville, Tenn. The meeting last year was in Lakeland, Fla. These meetings of the Association are as a rule largely attended. Limited space prevents our giving the program.

Revs. S. E. Mercer and S. A. Cotton, presiding elders of the Weldon and Washington districts respectively, have announced that their district conferences will be held the weeks following the first and third Sundays in April.

Rev. R. O. Eller, pastor of Salem station, is the happy owner of a brand new Buick, the gift of his people. No pastor now has a better, and few have as good a car as the Rev. R. O. Eller. The Salem people have done themselves proud.

Rev. C. M. Pickens is winning golden opinions in his new pastorate at Albemarle. The people regard him the best preacher at all. The church now has one of the largest Sunday school classes in the state. The attendance is about one hundred and forty.

Under a bank of flowers Mrs. John Stewart was laid to rest in Friendship cemetery January 12. A beautiful life was hers. To her home and church she was devoted. She was a great sufferer without complaint. Most beautiful was her trust in God. Her death was a translation. Rev. C. F. Sherrill conducted the funeral services.

A synthetic apple oil possessing the aroma of ripe apples has been prepared by the Bureau of Chemistry. The preparation has the merit of having no substance in it that does not occur naturally in the apple. The oil, being volatile, may not be used in the preparation of food products that have to be heated, but is especially suitable for flavoring ice cream and cold drinks.—Dearborn Independent.

Duty is what one expects from others. Luck is only a short way of spelling pluck. High words are apt to consist of low language. Worry is interest paid on trouble before it becomes due. A man with a lame tale frequently halts in the telling. The man who does what he pleases is seldom pleased with what he does. We may be led into temptation the first time, but after that we generally find our own way.—London Answers.

On December 31st a watch night service was held at the Stedman Methodist church. In spite of the heavy rainstorm which came up at eleven o'clock, the appointed hour of meeting, a very good number attended. The pastor, Rev. R. F. Taylor, made an unusually interesting and profitable talk to those present. During the singing of the hymn, "Ring the Bells of Heaven," the hands of the clock pointed to midnight and the Bern Bullard Memorial Bell rang the old year out with six strokes and ushered the new year in with six more. Rev. Mr. Taylor believes in observing this old custom.

Dr. Albert D. Betts of Beaufort, S. C., a few weeks ago dug into the General Minutes for the average of salaries of the preachers of several conferences. He found the highest to be that of the North Carolina, \$1,659, and the lowest the Northwest, \$580; the general average is \$1,275. The Baltimore stands fourteenth with \$1,354. The old conference maintains a position among those in the lead in the Centenary and many other enterprises, but lags behind on the salary proposition. Will not our laymen put it where it properly belongs?—Baltimore Southern Methodist.

James, the nine-year-old son of Rev. and Mrs. B. H. Black, of the Oxford circuit, was right seriously shot by a playmate a few days after Christmas. It seems that a number of the neighbor boys had received air rifles for Christmas and had formed the habit of shooting each other for the fun of seeing them "jump." One young fellow not realizing the difference between a 22 rifle and an air rifle tried the former on James with almost fatal results. The boy was rushed to the hospital in Oxford, and a surgical operation performed. We are pleased to announce that the young fellow is doing nicely and is thought to be out of danger.

### ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension building, Louisville, Kentucky, beginning Wednesday, April 25th, at 9:30 a. m.

T. D. Ellis, Secretary.

When two theologians argue, the devil always steals the gem of charity and blinds the eyes of tolerance.

### TO THE PASTORS OF NORTH CAROLINA

Brethren: The three celebrated evangelistic singers, the Wisdom Sisters, who charmed our last General Conference, can be secured for our state for six weeks beginning April 29th if you desire their services.

Broad Street, Statesville, wants them from April 29th to May 13th, and if you wish them for any of the remaining four weeks (May 13th to June 10th) please advise me immediately. Their rates are \$150 per week and entertainment. They defray their own traveling expenses when employed in the same general section for as long as six weeks.

John W. Moore.

### WHAT WE FOUND AT MARION

1. A well filled pantry in a refinished and refurnished parsonage.
2. A cordial welcome to a well organized church in a growing town.
3. An aggressive board of stewards who, in order to make a substantial advance in salary, cheerfully increased their own assessments on an average of over 50 per cent each.
4. A nice fat turkey in the parsonage coop on Christmas morning, a gift of the livest Ladies' Aid in all Southern Methodism.

### Some Initial Steps Taken in Two Months.

1. The first pastoral round completed.
2. Twenty-five new members added to the membership of the church.
3. Two thousand dollars secured last week to pay up all indebtedness, both ancient and modern, on our church plant here.
4. The church officially designated "First Methodist Church," by act of the first quarterly conference.

Poovey.

### A PASTOR'S WIFE "SHOWERED"

The Woman's Missionary Society of Main Street Methodist church of Thomasville, N. C., held a very interesting meeting Monday afternoon at the residence of Miss Jennie Pennington on Randolph street. At the close of the meeting after refreshments had been served the large company of ladies—members of the missionary society—surprised and greatly pleased their new pastor's wife, Mrs. A. C. Gibbs, by "showering" her with a number of beautiful gifts for her personal use. The occasion was delightful in every respect.

### FORWARD MOVEMENTS HARMONIZE

The committee appointed by the General Conference to harmonize the forward movements of the church met in Nashville recently and arranged for a division of time so as to avoid confusion and conflicts as follows:

For the year 1923 the Centenary will have right of way during January, February, March and April and the Educational Movement during August, September, October and November. The Board of Finance will have February 1 to July 1, 1924, for the Superannuate Endowment Fund, and the Centenary will have December 1923 and January 1924 for special emphasis and collections.

During the period when one interest has the right of way, the others may "carry on," in a normal way, the work of cultivation and collection, but will not call upon the general organizations and public agencies of the church such as pastors, presiding elders, bishops, lay activities, etc.

Let the following figures make their own comment, or you may ponder until your comment comes. The Methodist Episcopal Church has now eighty hospitals with a total of 6,975 beds. The smallest is at Windom, Minn. The largest at Indianapolis, Ind. During the year past, 198,253 patients were cared for, increase of 50,000 over the preceding year. It cost \$3.99 a day to care for each patient. Free service work amounted to \$669,614 and part-pay to \$300,000. The total property and land values of these hospitals is \$18,483,756. Our church has forty-five homes for children with 3,281 children cared for. The property value of these homes is \$3,456,593. There are thirty-seven homes for the aged in which 1,704 fathers and mothers are kept as guests at a cost of seventy-four cents a day. Five homes for working girls, one home for young men, and one for retired ministers, conclude this interesting list of homes of healing and of help under the direction of the Board of Hospitals and Homes.—Northwestern Christian Advocate.



## THE ELDER OF THE DURHAM DISTRICT WRITES

### A MONUMENT TO THE BLACK MAMMY

The undertaking of the Daughters of the Confederacy to place a monument in the capital of this nation is worthy of all praise. The speech of Congressman Steadman of the Fifth district of North Carolina in behalf of the bill granting permission for this work in Washington was worthy of the man and of the occasion that called it forth in the beginning of this year 1923. For one of the few remaining followers of Lee to stand in the halls of Congress and make a plea in behalf of an enterprise fostered by the Jefferson Davis Chapter of the Daughters of the Confederacy to do honor to the memory of the old negro woman of other days is highly significant. This act is more than a testimony to the healing touch of time, although the past fifty years have done much to bring about a changed attitude towards the issues of the sixties.

Major Steadman made mention of the devotion shown by the old mammy to the children under her care and spoke in eloquent periods of the affection the whites cherished for the blacks. This is an old story that fills full the best traditions of the South, and this tender care and undying devotion on the part of the old black mammy would be sufficient to move a grateful people to leave some enduring memorial in brass or stone; but more than gratitude for faithful services rendered is involved in this venture, for the whites received far more than fine fidelity from the blacks through the long years of their sojourn together in these southern parallels.

No one has told of the faith and conviction in the reality of the unseen gained by the white man from the black. This can never be gathered up by the scientific investigator and put in such tangible form as to make others fully understand. The stories told of "ghosts and hants" and spirits of every imaginable sort went deep into the imagination of the southern children and the Uncle Remus stories followed them through life. The simple faith in a God that had to do in every act and experience of life kept the sense of deity and the reality of the spirit world very close to southern boys and girls. They could never get entirely away from these awfully and tragic experiences of those who had them in charge at the most impressionable period of life.

That is a most interesting story Rev. L. E. B. Rosser, now in charge of the Williams Normal Industrial School of South Boston, Va., tells of his experience in Georgia with certain noted men of our church who influenced him in becoming a minister in the Colored Methodist Episcopal Church. But of more interest is the story of how Young J. Allen, our first great missionary to China, was with the grandmother of this Rosser at a negro camp meeting when, as a boy in the teens, the youthful Allen was converted and shouted all over the place. A right good beginning to make a missionary.

But this is all aside from the memorial to the old southern mammy in Washington save to suggest that the South owes the negro a much larger debt than that intimated in the object for which this memorial is to stand.

All honor to the Daughters who are no doubt building in a far more significant way than any one has even surmised in this tribute to a loyal and devoted people.

### A WALK UNDER THE STARS

The rounds of the Durham district often call for early rising to catch certain morning trains. The morning of which we write was in January—one of those clear, crisp frosty mornings with which the year sometimes begins in our latitude. These mornings make life worth living for the one out in time to enjoy the exhilaration. The walk for a mile down Main street to the station made the blood tingle and caused the imagination to run riot. Venus beamed in all her beauty in the eastern sky and, to the west, the moon, a little past the full, shone in resplendent glory. Lights began to blink in factory and office building. The Leggett and Myers offices had every light burning. Here and there a janitor, late to his work, hastened with quickened step. The weenie stands were ready to serve "hot dogs," and the empty street cars, first on the line, rattled on their way. A lone policeman was on his beat and ever and anon, in his own jocular way, a son of Africa greeted some fellow acquaintance.

How changed will be these streets in an hour as white and black hasten to mill and factory! We could but rejoice that a blessed quiet lay across this land in which we follow peaceful pursuits rather than those of carnage and death.

Somehow, in a vivid strange way, this hour suggested by contrast the zero-hour of September 29, 1918, when our own boys pressed across "No Man's Land" and broke the Hindenburg line. Of a sudden, these reveries were arrested, for there, a few paces away, in front of the county court house, stood the Memorial Fountain, bearing the forty-eight names of the Durham boys who "went west," some of them on that memorable day. Strange, and yet it is not strange, under the blended rays of the arc-light and the waning moon, the whiteness of the stone became more pronounced. We turned from it all and looked up at the open heavens and offered a prayer to Him who is above the stars.

How peaceful were the skies overhead and how fine the promise of a glorious day! It was 5:30—so often the zero-hour with the boys in France and Belgium. Imagination swept on swift wings, stirred by contrast between this hour in our favored land and those days when the boys were overseas. We could but look up at the stars and be glad.

### THE CHAPEL HILL CHURCH

Every Methodist who went to Chapel Hill and all who are specially interested in the religious work at the University will do well to set his house in order to help in the work enterprised at Chapel Hill. The plans will soon be in shape to give the friends a glimpse of what is to be, and then the opportunity will be offered for material aid. This building program is so magnificent in its proportions and so extensive in its influence that men of vision and enterprise will be charmed. Rev. Walter Patten is enjoying the new parsonage and, in anticipation, is filled with joy over the new church.

### HONORABLE RUFUS A. DOUGHTON

The Grand Old Man and the Grand Young Man are some of the terms used by the newspaper reporters in referring to the Honorable R. A. Doughton of North Carolina. For more than a quarter of a century this noble man and valuable citizen has filled a large place in this state. The people of Allegheny feel that they can not get on without his services and the people of the entire state feel more comfortable when he is in the General Assembly. We became familiar with R. A. Doughton of Allegheny; now we know R. A. Doughton of North Carolina. Since T. J. Jarivs, the first citizen of North Carolina, passed, we find Rufe Doughton coming to a foremost place in the affections of North Carolinians.

### NORTH CAROLINA METHODISM MOST FORTUNATE

The finest and most encouraging feature of our Methodism is the absence of disputes over the non-essential in doctrine and practice. We have escaped the usual conflicts that arise between the conservatives and the progressives. We are all progressive in North Carolina. We are busy in saving sinners, in preaching righteousness, in building churches and parsonages, in promoting our educational enterprises, in forwarding the work of missions, in securing a better trained ministry and laity, and in striving to keep pace with the advance of North Carolina. We have no time for contending over the incidentals. We would follow John Wesley's advice, "Preach on the great themes" and bend every energy to spread scriptural holiness over the land.

### METHODIST SUMMER SCHOOL AT TRINITY

The ten days following the Trinity commencement are becoming more and more significant in the life of the two conferences of this state. The session next June will fill the bill in every respect if all plans can be carried out.

Dr. Andrew Sledd has been secured to give a course in New Testament. Dr. G. Campbell Morgan will preach the sermon on the second Sunday in June, and also give a series of lectures before the school. A full list of speakers and teachers will be announced.

The purpose of this announcement is once again to remind all who are interested that the days of

preparation are now upon us. The undergraduates should make such use of the correspondence school and so arrange their work that in June a full review can be made and examinations passed. Preparation on the part of all should be in the making that all things may be ready when the hour arrives to meet on Trinity campus for the annual "round up" of ideas. The preachers should make full use of this opportunity to renew their forces and to conserve their waning energies.

But the opportunity awaits more than the preachers. The last two days, June 14, 15, this year will be given over to a meeting of the laymen. Not that this will in any way interfere with the usual class-work of the school but special features will be added of special interest to laymen. General Secretary of the General Board of Lay Activities, Mr. G. L. Morelock, will be present. Several hundred enterprising laymen of North Carolina Methodism ought to be present to enjoy the many good things going.

### TRINITY ALUMNI CALLED TO THE COLORS

The expanding life of Trinity College makes fresh demands for increased resources and enlarged facilities. An urgent call comes to every old student to carry forward the Trinity standard. To this end, plans are taking shape to organize and to utilize the Trinity constituency. If this work is pushed to a glorious consummation, some will have to agonize.

The plan for this organization calls for leaders confined to certain local areas in the state limited by presiding elders' districts. The unit within these boundaries is the county. Mr. R. E. Thigpen, '22, has been elected assistant alumni secretary and will give all his time to the work. Within the next few months, meetings will be held in various sections of North Carolina to organize the alumni forces and to foster interest in the general alumni fund. Old Trinity students can render valuable services in this time of most urgent need by offering all possible help in making these meetings a success.

Trinity is just now in the midst of the finest possibilities for taking the first place in every respect if all the alumni and friends will rally in a great way. Since 1918, the college has gone, in number of students, from 456 to 906. The expansion, in other respects, must keep pace to meet this day of opportunity. All resources are taxed to the limit and the urgency is for the friends of Trinity and all who are interested in meeting the demands of the hour to join in this task. The appeal comes with unusual emphasis to those who have shared the life of the old foster mother in other days.

All who have their faces to the sunrise can but be tremendously interested in Trinity's call to catch step for this advance in the glorious field of larger service.

### HOW ARE THE MIGHTY FALLEN!

T. F. Glenn.

The writer perhaps was more intimately acquainted with Bishop R. G. Waterhouse than any other preacher in our church. I was his pastor when he was licensed to preach and he was my junior preacher during the first year in the ministry. We had charge of three towns in the Tennessee Valley—Kinston, Rockwood and Rhea Springs. He grew upon his father's farm near the latter place, a hale, hearty, cheerful youth with a bright, intelligent, benevolent face and an attractive physique. In the public school of the town he had won distinction as a declaimer. A wise old superannuate preacher living in the community cherished a high admiration for the boy—he felt sure he had discovered in "the egg," as it were, a future great pulpit orator. And the predictions of the veteran in-erant were fulfilled.

We fought shoulder to shoulder in this splendid field and under the guidance of the heavenly Paraclete won victories for our Lord's kingdom. A friendship grew up between us something like that of David and Johnathan—a friendship that grew deeper and stronger as the years went by. During this year he often visited us in the parsonage and he was almost as dear to us as an own son. After his health failed he wrote us that we were dearer to him since the death of his parents than any one else. We seemed like foster-parents to him.

After his election to the episcopacy at the Asheville General Conference, he came to me and putting his arms around me asked me to pray that the Great Head of the Church might give him strength and wisdom for his arduous duties. He seemed



humbled rather than elated by his election to the great office.

He was a student in Hiawasse College one or two sessions. I think it was chiefly through our influence that he finally decided to go to Emory and Henry College. As president of this famous old college he was a worthy successor of the distinguished men who made the institution celebrated in the South. He had great executive ability—the college took on new life under his administration.

He was gifted with wit and humor which he inherited from his mother who was a sensible, quick-witted woman. He won golden opinions in the Old North State as a pulpit orator and as a presiding officer, when he held our Eastern and Western conferences. He showed that he was easily the peer of any member of the episcopacy. His old friends were delighted to know that his election to the highest office in the gift of the church was triumphantly vindicated.

He was a diligent student—mastered books and intermeddled with all knowledge. He devoted his activities, energies and enthusiasm to the cause of his divine Master.

He was a master of assemblies. In building his sermons he did not neglect method which is one of the chief merits of a public address. There was unity combined with orderly evolution, growth and progression—one idea naturally suggesting another.

The great themes of the gospel filled his mind with spiritual grandeur kindled and exalted his imagination. His pulpit ministrations took their coloring from the fundamental doctrines of the Cross: he regarded the Cross as the central fact of human history. He drew his arrows from the Almighty's quiver. He wielded a genuine Damascus blade of heavenly temper keen. He utterly repudiated the doctrines of the higher destructive critics like A. S. Truett, Spinoza, the Jew, Wellhausen, our American, Harry Fosdick and many others. He believed with St. Paul that all Scripture is given by inspiration of God, that holy men of old wrote and spoke as they were moved by the Holy Spirit.

Nature was partial to this gifted son of the Volunteer State, and richly endowed him both intellectually and physically—stamping upon his handsome face and commanding physique the signatures of nobility.

While president of Emory and Henry College he delivered an address on Christian education before the Western North Carolina conference in Asheville. I was delighted to see my old comrade on the platform. He was in the flush of manhood's prime—his deep bass voice was in good tune. Kindled by the inspiration and excitement of his theme and the presence of a great and appreciative audience it is not strange that such a master of thought and language should deliver a masterly and eloquent discourse.

#### SUPPERTABLE TALK

L. B. Hayes.

The girl is fourteen and an average ninth grader who has possibly had super-average opportunities. She speaks without embarrassment and represents the fine healthy minded type of American youth. The conversation turned to the topic of the preachers she had heard in her community and this experience was related with some laughter: "You know, it is funny since we had evolution in our high school nearly every preacher that I have heard tries to bring in something against the theory of evolution, and when they get on that we school girls look at each other and wink. They seem to think evolution is something awful and it tickles us." Her name is legion.

Are we surprised that boys and girls lose their respect for the church when high school children laugh at our preachers? When a man makes a dogmatic statement against the idea of evolution without intelligently discussing it there is but one of two conclusions possible. With average students: either he is ignorant or he is unfair and either consideration will seriously cripple him with his young folk.

On the other hand, while some interpretation of evolution seems to be the only tenable theory of the creation and development of things, it is not a solution of anything and remains the most unpreachable truth that can be proclaimed to the world that needs Christ. Dying men cannot wait on redemption by evolution—life is too short.

#### HEBREWS ELEVEN DESCRIBES TWENTIETH CENTURY MARTYRDOM

"They were stoned, were sawn asunder, were tempted, were slain with the sword. They wandered in sheepskin and goatskin, being destitute, afflicted, tormented." . . . "They wandered in deserts, and in mountains, and in dens and caves of the earth."

This day is this scripture written, nineteen hundred years ago, concerning the martyrdom of the heroes of the faith, fulfilled again in the sight of all the world. The last decade is the most terrible page of modern history, and the most appalling paragraph of that page is that hundreds of thousands of Christians in the twentieth century have suffered the most horrible persecution, because they were Christians. We have been shocked by the destruction and death wrought by the war and by the horrors of the famine of China and Russia. But the Armenians are not suffering from the famine nor from the ordinary fortunes of war. They are suffering as martyrs to their Christian faith.

In 1915, taking advantage of the absorption of the great Christian nations in the war, the Turkish government officially decreed the absolute extermination of the Armenian people, and forthwith deported over one million of them into the Mesopotamian desert, where over eight hundred thousand perished. Since the close of the war, thousands more have been deported and slaughtered in the Cilicia and Black Sea territory. And at Smyrna although the war was with Greece and not with the Armenians, the Armenian quarter was the first to be attacked and after the most horrible looting, outrages and murders, it was totally destroyed by fire. The Armenian patriarch, Zaven, declares that over two million Armenians have been killed since 1915, not in battle with the Turks, but in deliberate, carefully-planned, cold-blooded massacres in their homes, by deportation in the "deserts and mountains and dens and caves of the earth." And these atrocities have been committed not only in the sight of, but in the face of the strongest protests of the great Christian nations of the world. But the Turks simply jeered at the protests and no government, not even our own, has dared to declare its purpose to protect the Armenians and to prevent further massacres of innocent, helpless, non-combatant Christians. No greater shame has come to Christendom in modern times.

As we have not prevented these atrocities, the least we can do is to care for the destitute, afflicted, tormented refugees and for the orphans of the martyrs. Because of the unparalleled nature of this great tragedy, our General Conference wired a special message to the President of the United States and appointed a special committee to care for the great need. That committee has set apart Sunday, January 21, as a special day, on which day it requests that all our pastors present to our people the facts concerning the persecutions and martyrdom of their fellow-Christians in Turkish lands, and also give opportunity to all our people to contribute to alleviate suffering and to save lives.

What shall we do? Shall we not show our genuine fellowship with our Armenian Christian brethren by ministering "to the fatherless and widows in their affliction?"

Contributions made by individuals, Sunday school, Epworth League, or congregation, may be sent to J. D. Hamilton, Treasurer, Lambuth Building, Nashville, Tenn.

James Cannon, Jr., Chm.

F. S. Parker, Sec.

#### WELL-DIGGER, OR WELL-CLEANER, WHICH?

J. S. Gibbs.

In the twenty-sixth chapter of Genesis I find a very suggestive statement, "And Isaac digged again the wells, which they had digged in the days of Abraham his father: for the Philistines had stopped them up."

In the lives of Abraham, and Isaac, two different types of men are portrayed, but each in the scale of usefulness was of equal value.

In Abraham we have an unusual man, a very rare character. In his day he stood out as a giant oak in a weary land. He was not a dreamer, but a man of vision. He was led daily by the guidance of an invisible hand. He launched out from kindred and friends, and discovered and explored for himself unknown lands. We may truly call him a man of resolute firmness—a pathfinder. I will call him a well-digger.

Isaac, Abraham's son, cannot be called an un-

usual man. He is a more domestic character, one who is fully satisfied by traveling old paths, and drinking from familiar wells. Yet we cannot class him as less useful. I will call him a well-cleaner.

These two classes of men have meant much to the world. I may rightfully say that all constructive forces (i. e. so far as man is concerned) will come under the metaphorical head of either well-digger or well-cleaner. From a religious standpoint I am unable to say which has and which will prove most beneficial in the end when the scales of justice shall weigh every man's life. So I will confine these words to the praise of the well-diggers and well-cleaners.

As we drink from the many wells of life we should not forget the well-diggers, those who first probed the desert lands and brought out streams of water to a thirsty world. They have been comparatively few in number. Yet if you search diligently the history of the years, you will find the well-digger stationed as sentinels along the line. In the field of knowledge they have dug for us the wells of philosophy, science, invention, and religion, and have sought for and have brought to light mental and spiritual resources unbounded.

I know very little about philosophy, but I pause in reverence as I name the names of Plato and Aristotle; they who by their genius shaped the channel in which philosophic thought was to flow in the future.

In the other fields of science we should not hesitate to name the names of Kepler, Galileo, Newton, Fermat, and a host of others who were noted well-diggers.

As I approach the great fountain of religion, the fountain from whence all other streams flow, I again pause while naming those who have pierced deepest into its sweetness. Yet why should anyone hesitate to name the names of Abraham, Isaac, David, and the Apostle Paul? In the Biblical record Abraham stands at the head of the list as a religious well-digger. Through faith he was able to sink deep into the stream of sacrificial suffering, and stand out as a great father of faith.

Isaiah with a prophetic eye opened up the boundless stream of God's love, by telling to the world the promise of a coming King whose suffering and death would atone for its sin.

David proved the eternal goodness of God, and basked his soul in the sunlight of his love.

Paul masterfully connected the law and the prophets with the life and teachings of Jesus, forming a stream of theology, the same if kept open will quench a thirsty world.

Here is where I call your attention to the usefulness of well-cleaners. In these latter days I fear that many of our good men (but not well-diggers) in their mad rush for reputation and power have sought for fountains, and have dug wells in desert lands, leaving the true wells of our Christian fathers to be filled by the unmerciful hands of a skeptical world. They, too, have dug wells, and have brought forth bitter waters from the stream of death. The unceasing hands of a Philistine world are still at work. It has succeeded in burying deep many springs of the heart's true life. The wells are choked!

That is the sad fact on which we have to concentrate our toils. But that involves another fact, bright and inspiring and thrilling—the wells are there, for our fathers have drunk from them.

Isaac and his servants worked with a will, with a steady enthusiasm, amidst those piles of stone and heaps of earth. A bystander knowing nothing of the history of those desert spots might well have wondered at the sight of such hopeful toil amid such unpromising surroundings. But they who were doing the work were in possession of one fact that afforded them complete inspiration. They knew that there were springs of water if they only had the energy and patience to come at them. So let us do as Isaac did—willingly and patiently clean out the wells from which our father drank, knowing that he who drinks deepest shall receive the greatest reward.

Never in the history of the church has the need been so imperative, and the call so urgent as now, for real men who will unhesitatingly clean out the old wells, and urgently call the world to quench its thirst. We do not stand in need of new dogmas and a new theology. But we do need many faithful domestic characters like Isaac who will content themselves to the humble yet glorious task of well-cleaning.



## FIELD NEWS

### DIMMETTE AND SHALLOTTE

Just a few words that you may have a note to print. Mrs. Dimmette and children and I visited relatives in the western part of the state after conference, and on our return a few of the lady members had a good supper prepared for us.

Just before Christmas the Camp church at Shallotte brought in many good things to eat that the pastor and his family might have a good supply for Christmas.

The churches have made a good beginning and we are expecting and praying for a good year.

J. W. Dimmette, P. C.

### KENNEKEET CHARGE

At the last session of the North Carolina conference we were appointed to the Kennekeet charge. Two days later we left Raleigh over the Norfolk and Southern railroad for our new field. Leaving the train at Elizabeth City we got aboard the boat and came to Manteo, where we spent the night. At five o'clock the next morning we took the mail boat for Avon and reached here about one-thirty p. m. As we were drawing to the shore we saw something like fifty or seventy-five people standing on the bank waiting for the boat. We were soon informed they were there to meet the new preacher. Upon reaching the shore, Brother A. W. Price, our predecessor, was the first to shake hands with us. After receiving a hearty hand-shake from a number of others we were accompanied to the parsonage, where we found a nice dinner prepared for us. When the crowd dispersed we looked over the parsonage and found it well furnished.

Immediately after the appointments were read we were told that we would be happy here and we have found it true, as we have enjoyed every minute of our stay here so far. We have never met a more generous hearted people than we have found on this charge.

Since coming here we have been the recipients of a continuous pounding by different ones. On Saturday night before Christmas the people of Avon came together and gave us such a large pounding that our little girl, Agnes, wanted to know if we were going to run a store. We thought this was the climax, but to our surprise the church gave Brother Price and myself a nice fountain pen each for a new year's present.

The pastor's salary is paid monthly. We have a board of stewards who know their job and stay by it.

This charge is a three point work. We have three nice churches, three good Sunday schools, three class meetings, three ladies' aid societies and two Bible circle reading classes. The pastor was present at one of the Bible reading classes of which about thirty young people took part. We have a nice set of young people and you are going to hear from them later.

We expect to do our best for the Advocate this year. We are sending fifteen new subscriptions with check to cover. You need not doubt Kennekeet, for it is all right C. A. Johnson.

### NOT SO BAD

There is nothing unusual about pastors being pounded. During the years of my active service as a pastor there was scarcely a year that my people did not soundly pound us. But some how or other I had the impression that when a preacher was superannuated poundings would be no more. If superannuates are frequently pounded they say very little about it, else I have overlooked it. I did see in the Advocate an expression of appreciation of a pounding given to a superannuate a short while ago, but I be-



REV. B. F. FINCHER

I am sending you a photograph of my old ugly self, and the old house in which I was born May 15, 1856, some two or three miles east of Waxhaw in Union county. It is now a dilapidated old building, having been moved some little distance from the old site several years ago and used as a barn, or shuck-pen, on the farm of Brother Leathan Richardson, a brother of Brother S. E. Richardson.

Brother S. E. Richardson and I were both born in this old house, and he and I both joined conference the same year. I regret so much that Brother Eli did not get his picture made with me and the old shuck-pen last year. He is so dwarf like in size and I so giant like it would be such a contrast to see.

lieve it was the first time I noticed anything of the sort.

Well, I am writing this to say to the readers of the Advocate that the people of Maxton administered to this writer and his good wife an old time pounding on the night of January 9th. Wife and I had spent the day trying to get things straight in our home on North Elm street, and we were somewhat tired as we sat by the fire and read. The first thing we knew a great multitude of men, women and children swept through the hall and into the room in which we were sitting, every one well loaded with packages, bundles and boxes. From this room the bearers of precious gifts to the expastor of dear old St. Pauls and his wife marched into the dining room with their burdens and deposited them on and under the dining table. It would require more space to mention all the articles brought to us than you would be willing to give for this letter, but I can truly say it was one of the severest poundings we have ever experienced or witnessed. Various and useful articles for use in the kitchen were not overlooked as the great quantity of groceries were collected for the visit. The best part of the occasion was the consciousness on our part that the love of the people among whom we have lived the past four years inspired the visit and the gifts. We found ourselves utterly un-

The good people at old Pleasant Grove have built a new tent and donated to me. I cannot express how much I appreciate all this kindness. This old camp ground is a very sacred place to me, as it was there where I was so graciously converted during a camp meeting in August, 1872.

I was licensed to exhort in 1881 by Marquis L. Wood, P. E. Then licensed to preach in 1884 by T. W. Guthrie, P. E. I was ordained deacon at New Bern in 1888 by Bishop John G. Granberry. Then ordained elder at Greensboro in 1900 by Bishop H. C. Morrison. I served as supply eleven years. I was received in the W. N. C. conference at Gastonia in 1901. This makes my thirty-third year in the pastorate.

able to find fitting words to express our appreciation of the continued kindness of these dear friends, so we all bowed our heads and invoked the best blessings of the great Father upon them.

After all, it is not so bad to be a superannuate, provided the superannuate lives in Maxton.

J. A. Hornaday.

### CORDIALLY RECEIVED AT LAUREL SPRINGS

We were told before coming here we would find a good people. Have been received very cordially and made us feel at home by pounding us at once. We feel very grateful for all the kindness shown us.

We are planning and praying for a great year. They have just finished a pretty little church here, very comfortably and conveniently arranged; will install heating plant at once. Just organized an Epworth League here, and will have our first service Sunday night. Will let you hear later in regard to its work; planning to organize another league at another church on charge (Snead's Grove). Have a fine lot of young people and feel they can do a great work; have great confidence in our young people. These two leagues will make a great team for the Master. Pray for us.

W. J. DuBois.

### WEAVERVILLE STATION

We were made glad at our conference at Monroe when the appointing authorities said that we were to remain at Weaverville for another year. Upon our arrival here last year we received a cordial welcome and since that time these good people have not ceased to show us kindness.

When we came we found a splendid new church building in the process of erection. The auditorium, pastor's study and four classrooms were being used. During the past year we have built the choir loft, and through the generosity of Mrs. C. R. Moore, a faithful member of our church, and Mr. H. A. Dunham of Asheville we have installed a fourteen hundred dollar organ. We have also completed our Sunday school department so that we have an excellent plant which is modern in every respect. Our kitchen and dining room has been furnished.

Besides, a splendid new nine-room parsonage has been built within the past three years. It has furnace heat, lights, water and all modern conveniences.

On the second day of last May I entered the hospital and underwent an operation. Through that and other sickness in my family, the consideration and care shown us by the congregation was nothing short of beautiful. Their devotion to their church is wonderful, as is clearly seen by what they have done and are doing. A finer group of people cannot be found anywhere. It is a pleasure indeed to serve them.

Weaver College is a great asset to our church and town. There is a group of splendid young people here this year again. It is a great opportunity, as well as a responsibility, to preach to them. Prof. A. M. Norton with the splendid faculty are working earnestly with these young people and they are doing a work that will tell in time to come. This is the ideal place for the school. We thank God for its record of the past, but let us make it even a greater institution in the future. Having such excellent church schools as we do, and realizing the urgent need of Christian education as we do, let us see to it that our boys and girls have the advantage offered them in our church schools.

Brother H. C. Sprinkle, our presiding elder, has been in for several days with influenza. He is much better at present, we are glad to report. We have a great deal of sickness in our congregation at present.

In our town, as in all others, we have some who are not Christians. We are praying for and expecting a great revival this year. Pray for us.

B. C. Reavis, Pastor.



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COOL SPRINGS CIRCUIT

January 14, the second Sunday in 1923, was spent with our hustling pastor, Rev. J. E. McSwain. He filled his regular appointment here and preached an interesting sermon.

We are all proud of our pastor. He is little but is loud. Pastor McSwain is serving his second year on the Cool Springs charge. The people are rallying to his leadership and are doing more than ever before, and doing it more easily.

Our Sunday school work is growing rapidly. Christians, let's keep praying. Prayer meeting at Clarksbury has been going on the third year—and Sunday school workers, let's not let it freeze out this winter!

The Ladies' Aid Society of this place is progressing nicely. We have 21 members on roll and each one is doing his part.

Our president, Mrs. Lacy Laither is sick. We are wishing for her a speedy recovery and that she will soon be able to fill her place.

Miss Bertie St ud, Asst. Sec.

FROM CHOWAN TO HALIFAX

The three years which we spent with the good people of the Chowan circuit were for us in most every respect very pleasant and happy and what we term most successful years. We found there some as faithful and loyal men, women, boys and girls as can be found anywhere—"the salt of the earth and the light of the world."

One week before our last conference session the good people of Anderson's church, with a few of the members of Center Hill church, gave us a large pounding which consisted of most everything to eat, with eleven nice chickens and ten dollars in money to touch it ff.

During the last days of the conference year we had quite a struggle to bring our finances out in full and this news reached Mrs. Mattie White of Hertfoia. She said, "Call on me before going to conference and I will give fifty dollars to help make up the deficit." This good woman has always known how to use her money to glorify God and bless the world. We were still in need of twenty-five dollars to make up the deficit at Center Hill church, and Miss Madeline Perry passed us a check for this amount. Blessings on these good women for the interest which they manifested on our behalf, and behalf of the Center Hill people and the kingdom of God.

At the close of our conference Bishop Denny read us out for the Halifax circuit, and when we were saying goodbye to the people of Center Hill some of our young friends said "Go to Halifax," and to Halifax we came.

We feel that "the lines have fallen unto us in pleasant places," for we have never found a more faithful and loyal people than we have here. They all know how to sing and a number of the laymen know how to preach.

Poundings in a small measure have been coming in both from the town and the country ever since we arrived, and on Christmas we went with a few of the brethren and children into every needy home we could find in and around the town and supplied them with clothing, food, toys and money. We also visited the sick for miles

away and prayed with them. On our return in the late afternoon one of the brethren notified me that he and his family were coming around to sit with us after supper for a while, and about 7:15 they came, and for every ten minutes they kept coming until our living room was packed.

In a short while Santa Claus appeared ringing his bell and wanted to know if the Methodist preacher lived here; said that he had been inquiring where he lived and had been directed here. We told him this was the place, and asked him was he married. He said no, but wanted to be and that he paid for goods before he moved them, and as a fee he dropped a nice large hen in the floor. Well, with all that company I had a scuffle to catch her, and I at last caught the hen and that broke up the ceremony.

He then presented a present to the teacher of the Wesley Bible class, and one to the Sunday school superintendent and the teacher of the Wesley Bible class gave Santa Claus a present to carry to the president of that class.

Santa Claus called on a few of the brethren and they placed almost a cart load of provisions in the pantry.

We read the 23rd Psalm and prayed, speeches were made, and we had a touch of an old time Methodist revival, dismissed with prayer, said goodbye and parted.

May He who makes no mistakes make us a blessing to every home and every individual on this circuit, and may the first of the Holy Spirit be burning on the altar of our hearts and never go out. "Peace on earth, good will to men." Julian L. Midgette.

PRAY WITHOUT CEASING

Our Bibles tell us to pray without ceasing and one of the sharpest rebukes I have had lately came from a colored woman. This woman has been sick for some time and I have been in to see her several times. She has worked some for me during the past year and I had found her honest, truthful and the best of all a Christian. That afternoon I found her propped up in bed reading her Bible. I was in a teasing humor, so I jollied her about being afraid she was going to die, and she looked up at me and said, "I read my Bible all the time," and then she said, "Don't you think, my pastor came to see me today and didn't even pray with me." I said, "Well, if you wanted him to pray for you, why didn't you ask him." "Well," she said, "I thought if he wanted to pray with me he would." She said, "There have been mid-day prayer meetings all round here and they have not come here a single time."

Now what struck me so deeply was this, I had been in and out a number of times and yet could not remember a single time I had ever prayed for her, and there was her pastor who had even neglected it. If we are to "pray without ceasing," how very far some of us are falling short of God's demands. Mrs. Hattie Barlow.

THE BOYS WE LIKE

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody names, no matter what anybody calls him.

The boy who is never cruel. The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels. The boy who never forgets that God made him to be a joyous, loving, helpful being.—The Philadelphia Public Ledger.

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**ANOTHER DAY**

God gives thee, friend, another day,  
A little space for work and play;  
A time for faith, a time for love,  
A time to lift thine eyes above,  
And, seeing there a Face divine,  
A time to catch its glow in thine.

Another day God gives thee, friend,  
Thy small mistakes, perchance, to mend;

Thy joys with other hearts to share,  
Thy help their heavy loads to bear.  
From rise of sun to close of day  
God bids thee serve and watch and pray.

Thou canst not tell how short or long  
May be the hours till evensong;  
But every moment may be bright  
And beautiful in heaven's light  
If evermore upon thy way  
Thy grateful heart is wont to say:  
"This little place is mine to fill  
According to my Lord's sweet will."

**THOUGHTS ON TITHING**

1. "It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it."—Whalon.

2. "The Christian church has fallen below even the Jewish low-water mark of a single tithe."—George Sherwood Eddy.

3. "'All the tithe of the land is the Lord's,' and not to pay it is robbing him; and that is a sure way to bring down his displeasure."—Bailey.

4. "To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings beyond that again."—Frances Ridley Havergal.

Lost—A precious moment set with golden opportunities. No reward offered, for it is lost forever.—Anon.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

**WHERE TROUBLES GO**

A crowd of troubles passed him by,  
As he with courage waited,  
He said, "Where do you troubles fly  
When you are thus belated?"  
"We go," they said, "to those who mope,  
Who look on life dejected;  
Who weakly say good-bye to hope,  
We go where we're expected."

**A JAPANESE LEGEND**

Hofus was a poor stonecutter in Japan. His food was coarse, and his clothing was plain, but he was happy and content with his lot, until one day he took a load of stone to the house of a rich man. When Hofus saw the evidence of wealth, he cried: "O, that Hofus was rich!"

As Hofus said this a fairy cried, "Have thy wish!" and immediately Hofus was rich. He ceased to work and lived in luxury and contentment, until one day he saw a prince with a snow-white carriage, snow-white horse, a golden umbrella, and many, many servants.

Then cried Hofus, "O, that Hofus were a prince!" No sooner had Hofus uttered his wish than he became a prince. Hofus was happy and con-

tent as a prince until one day, riding in his beautiful carriage under his golden umbrella, he sweltered and burned in the rays of the sun.

"The sun is greater than I," cried Hofus. "O, that Hofus were the sun!" Immediately Hofus became the sun, and he was happy and content until a great cloud came and entirely hid the sun.

Then cried Hofus: "The cloud is greater than I. O, that Hofus were the cloud!" Immediately Hofus became a cloud. Hofus was happy and content as a cloud, until the cloud fell as rain and swept everything before it except a great rock which stood unmoved by the torrent.

Then cried Hofus: "The rock is greater than I. O, that Hofus were only a rock!" Immediately Hofus became a rock, and he was happy and content as a rock, until one day a stonecutter came to the rock and began to split it.

Then cried Hofus: "The stonecutter is greater than I. O, that Hofus were a stonecutter!" Immediately Hofus became a stonecutter, as he had been before, and this time Hofus was really happy and content, for he had learned that there are great disadvantages in every station in life, and that the best place for each of us is exactly where God has put us.—From Story-Worship Programs, by the Exposition.

**IN THE LAND OF BEGINNING AGAIN**

I wish that there were some wonderful place

Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches,

And all of our poor selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.

I wish we could come on it all unaware,

Like the hunter that finds a lost trail;  
And I wish that the one whom blindness had done

The greatest injustice of all  
Could be at the gates, like an old friend that waits

For the comrade he's gladdest to hail.

We would find all the things we intended to do,

But forgot, and remembered—too late;

Little praises unspoken, little promises broken,  
And all of the thousand and one

Little duties neglected that might have perfected  
The day for one less fortunate.

It wouldn't be possible not to be kind  
In the Land of Beginning Again;

And the ones we misjudged—and the ones whom we grudged  
Their moment of victory here

Would find in the grasp of our loving handclasp

More than penitent lips could explain.

For what had been hardest we'd know had been best,

And what had seemed loss would be gain,

For there isn't a sting that will not take wing

When we've faced it and laughed it away;

And I think that the laughter is most what we're after

In the Land of Beginning Again.

So I wish that there were some wonderful place

Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches,

And all our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,

And never put on again.

—Selected.



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**North Carolina Conference**

**CONFERENCE OFFICERS, 1923**

President—Mrs. J. P. Winston, Hertford, N. C.

First Vice President—Mrs. B. W. Thach, Route 1, Hertford, N. C.

Cor. Secretary—Mrs. A. E. Layden, Route 2, Hertford, N. C.

Rec. Secretary—Mrs. Linwood Hunter, Route 1, Hertford, N. C.

Treasurer—Mrs. Noah Felton, Route 2, Hertford, N. C.

Supt. Young People—Mrs. J. E. Perry, Route 1, Hertford, N. C.

Supt. Social Service—Mrs. C. F. Reed, Route 1, Hertford, N. C.

Supt. Bright Jewels—Mrs. W. F. B. Sawyer, Route 1, Hertford, N. C.

Agent Voice—Mrs. J. A. Felton, Hertford, N. C.

**OFFICERS ELECTED**

The Woman's Missionary Society of the Hertford Methodist church met the first Monday in January at the home of Mrs. J. T. White. Mrs. White, who has been a faithful and efficient president for the past four years, presided. The various circle chairmen gave in their reports for the year.

This being the regular meeting for the election of officers Mrs. White, our president, in a few well chosen words told how much she appreciated the faithful co-operation of the society during her administration, and also stated that she did not wish to be considered for re-election.

The following officers were elected for the year 1923:

President—Mrs. R. E. Brinn.

Vice President—Mrs. R. M. Riddick.

Cor. Secretary—Mrs. W. H. Jenkins.

Rec. Secretary—Mrs. T. J. Niven, Jr.

Treasurer—Miss Kate Blanchard.

Local Treasurer—Mrs. Symon Rutenburg.

Asst. Supt. Young People—Mrs. C. Stokes.

Asst. Supt. Children's Work—Mrs. J. M. Weeks.

Asst. Supt. Study and Publicity—Mrs. R. L. Knowles.

Asst. Supt. Social Service—Mrs. R. T. Brinn.

Chairman Local Work—Miss Pattie Whedbee.

Before this meeting adjourned Mrs. Brinn, our new president, called a meeting for January 5th. of both the old and the new officers, to report on

the work done during the past year and to start new work for the present year.

After the adjournment of our meeting we were delightfully entertained by our hostess, Mrs. White.

Mrs. R. L. Knowles,  
Supt. Study and Puplicity.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### GROWING WISELY

The Sunday school work of the Southern Methodist Church is growing rapidly. Better than that, it is growing wisely. One is impressed with this fact as he comes in contact with those who are developing policies. For four days preceding the annual meeting of employed Sunday school workers of Southern Methodism, now in session at Nashville, Tenn., it was my privilege and pleasure to meet with the general staff and five other conference workers of my kind to discuss policies to present to the larger meeting now in session and then to the General Board of Sunday School Work for ratification. While there have been many and varied differences of opinion as to detail, principles of a unified nature stand out pre-eminently. It seems to be plain that our work is solidly founded and wisely led. It is fundamental. When I get home I shall want to speak more in detail, but for the present am content to say that not only growth attends our Sunday school work but wise growth.

### LEADERS AND LAGGERS

In the following tables are given the church membership and Sunday school enrollment for each charge in the Asheville, Charlotte, Greensboro, Marion and Mount Airy districts. The other six districts have already been reported in these columns. By noting these facts one can, in a measure, see where our Sunday school work is most emphasized. The first figures stand for church membership, the second for Sunday school enrollment and the third for Sunday school enrollment percentage on church membership.

#### Asheville District.

Elk Mountain	53	172	324
Spring Creek	170	460	271
Saluda-Tryon	128	234	183
Marshall	112	165	148
Swannanoa	197	274	139
Bethel-Asheville	291	402	138
Fairview	216	298	125
Weaverville Station	331	399	121
Brevard	449	510	113
East Biltmore	209	230	110
Hendersonville Ct.	391	412	105
Hot Springs	231	235	102
Rosman	238	237	100
Leicester	297	285	96
Sandy Mush	261	246	94
Hominy	697	638	92
Mars Hill	216	185	86
West Asheville	675	559	83
Hendersonville	539	446	83
Biltmore	191	166	82
Chestnut Street	538	437	81
Black Mountain	245	199	81
Weaverville Ct.	441	359	81
Central-Asheville	1591	1328	80
Mount Pleasant	213	163	77
Flat Rock-Fletcher	382	285	75
Mills River	382	278	73
Asheville Ct.	280	200	71
Haywood St.	486	323	67

#### Charlotte District.

Duncan Memorial	180	301	167
Chadwick	337	485	144
Wadesboro	549	740	135
Spencer Memorial	363	446	123
Ansonville	435	487	112
Brevard St.	341	374	110
Hawthorne Lane	652	117	110
Monroe-Central	879	948	108
Seversville	355	377	106
N. Monroe, Icemorlee	289	302	105
Charlotte, Belmont	607	576	95
Thriff-Moore	359	315	92
Polkton	644	582	90

Morven	970	861	89
Matthews	490	417	85
Trinity-Charlotte	855	701	83
Pineville	493	410	83
Tryon Street	1146	944	82
Unionville	418	341	82
Marshville	540	430	80
Weddington	446	336	75
Hickory Grove	487	354	73
Lilesville	424	305	72
Waxhaw	835	584	70
Bethel	609	425	70
Calvary	508	350	70
Dilworth	487	334	69
Prospect	871	540	62

#### Greensboro District.

Greensboro-Bethel	94	243	258
Glenwood-Grace	230	433	188
Gibsonville	205	373	182
Jamestown-Oakdale	317	485	153
Walnut Street	354	516	146
Coleridge	421	593	141
Carraway Memorial	328	456	139
East Greensboro	338	466	138
Randolph	578	755	131
Deep River	386	504	131
Ramseur-Franklinville	539	679	127
Main St., High Point	670	837	125
Randleman	598	680	114
West Market St.	1400	1500	108
Uwharrie	735	750	102
Spring Garden St.	721	762	101
West Greensboro	421	413	98
Park Place	415	400	97
Reidsville	681	639	94
Pleasant Garden	849	785	92
Ruffin	400	362	91
Centenary, Greensboro	722	631	87
Asheboro	470	384	82
Wesley Memorial	1246	877	70
Wentworth	478	322	67
East End, High Point	149	95	64

#### Marion District.

Spindale-Alexander	219	311	142
Marion Mills	173	248	142
Cliffside-Avondale	283	349	123
Morganton Station	789	825	117
Marion Station	477	513	108
Henrietta-Caroleen	356	388	109
McDowell Ct.	613	595	97
Connelly Springs	766	701	92
Gilkey	452	395	87
Spruce Pine	317	277	87
Mill Spring	421	364	86
Micaville	331	284	86
Old Fort	506	420	83
Glen Alpine	258	210	81
Broad River	370	293	79
Rutherfordton	346	260	75
Burnsville	181	132	73
Morganton Ct.	785	569	72
Table Rock	598	425	71
Bald Creek	455	325	71
Bostic Ct.	559	380	68
Forest City-Pleas. Grv.	568	322	55
Marion Ct.	300	166	55

#### Mount Airy District.

Rockford St.	134	471	202
Leaksville	230	199	187
Sandy Ridge	124	230	185
Danbury	136	212	156
Danbury	136	212	156
Mayodan	208	314	151
Walnut Cove	589	841	143
Dobson	425	568	134
Elkin	298	375	126
Jonesville	175	176	100
Summerfield	657	650	99
Draper	451	431	98
Rural Hall	921	830	90
Ararat	489	434	89
Pilot Mountain	516	445	86
Stokesdale	626	50	81
Spray	307	245	80
Mt. Airy-Central	647	503	78
Madison-Stoneville	339	266	78
Yadkinville	551	421	76
Mt. Airy Ct.	735	510	69

## North Carolina Conference

### FINE NEW YEAR PROSPECTS

This new year, now just a few days old, gives promise of becoming a splendid one. From the Sunday school standpoint it has earmarks that are promising. As a conference, as districts, as charges and local schools, we are facing opportunities with the determination and, we believe, the assurance, that they will be met and that this is going to be the best year our Sunday schools have ever experienced.

Evidences are too numerous to mention. To be sure there are some few obstacles, but often it is the obstacles that make the task interesting. One of the most encouraging signs is the ever increasing interest and attention pastors are giving the Sunday school and its task of securing trained leaders.

For instance, Rev. A. J. Parker, of St. Johns and Gibson charge, sat down the first day of January and wrote as follows:

"I am at last hot on the trail of a teacher training class. Have arranged with the superintendent of the public school here to teach a class once a week on Wednesday night. I want you to tell me what book to get; want to shape the course so that it will fit in with the courses to be given at the training school next summer at Maxton."

This good pastor is not only working in his own school on the task of training leaders but is looking forward to sending a good representation to Carolina College, Maxton, for the standard training school August 6-11.

We take this as typical of what is engaging the minds of many of our pastors and to indicate that our leadership training work throughout the conference this year is going to surpass the good record of last year.

### GENERAL COUNCIL SESSION

The fourteenth annual meeting of the General Sunday School Council of the Methodist Episcopal Church, South, was in session in Nashville, Tenn., January 9-15. This council is made up of the general board, conference superintendents of Sunday school work, elementary superintendents, conference board chairmen, directors of religious education, and certain outstanding college professors working in the field of religious education. These Sunday school leaders take council together at least once a year, compare experiences, and lay plans for the wise promotion of Sunday school work in Southern Methodism. The writer and Miss Keene represented the North Carolina conference at the meeting.

An interesting sidelight on the council personnel, which embraces the Sunday school leaders of the entire connection, is North Carolina's contribution. Holding membership in the General Council, in addition to North Carolina conference's representatives referred to above, are Prof. H. E. Spence, chairman of our conference board; O. V. Woosley, Miss Virginia Jenkins, and Rev. W. A. Lambeth, Western North Carolina conference superintendent, elementary superintendent, and board chairman, respectively; F. M. Williamson, a Tar Heel now serving as superintendent of Sunday school work of the Florida conference; and Dr. L. W. Crawford, a North Carolinian now a professor in George Peabody Teachers' College. Another man, almost a Tar Heel, is M. W. Brabham, superintendent of the Department of Sunday School Administration, formerly conference superintendent (field secretary) of the North Carolina conference.

Space will not permit a detailed account of the meeting. Suffice it to say that vital topics were considered, decisions arrived at, and plans made which are destined to carry forward, in a most progressive way, the great work which has made such rapid strides in recent years.

### OUR CENTENARY PLEDGES

Southern Methodist Sunday schools pledges approximately \$2,500,000 to the Centenary, of which amount about half has been paid to date. Our conference, of course, contributed splendidly to these pledges and to the paying. In order to carry forward the great work which has been started in new and old mission fields, however, there is a most pressing need that unpaid pledges be paid up to date. We

are told that our mission board faces three alternatives, one or the other of which must be met between now and May 1: (1) Borrow about four millions of dollars, or (2) withdraw workers from the field, or (3) collect unpaid pledges. Our Sunday schools can help wonderfully if they will pay up and then continue to meet the pledges as they become due. As a part of the Sunday school's program of missionary education it cannot afford not to stand by its pledges and continue, as long as it exists, to teach its boys and girls the missionary spirit and to guide them in missionary service and giving. Mr. Superintendent, Mr. Class Treasurer, send that check to John E. Edgerton, Centenary Treasurer, Nashville, Tenn.

### RALEIGH DISTRICT SCHOOL

Every Sunday school worker and pastor in the Raleigh district that can possibly do so is reminded of the opportunity to attend a Standard Training School at Edenton Street church January 28-February 4. This is to be the first standard training school ever held in the Raleigh district, and plans have been made to the end that it may be one of the best ever held in the conference.

Practical courses dealing with the various departments of Sunday school work will be offered, for which credit on the standard Sunday school course will be given. Through this school earnest workers are afforded an opportunity to become a more effective worker, and it is the hope of the board of managers that Sunday schools for miles around Raleigh will send their pastors, officers, teachers, and prospective workers. The following courses will be offered by the persons whose names are set opposite the courses:

Beginner Organization—Mrs. C. L. Van Noppen.  
Primary Organization—Miss Keene.  
Junior Organization—Mrs. E. R. Michaux.

Pupil Study—Prof. H. E. Spence.  
Organization and Administration of the Sunday School—M. W. Brabham.  
Don't forget the date. Let's make January 28 mark the beginning of even greater things through the Sunday schools of the Raleigh district.

### ALL TOGETHER, WILMINGTON

February 11-17! Draw a red circle around these dates on your calendar if you live in Wilmington or vicinity. This is the week of the great co-operative training school for the Sunday school and church leaders of Wilmington and vicinity, and if you are in the least interested in the future of your Sunday school, it will be worth while to you to attend and take one of the seven courses to be offered.

It's to be a training school for both Methodists and Presbyterians. Our good friends, the Presbyterians, are going to share with us in this school in every sense of the word. They are going to be represented in great numbers. Let's be there, too.

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## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
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### North Carolina Conference

#### EPWORTH LEAGUE SOCIAL

In order to increase the membership and attendance of the Walter Lambeth Epworth League of Stedman the league in September was divided in two sides, the White and the Gold. The contest continued until the last Sunday in December, when the score was counted, proving the White side ahead in membership and attendance.

As a fitting climax to this contest Miss Frances Taylor invited the league to have their social with her at the Methodist parsonage. Consequently about seven-thirty o'clock Monday night, January 1st, a joyous crowd of young people was welcomed at the parsonage door by Mr. and Mrs. R. F. Taylor and Frances Carter.

The reception hall, parlor and study had been tastefully decorated with potted ferns and other greens, adding cheer to the whole occasion.

When Miss Cornie Maxwell, our president, called this boisterous young crowd to order we thought, for the moment, that we were in school, but she relieved our minds by asking several questions that required answers to be gotten from the face of a two-cent stamp." Miss Mae Swann and Mr. Herbert Maxwell were the winners of the first prize in this contest.

Following this a refreshing course of hot chocolate, wafers and marshmallows was served, while entertaining selections were rendered on the piano by Miss Nancy Moose.

The hardest task of all came when we were asked to write our signatures in a legible hand. The attempts were judged and Miss Susan Carr won first prize.

At ten o'clock the merry party said "good-night" to their hostess, wishing that she would have a most successful and enjoyable spring term of work at Louisburg College, and return to have us meet with her again.

Cornie Maxwell, President.  
Alice Averitt, Secretary.

### Western North Carolina Conference

#### NEWS FROM CHARLOTTE

The Charlotte Epworth League Union held its regular quarterly meeting on Monday night, January 8th, at Chadwick church with more than two hundred leaguers present. This being designated Missionary evening, Miss Blanche Gluck, fourth department superintendent for the union; had charge of the devotional meeting and Miss Flora Boone, president of the Hawthorne Lane League, read several passages of Scripture with special reference to missions. Miss Fannie Bame and Mr. Clarence Williams led in prayer and Miss Ruth Anthony, a life service volunteer and a senior at Queens College, made a very interesting and enjoyable talk on "The Call for Missionaries." During this part of the service the Charlotte Union orchestra rendered several selections. This was the first appearance of the orchestra before the union and many complimentary remarks were heard regarding the music they made.

Following the devotional service Mr. Jas. S. Sease, president of the union, took the chair and conducted the business meeting. The matter of subscriptions to the Epworth Era and our new conference paper was discussed by our Era agent, Mr. A. W. Phillips. Mrs. C. V. Fute, district secretary, spoke of the call for a Near East program and it was decided, in the absence of any instructions, that the leagues of Charlotte would have this program on the fourth Sunday night.

Mr. Sease then spoke of the coming efficiency institute and the conference to be held here in June and closed his talk with a plea for consecrated service on the part of the leaguers during the present year.

Chadwick won the attendance banner with one hundred per cent of her members present, and Trinity won the merit banner, tying with Dilworth on percentage but winning because a larger per cent of her members were present.

#### TRINITY LEAGUE NOTES

At the regular monthly business meeting of the Trinity League, held at the church on Tuesday evening, January 9th, reports of the work for the past quarter were made and the business of the league discussed.

During this meeting the remarkable work being done by our Intermediate League was brought to light and excited favorable comment of those present. This group of twenty-three young people are interested in their work and are being trained in a manner that is very gratifying. During the past three months these young boys and girls, with their leader, Mrs. R. E. Sease, made 106 visits to the sick and during the holidays distributed fruits and groceries to some needy families beside doing their regular work and raising their regular amounts for missions and other necessary expenses of the league. The efforts of Mrs. Sease with these young people cannot be too highly praised and the training of these boys and girls are getting is going to be of great value to the church in the years to come.

#### PASTOR DELIGHTED WITH EDENTON

It seems to me that a word from this field is in order. We were delayed by sickness in getting on the field, and did not get settled in the parsonage until Friday, January 5th.

We arrived on an early morning train and were carried to the home of Dr. W. A. Legget, who is chairman of our board of stewards, where we received breakfast and a most royal reception. To say we found things in "tip-top shape" is to express it mildly. A number of the ladies served a very sumptuous dinner for us at the parsonage and spent several hours with us. With it they had filled the parsonage pantry with all kinds of good things to eat, and we have not wanted for anything since we came to the field.

The people here seem to be made up of the "more excellent type," and everything points toward a fine work with them. Several meetings with the workers indicate that the work is in fine shape, and moving along in a splendid way. The church auxiliaries are doing good work and the church mission has steadily increased until the enrollment is now 118, which is the largest yet. We appreciate the appointment given us at the Raleigh conference, and though it's our first experience with the good people of the Methodist church, our primary aim is to make good and do the work our hands find to do.

J. Vincent Knight.

#### A LETTER TO METHODIST MEN

Dear Brethren of North Carolina Methodism:

Some of you believe intensely in educating boys and are less enthusiastic about girls. But the great majority of you believe in educating both boys and girls. Majorities are often wrong, but this majority is everlastingly right. Therefore I appeal with courage and hope to the intelligent and Christian men of my church and beg them to found at Paine College a scholarship for a North Carolina Negro girl.

Do not say "Let the women do it." The women will follow your lead, but the men have more money than the

# IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells

you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

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women and they have more authority as well as more experience in investing money. Besides, some women will help in a "man's enterprise" who would hesitate to invest in a "woman's dream."

There is no such scholarship as I mention at Paine College, but there must be.

Have you ever thought that your making an investment in the Christian education of our state's Negro girls would be a tremendously practical step toward the Christian solution of "The South's Negro problem?"

All students of life agree that no race can rise higher than the motherhood of the race. In every community there is a difference between the children of illiterate mothers and the children whose mothers are educated. This difference is not one of mentality so much as of manners and morals. The fathers may or may not be educated gentlemen, but they, much less than the mothers, get credit when the children turn out well, or the blame when a child disgraces the family. This rule seems at times unjust or untrue. It is nevertheless the rule by which civilization proceeds or retrogrades. What else means the proverbs, "The hands that rocks the cradle rules the world," "No truly great man had a fool for a mother," etc.? What is true of all races must be true of the Negro race. Its greatest need today and tomorrow is Christian mothers. Will you not, for Christ's sake, prepare one North Carolina Negro

girl for the holy office of wife and mother by giving her a chance at Paine College? "Educate a boy, you educate one citizen; educate a girl, you educate a family." When the spiritually illiterate Negro girl becomes a mother, how great is the darkness of her family!

In the name of Simon, who first bore our Saviour's cross, in the name of Rufus and his mother, who was a mother to Saint Paul, in the name of John Wesley Gilbert, who labored with Bishop Lambuth for Africa, in the name of William Capers, who founded the Mission to the Slaves, I implore you, brethren, to do this service for the Negro race. Board and tuition for one year at Paine College is \$160. If thirty-two men will give five dollars apiece, the scholarship is an accomplished fact for one year. If sixty-four men will give two dollars and fifty cents apiece, the beneficent task will be done. If one hundred men will give two dollars each, the scholarship and traveling expenses will be more than paid.

I already have in mind a young girl for the place. Will you not make her, yourself, and your Master happy by giving her "a chance" in Paine College?

I shall look eagerly for your responses through the columns of the Advocate. I hope to hear from some of you personally. My address is Mocksville, N. C.

(Miss) Alice J. Lee.



## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

### THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

#### BUILDINGS NEEDED

1. BABY COTTAGE
2. INDUSTRIAL BUILDING
3. KITCHEN AND DINING HALL
4. DORMITORY FOR SMALL BOYS
5. DORMITORY FOR SMALL GIRLS
6. SCHOOL BUILDING

Our children are placed under renewed obligations to Hon. and Mrs. Josephus Daniels for their valuable Christmas gift of a piano. Each Christmas these friends of long standing make a donation to our children which contributes much to their happiness. We count ourselves fortunate in numbering Mr. and Mrs. Daniels among our most enthusiastic friends.

\* \* \* \*

It would be a fine thing for individuals and Wesley classes to begin the new year by providing support for a number of our children. All who have undertaken it have been graciously blessed. I covet this privilege and blessing for all my friends. I shall be glad to correspond with all interested parties.

\* \* \* \*

Christmas was a great occasion at the Methodist Orphanage. The Jenkins and McGee girls gave two plays which were well gotten up and beautifully rendered. The Cole boys gave a play which showed great talent. Their performance was highly enjoyed by the entire Orphanage family. During the holidays there were several sociables which brought much pleasure to the children. If you want to see the happiest set of children in North Carolina visit the Methodist Orphanage at Christmas time.

\* \* \* \*

Christmas brought good cheer to our two hundred and fifty children. From many sections of the conference kind-hearted friends sent us gifts and good "eats." Ever since the Orphanage was established more than twenty years ago, the Methodists of Raleigh have counted it one of their highest joys to make glad the heart of our children. Never a Christmas goes by without having special attention shown us by the circles of Edenton Street church. These noble women led by Sister I. M. Proctor put a present for each child on the Orphanage Christmas tree. Most of the gifts are of real service to the children. To all of our devoted friends we extend our sincere thanks for their friendly remembrance of us.

### MEHHDIST ORPHANS GIVE SPLENDID CONCERT

Sixteen boys and girls from the Methodist Orphanage at Raleigh came up yesterday and gave a sacred concert at Front Street Methodist church last night at 7 o'clock. The church was filled and many sat in the Sunday school auditorium for the occasion.

There has never been a class of orphans here to give a higher class of entertainment than given by these boys and girls. Thirteen of the number were almost grown, possibly 15 or 16 years of age, while the other three were smaller. The entire class did exceptionally well. The vocal and reading numbers were classics and were given with a bearing and training and reverence that showed the splendid work done by the instructors at the Orphanage. Especial mention should be given the pianist, a charming girl of 16, who played with the skill and ease of a professional.

Rev. A. S. Barnes, superintendent, and Mrs. Nellie Rives, instructor, were with them and helped very much in the meeting. Mr. Barnes spoke and told of the aims and needs of the Orphanage and the record of some of their children. Mrs. Rives, who formerly lived here, had the training of the pupils and they showed her careful and gentle training. Her many friends were glad to see her again. The entire occasion was one of especial merit and consecration.—Burlington News.

\* \* \* \*

#### GLORIOUS GIVING

We have no language to express our gratitude to God and the Baptists of North Carolina for their generous contributions this Thanksgiving season. Our treasurer has already reported about \$70,000 and we have no doubt the offering will easily total \$75,000.

No special pressure was brought to bear to secure this magnificent contribution. It was the spontaneous expression of a great people of their affection for this institution. We are happy in the thought that the Orphanage has behind it a people so willing and devoted and generous.

We wish we had the time and the space to mention many of the churches that made actual sacrifice in their contributions. Not all of them are so-called great churches. Some of them are the churches by the side of the road—the friends of man.

The wonderful orphanage spirit among the North Carolina Baptists has been all through the years, and is now, a great asset to the denomination. It has broken the crust in many a heart and let the sunshine in. All our institutions and organizations are the beneficiaries of this fine orphanage sentiment. This institution has been the pioneer to pave the way to the enlargement and spiritual development of our people.

It is to the orphanage a Thanksgiving day indeed; and it is no less blessed to the givers who made the day glorious, for, after all, it is more blessed to give than to receive. At the orphanage hour in the convention today the most appropriate song will be the long metre doxology.—Charity and Children.

#### THE CHILDREN'S HOME

It is sad to turn from the page of Christmas joy and pleasures to a chapter of anxieties and difficulties attendant upon an outbreak of the "flu" in the Home.

First a few cases started with the little boys and then they began to get sick in larger numbers. Soon the limited space in the infirmary was filled. The sewing room and store room in the Gray building were then cleared out and filled with twenty beds for the girls who began to be taken down. Then one dormitory in the Tise building was appropriated to the sick among the larger boys.

As the first boys to be sick became convalescent they were moved back to their own building and a convalescent ward started in the study halls. The High Point infirmary was again filled, this time with girls. Up to this time there have been more than eighty cases.

It is a pathetic sight to see whole rows of beds filled with sick children. Fortunately not many of them have been very ill—a few had fever that was a little alarming, but so far they have withstood the disease without complications.

Among the teachers and officers only Mrs. Hasty, matron of the little boys' cottage, Mrs. Duncan of the Cornelius Cottage, and Mr. Bradshaw, the principal of the school, have been ill.

Mrs. Thompson has a well organized nursing force and is kept busy seeing that all needs are supplied at the three different infirmaries.

We have four trained nurses and two other nurses, who are sparing no pains and labor to make their patients comfortable and get them well.

School has been suspended for a week and the teachers have been doing efficient service as nurses' helpers and assistant matrons. We are fortunate to have a corps of teachers of such fine spirit and resourceful intelligence.

Mr. Bradshaw was much missed when the flu took him out of the working force and put him to bed.

Mr. Efrd and John M. have fortunately remained well and have been kept on the go early and late, doing everything that two such handy men could where there is so much to be done.

John M. even dreams of keeping busy in his sleep. His roommate says he called out in his sleep the other night: "Yes 'm,I'm coming, I'll be there directly!"

The kitchen and the laundry are kept active on reduced force. While meals for the sick and fresh sheets for the infirmary make extra work, of course.

Paul C. is sick and the superintendent is building his own furnace fires, as well as looking after the sick and well, the office business and extra demands of various kinds. He gets up so early now and makes his last round so late that he is likely to have the experience of the Irishman who was hired to a hustling western farmer—meet himself getting up in the morning when he turned in to bed at night.

But the worst of our flu experience is over, we hope. All the sick are making a successful recovery so far. While the anxiety of having so many sick at once is trying, there is much to be thankful for.

Martha M. Wood.

#### SOME THINGS ARE WRONG

Why is it that some folks are all of the time clamoring for modification of the prohibition law and saying the people do not respect it, while theft, murder, picture shows and virtue are violated more than ever before and not a word is said about repealing; except I notice that there is one representative in the state legislature who offered a bill to repeal capital punishment. God save that man—capital punishment has always been recognized as just and right by God's holy word.

I contend that society is responsible for all of these violations of law and morals. About twenty-five years ago a prominent Republican of Chicago in Congress in closing the debate on seating a man from Salt Lake City, on a question of morals, declared that the people were watching to see what Congress would do with this bill, saying, "Away down South in Dixie honor is religion, galantry is law and virtue the highest ideal of a beautiful young womanhood."

How is it today the bars are down on murder, theft, virtue, politics and picture shows? I claim that society

controls all of these. Fathers and mothers, your family religion is defective. We must erect family altars, read and study God's word, live clean and pure lives before our children, have them regularly at Sunday school and church, educate them in Christian colleges where God's word is a regular part of the curriculum, have them baptized, let them grow up in pure, clean society, and read good books. Then look after our friends and neighbors who do not belong to any church or Sunday school, cultivate them and do all in our power to bring them into God's kingdom; pray with them earnestly each morning and evening. No person is too mean or low down for God's grace to reach down and save him. The men and women who are leading clean lives must take hold of society and purify it, must do their duty in politics, etc. You cannot stand aloof for fear of getting your garments soiled. God demands of each of us to help to save the world.


Our society has been shorn of its high standing of virtue by the picture shows. Will the legislature let them run and carry the states to hell, or close them and lift the states by the mighty fulcrum of its power to its former high standard of society and virtue?

Our Sunday school teachers must invite their classes to spend the evening occasionally with them and through their scholars invite those of their neighbors who do not attend any Sunday school. Statistics tell us that there are in North Carolina 883,390 persons under twenty-five years of age who have no religious instructions at home, nor have they ever attended any Sunday school, which is about one-third of our population. Educators tell us that those of this number entering college have blunted or hardened moral natures, making it difficult to interest them in religious subjects.

R. R. Crawford, Sr.

# Aspirin

Say "Bayer" and Insist!



Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
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Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Drug-gists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

**CABBAGE PLANTS,** Fulwood's Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to \$9,000 at \$1.25 per 1,000; 10,000 and r at \$1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for \$1.25; 1,000 for \$2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.



**OUR LITTLE FOLKS**

**JES' MY DOG**

Dedicated to my own mongrel, "Casey"  
Bertha Lyon McKinney.  
He hasn't any pedigree,  
He isn't much on looks,  
You'd never find a dog like him  
In any story books;  
He's jes' my dog.

In color he's as yaller  
As the onryest yaller cur,  
But when I think of his devotion  
It fills my eyes with blur;  
He's jes' my dog.

He wouldn't bring a dollar  
If I wish'ed ter hev him sold,  
But every single yaller hair  
To me is purest gold;  
He's jes' my dog.  
—Our Dumb Animals.

**THE DOG WHO TRAMPED 592 MILES**

Recently the newspapers have been publishing a remarkable story of a dog, shipped by express from East St. Louis, Ill., to Owen, Wis., a distance of 592 miles, who, after three months and a half, turned up at his old home, emaciated, and hungry, having been thirty days on his long hike back. The story was so unusual that we wrote to the original owner, Mr. George Schaub, assistant foreman of the Wiggins Ferry Company, who lives in Centreville Station, a suburb of East St. Louis. Promptly came this reply about his collie:

November 18, 1922.

I was glad to hear that you are interested in the record of our dog "Shep." There is no mistake in the newspaper account. The St. Louis Post-Dispatch reporter heard about the dog and came from St. Louis to get his story. Shep was about fourteen months old, when, on November 16, 1921, we shipped him to my wife's aunt, Mrs. John Welty, who lives on a cattle ranch at Owen. He stayed at Owen, Wis., till January 30, 1922, as we learned from Mrs. Welty, who wrote soon after, telling us that he had disappeared. On March 2, 1922, at 4 o'clock, Shep appeared at our door. He was a skeleton, his hair was matted down, his feet were worn and almost bleeding, his toenails were worn off. He sat down in my kitchen and cried as though he was a human being. When the children asked him, "Shep, did you come home?" he would cry. And the children cried, and my wife almost cried. When I came home, Shep cried again. He could not bear for us to leave him a moment. When he would lie down, he would growl, as he seemed completely worn out. For two weeks we had to treat him very tenderly. We have now broken him of his whining ways. There can be no mistake about his being my dog. I could not believe he was, as all collies look so much alike, till I recognized his only distinctive mark—his tail was broken at the third joint. Shep is the life of our family now. He will never be sent away again. I am sending you his picture. Thanking you for your interest.

Geo. Schaub.

—Our Dumb Animals.

**DOROTHY'S LITTLE POEMS**

I am a little girl eleven years old. My name is Dorothy Newsom. I wrote a letter to you and saw my name in the Christian Advocate. Two or three times when I didn't have anything to do I made up a few short verses. One night when I was already in the bed I made up this one:

Good Night.

Good night to everybody,  
Good night to everything,  
Good night to the crickets  
And to all the birds that sing.  
Good night to the sweet fresh air,  
Good night to the odor of spring,

Good night to the stars that watch me,  
Good night to everything.

One time I was coming through the country from a visit and I made up this one:

**Now I'm On My Knees.**

And now I'm on my knees to pray,  
I ask: "Have I done my duty today?  
O have I done the things I should  
To make me kind, loving and good?"

I am in the fifth grade. I had to make up a verse to hand in, so this is what I made up:

**The Knitting Cat.**

I had a cat that learned to knit;  
Upon a sofa she would sit,  
And twist the thread both in and out,  
And turn the needles round about.

(Dorothy, we are delighted with your poems and know that the readers of the Advocate will be.—Ed.)

**AMY'S REVENGE**

By Mabel Ingold.

Amy bit her pencil lead indignantly, her whole face livid with anger. "I hate you, Belle Brown!" she cried. "Till, I'll—"

The other laughed scornfully. "What would you do really, Amy Moore?" she teased, "except give my apple back?"

Amy sank into her seat sobbing. It was her third year at school and it was Belle's fourth. But they were both in the same grade. All Amy's efforts to make friends with her little classmate were in vain. Belle, her senior by three years, who lacking Amy's bright, quick intellect, regarded her ever with a feeling of intense jealousy, finding an endless source of delight in annoying her little schoolmate.

One morning during recess Belle's large red apple disappeared from upon her desk. Amy who had spent the entire period in the school room was of course the one to whom Belle turned accusingly. "You know you took it, Amy," she cried. "There was no one in here at recess but you." "But Belle, I didn't," protested the other earnestly. "Of course you did," retorted her schoolmate, grieving over what to her was a great loss. "I bet you hid it! Give it to me, 'cause I want my apple."

"I haven't seen your old apple!" cried Amy hotly. To be accused of such dishonesty was more than she could endure. "I don't know who took it, but I didn't." But Belle ignored her and turning angrily left the room.

That evening the two parted without a word. The vexed and angry because of her loss, the other miserable and indignant.

"Oh, how could she accuse me of such a thing?" sobbed Amy as she walked homeward. Suddenly her slender form stiffened, the curly head was tossed resolutely back, and with quickened pace she turned in at the front gate. She would show Belle Brown that she didn't care a mite what she said about her. She would have—revenge for Belle's hateful conduct. How dared she to accuse her of such a shameful act.

The next day the two exchanged not a word and the following evening Amy was more miserable than ever. She had tried very hard to make friends with Belle and this was her reward. She told herself that she would never try again. It was a pleasant afternoon and Amy decided to go home by the meadow. True it was nearly half a mile farther, but the sun was so warm and bright and it was still early it would be a long while before dark. Amy was sure she could see the small minnows in the big meadow brook if the recent rain had not raised the water too much. Thus resolved she turned her course and strolled down the field road leading through the meadow to her home. As she neared the brook which ran through a clump of alders she heard

Don't let child stay bilious, constipated



**MOTHER, OPEN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"**

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

**THIRTEEN MILLION DOLLARS IN CHURCH VALUES**

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

voices. Instantly she recognized her would-be friend, Belle, and her little two-year-old sister. The latter was playing upon the bank of the swollen stream, for the rain had raised the water even more than Amy had dreamed. Belle was gathering some late fall flowers some few yards distant.

Amy suppressed a startled cry, for the child was leaning forward, gazing as though fascinated into the swirling muddy water of the meadow brook. And even as Amy watched she lost her footing and fell face downward into the angry stream. She uttered a terrified cry which caused Belle to turn in alarm just as Amy plunged into the rushing water. A few minutes later she struggled to the bank carrying her dripping burden which she placed in the sister's outstretched arms. "Here she is. I caught her as she started to sink the third time. Spread my coat on the bank here and lay her down," commanded Amy almost exhausted, scrambling up on the bank and taking from the sobbing Belle her burden she placed it upon the coat. The fact that Amy was only eleven did not prevent her having a distinct knowledge of what she must do in case of drowning. The last summer had been spent near the seashore where she had once seen her father restore a drowning man to consciousness. Therefore when she realized that Belle's little sister had all but

been drowned she set about anxiously to restore her. It was a hard task, but Amy worked faithfully. First loosening the wet clothes and freeing the lungs of water, then alternately compressing and expanding the lower ribs. At length the blue eyes opened and met Belle's tear-filled ones. The child was saved. For half an hour Amy had worked faithfully; during this time neither had spoken.

"Now I must go," said Amy, catching up her books and lunch box. Take May home and put on some dry clothes. Just leave her wrapped in my coat until you get there; I won't need it." "Wait a minute," pleaded Belle. "Let's be friends, can't we? You've saved May and I'm so ashamed of myself."

"Do you think I took your apple?" queried Amy, hesitatingly. "No-o," admitted Belle blushing. I knew all the while you didn't, but somebody did, and I wanted to believe it was you, but somehow I couldn't. Oh, Amy, I was so hateful.

The other smiled happily and she realized that she had had her revenge.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with  
**Gray's Ointment**  
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.



**CHRISTMAS VAGARIES**

By R. E. Atkinson.

The Christmas tide is the most universal of all holidays, and, perhaps, the true meaning and spirit is least understood by the populace. Christmas was made possible by the advent of the Christ, who was given for a lost world. He was a gift. We celebrate during this holiday with songs of joy and gladness, and present gifts to our friends to extend the greetings of the Christ spirit, that the recipient's joy might be full. In presenting gifts, we do not only imitate the ancients and the Magi, but we tner into the spirit of our Lord who was born on this glad good day. As he walked among men he frequently taught that "It is more blessed to give than to receive." The angels o'er the Judean hills sang, the shepherds worshiped, and the wise men worshiped and gave Him rare gifts—gold, frankincense, and myrrh. He who is versed in the true spirit and meaning of the Christmas tide, would think as he observed the general practices and customs of this generation, that the chief thing to do during the Christmas holidays is to have a big glorious time. To eat, drink, and be merry. To pamper a selfish and sensual life. To look forward to, and plan and pray for a superabundance of plum pudding, turkey and cranberry sauce.

The child life is literally overwhelmed by the spirit of selfishness and greed. Overwhelmed in body and soul. The chief business of many parents and children is to display what they have received. Parading a personal and selfish pride, which is absolutely foreign to the Christ and true Christmas spirit. Multitudes soo no farther than Santa with his pack of toys, nuts, and confections. They magnify his generous spirit and ubiquitous nature by telling o'er and o'er how he visits every home in every land, and distributes his gifts to the children of men.

The big thing, and the glory of it all with the masses, is to get the goods and feast in frolic and fun to the breaking point—until hob-goblins haunt and stare till the wee hours of the morning, and cries of fear and pain supplant the songs of praise. Christ is buried so deep beneath the boxes, parcels and packages that His name is rarely mentioned and seldom associated with the Christmas festivities. The little ones know that Christ was born, as we say, on Christmas day, but he is seldom thought of as the one who makes all good gifts possible. As the mind of the child develops it begins to ask questions about Santa's funny freaks and fun—how it is possible for him to do so many unusual things in such a short time. The answer to most of their inquiring and anxious little minds receive is an untruth. They are kept duped with a myth, and dismissed, often, because the parent would rather keep the child in ignorance than depart from, or break faith with a mythical custom and spirit, which was born in the home and age of heathenism.

I take pleasure in quoting a statement made by Dr. Chas. D. Bulla, corresponding secretary of the Sunday School Board of the Methodist Episcopal Church, South, and printed on one of the posters sent out by the Sunday School Board for the purpose of evangelizing the Sunday school. First, because the statement is timely, and second, because multitudes of Methodist parents do not seem to know the crime of keeping their children duped and deluded relative to Santa Claus. The statement of Dr. Bulla is as follows:

"The old-fashioned Christmas came to that home. Of course the children found out that Santa Claus and father were one and the same person. But for all that there was an unflinching interest in the reindeer and sleigh and the strangely filled stockings. What

if father and mother were in partnership with the kindly old man from the land of snows?"

I repeat Dr. Bulla's question: What if the child does know that father and mother are in partnership with Santa Claus? The real joy and pleasure of the child on Christmas does not depend upon its dense ignorance of Santa Claus.

It is not objectionable to indulge in the lighter, superficial and prevalent spirit—Santa, providing, however, the weighty and more important matters pertaining to the child's salvation be not neglected. Let one play the roll of Santa, if they may, and relish a plenty of fine fun, but see to it that the finer, fuller, and deeper meaning of Christmas encircle every tree and pervade the air. That every child see more and feel more on Christmas day than is expressed in the burning yule log or twigs of holly, which are mere relics of a Druidical and pagan ceremony. The Christmas tide is no time for "taps" and the throb of muffled drums, the musketry, and the roar of cannon. These are the accompaniments of Independence day, and the implements of war. To herald the birth of the Prince of Peace with the habiliments of war is a real travesty—yes, a parody, simple and pure. To

join in the chorus of the angels: "Joy to the world the Lord is come," is not to give occasion to casualties—tetanos, blinded sight, and mangled and maimed body and limbs, but to seek to establish peace on earth and good will toward all men.

"Sambo, what's a university?" "A university am a place where they teaches yuh how to stawve to death in a gentlemanly an' cultured manah."—Life.

Mother—Don't ask so many questions, Kate. Don't you know that curiosity once killed a cat?

Katie—What did the cat want to know, mother?—Chicago Post.

Wanted—Journals of the North Carolina Conference for 1886, 1888, 1889, 1893, 1895, 1896, 1897, 1913, 1914, 1915, 1916, 1917, 1918, 1919, and Western North Carolina Conference for 1891. If any person has one or more of these that can be spared we will greatly appreciate it if they will mail them to the N. C. Christian Advocate. We need these to complete our files. Send bill with journals.

# The Boll Weevil gets a blow from an entirely new quarter-

Cotton farmers will be glad to know that fresh help against the weevil is now offered in the trustworthy old Royster fertilizers. The formulas have been revised in the light of new discoveries, to make plant food more quickly available.

For nearly forty years Royster fertilizers have been known as reliable—and this season they will be more satisfactory than ever before.

### Promotes Early Growth

As soon as Government demonstrations proved the value of early maturity, the entire resources of the Royster organization were turned upon revising formulas so the cotton farmer could profit by this knowledge.

The phosphoric acid and the nitrogen in Royster brands have been made more quickly available to push plants to early maturity. Only the scientifically tested and proven materials, for which Royster is famous, are used.

### Ask Your County Agent

Your county agent will tell you the tremendous importance of this. Get his advice in your weevil fight. Plant less cotton, plant earlier, use

enough Royster fertilizer, cultivate often, gather damaged squares, poison with calcium arsenate and destroy stalks early. Do these simple things and any good farmer can grow cotton despite the weevil.

### Study Fertilizer

Learn to use fertilizer in ways to earn the most money from it. Fertilizer differs in quality just as seed. To save \$1 a ton, don't risk your time, labor and money put on a crop by using fertilizer of doubtful reliability. Royster formulas contain only material which has been chosen because of its special value to that particular crop, scientifically tested for its quality and compounded skillfully in the proportions experience has proven right. Every bag of genuine Royster fertilizer has the F. S. R. trademark plainly stamped on the back.

Experiment station tests prove the profit in using the right quantity of fertilizer. You wouldn't sow a handful of wheat to the acre. Don't skimp the fertilizer. On cotton, use at least 600 pounds and if possible 1,000 pounds to the acre.

For advice or assistance, write the Farm Service Department, F. S. Royster Guano Co.

Norfolk      Charlotte      Columbia      Birmingham  
 Richmond      Washington      Macon      Montgomery  
 Lynchburg      Tarboro      Atlanta

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Sales are very encouraging. Order from the author, Rev. E. R. Welch, Asheville, N. C. 200 pages, \$2.00.

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### RARE AND RACY READING

"Travels in the Old World." A book by Rev. J. M. Rowland, editor Richmond Christian Advocate. Thirty rare illustrations; 435 pages. Covers experiences and observations of author on two tours of the Old World. Introduction by Dr. G. T. Rowe, Book Editor Methodist Church, South. Sent postpaid for \$1.50. Advocate Publishing Co., Box 584, Richmond, Va.

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# Nujol

A LUBRICANT—NOT A LAXATIVE

### OBEYING OUR MARCHING ORDERS

In a very true sense, in propagating the gospel there is no "foreign field," for in God's sight the world is one, and all human beings are the children of his household. For convenience we divide our missionary activities into "home" and "foreign."

All true missionaries begin at home. The twelve had these marching orders first: "Into any city of the Gentiles go ye not, . . . but to the last sheep of the house of Israel." To have sent them abroad, with their limited training and confused conception of the kingdom, would have been disastrous both to them and to their message; but they were able to speak to their countrymen, which was at once a test of their ability and a training and preparation for larger orders. Men and women should never be sent abroad who have shown no fitness for work, nor success in the same, at home.

Tolstoy said: "The greatest modern sin is abstract love for humanity, impersonal love for those we neither know nor see. There is no need for sacrifice in such love; we are so pleased with ourselves, and the conscience is fooled. We must love our neighbors, those we live with and who are in our way and embarrass us." This is good doctrine, for the man or woman who brings things to pass in the foreign field will have had a record of doing things effectively at home.

After a successful mission at home, after the clearing and confirmation of their faith by the resurrection of Jesus from the dead, the eleven received the larger "marching orders"—viz.: "Go ye into all the world, and preach the gospel to every creature," etc.

The Duke of Wellington was once asked: "Is it any use to preach the gospel to the Hindu?" "What," said the Duke, "are your marching orders?" "O, our orders are to preach the gospel to every creature," was the answer. "Very well," said the Duke, "you must obey orders." This was the voice of a soldier who had sworn allegiance to his country and trained himself to carry out the orders of those having its best interests in charge. Shall a soldier be more loyal to his rulers than we to the great Captain of our salvation who has the welfare of the world in His commands?

When the proposal to evangelize the world was brought before the Scotch Assembly in 1796 it was met with a resolution to the effect that so long as there remained an uneducated or unsaved person at home, it was absurd and preposterous to talk of sending missionaries abroad. Whereupon Dr. Erskine called to the moderator saying, "Rax we that Bible!" and read the words of that great commissioner which burst upon the assembly like a thunderbolt and changed the assembly into a great evangelizing agency. There's no dodging our "marching orders," when once we look squarely at them. "Someone has blundered" was the explanation of the slaughter of the gallant six hundred at the charge of Boloklova, but their fame and glory were in being true to their orders. No "blunder" is bound up in the marching orders of our Lord. Tough we die in fulfilling them, we shall "conquer though we die." It was such a spirit of faith in God's promise and obedience to His command that produced the courage and fortitude and patience of Robert Morrison and William Carey.

The late Gen. Frederick Funston, while a colonel in the Philippine Islands one held a strategic and perilous position which seemed almost impossible for him to maintain, the odds against him were so great. General Otis sent him this message: "Col. Funston, how long can you hold your position?" Quickly Funston sent back the reply: "Till I am mustered out." Such was the stuff of which Morrison

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\* \* \* \*

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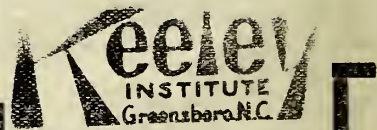
ADVOCATE PUBLISHING HOUSE.

and Carey and a host of others who have gone forth to execute their "orders" of their Lord were made. If only the church of today were imbued with such courage and confidence, the world would speedily be conquered at the feet of Jesus.

"The love of Christ constraineth me." So surely as we have any love at all for Him, we are going to have enough for our fellowman to believe that His "orders" are neither impracticable nor impossible. A child lost in the swamps, half starved and almost frozen, was found by a searching party. Its first words were: "I want to see my papa." It is to answer this cry for the Father God, by our brothers in all pagan lands that Jesus orders us forth. Have we love enough to go? Our own salvation and glory are bound up with our obedience to this command. The locomotive, automobile, and gas range have a glory in proportion as they fulfill the service for which they were intended and their preservation hinges upon the rendering of that service. Failing to do so they are relegated to the scrap heap. The flavor and value of salt is in its saving power, and the value of the lamp is in its power of illumination. If neither salvation nor light proceeds from us as individuals or churches we are cast upon the scrap heap or trodden upon the highways. Someone asked Sam Heggenbottom,

a missionary to the lepers of India: "Is it safe to work among the lepers?" "Yes," he replied, "if it's my job to work among the lepers, it's safer than for me to work anywhere else."

The only place of safety for any of us who name the name of Christ is inside His marching orders and not outside of them.—Rev. T. C. Ragsdale.



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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P.E., Weaverville, N. C. FIRST ROUND

Table listing appointments for Asheville District, including Henderson, Fruitland, East Biltmore, Mars Hill, Weaverville Station, Weaverville Ct., Chestnut Street, Rosman, and Brevard.

CHARLOTTE DISTRICT. J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing appointments for Charlotte District, including Bethel, Rural Trinity, Seversville, Lilesville, Mathews, and Tryon St.

Table listing appointments for Charlotte District, including Hickory Grove, Trinity, Waxhaw, Pineville, Weddington, Marshville, North Monroe, and Monroe.

Table listing appointments for Charlotte District, including Unionville, Ansonville, Wadesboro, Morven, Thrift-Moores, Dilworth, Prospect, Polkton, Hawthorne Lane, Peachland, Chadwick, and Brevard St.

Table listing appointments for Charlotte District, including Calvary and Belmont Park.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing appointments for Greensboro District, including Liberty, Park Place, West Market St., E. Greensboro, and Caraway Memorial.

Table listing appointments for Greensboro District, including Main St., Bethel, W. Greensboro, Centenary, Glenwood, Ruffin, Walnut St., Randolph, Uwharrie, and East End.

Table listing appointments for Greensboro District, including Coleridge, Rehobeth, and Ramseur-Franklinville.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. SECOND ROUND

Table listing appointments for Marion District, including Broad River, Bostic, and N. McDowell.

Table listing appointments for Marion District, including Morganton Ct., Connelly Springs, Morganton, Gilkey, Rutherfordton, Table Rock, Marion, Mill Spring, Glen Alpine, and McDowell.

Table listing appointments for Marion District, including Cliffside, Henrietta-Caroleen, Forest City, Spindale, Cross Mill, Old Fort, Bostic, Broad River, and North McDowell.

Table listing appointments for Marion District, including Marion Mills and Marion St.

Table listing appointments for Statesville District, including Bald Creek, Burnsville, Spruce Pine, and Micaville.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Table listing appointments for Statesville District, including Mooresville Ct., Mooresville, Troutman, Ball Creek, Catawba, and Mooreville B. St.

Table listing appointments for Statesville District, including Statesville Broad, Cool Springs, Alexander, Lenoir, Westview, Lenoir Ct., Hudson, Newton, Mt. Zion, and Huntersville.

Table listing appointments for Statesville District, including Hiddenite, Statesville Ct., Mooresville, Hickory, Maiden, Rhodhiss, and Dudley Shoals.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing appointments for Mount Airy District, including Walnut Cove and Mayodan.

Table listing appointments for Mount Airy District, including Summerfield, Dobson, Rural Hall, Spray, Draper, Jonesville, and Elkin.

Table listing appointments for Mount Airy District, including Mt. Airy Ct., Rockford Str et, Stokesdale, Yadkinville, West Davie, and Ararat.

Table listing appointments for Mount Airy District, including Sandy Ridge, Delta, and Danbury.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including Warrenville and Jefferson.

Table listing appointments for North Wilkesboro District, including Watauga, Boone, Elk Park, Avery, Sparta, and Laurel Springs.

Table listing appointments for North Wilkesboro District, including Helton, Todd, Creston, Wilkes, Wilkesboro, North Wilkes, and N. Wilkesboro.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

Table listing appointments for Salisbury District, including Salisbury Ct., Park Avenue, East Spencer, Woodleaf Ct., Central, and Forest Hill.

Table listing appointments for Salisbury District, including Concord Ct., Epworth, Kerr St., Gold Hill Ct., First Ch., South Main, North Main, Landis Ct., China Grove, Kannapolis, New London, Salem, and Badin.

Table listing appointments for Salisbury District, including Albemarle Ct., Central, First St., Mt. Pleasant, and Westford.

Table listing appointments for Shelby District, including Harmony, Norwood Ct., Norwood, Spencer, and Yadkin.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FIRST ROUND

Table listing appointments for Shelby District, including Dallas, Cramerton, Belmont, and Belmont.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FIRST ROUND

Table listing appointments for Waynesville District, including Murphy Ct., Andrews Sta., Robbinsville Ct., Franklin Ct., Macon Ct., and Franklin Sta.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1090 W. Fourth Street, Winston-Salem, N. C. SECOND ROUND

Table listing appointments for Winston-Salem District, including Hanes-Clemmons, Grace, Southside, and Forsyth.

Table listing appointments for Winston-Salem District, including Davie, Mocksville, Advance, Cooleemee, Lexington, Linwood, Erlanger, Thomasville, and Thomasville Ct.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. FIRST ROUND

Table listing appointments for Durham District, including S. Alamance, Graham & Haw River, Webb Avenue, Eno, and Chapel Hill.

ELIZABETH CITY DISTRICT C. B. Culbreth, P.E., Elizabeth City, N.C. FIRST ROUND

Table listing appointments for Elizabeth City District, including Columbia, Edenton, Gates, North Gates, South Camden, South Mills, Roanoke Island, Kennebett, Hateras, Kitty Hawk, Stumpy Point, and Dare.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FIRST ROUND

Table listing appointments for Fayetteville District, including Jonesboro, Sanford, Stedman, Dunn, Duke, Roseboro, Elizabeth, Siler City, Haw River, and Pittsboro.

NEW BERN DISTRICT F. M. Shamburger, P.E., New Bern, N.C. FIRST ROUND

Table listing appointments for New Bern District, including Craven Ct., Goldsboro Ct., Snow Hill Ct., Hookerton Ct., LaGrange Ct., Mt. Olive Ct., Mt. Olive-Calyppo, Harlam Ct., Newport Ct., and Jones Ct.

RALEIGH DISTRICT J. C. Wooten, P. E. FIRST ROUND

Table listing appointments for Raleigh District, including Oxford and Oxford Ct.

Table listing appointments for Rockingham District, including Granville Ct., Tar River Ct., and Rockingham.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FIRST ROUND

Table listing appointments for Rockingham District, including Raeford, Red Springs, Caledonia, and Rowland.

Table listing appointments for Rockingham District, including Maxton, St. Paul, Lumberton, Mt. Gilead Ct., and Mt. Gilead.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

Table listing appointments for Washington District, including Robersonville, Bethel, Springhope, and Nashville.

Table listing appointments for Washington District, including Wilson, Bailey, Aurora Ct., Bath, Washington, Rocky Mt., S. Rocky Mt., Vanceboro, Swan Quarter, Mattamuskeet, and Fairfield.

WELDON DISTRICT Rev. S. E. Mercer, P. E., Weldon, N. C. FIRST ROUND

Table listing appointments for Weldon District, including Garysburg Ct., Rich Square Chg., Conway Chg., Murfreesboro & Winton, Aulander, Ahoskie, Windsor Chg., Williamston Chg., Scotland Neck, and Warren Chg.

WILMINGTON DISTRICT J. M. Daniel, P. E. FIRST ROUND

Table listing appointments for Wilmington District, including Carver's Creek Council, Hallsboro, Whiteville, Maysville Ct., Chadbourn, Old Dock, Tabor, Town Creek, and Shallotte.

Mistress: "Bridget, I told you twice to have muffins for breakfast. Have you no intellect?" Bridget: "No, mum; there's none in the house."—Selected.

IMPORTANCE OF NONSENSE

A little bit o' nonsense; You hear an' see it, too. A blossom comes a-smilin' An' it's nothing wise nor new. A bird, it comes a-singin' An' it's but a trifling song; But these little bits o' nonsense Seem to help the world along. —Washington Svening Star.

Old King Coal is a sulky old soul, An' a sulky old soul is he; But he's pickin' up his tools An' he's lettin' down his mules An' he's gettin' back to normalcy. —Chicago News.

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**IN MEMORIAM**

**SPEIGHT**—W. H. Speight, who died near Hookerton, N. C., in the home of his son on November 29, 1922, was about eighty-five years old, and had lived the greater part of his life in Green county. He was one of the old members of the Methodist church of this section and lived a loyal, faithful life. He left a large family connection, all of whom have our prayers and sympathy, and commend to them the God of their father, who kept him in the sunshine and the shadows.

R. R. G.

**TUNSTALL**—On November 11, 1922, in the little town of Maury, Green county, N. C., the spirit of Mrs. Sallie Tunstall left us and now dwells "in the house not made with hands, eternal in the heavens." Indeed we miss her—in her home, her church, her friends in the community—all very keenly her absence. She lived sixty-seven happy years. She joined the Methodist church early in life and died happy in its service. To her devoted husband, W. J. Tunstall, who misses her so much, we offer the Word she loved so much. May its promises become sweeter as he comes into the untold days. May the memories of holy motherhood bless her son and her grandchildren.

R. R. G.

**KNIGHT**—On December 9, 1922, the death angel knocked at our home and called our dear little son, Archie Joseph, to a home not made with hands, where he will know no sorrow, and where death will never come. Joseph was two years, ten months and 28 days old. He was a bright little sunbeam too all who knew him. His going away has left our home sad and lonely, but yet we are glad to know that Jesus gave him and has only called him home. He contracted membrane croup and did not live long. He wanted to go to see granddame, but did not get to go. His remains were taken to Camp Ground church and gently laid to rest beside his little brother, who preceded him to the grave. May we all strive to meet him some sweet day.

From Mother, Aunt, Grandmother.

**HERRING**—Mrs. Katie Winders Herring, wife of J. A. Herring, was born August 9, 1868, married June 21, 1890, and died October 13, 1922.

She was converted in early childhood and joined Mt. Gilead Baptist church, but soon after her marriage she came to Trinity M. E. Church, South, Sampson county, Magnolia charge, with her husband, in which she lived a faithful and consistent Christian life till the end came.

Her husband and seven children survive her—Mrs. P. D. Merritt, Mrs. J. M. Devane, Mrs. J. H. Herring, Mr. Atwood, James and Inez Herring, and nine grandchildren.

The church has lost a strong supporter, the community a comrade and friend, the home a helpmate and mother. Weep not for the deceased, but prepare to meet thy God.

T. W. Lee.

**NUNN**—On the night of December 31st Mrs. Ida Joyce Nunn fell asleep to rise no more to the cares and duties of this earthly scene. She had been sick several days, but apparently was in no danger, laughing and talking as usual the afternoon before she died. Her sudden and unexpected departure was an awful shock to her family and friends. Mrs. Nunn was a woman of decided character, sincere, independent and energetic, commanding the respect of the whole community.

Left a widow when really young she managed by hard work and economy to raise five children, who were devoted to her. She is gone and will be sorely missed, not only by her family but by her church, Sunday school and missionary society of which she was a regular and faithful attendant. But we will say of her in the words of the poet:

"Come not back again to sorrow,  
Come not back again to suffer,  
Where the famine and the fever  
Wear the heart and waste the body."

May the Lord comfort her loved ones in this sore trial.

Mrs. W. G. Bell.

**MAUNEY**—With sadness and regret we report the death of our beloved member, Sister R. S. Mauney, who was 66 years old.

Sister Mauney has been a true member of the M. E. Church, South, since childhood days. In this church she rendered great service till God said, "It is enough."

It was on December 11 that God sent his death angel and took from our midst our beloved sister.

Sister Mauney's home was always welcome to the ministers. There was never a time but what she was ready to lend a helping hand to those in trouble. She also realized her time was drawing to a close, and she said that she had a happy band to welcome her on the other side, and above all she said, "Jesus will welcome me." So she had on the garment of readiness and death was only sweet for her. Heaven is not reached at a single bound;

But we build the ladder by which we rise

From the lowly earth to the vaulted skies,

And we mount to the summit round by round.

May the blessings of the great God rest upon the bereaved ones.

Rev. T. L. Noble.

**SORRELS**—Ida Scoggins Sorrels was born June 6, 1870, and departed this life December 30, 1922, age 52 years, six months and 24 days.

She was married to Virgil O. Sorrels on December 1, 1894, and to this union was born five children, Roswell K. Sorrels of Cliffside, N. C., Frank and Joe Sorrels of Caroleen, N. C., and Mrs. Geo. F. Spratt and Laurence Sorrels of Gilkey, N. C., all of whom with her beloved husband survive.

She was converted in early girlhood and joined the Baptist church and remained a consistent member of the same until the early part of 1922, when she joined the Methodist church at Gilkey with her husband.

Her body was laid to rest in the cemetery at Gilkey on December 31, 1922, and on account of the illness of her pastor, Rev. J. P. Hornbuckle, the funeral was conducted by Rev. J. O. Ervin, pastor of the Rutherfordton Methodist church.

The large number who attended the funeral and the beautiful floral offerings attest the high esteem in which she was held in the community.

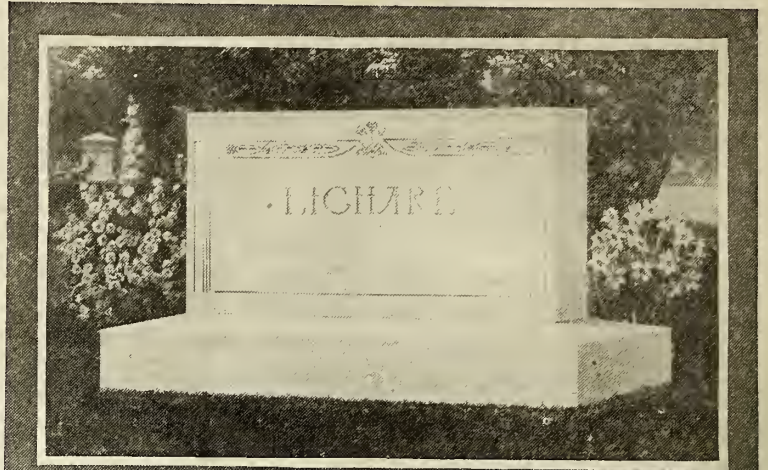
She was a true friend and neighbor, a devoted wife and mother and will be greatly missed in the home, the church and the community. C. F. Cline.

**MRS. LOUISE HOYLE CLEGG**

The subject of this sketch was favored with a well-bred, patriotic and noble parentage—Capt. Lemuel J. and Mrs. Mary Ella Round Hoyle. And right worthily did she bear this nobility of gentle birth, gentle manners, and gentle devotion to principle and duty.

In early life she gave her heart, life and endowments into the possession, control and service of the Savior. Her faith was more than a formal homage paid to Deity, more than a passing fancy for the gifts of God, and even more than a coin of exchange for the peace, joy and love of Christ. She found in her simple, childlike trust a bond of union with her Lord more beautiful than the garlands of Eden, more precious than the gold of Ophir, and more powerful than the armies of Armageddon.

On November 27, 1901, she united her heart, life and fortunes with those of Mr. Mark B. Clegg. Shortly afterward her willingness and anxiety to serve made it easy, yea, delightful for him to heed the divine call to exchange the teaching profession for the highest of all vocations—the Christian ministry. And a more loyal, consecrated, and self-sacrificing helpmeet never graced a Methodist parsonage or sustained the ambition, courage and fidelity of a Methodist itinerant. Her simplicity of approach, her cheerfulness of disposition, and her cordiality of demeanor gave her quick access to all hearts and homes. By the confession of her irrepressible optimism many a burden was lifted, many a hardship was overcome, many a task was made easier, and many a life became more hopeful. And in the last great day of glorification hundreds from El Bethel, Crouse, King's Mountain, Henrietta, Caroleen, Rutherford College and Murphy, who



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**MONUMENTS MAINTAIN MEMORIES**

shared the benedictions of her friendship and service, will rise up and call her blessed.

"In her tongue was the law of kindness." During an acquaintance of nearly thirty years this writer never heard her speak a harsh, uncharitable word against a human being. It is extremely doubtful that she ever entertained the least unworthy suspicion, or harbored the least resentment, or ever intentionally wounded the feelings of an associate.

September 28, 1922, was Coronation Day. A trip was planned and executed to have another choice view of exhilarating mountain scenery. After an hour of worshipful admiration of these wonderful works of God, preparations were made to return. Fate at once seized the steering wheel of the auto. Fate quickly turned the machine over the mountain declivity. Fate ruthlessly struck the hour of destiny. Did I say Fate? No, not Fate. It was the order of the King, "Come up higher." It was the Father's call to rest and reward. It was the Savior's way of translation to the skies. The same hand of love that had guided her footsteps through the years was holding out to her the bright, starry crown of ineffable glory. Her work of faith and labor of love gave reassurance that from the green-clad mountains of Western North Carolina her ransomed and happy spirit was escorted by an angelic convoy to "the everlasting hills" of the better land. The queen of the home had received her promotion to become a queen in Paradise.

Like Mary of Bethany, at the quiet hour, facing either the Book or the Throne, she delighted to sit at Jesus' feet to her "the still small voice" speaking His messages of wisdom, inspiration, and comfort, and to feel the touch of transformation into His image and likeness. Like Mary, she poured out the precious ointment of her life that Christ's program of life, love and uplift might have a glorious fulfillment. And, like Mary, "she did what she could" to enthrone the Lord of glory in the hearts and lives of those she loved. And furthermore, like Mary, there has been recorded for her in the book of life an everlasting memorial—a memorial of a faith that never quailed, of an interest that never tired, of a zeal that never flagged, of a love that never grew cold, and of a loyalty that never knew abatement.

By a Former Pastor.

**RESOLUTIONS OF RESPECT**

How uncertain is life! God in His infinite wisdom has called to rest Hugh B. Knox, one of the most promising young men of Winton, N. C.

On the morning of December 29, 1922, while out hunting Hugh was accidentally shot and died before reaching home.

Since childhood Hugh had been a faithful member of the Winton M. E. church and had been secretary of the Sunday school for some time. He was always at his post ready and willing to perform his duty. We miss his sunny face in our Sunday school, for he was always present unless providentially hindered, but we feel that he is sweetly resting with Jesus. Therefore be it resolved:

First, That we, the members of Winton M. E. Sunday school, as he was always in his place ready for work, so we would follow his example of faithfulness and service.

Second, That we extend to his parents our sympathy and prayers in their great sorrow.

Third, That a copy of these resolutions be placed on the minutes of our Sunday school, a copy sent to the family, and a copy sent to each the North Carolina Christian Advocate and the Hertford County Herald for publication.

Miss Mary Williams,  
Mrs. C. M. Brett,  
Miss Wanda Harkrader,  
Committee.

**FIKE**—Isaac S. Fike was born July 3, 1891, in Pittsboro and died December 28, 1922, at Troy. He was married to Miss Ethel Nance, of Troy, October 15, 1913. To this union were born two sons, Horace and Raukin. His untimely death was a shock to the entire community. He was sick only a few days. He will be greatly missed. At the time of his death he was welfare officer of Montgomery county, a leading Mason, a steward in his church and teacher of the young men's Bible class. Our brother was a splendid Christian character. Our sympathies are with the wife, sons, mother and sister in the loss they have sustained in the death of this loved one.

J. W. Harrell, Pastor.

Wholehearted workers are the only laborers who have a permanent position in the kingdom of God.



## EDITORIAL PARAGRAPHS

Judge Grady snaps his finger at the public and says that it is none of their business what he belongs to. This is after the election. If the question had been raised before the election an answer would in all probability have been forthcoming in short order. That in itself does not serve to elevate an official in the public mind. The public knows when it gets a square deal, and public officials are public servants in a democracy and the public has a right to inquire into their conduct.

\* \* \* \*

"Shall not the judge of all the earth do right," was the expressed belief of the Father of the Faithful, and this declaration of the ancient patriarch has been translated into the faith of the ages. Sometimes "clouds and darkness are round about Him," as the Psalmist declared, "but justice and judgment are the habitation of His throne." Even when right is on the scaffold and wrong is on the throne, the eye of the Eternal is keeping watch and the scales of justice tarry in His all-powerful hand. It is this faith that girds with strength the chosen servants of the Most High and giveth victory to every righteous course.

\* \* \* \*

Zion's Herald with the elaborate and attractive edition of January 10 celebrated its centenary. When the paper was established in 1823 New England had a Methodist membership of 20,024 members, now there is in the Boston area over which Bishop E. H. Hughes presides 143,639 members, of which number 11,052 are non-resident members. These New England Methodists cannot boast of great numbers, but they have from the beginning had an abiding interest in good reading matter. This explains the long and successful career of Zion's Herald. Among its editors have been some of the most eminent of the country and it is now one of the very best among Methodist periodicals.

\* \* \* \*

Government by majorities is the correct method in a democracy. But this does not imply that the majority should become an object of worship or that minorities should be ignored. Minorities have rights and frequently are blessed with visions and ideals that are beyond the reach of the majority. In the world's great crises and epochs the minorities have been right and the majorities wrong. It was so in the days of Socrates; it was so in the days of Jesus; it was so in the days of John Huss. The multitudes are unwilling to become pioneers. The prohibitionists are in the majority now, but fifty years ago they were a little minority and the object of constant ridicule. But that minority was right and the majority wrong. Honor the few who dare to march in the vanguard of right.

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Ellis Paxon Oberholtzer, for six years a member of the board of censors of the state of Pennsylvania, lays bare the very heart of the "movies" and shows that the business is rotten to the core. Patrons of the picture houses, the managers of the business and everybody else acquainted with moviedom know that he gives the facts just as they exist. Here is what he says:

"Sex is the one potently dominant idea in the minds of the men who are gambling in the public taste for nasty photographic stories. The capitalist who is financing the picture-producing company, the executive officer whom he hires to make money for him, and the directors in the studios expend much of their time and energy in trying to devise that which will show the male and female in some unusual and new relationship. The public, sated by much looking at films, night after night, must be aroused from the apathy which comes from having long ago seen all that is proper to be shown, and we have been plunged into an abysmal morass of fornication, adultery, pandering and prostitution. The seduction of mill girls and stenographers by their employers, men living with mistresses, and women consorting with men without marriage are flashed into the eyes of old and young, willy nilly, in our movie houses."

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"The fault, dear Brutus, is not in our stars. It is in ourselves." Yet people trust to luck. They attribute their deeds and the character of their lives to destiny. With many environment is the god that shapes their lives and determines their destiny. Circumstances, they say, makes or unmakes the man, as the case may be. The things without cause us to lose sight of that which is within.

The hollow sea-shell, which for years hath stood  
On dusty shelves, when held against the ear  
Proclaims its stormy parent, and we hear  
The faint, farmurmur of the breaking flood.  
We hear the sea. The sea? It is the blood  
In our own veins, impetuous and new.

\* \* \* \*

Saint Paul was Christianity's master builder. He said so himself. "As a wise master builder I have laid the foundation, and another buildeth thereon." And the history of the Christian centuries has verified the declaration of the world's greatest Christian. As a Hebrew he had been narrow in thought, and sought to confine religion within the narrow walls of Phariseism. Some are still disposed to limit faith to their own particular sect. Some hidebound Methodists do likewise. Some narrow minded Baptists do likewise. The Roman Catholic with arrogance declares that salvation is confined to his ecclesiastical organization. Paul, the Pharisee, was also cruel in practice, persecuting those not of his creed. His meat and drink was to make an end of all those who followed the Nazarene. But when he became a Christian, Paul thought in world relations. He took the Christian religion out of the corner where some thought to place it as an exerescence of Juadism and set it forth as a world religion, universal in scope and untrammelled by swaddling bands and childish opinions. This made Paul a missionary if he be consistent, and he was consistent. But he was not a missionary of the academic type, satisfied with theories and injunctions. This mighty man, on the contrary, was one who battled for his Lord in the "high places of the field." As a founder of churches, an expounder of doctrines, and an advocate of the Christian faith, he was the incomparable workman of all the Christian centuries.



### THE JOINT COMMISSION AT WORK

In its recent session at Cincinnati, Ohio, the Joint Commission on Unification began its work of bringing together the Northern and Southern churches by proposing two jurisdictions. One of these is to embrace the Northern church as it now is and the other to embrace the Southern church as it now is. These are to be united in one general conference, the powers of which are to be hereafter determined.

This is little more at present than the suggestion of a method of procedure. The details must be presented at greater length before one can form an intelligent opinion of the merits or demerits of the plan.

Just now it looks like the harnessing up of the two Methodisms into a two horse team, instead of having two one horse teams as at present. The new plan may work fine if we do not get too many tongues between the horses. If so, the team may balk when we get to a hard pull. We shall see.

### IS ROMAN CATHOLICISM BAD?

Tarboro, N. C., Jan. 16, 1923.

Editor N. C. Christian Advocate,  
Greensboro, N. C.

Dear Sir:

I read with interest your article in Sunday, the 15th, issue of the News and Observer.

I think you have the right idea in regard to the Klan, but I can not quite get your idea in regard to the Catholic Church. You say that "we, too, are against all that is bad in Roman Catholicism, and that the Confessional is one of the dirty things in Romanism." I know that you are a more learned man than I, and I assume that you are honest in your convictions, and presume that since you have stated publicly that there are bad things in the Catholic Church, that you would be glad to give one the information you have on some of it at least, that you may set one right.

I would be very glad if you would also state wherein the Confessional is dirty—and the purpose of the mask.

I am a Catholic, and am not writing this with any ill will, but will thank you for any information you can give. Very respectfully,

Chas. Meighan.

Mr. Meighan has in a polite and respectful manner asked for further information about the Roman Catholic Church, particularly about the Confessional, and we are glad to give the desired information, or rather to make clear what we meant by the statement which he quotes from a former editorial of ours.

In the outset we would have it understood that in our opinion there are just as pious people in the Roman Catholic Church as can be found anywhere. They do the very best that they know how and an angel could do no more. Neither do we believe that the Roman Catholic Church is wholly bad. It is not. There is much good in it. Many of its doctrines are in accord with the Bible and based upon the teachings of Jesus Christ. But in the face of these concessions we assert most positively that the Roman Catholic Hierarchy has been and is the source of unnumbered evils. It is bad, very bad.

But we have been asked, particularly, about the Confessional. We do not in answer quote from Protestant authority, but from The Catholic Encyclopedia, which has been issued under Roman censorship and has, therefore, the ecclesiastical stamp of accuracy.

This authority says "Confession is the avowal of one's own sins made to a duly authorized priest for the purpose of obtaining their forgiveness through the power of the keys." The same authority declares, also, "God retains sin once committed so long as it is not remitted by the church."

These official declarations simply mean that a man can forgive sins and that God has shut Himself up in this matter to the dictates of the Roman Catholic Church. Can Bill Jones forgive the sins of Tom Brown against God. Will God shut himself up to the dictates of a Roman Catholic priest regardless of how ignorant and

dissolute he may be? The very suggestion is absurd to the last degree.

The answer of course will be made that not the man but the priest forgives, that God has committed this authority to the priests through the church. If so why did He limit this to Roman priests? Why no such authority granted to Protestant ministers or Hebrew prophets, or even the priesthood of Israel? The fact is that this doctrine of putting the Roman priesthood between the souls of men and their God is only a piece of ecclesiastical arrogance without authority in reason or the Word of God, and is assumed over men not for their spiritual benefit but in order to get them under the power of the priesthood and to use them as subjects of the Roman church. For men and women to be given such erroneous instructions and thereby make them willing slaves to such an ecclesiastical despotism is deplorably bad, and where it is done there is no religious liberty, which is unspeakably dear to every true American. That God alone forgives sins, and that the soul has direct approach to Him without priestly intervention is the doctrine that guarantees religious liberty.

To quote from the same authority on public and private confession we have: "Public confession, as made in the hearing of a number of people (i. e. a congregation) differs from private, or secret confession, which is made to the priest alone and is often called auricular, i. e., spoken into the ear of the confessor."

This private, or auricular confession, that is spoken into the ear of the priest is what we had in mind in speaking of some of the secret or masked performances of Romanism.

This practice of bringing the priest and the confessor together in secret behind the curtains of the Confessional offers an opportunity for much dirty work. The unscrupulous priest can extort money from men for private uses and in turn promise full forgiveness of their sins. The lecherous priest has in the secrecy of the Confessional where women and girls meet him alone an opportunity to practice his arts of seduction and in addition to other wiles that he may employ to get women and girls to listen to his plans is the promise of the forgiveness of all sin in case they surrender to his desires.

To what extent these things are carried on no one can tell with accuracy, but we do know that persistent reports of such practices have through the years, yea, through the centuries clung about the secret confessional.

If the Roman Catholic church would bring the Confessional out into the open and compel its corrupt priests to clean up their immoral lives in Catholic countries, the world would think much better of Roman Catholicism.

The name of Mr. Meighan leads us to think that he is a man of foreign birth who has come from some Roman Catholic country in order to enjoy the more favorable opportunities of this country. If he has not, thousands are coming yearly from Roman Catholic countries to enjoy the larger freedom and better advantages of America. A fact that leads us to say that there is not a country on the face of the earth under the dominion of Romanism that enjoys material prosperity, to say nothing of civil and religious liberty. Romanism throttles pretty much everything that is good. Its blight never fails to rest upon a land when once it gets a strangle hold. But this is another story.

Revs. J. C. Wooten, S. A. Cotton and M. T. Plyler, presiding elders of the Raleigh, Washington and Durham districts, respectively, spent Tuesday night in Greensboro on their return from the meeting of the presiding elders in Charlotte, Tuesday. Messrs. Wooten and Cotton were the guests for the night of Rev. T. A. Sikes. These are busy men with the multitudinous duties of their offices upon them. They left on the morning train for home.

The Advocate campaign begins February 1. Let all the friends of the paper get ready for the good work ahead of us. Our goal is 30,000 subscribers for the Advocate.

### AT OLD TRINITY

It was our pleasure last Sunday morning to preach for Rev. J. E. Woosley at Trinity. Those Methodists no longer worship in the old college chapel. They have built a beautiful new church that is up-to-date in every particular and adequate for their every need. The music last Sunday morning was equal to the best one hears in the big city churches. About 15 years ago, after he had retired from the active ministry, Rev. F. H. Wood, then living at Trinity, planted out two little maple trees. This act of the old Methodist preacher's planting out trees perplexed the mind of Maj. Bruce Craven, who was not as wise then as he is now. Why should an old man awaiting the sunset call be planting out trees, was unanswered in the mind of the young lawyer. But now those trees furnish shade for the front yard of the new Methodist church at Trinity. Brother Wood went to his eternal reward ten years ago, but those who come to the village church to worship through the coming years can enjoy the shade of the trees planted by the aged itinerant. The good deeds of a man live after him. Blessed is the man that planteth trees, or that preserveth those already serving their mission on the earth.

### THE NEW SECRETARY OF THE GENERAL HOSPITAL BOARD

On another page of this issue of the Advocate appears Bishop Candler's announcement of the election of Dr. C. C. Selecman as secretary of the General Hospital Board.

Dr. Selecman when elected to this important position was pastor of First church, Dallas, Texas, one of the great churches of the South. Before coming to Dallas, Dr. Selecman rendered conspicuous service as pastor in Los Angeles, Cal. He is one of the capable and aggressive men of our church who gives a good account of himself on all occasions. He has been deeply interested in the hospital work of the church and in our opinion the board has made a wise selection. Dr. Selecman has a great field and he will cultivate it in such a manner as to bring forth fruit. The church should set itself in a whole-hearted fashion to this great task of providing adequate hospital facilities for our people. The Golden Cross Society should yield large returns as soon as our people take up this work in earnest. The Red Cross by its annual "roll call" raises enormous sums of money. Why should not the church by a similar method gather a million or more annually for its hospital work?

Read what Bishop Candler has to say this week upon the subject. His paper is chock full of information and at the same time stimulating.

### PRESIDING ELDERS MEET

The presiding elders of the episcopal district composed of the North and South Carolina annual conferences held a joint session in Charlotte on Tuesday, January 23. The meeting was held in the interest of the Centenary movement. At the present time there is a deficit of about \$2,000,000 in the treasury of this fund, and unless this amount is raised by the first of May Dr. W. G. Cram, directing secretary of missions, stated disaster would necessarily be the result. All the mission work in Europe is depending entirely on this fund for support and all new work in every field will have to be abandoned unless the church comes to the rescue and meets the obligations made in the Centenary campaign four years ago. Plans were perfected on Tuesday for an intensive campaign to be waged in February and March for the purpose of placing the emergency on the hearts of our people. In the next issue of the Advocate these plans will be given in detail. Special teams are to be sent to strategic points from the head office in Nashville, and other speakers will go to places where the largest number can be reached.

All the elders of the South Carolina and North Carolina conferences were present and all but one of the Western North Carolina. The missionary secretaries of both sections were also present as well as Dr. Cram.



## PEOPLE AND THINGS

Rev. A. L. Aycock of Canton has been visiting his aged and greatly afflicted mother, who lives in lower Cabarrus.

Rev. R. F. Mock of Harmony, Concord, has treated his church to a new coat of paint within and without, and otherwise improved the property.

Rev. and Mrs. F. O. Dryman of Norwood have been spending nearly two weeks at the bedside of Brother Dryman's mother, who has been desperately ill.

Rev. W. A. Rollins of Concord circuit has a new church nearing completion at Rocky Ridge adjoining the property of the Jackson Training School. It is a nice brick structure.

We are in receipt of this interesting information from Liberty: "Rev. A. L. Lucas, pastor at Liberty, has just closed a successful meeting in East Tennessee. We guess they liked him; they gave him a brand new Ford and some money."

Rev. B. F. Fincher, pastor of our church at Kerr Street, Concord, is spending some time with his daughter in Charlotte and taking treatment from Dr. W. O. Nesbit. He has been quite indisposed for several weeks.

The Cabarrus County Methodist Ministers Association was organized Monday of this week with the following officers: W. A. Jenkins, president; R. A. Swarengen, vice president; J. Frank Armstrong, secretary.

We thank the brethren who so kindly mailed us copies of the Western North Carolina Conference Journals asked for last week. Our file for that conference is now complete. Please some one mail us one or all of the following of the North Carolina conference: 1888, 1893, 1895, 1896, 1897. These will complete our file for the North Carolina conference, and, when received, will be bound and kept for reference in this office. Thanks.

A Methodist submits the following for publication: "The Methodist church was born largely out of a protest at the immorality and frumpery (forms and ceremonies that had become meaningless) in the church then existing. Yesterday I witnessed a silly frumpery, the installation of a Methodist board of stewards. Whither are we drifting?"

Rev. J. Frank Armstrong of Forest Hill, Concord, returned last week from the presidents' meeting of the Epworth League held in McKendree church, Nashville. Bishop H. M. Bucose and Bishop E. L. Mouzon were present and addressed this annual meeting of Epworth Leaguers from practically all the conferences in Southern Methodism. Franklin, Jr., accompanied his father.

Rev. A. J. Burrus writes: "Mrs. Albert Aiken died January 18, 1923. She was a good wife, good mother, kind neighbor and friend, and a faithful devoted Christian. She was a member of Alexander's Chapel Methodist Episcopal Church, South, from youth. She was cheerful, expecting the end, and was ready. Her husband is left lonely."

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, was in Greensboro a few hours last Thursday. He had come to attend a meeting of the joint committees of the Methodist Protestant church and Methodist Episcopal Church, South. He reports that the Elizabeth City district seems to be in pretty good condition and the outlook hopeful.

Rev. Z. B. Randall, pastor, kindly sends us the following: "Evangelist Thurston B. Price, Lake Junaluska, N. C., and singer, Julian P. Moorman, Bristol, Va., were with us for a meeting in Grove Avenue Methodist church, January 7-21. These men are the best help I have had in revival work. I certainly trust they will be much used, for theirs is a type of evangelism much needed in our church. East Radford, Va."

"Rev. J. B. Hyder, a local elder of our church and who served as a supply on several charges in our conference, has passed to his reward. He was a useful man and did great good. He was expecting the end and was ready." The foregoing message has reached us through the kindness of Rev. A. J. Burrus, pastor of the Weaverville circuit. Brother Hyder lived at Barnardsville and has been a very useful local preacher. His work in the pastorate was quite successful. The people appreciated him as a man, as a preacher and as a pastor. The church made progress under his ministry. We regret to hear of the death of this good man.

"Mr. and Mrs. Robert M. Hoyle announce the fiftieth anniversary of their marriage on Tuesday, the twenty-third of January, nineteen hundred and twenty-three, Kings Mountain, North Carolina. Robert Hoyle. Rebecca Wilson. 1873-1923."

The people of North Carolina heard with regret of the burning of Trinity church, Durham, last Sunday morning. Trinity was conspicuous among the churches of North Carolina. The loss is quite considerable in spite of the protection by insurance, but the congregation is planning to build at once. We may expect them under the leadership of Rev. A. D. Wilcox to build a great temple that will do credit to Durham and to Methodism through the years to come.

The citizens of Alamance county are doing a fine thing for Elon College, whose administration building was destroyed by fire on January 18, by undertaking to raise \$100,000 to aid the college in rebuilding. A mass meeting was held in Burlington the day following the fire and a committee appointed to undertake the work at once. Alamance citizens, regardless of church affiliations, are enthusiastic over the movement and invite any person interested in aiding the college to join them. C. B. Riddle, Burlington, N. C., is secretary of the committee, to whom any donation may be sent.

Judge A. M. Stack of Monroe and Solicitor J. F. Spruill, both of them new officials and useful Methodist laymen, began their work as judge and solicitor, respectively, last week in Greensboro. Each of these gentlemen made an admirable beginning. Judge Stack is a merciful judge, but he exercises his mercy only in those cases that deserve mercy. Before him came some of the big "bootleggers" of the county. Men who live in fine houses, sell liquor and trust to paying their way out. He sent these fellows to the chain gang, and in addition imposed heavy fines. The chain gang is the remedy for selling liquor, especially for the big offenders. Judge Stack knows this. Mr. Spruill made a splendid record as state solicitor. The interests of the state are safe in his hands. He is a worthy and capable successor of J. C. Bower.

Another students' recital was given last Monday night in Greensboro College in the Odell Memorial building. The acoustic properties have been greatly improved and the echo so noticeable last fall has been remedied. The playing and singing Monday night was heard distinctly in every part of the building. The students gave a splendid program of piano and vocal numbers from the well known composers. America is always represented by at least one composer. Those taking part were: Vocalists, Misses Alleece Sapp, Greensboro, and Louise Beal, Gastonia; pianists, Misses Elizabeth Richardson, LaFollette, Tenn., Magarenta Lassiter, Fairmont, Lillian Hall, Lumber Bridge, Blanche Burrus, Weaverville, Louise Beal, Gastonia, Annycy Worsham, Ruffin, Elizabeth Wilson, Alleece Sapp, Cornelia Neal, Elizabeth Simpson and Bailey Watson, Greensboro. The next students' recital will be given February 5. The series of recitals is attracting considerable attention because of the splendid work done each month.

Dr. Edward Leigh Pell, author, lecturer and preacher of Richmond, Va., is an ardent believer in young people, and while on his tours likes to lecture in the intervals between his meetings as often as possible for young people's organizations without compensation. Dr. Pell is holding meetings in the South this winter, and federations of Bible classes or young people's societies planning to hold a public rally and wishing his services, may be able to secure one of his open nights without cost, except for traveling expenses, if application is made at once. All of Dr. Pell's popular lectures, though of a light, entertaining character, are designed to strengthen the faith of young men and women. After his St. Louis meeting early in April Dr. Pell will go north and to Canada. A Pell meeting is described as a development of the Bible conference idea (usually known as a Faith-building Week or All for Christ Week) and is devoted exclusively to an attempt to present "The Real Jesus and What He Really Taught" under conditions which the Holy Spirit can use in making Christ real to men. Dr. Pell believes that the most pressing business before us today is to rescue men and women from this furious, blinding maelstrom of materialities which we call our modern life, and keep them out long enough to lead them to a point where it will be possible for them, under the guidance of the Holy Spirit to catch a vision of the real Christ—the

Christ of Paul and of every great believer since Paul's day.

Rev. J. H. Barnhardt, pastor of West Market Street church, has been confined to his room for several days with a severe cold. But he hopes before many days to be out and ready for work.

Mrs. L. B. Hayes of Greensboro, who has been quite ill with pneumonia for a week, is better now and the prospects are that she will soon be herself again. This attack of pneumonia was preceded by a deep cold or possibly a light case of "flu." For several days her friends were quite anxious about her condition.

Dr. B. F. Few, the father of President W. P. Few of Trinity College, died last Sunday afternoon at his home in Greer, South Carolina, aged 93 years. He was a surgeon in the Confederate army and had continued the practice of medicine till a few months ago. His was a very remarkable career. Only a few months ago the mother of Dr. W. P. Few died at Greer after a brief illness. Our deepest sympathies are extended to Dr. Few in the loss of his aged parents, who had lived so long and so well.

Rev. L. R. Gaines, pastor of the Marners circuit, was an interesting caller at our office Tuesday afternoon as he passed through Greensboro on his way to visit his wife at Graphite, where Mrs. Gaines is spending a little while for her health. Brother Gaines is now planning to build a new parsonage at Marners. He is just completing his fourth church on that charge. Two of these are new organizations that have been effected since he went to the charge sixteen months ago. Good for the preacher and people of the Marners charge!

### CIRCULATION OF CONFERENCE ORGANS

The Southern Christian Advocate has compiled and presents the following figures:

Paper.	Circulation.
New Orleans Advocate .....	6,000
Florida Christian Advocate .....	6,500
Central Methodist .....	6,700
Southern Christian Advocate .....	8,000
Central Methodist Advocate .....	10,000
Baltimore Southern Methodist .....	10,000
St. Louis Christian Advocate .....	10,500
Arkansas Methodist .....	17,000
Alabama Methodist Advocate .....	22,100
North Carolina Advocate .....	25,350

### DAVENPORT COLLEGE

The first semester examinations at Davenport College have just ended and the new term has begun under most favorable circumstances. So far the influenza epidemic which has been prevalent in all parts of the state has not made its appearance at Davenport.

Miss Maude Hartley has taken charge of the Art department since the holidays and this popular department is engaging the earnest attention of several who have been students of art before and of some just beginning. Miss Ethel Coffey, who was head of the department during the past term, resigned during the fall and was married to Mr. Fitzhugh Hoyle, of Lincolnton, during the holidays.

Miss Annie Greene, teacher in the Science department, was recently called to her home in Atlanta on account of the death of her brother. She has the sympathy of the whole community, for her father, a Methodist preacher in the Georgia conference, and her mother have both been ill with influenza and her return to her work here was delayed.

Plans are being perfected for a campaign in behalf of Davenport College to aid in constructing a much-needed annex to the main building. It is estimated that this new building can be built for about fifty thousand dollars. For years this has been one of Davenport's greatest needs. Now the friends of the college, the alumnae, the members of the Western North Carolina conference and the friends of education everywhere will stand by the trustees of the institution in this laudable effort. The new annex will give room for more dormitory accommodation, for dining and kitchen facilities and for the departments of music, art, and domestic science.

Miss Inez Northrop, a young Methodist woman of exceptional ability and of wide experience, will this week be added to the already strong faculty at Davenport. She is a university graduate and has taken post graduate work at New York State Normal College and at Columbia University. She comes as teacher of Economics and English.



## From The Inkhorn of an Itinerant

### THE SELF-FORGETFUL PIONEERS

A day spent with the Wright Brothers at Kill Devil Hill on the North Carolina coast about eight years ago proved delightful and full of inspiration. At this spot a few years before the occasion mentioned, after some ten or twelve years of unremitting effort, the Wrights had done the first flying in the history of the world with a heavier than air machine, Orville Wright pointed out the exact spot from which his machine arose and the point at which it came to the ground, nearly a quarter of a mile up the beach. All the world was now interested in the work the Wrights were doing.

These brothers, with a friend from England, were making some further tests on this lone spot far from the busy world. Three reporters camped there and sent out messages to all the world of what was taking place at Kill Devil Hill, but the Wrights paid no attention to what the papers were saying. They had been there six weeks and had not seen a newspaper, though they might have secured them each day. The winds blew and the wild ducks kept their distance while these pioneers of new fields of endeavor labored on. They were happy and expectant. How refreshing to meet a man or a company of men wrapped up in some definite task! Inventors are usually men drawn away from all else in their efforts to chart some unknown waters. Such become oblivious of time and place and know nothing of the humdrum coming to the man who simply marks time and waits for the clock to strike.

The unconscious workers who know the thrill of the fresh attack live a life and enjoy a gladness that never comes to the dull plodders of the commonplace. Religious pioneers always enjoy an eager enthusiasm and jubilant advance unknown to later adherents. Our Methodist forefathers preached and sang and prayed as they pushed their way through the forests and over the plains, forgetful of the wonderful heroism displayed in those heroic days. They had set themselves to a definite task and rejoiced in the advances made. They were always exploring new fields and enjoying the thrill of the fresh attack. We who remain are forced to the monotonous rounds of the well known—too often this becomes the well known commonplace.

Few fields remain to explore. Our only recourse is to try new methods and enterprise larger undertakings. The call for self-forgetful laborers in this region is urgent and persistent. Many a man would find the wheels of life oiled afresh and a new thrill in his work were he to undertake a real constructive task in a fine new self-forgetful way. Many a church would thrill in a new and wonderful way could preacher and officials, to say nothing of the crowd, be brought to appreciate the possibilities awaiting them as they set themselves to pioneer new fields. Not necessarily new lands beyond the seas or unexplored fields at home call most loudly for the spirit of the pioneer in home and church and market. Our own homes and churches and market-places stand in need of men and women who are mindful of the perils and are ready to set themselves to fresh tasks to make them genuinely Christian.

Many voices are abroad and reformers of every type cry aloud, but these are not the hope of this or any other day. The quiet, devoted, consecrated men and women who live and plod on in their own Christly way have been and always will be the stay of home and church and market-place. Among these are ever those who know the gladness of a definite task in the dull routine of life as they pioneer new fields of experience and enjoy fresh victories over the enemies without and within.

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### "SIX MARRIED AND SIX PARTED"

A woman who lives in a small mill community casually remarked that during the Christmas holidays "six married and six parted." "Some of these had been married about a year and some of these marriages this Christmas were a big surprise," she added. All such situations as this indicate the sore need of stricter regulations by our marriage laws.

The requirement that notice should be given the register of deeds before a license is granted will do much to ward off hasty marriages and may, in

many cases, prevent ill-advised matches. The eugenic marriage law passed by the last General Assembly was a distinct advance over all former enactments, but it is by no means perfect. This present General Assembly should give careful attention to this. For what can be more important than to throw all possible safeguards about the institution of marriage? The purity and the perpetuity of the home owes much to the estimate placed upon the marriage bonds. Care at this point will greatly reduce the number of divorces.

Scarcely a legislature assembles without some member's moving for a letting down the bars so as to make divorce easier. That the home may be protected, that humanly may be helped, that society may be put on a sure foundation, that the family may be made more secure? No, a little investigation usually discloses some client that must be taken care of with little regard for the evil that may result. Could we keep the unscrupulous lawyers and the unclean men out of the legislature, tampering with divorce laws would cease; and were we to hedge about and make more difficult the securing of a marriage license, we would greatly reduce the number of divorces.

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### THE DEEP WOODS NO LONGER ISOLATED

Mr. R. L. Baldwin, an enterprising business man and most useful citizen of Durham, spent a few days following the holidays with his brother and several other gentlemen on a hunting trip in the woods of Virginia. The brother took with him his radio outfit and changed the whole situation for the party. A little negro boy climbed a tree and put a wire near the top and then he made fast the other end of the wire to the top of the house used for the camp; soon they were ready for business. Pittsburg, Syracuse, New York, Atlanta and other points were in reach. Even the market reports at the close of the day were received. Mr. Baldwin found the experiment a most delightful as well as unique one for a hunting trip; the usual sense of isolation gave place to a feeling of oneness with the world.

Some will esteem this a distinct advance in all that makes for living; others will count such a distinct loss. Can it be that all the solitudes have been invaded and the last opportunity of being alone has fled? It does seem that isolation of space is about gone; but how about the isolation of soul? The really lonely people belong to the latter class; and move too often in the crowds, mocked by the multitudes.

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### CLUBS OF UNUSUAL SIGNIFICANCE

One of the hopeful features of business life today is the rapid growth and influential place held by such clubs as the Rotary and the Kiwanis and the Lions. They have few regulations and bonds of an external nature and they spend little time in taking care of their own place and reputation. This whole movement is largely a thing of the spirit. It indicates a spirit in the business world other than that of tooth and nail. Self must give place to service, and co-operation be put above deadly competition. A Rotarian or a Kiwanian or a Lion who is not able to follow the gleam and live above the sordid and the selfish would do well to give place to another, for he can be nothing more than a hewer of wood and a drawer of water.

The democracy and unrestrained fellowship among the members fostered by the rule of addressing each other by the Christian name, and other similar customs, tends to put a premium on real manhood rather than on the artificial distinctions inevitable in all organized society. In such fellowship and by such co-operation, the highest and best in men are fostered. To keep steadily before a group the welfare of the community and respect for the less favored can but result in that which gains the respect of all genuine and true men and women.

The most potential and generally pervasive influences at work in the world can not be weighed in balances and measured by yard-sticks; these evade the gross standards of earth. The same may be said of the example set and the inspiration given by the men of the clubs mentioned, if they but live up to the spirit and principles proclaimed.

### THE CALL OF THE MINISTRY

Frank Culbreth.

It is interesting but not very instructive to read the public press on the shortage of candidates for the ministry. In this article we need not consider all the causes advanced for this shortage. Three will be sufficient to show the prevailing opinion. First, there is the religious doubt engendered by the war and the disillusionment caused by the discord and strife which followed it; second, the economic handicaps of the ministry, and third, the financial sacrifices involved in entering the ministry. These opinions are interesting not that they furnish any information that could be used in the solution of the problem, but because they reflect the public conception of the ministry and the functions of the church and its ministers. In contrast to much that is being said and written on this subject, generally by persons whose interest in it is little more than news interest and whose motive is to put their wares before the reading and listening public, even at risk of seeming presumptuous I shall endeavor to give what I think should be the church's view and solution of the problem. For the correct view as well as the solution is with the church. And since the clergy largely represents the human leadership of the church, I shall deal with the causes and their removal in their relation to the ministry.

The cause of this shortage of candidates for the ministry is in the church, the whole church is chiefly to blame, and the church can remove the cause, solve the problem whenever it is willing to pay the price. Of course there are always extenuating circumstances, cross currents, and outside influences making it more difficult for the church to do its work and to solve its problems. But the church is of God and Christ is not only its leader but He is its head. And we have the promise that the gates of hell shall not prevail against us. We dare not say that God in Christ has failed the church in any particular. The cause is with, and within the church, and not outside. And since the ministry is the regular and divinely appointed leadership of the church a good part of the blame must be placed upon the ministers and the immediate move is theirs. They are to lead and failure to do so in any sphere of the church's activities will be most serious if not disastrous to the whole church.

The proper and right way to study the problem we have before us and to discover its solution is through the study and as understanding of the office and functions of the Christian ministry. This will furnish us the true perspective to the heart of the whole situation. I believe through this perspective we shall see that the real cause has been obscured and much that has been said and written dealt only with relations. Upon the whole church rests the responsibility of producing and maintaining its ministry as well as determining the quality of that ministry. Many men with ability to become great preachers, good and useful pastors have become unacceptable largely through the influence and indifference of congregations they served, while other congregations have done much to make good preacher and useful pastors out of men of very limited ability. The influence of the congregation upon the preacher is more direct and immediate than is generally realized. Here, the bread cast upon the waters return not only after many days but on the same day and the same hour. No congregation is worthy of a better pastor than it has in the active ranks, or has produced.

In placing the chief blame for the shortage of candidates for the ministry upon the ministers themselves, and in affirming that the church can not only supply the need but can largely determine the quality of its ministers, I am not unmindful of the divine element in constituting the ministry of the church. Of course the divine is an essential element, but for our purpose we need not consider that great truth in this paper. God has always constituted the ministry of His church, but the church has helped or hindered in the promotion of this work according to its attitude towards the means ordained of God for this purpose, and its spiritual state and condition. There is no scarcity of material out of which to make preachers a plenty, and God is always ready to do His part, just as He is always ready to forgive and to convert the sinner. But as the conversion of the sinner waits on his faith and repentance so does the supplying of the need of ministers wait upon the church's use of the means ordained of God, its making the sacrifice, and its paying the price. The church has not failed



to emphasize the divine call and its necessity. The truth is we have lost sight of some other essentials, and thus while the church is waiting on God, God is waiting on the church.

I say this reverently for the means God has ordained for any certain end will, when wisely used, most certainly reach that end. As far as the human will allow the divine call to go, God is as truly and as unmistakably calling a sufficiency of men into the ministry as at any time within the history of the church. There may be some trouble with our hearing. On one occasion the Master said, "Take heed how ye hear."

It does not come within the scope and purpose of this paper to comprehensively consider the Divine Call to the ministry. There is no rule nor set of rules by which we can say just when the call begins in a life and when it is consummated. Nor can we confine the Spirit in His manner of approach to the human mind and heart to a set of rules. Nor can we say that the call is irresistible. God does not deal with men in mass, but always with the individual. He always adjusts himself to the temperament and mentality of each individual. God does not suppress but draws out. The divinely called will always feel the divine constraint or coercion. There is a door to the ministry and there "is some other way." The man who enters merely as an alternative has missed the door of the sheep and has gone in in another way. The call also humbles, and there is the divinely called a humility that is not of this world but of God. There is also an independence, a fearlessness about the called of God that dignifies and elevates all that he does. A man may mistake his sense of want, emptiness, lacking something for this divine humility. This is a fatal mistake. He may on the other hand mistake his self-consciousness in the major key for this divine fear. This also is fatal. However, the man who is conscious of what he has is much stronger than the man who is only conscious of what he lacks. Dr. Charles E. Jefferson says that "Adulation and disparagement are both deadly. Conceit and despondency are twin enemies of pulpit power."

The Call to the Ministry may be a misnomer for this article. But any way it will in part help to prepare the reader for the one that is to follow under the caption, "The Minister Sent."

#### UNDERGRADUATES, PREACHERS' INSTITUTES AND CORRESPONDENCE SCHOOLS

As is well known, the law of our church makes it mandatory upon all undergraduate preachers to pursue their conference courses of study through the correspondence school or in a summer institute. This means all of the course. A part of it may be taken in the correspondence school and a part in the institute. But no annual conference can pass an undergraduate to a higher class who has not successfully taken all his studies in one or the other. The institute must be one which is approved by the Board of Education. At the request of the Board of Education, the Educational Commission of our church last August at their meeting at Lake Junaluska, established the conditions to which such institutes must measure up in order to be approved by the Board of Education. These conditions have been published in our conference organs. Extra copies of them can be had from this office.

Many of those who have studied the situation for years are convinced that the best results will be obtained by our undergraduates taking their studies through both agencies, viz., the correspondence school and the summer institute. There are from six to nine books in each year's course of study. On these the correspondence schools give an average of sixty lessons. At the close of these lessons an examination is given on each book. This work is to be done in a twelve months' enrollment. The average time required by each student to finish these courses is six months. There is nothing that will take the place of this regular drill and instruction. These lessons are prepared by the students, and sent in to the correspondence schools at Emory University or Southern Methodist University. They are corrected by the theological professors and returned to the student. No one thing has marked a greater advance in a larger number of our ministers' efficiency than the correspondence school work. It is invaluable.

The summer institute is also of large value. It should also be promoted and encouraged in every

way. It has the valuable elements of personal touch with the instructor, and with one's fellow students, and the inspiration of the platform addresses. To attempt, however, to equalize the correspondence school method and the summer institute method of taking the course of study is impossible. A partial substitute is offered if one carefully masters the books before going to the institute. One-third of the time of the summer institute is taken up with examinations. Another third is consumed in the two platform addresses each day. This leaves only three or four of the ten days of the institute for the classroom review of from seven to nine books. Of course, it is utterly impossible to do more than bow to the volumes as one gallops by at full speed. For these reasons, one of our leading colleges has stopped trying to give the undergraduate conference courses at its summer institute, but devotes its institute (one of the best) to inspirational lessons and addresses on more advanced subjects. For the same reason several of our leading colleges offer only two books per year from the undergraduate course of study at their excellent summer institutes. Some of our best college professors after trying it have told me that to attempt to give the whole undergraduate course of study at the summer institute was a "farce" (that was the word they used), with which they are not willing to be longer connected. Other teachers in these summer institutes have told me that to attempt to give the whole undergraduate course at a summer institute was little better than the old and discarded method of giving these examinations at the sessions of the annual conferences, which method in many instances degenerated into a scandalous humbug. Other professors in the institutes have told me that some students whose examinations at the institute were approved, boasted that they never looked at the books in the course of study until they came to the institute.

These facts are given not by any means to discredit the summer institutes, but to show that some of them have done superficial work in the past and to emphasize the importance of the institute hereafter rigidly enforcing the moderate and easy conditions set for them by the Education Commission.

For the above reasons, therefore, the best method for our undergraduates is to have the indispensable drill and instruction of the correspondence school study, and also the inspiration of the summer institute. And it is most earnestly hoped that all our undergraduates will pursue this method and at once write for enrollment in the correspondence school of their territory—those west of the Mississippi river to Southern Methodist University, Dallas, Texas, and those east of the Mississippi to Emory University, Ga., and that they will also arrange to attend the summer institute of their conference.

The Educational Commission in view of the above facts has put in as one indispensable requirement that no student can pass the course at the institute unless he has in advance prepared a digest of the book, approved by his professor. They have also tried to stiffen up the conditions of the summer institute in various other ways.

The object of this article is to stir up our pure minds by way of remembrance with a few brief exhortations in the interest of a better trained ministry:

(1) We earnestly urge those charged with the selection of the faculties of the summer institutes to make no complimentary selections, but to select men with an enthusiasm for scholarship. A summer institute may be of real value, or it may easily become the insubstantial figment of a dream, according to the type of men who are put in charge of it.

(2) We earnestly urge the faculty of every preachers' institute to see to it that the few and moderate rules for the institutes, fixed by the Education Commission are strictly carried out in order that the institute may be approved by the Board of Education.

(3) We earnestly urge the faculties of the institutes not to press all men to take all the course at the institute. Some men of better capacity or equipment can do so. Others cannot in justice to themselves or the work.

(4) We earnestly urge every member of an annual conference examining committee on the course of study to write at once to the undergraduates under his charge, urging them to enroll promptly with the correspondence school and also to make their arrangements to attend the summer institute.

(5) We earnestly urge every undergraduate who conscientiously desires to equip himself for the great and holy work of the ministry, and not merely like a greased pig to slip through some hole in the fence to the next higher class, to write at once for enrollment in the correspondence school and also to make his preparation to attend the summer institute of his conference.

(The brethren will save time by not writing to me about the work of the correspondence school, as numbers of them still do. I have had no responsibility for the details of the correspondence schools for four years. My office is in Nashville).

This office knows only the same interest in the correspondence schools and in the summer institutes and wishes for all of them the utmost success possible. All of the above is written simply from an earnest desire to see in our pulpits an ever increasingly better trained class of men. We have the agencies for bringing this about. Let us use them.

There are three ways in which young preachers get through the conference courses of study, viz., *cum laude, magna cum laude and mirabile dictu.*

The object of this article is to beg that we all unite to throw to discard the last method.

R. H. Bennett,

Secretary Ministerial Supply and Training.  
Nashville, Tenn.

#### THINGS HALLOWED

W. A. Betts.

Any disesteem of sacred things is by Scriptural standard (Hebrews 12:16) to be regarded as profanity.

The Sabbath and woman were God's last and best thoughts for Adam's welfare. A devout perusal of the Biblical account of the origin of the one and the creation of the other will enforce this conviction upon unprejudiced minds. Therefrom also it will be seen that worship and companionship are two accentuated needs of man.

Moreover, the fact should be recognized that womanhood, the crowning product of creative power and wisdom, is no less sacred in the eyes of God than is the Sabbath, since both were made by Him for man. And man's highest good demands a due regard for these pre-eminent gifts divine. Accordingly fearful penalties follow swiftly upon a disregard of duty toward them both.

The key columns of ancient architecture, as in the temple of Dagon at Gaza, received the main weight of the roof and galleries thereunto attached. The temple of human society is thus supported by the Sabbath and womanhood. These columns of strength and beauty kept inviolate, our social structure is secure. But if the Sampson of self-indulgence and sensuality be allowed to place his polluting palms of power upon these divinely ordained pillars, our social and national life as well are doomed.

Both these objects of such endearment to our Lord simply must be shielded from desecration, lest we forfeit the divine favor and bring destruction upon ourselves and our posterity.

John G. Nethardt, in "A Bundle of Myrrh," has truly declared:

"Over and over is He crucified

Whenever man besmirches womanhood."

The highest earthly trust committed to man is the protection of womanhood against the multitude of evils that imperil her personal purity. He is by divine appointment her only guardian. His chivalry ignobly dies when a man betrays this honorable trust.

The security of our religious and civil liberties as a nation manifestly rests upon a due observance of the Lord's day throughout our borders. History, sacred and secular, undoubtedly furnishes infallible proof of it. The Israelites lost their national inheritance through disregard of it (2 Chron. 20:21) and are today a scattered and peeled people in the earth.

#### An Arkansas Nature Student.

What a wonderful bird the frog are! When he stand he sit, almost. When he hop he fly, almost. He ain't got no sense, hardly. He ain't got no tail, hardly, either. When he sit he sit on what he ain't got, almost.—McRae Enterprise.

"The book to read is not the one that thinks for you, but the one that makes you think. No book in the world equals the Bible for that."—McCosh.



REPORT ON THE JOINT COMMISSION ON UNIFICATION OF THE METHODIST EPISCOPAL CHURCH AND THE METHODIST EPISCOPAL CHURCH, SOUTH

At the closing session in Cincinnati, Ohio, of the Joint Commission on Unification January 19 the enclosed document was approved by the adoption of the following resolution:

"That the joint commission does now approve the statement of principles contained in the paper submitted as a preliminary report, and commits the statement for purposes of further consideration and the development of details to a committee to be composed of eight persons from each commission."

In accordance with the action taken, the following joint committee was appointed:

- From the Methodist Episcopal Church: Bishop William F. Anderson, Cincinnati, Ohio. Bishop William F. McDowell, Washington, D. C. Rev. David G. Downey, New York City. Rev. Frank Mason North, New York City. Rev. Archibald Moore, Oakland, Maryland. Ernest H. Cherrington, Westerville, Ohio.

- A. W. Harris, New York City. William A. Elliott, Meadville, Pa. From the Methodist Episcopal Church, South: Bishop John M. Moore, Dallas, Texas. Bishop E. D. Mouzon, Nashville, Tenn. Rev. T. D. Ellis, Louisville, Ky. Rev. Paul H. Linn, Fayette, Mo. Rev. Stonewall Anderson, Nashville, Tenn. Judge J. S. Candler, Atlanta, Ga. R. S. Hyer, Dallas, Texas. Judge H. H. White, Alexandria, La.

H. H. Sherman, Secretary, Commission on Unification, M. E. Church, South. A. W. Harris, Secretary, Commission on Unification, M. E. Church.

PRELIMINARY REPORT: STATEMENT OF PRINCIPLES

Whereas, we hold that the Methodist Episcopal Church and the Methodist Episcopal Church, South, are essentially one church, one in origin, in spirit, in belief, in polity, in ministry, and in purpose, and believing that they should become one in name, in ritual, in terms of membership, in administrative activities and bodies in the home and foreign field, and in order that this essential unity may become effective, the following plan of union is presented for adoption by the processes required in each church:

That a church be organized by uniting the Methodist Episcopal Church and the Methodist Episcopal Church, South, under a constitution with a General Conference and two Jurisdictional Conferences.

The name of the church shall be \_\_\_\_\_

Jurisdictions.

Jurisdiction No. 1 shall be composed of those annual conferences in America and various mission fields now constituting the Methodist Episcopal Church.

Jurisdiction No. 2 shall be composed of those annual conferences in America and the various mission fields now constituting the Methodist Episcopal Church, South.

Each Jurisdiction shall have a Jurisdictional conference with the full powers now possessed by the general conferences of the two respective churches except in so far as those powers may be limited by the constitution of the general conference hereinafter provided for and by such other powers as may be delegated to the general conference by the jurisdictional conferences from time to time.

General Conference.

There shall be a general conference composed as the general conferences of the two respective churches are now or may hereafter be constituted. The powers and limitations of this general conference to be as hereafter defined by this joint commission. Every vote in the general conference shall require the accepted majority vote of each jurisdiction to be effective.

DR. C. C. SELECMAN ELECTED SECRETARY GENERAL HOSPITAL BOARD

The General Hospital Board held a called meeting at the office of the board, 416 Wesley Memorial Building, Atlanta, Ga., on January 17th, and Rev. C. C. Selecman, D. D., was elected secretary of the board.

Dr. Selecman has rendered distinguished service in the pastorate in Missouri, California, Louisiana

and Texas. He is deeply interested in the hospital work of our church, and has given more thought to it, perhaps, than any man in the church. The Golden Cross Society is a conception of his, and the work of enrolling the members of our church in this great movement will receive his special attention.

He will move his residence to Atlanta within the next thirty days, and from the office of the board there he will prosecute the work of hospital building and maintenance throughout the church.

At its recent meeting the General Hospital Board expressed by formal resolution the conviction that two hospitals for patients suffering from tuberculosis should be erected by our church, one for the eastern part of the church should be located somewhere in Western North Carolina, and one for the western part of the church to be located somewhere in Colorado or New Mexico. These enterprises cannot be established by the board at this time on account of lack of funds; but it is believed that many persons will be ready to contribute to this purpose and that at no distant date the two institutions may be established.

Our church numbers now nearly or quite 2,500,000 souls, and if even one-half of the members of the church throughout the connection enroll in the Golden Cross Society it will be possible for the General Hospital Board to establish a Methodist hospital at every point in the borders of the church where such an institution ought to be placed. By a similar movement the Northern Methodist church raised during the past year more than \$700,000, and their work has just begun. Certainly our church can do as well, and the General Hospital Board confidently expects enthusiastic support in every part of the church.

Every annual conference has without a dissenting vote accepted with enthusiasm the hospital program adopted by the General Conference held in Hot Springs last May, and it is hoped their adoption of this plan was something more than a mere formality.

A number of proposals for the establishment of hospitals were brought to the attention of the General Hospital Board, and they will be considered as rapidly as financial and other conditions will permit.

The General Hospital Board will not approve the establishment nor contribute to the maintenance of any institution that does not come up to a good standard of hospital equipment. Every institution founded or supported through the aid of the General Hospital Board must be such that it can serve well patients who may ask its ministrations and reflect credit upon the church. No money will be wasted upon any unworthy or inefficient enterprise.

Warren A. Candler, President General Hospital Board.

IMPORTANT NOTICE

The committee appointed at the Law Enforcement Convention at Raleigh January 16, 1923, to petition the General Assembly asking for the passage of the bill reports as follows:

Petition to the House.

We, the undersigned citizens of \_\_\_\_\_ county, North Carolina, respectfully petition the General Assembly, now in session, to enact into law House Bill No. 205, "A bill to be entitled an Act to make the state law conform to the national law in relation to intoxicating liquors."

Petition to the House.

We, the undersigned citizens of \_\_\_\_\_ county, North Carolina, respectfully petition the General Assembly, now in session, to enact into law House Bill No. 205, "A bill to be entitled an Act to make the state law conform to the national law in relation to intoxicating liquors."

Resolution to the House.

We, a congregation of citizens, assembled in \_\_\_\_\_ church (or Sunday school) \_\_\_\_\_ county, by standing vote, request the General Assembly of North Carolina, now in session, to pass House Bill No. 205, a bill to be entitled "An Act to make the state law conform to the national law in relation to intoxicating liquors."

We authorize our presiding officer to immediately send a copy of this to our representative to be introduced in the House.

\_\_\_\_\_ Presiding Officer or Pastor.

Resolution to the Senate.

We, a congregation of citizens, assembled in \_\_\_\_\_ church (or Sunday school) \_\_\_\_\_ county, by standing vote, request the General Assembly of North Carolina, now in session, to pass House Bill No. 205, a bill to be entitled "An Act to make the state law conform to the national law in relation to intoxicating liquors."

We authorize our presiding officer to immediately send a copy of this to our representative to be introduced in the Senate.

\_\_\_\_\_ Presiding Officer or Pastor.

This Law Enforcement Convention was composed of delegates from church, Sunday schools, law and order leagues, and other patriotic organizations from fifty-two counties.

The bill was introduced in the House Friday, January 19, by Mr. Z. V. Turlington. It is House bill No. 205. The committee hopes to arrange for a hearing before the joint committee on the 30th.

Please get busy with the petitions. Have each individual to sign two, one for the Senate and the other for the House. When this is done, rush them to Raleigh, addressing one to your representative, and the other to your senator, and send a letter or postal to the Anti-Saloon League at Raleigh telling them how many names were on each petition.

The resolutions are for use in Sunday schools, church services, classes and mass meetings of any sort. Both resolutions should be properly signed by the presiding officer, pastor, or secretary, as the case might be, and rushed to Raleigh to the representative and the senator.

Dr. Dan Atkins, D. D., C. H. Mebane, R. L. Davis, Chas. S. Wallace, Committee.

MEETING OF THE JOINT COMMISSION

The commission appointed by the Western North Carolina conference of the M. E. Church, South, the North Carolina conference of the M. E. Church, South, and the Methodist Protestant Church of the North Carolina conference held its first meeting on January 19th, 1923, at West Market Street M. E. church, Greensboro.

The purpose of the meeting was to seek to bring about a closer fellowship and more understandable co-operation between the two denominations—specifically in North Carolina.

The members of the commission from the M. E. Church, South, are M. T. Plyler, W. P. Few, C. B. Culbreth, J. H. Barnhardt, F. N. Tate and J. F. Kirk.

Members of the M. P. commission are T. M. Johnson, L. F. Ross, R. C. Stubbins, J. A. Allen, R. F. Williams and J. D. Williams.

Those present at the meeting of the M. E. Church, South, M. T. Plyler, C. B. Culbreth, J. F. Kirk and J. H. Barnhardt.

Members present from the M. P. Church, J. D. Williams, J. H. Allen, R. C. Stubbins, R. F. Williams; substituting for J. M. Johnson and L. F. Ross, R. M. Andrews and A. G. Dixon.

The meeting was opened by M. T. Plyler. A. G. Dixon conducted the devotionals.

M. T. Plyler was elected chairman, R. C. Stubbins, secretary.

M. T. Plyler explained the purpose of the meeting as an effort to bring about a better understanding or co-operation between the two denominations in the state. Practically all the members present spoke on the subject and were favorable to such a movement. A motion was passed asking the annual conferences to make the organization permanent.

On motion A. G. Nixon and M. T. Plyler were made a committee to prepare an address to the participating conferences, to be published in the M. P. Herald and the N. C. Christian Advocate, embodying such ideas of joint mediation as may be deemed advisable for the denomination. The meeting adjourned to meet upon call of the chairman. R. C. Stubbins, Secretary.

"The past but lives in written words; a thousand ages were blank if books had not evoked their ghosts and kept the pale unbodied shades to warn us from fleshless lips."—Bulwer.



# FIELD NEWS

## DISTRICT CONFERENCE DIRECTORY

Asheville, at Hot Springs, March 13-15  
 Durham, at West Durham, March 29-30  
 Weldon, ..... April 3-5  
 Washington, at Pine Tops, April 18-20  
 Raleigh, at Princeton ..... May 23-25

## THINGS GOING GOOD

You might be interested to know that the work on the East Roxboro and Longhurst charge has started off in splendid shape for the new year. Our Sunday schools are especially encouraging. We have begun the raising of funds with which to build Sunday school rooms at Longhurst. We need them very badly and hope to have them shortly. The old bell, which was too small, has been replaced with a large sweet-toned bell. A new and better plan of finance will be used in each church this year. Our work is making steady progress, and we are looking to the future with confidence.

S. J. Starnes, P. C.

## THE METHODIST CHURCH AND MOTHER'S PENSION

In this week's issue of the Advocate you state editorially that a law should be enacted by the present General Assembly giving aid to helpless mothers. Good. I like your closing sentence which reads: "By all means give us a Mother's Aid Law for North Carolina."

Permit me to call your attention, and the attention of your readers, to the fact that our last annual conference endorsed such a move. Here is the exact language: "Since it is agreed that widowed mothers suffer greater hardships without their children's earnings, we advocate a state bill for some form of mother's assistance act, such as has been found good in other states. We believe that worthy mothers should by such a provision be enabled to keep their young children with them, rather than have them scattered in institutions."

I hope to live to see the day when our great church will enter the realm of home-finding for whole orphans. This is the best and the cheapest method for doing orphanage work. Then we will be in position to render more valuable aid to those homes from which either mother or father has been taken. W. L. Hutchins.

## KANNAPOLIS

We have several organizations here that, we are proud to say, are doing splendid work. We enrolled nearly 1200 in Sunday school last year, and the average attendance is fair. We have three Epworth Leagues that are doing splendid work. We also have three interesting and effective missionary societies. We have a board of stewards composed of spiritual men who are determined to do things.

But it was especially of the work of our junior board of stewards that I intended to write at this time. This board is composed of fifteen boys and girls and unmarried young men and young women. When we planned our every member canvass, we gave this board all of the unmarried boys and girls in the church and asked them not only to canvass these young people for their pledges, but to be their stewards during the year. This board secured over \$2300 in pledges from the boys and girls in our church, and in many instances the parents are still paying as much or more than formerly. This board has already been a great blessing to our church, and if the interest manifested thus far continues, eternity alone will reveal the entire results for good. I would advise any church to try this, or a similar plan, and put the young people to work.

After the big pounding was over, the work continued on the installment plan and we have received nearly all kinds of meats, including chickens,

milk and butter to eat, and linen for the preacher to wear as well as towels for the entire family, etc. Besides the church building us a garage and fencing the parsonage lot, Mr. Whitley's class of boys have had a cement walk laid in front of the parsonage, and I am going to give Mr. Widenhouse's class of girls the privilege of screening the parsonage, and I am sure, even before I ask it, that it will be done.

Our responsibilities and privileges are large here, but our people have a great faith in a powerful God. Pray for us. R. A. Swaringen, Pastor.

## TRUTH TABLETS

By D. H. Tuttle.

You are a good house cleaner. Can you keep your Soul-house clean?—Isa. 52:11.

"Hambones" says: Some folks worry so much over dey troubles dat dey faces look as if dey dun wore out two or three bodies.—Philp. 4:6-7.

A bunch of sweet peas from God's garden: Penitence, Pardon, Peace, Purity, Piety, Power, and Paradise. May this bouquet adorn your bosom in life, death and eternity.—Prov. 22:11.

When sin hurts your conscience as bad as a splinter under your finger nail hurts your body, you won't be long in asking God for Jesus' sake to get it out for you.—1 John 1:9.

Which is doing most business for you: The pressing club by cleaning your clothes, or Jesus Christ through His precious blood in keeping your character clean? Character first.—1 John 1:7.

Are you passing through a great trial at this time? An affliction of the body, or some outward trouble? If so, do not expect God to remove it while you complain, or murmur about it. God sent it to test your patience, no doubt, and will not remove it till you "let patience have her perfect," while you endure it with sweet resignation to His will. Read at once James 1:2-3-4, Rom. 5:3-4-5, and 1st Peter 1:3 to 9. Also 3rd stanza Hymn No. 315, our Church Hymnal. May Jesus faith anchor hold steady while the storm is on.

## A WORD OF APPRECIATION

This word of appreciation may seem to be getting in on a belated schedule, but it's coming on the principle that it's better late than never.

After serving the good people of Franklin Avenue Methodist church, Gastonia, for two years—and in many respects a more kind and loyal little flock no preacher ever served—for their tokens of kindness and appreciation were many and substantial. Ever an anon during the time we were there they were doing some little something to let you know that they were thinking about you.

And then these tokens of kindness were manifested sometimes in a very substantial way. For instance, they gave us a little Overland car, gave Mrs. Robbins a linen shower, and last but not least, they gave me on leaving a nice suit of clothes. And I want to say to them, as we said before, we haven't words to express our appreciation of these acts of kindness. May the Lord bless and reward every one. I don't see how we could get along up here without the little "Baby Overland," and Mrs. Robbins is enjoying the linen very much—and the suit of clothes—well, I'm wearing it every day as a reminder of the big hearted laymen of Franking Avenue church.

Now back to the main line. As I started out to say, after serving these people for two years, the first of November last we loaded the little Overland, shook hands with a number of friends who had gathered to say goodbye, and then stepping on the gas (as the modern phrase goes) away we came—right through Shelby, Rutherfordton, Chimney Rock, Asheville, and on to the Lake Junaluska charge—Lake Junaluska, the heart of Southern Methodism and a marvel for beauty.

We spent the first few days at Clyde. These good people received us very cordially and treated us nicely, and I want to assure them that this kindness was highly appreciated. And then we came on to the lake, where we are comfortably domiciled in Bro. Frank Siler's house, which is equipped with modern conveniences, nicely furnished, and beautiful for location. If a fellow will stand here where I am sitting, look out across the placid waters of the lake at the Balsam, Eagle's Nest, and many other points just as grand, then at these beautiful cottages round about the lake, and his soul is not stirred, there isn't anything in him to stir.

Not only are we pleasantly situated, but happy in the work. And with such men as J. Dale Stentz, Herbert Gibson, Edwin Fincher, Mack Fish, Zeb Corzine and others as leaders, I see no reason why we should not have a fine year up here in this hill country.

The first Sunday in December we began a two weeks meeting at Clyde, Brother Groce, the district evangelist, doing the preaching, and Brother George Hawks leading the singing. At the close of the meeting quite a number of young people came forward offering themselves for life service, should the Lord call them to this work.

Brothers Groce and Hawks make a valuable team. And I predict for them a very successful revival campaign throughout the district.

W. M. Robbins.

## CHADBOURN CHARGE

Our second year on the Chadbourn charge has started off in a very promising manner. The good people of the charge have made us feel welcome in their midst for another year, not only by telling us that they were glad to have us returned, but also by the many good things they have done for us.

When we arrived in Chadbourn after conference we found that the ladies of Chadbourn church, aided by contributions from Fair Bluff and Evergreen churches, had changed agreeably the appearance of the parsonage, by hanging new curtains to the windows, placing new rugs on the floors, furnishing the kitchen with many useful utensils and by supplying our pantry with many good things to eat.

Since our return the good people from all over the charge have been supplying us with many things that make glad the heart of a preacher, such as sweet potatoes, pork, and various kinds of vegetables.

There seems to be an increased interest in the work of the church all over the charge. The Sunday schools are better attended. The one in Chadbourn has grown to the extent that we are now considering plans for building Sunday school rooms. The handsome church in Fair Bluff has been further beautified by exchanging the oil lamps for electric lights. Every church on the charge is beginning the year with increased zeal for the cause of Christ.

We have a kind people to serve who are ready to follow any plans to build up and strengthen the church of God in their midst, and who are doing their best to make us happy in our work with them. Rev. B. O. Merritt.

## RED SPRINGS CHARGE

At least the former pastors of Red Springs charge will be glad to know that the church has purchased the former home of Miss Alta Marsh, located almost opposite the church, for a parsonage. The price paid was five thousand dollars, and the brethren are delighted that they have been able to secure it. We moved in the first day of January.

The old parsonage, located on Second avenue, has been sold for three thousand dollars, and is now occupied by Brother R. C. Adams, one of our truest members and lay leader of the

charge. It has been the home of the preacher so long that it will take some time for a number of our people to get used to a different location; but it is gratifying that the old parsonage home has not fallen into the hands of the Phillistines. The service and responsibility of a lay leader is not so far removed from that of a preacher after all.

The first quarterly conference was held Sunday night, January 21st, following a strong sermon by our beloved presiding elder, Brother Shore. One important item to the preacher is that the board increased the pastor's salary \$100. Everybody has been exceedingly kind to us, and we are praying for a great year.

L. S. Massey, P. C.

## A DELIGHTFUL OCCASION AT PLYMOUTH

The Wesley Bible class, numbering sixty, of the Methodist church, was entertained at a banquet Thursday evening in the basement of the court house. The long table was beautifully decorated with candles and exergreen. The following was served by the ladies of the church: Oyster cocktail, chicken salad, saltines, pickles, salted peanuts, mints, fruit salad and coffee.

Mr. Z. U. Norman, the able teacher of the class, and one of the leading lawyers of Plymouth, acted as toastmaster. After responses from the ministers of the town Judge J. H. Kerr, the principle speaker of the evening, was introduced. In his address, which was one of the best ever delivered in Plymouth, he said one of the great needs of the world today was the all round trained man. He spoke of the essentials in the development of such a man—the intellectual, the physical and the spiritual. He said we should be proud of our great state, and the progress she is making along all lines. He appealed to the citizenship of the state to stand for law and order. He paid a beautiful tribute to the country and small town and city church.

W. G. Lowe.

Willie had been given two apples with instructions to give one to his sister. One apple was a little larger than the other. He handed his sister the smaller. The mother said:

"Willie, if I were dividing those apples, I would keep the smaller one and give you the larger one."

"Well, haven't I got it?" he cried.

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## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

#### THOUGHT FOR THE WEEK

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:24-26.

#### RACE RELATIONS SUNDAY

At its last meeting, November 21, 1922, the Committee on Negro Americans of the Home Missions Council passed the following resolution in response to the request of the Commission on Church and Race Relations of the Federal Council:

"It was voted that as representing the boards doing Negro work who use the second Sunday in February for promotional purposes, we approve of Sunday, February 11, as 'Race Relations Sunday,' and that our boards be asked to co-operate in making this date effective both for promotional and inter-racial purposes."

The above action of the Home Missions Council was indorsed by the Council Commission on Race Relations. Every pastor will have a request from the Home Missions Council asking that he give a strong message from the pulpit on this special day. The commission urges the women of our auxiliaries to lend their services in every way possible to promote the proper observance of this Sunday.

#### MISSION AND BIBLE STUDY

There seems to be no question of more vital importance to all our people, before the public for study, no harder problem to be solved, than that of Inter-Racial Relations. It is being considered and studied by almost every group of thoughtful, earnest, constructive people throughout the South. The women's clubs, of secular and religious social service workers, are having an important place in the work that is being planned and carried out for the betterment of the relations between our white and colored people. That we as auxiliary women may have our part, and do intelligently our bit in this work which has been endorsed by our whole Southern Methodist Church, including our own Council, the "Negro" has been selected for the subject of study in our auxiliary mission study classes during the following months. The books have been carefully selected by our leaders, and I am urging each superintendent of mission study to make a special effort this quarter to form and conduct a class using one of the books to be named later. This may not be a popular subject—we are so accustomed to thinking of the Negro as we meet him in the kitchen, over our washtubs, in the nursery, and in the garden or yard, very often receiving "trifling" service from him, that we look at him in the very narrowest way. But it is very increasingly necessary that we get away from this attitude, which has so far been only that of our own rights, and remember that these colored people are our own people—they "belong to us" yet, and we are responsible for them, just as truly as they belonged to our fathers, who acknowledged their responsibility, and in most instances did the best they could to measure up to it—that they have their privileges and rights, as God's children, and citizens with us of our great country. So, if we have any small, personal feeling against this subject, let's put it aside for the sake of the bigger, broader interests, and enter wholeheartedly into the study of, and try to get out of it all the good there

is in it, and give out of ourselves all the best there is in us, not only to the study, but to doing all we can individually towards helping to increase the good feeling between the white and colored people in our own community. It should be, and I am sure is, a matter for a pleasant sense of pride with us all, that our state is said to be the best along these lines of all the Southern States, but there is still room for improvement; so let's study and find out what we can do, beginning first with a determination to have a sympathetic understanding.

#### Books for Study.

"The Trend of the Races," Haynes; price, paper, 50 cents. Suggestions to Leaders, 15 cents.

"Negro Life in the South," Weatherford, 75 cents.

"In the Vanguard of the Race," Mrs. Hammond, 50 cents. Suggestions to Leaders, 15 cents.

"Handicapped Winners," Miss Has-kin, 50 cents. Suggestions to Leaders, 15 cents.

Mrs. J. LeGrand Everett,  
Conf. Supt. Study and Publicity.

#### NOTICE

It is urged most earnestly that every auxiliary at once send a list of its officers for 1923 to its own district secretary. It is very necessary that the district secretaries should have these lists—they have much business to transact with the auxiliaries, and as much of must be done by correspondence, they must know at the beginning of the year to whom they must write to give and also gain information of importance in planning for and carrying on the year's work. In their turn, also, the district secretaries are urged to send a complete list of the names of their different auxiliaries with the names and addresses of their president and superintendents of study and publicity to the conference superintendent of study and publicity. It is important that she should have these three items of information, in order that she may successfully get the "Bulletin" into every auxiliary, as well as to get the study information to them. The names of the auxiliaries are asked for, because in many of our churches there are from two to four auxiliaries, and it is desired to fit each auxiliary with its own special officers. The superintendent of literature should also be furnished with a list of the auxiliaries with names and addresses of the presidents, as she has material that must be mailed regularly. Will the presidents and district secretaries please attend to these matters for the sake of us all.

#### HOOKERTON AUXILIARY

Since nothing has been written from our Hookerton Mission Society for quite a while, I am writing to let the ladies know we are still alive. Yes, we are working on from year to year, and I think advancing some along all lines.

We have about twenty-five members enrolled, and usually a very good attendance at the monthly meetings. We observed the Week of Prayer—the meetings were interesting, well attended and offerings liberal. For all purposes we have raised \$433.30 this year, more than we have ever raised before.

Mrs. R. R. Grant, our pastor's wife, has conducted a very interesting study class. We have studied four books, one on the foreign and one on the home work, one on the Bible, and the History of Methodism. I would recommend "The Meaning of Service," by H. E. Fosdick, to all the study circles that wish to take up a Bible study, for it is a spiritual uplift to anyone who will read it thoughtfully and prayerfully.

We have clothed a little girl at the Methodist Orphanage for a number of years, and it has been a great pleasure to us. About half our ladies take the Missionary Voice and some Our Missionary News.

I hope and pray that we may all work harder and do more for the advancement of Christ's kingdom on the earth in 1923.

Mrs. Helen R. Palmer, Cor. Sec.

#### ROSMAN ELECTS NEW OFFICERS

The Ladies' Aid and Missionary Society of the Rosman Methodist church met at the parsonage January 15th. The pastor, Rev. G. A. B. Holderby, read the first chapter of Send Peter and opened the meeting with prayer.

The following are the officers for 1923:

President—Mrs. G. A. B. Holdreby.  
Vice President—Mrs. Dr. Lynch.  
Secretary—Mrs. Mayme Bartleson.  
Treasurer—Mrs. J. E. White.  
Press Reporter—Miss Margaret E. F. Holderby.

Refreshments were served by Mrs. Holderby and the meeting adjourned with prayer by the pastor, to meet at the parsonage Thursday, January 25. Margaret E. F. Holderby.

#### Western North Carolina Conference

#### WHAT WILT THOU HAVE ME TO DO?

Hast thou, my Master, aught for me to do

To honor thee today?

Hast thou a word of love to some poor soul

That I may say?

For see, this world that thou hast made so fair

Within its heart is sad.

Thousands are lonely, thousands sigh and weep,

But few are glad.

And which among them all is mine today?

O guide my willing feet

To some poor soul that, fainting on the way,

Needs comfort sweet;

Or into some sick room, where I may speak

With tenderness of thee,

And, showing thee and what thou art, O Christ,

Bid sorrow flee!

Or unto one whose straits call not for words,

To one in want, in need,

Who asks not counsel, but would take from me

A loving deed.

Surely thou hast some work for me to do.

O open thou mine eyes

To see how thou wouldst have it done

And where it lies!

—Selected.

Dear Methodist Sisters:

I find upon investigation that there are no scholarships for colored girls at Paine College.

It seems to me that a wonderful opportunity is here offered to the white women of our North Carolina Methodism. To prove our sincerity in our expressed purpose to work together for the uplift of the Negro race and to show our faith in the possibilities of Christi an development in Negro character, what better investment can we make just now than to found a scholarship for a N. C. Negro girl at Paine College? One hundred and sixty dollars will pay a student's board and tuition for one year. Cannot the women of our two conferences assume this amount for 1923-1924? I have already in mind a good girl who could be greatly helped by you if you are willing. Let's do it, sisters. The name of the scholarship may be decided when the scholarship is an established fact. All of us can suggest names that would be highly appropriate. "The William Capers Scholarship," "The Walter and Daisy Lambuth Scholarship," the "Mary Black," or "Lucy Cunningham," or "Frances Bumpass" Scholarship. Any one of these would make a strong appeal to

the hearts of North Carolina Methodist women. But the first thing is to make sure of the one hundred and sixty dollars. Our home mission subject for the year—The Negro—must not be academic only. Let's do something, and do it now.

Let's talk to one another through the Advocate. I hope to hear personally from some of you. My address is Mocksville, N. C.

Bertha Marvin Lee.

We are just in receipt of information from our treasurer, Mrs. Peacock, that our conference fell a little short of the financial goal for 1922, which was \$42,250, while total receipts for 1922 were only \$42,036.46. Charlotte, Greensboro, Salisbury and Statesville districts were over. Let us not be discouraged with the deficit, but let the fact that there was a deficit spur us on to greater effort for 1923.

#### NEW OFFICERS FOR WEST END

The newly elected officers for Women's Missionary Society at West End church, Winston-Salem, are as follows:

President—Mrs. M. D. Stockton.  
Vice President—Mrs. B. M. Hitchcock.

Cor. Secretary—Mrs. W. B. Speas.  
Rec. Secretary—Mrs. W. C. Wright.

Asst. Rec. Secretary—Mrs. W. E. Beck.

Missionary Treasurer—Mrs. T. P. Fulton.

Local Treasurer—Mrs. W. H. McGeehee.

Supt. Y. P.—Mrs. G. H. Hastings.  
Supt. Juniors—Mrs. S. C. Ogburn.

Supt. Mission Study—Mrs. R. H. Daugherty.

Supt. Social Service—Mrs. B. M. Cahill.

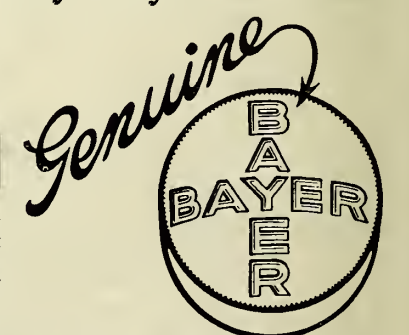
Supt. Supplies—Mrs. A. M. Marshall.  
Supt. Local Work—Mrs. J. R. Walker.

Agent for Voice—Mrs. W. E. Franklin.

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# SUNDAY SCHOOL WORK

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L. L. Gobbel .....Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley .....Editor  
Lexington, N. C.

## North Carolina Conference

### ALL IS READY AT RALEIGH

Word comes from Raleigh that prospects are splendid for a quite successful Standard Training School there January 28-February 3. The presiding elder, pastors, superintendents and others are reported as being enthusiastically behind the project, and large numbers are expected to enroll for a week of intensive, inspiring instruction and training. The following local committees are at work:

Board of Managers—Rev. W. W. Peele, chairman, Rev. J. C. Wooten, Rev. H. I. Glass, Dr. R. F. Bumpas, Rev. L. B. Pattishall, R. E. Prince, and Joseph G. Brown.

Publicity Committee—Miss Susan Iden and Jule B. Warren.

Registration Committee—Rev. H. I. Glass, chairman, J. B. Robeson, P. B. Magruder, Mrs. Radcliff, and Mrs. L. B. Pattishall.

Entertainment and Arrangements—C. A. Dillon, Mrs. Nellie Reeves, and Mrs. W. L. Nevins.

Finance Committee—Henry J. Young.

Five courses of instruction will be offered and class work will begin Sunday evening at 6:30 o'clock.

### SUNDAY SCHOOL EVANGELISM

Methodism believes in receiving children and young people into the church. Last year 3,948 Sunday school pupils in the North Carolina conference were received into church membership. The supreme aim of the Sunday school is to "lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord, and to develop a Christian character that is expressed through worship, right living, and efficient service."

Joining the church, however, should never be allowed to become a perfunctory matter. No young person should be received into church membership without a previous course of definite instruction and a period of special instruction. Our Methodism takes these facts into account, also, and through the General Sunday School Board has prepared a suggestive program of evangelism. Methodist Sunday schools are asked to study this program and to make use of it.

The Sunday School Magazines for December, January and February contain this program in full. Leaflet literature has been prepared for free distribution to pastors and schools interested. Read what the Magazine has to say and write for these leaflets.

### OUR NET INCREASE IS 7,106

Eliminating a few simple errors in our last conference Journal we find that there was a net increase of 7,106 in the enrollment of our Sunday schools, giving us a total enrollment in all departments of 90,821, instead of 89,169 as printed in the Journal. The errors referred to, in most instances, are the result of the failure to consider the officers and teachers as members of the school. Another error, amounting to 433, is the result of the failure to include in the calculations the schools of the Burlington circuit. In the rush of conference week these errors slipped by the statistical secretaries, and consequently into the Journal. The present enrollment, by districts, this year and last, follows:

District	1921	1922	Inc.
Durham	11,014	12,607	1,593

Elizabeth City	8,816	9,500	684
Fayetteville	8,365	10,498	2,133
New Bern	10,680	11,118	438
Raleigh	9,788	10,035	247
Rockingham	9,414	9,822	408
Washington	9,746	10,405	659
Weldon	7,693	8,588	895
Wilmington	8,199	8,248	49
Totals	83,715	90,821	7,106

### A GOAL FOR OUR METHODISM

"One million increase in Sunday school membership" was adopted by the General Sunday School Council in session in Nashville, Tenn. last week as an objective for Southern Methodism during the present quadrennium.

North Carolina conference is responsible for her part of this one million.

As a conference our goal, as a minimum, is a Sunday school enrollment equal to church membership, and we are asking every Sunday school to adopt this as one of its goals for the quadrennium.

North Carolina conference has a church membership of 105,379. Her Sunday school enrollment is 90,821. Our Sunday school procession, therefore, is behind to the tune of 14,558!

How much of this is your school going to increase this year?

### WASHINGTON PHILATHEAS

The first monthly meeting of the Wesley Philathea Bible Class for the new year was held on Monday evening at the home of the president, Miss Bernice Nicholson. From the large number present one would feel that class interest was keen and the outlook for 1923 most promising. The new members present for the first time were most welcome and their presence added much to the meeting.

After an appropriate scripture lesson for the beginning of a new year, and prayer, the general routine of business was quickly disposed of, and the question that has been of greatest interest to the class for some time—namely—the clothing of a little girl at our Methodist Orphanage—was discussed, and plans were matured in her favor. We are proud to have little Audrey Lassiter for our own.

The committee on the selection of a mission study for the coming year asked for more time for their work. This being granted, a discussion of this matter followed, and the class hopes to begin this work in February, when its meeting will be held with Mrs. Ed. P. Rhodes, vice president. During a pleasant social hour the hostess served delicious refreshments.

The class greatly appreciates the efforts of Mrs. J. H. McCracken as teacher and leader for the past two years, and to her we owe much of our success. Each member is delighted to have her with us for 1923, and through her teaching and leadership we feel sure we will go forward.

Miss Edith G. Brown,  
Cor. Sec.

### Western North Carolina Conference

#### LET'S CATCH UP!

The largest conference in the Southern Methodist church is the Virginia conference. It has a church membership of 145,779 and a Sunday school enrollment of 129,677. The Western North Carolina conference has church membership of 125,746 and a Sunday school enrollment of 121,772. In Sunday school enrollment we are just 7,905 behind the leaders. Let's catch up!

#### GOING SOME

The Baptist Sunday school enrollment gain for the past two years in the 100 counties of North Carolina is reported to be 44,468. The Methodist Sunday school enrollment gain in 44 counties of North Carolina, the Western North Carolina conference, is reported at 22,074. In the same territory the Baptist Sunday school percentage enrollment on church membership is

81.7, while the Methodist Sunday school percentage enrollment on church membership is 96.8. When the Methodist can outcount the Baptist they are going some.

### BLUE SEAL DIPLOMAS

There are twelve units in the Standard Training Course of the Methodist Episcopal Church, South. Each of these units carries with it twelve lessons, or text book with twelve chapters in it. When one has completed four given general units of credit he is entitled to what is called an "Incomplete Diploma." When four other units are completed he is entitled to a "Blue Seal Diploma." The following persons in the Western North Carolina conference have obtained their "Blue Seals":

- Miss Maud McKinnon, Charlotte.
- Miss Jennie L. Hunt, Greensboro.
- Rev. C. L. Kirkpatrick, Hickory.
- Miss Annie Cook, Newton.
- Miss Eva Wilkinson, Newton.
- Prof. A. C. Sherrill, Newton.

We have thirty persons who have secured their "Incomplete Diplomas." Miss Maud McKinnon is the only "Gold Seal Diploma" possessor in our midst, she having done all twelve units, eight general units and four specialization units in a given field. Your humble servant has enough units for a "Gold Seal," but they are so scattered that they do not correlate into credit.

### OFFICIAL RECOGNITION

Supt. E. D. Grubb, of the Walnut Street Sunday school, Greensboro, can plan for big things and at the same time keep up with details. He keeps in touch with his individual folks. He has furnished for this page a cut of Miss Eda Cole, who has been present every Sunday at her class for the past six years. Miss Cole is to be congratulated and Mr. Grubb commended for his official recognition of her splendid achievement.

In this same school the following have been present every Sunday for the length of time opposite their names:

- Helen Hicks, four years.
- Louise Hicks, three years.
- Eugene Grubb, three years.
- James Brewer, three years.
- Carl Hunt, three years.
- Paul Nance, three years.
- David Grubb, two years.
- Blanche Norwood, two years.
- Jennette Brewer, two years.
- Thelma Cole, two years.
- Elizabeth May Everhart, two years.
- Mozelle Koonts, two years.
- Jasper Jenkins, one year.
- Howard Swaney, one year.
- John Taylor Brewer, one year.
- Louis Huffstetler, one year.
- Helen Shields, one year.
- Edna Candle, one year.
- Annie May Morgan, one year.



MISS EDA COLE

### CHARLOTTE FACULTY

The third annual Standard Training School for Sunday School Leaders will convene at Trinity church, Sunday afternoon, February 4th, at three o'clock and will extend through the following Friday night. The courses and instructors are as follows:

Beginner Lesson Materials—Mrs. G. W. Green, Greeleyville, S. C.

Primary Lesson Materials—Miss Marie McDonald, Columbia, S. C.

Junior Lesson Materials—Miss Anna Marie Hansen, Winter Haven, Fla.

Intermediate-Senior Agencies—Rev. J. C. Robertson, Danville, Va.

Sunday School Management—Mr. M. W. Brabham, Nashville, Tenn.

Principles of Teaching—Rev. C. C. Weaver, Monroe, N. C.

Bible-Life of Jesus—Rev. C. S. Kirkpatrick, Hickory, N. C.

### LEADING AND LAGGING

The Western North Carolina conference leads our connection in Sunday school numerical growth. Our general promotion work is growing mighty well. But we are lagging in preparation. Our leadership training work is just beginning to get under way. We will of course remember that we were one of the most recent large conference recruits in this work and therefore have not had time to do great things, but the facts remain that we are lagging in the matter of teacher training. This lagging must go to leading. We shall give this matter increased attention.

### TRAINING STUDENTS

The training for leadership report for November has just reached this office. It contains this information:

Prof. A. C. Reynolds has a class of six students at Waynesville.

Rev. J. F. Kirk has a class of nineteen students at Salisbury.

Mrs. J. M. Mull, of Morganton, and Rev. M. W. Heckard, of Gastonia, are individual students.

The hundred and ninety credits were issued during the month. They came from the Salisbury-Spencer, Greensboro and Winston-Salem schools.

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# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

## Western North Carolina Conference

### GREENSBORO DISTRICT

It was a great meeting that the Greensboro District held at West Market Street church on Thursday night, January 11th. One hundred and fifty leaguers and many visitors were present. The church was well filled and everybody was happy, including Dr. Barnhardt. The doctor made us feel welcome with that smile that is all his own.

Owing to illness in his family Bro. Fields, our president, was unable to meet with us. His own health being bad, Dan feels that he should be relieved of his duties as president. The union reluctantly acceded to his request and, in appreciation of excellent rendered, elected Mr. Wilbur Stamey, vice president, to fill the unexpired term as president.

Our district secretary, Mr. Grady Dawson, presided over the meeting. Dr. Barnhardt read the scripture lesson and Brother Barber, pastor of the Glenwood church, led in prayer.

Jamestown won the attendance banner with thirty-eight members present, and Holt's Chapel again won the merit banner with 100 per cent. Liberty was second with 95 per cent, Spring Garden third with 80 per cent. All are gaining each month and we hope to have several 100 per cent efficient leagues before the conference year closes. It can be done, as is proved by Holt's Chapel's example, and what they can do the rest of us surely can. It takes only religion and hard work to make the grade.

The fourth department work was ably presented by the superintendent of that department from Carraway Memorial League. Brother Barber, the business manager of the Epworth Echo, told us of the business end of the paper. Let's remember that a paper can't run on good wishes these days. The writer tried to present the "Tar Heel Leaguer." Awaiting developments.

We were glad to have Brother Harrison from the Christian Endeavor Union with us. His short talk was very inspiring.

In the near future all the church unions of young people's work are going to meet together, the place and time to be decided later. Carl Ljung, R. H. Lowdermilk and D. L. Webster were appointed to represent the Epworth League in a joint conference to arrange the program, time and place.

After the devotional and business meeting Mr. Carl Ljung, president of the West Market League asked us to follow him to the basement where the social hour was held. After several games and refreshments, we adjourned to meet with Centenary Thursday night, February 8th.

It would be unfair to our two famous comedians and singers, Rev. L. B. Hayes of Park Place and Rev. G. T. Bond of Spring Garden Street, to leave them unsung. Their selections were enjoyed and appreciated.

D. L. Webster.

## A NEW LEAGUE IN CHARLOTTE DISTRICT

At the request of the pastor, Rev. S. Taylor, and other leaders, Mrs. C. V. Fite, district secretary, went to Morven, N. C., Sunday, January 14th, and organized a Senior and Intermediate League in the Morven Methodist church. The Senior league has seventeen charter members with the following officers:

President—Miss Daisy Lee Northcutt.  
Vice President—Mr. J. V. Webb.

Secretary—Mr. D. F. Garris.  
Treasurer—Mr. E. A. Spencer.  
Devotional Supt.—Mr. J. F. Northcutt.  
Social Service Supt.—Mrs. Lee Northcutt.  
Recreational Supt.—Miss Nora Pegues.  
Missionary Supt.—Mrs. T. H. Britt.  
Epworth Era Agent—Miss Mildred Teal.

The people appear to be interested in the young life of the church and, because they bought five handbooks at the organization of their league, we predict for them a life of growth and usefulness. The officers for the Intermediate league will be elected at a later date.

## North Carolina Conference

### TO THE EPWORTH LEAGUES OF THE N. C. CONFERENCES

Dear Fellow Leaguers:

Six months have passed since our last assembly in Morehead City. What has the first half of this conference year meant to your league? I am sure there is not a league in our conference that has accomplished all we would like to have, but we must determine to make the last half the best in the history of our league.

As your treasurer I am writing each league in our conference with regard to our mission pledge to the African Special. It is the purpose of the Central Office to collect this pledge in full as near as possible during the months of February and March.

Below I am asking a few questions which I would appreciate if you would answer and return to me as early as possible. This will greatly help me and at the same time make our records complete.

1. Did your league make a pledge to the African Special at our last assembly? .....
2. If not will you give it to me now? \$.....
3. State amount paid by your league to date. \$.....
4. Does your league use the budget system? .....
5. Will you not endeavor to make a payment during February or March? .....
6. Amount enclosed with answer to these questions. \$.....

If you can I would greatly appreciate your sending me the entire amount of your pledge with answer to above questions. With best wishes to each member of your chapter, I beg to remain,  
Yours in the bonds, "All for Christ,"  
C. Gehrman Cobb, Treas.  
N. C. Conf. Epworth League.

We hope every league and leaguer will take notice of the letter above, written by our treasurer, Gehrman Cobb, concerning pledges now due. Unless you who are now reading this pay your individual pledge how do you expect your league to pay its pledge?

The above is a copy of the letter our treasurer has taken the pains to send to every league in the North Carolina conference, unless by accident some league is overlooked, or some letter miscarries. We desire also to stress promptness in paying all pledges. We note with deep regret that instead of making progress in this important phase of our league work there was a total decrease of eighty-eight dollars in our missionary contributions the past year. Durham district made the worst slump—three hundred and eighty-five dollars under the year before.

With 9117 Epworth Leaguers in the North Carolina conference we paid \$3439 to carry or send "glad tidings of salvation to the millions of other young people who sit in darkness." This is about the price of one movie a year, considerably less than the price of a cold drink a month. Shame on us who claim to be followers of Christ in such an age that we treat the work for which He gave Himself, and

# IF SICK TODAY! TAKE NO CALOMEL

## "Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

## GREENSBORO COLLEGE

\* \* \* \*

### The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class B.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$150,000 completed 1922.

Fall Semester begins September, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

## Are You Willing to Invest \$250.00?

### \$100 CASH—BALANCE \$50 PER YEAR FOR THREE YEARS

In order to introduce this wonderful section we are going to offer 50 tracts of 5 acres each. Not over two (2) tracts to any one man.

This property is located near good towns, good railroad facilities, ideal health conditions, fine schools, churches and brand new rock-asphalt roads and everything that makes this a wonderful opportunity. This is not a land selling scheme, but a genuine bona fide offer to prospective home seekers, and investors. Land is suitable for oranges and grape fruit, strawberries and any of the following vegetable crops: Tomatoes, cucumbers, peppers, cabbage, water-melons and other money-making crops.

We absolutely guarantee this land high and dry, not swamps and ponds. We furnish testimonials from Ministers, Bankers, Merchants and Farmers.

In order to get in on this wonderful opportunity, you must act quickly.

This advertisement will appear just one time, for we will sell every tract after people learn more about what is being done in this county.

GEORGE W. SHELL & CO.

WILDWOOD, FLORIDA

the only real work in the world, as a huge joke. Beloved, we are merely playing or trifling with our young people's work.

### HOME FOR SALE

J. M. Terrell, having to return to Brazil, desires to sell his home at Rutherford College. The house has eight rooms, two porches, a frost

proof cellar, and is attractively situated in an oak grove. The lot contains nearly ten acres of fairly productive land. There is a good garden, a good two-stall barn with shed, and a good hen house.

The price will suit purchaser. If interested address J. M. Terrell,

Rutherford College, N. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE METHODIST ORPHANAGE

The First Baptist church of New Bern made a wonderful thanksgiving contribution of \$1227.54—in the face of fire and distress.—Charity and Children.

\* \* \* \*

The boys and girls who are trained at the Methodist Orphanage, as a rule, are loyal to their old Home. The further they get away from the Orphanage and the older they become the keener their sense of appreciation. Below I am publishing two letters which will serve as a sample of the numerous letters I receive frequently from our sons and daughters. The influence of the Home serves to restrain them from wrong doing, and at the same time inspires them to high thinking and noble living.

Now the Christmas holidays are over and almost everybody has settled down to work, I am expecting our friends, Sunday schools and organized classes to respond to our needs by keeping offerings and pledges met each month. My observation has been that the classes and schools which allow themselves to fall behind find it a difficult job to catch up again. By meeting their obligations month by month it becomes an easy matter as well as a great source of joy. So in the very beginning of the year I wish to urge prompt attention upon the part of all to this important matter.

\* \* \* \*

Since Christmas we have had lots of influenza. Several of the teachers and matrons and a large number of the children have been confined to their beds. We have had two cases of pneumonia, but the skill of Dr. J. H. McGee and the tender nursing of Miss Laura Breeze brought them through. Drs. J. H. McGee and Clarence Judd are devoted to our children and render them the most efficient service. No orphanage could be more fortunate in the fine type of Christian physicians than the Methodist Orphanage. This statement applies to our dentists, Drs. J. M. Fleming and H. O. Lineberger, who are untiring in their services to our large family. To each of these we extend our hearty thanks for their valuable services.

\* \* \* \*

No. 5, U. S. Military Academy,  
West Point, N. Y.

I have just received your letter. I wish to express my appreciation for your remembrance of me at this joyous time of the year. Indeed your letter brought back again those fond memories of the most delightful days of my life. I shall never forget those care free days at the beautiful home I had for ten years. However, I am afraid that I must decline your kind invitation to the Easter festivities. We are allowed leaves of absence only at Christmas time or at the end of the third class year. This rule is invariable.

I was required to take the examination in English. I do not know whether or not I passed it, but I think I did. It was a very difficult examination. I was not required to take the examination in any of the other subjects.

Hoping to hear from you again in the near future, I remain,  
Sincerely, Mitchell Giddens.

"I am writing a few lines to let you know how I am getting along.

I am well and enjoying life, and I am getting along all right so far in my studies.

Mr. Barnes, I certainly am glad that I was so fortunate in making the orphanage my home for eight years. I learned principles from the kind teaching that you all gave me that have moulded my character and kept me from the temptations that confronted me after I had been out in the world so short a time. I realize that you and all the other teachers did all you could to make it a home as near as you could for me.

I have been laughed at because I would not take part in some things that I have seen other boys do, and I realize that it is the kind teaching that has kept me from yielding so far to these temptations."

\* \* \* \*

"It would seem that hundreds of people in the Methodist Episcopal Church, South, can find in the example stated a suggestion on the importance of making the right kind of wills. What a sad comment upon a life it is when the day after the funeral reveals the candle snuffed out without a scratch of the pen in the interest of needy causes! Think of the hands in this world that are stretched out to men and women of wealth pleading assistance. It is bad enough for these possessors of wealth while they live to ignore the importuning hands. But for them to continue doing it after their own hands lie crossed upon their bosoms in silent death is nothing short of criminal negligence. If I had wealth, I should be afraid to appear before the Judge in the next world, when I had left this one without dividing my substance at least in part among the worthy benefolences so dear to the heart of the Judge."

\* \* \* \*

It is only fair to ask that the orphanage be judged by the finished product that it sends out. This is the test by which the colleges ask that judgment shall be passed upon them. No school or college is measured by the poorest student that has entered his name upon the list. The fellow who does not study but who wastes his time and resents restrictions is not the one to reflect what a college can do. Nor does any one pass judgment upon the institution by watching him. Even a factory is not judged by its worst product but by its best. At the orphanage we receive some material that is not promising and we receive a great deal that is warped and twisted. Fortunately also much excellent material comes to our mill. It is out of good material that fine results can be had. Our friends are invited to judge our work by the character of those who have done their best while here to avail themselves of the privileges offered and who have therefore received the impress of the institution.—The Connie Maxwell.

\* \* \* \*

Among the agencies of the church none holds a dearer place in the hearts of the people than does the orphanage. Its appeal ever goes direct to the heart and moves the will as nothing else can. In this fact we find one of the most healthy symptoms in our modern development of Christianity. Time was when the disciples thought the Master had no time for the "little child," but He became better known and we have learned that He who accords "little children" the first place is most like Him.

The Thornwell Orphanage has won for itself a unique place among the orphanages of the land. It stands a monument of faith, a pioneer in its ideal and without a peer in the emphasis it places upon the value of the life. True to its origin in the faith of a child, it has striven to be a Home in all that term should mean to a child.

Its fame has gone abroad and its imperishable work blesses the world. Some time ago two men walked into

a cafe in New York and seated themselves at a table opposite a stranger. They were talking of Thornwell Orphanage. The one said, "You know I would like to see the man who as a little boy gave Dr. Jacobs the half dollar that started that institution." "Well," says the stranger, "you are looking at him now, for I am he." The coincident was too much for his modest soul; he had to own up his personal identity.

It is a great joy to have men appreciate and praise our deeds, but how much greater joy to know that the Master knows and praises when we care for His little ones. We are issuing this number of "Presbyterian Progress" as the "Orphanage Special" with the fond hope that every one of our more than eleven thousand readers shall be among the supporters of that cherished institution. No man can afford not to be, the opportunity being given.—G. G. Mayes, Editor.

A man from the East boarded a street car in the South.

A Southerner got up to give a lady his seat.


The Eastern man beat the lady to it.

The body will be shipped back East for burial.—The Tennessean.

# URNS NIGHT INTO DAY

## New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 456 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night. A blessing to every home especially on farm or in small town. It is absolutely safe and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial to any reader of the Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Adv.



**Old Buck Guano**  
**Richmond**

Fertilizer of Excellent Quality

**Old Buck Guano Company**  
INCORPORATED  
Richmond, Virginia

Allied with F.S. Royster Guano Co.

## Advocate Months

Every Methodist in North Carolina ought to be a regular reader of the North Carolina Christian Advocate.

This year should be the best in the history of the paper. We now have the largest circulation of any one of the Advocates published in Southern Methodism.

The paper goes into about one-third of our homes. There are 25,000 subscribers at this time. The management does not want to lose any of these. All of the 25,000 as renewals and 5,000 new ones during February, March and April is the goal.

We earnestly trust that all our preachers and other friends will join us in making this the best, biggest and best year in the history of the paper.

Park Place, Greensboro, and Stantonsburg charge have put the paper in every home represented in the membership. What charge will be the next one to do this?

Press the claims of the ADVOCATE NOW.



# OUR LITTLE FOLKS

## IF I WERE PRESIDENT

If I were king or President  
 And made the laws for boys.  
 I'd let them wear their oldest clothes  
 And make all kinds of noise.  
 They'd never have to wash their hands  
 Or comb their hair, I know,  
 Or when they went outside the yard  
 Tell 'xactly where they go.  
 Of course if I were President  
 Things might seem different, too,  
 But I'm sure if he were a little boy  
 That's 'xactly what he'd do.

—Exchange.

## NECTAR FOR HUMMING-BIRDS

"Aunt Helen," said Barbara, sitting down in one end of the swaying hammock in which Aunt Helen lay reading, "Aunt Helen, I wish humming-birds liked us."

"Humming-birds?" answered Aunt Helen, absently; then, laying down her book, she said with more interest: "It would be nice. I didn't know they liked anybody. Do they?"

"Well, I don't know whether they like her," admitted Barbara, "but they're in her garden all the time, every minute all day long."

"Have you been over in Mrs. Joyce's garden this morning?" asked Aunt Helen, her eyes smiling at her little niece's solemn face. "Don't you think maybe it's Mrs. Joyce's lovely gay garden that the humming-birds are fond of, not Mrs. Joyce? Though if humming-birds are fond of any one, I admit they're probably fond of Mrs. Joyce. She's as nice, every bit, as her garden, isn't she? And that's saying a great deal."

"She loves the humming-birds," went on Barbara. "She says the garden wouldn't be as lovely if they weren't flashing around in it all day. She says I may sit on the wall or on that nice step that leads into the shed all day if I want to and watch them. And I have watched them and watched them, and I wish I could make them want to come over to see us."

"They'd come if we had sweet posies for them to sip honey out of," said Aunt Helen. "But you know and I know that it's too late to start a garden this year. Why don't you plant a little garden all yourself next summer just as soon as we come up, and the rest of this summer you might tell Mrs. Joyce's humming-birds of the plan and invite them to visit us next year, arriving with the first posy?"

Barbara smiled in spite of herself. "I will," she said, "but next summer is ages to wait. I want the humming-birds to come this summer." Barbara, once a project in her mind, never wanted to wait a minute for its accomplishment.

"Well," said Aunt Helen, "let's content ourselves this summer with our own cozy shady porch. See, the vines have grown so fast this last week that we'll have to cut out our little openings for windows again. Don't you want to get the scissors now?"

Obediently but listlessly, Barbara went inside for the kitchen scissors, and was soon snipping the persistent vines. "Wish they had flowers on them, so the humming-birds would come," she said, her mind still filled with her one idea. "Isn't there any way at all to get them to come, Aunt Helen, without a whole garden of flowers? Most always you know a way for everything."

Aunt Helen smiled at the unconscious compliment and, swinging lazily, but her quick wits to work. Finally she said, laughing. "It might work. There's no harm in trying." And to herself she added, "And it will give the child something to do all day."

"Oh, what?" begged Barbara, eyes alight, voice singing with interest. "How can we, Aunt Helen?"

"I'm not promising, mind you—it's only a scheme," said Aunt Helen—"but if you want to run up attic and hunt up the old silk bag"—

Without further instructions Barbara was off and away, racing up the attic stairs. "And pick out scraps of all the bright-colored silks," Aunt Helen went on, as if there had been no interruption, when Barbara, breathless, returned, and had emptied the gay contents on the floor. "Pink and blue and lavender and yellow as ifha blue and lavender and yellow and red—any color you see that looks as if it might be a flower growing in a garden"—

"Aunt Helen!" Barbara remonstrated. "It wouldn't be fun to fool them!"

"We'll not fool them," Aunt Helen assured her. "Scraps of silk are only half the plan."

"And what's the other half?" Barbara, sitting beside the gay pile of pieces, looked not unlike a flower herself.

"The other half," said Aunt Helen, "is bottles. Yes," in answer to Barbara's astonishment, "bottles. And I should think they ought to be the lightest you can find and as many as you can get."

"Vanilla bottles?" asked Barbara. "Mercy, no, tiny bottles. Let me see. Somewhere in the attic there are some, a lot, that grandmother used to keep sugar pills in. Maybe they're in the bottom drawer of the old bureau; maybe they're in a pasteboard box in the old green seachest under the west window. You'll have to hunt. I've forgotten where I did see them."

Off and away ran Barbara for the second time, and in a few minutes was back, an old pasteboard shoe-box in her hand. "There are millions," she said joyfully.

"Now what do we do?"

"Hardly millions, but plenty," said Aunt Helen, getting out of the hammock and emptying the little bottles out on the piazza table. "Now we'll tie a gay necktie around the neck of each bottle so, and then we'll fill the bottle with sugar water"—

"Oh, yes," sang Barbara, running for the kitchen.

"And then we'll tie each bottle to the vine, outside, so the humming-birds may see."

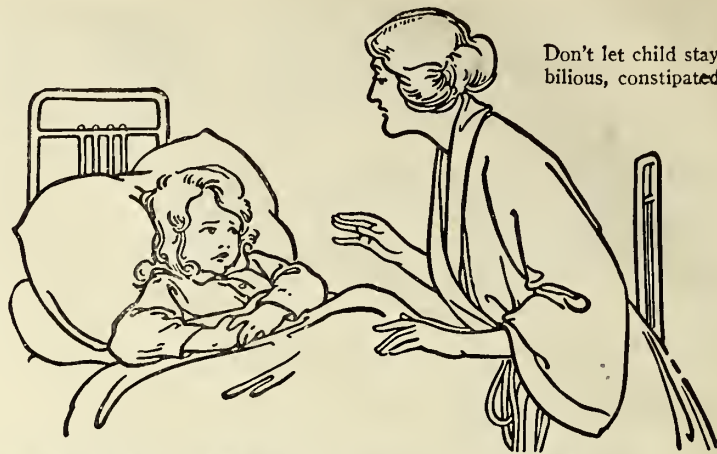
"And they'll think the silk is a flower, and when they get here they'll find the sweet water to dip their bills into, just the way they run their long bills down in the flowers!"

"Exactly," said Aunt Helen, as interested as her small niece. "Won't people passing think we've lost our wits!" she added, laughing.

It wasn't long before the green porch vine was as gaily bedecked as though it had miraculously burst into multicolored bloom. No garden flowers could be gayer in color than the bits of waving silk, and Barbara's busy fingers had seen to it that every bottle was used.

As you may imagine, next morning Barbara was up with the birds, and, still as a mouse, she sat under a little pine-tree, her eyes glued to the porch vines. Mrs. Joyce's garden was so near by that perhaps that was the reason the humming-birds so soon found Barbara's party—for a real party the humming-birds thought it. Sugar and water was every bit as good as the honey they found in flowers—so they must have thought, because all day they came to the "silk-bottle-vine porch," as Barbara called it, and seemed as much at home, fitting in and out of the leaves as they did in Mrs. Joyce's real garden.

And Barbara still ran often to Mrs. Joyce's garden to see the humming-birds flash from one flower to another; and Mrs. Joyce often came to Barbara's porch to watch the humming-birds enjoy their sugar and water; and Aunt Helen had lived up to her reputation of always thinking of something; and Barbara was happy because the humming-birds wanted to come to see her that summer, instead of waiting a whole long year.—Rose Brooks, in The Christian Register.



Don't let child stay bilious, constipated

# MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting. Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

# THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
 STATESVILLE, N. C.

Membership, Baptismal and Marriage Certificates always in stock at the Advocate office.

All kinds of printing done on short notice. We specialize in catalogue and pamphlet work. Our prices are right.

ADVOCATE PUBLISHING HOUSE.

## BUY FROM THE MANUFACTURER

There is one good and sufficient reason why you should buy your Piano from the manufacturer—DIRECT RESPONSIBILITY.

### STIEFF PRODUCTS

Stieff Pianos and Players.  
 Shaw Pianos and Players.  
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Chas. M. Stieff, Inc.,  
 Charlotte, N. C.  
 Please send catalogue and prices of Pianos.  
 Name .....  
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This firm owns and operates two Piano Factories in Baltimore and seventeen branch stores in different cities to market the output.

CHAS. M. STIEFF, Inc. : : CHARLOTTE, N. C.



# SALIENT SAYINGS

by  
Walt Holcomb



## PREJUDICE

I am prejudiced against the word prejudice.

\* \* \*

Prejudice sounds like the swamps where chills, fevers and malaria are bred. It hasn't the glow and blush of health.

\* \* \*

Prejudice has no outlook. It is perverted and pessimistic. It gasps like the one possessed is diseased.

\* \* \*

Prejudice does not take deep root and flourish in good, great and grand natures. It thrives only in mediocrity.

\* \* \*

You have entertained some prejudice against a man, when you were not your better self, and yet possess a big heart, but if your chronic condition is petty prejudice, you have a small soul.

\* \* \*

There are some natures that are incapable of prejudice, while others can not free themselves of this incubus.

\* \* \*

In all great causes men who have been destined to be leaders have created deep-seated and prolonged prejudice.

\* \* \*

The indomitable purpose of Woodrow Wilson to give the world a League of Nations and preserve the peace of the world brought upon his lonely heart the undeserved prejudice of the nation, and forced the paralytic stroke that silenced his voice.

\* \* \*

Jesus Christ, who undertook to save the world, was dragged to the accursed cross and crowned with the thorns of prejudice and nailed to the despised tree with the spikes of prejudice. Jesus Christ was the victim of the venom of the prejudice of misguided men.

\* \* \*

As God sits upon His regal throne looking down upon the defeated victims of prejudice, He would say of those who prejudice with a stab that they are worthy successors of the long-faced, long-robed hypocrites that prejudged Him, two thousand years ago, in the streets of old Jerusalem among the Judean hills.

Cartersville, Ga.

## PASTOR AT FREMONT PRESENTED A FORD COUPE

My people and other friends have recently presented me with a new Ford coupe. It was a most generous act on the part of this fine people, and this pastor is profoundly grateful to each one who has had a hand in this splendid thing. We have had many other kindnesses shown us since conference, all of which we deeply appreciate. Our work is starting off well, and we are hoping and praying for a great year. Just now we are in the grip of the "flu" somewhat over the charge, and thus our congregations at present are reduced on that account. However, as the people recuperate and weather becomes milder we hope to loom up larger along all lines of church activity this year than correspondingly last year. J. A. Dailey.

"Bill," said a sailor looking up from his writing, "do you spell 'sense' with a 'c' or an 's'?"

"That depends," replied his friend. "Do you refer to money or brains?"

"Am, I don't mean either of them two," was the reply. "What I want to say is, 'I ain't seen him sense.'"

## A CALL TO THE LAYMEN OF THE M. E. CHURCH, SOUTH

The recent address of the bishops issued immediately after their meeting at New Orleans in December on the imperative necessity of collecting the Centenary pledges should find a response in the heart of every layman throughout the entire church. This address sets forth clearly the embarrassment which confronts our workers in every field, in our home and foreign missionary enterprises, involving the entire program throughout the whole territory in which our church is striving to serve its day and generation. It shows conclusively that disaster will come to our various missionary enterprises unless the entire church awakes to the necessity of immediate action in the matter of paying our Centenary pledges. Careful consideration of the situation will justify the conclusion that the very honor of our church is at stake, and that failure upon our part to bring success to the ends of the Centenary with its great spiritual dynamic will invite immediate disaster to the whole program of our great church.

In this stirring message to our entire church the bishops have given a most suggestive recognition to the newly organized boards of lay activities. The following is their message to the various lay leaders of our organization:

"We would respectfully suggest to the newly constituted Board of Lay Activities that its primary and principal task at this particular time, as it seems to us, is the collection of the Centenary pledges and we therefore call upon all lay leaders, conference, district, charge and church, to assume new, constant and abiding responsibility for the collection of all the pledges within their respective jurisdictions and ask that they do not cease their labors until the entire subscription list in each case is completely cleared."

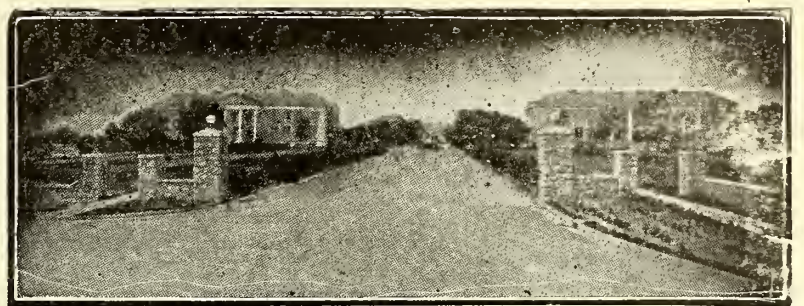
Not only do we find the bishops alling upon the laymen at this crisis in the history of the Centenary Movement, but also our leaders who constitute the small army of field generals in this movement. The Centenary secretaries are earnestly calling upon the laymen for a deliverance of the full force of our organization in the four months emergency campaign which is upon us. The following are the resolutions unanimously passed by the Centenary secretaries in their session in Nashville, Tennessee, December 28-29, 1922:

"In facing the strenuous period of the next four months when we, the Centenary field secretaries, representing the great Centenary Movement throughout the church, are to make appeal for the collection of pledges, we can but recall the magnificent support that we received from lay leaders and the great body of laymen throughout the church during the inspirational period, resulting in the magnificent sum raised by subscription of about thirty-six million dollars. And remembering the fact that men and women of our church under the leadership of district secretaries and church directors and local church directors, who were busy with their own affairs, laid aside everything to make possible this great achievement, therefore

Be it resolved, first, That we rely without any reservation upon the support of the lay members of our church in this emergency campaign to raise four millions of dollars by May 1st, 1923.

Second, That as we face this great emergency campaign we earnestly and respectfully request the united assistance of the organization of Lay Activities throughout the church.

Third, That we request that the Boards of Lay Activities through their organizations give us all possible assistance and deliver themselves in this



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Secretary to the Corporation.

emergency campaign which means so much to the church.

Fourth, That we request the district organization of Lay Activities to furnish to the pastors lay speakers from now until the end of the campaign.

Fifth, we congratulate the Board of Lay Activities in the rapid perfection of its organization throughout the church, that we already in our various church activities feel the effect of this organization."

Respectfully submitted,

James Thomas,  
A. J. Cauthen,  
D. L. Blackmore.

These resolutions show the implicit faith our leaders have in our laymen and their belief in our lay organization to render effective service in the emergency campaign. Our hearts are thrilled by this appeal to give ourselves unreservedly during the next four months to this great task. We can do this, and in the doing, as our organization gets into action for this great cause, there will come a unity of purpose and a consciousness of power to achieve that will in the end make our organization invincible for any task the church may call upon us to perform.

And so while we are working steadily and patiently along our four main channels—Stewardship, Evangelism, Christian Education and Social Service—we must see and rejoice that here is our first great opportunity to function effectively as a great church-wide organization, or church board. The laymen have never yet failed when our church has called upon them for a great service—they will not fail now.

Our church needs us! Other denominations have their eyes upon us! Suffering humanity looks to us with outstretched hands! The great suffering, tender heart of God our Father yearns for us to "go forward!" We cannot fail Him! We must rally to this call!

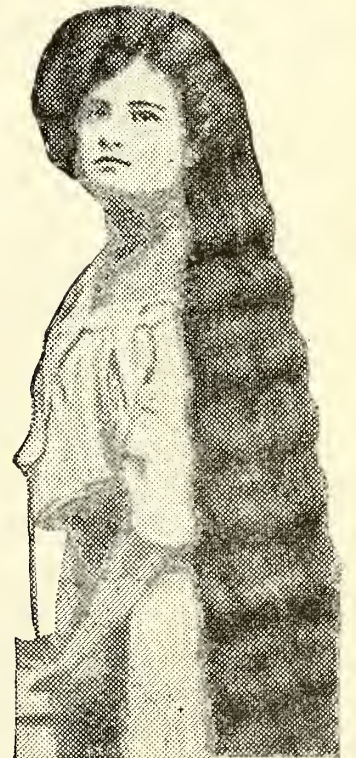
Let every Board of Lay Activities, every lay leader, every chairman of lay committees, every lay speaker give himself wholeheartedly to this great task. May God guide us and give us wisdom and strength and inspire all of us to bring to a glorious consummation the great Centenary Movement!

G. L. Morelock,

Gen. Sec. Ben. Board of Lay Activities.

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**REV. AND MRS. SHELTON ENTERTAIN AT WADESBORO**

Rev. and Mrs. W. R. Shelton entertained their hosts of friends at a beautiful reception on Tuesday evening, the occasion being the fifth anniversary of their marriage. The entire lower floor of the home was thrown open and artistically decorated with quantities of long leaf pine, bowls of fragrant narcissi, and vases of rose and white carnations. The guests were greeted upon arrival by Mrs. T. C. Coxe and Miss Johnnie Dunlap, and shown to the cloak rooms by Mesdames Frank Bennett, H. W. Little and Clarence Burns. Miss Mary Plunkett presented them to the receiving line, which was composed of the host and hostess, Mrs. Hart of Roanoke Rapids, mother of the hostess, Rev. and Mrs. J. J. Douglass, Rev. and Mrs. J. F. Hamaker, and Mrs. C. L. Jackson. Mrs. Shelton was most becomingly gowned in rose taffeta with silver trimmings and her mother wore a handsome dress of dark blue and flesh colored georgette, while the other ladies of the receiving party were also beautifully attired. Misses Eleanor Horton, Mary Alice Caudle and Anne Little Massemore invited the guests into the dining room. Here the same lovely color scheme of rose, white and green was used, the table being covered with a handsome Maderia cloth and having as its center decoration a gilded basket, filled with carnations and graceful sprays of fern. Delicious cake and coffee, followed by mints and salted nuts were served by Misses Louise Ross, Bessie Dockery, Rosa Moss, Netta Little and Virginia Ross. Receiving and assisting with the hospitalities in the other rooms were Mesdames C. C. Bennett, Paul Kiker, J. E. Tillman, W. N. Jeans, J. W. Massemore and Miss Bessie Plunkett. Rev. and Mrs. Shelton were the recipients of numerous handsome and useful gifts in wood, appropriate to this happy occasion, and during the appointed hours about two hundred and fifty guests called to extend their good wishes and to enjoy the charming hospitality of the popular host and hostess.—Wadesboro Messenger and Intelligencer.

**A CONTINUOUS FEAST**

I wish to state that on returning to the Person Street and Calvary charge the pastor and his family were very cordially received. On returning from our annual conference, held in Raleigh, the pastor was surprised by a delegation from Calvary church who had prepared a very fine supper and at supper time came to the parsonage and took charge of the dining room and kitchen, thus becoming the hosts of the parsonage family and making them the guests in their own home. A good number of the ladies were present as were some of the men, and some of our company were Baptists as well as Methodists; yet all the company seemed to enjoy very greatly this fine spirited social meeting.

Following this Monday night's meeting we were again surprised when on Wednesday night a very good company of our Person Street congregation came to the parsonage with a very substantial pounding for the pastor and his family. This was indeed a pounding worthy of the name. Many good things to eat were left in the dining room, even a ready dressed chicken as well as cake ready for Thanksgiving. There were other churches represented in this pounding as well as our own, and all the good company seemed to be very joyful. So after the dining table had been loaded down we had a social meeting together, after which prayer and words of appreciation were offered by the pastor. Then the good company departed rejoicing.

But this is not all. The next day following this substantial pounding, which was Thanksgiving Day, brought another great surprise when a delegation from Calvary church drove up in cars and a grocery delivery truck with

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another substantial pounding which was worthy of the name. Other churches were also represented in this, a Baptist deacon as well as a Methodist steward. There were also many good things to eat in this pounding—chicken as well as ham, and as in the other, flour meal and lard. So with this joyful company of people we also had a social meeting, and prayer and words of appreciation were offered by the pastor, after which this happy company also left rejoicing, as they also realized as the other company that their pastor and his family had plenty to eat for days to come. As received in both of these poundings we had a barrel and one-eighth of flour, twenty pounds of good lard, sixty pounds of sugar, and other things too numerous to mention which ran the value to fifty dollars or more. For all these things we are very thankful and we pray that we may be able to repay these in Christian service.

We have begun this conference year by giving our Methodist Orphanage a thank offering amounting to \$184.66, of which amount Calvary church gave \$175.21. Pray for us that this may be the greatest year of our ministry thus far on this charge.

Please permit me to say further that our new presiding elder, Bro. R. H. Willis, has made a very good impression on our people, and they are already liking him fine.

E. C. Maness, P. C.

**RECIPE FOR GRAY HAIR**

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Send No Money—just your name and address to M. B. Smith, 1289 Coca Cola Bldg., Kansas City, Mo. The two \$1 packages will be mailed immediately. When they arrive, pay the postman only \$1 and postage. Use the tablets 10 days. If you are not getting more eggs or are not satisfied for any reason, simply return unused tablets and your money will be returned immediately without question. A big Kansas City bank guarantees the reliability of this offer. Write today before this introductory offer is withdrawn, as you can sell one package to a friend and thus get your own free.

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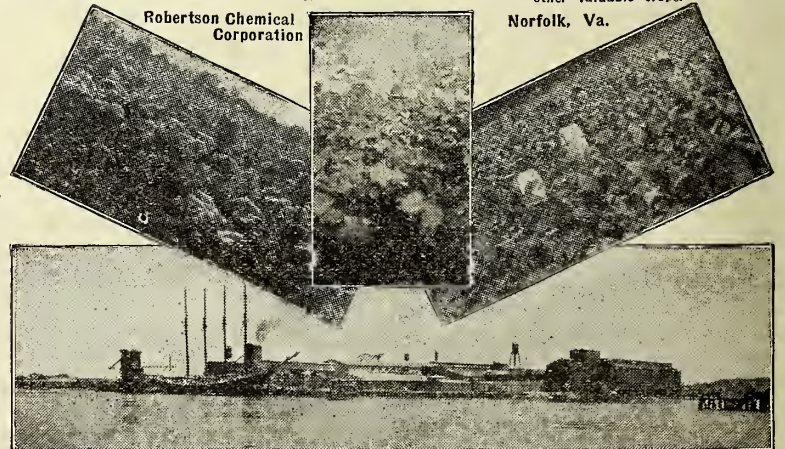
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No. 31—Charlotte .....x 7.40 a.m.

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No. 4—Norfolk .....\*10.05 p.m. (Sleeping car)

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# PRESIDING ELDERS APPOINTMENTS

## Western North Carolina Conference

**ASHEVILLE DISTRICT**  
H. C. Sprinkle, P. E., Weaverville, N. C.  
FIRST ROUND

January  
Mars Hill, Beech Glen, 11 a.m. 27-28  
Weaverville Station, 7:30 p.m. 28  
February  
Weaverville Ct., Alex. Chp., 11 a.m. 3-4  
Chestnut Street, 7:30 p.m. 4  
Rosman, Rosman, 11 a.m. 10-11  
Brevard, 7:30 p.m. 11

**CHARLOTTE DISTRICT.**  
J. B. Craven, P. E., 413 Central Ave.,  
Charlotte, N. C.  
SECOND ROUND

January  
Lilesville, Forestville, 11 a.m. 27  
Mathews, Indian Trail, 11 a.m. 28  
Tryon St., 7:30 p.m. 28  
February

Hickory Grove, 11 a.m. 4  
Trinity, 7:30 p.m. 4  
Waxhaw, Bond's Grove, 11 & 3 10-11  
Pineville, Harrison, 11 a.m. 17-18  
Weddington, Union, 3 p.m. 18  
Marshville, Centre, 11 a.m. 24-25  
North Monroe, 4 p.m., 7 p.m. 25  
Monroe, Central, 7:30 p.m. 25

March  
Unionville, Union Grove, 11 a.m. 3  
Ansonville, Salem, 11 a.m. 4  
Wadesboro, 7:30 p.m. 4  
Morven, Bethel, 11 a.m. 10  
Thrift-Moores, Moores Chp. 11 a.m. 11  
Dilworth, 7:30 p.m. 11  
Prospect, Midway, 11 a.m. 17  
Polkton, Poplar Hill, 11 a.m. 18  
Hawthorne Lane, 7:30 p.m. 18  
Peachland, Fountain Hill, 11 a.m. 24  
Chadwick, 11 a.m. 25  
Brevard St., 7:30 p.m. 25

April  
Calvary, 11 a.m. 1  
Belmont Park, 7:30 p.m. 1

**GREENSBORO DISTRICT**  
W. F. Womble, P. E., 508 Summit Ave.,  
Greensboro, N. C.  
SECOND ROUND

January  
West Market St., 11 a.m. 28  
E. Greensboro, Mt. Pleasant, 3 p.m. 28  
Caraway Memorial, night 28

February  
Main St., H. P., 11 a.m. 4  
Bethel, night 4  
W. Greensboro, Friends, 11 & 3 10-11  
Centenary, 11 a.m. 11  
Glenwood, night 11  
Ruffin, Pelham, 11 a.m. 18  
Walnut St., Grace, night 18  
Randolph, Mt. Gilliard, 11 and 3. 24-25  
Uwharrie, Mt. Shepherd, 3 & 11, 24-25  
East End, H. P., night 25

March  
Coleridge, Rehobeth, 11 a.m. 3-4  
Ramseur-Franklinville, Frk'vl, ngt. 4

**MARION DISTRICT**  
Z. Paris, P. E., Marion, N. C.  
SECOND ROUND

January  
N. McDowell, N. Catawba, 11 a.m. 28

February  
Morganton Ct., Zion, 11 2  
Connelly Springs, Friendship, 11. 3-4  
Morganton, First church, 7 4  
Gilkey, Thermal City, 11 10  
Rutherfordton, Rutherfordton, 11. 11  
Table Rock, Oak Hill, 11 17-18  
Marion, First Church, 7 18  
Mill Spring, Gray's Chapel, 11. 23  
Glen Alpine, 11 25  
McDowen, Snow Hill, 11 & 3. 24-25

March  
Cliffside, Cliffside, 11 4  
Henrietta-Caroleen, Caroleen, 7 4  
Forest City, Pleasant Grove, 11. 10-11  
Spindale, Spindale, 7 11  
Cross Mill, Cross Mill, 11 18  
Old Fort, Ebenezer, 3 18  
Bostic, 11 23  
Broad River, Kistlers, 11 24-25  
North McDowell, Concord, 11 31

April  
Marion Mills, 11 1  
Marion Ct., Murphy's, 3 1  
Bald Creek, Elk Shoals, 11 7-8  
Burnsville, Burnsville, 7 8  
Spruce Pine, Penland, 11 13  
Micaville, Celc. 11 14-15

**STATESVILLE DISTRICT**  
D. M. Litaker, P. E., 240 Walnut St.,  
Statesville, N. C.  
SECOND ROUND

January  
Ball Creek, Center, 3 & 11. 27-28

Catawba, Concord, 11 & 3. 27-28  
Mooreville B. St., 7 28-29

February  
Statesville Broad, 11 & 7 4-5  
Cool Springs, N. Salem, 11 & 11. 3-4  
Alexander, Marvin, 3 & 3 3-4  
Lenoir, 7 & 11 10-11  
S. Lenoir, Zion, 3 & 11 10-11  
Westview, Marvin, 3 11  
Lenoir Ct., Gamewell, 11 & 11. 17-18  
Hudson, Colliers, 3 & 3 17-18  
Newton, 7 & 7 18-19  
Mt. Zion, 3 & 7 25-26  
Davidson, Fairview, 7 & 3 25-26  
Huntersville, 11 26

March  
Hiddenite, Center, 3 & 11 3-4  
Statesville Ct., Bethlehem, 11 & 11 3-4  
Mooresville, Centenary, 7 4  
Hickory, First, 11 11  
Malden, 7 11  
Rhodhiss, 3 11  
Dudley Shoals, Rocky Mt., 11 & 3 17-18  
Granite Falls, 11 18

**MOUNT AIRY DISTRICT**  
J. H. West, P. E., Box 422, Mount  
Airy, N. C.  
SECOND ROUND

January  
Mayodan, Mayodan 27-28

February  
Summerfield, Morehead 3-4  
Dobson, Old Siloam 10-11  
Rural Hall, Germantown 11-12  
Spray 18  
Draper, Draper, 3 p.m. & night 18  
Jonesville, Grassy Creek 24-25  
Elkin, night 25

March  
Mt. Airy Ct., Salem 3-4  
Rockford Str et, night 4  
Stokesdale, Eden 10-11  
Yadkinville, Yadkinville 17-18  
West Davie, Houstonville 18-19  
Ararat, Hunter's Chapel 24-25

April  
Sandy Ridge, Delta, March 31 and 1  
Danbury, Danbury, Su. ngt. & Mon. 1-2

**NORTH WILKESBORO DISTRICT**  
J. W. Williams, P. E., Jefferson, N. C.  
SECOND ROUND

January  
Jefferson, Betheny 27-28

February  
Watauga, Mabel, 11 a.m. 3  
Boone, Boone, 11 a.m. 4  
Elk Park, Montezuma 10-11  
Avery, Pine Grove 17-18  
Sparta, Sparta 24-25  
Laurel Springs, Mt. Zion, 3:30 p.m. 25

March  
Helton, Baldwin 3-4  
Todd, Hopewell 10-11  
Creston, Southerland, 11 a.m. 14  
Wilkes, Adley 17-18  
Wilkesboro, Wilkesboro, night, 7. 18  
North Wilkes, Miller's Creek 24-25  
N. Wilkesboro, N. Wilkesboro, 7. 25

**SALISBURY DISTRICT**  
T. F. Marr, P. E., Salisbury, N. C.  
SECOND ROUND

January  
Woodleaf Ct., Woodleaf, 11 a.m. 27  
Central, Concord, 11 a.m. 28  
Forest Hill, 7:30 p.m. 28

February  
Concord Ct., Mt. Carmel, 11 a.m. 3  
Epworth, Concord, 11 a.m. 4  
Kerr St., 7:30 p.m. 4  
Gold Hill Ct., Wesley Chp., 11 a.m. 10  
First Ch., Salisbury, 11 a.m. 11  
South Main, 7:30 p.m. 11  
North Main, 7:30 p.m. 14  
Landis Ct., Bethpage, 11 a.m. 17  
China Grove, 11 a.m. 18  
Kannapolis, 7:30 p.m. 18  
New London, 11 a.m. 24  
Salem, 11 a.m. 25  
Badin, 7:30 p.m. 25

March  
Albemarle Ct., 11 a.m. 3  
Central, 11 a.m. 4  
First St., 7:30 p.m. 4  
Mt. Pleasant, St. Pauls, 11 a.m. 10  
Westfort, 11 a.m. 11  
Harmony, 7:30 p.m. 11  
Norwood Ct., Cedar Grove, 11 a.m. 17  
Norwood, 11 a.m. 18  
Spencer, Central, 7:30 p.m. 18  
Yadkin, 7:30 p.m. 25

**SHELBY DISTRICT**  
H. H. Jordan, P. E., Gastonia, N. C.  
FIRST ROUND

January  
Belmont, Park St., 11 a.m. 28  
Belmont, Main St., 7 p.m. 28

**WAYNESVILLE DISTRICT**  
R. S. Howie, P. E., Waynesville, N. C.  
January  
Franklin Ct., Oak Ridge, 11 a.m. 27  
Macon Ct., Mt. Zion, 11 a.m. 28  
Franklin Sta., night 28

**WINSTON-SALEM DISTRICT**  
W. A. Newell, P. E., 1090 W. Fourth  
Street, Winston-Salem, N. C.  
SECOND ROUND

January  
Southside, Southside, 11 a.m. 28  
Forsyth, Piney Grove, 3 p.m. 27-28  
February  
Davie, Center, 11 a.m. 3-4  
Mocksville, Mocksville, night 4  
Advance, Fulton, 11 a.m. 10-11  
Cooleemee, Cooleemee, night 11  
Lexington, Lexington, 11 a.m. 18  
Linwood, Cotton Grove, 3 p.m. 17-18  
Erlanger, Erlanger, night 18  
Thomasville, Thomasville, 11 a.m. 25  
Thomasville Ct., Unity, 3 p.m. 24-25

**North Carolina Conference**

**DURHAM DISTRICT**  
M. T. Plyler, P. E., Durham, N. C.  
FIRST ROUND

January  
Chapel Hill 28

**ELIZABETH CITY DISTRICT**  
C. B. Culbreth, P. E., Elizabeth City, N. C.  
FIRST ROUND

January  
Edenton, night 26  
Gates, Philadelphia 27-28  
North Gates, Kittrells 28-29

February  
South Camden, Shiloh 3-4  
South Mills, McBrides 10-11  
Roanoke Island, Manteo 18  
Kennekett, Salvo, 2 p.m. 19  
Hateras, Frisco, 11 a.m. 21  
Kitty Hawk, Kitty Hawk, 11 a.m. 23  
Stumpy Point 24  
Dare, Mann's Harbor, night 25

**FAYETTEVILLE DISTRICT**  
R. H. Willis, P. E., Fayetteville, N. C.  
FIRST ROUND

January  
Dunn, Dunn, p.m. 28-29  
Duke, Duke, night 28  
Roseboro, Bethel 30

February  
Elizabeth, Trinity 3-4  
Siler City, Siler City 11-12  
Haw River, Bynum 17-18  
Pittsboro, Pittsboro 18-19

**NEW BERN DISTRICT**  
F. M. Shamburger, P. E., New Bern, N. C.  
FIRST ROUND

January  
Snow Hill Ct., S. Hill, 3 p. & ngt. 26-28  
Hookerton Ct., Maury, 11 a.m. 27-28

February  
LaGrange Ct., Garris, 11 a.m. 3-4  
Mt. Olive Ct., Smith's Chp. 11 a. 10-11  
Mt. Olive-Calyppo, Calyppo, ngt. 9-11  
Harlam Ct., Oak Grove, 11 a.m. 17-18  
Newport Ct., Newport, ngt. & 11 a. 18-19  
Jones Ct., Trenton, 11 a.m. 24-25

**PALEIGH DISTRICT**  
J. C. Wooten, P. E.  
FIRST ROUND

January  
Granville Ct., Robert's Chp., 11 a. 27-28

February  
Tar River Ct., Kittrell, 11 a.m. 3

**ROCKINGHAM DISTRICT**  
J. H. Shore, P. E., Rockingham, N. C.  
FIRST ROUND

January  
Caledonia, Caledonia 26  
Rowland, Rowland 27-28

February  
Maxton 3-4  
St. Paul, St. Paul 10-11  
Lumberton, Chestnut Street 11-12  
Mt. Gilead Ct., Sardis 17-18  
Mt. Gilead 18-19

**WASHINGTON DISTRICT**  
S. A. Cotton, P. E., Washington, N. C.  
FIRST ROUND

January  
Springhope, 11 a.m. 27-28  
Nashville, night 28

February  
Wilson, Calvary, 11 a.m. 3-4  
Bailey, night 4-5  
Aurora Ct., Aurora, 11 a.m. 10-11  
Bath Ct., Bath 17-18  
Washington, night 18  
Rocky Mt., First Church 25-26  
S. Rocky Mt., night 25

March  
Vanceboro 3-4  
Swan Quarter 10-11  
Mattamuskeet 11-12  
Fairfield, night 12

**WELDON DISTRICT**  
Rev. S. E. Mercer, P. E., Weldon, N. C.  
FIRST ROUND

January  
Aulander, 11 a.m. 25

Ahoskie, 11 a.m. 26  
Windsor Chg, Windsor, 11 a.m. 27-28  
Williamston Chg, Wil. 7:30 p.m. 28  
Quarterly Conference 11 a.m. 29  
Scotland Neck, 11 a.m. 31  
February  
Warren Chg, Providence, 11 a.m. 3-4

**WILMINGTON DISTRICT**  
J. M. Daniel, P. E.  
FIRST ROUND

January  
Maysville Ct., Pollocksville 27-28

February  
Chadbourn, Evergreen, a.m. 2  
Old Dock, Bethesda, a.m. 3  
Tabor, St. Paul, a.m. 4  
Town Creek, Bethel, a.m. 9  
Shalotte, Shalotte Camp, a.m. 10-11

**The Best Cough Syrup is Home-made**

Here's an easy way to save \$2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2 1/2 ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2 1/2 ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

**JAMES M. McMICHAEL**  
CHURCH ARCHITECT  
Charlotte, N. C.

## FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

**FRANK P. ALLEN**  
303 West Fourth Street  
CHARLOTTE, N. C.  
Soloist and Song Leader



## IN MEMORIAM

**WHITSON**—Elizabeth Whitson was born April 12, 1907, and died January 2, 1923. She was 15 years, 8 months and 21 days old.

She was burned to death trying to make a fire with kerosene oil—only lived a few hours. Two doctors and loving friends did all they could to save her, but her Lord needed one more jewel in His kingdom. She said before she died she was going to rest and would soon be a little angel with wings, and I know she is. May her loved ones live so they will meet her. May the Lord comfort the bereaved ones. Her loving aunt,  
Mrs. W. R. Beasley.

**CARAWAY**—Mrs. W. M. Caraway, of Hookerton, N. C., was one of the best women it has been my privilege to know. The beautiful tribute of her sorrowing husband, given to me in confidence, was a seal and confirmation of what others felt and believed her life to be. She died on December 24, 1922, leaving besides her devoted husband, sons and daughters and grandchildren, all of whom have our prayers, and it is so sweet for them to go on knowing which way to go to find their departed loved ones.  
R. R. G.

**McLAUCHLIN** — Thomas Monroe McLauchlin was born March 18 in Scotland county, near Gibson, and died at the old home October 6, 1922. He was the son of John and Mary McLauchlin. He was kind and sympathetic, a member of St. Johns church, with which he united early in life. He leaves one brother, John L. McLauchlin, and the following sisters: Mrs. H. C. Smith, Mrs. J. A. Livingston, Mrs. W. T. Wright, Mrs. Cora Mudd and Miss Carrie McLauchlin. He never married, but with his sister, Miss Carrie, lived together at the old home. He suffered much during his last illness, through which he lingered for some time; he was patient in his sufferings and considerate of those about him. The bereaved ones have our sympathies.  
A. J. Parker.

### RESOLUTIONS OF RESPECT

God in His all wise providence has seen fit to take from our midst our esteemed brother co-worker, Mr. William J. Gardner, who passed from this life November 29, 1922. He died as he lived, trusting in the Lord. We shall miss him greatly, for we have lost our faithful Bible teacher, and the prayers of a good man from our church, Gardner's Chapel, which was named for him. He was a faithful husband and a good and kind father. We shall miss him greatly, but we should not grieve, for our loss is his gain.

We resolve that a copy of these resolutions be sent to the bereaved family, one to the North Carolina Advocate and one to the Fayetteville Observer.

Mrs. C. H. Johnson,  
Mrs. J. A. Cai  
Miss Ada Hall.

**CARTER**—Mrs. Laura Carter died at her home in Weaverville November 13, 1922, at the age of 57. On February 19, 1885, she was married to J. D. Carter, who survives her. To them were born ten children; eight of them survive.

Sister Carter was a consecrated Christian woman. Since girlhood she had been a faithful member of the Methodist church. She was the center of attraction in her home, a blessing to her church and a great influence for good in her community. She was a faithful wife and mother. Those who knew her best loved her most.

Funeral services were conducted November 14th by her pastor at the Weaverville M. E. Church, South, where she was a member. Following this service her body was laid to rest in the Barnard cemetery. May the Lord comfort her family and large circle of friends.  
B. C. Reavis, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, our kind heavenly Father in His infinite wisdom removed from our midst, on December 22, 1922, our much loved friend and co-worker, Mr. R. H. Biggerstaff; therefore be it resolved:

First, That the Senior Sunday school class and Oak Grove M. E. Church, South, of which he was a most excellent and worthy member, wish to record our sincere love and appreciation of the devotion and dignity which marked his consecrated Christian life.

Second, That we will cherish the memory of his Christian character and influence in our Sunday school class and church.

Third, That we, the surviving members, feel deeply our loss, and will endeavor to follow his example in being wholeheartedly true in the services and offerings of our church and Sunday school.

Fourth, We thank God for having felt the influence of his gentle Christian life radiating its goodness and power to all those about him.

Fifth, We extend to his bereaved ones our tender sympathy, and trust that his life as a husband and father will lead and beckon them to follow on till they shall pass like him into the home of the soul on the other side.  
J. M. K. Randall, Teacher.  
W. A. Jolley,  
Thomas Bome.

**ROSS**—Williamson Jackson Ross, son of Green B. and Elizabeth Page Ross, and grandson of Williamson and Betsy Odom Ross of Virginia, was born in Montgomery county, now Stanly county, May 28, 1831. He was married to Nancy C. Smith, daughter of Parham Smith, December 25, 1855. He was converted and joined the Methodist church while still a young man, and filled every position open to a layman in the local church. He died at Burlington, N. C., December 30, 1922, and was buried at his old home at N W London, in Stanly county. It will be seen from the above that he was in his ninety-second year at the time of his death.

There were ten children, four of whom are living, Mrs. W. F. Galloway and Samuel B. Ross of Burlington, William J. Ross of Concord, and Craig H. Ross of Knoxville, Tenn.

He was for a number of years in business in Albemarle, and was one of the pioneer builders of that town, and also of the Methodist church at that place.  
John F. Kirk.

**FARRAR**—Ebenezer church and community was made sad to learn that almost identical with the going of the old year Mrs. Sarah Frances Farrar had gone, too. Sister Farrar had been sick for only a few days with pneumonia, therefore many of her friends were not prepared for the shock that came to us on the last day of the old year that she had slipped quietly away the night before.

She was the daughter of Thomas A. Morrow, of Alamance county, and was twice married. Her first husband was W. J. Rigsbee. Her second husband, Ruffin Farrar, survives her.

Early in life Mrs. Farrar joined Bethlehem Presbyterian church in Alamance county. After her marriage to Mr. Farrar she joined the Methodist church with her husband. She was a splendid Christian character, a faithful worker in the church and Sunday school. She took the Lord at His word and gave to Him one-tenth of all she had. No one knew her but to appreciate the gentleness of her character.

She leaves a husband, two sisters, two brothers, some step-children, who seem almost as if her own, and a host of friends to mourn her going.

The funeral services were held in Ebenezer church, Haw River charge, January 1, 1923, by the writer, and her body laid to rest in the cemetery nearby.

Her husband and other sorrowing loved ones we would commend to Him who has said, "My grace is sufficient for you."  
Jno. R. Edwards, Pastor.


**BLANCHARD**—The little town of Hertford, North Carolina, on the afternoon of November 17, 1922, was filled with sorrow when it became known that Mr. Thomas C. Blanchard, one of its oldest citizens, had died. Mingled with the sadness occasioned by his going away from us was a sense of gratitude for the fine life he had given to the community.

From the time of his birth, February 17, 1847, until his death, November 17, 1922, he lived in Perquimans county, spending forty-seven years in

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the mercantile business. Brother Blanchard came down to the end of his long period of business association with men, having won the respect of those with whom he dealt. They looked upon him and called him good.

Behind this universal acceptance of Brother Blanchard as a good man were the fine qualities of his soul. His life impressed men with the idea of soul value.

Among his many attractive characteristics was a wholesome spirit of optimism, generating and radiating cheer as he touched men. The world loved to grow hopeful and courageous in the warmth of his smile. His joy was magnetic and soul stimulating, but was free from the base and unrefined.

Our friend caused men to look up, amid their disturbances, by his unflinching allegiance to the church of Christ. His loyalty to this divine institution became a holy passion to him which has come to glorious fruition in a similar devotion by his children. The church was first with him and for her he was willing to make sacrifice whenever called.

By applying the teachings of Christ to the business of living, he secured the faith of many and inspired others. His Christianity was alive and fruitful at all times, for he knew how to be honest when it meant financial loss and to be truthful when others were afraid.

The charm of Brother Blanchard's domestic life was refreshing and magnetic. It was in the home that this great soul delighted. To visit him, sustained and graced by a wealth of affection, which went to him so freely from his family and to see him touching them with the richness of his love, was indeed a soul privilege. To know him in his home was to know that there is a God and that he is a kind and loving God. In 1912 he retired from active business and lived joyously in the love that his home afforded.

Brother Blanchard was married twice. The first time to Miss Mary J. Simpson and the second time to Mrs. Kate Montgomery, who survives him. Mr. J. L. Blanchard, a child of the first marriage, together with several children by the second marriage also survive him. The other children are Miss Kate M. Blanchard, Mrs. O. Y. Yarborough, Mr. William Preston Blanchard and Mr. Robert Stewart Blanchard. We commend these to the tender mercy of a loving Father.

"Now the laborer's task is o'er,  
Now the battle day is past,  
Now upon the farther shore  
Lands the voyage at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

T. M. G.

### RESOLUTIONS OF RESPECT

Death has again entered the ranks of the Woman's Missionary Society of Anderson church and has called home the sweet spirit of Mrs. J. O. Perry. Mrs. Perry was 68 years old the 26th of December, 1922; died January 9th, 1923. The church and society will feel keenly their loss.

Resolved first, To the sorrowing ones we extend our heartfelt sympathy, and pray that the God whom they serve may be with them in especial tenderness in this, their hour of great need.

Second, That a copy of these resolutions be sent to the bereaved family, one to the Advocate, one to the Missionary News and one recorded on the minutes of the society.

Mrs. W. O. Hunter,  
Mrs. J. B. Winslow,  
Mrs. Linwood Hunter,  
Committee.

### RESOLUTIONS OF RESPECT

On January 3, 1923, our friend and brother, C. J. Matthews, in the providence of God was called to his eternal home. By his death our Sunday school and the Friendly Class have lost a faithful and loyal member. His presence in our class was spiritually helpful, disclosing to us a life of godly love and ideal of righteousness. Therefore be it resolved:

First, That the members of the Friendly Class of Main Street Methodist church desire to publicly express our sorrow of the departure of our brother who was often with us, which showed his love and interest in the Sabbath school. That we will endeavor to follow his example, one through a long life showed his faithful attendance as teacher and superintendent.

Second, That we extend our heartfelt sympathy to his bereaved family in this dark hour and pray that the blessing of the good Lord may abide with them.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate and the Reidsville Review for publication, and a copy to be kept on file in the Friendly Class.

N. B. Norman,  
M. D. Giles,  
D. R. Allen,  
Committee.

The most unexpected thing to see among our fellow creatures is a mean man trying to do right.

Wholehearted workers are the only laborers who have a permanent position in the kingdom of God.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, FEBRUARY 1, 1923

No. 5

## EDITORIAL PARAGRAPHS

"I feel good today," said the woman who had a long while before divorced all joy from her life. "But I always feel the worst when I feel the best because I know how bad I am going to feel when I get to feeling bad again."

\* \* \* \*

Shoe sole religion seems to be a discovery of the Wesleyan Christian Advocate. "The loyalty of some Methodists is no thicker than the pastor's shoe sole," says the Wesleyan. Brother King, if you are not already supplied with that sort of Methodists in Georgia we can ship you a few car load lots from North Carolina without material loss to ourselves.

\* \* \* \*

Strange that a man who is insane in North Carolina is sane in Florida? Such seems to be the fact in the case of Dr. J. W. Peacock. Is the standard for sanity so much higher in North Carolina that a man who is unable to pass the examination here can get by in good order in Florida? We are inclined to agree with Charity and Children in the following: "Multitudes of our people entertain the opinion of Mr. Bumble that 'the law is a ass'—at least that is what it proves itself to be in this Peacock case. Another thing is borne in upon our minds and that is that an alienist is about as much of 'a ass' as the law."

\* \* \* \*

The efforts to harmonize the Word of God with the dogmas of science seems to us at times a bit too strenuous. For the notions of science change with the passing years. At one time, for example, it was accepted without controversy that the earth was flat, now there is no question but that the world is round. The notion that the earth is the center of things has been exchanged for the heliocentric theory. The dogmas of science like the dogmas of religion are not abiding. Why then all this strife about dogma whether it be scientific or religious? More especially, why should there be in each succeeding century some insistent demand to reconcile the Bible with the prevalent scientific notions of that particular time? Just as the answers in philosophy change and the questions abide, so the dogmas in science and religion change, but science and the Word of God abide. Such considerations as these should save us from undue irritation in the discussion of dogmatic differences.

\* \* \* \*

To get out of purgatory by the use of lottery tickets is to us a new method of escape from the purgatorial fires. Yet that is the method adopted by some of the Roman Catholic priests in Mexico. The plan is to sell these tickets at \$1.00 apiece and the four persons who hold the highest numbers will have one of their loved ones released from purgatory. The kinfolks of all who hold unlucky tickets will have to burn on for centuries. The advertisement runs like this:

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in the most holy lottery. Tickets \$1.00. To be had of the father in charge. Will you for the poor sum of \$1.00 leave your loved ones to burn in purgatory for ages?"

"He was just a dog. But we could trust him. When he understood what was wanted of him, he did it to the very best of his ability. He shirked no duties. He was our trusted friend and helper. We miss him, now that he is dead, but he lives on in our memory. We are better and have been and will continue to be happier for having had such a friend—just a dog." Good for the Nashville Advocate!

\* \* \* \*

After the days of weariness, the long nights of watching, the rough road and the blistered feet, the burden of the load and the dark shadows that obscured the narrow pathway, one wonders in a glance over the past how he ever made the trip. The secret is in this, "As thy days may demand, shall thy strength ever be." So it has been and so it will continue to be. We must learn to live a day at a time. "Sufficient unto the day are evils thereof," but sufficient unto the day also is the strength of all who put their trust in God. To His own, God giveth the victory.

\* \* \* \*

The following pen sketch by Col. J. P. Cook, editor of the Uplift, will be appreciated by all who remember Charlotte, N. C., twenty or twenty-five years ago: "Not many years ago one could sit down in front of the Central Hotel in Charlotte, strike up a chat with the late H. C. Eccles or his associate, George Bryan (with old man Grate Springs in his 'jim-swing' sitting off to one side, a-counting how he could save another dollar to add to his wealth) and the name of every man, woman and child that passed would be called out by the great hotelists. In that day we sat out in the street with our feet braced against the curbing."

Why did Col. Cook fail to describe those meals at the old Central Hotel? Big, rich, juicy steaks as large as the cloud that Elijah's servant saw at the close of the long drouth. The cloud "no bigger than a man's hand" brought an abundance of rain to Israel, so the steak big as a man's hand was but a prophecy of the things that loaded the tables when Eccles and Bryan managed the Central—wonderful to tell, rates \$2.00 a day, meals 50 cents each. Alas! alas! those days will never come back.

\* \* \* \*

It is bad, deplorably bad for a preacher not to pay his debts. Any man who undertakes to minister in holy things and at the same time allows grocery, dry goods and other bills to go unpaid is riding to a fall. There is no escape for him. But what about a church that is dishonest? It promises to pay its pastor a certain stipulated amount and then allows him to go to conference with part of his salary unpaid. A church of that sort is just as guilty before God and in the eyes of all right thinking men as the preacher is who fails to pay his just debts, and sometimes even more so, for the church is able to pay and the preacher, owing to some misfortune or some failure on the part of his church, is not able to meet his obligation. Let us have honest preachers, and at the same time let us have honest churches. "Owe no man anything but to love one another."



## "REVEREND SMITH" — SPARE US, MESSRS. EDITORS! OH, SPARE US!

By R. H. Bennett.

"Reverend Smith"—faugh! The very idea! This atrocious and unconscionable rhetorical guttersnipe was sired by a jest and born of a laugh. Or as Shakespeare would say, linguistically speaking, it was "ditch delivered of a drab." Some years ago our jokesters began to write up a mythical personage yept "Reverend Johnsing." He was a member of "The Limekiln Club" (colored), a goggle eyed, balb mouthed, splay footed, bandy legged, long shanked Senegambian, an angel in ebony so to speak, albeit somewhat of a fallen one, being better acquainted with the unlocked chicken houses of his neighbors than with orthodox clerical ethics. His name, "Reverend Johnsing" was as much of a joke as his grotesque personality, the humor in them both lying in the absurd disresemblance to a correct name and to the proper standard of personality in a preacher, either white or black.

We laughed at him with the humorists for a little while, but soon specks began to appear on the sky. Now and then a newspaper reporter with no sense of humor or acquaintance with the language, began to drop references in print to "Reverend Smith," or "Reverend Brown." At first we either took these also for jokes or treated them as such. But alas and alack, the thing has grown by leaps and bounds to such an extent that we see the ghost of "Reverend Johnsing's" title appearing in reputable newspapers and actually once in a while ogling us with its goggle eyes in the church press. I even recall an instance where a preacher in print, in violation of the law that "dog does not eat dog," has actually libelled his brother minister as "Reverend Williams."

"It is to laugh." But unless a quick resolution throttles the impulse the laugh ends in something akin to profanity. For when a man calls you Reverend Smith, you feel like he had knocked off your hat slapped you in the face and said, "You goggle eyed, blab mouthed, splay footed, bandy legged, long shanked ignorant humbug of a hypocritical chicken stealing negro parson!" And of course your Irish rushes at once up to one hundred and ten degrees and you feel that the only reply appropriate is to draw a rhetorical black oak shilalah and make a large and effective dent in his linguistic cranium.

But will some expert student of female affairs kindly inform me of the adequate and proper action when the aforesaid affront comes from one of the fair sex. Now and then "long distance" calls me to the phone. "Is that Reverend Bennett?" "No, Miss, I beg your pardon. This is not Reverend Bennett. This is Reverend R. H. Bennett, or Reverend Mister Bennett, or Reverend Doctor Bennett, whichever you choose, but this not Reverend Bennett. I know of no such person." But is it as water off a duck's back. In that same pleasant voice that the Bell people train "Central" to use, the same voice in which she no doubt replies to inmates of lunatic asylums and with whom she probably classes you, she repeats in the next breath, "Reverend Bennett, Atlanta (or Richmond or Memphis as the case may be) wants to talk to you"—and there you are.

And now the janitors and "cabbies" are going a bowshot further and leaving off the "Smith." They hail you in a shipper way simply as "Reverend"—a sort of grass widow title anchored to no surname.

The first time I heard the meretricious appellation in question was in one of my early pastorates from a book agent innocent of grammar or literature. He seemed a type of those who use the epithet in question, being apparently a twin to Mr. Kremlin in Disraeli's Sybil who was distinguished for his ignorance. Mr. Kremlin had only one idea and that was wrong. This man wished to sell me a cyclopaedia and his trump card was the statement that if I would buy the book that my own life record should be printed in the *magnus opus*. In spite of my skepticism on this point, he drew his notebook and pencil on me and proceeded to ask, "Now then, Reverend Bennett, when was you born?"

Will some one please tell me why a preacher should be "Reverend Smith" any more than a lawyer is "Legal Jones," or a physician "Medical Brown," or an editor "Literary Johnson," or a storekeeper "Mercantile Williams," or a pedagogue "Scholastic Simpson," or a farmer "Agricultural Hudgins," or the milk man "Lactical Waters," or the fruit man "Huckleberry Hicks," or a sawmill proprietor "Lumbering Black," or a dentist "Jawbone Jones," or a surgeon Sawbone Hall," or the all round scamp of the community "Mephistophelian Moore?"

In the name of Joseph Addison or Thomas Babington Macaulay, will not our dear editor friends protect us from "Epithetical Penny-aliner?" Will they not pass this word along? Will they not war on "Reporterial Robinson" and "Typothetical Proofreader" that this fly-blown entitlement of the ministry must be forever banished from respectable newspapers or the perpetrators thereof shall be consigned to a journalistic oblivion without a resurrection?

"I desire a league offensive and defensive with all men" on this issue. "I summon all forward looking men," and all backward looking and upward looking and downward looking men to the standard. "Let us highly resolve" that offensive vulgarisms shall not win, but that English, pure, sweet, gentle, courteous English "of the people, by the people, and for the people shall not perish from the earth."

And will not the public, you gentle reader and every one else, "Right Reverend and Wrong Reverend of every order" help us drive this flea bitten cur from under our linguistic bed? Here, take this poker to him! We must get him out even if we have to turn the hose on him. It were better to wet the whole room than for all the family to catch a rhetorical mangle.

## SHALL WE BECOME TOO STARCHY?

Canon Simpson in describing a service a while ago in St. Paul Cathedral, where amid the diminishing formality of the Anglican church he himself ran up into the pulpit with his coat tails flying and shouted to those who had rendered a soul stirring selection. "Thank you, my friends, thank you very much! Praise the Lord!" Then from the answering multitudes which had rendered the chorus came the cries of "Hallelujah! Praise the Lord!"

Canon Simpson continues with this striking utterance:

"So you see that we are losing much of our starchiness, and capturing something of your Methodist fire. You, on the other hand, are learning the beauty of Gothic architecture; you are singing "Amen" at the end of your hymns; you are discovering the attractiveness of liturgical services. All very good things! But beware lest you steal our starchiness, lest, like Gehazi, in seeking a gift from Naaman, the leprosy also of Naaman cleave unto you."

Those are timely words of warning that this official of the Anglican church utters for the benefit of Methodists. When a Methodist steals Episcopalian starchiness the urge is in the wrong direction and there is unquestionably a danger that the leprosy of Naaman may cleave unto us.

The city of Durham offers for the North Carolina Medical College the Watts hospital with increased facilities that makes its value \$300,000, twenty-eight acres of land, \$500,000 for college buildings and an endowment of \$3,500,000. This is upon condition that there be created a public body known as the North Carolina Medical College, the trustees of which is to be appointed by the governor with the consent of the state senate and that the state make an annual appropriation to the college that equals the income from \$3,500,000. This offer is being made to the board of trustees of the State University. It remains to be seen whether the offer will be accepted by the trustees and the General Assembly of North Carolina. The question of a medical college for North Carolina will not down and we may expect the college sooner or later.

## THE OLD TIME RELIGION

With a vast majority of people the old time religion gets a sentimental acceptance, if not a practical demonstration. We are for it heart and soul without even a show of compromise. In the popular song, which is bad poetry but good sentiment, we are told that it was good enough for Abraham, for Moses, for Daniel, for Paul and that it is good enough for me.

In view of all this how would it do to inquire what the old time religion really does for a man, as illustrated in those mighty men of a far off day whose lives were inspired and guided thereby?

The old time religion made of Abraham a daring spiritual pioneer. It took him out of the beaten paths of his ancestors, away from his native home, and sent him on a road that he knew not. The old time religion with Abraham was not conservative, but splendidly progressive. It made of him the man who could blaze the trail along which the generations were to travel to that city "whose builder and maker is God." The one distinctive thing about the religion of Abraham was that he gave little concern to "the tradition of the elders," but was exceedingly sensitive to the voice of God. Just two things were constantly before his eyes, one of these was the future, and the other was the supremacy of spiritual values. Lot's wife looked back, but Abraham at all times looked ahead, and it mattered not how much his flocks and herds increased the old patriarch esteemed all the more the invisible things that are eternal.

Moses had the old time religion, and like Abraham, his life marks an epoch in the history of God's people. His religion effected the social and industrial life of his people. The slaves under his leadership were to become free-men, and those oppressed industrially were to be brought out into the new freedom. In a word, old time religion with Moses had to do with social and industrial conditions.

When the church of today addresses its energies to social and industrial righteousness, there are quite a few who cry out, "Stop, let us stick to the old time religion," when this very thing is old time religion—old as Moses.

Fortunate is he who when emphasizing one aspect of truth does not overlook the other side. For that reason the life of Daniel just here serves a good purpose. He stood as a tower of strength for those ancient principles of righteousness that are eternal. God and his fathers had taught him not to "defile himself with the king's meat." And not Babylon with its wiles nor the king with his prestige could turn him one hairsbreadth from those standards of right which had become the God-given heritage of his people. This lesson of Daniel's life ought to be laid to heart by the American people when so great a number of agencies are at work upon the very foundations of our civilization.

The old time religion was good enough for Paul. But Paul was a progressive after he became a Christian. Before that he had been a conservative. Most men when they announce themselves as progressive get to piddling with some heresy, or with some excrescence of thought which is utterly unprofitable. But Paul's progressiveness carried him away from sects to a world religion and made him an interpreter of Jesus Christ, "who is the image of the invisible God, the first born of every creature; for it hath pleased the Father that in him should all fullness dwell." Paul was a progressive who learned the larger Christ. Beware of the progressive who seeks to take away from the person of Jesus Christ. He is a spiritual anarchist who is blasting at the rock of ages.

The Methodist preachers of Greensboro to the number of twenty with their wives got together last Tuesday evening at Spring Garden Street church for a supper and a good social meeting. The ladies of Spring Garden church served an elegant supper. This was followed by one minute speeches. The occasion was well worth while, as it gave to these toilers at a common task a delightful evening together.



## PEOPLE AND THINGS

Some one please send the Advocate copies of the North Carolina Conference Journal for 1892, 1895 and 1897. Any one of these will be appreciated.

Rev. C. M. Carpenter, pastor of the Marshville circuit, has recently undergone an operation for appendicitis. He is reported to be getting along nicely and expects to be out of the hospital in a little while.

Mrs. J. K. Terrell says: "My mother, the widow of Rev. W. H. Cooper, will be eighty-four years old the fourteenth day of February. A card of remembrance from any of the preachers, their wives or from any friend would cheer her."

Mr. and Mrs. Z. V. Snipes, strong pillars in our church at Dunn, were delightful callers at the Advocate office last Friday. They brought the information that the Fayetteville district conference will be held in Dunn instead of Lillington. Brother and Sister Snipes are delighted with their new pastor, Rev. G. T. Adams.

Rev. Leon M. Hall, student in Yale Divinity School, requests us to call attention to the fact that he is still handling Dean Chas. R. Brown's book, "The Art of Preaching." Mr. Hall will send this book to any address for \$1.90. His address is box 1123 Yale Station, New Haven, Conn. The book is one of the best written on that subject.

"On Sunday, January 7, writes Rev. D. N. Caviness, "Miss Otie Gill of Raleigh slipped away from earth to be forever with her Lord. Hers was a beautiful Christian life, characterized by faithfulness and love. She touched others to sweeten their lives and lighten their burdens; and truly the world was made better by her having lived in it. She was a devoted member of Central church from which the funeral was held, conducted by her former pastor, D. N. Caviness. The attendance at the funeral and the beautiful floral offerings seemed a very fitting tribute to her splendid life."

Rev. and Mrs. J. E. McSwain wish to thank the Providence church for the many useful and good things that were brought to the Cool Spring parsonage last week by Mr. and Mrs. John Heath, Mrs. W. M. Watt and Mrs. Maude Lentz. Names on the various packages are too numerous to mention, but we are enjoying the good things and loving the donors, and families in future years who come this way will enjoy the nice new quilts given by Mrs. William Watt and Mrs. Lentz and other articles given by Mrs. Heath to the parsonage. What would the Methodist preacher and his family do were it not for such good friends as these? May God bless them every one.

Rev. D. N. Caviness sends us the following sorrowful note: "The passing of Mrs. Hubert J. Bailey of Apex on January 13 removed from that community one of the most beautiful Christian characters it has been the pleasure of the writer to know. For generations her ancestors were pious, consecrated church people. Reared at the altars of the Methodist church, it is not strange that she should have been a faithful, valued member thereof from early childhood. Her devoted husband and the three little daughters are sadly bereft in her going. Her funeral was conducted by her pastor from the Apex Methodist church as the evening shadows were gathering."

Hon. S. J. Durham of Gastonia, N. C., sends us the following paragraph from a letter he had just received from one of our honored superannuate ministers: "I am not a beggar, yet I need help. My occupation is gone. My ability to work is gone. My health is gone. I have had to take my daughters out of school for lack of funds. My son, who was making a fine reputation as a teacher, has lost his health. We sent him to a hospital in Boston. Expert physicians pronounced his trouble 'diabetes.' He is no longer able to help us, nor to sustain himself, and must soon return to the hospital. We are dependent upon our people to help us. Another son is teaching, and helping us cheerfully, magnanimously, and still I need help. Where shall I find it?" For obvious reasons we withheld the name of this worthy brother, but we trust that the readers of the Advocate will help him in this hour of need. Send the money to Bro. S. J. Durham, Gastonia, or if more convenient send to the Advocate office and we will forward to Brother Durham, who will see that our needy brother gets the help.

"We are well pleased with Bishop Denny's returning us to the Wentworth charge, and hope to be a great blessing to these good people. They have been pounding us continuously since our return; but Lowe's church capped the climax by sending us a whole big truck load of provisions. We are in clover knee deep in June." So writes Rev. C. P. Goode.

According to press reports, Dr. Harry Pratt Judson, for 16 years president of the University of Chicago, will retire from the presidency of that institution February 20, and Dr. E. D. Burton of the Divinity School will become his successor. Dr. Judson has been connected with this institution since 1892 and he will be retained as president emeritus of the university.

The booklet written by Rev. H. L. Atkins, one of the superannuate preachers of the Western North Carolina conference, "Our Loved Ones Gone, or the Bible View of Life After Death," will come from the Advocate press in a few days, and all the orders received at this office will be promptly filled. This pamphlet is well worth the price, 20 cents, and all who wish a copy would do well to order at once. The price made by the author is single copy 20 cents; one dozen \$1.80; one hundred \$10; one thousand \$80.

Rev. J. E. Holden has been mobbed. Give attention to his story: "When you wish to tell about a pounding just take up the one we got from our Kenly folks a few nights ago. Two preachers in the mob, and everybody else almost, it seemed to us. And such a pile of good stuff to eat! And don't forget to tell that Brother McRay Boyette, of the Lucanna congregation had just sent us a whole hog. It's awful to be anything but a preacher. Poor editors! We wish to thank all these folks most heartily, and to tell them it makes us desire to serve them better."

Lexington lost one of its most valuable citizens and the Methodist church one of its best and most devoted members last Thursday when Mr. D. K. Cecil passed to his eternal reward. He lacked only a few weeks of being 72 years of age. For more than 50 years his busy life had been spent in the service of mankind. Others reaped the richest fruitage of his toil. He was always ready and glad to help other folks. The Methodist church has never had a more devoted member and official than Daniel King Cecil. He was chairman of the board of stewards of the Lexington church when he died. His funeral services last Sunday morning at 11 o'clock was one of the most largely attended that we have seen for a long while. The services were conducted by Rev. W. L. Hutchins, the pastor, assisted by Rev. W. A. Newell, the presiding elder, and Rev. A. W. Plyler, the editor of the North Carolina Christian Advocate. Scores of people can join with Mayor T. B. Eldridge of Raleigh when he wrote: "News of the passing of David K. Cecil brings a tinge of sadness into my life today. Dave Cecil was one of the best men I ever knew and one of the best friends I ever had."

Dr. E. K. McLarty is fixed like a High Point pastor should expect to be. Here is a bill of particulars: "Mine is a very sluggish pen. It requires an extraordinary inspiration to push it along. But just such an inspiration is at hand. After waiting three months for very extensive repairs on the parsonage we have now entered upon our possessions. And, Mr. Editor, it is hard for us to realize that we are living in a parsonage. Just think of hard wood floors, handsome druggets, heavily upholstered chairs, box springs, old ivory, mahogany and quartered oak bed room furniture, a dining room suit of walnut, beautiful electrical fixtures, etc., etc.! Do you wonder that we have a feeling that a mistake has been made. Some time ago in a sermon I used a figure of speech that cost me a curtain lecture. I was trying to emphasize the cheapness of a certain commodity by saying it was as cheap as parsonage furniture. I will discontinue the use of that figure while I am in High Point. If you find it difficult to believe these statements I have made, you are near enough to run over and verify them. Indeed we are very happy and comfortable. The work here is most promising. I never had larger or more attentive congregations anywhere. We have just organized an Epworth League with about a hundred members. You may be sure we are going to do our best for those people who are doing their best for us."

Rev. J. B. Tabor, our pastor at Burnsville, has been laid up for a week or two with "flu." This is the first time in his entire ministry that Brother Tabor has missed two Sundays in succession on account of sickness. He is better now and hopes to be about his work right soon.

Last Monday night the Men's Bible Class of Tryon Street church, Charlotte, enjoyed one of the most delightful banquets in the history of the class. About 100 men were present. Mr. W. D. Wilkinson is of the opinion that out of this meeting will grow a new Sunday school department and possibly a new church. The addresses of the evening were as follows: W. D. Wilkinson, president of the class, subject—What the Men Should Do for Tryon Street Church; J. Wilson Smith, teacher of class, subject—Consecration; James A. Bell, teacher young men's class, subject—Revival; Judge W. F. Harding, subject—Credit; Rev. H. G. Hardin, pastor, subject—What I Want the Men to Do for Tryon Street Church. Foundation—Will your religion stand the test at death and at the judgment bar of God?

### REV. PAUL DECATOR ANTHONY

This promising young minister died January 24, 1923, at his old home in Cleveland county after several weeks' illness from typhoid fever. He was 25 years of age.

At the last conference in Monroe he was admitted on trial and appointed to the Mars Hill circuit, where he took up the work with commendable zeal and with every assurance of success.

While on a short visit to his home folks during the Christmas holidays he was taken ill and was never permitted to return to his work beyond the mountains.

He leaves a wife and a young son, his father, mother, three brothers and three sisters who are sorely bereaved by his untimely departure. The church has lost a young itinerant who gave promise of faithful and effective service. Our heartfelt sympathy is hereby expressed to the sorrowing relatives and friends.

A tribute to this young minister from Brother Beverly Wilson will appear next week.

### REV. AND MRS. R. M. HOYLE CELEBRATE THEIR GOLDEN WEDDING

Tuesday evening, January 23, through a constant downpour of snow and hail, two hundred people assembled in the Methodist church of King's Mountain to join in the celebration of the golden wedding of Rev. and Mrs. R. M. Hoyle. The church had been beautifully decorated for this happy event in the lives of the pastor and his wife.

Preceding the formal ceremonies of the evening, a social hour was spent in the church parlors and Sunday school department where refreshments were served. We quote from The Herald a story of the ceremonies in the church and at the same time congratulate this happy couple who have reached together the golden milestone:

"After the choir had sung a bridal chorus the bridal party marched down the middle aisle of the church as follows: Chas. Saunders and Dwight Laughlin, Lloyd Ormand and Lawrence Lovell, Caleb Hoyle and Mrs. J. M. Wells, Rev. and Mrs. R. M. Hoyle. An improvised altar of green ivy and gold occupied the chancel of the church and the bridal party stood against this altar while Harry Falls made the presentation speech. The following tokens were presented to Rev. and Mrs. Hoyle: A gold watch and chain to him and a gold brooch to her, by the congregation of the Methodist church of which he is pastor; to him a gold pencil by Rev. H. B. Schaeffer, and a five dollar gold coin by Capt. Dilling, and a ten dollar coin by the Hon. C. R. Hoey of Shelby.

The rest of the bridal party being seated Rev. Mr. Hoyle made a most beautiful response in which he expressed, in some degree, his appreciation of the presents, but said he appreciated far more the spirit that prompted the giving. Mr. Hoyle's response was followed by "Silver Threads Among the Gold," sung by Mrs. Charles Williams, accompanied on piano by Mrs. Hunter Patterson.

Rev. A. H. Sims, Rev. M. G. Latham, Rev. H. B. Schaeffer and G. G. Page in turn made short talks which were followed by the Doxology and the service closed with the benediction by Rev. H. B. Schaeffer."



## From The Inkhorn of an Itinerant

### THE CORRECTIVE DIET

Dr. E. V. McCollum, professor of biochemistry in Johns Hopkins University, in a recent address before the Crowell Scientific Society of Trinity College, on "The Relation of Diet to Physical Development" told of the place of food in physical well being. The prevention of disease and the best physical development is largely a matter of fact, if we are to believe the conclusions of this eminent scientist. Dr. McCollum contends that the enormous increase of the use of bolted white flour, coupled with the consumption of canned peas and other vegetables of different kinds, with too little of cheese and milk and butter fat and not enough of raw fruits and leafy vegetables, accounted for the want of health and proper development.

Dr. McCollum is doing much to teach the average American how to postpone old age by giving strict attention to diet and thereby keeping all the bodily functions in a vigorous state. He claims that the majority of people may move out of the twilight zone of ill health and enjoy the full freedom of bodily vigor by learning to discriminate in their daily food. The diet of the average person is deficient in quantity of milk taken, in the amount of fresh fruits, raw vegetables and leafy vegetables eaten. This specialist insists that every one should have a quart of milk, or its equivalent, two salads of fruits or raw vegetables each day, and one liberal serving of a cooked leafy vegetable. "Eat what you want," says Dr. McCollum, "tfer you have eaten as you should."

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### BOIL A PONE; BAKE A PIE

The old people of eastern Carolina made much of boiled dinners. A ham bone boiled with cabbage or collards or some such vegetable was the regulation diet for dinner. In western Carolina the stress was on baking pies, which were used by many for each of the three meals of the day. To eat apple pie for breakfast in the early hours of the day called for a vigorous appetite; but it was often done by the hardy sons of the hills.

The west was a land of fruits and berries, ready at hand for the bakery of the housewife; in the east, vegetables grew in abundant profusion, easy to be gathered for the pot. As a result, the people of the hills used fruits in abundance, while those in the flat lands consumed vegetables all the year round.

This was done before the specialists on diet began to tell us that a quart of milk each day, or its equivalent, two salads of fresh raw vegetables, or of uncooked fruits, and a liberal serving of cooked green leafy vegetables should be taken each day. The east got the leafy vegetables and the west got the fruit, and some of the dairy products. In this they were ahead of the food experts and went before the discoveries of present day tests; but each section was falling far short of the demands for the best health and vigor. We southern people eat too much white meat and white bread in a land where dairy products, and the yield of the garden and of the orchard could be had in such abundance as to enrich and make healthy and strong an industrious and enterprising people.

The hardy sons of toil, who lived in the open, eat plain food, and slept undisturbed, subdued the wilderness and laid the foundation of the cities which are now the portion of our lot, with their steam-heated houses, breakfast foods, and bacon and eggs. These modern conveniences of a progressive people may prove our undoing unless we have a care for the essentials of life. Vitamines were in the blood of our forefathers, though vitamine was unknown in the laboratory. Fortunately for us, these last days, will be the continued vigor possible for a people who will use the best known in the practice of the ancients and the discoveries of present day scientists. To drink a quart of milk each day and to eat two salads is good advice; to boil a bone and to bake a pie is also the part of wisdom. We are what we feed on.

Those who care to moralize and to preach a little have a free field to proceed in applying this principle to the mind and to the spirit, using as a text: A man is what he feeds on.

### THE LATE REVELERS AND THE EARLY RISERS

How different the night in which wander forth the sons of Belial flushed with insolence and wine, and the early morning in which the men who toil face again the tasks of life! The darkness hides dark deeds and foul thoughts; the light arouses fresh energies for the daily rounds. How blessed the man who can look the world in the face every new day and say from his heart, "Another blessed day in which to labor!"

The revelers through the late hours of the night never know the joy of those, who with fresh energies and new courage, answer the call of the morning. Any one with observant eye is painfully aware of the physical depletion, mental exhaustion and moral degeneration characteristic of the crowds that frequent dance halls, and such places, in our towns and cities. City populations are evermore in a state of decay. Cities die at the top and rot at the heart. But for the steady stream of rich red blood flowing in from the villages and country places and the moral fiber attending this inflow our cities would all be modern Sodoms.

Why make such observations in a religious paper? On the face of it, absurdity is written in bold type, for revelers do not read church papers; do not read literature of any kind. Their mental pabulum is the movies. These words, however, are not for the crowds of the night, but for the toilers of the day.

The lights in the windows on the side streets and the country roads, telling of the early risers ready for the call of mill and field causes faith in human kind and hope for the race to spring afresh. We never pass man or woman in the deep shadows of the morning, hastening to the rounds of the day, but we feel a fresh impulse to more diligent efforts in the urgent tasks of life—to the joyous rounds of the day.

How can a good minister of Jesus Christ loiter on the crowded ways, filled with the multitudes burdened and driven by the merciless necessities which are so largely the common lot of man! The thud of the heavy shoe of the toiler on the pavement and the call of the farm-boy across the fields a like urge to early rising and diligent service—the King's business requires haste.

Are you, gentle reader, one of the enforced laborers, aroused before the dawn, that must be up and off? Then why not be thankful to be numbered with the royal sons of toil, rather than to be classed with the revelers doomed to eternal night? The panacea for most of the ills of life is the gospel of work.

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### OUT OF THE ASHES A GREATER TRINITY

The burning of Trinity church, Durham, removes a landmark and brings a pang to a thousand Methodists who had learned to love the old church with its many associations from the days Durham was a small hamlet, unknown and little esteemed. The broken arches remind of other days, but the unbroken spirit of old Trinity gives assurance of the Trinity that is to be.

The new plant will cost around \$300,000, but this is not the best of Trinity church. It is rich in good deeds and has made heavy investments all about the world. There is scarcely a church of any denomination in Durham, either white or colored, in which Trinity has not made an investment. General J. S. Carr, for more than a generation chairman of the official board, has led in beneficent deeds. His gifts have reached many lands and the missionaries of the Orient have welcomed his coming. Trinity has made investments at home and abroad to aid in housing groups of Methodists around the world, though its own church home has gone up in smoke. How rich is Trinity in this hour of its temporary desolation!

Trinity church, due to its location in Durham and its relation to the increasing number of students at Trinity College, to say nothing of its past achievements and its present place in the life of Methodism, must build in a great way so as to be able to minister to Durham, to North Carolina, to the world.

While the flames roared that fateful Sunday morning, a colored man handed the pastor a five

dollar bill, saying that he wanted to make the first contribution for rebuilding, for they had never called on Trinity church without receiving aid. Hundreds have the same testimony to give. But the best is yet to be in the life and labors of Trinity.

### THE MINISTER SENT

Frank Culbreth.

The church, the pulpit, and the public press have had a great deal to say concerning the dearth of candidates for the ministry and the divine call to the ministry. But from no source have I seen or heard anything concerning the preacher being divinely sent to his field, the time and place being divinely chosen. The silence of the church on this subject would indicate the supposition that when God gets a man into the ministry the divine work has been finished and that God has nothing more to do with the whole affair, leaving the time, place, and the work in detail to men. If there could be any comparison I should say that the God-sent man is of more importance than the God-called man. That is to say that the preacher needs to be sent of God into the field, to the work as well as to be called of God into the service. If divine intervention or co-operation is essential in getting men ordained as ambassadors of God, divine intervention or co-operation is even more essential in the detailed work of the ambassadors. It does not matter very much just what system of supplying the people with a preacher and the preacher with a field is used. Any system may be so used of men as to allow very little say so in where and when a preacher goes to work. And no system in itself will prevent God getting a willing worker to work when and where He wants him. It makes very little difference whither a preacher is sent to a charge by a bishop, or whither he is called by a congregation, or whither he is self-invited. There may be advantages and disadvantages in all three methods. I would not say that it is, for I do not know, but I think our itinerant system approaches nearest the ideal. I am quite sure it approaches nearest my ideal and suits me best. I applied for admission on trial with the firm conviction that Methodist preachers were God-sent men. For the first four years of my ministry this conviction was intensified—it may be by the various committees—but since being thrown with older men and hearing them talk, perhaps more freely, the conviction has not had an abnormal growth. In His providence God has constituted in His church proper authorities to select the preacher for the work and the work for the preacher. Wherever this constituted authority is left free to do its work according to its best judgment I still believe as steadfastly as I believe anything that God sends a Methodist preacher to his work or field. This belief is essential to our itinerant system. Our ministers and our church will to a very great extent lose their spiritual power whenever this conviction passes out of the life of any considerable part of either the laity or the ministry. For this reason it is of the utmost importance that our bishops and their advisers be not interfered with, and that they be left unhampered and free to do their work. I feel that less of confidence here has already turned at least a few strong, capable men from the ministry of our church. Since this shortage of candidates for the ministry is in part our problem it is imperative that we do right ourselves. The solution of this problem will not be found in any one thing we may or may not do, but in our faithfulness to the work assigned us, even to the minutest details, in our consecration, giving ourselves wholly to our work, and in our loyalty and fidelity to the system through which we are working. It is here we need most the consciousness of the divine presence and guidance. God does not leave us to find and to do our work alone. He calls us from things primarily that he may send us directly to something, and in spirit and power He goes with us.

The four Gospel narratives would indicate that Christ gave very little consideration to the selecting and calling of the twelve, and there is all but no record of the calling of the seventy that He sent out as missionaries. After months of most careful preparation He sent them out to work with positive, definite and full instructions as to where they should go, and how they should prosecute their work. These instructions are of no less importance now than they were then. The minister's call, his message are of the utmost importance, and so also is the time, place, and manner of the delivery of that message. A preacher's opportunity is within



the bounds of his charge. Here his success or failure is made, for here is the point of contact. If he goes in the full assurance that God has sent him to this particular work and that God goes with him he will be a success in spite of the human agencies that were used in making the appointment. But if he goes without this divine assurance he will be a failure and no human agency can make him a success. Here his preaching, his manner, and his conduct will prove or disprove to his congregation his call to the ministry. No congregation will become or even remain spiritual under the preaching of a man whose divine call it does not believe in. No congregation will grow in grace under the preaching of a man whose services it regards as professional or the man as a hireling, and whose services are secured on the same principle as other hirelings and professionals. Under such preaching and such conceptions of the ministry how can true men be called into the ministry! If a man is going to work solely for wages, I can not see for the life of me why he should hire to a church or its congregation. If there is any one thing that the Methodist preachers need more than anything else, and that will be more fruitful in the life of the congregation, it is that they go to their charges and to every duty and task on the charge in the full assurance that they are sent of God, that God is with them and that His approval rests upon their labors. This will secure for them the love, respect, and confidence of the congregation as nothing else will. It will give them power and influence they can not secure in any other way. The Holy Spirit will have access to the heart and life of the young people through such a ministry. Religion appeals to old age because of the forgiveness, the solace, the remedies, and the reliefs which it offers for past sins, but it appeals to youth because of the hope and the aspiration which it inspires. Religion put on any lower motive will be weak if not impotent in its appeal.

The Methodist Episcopal Church, South, may have in its ministry men who have never been divinely called, but it has and is still suffering more from the number who lack assurance that they are divinely sent to the charge and are divinely controlled while there. How can a man feel that he is divinely sent to a charge when the authorities which the church has properly constituted to make the appointment has had little more to do with it than to confirm an appointment that other influences have made. I am profoundly convinced that here is a weak spot in our church and the sooner we recognize it and set ourselves to the task of correcting it the better it will be for the whole church. Some preachers fail in their ministry because they never allowed God to put them anywhere, while others have failed because they would not stay put. In these two articles, "The Call" and "The Commission of the Preacher" we have tried to emphasize the human element. In the third and last article we shall deal with the workman at his work, emphasizing the place and importance of the human element in preaching the gospel.

#### A CRISIS IN THE HISTORY OF METHODISM AT THE N. C. C. W.

In 1919 pressure was brought to bear upon Spring Garden Street congregation to build an adequate church to care for the growing part of the city in which the church is located, and to provide ample accommodation for the Methodist girls attending the North Carolina College for Women. The challenge was accepted, and one of the finest buildings in the conference now stands just across the street from the great state school with more than thirteen hundred students in attendance. More than four hundred and fifty of this number are Methodist girls. Plans were laid to erect a building that would cost fifty thousand dollars, but before it was accomplished, with increasing prices in both labor and material, the cost had run far beyond the first estimate. The property is now valued at \$125,000. The entire student body and faculty have met in the church a number of times. It is not a local affair—every sermon preached in this church is preached to the state of North Carolina, because many of the students attend and will go from here to lead in the educational work of the state. The local congregation has made and is continuing to make unbelievable sacrifices. The load is beyond their power to lift. There remains a debt of more than forty thousand dollars to be paid. There is not a wealthy family in the church measured by

dollars and cents, but no finer body of intelligent, far-seeing and consecrated people are to be found in the whole Southern Methodist Church. There is an easy solution to this great problem if every Methodist from the mountains to the sea will do what he or she can for this state-wide cause. If it were simply a local task, no effort would be made to secure help from the outside, but it is not local. The debt was incurred largely to be able to minister to your daughters attending the school. Every section of the state will be blessed through this church if its hands are loosed and it is permitted to function as it should. Any Methodist who wishes to do a big thing for the kingdom of God, can do it right here by helping lift this debt. This is the only church of its kind in the state, standing at the very gates of the temple of learning ready to keep the religious side of the students trained in keeping with their intellectual growth. Here is one feasible way to pay off this debt: If \$25,000 of the indebtedness is raised within sixty days, the local church can easily handle the remainder of the debt, and the burden will be forever gone. There are 25,000 subscribers to the North Carolina Advocate. If they will send us \$1.00 each, during the next thirty days, the debt will be paid and that dollar will preach to generations unborn. I am sure that if the Methodists of this state knew the conditions as they really are, that such a response would be made that within less than ten days every penny of the amount sought would be in the hands of the treasurer of the building fund. I know of no place in all Methodism where your money will mean more to Christian civilization than to put it here where the finest womanhood of the state is being trained. Please help us if you can. Do it today. Do not wait; if you do, you will perhaps forget our crying need. We must have your help. A list of all who come to our rescue will be framed and placed as a memorial in the church. Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, knows our condition and is heart and soul with us.

Most fraternally,

G. T. Bond, Pastor,

Spring Garden Street Methodist Episcopal Church, South.

Send all money to W. A. Mann, Treasurer, 710 Highland Avenue, Greensboro, N. C. A receipt will be mailed you.

#### TIME TO WHISTLE FROM RUTHERFORDTON

They say that the Rev. Sam P. Jones said: "Small boats cannot run and whistle at the same time; they must stop to whistle." Now we do not make any special claim of being in the small boat class, or in any way of being in the boat business, but for the information and pleasure of the faithful readers of the Advocate we think it at least courteous to stop long enough to speak from and for Rutherfordton.

We are told that Bishop Francis Asbury passed through Rutherfordton (then Rutherfordtown) more than one hundred years before we came to the place. He found the court in session and looked in upon it and decided it did not look like congenial company for Methodists, and so passed on. I am glad to say we find here also the tracks of the Revs. Geo. W. Ivey, T. C. Jordan and a number of other good, though less venerable, men who wrought well in their day and generation.

However, the date of keenest interest to us (I mean the entire family) was the day when we came to town. Of course it is superfluous to say to anyone who knows the Rutherfordton folk that the reception was all one could expect of any people. Yes, the "warm supper," the "heavy pounding" and words of cheer and all that were only natural to these good people. It was all so fine that I told the congregation at prayer service on that Wednesday evening that I was sorry for anyone who was not in some way mixed up with the family of an itinerant Methodist preacher. So many good things come our way. Well, we fell in love with the charge on first sight. First, for what it was, and secondly, for what our faith says it is going to be in the not distant future. We are handicapped for want of a modern church building, it is true. But one of the oldest and best men of our conference said to me as we returned from Monroe: "Ervin, go up there and build a church. They have needed one for 25 years and they are able to build it." I came and found that Brother Hoyle was correct in both contentions, and I think the people are about unani-

mous in accepting the first—that they really do need a church. But pray, brethren, that we may be able by grace and wisdom to cause them to fully accept Brother Hoyle's second contention—"they are able to build it." Brother Hoyle knows they are, I know they are, and the Lord knows they are. And we are expecting the entire congregation to accept that fact and act upon it, in the near future. For we intend to break ground about the time the farmers are planting their corn.

Well, of course the good stewards got together and among other things they raised the pastor's salary to the tune of 25 per cent and arranged to pay up monthly as other good organizations do. Bro. D. B. Johnson is the chairman of our board and is also clerk of the court of our county. You see we have changed clerks since Brother Asbury came to Rutherfordtown.

Love to all our brother pastors and to all the readers of our most splendid conference organ. Bros. Plyler, and Sikes, you are doing a fine business. I give you my hand and heart on that. J. O. Erwin.

#### METHODIST SUMMER SCHOOL AT TRINITY COLLEGE

D. M. Litaker.

I am delighted to see that the managers of the Summer School have already booked Dr. G. Campbell Morgan and Dr. Andrew Sledd each for a series of lectures next summer. Dr. Morgan stands at the top in the whole world as a Bible teacher, sound and sane and scholarly. His coming will draw many to the Summer School. Dr. Sledd, son-in-law of Bishop Candler, is one of the most brilliant of the highly efficient instructors in Candler School of Theology. If we had not others, these two men would give us plenty to think about.

Since the Educational Commission has indispensably required that every student passing work at the Summer School must prepare a digest of each book before coming to the school, it would be well for all our undergraduates to take notice that our Summer School will be operating under that law next summer.

From my experience of five years as one of the instructors of the Summer School, handling Logic and History of Methodism, I am fully prepared to back up every word of Dr. Bennett in last week's Advocate about the inadequacy of the Summer School unless the student will thoroughly prepare the books before hand. I have been advising the young preachers to take the work in the Correspondence School just as the ministerial students in Trinity and Rutherford and Weaver take the work there, not as a requirement, but as an equipment for service. I have called attention to the fact that nowhere else can so much be secured for so little outlay in money as the Correspondence School furnishes. Dr. Bennett is right in advising that every young preacher take the correspondence work and then attend the Summer School and, if he desires, pass his work there.

My dear young brother, you will need all that both these schools can do for you. Buckle down right now and determine to make the best preacher you are capable of ever being. Three elements enter: Religion, efficiency in service, and intellectual equipment. You may have the first and the second; don't forget the third. It's indispensable.

#### DR. PINSON AND PARTY RETURNS

Dr. W. W. Pinson, general secretary of the Board of Missions, and Mrs. Pinson, arrived in Nashville Wednesday, the 24th, from the Orient, in response to a cablegram from the board directing him to return to lend aid during the Centenary campaign. Plans had been made to sail for home on February 20th, but in response to the call of the board the party of six, which included Bishop H. A. Boaz and family, Miss Mabel K. Howell and Dr. and Mrs. Pinson, left Yokohama on the 17th instant aboard the steamship Jefferson and landed in Seattle after a rough voyage.

The party were gone six months and traveled over twenty thousand miles. Says Dr. Pinson, "We had work cut out for every day. The problems were so many and so varied that it was somewhat of a disappointment to all concerned when the emergency call came to return home. There was never a time nor place where Christian service counted for more than in the East today. A wonderful opportunity to help is presented every member of the church."



# FIELD NEWS

## DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Elkin .....March 6-8  
 Asheville, at Hot Springs, March 13-15  
 Durham, at West Durham, March 29-30  
 Weldon, .....April 3-5  
 Washington, at Pine Tops, April 18-20  
 Raleigh, at Princeton .....May 23-25

### "I WANT TO BE AN ELDER"

I want to be an elder  
 And with the elders stand;  
 A felt hat on my forehead,  
 A black book in my hand.

I want to roam the district  
 And ask the questions round,  
 To see the parson's families  
 And cover all the ground.

I want to take my fish hook  
 And try the ponds and brooks,  
 And eat the ham and gravey.  
 And never study books.

I want to be an elder  
 To be with elders found,  
 To stand before the bishop  
 And switch the box cars round.  
 —Author Unknown.

### JONESBORO CIRCUIT

One of the stewards in Jonesboro said to me a few weeks ago in discussing certain arrangements for the quarterly conference that they long to see one real good quarterly conference in Jonesboro. They they explained that for several years the weather has been inclement and only a few came to the business session.

I am glad to say that this steward has a other tune to sing and is now saying we had such a fine meeting and everything was grand.

Last Saturday, January 20, was the occasion of our first quarterly conference for this year. Rev. R. H. Willis, the new presiding elder on this Fayetteville district, was present and preached a most helpful and timely sermon. Then the ladies served lunch in the Sunday school rooms which was enjoyed by all. For the good hot coffee and the elegant dinner eaten by red hot stoves made every one enjoy the social hour.

After this the business session was held. I hope it does not seem too much like blowing your own horn and real egotism to say that this was a real good conference. All the reports from the Sunday school superintendents, charge lay leader, president of Woman's Missionary Society, Epworth League and pastor were good. The work is very well organized and in good shape for a successful and profitable year.

On Sunday morning there was a large congregation present to hear Brother Willis. This means there were 237 present in the Sunday school and the large church full to overflowing to hear him. And he did not disappoint that vast audience. His sermon on the Potter making vessels as it is recorded in Jeremiah was handled in a most instructive and appealing manner. So many have told me that it was such a benefit to them.

Brother Willis and his good wife who came with him certainly made a great hit with our people here. It can be truly said of both of them: They came, they saw, they conquered. Yes, we really want the elder and his wife in Jonesboro again.

We are praying for a great year. May God help us to do our duty.  
 B. E. Stanfield.

### BATH CIRCUIT NEWS

It seems to me that I should say a few words from this part of "God's moral vineyard."

In the first place, we feel that we were fortunate in being returned for another year, as we are among good people who show by their various acts of kindness that their minister and

family shall not want the common necessities of life.

I know there is nothing unusual about preachers being pounded, but there is certainly something unusual in the way it is done.

We had such an experience a few nights before Christmas, when the good ladies of Bath came to the parsonage with flour, sausages, "bones," ham, coffee, sugar, jams, jellies, etc., and just completely covered the dining table, and we can truly say that it was one of the severest poundings we ever experienced or witnessed. But the poundings do not stop. This is a four charge circuit and everywhere we go something is placed in our old Paige car to gladden the hearts of inmates of the parsonage. We cannot find words to express our feelings, but pray God to bless them all.

The new year starts out with bright prospects. Our Epworth League at Bath has taken on new life through the untiring efforts of its young president, Miss Lucile Brooks. Recently a campaign was launched for new members, and the enrollment jumped from 17 charter members to about 65. The losing side very charmingly entertained the winners at the public school building, which was enjoyed by all. May the good Lord use these young people to His glory.

We are planning for and expecting a good year.

Much of our work this year will be among the young people, operating with the home to create Christian men and women for the future conquest of the world. Why should we go on Sunday after Sunday preaching to the old people? They are not the hope of the world. But the children are.

Then we are putting greater stress upon prayer this year. If prayer, real humble prayer out of the heart, cannot unite the members of the great family of God among the different sects, then we may as well despair of ever obeying the command of Jesus to make disciples of the nations. Pray for us.

I want to mention especially our little church and Sunday school at Pine-town. For several years it has been a little struggling school, but Brother Noblock has taken the situation over, has enlisted the services of several of the teachers in the graded schools and things are on a "boom." Nothing dull about Pinetown Sunday school now.

The church has just been treated to a new coat of paint, and the best of all, many came forward at our January meeting and said before preacher and people that they were going to be better men and women during the year 1923.

May the Lord bless them abundantly.  
 R. J. Lough, P. C.

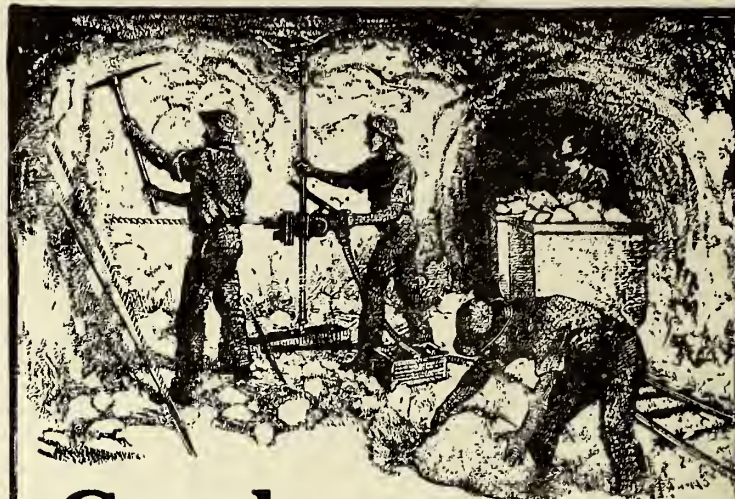
### KEEPING STEP WITH THE SONG

The first week in December brought us another move in the itinerant rounds. When the hour came we found our affections fixed in the good, rich soil of Mount Olive and the Mount Olive circuit. Our stay with the choice spirits of that good field was all too short—to us. They shall be held in everlasting remembrance.

Just a few hours run through a delightful sunny afternoon brought us and our household belongings to our present home, the Durham circuit parsonage, near Trinity College grounds.

Ending a strenuous week and a strenuous day, we met a greeting that made us glad. It was refreshing and fine! Ladies from the several churches and some of the laymen had come and set the house in order. Brother J. C. Humble, faithful man and friend, and his good wife, were leaving the home and premises in neat good taste. They were a part of the cheering group of our good friends tarrying to give us welcome, and were present to join us in the splendid supper that had been prepared. A thousand thanks to all for this thoughtful kindness, so unselfish and in the Master's name!

And the kindness continues. We found the pantry shelves provided



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with choice goods borne by kindly hands from many homes. Delightful tokens of Christian love and of the Christmas spirit already come!

On Sunday, December 24, we went to Bethany at eleven o'clock, met a good congregation and had a good service. At close of the service we found our car, all unknown to us, filled with gifts for the pastor and his family from this interesting congregation.

Regular steps are being taken and funds being secured to add to the furnishings and comforts of the parsonage. Committees had been appointed for this purpose, one for each church, before our arrival.

Have gone to all our churches enough times to meet many of our people. We find many good citizens, men and women, among these beautiful hills of sturdy type, active and strong, who seem to me to mean much as forces for righteousness. Some of the strong currents of life are astir all about us here. We are singing "Onward, Christian soldier," and trying to keep step with the spirit of the song.  
 W. F. Craven.

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**BATTLEBORO AND WHITAKERS**

We have been most kindly received on the Battleboro and Whitakers charge. Things are moving off smoothly and we are hopeful for a great year. One might think, in a field where there are but two hundred and fifty members there was little to do aside from preaching, but such is not the case here. We have already found plenty of real hard, constructive work that needs to be done. Our people have been exceptionally kind to us since our coming. A splendid pantry shower from our Battleboro friends, and the nice things continue to come. A continuous stream of kindness from our Whitakers friends make one feel like it is good to be among such splendid people. Most of our Methodist folks know that this charge has been one which was, or seemed to be content with paying their preacher a small salary, not because they loved their preacher less, but for lack of a larger vision of the Master's kingdom. If this lack has been a reproach to them they have wiped it out this year. At our first quarterly conference our stewards took an advanced step in this matter and fixed the salary at \$2500, which is an increase over last year of \$1000. This places Battleboro and Whitakers among the best paying charges in the conference, except the city churches, and shows the splendid liberality and willingness of these people, when once they see the possibilities of their field. It is needless to say the pastor appreciates this splendid consideration on the part of the people. In the survey of the field there is much found to be done. There are more people not affiliated with any church than in any field we have served in twenty-five years of our ministry, even in communities of a much larger population. There is serious need for much improvement in church buildings, particularly in providing Sunday school accommodations. Really we need one new church building, a parsonage and other improvements. How soon these good people will be willing to undertake this constructive work remains to be told later. We are in the midst of many denominations and the population of the communities is small. This has weakened the membership of all the churches numerically and the inability of many to reconcile the differences in beliefs has caused them to remain out of the church. But our congregations are increasing with every service and we are working with a large faith in the leadership of the Spirit, and hoping for large success in every detail of the work. Our presiding elder is in high favor with our people. He is giving all diligence to promote every interest of the field and his wisdom in his administration is already bearing fruit. Nearly all of our people read the Advocate and we shall do our best to hold them as subscribers. Come down and we will let you talk to as fine a people as can be found anywhere.

J. C. Humble.

**NOTES FROM MORGANTON**

Acknowledgement of favors bestowed and benefits received is a blessing to the recipients and well pleasing to those who do these deeds of kindness. No individual or church is too great or prominent to act on this principle or feel its effects when rightly expressed. Our Lord appreciated a kindness and commended the spirit of gratitude. What would Methodist preachers do but for kind, generous hearts and lavish hands? The frequent changes of homes and going into new and strange environments and conditions would be unbearable but for the warm, affectionate farewells of old friends and the hearty, cordial greetings of those we are sent to serve and the generous provisions made for our comfort and happiness in our new fields of labor. It is a blessed thing to all concerned that our people generally are providing better and more substantially for those sent of God to serve them. To

God we give thanks; to our people, unreserved service.

We will never forget the kind friends at Albemarle, and the well-nigh universal regret expressed when we left them. Their many tokens of love will be kept in the itinerant archives of their appreciative friends. God's blessings upon them and their new pastor forever!

Morganton was a new town to us and we were new to our people. Our reception has been all that could be expected—a warm house, a well supplied pantry, generous and varied Christmas remembrances, large and appreciative congregations, notwithstanding the recent "flu" epidemic and disagreeable weather, a substantial increase for our material support, one bed room, dining room and cook room have been fitted up with new furniture; or, it might be better expressed to say that a Majestic range and oil stove with all needed vessels have been placed in the cook room. These are some of the things these good people have done for us. About 400 pastoral calls have been made and twenty-three have been received into the church, four of these by vows. Our people are planning other good things, material and spiritual, for the church. We are making earnest and definite efforts to pay the Centenary subscriptions to date. The town is taking on new life, and substantial growth is in evidence everywhere. We are happy in our work and are praying for and expecting a good year with this loyal people.

W. R. Ware.

**ANNOUNCEMENT**

Will be at liberty to assist pastors in their revival meetings during the early spring months. Address

C. P. Curry,  
Hendersonville, N. C.

**PARKTON POUNDS PREACHER**

For fear that E. C. Manness and some other preachers of the Fayetteville district will think that they have the only people who know how to "pound" the preacher, a few lines from the Parkton charge is in order. My people down here in Parkton don't wait until the preacher goes to conference and returns to pound him. Just a little while before our annual conference convened in Raleigh our people here in Parkton stormed the parsonage and nearly pounded the preacher to death. And since conference he has been pounded three times and has been the recipient of a number of individual gifts—money, wood, etc. And two churches yet to be heard from. Can you beat that?

Everything in good shape for a prosperous year. Best wishes to the Advocate.  
R. F. Munns.

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### WOMAN'S WORK

#### N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

#### W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

#### Western North Carolina Conference

"Christ has no hands but our hands  
To do his work today.  
He has no feet but our feet  
To lead men in his way.

He has no tongue but our tongues  
To tell men how he died.  
He has no feet but our feet  
To lead men to his side.

We are the only Bible  
The careless world will read.  
We are the sinner's gospel,  
We are the scoffer's creed.

We are the Lord's last message  
Written in deed and word.  
What if the type be crooked  
What if the print be blurred!"

#### "THE LORD GAVE IT TO ME"

An uneducated Indian village woman perhaps fifty years of age gave her heart to Christ and, after doing so, pledged her tithe to the support of the church. Her income was one rupee per week, or thirty-three and one-third cents, four rupees per month or one dollar thirty-three and one-third cents. Every Sunday morning she brought her tithe to the church. One Sunday, in addition to her tithe, she put in two annas( four cents) more. The missionary saw what she had done and asked her why, in all her poverty, after she had given her tenth she had given the two annas more. She looked up with a smile and explained that she had done a little extra work during the week and had received the two annas. She said God had given it to her and now she would give it back to him.—Selected.

#### WHAT HAVE I DONE?

Suppose I have spread a network of railroads, or built canals, that have spanned a continent; suppose I have erected great structures having to do with human arts and industries, yet have done nothing to provide men with "a treasure in the heavens that faileth not," what will be my feelings in the eternal state, when this world, with all its triumphs of art and industry and commercial enterprise, shall be burned up; . . . when I behold millions upon millions of the human race standing before the bar of God to receive the sentence of final destiny, and remember that not one soul in all the millions of the saved I have brought to a knoweldge of Christ, and not one soul in all the millions of the lost I have turned away from the absorbing devotion to the things that perish?—A. T. Pierson.

#### WE SEE WITH OUR VISION IMPERFECT

We see with our vision imperfect,  
Such causes of dread or fear,  
Some that are far in the distance,  
And some that may never be near;  
When if we would trust in His wisdom,  
Whose purpose we cannot see,  
We would find, whatever our trial,  
As our day, our strength shall be.

#### THE SUCCESS FAMILY

The Father of Success is—Work.  
The Mother of Success is—Abnition.  
The oldest son is—Common Sense.  
Some of the other boys are—Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.  
The oldest daughter is—Character.  
Some of the sisters are—Cheerful-

ness, Loyalty, Courtesy, Care, Economy, Sincerity.

The boy is—Opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.—The Observer.

#### TWO NEW SOCIETIES ON CHARLOTTE DISTRICT

On Sunday, January 21st, it was my privilege to visit two churches on the Matthews circuit. This was in response to an invitation from the pastor, Mr. Henshaw. He had made all arrangements for me had announced my coming and invited the women to be present.

In the morning it was my pleasure to visit Matthews church. The pastor was unable to be present on account of illness, but the laymen of that church conducted a most helpful service in the form of an "old time class meeting," after which I presented the work of the Woman's Missionary Society and then organized a society with ten members. Mrs. Mark Lemon, Matthews, is the president.

In the afternoon I went to Indian Trail. Here I found a large congregation assembled, composed of men, women and young people. It was a pleasure to talk to this interested congregation about the work which we are doing in our missionary societies. We organized an adult society with ten members, and Mrs. J. V. Kendall, Indian Trail, was made president.

We closed just in time to board the train for Monroe, and this closed a busy but pleasant day in the service of the Master.

Mrs. L. N. Presson,  
Charlotte District Secretary.

#### North Carolina Conference

##### SOCIAL SERVICE NOTES

It is important that every auxiliary have one of the new corresponding secretary's books. In it will be found especially new report blank for the auxiliary social service superintendent. This report blank is much larger and fuller than the old one; not only does it give space for reporting the varied activities properly, but it carries many suggestions about work to the superintendent by the nature of questions. Let every social service superintendent see that she has one of these new forms for reporting before the quarter ends April 1. The book can be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn.

##### An Inter-Racial Questionnaire

will be sent to each superintendent of social service in the near future. This is being sent out from headquarters, and it is desired that it be filled out and returned to the conference superintendent of social service, Mrs. F. S. Love, Wilson, N. C., by March 1. It will be remembered that the council established this commission on Race Relations, in charge of Mrs. Luke Johnson, and this commission is anxious to get an idea of just what is being done in the different communities. The questionnaire suggests things that can be done, and each superintendent is urged when she receives it to try to get some of the things done. Make an honest effort to do something; at least appoint the inter-racial committee, who can study conditions and report to the auxiliary.

##### Social Service Work the Past Quarter.

The reports coming to the conference superintendent of social service this past quarter indicate that some very fine work is being done in many places in this department of the auxiliaries. One of the most discouraging things is that so few auxiliaries over the conference report. Out of 335 adult auxiliaries in the conference only 45 reported this list quarter. Isn't that enough to dishearten even a very optimistic conference superintendent? Of the auxiliaries reporting, all are doing the relief and char-

ity work, visiting the sick and strangers, lending a helping hand to those in need and trouble, thus brightening the lives of many unfortunate ones. Many are helping in county institutions, holding services in jails, county homes, stokades; some are assisting the Red Cross, aiding the welfare officers, lending their influence in school board elections, promoting health campaigns, working in the Y. W. C. A., parent-teacher associations, aiding in anti-tuberculosis campaigns. Two or three auxiliaries have done some inter-racial work, holding a mass meeting with the negro women of the community, one working in a drive for a colored hospital funds; one works with the negroes in the jail. Several of the auxiliaries have exchanged courtesies with rural church women, and have organized two new auxiliaries in the country. It would be so gne if every auxiliary would determine now that a report of this phase of the missionary work would come to the conference superintendent by April 1. Every auxiliary, no doubt, does some social service work. We want to know about it, and the conference superintendent is always glad and anxious to help every auviliary superintendent in every possible way.

##### Helps for Social Service Programs.

In our conference the helps for the quarterly social service meetings are sent to the presidents of the auxiliaries with the helps for the monthly missionary meetings. Every social service superintendent should ask her president about the material for the March meeting now. This material should have come with the literature for the other meetings, and if the president forgets to turn it over to the social service superintendent, the superintendent must just ask her about it. Very often there comes to the conference superintendent the complaint that the auxiliary superintendent never gets or has the use of the social service helps for the program. The conference superintendent is trying to arrange to have some of the material on hand, so she can supply it to some of these auxiliaries that seem not to get theirs. But it is not always easy to get a supply from Nashville after it has been furnished once. Please report to Mrs. F. S. Love, Wilson, if your auxiliary does not get the helps each quarter for the social service meeting. Mrs. F. S. Love,  
Conf. Supt. Social Service.

##### PUBLIC WELFARE BULLETIN

To those doing social service work interested in prison reform we would call attention to the Bulletin of the North Carolina State Board of Charities and Public Welfare" for the first quarter, January-March, 1923. It is "A study of prison conditions in North Carolina," and contains much valuable information you need in your work. It is terribly interesting and enlightening. Write to Mrs. Clarence Johnson, Commissioner, Raleigh, N. C., for a copy of it.

##### MY MISSIONARY SOCIETY FOR 1923

Must be abreast of the times—up-to-date—a 1923 model. Plans and policies of other years adapted and remodeled or replaced in accordance with the latest and best plans and policies of the stirring times we live in. No lag, no drag. Society well officered, committees at work; "everybody at the task."

Must have instructive and interesting programs. There is no news quite so thrilling as missionary news. It has to do with a great seething world in which the battel for truth, righteousness, and justice is being waged against the mighty forces of sin, ignorance and prejudice. Through these programs we learn where our fields, what our responsibility, and who our representatives. Such momentous information must not be dimmed by dullness or lack of attractiveness. Let it

so ring out as to challenge the attention of the church.

Well conducted mission study classes must supplement the missionary education of the membership.

Must co-operate with all agencies that are working for uplift and human betterment in the community; must stand out as a force for reform and helpfulness upon which all other such forces may rely for support and co-operation. Must line up all Methodist women to do their part in all worthy movements.

Must serve the needy and dependent classes; build up the spiritual forces of the local church, aiding the pastor in personal evangelism, ministering to the shut-in and the sick.

Must pray in secret and unitedly; in family circles and voluntary groups for the coming of the kindom; for wisdom and power upon the misionaries sent out—often by name; for power for native Christians; for justice for the alien, the negro, the ignorant and down-trodden of every class; for ourselves, that we may not fail the cause of God.

Must give so as to please Him who said, "Freely ye have received, freely give"; lovingly, lavishly, sacrificially, joyfully, more than ever before because we know more and love more.

#### CENTENARY EMERGENCY CAMPAIGN

When this Bulletin comes from the press, the Centenary Commission will be engaged in an emergency campaign. Its goal is the collection of four millions of dollars by May 1. Six teams, composed of bishops, missionary secretaries, missionaries and other leaders will be allocated to different sections of the church. They will visit the cties and large towns, hoping in this way to get the missionary message into the entire church. It is especially requested that the presidents and members of the Woman's Missionary Societies give full co-operation to the teams by planning for their coming and assisting in the collections wherever possible.

**Aspirin**  
Say "Bayer" and Insist!  
Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Drug-gists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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RAW FURS, HIDES, TALLOW.  
BEESWAX AND GINSENG  
FRANK E. BROWN  
Roanoke, Va.



# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel .....Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference



REV. B. C. REAVIS

When you look into the face of Rev. B. C. Reavis you are privileged to see a real fellow. There is none more humble, more consecrated, more considerate or more painstaking than the one whose picture adorns this page. It has been my pleasure to work with Reavis on circuit and on station and in each instance he was found so busy doing good as to have no time for complaining about anything. Every one likes Reavis and Reavis likes every one.

Born and brought up on a farm nine miles out from Statesville, in Iredell county, our young pastor had plenty of time to think as he followed the plow and pushed the hoe. His schooling was obtained at Cool Springs Academy, Rutherford and Trinity College. While at Trinity he served for two years the Lakewood congregation in Durham. On coming to the Western North Carolina conference he was appointed to the Dudley Shoals circuit, where for three years he did good work. He is now serving his second year at Weaverville station, where a most successful pastorate obtains. Because of his interest in and knowledge of Sunday school work he was at our last annual conference placed on the Sunday School Board.

Several years ago Brother Reavis was happily married to Miss Gertha Cartner, of Davie county. This union has been blessed by two fine boys, Clyde and Hugh. The whole Reavis family patronize the Sunday school.

### LEADERS AND LAGGERS

Herewith are given for each district the charge furnishing the highest percentage of Sunday school enrollment on church membership and also the charge furnishing the lowest percentage on same, our district leaders and lagers for last year. Following these are given the district averages. First figures for church membership, second for Sunday school enrollment and third for percentage of Sunday school enrollment on church membership.

Asheville District.		
Elk Mountain .....	53	172 324
Haywood Street .....	486	323 67
District average .....	360	349 97
Charlotte District.		
Duncan Memorial .....	180	301 167

Prospect Circuit .....	871	540 62
District average .....	556	499 90
Greensboro District.		
Bethel, Greensboro ....	94	243 258
East End, High Point ..	149	95 64
District average .....	529	575 108

Marion District.		
Spindale .....	219	311 142
Marion Circuit .....	300	166 55
District average .....	418	372 89

Mount Airy District.		
Rockford St Mt. Airy..	134	417 202
Mt. Airy Ct. ....	735	510 69
District average .....	428	431 101

North Wilkesboro District.		
Boone-Blowing Rock ...	169	320 189
Laurell Springs Ct. ....	287	50 17
District average .....	314	238 76

Salisbury District.		
Westford, Concord ....	172	358 208
Kannapolis Ct. ....	441	272 62
District average .....	445	429 97

Shelby District.		
Ranlo, Gastonia .....	115	260 226
South Fork Ct. ....	820	440 54
District average .....	486	499 103

Statesville District.		
Rhodhiss .....	51	105 206
Lenoir Ct. ....	360	152 42
District average .....	497	469 95

Waynesville District.		
Waynesville Ct. ....	224	353 168
Robbinsville Ct. ....	119	57 49
District average .....	327	263 82

Winston-Salem District.		
E. and S. Thomasville	150	408 272
New Hope Ct. ....	403	214 53
District average .....	512	555 108

### RANDOLPH CIRCUIT

The Randolph circuit, composed of six churches, holds a charge Sunday school institute every fifth Sunday afternoon and is getting much benefit from the meetings. Because the last fifth Sunday came during the holidays the institute for that date was postponed till Sunday afternoon, January 21st, and it was my pleasure to be present at this meeting and lead the discussions. Much good is being done. The schools are trying to follow our church's "Program of Work." Graded Lessons, Cradle Rolls, proper classification, Workers' Councils and Home Departments include some of the advances made. The Trinity school will departmentalize its work. Miss Olivia Woosley is president of the circuit institute.

Rev. J. E. Woosley is serving his second third year on the Randolph circuit, he having been on the charge twenty-five years ago, and he is looking after all the church's interests. Although in his fortieth year in the ministry he preaches three times every Sunday, visits his sick people and is always building something. He says he had rather wear out than rust out.

### NERVINE

Last week I took myself to Charlotte and after pumping nerve into myself went right into a Centenary meeting of the presiding elders of the four conferences of the two Carolinas, thereby directing some little attention to the Sunday school cause. My business there was to consult with "Our Elders" about a very important matter. The business was accomplished. "Our Elders" were not the best looking fellows there, but they were the most democratic fellows there. "Hillbillies" are not noted for looks, but rather for overcoming obstacles. Hurrah for the "Hillbillie Elders" of the Old North State! They are delivering the goods.

### ALBEMARLE

Yesterday I went to Albemarle to talk over with Pastor Pickens, Superintendent Reap and Promoter H. L. Horton the plans for a big Sunday school building for First church. Everything is all too small for the growing business there and must be enlarged. Keep your eye on Albemarle.

### WESLEY BIBLE CLASS

Some months ago notice was sent out in the Adult Students that Wesley Bible Class fees would be increased and dues expected. This matter has not been definitely settled and this notice is to advise all Western North Carolina conference Wesley classes to remain in existing state till April, when the General Sunday School Board will pass on the matter.

### CENTENARY MONEY

Of the \$1,109,374.44 raised by the Sunday schools on the Centenary the Sunday schools of the Western North Carolina conference have contributed \$52,659.83, this being the fifth largest amount. Right soon efforts will be put forth to get our Sunday schools to pay all arrearages, and continue their good work. Sunday school Centenary money goes to Col. John E. Edgerton, Box 38, Nashville, Tenn.

### OURS

Recently while on a trip to Nashville to the Sunday School Council meeting I visited in turn Vanderbilt, George Peabody and Emory universities, getting a right good layman's insight into them. They are all great, but I came home thinking more of Trinity College.

### North Carolina Conference

#### OUR WILMINGTON FACULTY

Seven outstanding Sunday school workers, specialists in their respective departments, have been selected to do the teaching in the Co-operative Standard Training School to begin at Wilmington February 11. They are:

Mrs. C. L. VanNoppen, of Greensboro, "Beginner Lesson Materials."

Miss Georgie Keene, Conference Elementary Superintendent, "Primary Organization."

Miss Grace Killingsworth, of Orangeburg, S. C., "Junior Lesson Materials."

Rev. J. Q. Schisler, Department of Leadership Training, Nashville, Tenn., "Organization and Administration of the Sunday School."

Prof. Claude Carr, Synodical Superintendent, Mooresville, "Principles of Teaching."

### TRINITY TO BUILD GREATER

Fire which completely destroyed the church and Sunday school building of Trinity church, Durham, Sunday, January 21, will not keep the Trinity congregation from "carrying on." Arrangements have been made to hold Sunday school in one of the graded school buildings of the city, and preaching services will be held in various places until such a time as the new church and Sunday school building can be erected. It is said that the new building will more than likely be built on the old site and that approximately \$300,000 will be spent in building it.

### LAKWOOD PLANS TO GROW

Lakewood Methodist church, Durham, in addition to promoting its plans for an up-to-date Sunday school addition to its equipment, has just purchased a vacant lot adjoining the church property. This lot will probably be used for recreational purposes until the congregation decides to build a parsonage. Rev. W. C. Ball, the pastor, is doing a splendid work, and the congregation is loyal to his leadership. Mr. V. E. Wilson is superintendent of the Sunday school.

### EMPHASIS ON EVANGELISM

Sunday school workers throughout Southern Methodism are expected to place special emphasis on evangelism between now and Easter, and every loyal superintendent should help by

- (1) Informing himself concerning the plans.
- (2) Informing his co-workers at once.
- (3) Talking with his pastor.

(4) Opening the way in the school. The general plan, as outlined by the General Sunday School Board, which may be modified as to time and other details to fit local conditions, is as follows:

(1) January: Make all necessary preparations.

(2) February: Present the claims of Jesus Christ.

(3) March: Instruct—inspire for church membership.

(4) Easter: Receive into church membership.

For further information address L. L. Gobbel, Durham, N. C., or Dr. J. W. Shackford, 810 Broadway, Nashville, Tenn.

### PROGRAM OF EVANGELISM

It has been well said that:

"A carefully prepared plan looking to the winning of Sunday school pupils to a profession of faith in Jesus Christ will, if faithfully carried on, reduce the fearful losses experienced in every generation. No human effort can replace, but every human effort may be made to serve, the spiritual powers which are promised to us through our Lord and Saviour Jesus Christ."

### DOING BUSINESS AT WILSON

Read these encouraging lines from Superintendent A. E. Bishop of First church, Wilson:

"Please send me a copy of the Program of Work for the class-room type Sunday school and one for the thoroughly departmental Sunday school. We expect soon to have our school thoroughly departmentalized. Of course we cannot do this until we get our new building, but we hope to have our building started very soon.

"We are getting our program of evangelism lined up and are expecting some great results."

### WANTS TO DO IT RIGHT

"Please send me literature for the Wesley Bible class. I have been elected president of a Wesley Bible class and would like to carry out the work as it should be."

So writes Mrs. J. E. Underwood, of Rich Square, who adds that her class plans to contribute to the proposed Baby Cottage at our Orphanage. The class has heretofore been clothing a boy there.

### WINFALL TRAINING CLASS

Rev. W. T. Phipps, of Winfall, Perquimans circuit, writes that he is planning the organization of a teacher-training class. He has secured a Standard Training Course catalogue and will doubtless proceed with this highly important and fruitful work at once.

### FROM A "TEXAS TAR HEEL"

"As a Texas Tar Heel I read the N. C. A. with interest. I want your 'complete statement' (of the duties of the superintendent and other officers) mentioned on page 9 in the Sunday School Work department (of January 11). You are doing a splendid work as editor."

The foregoing paragraph came to the editor of this column from Mr. W. A. Betts, of Cherokee, Texas, under date of January 20.

We are glad to furnish the information requested, Mr. Betts, and thank you for your abiding interest in the Advocate and especially our Sunday school department. Call upon us again; we are at the service of Tar Heels everywhere.

### A SCHOOL IN A NEW FIELD

C. W. Dockery, of Rusk, has written for a copy of the Program of Work for the small Sunday school. He says he is starting a school in a new field and wishes to begin right. We hold that Mr. Dockery has begun right by securing the Program of Work, being "the standards established by the General Sunday School Board," according

(Continued on page 13.)



### URNS NIGHT INTO DAY

**New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known**

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 456 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night. A blessing to every home especially on farm or in small town. It is absolutely safe and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial to any reader of the Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Adv.

**TREMENDOUS VALUE FOR 15c**  
The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., (Special).—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly improved paper he makes this rare offer to bring his circulation up to 600,000 a week. You will like the paper; it is 30 years old and now better than ever; splendid stories and rare miscellany. Question Box answers all your questions. Only 15 cents in stamps or coin mailed at once to Pathfinder, 55 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

### Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

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### Carolina School Supply Co.

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Catalogue Upon Request.

George W. Hart W. C. Arial  
John L. Harris

### NOTICE TO THE LADIES

Owing to the continued illness of my husband, who has been down sick about a year with tuberculosis and an abscess on his lungs, with little hopes of his recovery, it therefore devolves on me to make us a living, though I am in a very low state of health myself. Therefore I am offering the celebrated New Perfected Parisian Art Embroidery Needle, the ladies' favorite, at half price, fifty cents instead of one dollar, the regular price, parcel post prepaid, as I need the money. Show a Christian spirit and a desire to follow the golden rule by patronizing me. Thanks. Agents wanted. Address Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

### SAYS DR. IVEY OF "A PALESTINE PILGRIMAGE"

"The author has recorded many things which the reader of the best travel literature would enjoy. He has the temper and spiritual insight which make him open-eyed, vivacious, and magnetic as a writer. The book is charming in contents and typography. It is good to look at—good printing, good press work, good paper, good arrangement."

Sales are very encouraging. Order from the author, Rev. E. R. Welch, Asheville, N. C. 200 pages, \$2.00.



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to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commissions. Send for free catalogue and price-list.  
**GEORGE W. NOBLE, Publisher**  
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**CABBAGE PLANTS, Fulwood's**  
Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to \$9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for \$1.25; 1,000 for \$2.25. First class plants from best Long Island sea. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.

# WEAVER PIANOS



"When good fellows get together!"

**THEN** it is that voices are let go, when hearts are lifted and it's always fair weather!

Doubly lucky are those good fellows who get together where there is a Weaver Piano; for where there is a Weaver, there is good music.

Its beautiful, clear singing tone is an inspiration—it gets people singing whether they want to or not.

Tone superiority is just one of the many advantages possessed by this master instrument.

Mechanically, it is perfect. Every part of its superb action is made of the very best materials obtainable, designed and put together by skilled, conscientious artisans and backed by the experience of half a century.

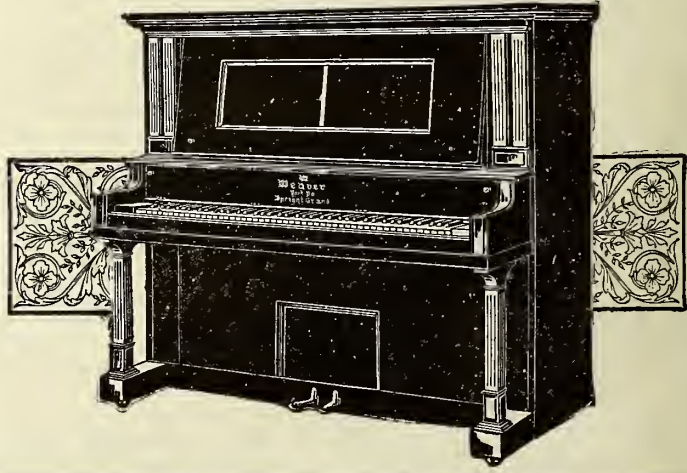
Its harmony of line and finish appeal to the artistic eye at once—simplicity and fine materials being the basis of its beauty.

These qualities have won for the Weaver the enthusiastic endorsements of the world's leading professional musicians and music lovers—have placed it in a class by itself as a musical instrument.

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Factory and General Offices: York, Pa.  
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## MARDI GRAS CARNIVAL

NEW ORLEANS Feb. 8-13 MOBILE Feb. 11-13 PENSACOLA Feb. 10-13, 1923

## Southern Railway System

Announces

### VERY LOW ROUND TRIP FARES

NEW ORLEANS. Tickets on sale Feb. 6-13 inclusive.  
MOBILE. Tickets on sale Feb. 9-13 inclusive.  
PENSACOLA. Tickets on sale Feb. 8-13 inclusive.  
Final limit of all tickets Feb. 20, 1923.

If presented prior to Feb. 20th, tickets may be extended until March 7th, 1923, by paying fee of \$1.00.

### FINE FAST THROUGH TRAINS DAILY

Pullman sleeping cars, observation cars, club cars, dining cars and coaches.

For further information and details call on nearest agent.

L. A. PEACOCK, C. T. A.,  
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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

MONEY WITH WHICH TO PURSUE OUR BUILDING PROGRAM THROUGH.

\* \* \* \* \*

Basket ball has awakened much interest among our boys and girls during the past few weeks. Our boys have won over Wakefield High School and our girls over Clayton High School. The Raleigh High girls beat our girls last week. We have several games booked for the near future and our children are looking forward to them with increasing interest and enthusiasm.

\* \* \* \* \*

Mr. R. L. Brown, superintendent of Oxford Orphanage, paid us a short visit one day last week while attending the Grand Lodge of Masons. Brother Brown has wrought well during the past twelve or fifteen years he has served as superintendent of the old and honored institution. The heart of every true Mason swells with pride as his thoughts turn to this home for the fatherless.

\* \* \* \* \*

For the past few days we have been breaking ground and making preparation for our gardens and farm. We broke most of our ground before Christmas. This year we are subsoiling with the hope that we may get better results. Our boys are being taught intelligent and scientific farming under the direction of Mr. Walker, who was trained at State College.

\* \* \* \* \*

The Rose Literary Society met for the first time Saturday night since the Christmas holidays. An interesting program was carried out. This society, which bears the name of the sainted W. W. Rose, has accomplished great things in the life of our High School. Rev. W. W. Rose was the first person to give a contribution toward the building of the Methodist Orphanage.

\* \* \* \* \*

It would be a fine thing for the orphanage and the churches if some big-hearted friend would give us a seven-passenger automobile so we could take our Singing Class out real often. The old second hand cars which we bought a year and a half ago are worn out. This makes it impossible for us to visit many of our churches, since we can only go out Saturdays and return Sundays or Mondays. We do not make regular tours throughout the conference, as all of our children go to school half of each day while they perform duties the other half. If some one who has a good seven-passenger car which they could dispose of as I have suggested, it would mean a great deal to our orphanage in reaching the churches with the Singing Class.

\* \* \* \* \*

Recently we had a landscape gardener looking over our campus, relative to locating new buildings and beautifying the grounds. It is the purpose of the board of trustees to make this a great and wonderful home, and they are particularly anxious that no mistake shall be made in locating

buildings which would mar the looks of the orphanage. Brother S. C. Vann, who has put so much money in the making of our home, expressed himself as being heartily in favor of this plan to determine the location of future buildings so no blunder can be made in the important matter. In the near future we will have a home which will accommodate at least five hundred children and the buildings will be conveniently and artistically grouped and located.

\* \* \* \* \*

The thought has occurred to me that possibly a few not knowing the facts might not understand why the Methodist Orphanage at Raleigh should make appeals for money when the Children's Home at Winston-Salem seldom if ever makes appeals for support. Possibly a few words just here will clear up the whole situation. The orphanage assessment for the Children's Home at Winston-Salem is several thousand dollars more than the orphanage assessment for the Methodist Orphanage at Raleigh. In addition to this we have our hundred more children to care for than our sister orphanage of Western North Carolina conference. Furthermore, there are several other minor reasons for this difference which I need not mention in this connection. When the Children's Home becomes as large as our Raleigh Orphanage, it will have to make many and urgent appeals for support unless the assessment is larger and the endowment greatly increased. Our conference does not raise one-half of the amount of money it takes to maintain our Home and make improvements. We have no financial agent in the field, neither does the superintendent visit from church to church to raise funds for the Methodist Orphanage. The appeal through the Advocate is the only alternative we have by which we reach our constituency and secure sufficient funds to meet our ever increasing needs. I trust that this explanation is sufficient to show why I call upon our people for support. It is this or financial failure.

\* \* \* \* \*

I have a secret I wish to whisper in some attentive ear. As I see it and as the board of trustees view it this is no time to launch a new campaign to raise money even for the Methodist Orphanage. The Centenary and Educational pledges are still to be collected in a large measure. At least two or three more years will pass before these great forward movements of the church will have been consummated. There are many other worthy and pressing needs being brought to bear upon the conscience of our people. This means a large outlay of money. In view of these facts we feel that it would be inopportune to begin a great drive even for our own beloved Methodist Orphanage. To wait two or three years longer, however, would mean that we are to close the only door of hope to hundreds of fatherless children. This would be unchristian and unhumanitarian. Our North Carolina Methodism is numerically strong and numbers many who have great possessions. To invest two or three hundred thousand dollars in buildings, making room for two hundred and fifty more orphan children, would be the biggest investment in the conservation and training of child-life that anyone could make. The dividends on such an investment as this would mean far more happiness than dividends realized on stocks and bonds. Unless a few of our wealthy men and women come to our relief NOW we must say NO to hundreds of children who ought to come to our Methodist Orphanage, and who in the providence of God have a right to look to us for home and tender care. Because we cannot look to the church as a whole to launch a great campaign for two hundred and fifty thousand dollars, I make this appeal to the rich for suffi-

# IF SICK, BILIOUS! START YOUR LIVER

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

### TESTED SEED FOR GARDEN AND FIELD

All our seeds are tested and true to name. We sell nothing but the best. Orders shipped on same day they are received. Send for our new 1923 catalog at once. Dept. B.

ASHEVILLE SEED CO.  
ASHEVILLE, N. C.



For  
Largest Yield

# Tidewater Fertilizers

Especially compounded mixtures for every crop, scientifically prepared to suit the needs of Carolina and Virginia farmers.

Made of highest quality of materials by skilled fertilizer men who have made a careful study of fertilizer needs in the Carolinas and Virginia over a period of many years.

In increasing the yield per acre; in improving the quality of your product; in hastening early maturity; in realizing the greatest income from your investment Tidewater Fertilizers stand supreme.

Write for Prices. Responsible Agents Wanted for Unoccupied Territory.

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## GREENSBORO COLLEGE

\* \* \* \* \*

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class B.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$150,000 completed 1922.

Fall Semester begins September, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

cient funds to put across the great building program which the trustees have outlined. Unless our friends of great means respond promptly, postponement is inevitable. Such a course would be most heartless. Of all who have means and generous and noble impulses let me beg that they devote a part of their wealth to the carrying out of this great forward movement of our beloved Methodist Orphanage, which was launched last June by the board of trustees in their annual session.

### THE CHILDREN'S HOME

I should have written last week to say that "Day by day, in every way, we are getting better," and that all were well and out except one little girl.

Several of the grown folks, worn out with nursing and the extra work, caught a little of the common cold and were laid up for a day or two, but all are up again and the nurses are gone. We were sorry to see them go, but

(Continued on page 14.)



## IN MEMORIAM

**CARTER**—Wm. T. Carter, who died near Smith Grove, Davie county, N. C., in the home of his son on December 25, 1922, was about 80 years old, and had lived all his life in Davie county. He was one of the oldest members of the Methodist church of this section and lived a loyal, faithful life. He left a large family connection, all of whom have our prayers and sympathy, and commend to them the God of their father, who kept him in the sunshine and the shadows.

D. F. T.

**SPRY**—On December 6, 1922, the death angel knocked at the home of Brother W. G. and Vera Spry and called their dear little daughter, Levada, to a home not made with hands, where she will know no sorrow and where death will never come. Levada was a little over two years old. She was a bright little sunbeam to all who knew her. Her going away has left their home sad and lonely. She contracted diphtheria and membranous croup and did not live long. Our sympathies are with the father and mother in the loss they have sustained in the death of this loved one.

D. F. T.

**RIVER**—Quietly and peacefully after a brief illness with influenza-pneumonia, Sister Evie River fell on sleep at her home near Broadway January 13, 1923.

She was the daughter of Mr. J. R. Bright of Chatham county and was born April 6, 1884. In 1910 she married Mr. Henry A. River of the same county, but later they moved to Jonesboro and became actively identified with the Methodist church here.

When a mere girl Sister Rives gave her heart to God and joined old Asbury Methodist church near her home. She was indeed a good Christian woman, a loving wife, a kind, tender mother and a true friend. To know her was but to admire the beautiful traits of character and see the realities of a genuine Christian life. Her friends and acquaintances loved her dearly and recognized that her quiet, gentle manner was but the index of the beautiful life and character of one of God's own children.

Her parents, husband, two sweet little girls, two sisters and a brother, with many other relatives, are left to grieve her going away. But we know where she is, for she heard the call of her Saviour and was not afraid and is at rest.

B. E. Stanfield, P. C.

**UNDERWOOD**—Mrs. Delilah Ann Underwood (nee Thomas) was born near Sanford October 2, 1842, and died at her home near the place of her birth January 19, 1923.

On January 20, 1876, she was married to Mr. Abel Underwood. This date happened to be the day of her funeral. The husband and three children with other relatives and friends survive her.

For a long number of years Sister Underwood was a great sufferer due in part to an automobile accident. She was a loyal good woman, true to the church and a faithful Christian. It is said that when her children were small she always had them ready on Sunday morning to go several miles to Sunday school on time. She bore her sufferings with genuine Christian patience and fortitude and was always hopeful and cheerful. We have every reason to believe that she has entered into the rest that remains for the people of God.

The funeral services were conducted by the writer in Buffalo Presbyterian church and she sleeps in that cemetery.

B. E. Stanfield.

**REEVES**—David Marshall Reeves was born September 24, 1881, and died at Long's Sanatorium in Statesville January 22, 1923, aged 41 years, three months and 29 days. He leaves a wife, two children, a father and mother, several brothers and sisters. The parents and most of the family connection reside in Stanly county, near Albemarle. The deceased had just recently completed and moved into a beautiful bungalow on his farm on the highway between Alebmarle and the Swift Island bridge. How sad that one just in the maturity of manhood should be so suddenly removed. He had been a member of the Methodist church from early youth.

E. J. Poe, Pastor.

# ADVOCATE PIANO CLUB

## Takes the Guess Out of Piano Buying

So many people have bought *guaranteed* pianos on the old-time installment plan only to find in a few years that they had a tin-panny instrument instead of a high-grade musical instrument of which they could feel proud. And, when they tried to get protection on the *guarantee* they find that the company from whom they bought had gone out of business. It is indeed a sad story.

The Advocate Piano Club insures its members against this outrage by enabling them to procure their instruments from one of the oldest and best known Piano Houses in America. Dozens of Clubs have been formed and never yet has a buyer been disappointed. Arrangements have been perfected with Ludden & Bates, Southern Music House, which makes piano buying safe and easy. Ludden & Bates have been selling Pianos and Player-Pianos throughout the South for over 50 years. It is a reliable house whose guarantee means exactly what it says. They are not in business today and out tomorrow, but are ever ready and willing to make good on every promise they make.

### What the Advocate Piano Club Means to You

- 1st. It means that you are buying at wholesale prices instead of retail prices. Each Club consists of 100 members who by buying together gain a much better price than any one purchaser can procure. You are only responsible for your own purchase, but by joining the Club you are helping the other 99 members to get wholesale prices and they are helping you.
- 2nd. You are guaranteed perfect satisfaction by a reliable Music House. You try the Piano or Player-Piano in your own home before you obligate to keep it.
- 3rd. By joining the Club you are extended the most convenient terms of monthly, quarterly or yearly payments based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices which are usually much higher than cash prices.
- 4th. The family of a Club Member is fully protected in case of the death of the purchaser. If the regulations of the Club have been complied with, the unpaid balance is *cancelled* and the family is given a receipt in full.
- 5th. You have the privilege of trading in your old piano at its real valuation, for a new piano or player-piano.

### What Other Club Members Say

Ludden & Bates, Atlanta, Ga.  
 "The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."  
 MRS. R. A. SPINKS.

College Grove, Tenn.  
 Ludden & Bates, Atlanta, Ga.  
 "In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it says they never heard a finer toned one; and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of this piano over others. Wishing you much success, I am."  
 MRS. JORDAN RIGGS.

Columbia, S. C.  
 Ludden & Bates, Atlanta, Ga.  
 "I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am."  
 MRS. ALVA JACKSON.



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## Ludden & Bates

ADVOCATE PIANO CLUB DEPT.

## Atlanta, Georgia

**LONG**—Bro. Jesse R. Long was born January 18, 1847, near Leasburg, N. C., and died suddenly at his home near Roxboro, N. C., December 9, 1922. On February 11, 1883, was married to Lula Dickson of Person county. He leaves a devoted wife, two sons and four daughters to mourn their loss. In early life he was converted and joined Oak Grove M. E. church, remaining a consistent member of same until his death. He was highly esteemed by a large circle of friends for the many good traits of character he possessed. May our heavenly Father comfort and sustain the loved ones and bring them together in heaven. B. C. Thompson.

**RIVENBARK**—Mrs. B. M. Rivenbark of Watha, N. C., died at the home of her daughter, Mrs. R. L. Brown on the evening of December 27, 1922, at the age of 75 years. She was the daughter of C. S. Garriss, and is survived by two sons, Weaver of Wakefield, Va., Worth of Goldsboro,

and four daughters, Mrs. R. L. Brown, Mrs. R. W. Rich, Mrs. Arthur Anderson and Mrs. L. N. Johnson of this place. She was for many years a devoted member of the Watha M. E. church, from which she will be greatly missed. She was laid to rest in the family burying ground. Funeral services were conducted by her pastor, Rev. C. H. Caviness, assisted by Rev. Mr. Clark. The community sympathizes with the family in their great loss. A Friend.

**MARSHBURN**—Mrs. Polly Marshburn was born in Duplin county September 20, 1850, died October 12, 1922. She was married to J. D. Marshburn in 1879. Besides her husband she is survived by four children, these being E. M., A. W., J. I. and Mrs. Lula Garriss, all of this place. Also one half brother, Moses Horne of Wilmington, N. C. Mrs. Marshburn for many years was a faithful member of the Watha M. E. church; always had a smile and

a kind word for everyone. She was laid to rest in the Mt. Holly cemetery near Waltha. The community extends their heartfelt sympathy to the bereaved family. A Friend.

**DUNCAN**—January 6, 1923, the death angel removed from earth Sister Joanna Duncan, who was born in Person county April 3, 1847. In early life she joined Oak Grove Methodist church and for a long time lived a consecrated Christian. She suffered greatly, but it was borne patiently. Just before the close of her career she testified to her assurance of a home in heaven. May the three children left on earth follow her good example and join her in the home above. B. C. Thompson, P. C.

"Books are legacies that genius leaves to mankind to be delivered down from generation, as presents to those unborn."—Addison.



SUNDAY SCHOOL WORK

(Continued from page nine)

to which paragraph 390 of our Discipline says it shall be the duty of the superintendent to see that the Sunday school is organized. Mr. Dockery has the Program of Work and with it our belief that his school will flourish and do good.

BIG CO-OPERATIVE SCHOOL

Meeting in Grace church Thursday night, representatives of the various Methodist and Presbyterian churches of Wilmington, together with Prof. Claude Carr, leader of Sunday school work of the North Carolina Presbyterian synod, and the writer, representing our conference Sunday School Board, perfected plans for a big co-operative Standard Training School to be held Grace church February 11-16. The meeting was enthusiastic, and the prospects for a great school are bright. The following officers and committees were named to make further preparations for the school:

Board of Managers—Rev. W. A. Stanbury, chairman, Maj. W. A. Graham, Rev. J. O. Mann, M. F. Allen, W. K. Mintz, W. H. Shaffer, W. W. Morton, C. T. McKeithan, Marvin J. Cowell, Earl Jones, M. Pearsall and H. E. Boney.

Publicity—Rev. H. C. Smith and Rev. J. E. Purcell.

Finance—C. E. Clarke and H. E. O'Keef.

Enrollment—Miss Edna Wilkins, W. W. Morton, Miss I. McDougall, Mrs. John Hall, Mrs. H. R. Collett, Miss Agnes Irwin, Miss Martha Voshall, Mrs. W. K. Mintz, M. F. Allen, Mrs. M. J. Cowell, and Mrs. L. D. Latta.

Educational Directors—L. L. Gobel and Prof. Claude Carr.

BOOKS WORTH OWNING

- "Human Nature in the Bible," Phelps; \$2.
"The World's Great Religious Poetry" (An Anthology); \$5.
"Reconstruction of Religion," Belwood; \$2.25.
Peloubet's S. S. Notes, 1923; \$2.
Tarbell's S. S. Notes, 1923; \$2.
Snowden's S. S. Notes, 1923; \$1.25.
Arnold's S. S. Notes, 1923; \$1.
"Foote's Sketches of Early N. C."; \$3.
Dummelow's Bible Commentary, reliably comprehensive, useable; \$3.
"Morehead and Early Development of N. C."; \$7.
"Outlines of Science," Thomson—4 large vols; \$18.
"Carolina Folk Plays"; \$1.75.
"Lyrics From Cotton Land," John Charles McNeill; \$2.
"Songs Merry and Sad," John Charles McNeill; \$1.50.
"The Anas of Thomas Jefferson"; \$4.
"Men and Books famous in the Law," Hicks; \$3.50.
"Etiquette"—"Blue Book of Social Usage," Emily Post; \$4.
"A Short History of the Near East," 330 A. D. 1922, Davis; \$3.
"Outline of History," H. G. Wells; \$5.
"Holy Land and Syria," Frank G. Carpenter; \$3.
"From Tangier to Tripoli," Carpenter; \$3.
"Life of Woodrow Wilson," Eaton and Read, Art Leather; \$2.
All the latest Fiction—all the best in Books. I sell "Anything and Everything in Books." Prices right. Prompt and proper service. I pay postage. J. T. Norsworthy, The Book Man, Gastonia, N. C.

I DON'T KNOW WHY

If I have been rightly informed, the churches all started with the poor, but as soon as they got a little wealth, and a little worldly knowledge, they sold out to the world and went into a social reform; and that soon will deny the divinity of Christ and the witness of the spirit and the next step is to leave Christ out of our life and worship.

When Christ is left out of our life, we turn our back on the poor, and seek the money centers and those who are of a certain social circle.

God sent Moses to the wilderness to feed sheep; Paul to the Gentiles; Wesley to the slums among the poor. When Moses met Christ at the burning bush, Paul on the road to Damascus, and Wesley in the prayer meeting it changed the course of their lives and sent them where there was need and suffering; but I fear with the most of us today the most dollars makes the strongest call and not the real need of men reaches our ear.

I believe it would be a great blessing to the church, and a good many of us preachers, if we could get away from the Christ of social reform and find the Christ that was despised and rejected; the one that was acquainted with grief and sorrow, because men were lost. If we could noly share part of His life, love and power. In other words, the church needs to be converted; then there would not be so much swearing and worldliness in the church. F. F. Eure.

BOOK ENDORSED BY GREENSBORO METHODIST MINISTERIAL ASSOCIATION

Whereas, it appears that the consumption of tobacco in the various forms is on the increase, and especially does it seem that the cigarette habit is steadily and rapidly becoming more prevalent, due to the popularity given it during the war when they were copiously supplied our soldier boys, thus forming the habit in thousands who were hitherto free from it, until the magnitude and gravity of this worse than useless thing seem to endanger both the health and the morals of our people, going almost unchecked and unrebuked by our timid preachers and teachers and being taken somewhat as a matter of course by all.

Therefore, be it resolved, that we have seen and read with pleasure the strong and ably written book published by Rev. T. J. Ogburn, which is a fearless expose of the tobacco evil, and that we heartily endorse this book and wish for it a wide and useful circulation. L. B. Hayes, Sec.

HIDDENITE CHARGE

We came to this work two years ago last November and found it somewhat disturbed over being born again—that is, having been made a new charge. I am glad to say, however, that the storm soon calmed and the ship has been sailing slowly but surely ever since.

During the past two years there have been several added to the church, and many of the former members have been made new ones. The increase in the spirituality of the charge is one of the most encouraging things about it. We believe that it means as much to get a member of the church saved as it does to get one who is not a member converted.

During the past two years there have lent eight-room parsonage has been built. You will also find by reference to the conference Journal that all the collections have been paid in full. This has been done with very little effort on the part of the pastor. The people did it because they wanted to do it.

I notice in the Advocate that several of the brethren report poundings. Well, the very same thing has been happening over here. On Christmas eve both Midway and Liberty pounded us, and they know how it is done.

We are praying for and expecting a good year. We have a fine people to serve. We love them devotedly, and we have every reason to believe that they love us.

Let me say in closing that if all concerned are as well pleased with the present arrangement on this charge so far as the pastor is concerned, as he—why, I am fixed indefinitely.

D. A. Oakley, P. C.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.



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Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that

is necessary. Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

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**NORFOLK SOUTHERN RAILROAD**  
Passenger Schedules Effective Jan. 28, 1923, Raleigh, N. C.  
Daily Except as Shown.

Lv. For Ar. From  
6.15 a.m. Norfolk ..... 8.10 p.m.  
\*7.30 a.m. (a) Charlotte .....\*2.50 p.m.  
3.00 p.m. (b) Belhaven .....12.25 p.m.  
9.35 p.m. (c) Norfolk ..... 7.05 a.m.  
\*Daily except Sunday.

(a) Connects at Varina for Fayetteville.  
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## Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

Delightful party now forming. Reservations should be made early. Special Tour of Europe for young ladies, etc.

**REV. J. M. ROWLAND**  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.

London doctor now comes forward with the cheerless news that women are too weak for housework. Well, the men are not strong for it, either.—Philadelphia Inquirer.

## OUR ORPHANAGE WORK

(Continued from page 11.)  
glad that they are no longer needed. Keeping convalescents indoors to avoid danger of taking cold was, in the case of the little boys at least, an enterprise requiring much enterprise and energy. They are accustomed to staying outdoors so much that to have to stay in is a real hardship. Besides, this is kite time and you

# Would you sow a handful to an acre?

What would you say of a farmer who sowed a handful of wheat to an acre? Take care not to make the same mistake when you apply commercial plant food. The best authorities in the land declare that your cash return on fertilizer is many times larger when fertilizer is applied in sufficiently large quantities.

At North Carolina Experiment Station, on sandy loam soil, the use of 1000 lbs. of fertilizer per acre made a cotton crop that yielded six times as much profit on the fertilizer investment as when only 200 lbs. was applied per acre.

Some fertilizer is worth more than other fertilizer for the same reason that some mules are worth more than other mules. You know how expensive a cheap mule can be. Think how unwise it is to risk all the time and labor and seed you put on a crop by trying to save \$1 a ton on the fertilizer.

We are proud to say that Royster's fertilizers have never been made to meet a price. They are made of the best materials obtainable, compounded to meet the special food requirements of the crops for which the fertilizer is intended. For nearly 40 years Royster fertilizer has been the reliable, dependable friend of the man who demands something besides a cheap price to recommend a fertilizer to him. Royster's brand means a balanced ration of plant food, scientifically prepared for the particular crop, and made available in just the proper proportions.

For instance, Royster's famous old cotton mixtures have been scientifically revised to insure an early crop, which is so important in fighting the weevil. Look for the well known FSR trademark on the back of every bag. It's like sterling on silver. F. S. Royster Guano Co.

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# ROYSTER

## Field Tested Fertilizers

cannot sail kites where there is no wind and no space to run.

One little boy had his kite confiscated at the very beginning of the season. Two of his Christmas handkerchiefs went up as kite tail ballast. Handkerchiefs were supposed to be reserved for bad cold usage. Sniffing may not inconvenience the young seriously, but their elders have decided prejudices against it.

Mr. Bradshaw, however, is too kind to keep a little boy's kite long in solitary confinement. He was pleased when I sent a fat tow sack full of rags and cloth scraps up to the dormitory. He hasn't forgotten how necessary kite tail material is at this season, and comprehends the value of lessening temptation to misappropriation.

Miss Ivey, too, has a heart when it comes to helping little boys have a good time. She can make perfectly good sticky kite paste. Besides, she knows a place in Charlotte where kites can be bought ready made. And Mr. Ivey, her father, who owns a big store in that city, sent over recently a hundred store-kites! Kites in lovely colors and fascinating shapes of birds and flags and other designs.

The first snow came too soon after the "flu" to be available for sliding. And with three new sleds and numer-

ous old ones waiting long weeks for an opportunity to be used, it was a big disappointment when the superintendent came up to the dining room the morning after the sleet and announced that they would have to wait and hope for another good snow soon.

The cows are in their comfortable new quarters in the big barn. Eight hogs have recently been made into fresh meat. Back bone, spare ribs, livermush—and the rest of the kinds of good, fresh pork make a pleasant variation to the bill of fare.

The Home has two new officers, Mr. Gentry, an efficient dairyman, and Mr. Dillworth, an expert truck gardener.

The rains interrupted the spring plowing, but considerable ground had been plowed for spring sowing. The superintendent hopes to have the Home truck patches furnish a large proportion of the vegetables for the table needs. Growing vegetables and getting them to the kitchen for a table of a hundred and seventy is no little job. The garden is supplying fine collards, salad of several kinds, salsify, parsnips and turnips. All of our good potatoes have been eaten up. This year we will plant two crops.

Martha M. Wood.

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## PRESIDING ELDERS APPOINTMENTS

### Western North Carolina Conference

#### ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Weaverville, N. C.  
FIRST ROUND

February

Weaverville Ct., Alex. Chp, 11 a.m. 3-4  
Chestnut Street, 7:30 p.m. .... 4  
Rosman, Rosman, 11 a.m. ....10-11  
Brevard, 7:30 p.m. ....11

#### CHARLOTTE DISTRICT.

J. B. Craven, P. E., 413 Central Ave.,  
Charlotte, N. C.  
SECOND ROUND

February

Hickory Grove, 11 a.m. .... 4  
Trinity, 7:30 p.m. .... 4  
Waxhaw, Bond's Grove, 11 & 3 10-11  
Pineville, Harrison, 11 a.m. ....17-18  
Weddington, Union, 3 p.m. ....18  
Marshville, Centre, 11 a.m. ....24-25  
North Monroe, 4 p.m., 7 p.m. ....25  
Monroe, Central, 7:30 p.m. ....25

#### GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave.,  
Greensboro, N. C.  
SECOND ROUND

February

Main St., H. P., 11 a.m. .... 4  
Bethel, night ..... 4  
W. Greensboro, Fr'ds'hip, 11 & 3 10-11  
Centenary, 1 a.m. ....11  
Glenwood, night .....11  
Ruffin, Pelham, 11 a.m. ....18  
Walnut St., Grace, night .....18  
Randolph, Mt. Gilliard, 11 and 3. 24-25  
Uwharrie, Mt. Shepherd, 3 & 11, 24-25  
East End, H. P., night .....25

#### MARION DISTRICT

Z. Paris, P. E., Marion, N. C.  
SECOND ROUND

February

Morganton Ct., Zion, 11 ..... 2  
Connelly Springs, Friendship, 11. 3-4  
Morganton, First church, 7 ..... 4  
Gilkey, Thermal City, 11 .....10  
Rutherfordton, Rutherfordton, 11. ....11  
Table Rock, Oak Hill, 11 .....17-18  
Marion, First Church, 7 .....18  
Mill Spring, Gray's Chapel, 11. ....23  
Glen Alpine, 11 .....25  
McDowell, Snow Hill, 11 & 3. ....24-25

#### STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St.,  
Statesville, N. C.  
SECOND ROUND

February

Statesville Broad, 11 & 7 .....4-5  
Cool Springs, N. Salem, 11 & 11. 3-4  
Alexander, Marvin, 3 & 3 .....3-4  
Lenoir, 7 & 11 .....10-11  
S. Lenoir, Zion, 3 & 11 .....10-11  
Westview, Marvin, 3 .....11  
Lenoir Ct., Gamewell, 11 & 11. ....17-18  
Hudson, Colliers, 3 & 3 .....17-18  
Newton, 7 & 7 .....18-19  
Mt. Zion, 3 & 7 .....25-26  
Davidson, Fairview, 7 & 3 .....25-26  
Huntersville, 11 .....26

#### MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount  
Airy, N. C.  
SECOND ROUND

February

Summerfield, Morehead .....3-4  
Dobson, Old Siloam .....10-11  
Rural Hall, Germanton .....11-12  
Spray .....18  
Draper, Draper, 3 p.m. & night. ....18  
Jonesville, Grassy Creek .....24-25  
Elkin, night .....25

#### NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.  
SECOND ROUND

February

Watauga, Mabel, 11 a.m. .... 3  
Boone, Boone, 11 a.m. .... 4  
Elk Park, Montezuma .....10-11  
Avery, Pine Grove .....17-18  
Sparta, Sparta .....24-25  
Laurel Springs, Mt. Zion, 3:30 p.m. 25

#### SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.  
SECOND ROUND

February

Concord Ct., Mt. Carmel, 11 a.m. .... 3  
Epworth, Concord, 11 a.m. .... 4  
Kerr St., 7:30 p.m. .... 4  
Gold Hill Ct., Wesley Chp., 11 a.m. ....10  
First Ch., Salisbury, 11 a.m. ....11  
South Main, 7:30 p.m. ....11  
North Main, 7:30 p.m. ....14  
Landis Ct., Bethpage, 11 a.m. ....17  
China Grove, 11 a.m. ....18

Kannapolis, 7:30 p.m. ....18  
New London, 11 a.m. ....24  
Salem, 11 a.m. ....25  
Badin, 7:30 p.m. ....25

#### SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.  
SECOND ROUND

February

Lowell, Bethesda, 11 ..... 4  
McAdenville, 7 ..... 4  
Belwood, Palm Tree, 11 ..... 9  
Polkville, Clover Hill, 11 .....10-11  
LaFayette St. 7 .....11  
South Fork, Russell Chapel, 11. ....17-18  
Lincolnton, 7 .....18  
Rock Springs, Rehobeth, 11 .....23  
Lowesville, Snow Hill, 11 .....24-25  
Mt. Holly, 7 .....25

#### WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.  
SECOND ROUND—IN PART

February

Lake Junaluska Ct. .... 4  
Webster Ct., Wesleyana, 11 .....10  
Cullowhee Ct., East LaPorte, 11. ....11  
Jonathan Station, 11 .....18  
Canton Station, 11 .....25  
Waynesville Ct., Elizabeth, 3. ....25

#### WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1090 W. Fourth  
Street, Winston-Salem, N. C.  
SECOND ROUND

February

Davie, Center, 11 a.m. ....3-4  
Mocksville, Mocksville, night ..... 4  
Advance, Fulton, 11 a.m. ....10-11  
Cooleemee, Cooleemee, night .....11  
Lexington, Lexington, 11 a.m. ....18  
Linwood, Cotton Grove, 3 p.m. ....17-18  
Erlanger, Erlanger, night .....18  
Thomasville, Thomasville, 11 a.m. ....25  
Thomasville Ct., Unity, 3 p.m. ....24-25

#### North Carolina Conference

#### DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.  
FIRST ROUND

January

Chapel Hill .....28

#### ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.  
FIRST ROUND

February

Columbia Ct., Columbia .....3-4  
South Camden, Shiloh ..... 9  
South Mills, McBrides .....10-11  
Roanoke Island, Manteo .....18  
Kennekett, Salvo, 2 p.m. ....19  
Hateras, Frisco, 11 a.m. ....21  
Kitty Hawk, Kitty Hawk, 11 a.m. ....23  
Stumpy Point .....24  
Dare, Mann's Harbor, night .....25

#### FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.  
FIRST ROUND

February

Elizabeth, Trinity .....3-4  
Siler City, Siler City .....11-12  
Haw River, Bynum .....17-18  
Pittsboro, Pittsboro .....18-19

#### NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.  
FIRST ROUND

February

LaGrange Ct., Garris, 11 a.m. ....3-4  
Mt. Olive Ct., Smith's Chp. 11 a. 10-11  
Mt. Olive-Calypto, Calypso, ngt. 9-11  
Harlam Ct., Oak Grove, 11 a.m. ....17-18  
Newport Ct., Newport, ngt. & 11 a. 18-19  
Jones Ct., Trenton, 11 a.m. ....24-25

#### PALEIGH DISTRICT

J. C. Wooten, P. E.  
FIRST ROUND

February

Tar River Ct., Kittrell, 11 a.m. .... 3

#### ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.  
FIRST ROUND

February

Maxton .....3-4  
St. Paul, St. Paul .....10-11  
Lumberton, Chestnut Street .....11-12  
Mt. Gilead Ct., Sardis .....17-18  
Mt. Gilead .....18-19

#### WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.  
FIRST ROUND

February

Wilson, Calvary, 11 a.m. ....3-4  
Bailey, night .....4-5  
Aurora Ct., Aurora, 11 a.m. ....10-11  
Bath Ct., Bath .....17-18  
Washington, night .....18  
Rocky Mt., First Church. ....25-26  
S. Rocky Mt., night .....25

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary

STATESVILLE, N. C.

#### WELDON DISTRICT

Rev. S. E. Mercer, P. E., Weldon, N. C.  
FIRST ROUND

February

Warren Chg, Providence, 11 a.m. 3-4

#### WILMINGTON DISTRICT

J. M. Daniel, P. E.  
FIRST ROUND

February

Chadbourn, Evergreen, a.m. .... 2  
Old Dock, Bethesda, a.m. .... 3  
Tabor, St. Paul, a.m. .... 4  
Town Creek, Bethel, a.m. .... 9  
Shalotte, Shalotte Camp, a.m. ....10-11

**BOILS** Old Sores, Ours and Burns have been healed since 1890 with

### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

**TOBACCO MUST GO.** A booklet packed with facts and arguments to show that tobacco is an evil and that its production, traffic and use are wrong. Sent postpaid for 35c a copy, four copies for \$1.00, by the author. T. J. Ogburn, Greensboro, N. C.

#### GOOD POSITIONS

Paying fine salaries can be had for ambitious young men and women who complete our commercial and stenographic courses.

Our aim this season is to enroll a very large number of such students who can be trained for high and responsible positions.

Won't you be one to enroll? A postal address to us will bring you our catalog. Write for it.

DRAGHONS BUSINESS COLLEGE  
Knoxville, Tenn.

#### DR. H. E. GOETZ SANITARIUM

Mental and Nervous Diseases. Select cases of Morphine and Alcoholism treated by new and successful methods. Write for information. All correspondence confidential. P. O. Box 487, Knoxville, Tenn. Established 10 years.

## PYORRHEA CURED

OR NO PAY--FREE TRIAL TREATMENT

Write today for Sample Bottle, sent free with booklet fully describing this guaranteed wonder cure for Pyorrhea, Loose Teeth, Bleeding and Ulcerated Gums, Abscesses, Gum Boils, etc. Send name and address today. Moore's Laboratories, Dept. 1093, 1422 Lydia, Kansas City, Mo.

**Keeley**  
INSTITUTE  
Greensboro, N. C.

worse than ever

THE use of liquor is now more dangerous than ever—it kills thousands. We have spent 31 successful years in relieving the desire for liquor. Correspondence Confidential.

**Rheumatism!**  
try **Sloan's**  
**It kills pain!**  
by breaking up congestion

Most aches of rheumatism arise from congestion. Apply Sloan's. Don't rub. It penetrates to the sore spot, starting the blood circulating. This reduces painful congestion—the inflammation vanishes. Sloan's has been relieving rheumatic aches for forty years. It is truly "the World's Liniment." At all drug stores, 35c, 70c and \$1.40.

Try Sloan's on sprained, bruised muscles, on aching backs and neuralgia. Try it on that "cold in the chest."

**Sloan's Liniment—kills pain!**

**Stop Laxatives**  
Which Only Aggravate Constipation

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

**Nujol**  
REG. U.S. PAT. OFF.  
A LUBRICANT—NOT A LAXATIVE

**SUPERFLUOUS HAIR**

ZIP positively destroys your superfluous hair and roots. Simple to use, rapid and effective. Harmless and painless. No burning chemicals. No electricity. Used by Actresses and Beauty Specialists. Avoid imitations. At better stores or direct by mail. Call to have FREE Demonstration. Write today for my Book "Beauty's Great Secret" FREE

**ZIP**  
REG. U.S. PAT. OFF.  
IT'S OFF Because IT'S OUT

Mme. BERTHE  
Specialist  
Dept. 510,  
562 5th Av. (49 St.)  
NEW YORK CITY



# Mrs. Rosenbach Needed Money

**AND HOW SHE TURNED SPARE HALF HOURS INTO \$179.62—ALL IN SEVENTEEN WEEKS—AN AVERAGE OF \$10.59 A WEEK—AND WITHOUT STEPPING OUT OF THE HOUSE.**

It was neither his fault nor hers that the Rosenbachs were so often hard pressed.

Mr. Rosenbach earns good wages. And Mrs. Rosenbach knows how to make every dollar go as far as a dollar possibly can.

But somehow the week's pay was never quite enough.

No matter how carefully she planned and figured, or how carefully she economized, there were always things she had to do without—things she had set her heart on.

But now all that is a thing of the past.

Mrs. Rosenbach doesn't have to make last season's dresses or suits or hats do her another year. She no longer has to mend and remake the children's old clothes instead of buying new ones. If she wants a new rug or a new piece of furniture, or wants to go to a concert or have some other pleasure, she now has a way to provide the necessary money.

## What Has Brought This Happy Change?

It is an interesting story. And all the more so because any woman with two hands and a little spare time, and the willingness to use it, may easily straighten out the money problem in the same way that Mrs. Rosenbach solved hers.

## The Secret

Here is the whole secret—Mrs. Rosenbach has become one of the many spare time home workers for the Home Profits Hosiery Company.

Whenever she has a little time, Mrs. Rosenbach sits down at the handy little Home Profit Knitter sent to her by the Home Profit Hosiery Company and knits socks—men's, women's or children's.

From the nicely turned heel to the cuff at the top, this wonderful little machine shapes and knits each sock or stocking. Mrs. Rosenbach says it is all so easy—and such a pleasant change from housework—that it seems more like a diversion than work.

Above all, every hour that Mrs. Rosenbach spends at her Home Profit Knitter means extra money for her. She sends the finished

hose to the Home Profit Hosiery Company, and gets good pay for every pair she knits in accordance with specifications—all guaranteed in advance.

## \$10.59 EXTRA EACH WEEK

Mrs. Rosenbach received her knitter last April. Between then and the last week of August—a period of 17 weeks—she received from the Home Profit Hosiery Company a total of 17 checks, amounting to \$179.62.

That is an average of \$10.59 per week. Every penny of it earned in spare time—time that would otherwise have been wasted.

Then, too, Mrs. Rosenbach earned this extra money in the privacy of her own home—didn't have to step out of the house. All without interfering with her regular household duties. Started and stopped her knitting just when she felt like it—did as much or as little each day or week as she pleased. At all times absolutely her own boss. No wonder that Mrs. Rosenbach, like so many others, says that this is the ideal way to add to one's income.

Of course, not every woman earns as much as Mrs. Rosenbach does, but, on the other hand, some women have received even larger checks for their socks. It all depends on how anxious you are to earn money and on how rapidly you work and ship the finished socks to us.

## More Home Workers Needed

The Home Profit Hosiery Company wants more spare time home workers like Mrs. Rosenbach—many more. The demand for genuine home-knit wool hose of the kind so easily fashioned on the Home Profits

Knitter is steady—because these hose wear longer, fit better and look better than ordinary factory hose.

The machine itself does both the shaping and the knitting, and our illustrated instruction book explains the operation in a simple and easily understood manner.

## The Purchase Price is Guaranteed

We guarantee to buy all the socks and stockings you knit on our machine with our Waskill yarn and to pay you a guaranteed and fixed in-advance price for every pair. An equivalent amount of yarn for every pair you send us is furnished free.

How much you can earn at this work simply depends on how much time you give it—and that of course rests entirely with you. A few minutes now and then—an hour a day—two hours—just as you find time and have the inclination.

You can count on getting a check from us just as often as you send in hose, whether you knit two or three dozen pairs a day or only that many in a week or month. How often you receive a check and the size of each check only depends on your output of socks.

things for the children. Maybe it's some old bills you have been worrying about. Maybe to help pay for a home. No matter for what purpose you want extra money, here is a pleasant and sure year-round way to earn it. All you need are two hands, a little spare time and one of these Master Knitters.

Even \$2 extra each week means \$104 a year. \$5 extra each week means \$260 a year. \$10 extra each week means \$520 a year. Think of all the things you can buy—all the pleasure and comforts you might have—with that much additional money.

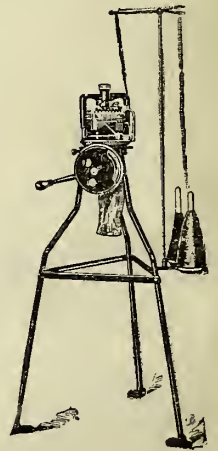


Mrs. E. Rosenbach, Brooklyn, Ny

## 17 Checks in 17 Weeks Altogether \$179.62

Here are the exact dates and amounts of the 17 checks sent to Mrs. Rosenbach of Brooklyn, N. Y. for spare-time home work during the 17 weeks from April 25th to August 26th, a total of \$179.62, or an average of \$10.59 per week.

April 25	.....	\$ 9.38
May 8	.....	9.05
May 22	.....	11.15
June 1	.....	11.19
June 8	.....	9.11
June 16	.....	9.33
June 27	.....	18.65
July 10	.....	7.50
July 11	.....	7.49
July 17	.....	9.40
July 20	.....	11.29
July 25	.....	11.35
Aug. 1	.....	9.50
Aug. 8	.....	11.29
Aug. 17	.....	11.29
Aug. 22	.....	11.31
Aug. 26	.....	11.31
Total	.....	\$179.62



The Master Knitter

## If You Have Two Hands and a Little Spare Time

Maybe you want more clothes for yourself. Maybe something for the house. Maybe clothes or other

Let us send you full information about this easy and interesting home work plan that every week and every month is bringing in extra money for so many others—then judge for yourself. Simply sign and mail this coupon. That won't cost you anything or obligate you in any way, yet it can easily mean hundreds of dollars a year to you.

HOME PROFIT HOSIERY CO., Inc.  
Dept. 67, 872 Hudson Ave., Rochester, N. Y.  
Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

Name .....  
Street .....  
City ..... State .....  
Write name and address plainly

**HOME PROFIT HOSIERY CO., Inc.**

Department 67, 872 Hudson Avenue - ROCHESTER, N. Y.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, FEBRUARY 8, 1923

No. 6

## EDITORIAL PARAGRAPHS

Have a care for the sort of notices made from the pulpit on Sunday. The pulpit should be no bulletin board for every trivial notice, or a place for the free advertisement of all kinds of wares. Even railroad stations and United States postoffices are protected from such rubbish. Should not the church have some protection from the things that, if not unclean, are common?

\* \* \* \*

Jacob passed himself off on Isaac for Esau. Then Laban passed Leah off on Jacob for Rachel. This is but the beginning of the fruits of duplicity that were as the apples of Sodom to Jacob all along the way. The chickens have a great habit of returning home to roost. The experience of the ages only serves to confirm the accuracy of the apostolic declaration that a man will reap what he sows. But man persistently refuses to be governed by this truth.

\* \* \* \*

The Richmond Christian Advocate has hit upon an apt illustration of the ethics of Roman Catholicism. Here is the exact language of our neighbor:

"A dispatch from Rome says the Pope of Rome is giving his aid to the 'Anti-blasphemy Society.' The society needs friends and a lottery has been organized to increase the treasury. The Pope is giving it endorsement and urging the people to patronize the vicious gambling scheme in order to help the Anti-blasphemy Society, which reminds us of a man we met not long ago on a much belated train. He was cursing in brimstone and sulphur because he would be too late to hear Billy Sunday preach."

\* \* \* \*

Mark Guy Pearce, the great London preacher and author, who on January 2, 1923, celebrated his eighty-first birthday, continues the use of clear and forcible language. Here is a recent utterance worthy of repetition: "Orthodoxy without brotherliness, and religion without love are the most cruel things that ever came into God's world." Every page of human history confirms the truthfulness of that declaration. To divorce the spirit of Christ from the doctrines of Christianity has been the age long tragedy of Christian history. This is no fling at sound doctrine, but a reminder that a right spirit is just as important as right thinking. The two should never be divorced.

\* \* \* \*

It is interesting to note that Jesus in his miracles demanded human co-operation. In fact these miracles were more supplementary, than they were substitutionary. If so in the extraordinary events of the Master's busy life, how much more should we expect human co-operation in the things of daily routine? Yet men and women are constantly demanding, if not openly, in the secret chamber of their own hearts that God become their substitute rather than their fellow worker in the sphere of human responsibility and possibility. "God will not do for us what we can do for ourselves" has become trite. Yet in it is a great truth that none should overlook. God has made man his fellow worker. Human resources are of supreme importance in the economy of God. How dare any man fold them in a napkin?

An additional bond issue of \$15,000,000 for good roads has been ordered by the General Assembly, practically without opposition. The automobile has converted the most conservative North Carolinian into a good roads enthusiast. When a man buys an automobile his love for mud takes wings. In fact if driving a car cannot convert a miser into a spendthrift the case is hopeless. Henry Ford should be termed the road builder.

\* \* \* \*

The Mother's Aid bill has practically the unanimous endorsement of the state press and of the social and religious organizations of the state. The people are anxious for the bill to become a law. It will meet an urgent need in caring for helpless children whose fathers are dead. A little money used to aid mothers in the care of their dependent children will yield larger returns than in any other way that it can possibly be expended. We cannot believe that a single member of the General Assembly will be so heartless and unwise as to oppose the measure.

\* \* \* \*

Just as we expected, Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, president of the Southern Methodist Press Association and the most delightful after dinner speaker that we know, is in trouble, and a whole lot of trouble. The head and front of his offending was in writing a little irony and his readers took him seriously. The subject of his irony was Editor T. N. Ivey and what he had written in the Christian Advocate about the modern dance. Now some of the readers of the Baltimore are sure that their editor has lost his head and advocates the dance. This is not all. We warn Dr. Harris that some of his readers, if he doesn't look out, will charge him with worse than publishing "rot" when they read what was in last week's paper. Here it is: "A woman was knocked down by a dog and run over by a Ford. When picked up she was asked if she was hurt. 'The dog didn't hurt me,' she answered, 'but the tin can tied to his tail did.'"

\* \* \* \*

The Joint Commission has suggested a plan for the unification of the Northern and Southern branches of Episcopal Methodism that by its very simplicity commends itself to the people called Methodists. To form each church as it exists at present into a jurisdiction and then combine the two jurisdictions into a federation is as simple a plan as one can well conceive. And if the thirteen colonies could form a federation that has grown into the federal government with its group of commonwealths which are represented by the stars in our flag, it does seem that two jurisdictions might get together in an ecclesiastical federation that should prove mutually helpful and that would mean greater progress for the kingdom of God in the earth. This will not come immediately, if it comes at all, but let us live in hope of a satisfactory union of Episcopal Methodism. There is too much in common between the two churches for them to forever remain separate and frequently indulging in the spectacle of worshipping a common Saviour at rival altars.



### "CHAPEL TALKS" BY JOHN CARLISLE KILGO

Whether table talks, conference talks or chapel talks, by Bishop John C. Kilgo, they alike sparkle with a brilliancy that was peculiar to this eminent college president and gifted preacher. Hence, North Carolina readers need not be even reminded that these fifty-two Chapel Talks that W. D. Newsom has brought out in an attractive volume are good to the superlative degree. These talks were delivered by Dr. Kilgo while president of Trinity College, and stenographically reported by D. W. Newsom, the editor of the book, and revised by the author.

The editor in his preface among other things says:

"Dr. Kilgo adopted the custom of talking to his students once or twice a week during the morning chapel hour, and the most representative of these talks have been selected for this volume.

"It is doubtful if any man in the country ever exerted a more wholesome or uplifting influence over a body of college students than did Dr. Kilgo during these morning hour chapel talks with his boys. They were usually the topic of conversation during the remainder of the day, and the currents of hundreds of young lives took their setting from these fatherly talks."

The subjects of these "Chapel Talks" are suggestive of the wide range of topics that commanded the attention of their author. Here are a few: "The Dollar," "Telling the Truth," "The Poet and the Cart Driver," "Walking With God," "Small Things," "Cotton and Character," "War," "A Call to the Ministry," "Christmas and Home," "Companionship With a Great Idea."

D. W. Newsom has done a valuable piece of work in the collecting and editing these "Chapel Talks" of the brilliant and inimitable Kilgo. All his old students will want the book, so will his numerous friends and admirers throughout the country and all lovers of a good book that hasn't a dull sentence in it and that is worth many times its cost.

Lamar & Barton, Nashville, Tenn., are the publishers. The book may be had of the Advocate Publishing Company, Greensboro, N. C. Price \$1.25.

### THE ADVOCATE CAMPAIGN IS NOW ON

The Advocate is not accustomed to talk about itself. We have not for almost a year even mentioned the matter of the renewal of subscriptions. No plea for new subscribers has been entered. We have printed no opinions from eminent church leaders as to the unspeakable value of the church paper. The public has been denied excerpts from letters which reach us with words of encouragement and flattery concerning the superior excellence of the Advocate. Such excerpts might have been given by the hundreds, but we have studiously avoided everything that had the appearance of "talking shop."

The time has come now when we must say a few things about ourselves. For the Advocate is now entering upon its revival campaign. Methodism cannot get along without revivals and all things Methodist must lean heavily upon the revival campaign. This is both natural and logical. He who expects to move on a dead level will find after a while that he is not moving at all. The Advocate, like all other things Methodist, falls in with the approved methods of campaigning.

Through the loyalty and zeal of our friends for the last two years the Advocate has at this season of the year enjoyed eminently successful campaigns which have added more than 10,000 new names to our list of subscribers. These subscriptions expire within the next month or two and we must look after their renewal, for we do not wish to lose one of them. And in order to do this there must be a special effort put forth by pastors and other church leaders. Right at this point, therefore, is one of the important tasks of the present campaign.

Then in almost every pastoral charge there are large numbers of people who will become

subscribers and readers of the paper, if they only have their attention directed to the paper and to its indispensable value to all who care to be intelligent Methodists. These should be given an opportunity to subscribe for the Advocate.

It is inspiring to know that the Methodist church from Hot Springs to Hatteras, or better, from Murphy to Manteo, has set itself to the important task of placing the Advocate in the homes of our people. The paper goes now to 25,000 homes, but the number must be increased if we keep pace with a growing church and minister as we should to the needs of our people. The church paper ought to go into every home.

A great number of the pastors are beginning to talk the Advocate campaign and are laying plans for the work. Quite a few have already written saying that their respective charges will make a good showing when the time comes to submit their report.

We expect this to be one of the most successful of all the Advocate campaigns, because the people are coming with each passing month to a better appreciation of the paper.

### THE OLD LOG SCHOOL HOUSE

To most men and women beyond fifty years of age the old log school house is a vivid if not a precious memory. To the boys and girls of the present day it is an inscrutable mystery. Trained in the modern school buildings with vestibules, hallways, cloak rooms, modern desks and oftentimes steam heat and electric lights, the youth of today cannot form an adequate and accurate conception of those makeshifts of houses where their grandparents went to school.

On the shores of the Yadkin river in Davidson county has been erected a replica of the cabin in which Daniel Boone lived before he moved to Kentucky in the beginning of that career which made him the outstanding figure among American backwoodsmen. Why not build for the benefit of the rising generation a replica of those old log school houses with the big open fireplace, old straight back chair for the teacher, slab seats for the scholars—didn't have pupils in those days—and the ever memorable desk in the back end of the single room house where the chinking and daubing had been knocked out to let the light fall through the crack upon the children's copybooks as they learned the fine art of writing. Build the replica, for we should not despise those primitive school houses even if a more glorious day has arrived.

What a revolution has taken place in North Carolina in the matter of school buildings! The present building program of the state will add eight hundred new structures at a cost of \$25,000,000. Think of it! Right here where a generation or two ago the old log house held dominion, now millions are being spent for the education of the children of North Carolina. This means much for our state. Among other things it calls for trained ministers. An ignorant man need not get a license to preach because there is no place for him.

### THE USUAL AMOUNT OF GUSH

With the approach of Lincoln's birthday, February 12, some of the northern papers are indulging their usual extravagance of speech and emotional excesses about Abraham Lincoln. It seems that this annual gush would become undesirable to the most ardent admirers of that great American, whose life and character was a standing rebuke to such.

One paper has carried the parallel between Abraham Lincoln and Jesus Christ. We are expecting some editor or contributor to declare that Lincoln was greater than Jesus and then proceed to show wherein this is true. It is sure to come sooner or later. Lincoln was the typical American and a great man whose name is honored by all who are able to appreciate real greatness, but all this tinsel and gilding of his reputation with words seems to be in deplorably bad taste, if nothing more.

### A PRESIDING ELDER GOES IN TO WIN

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, starts right.

My Dear Fellow Workers:

Listen here! "In brief the plan is: that the Advocate is to give five free trips to Lake Junaluska next summer. Two to the North Carolina conference, two to the Western North Carolina conference and one to the conference which secures the largest number of new subscribers and renewals during the months of February, March and April of this year, on a percentage basis, the presiding elders of the conference which wins the trip, will name the person who is to receive benefit of it.

The two districts in each conference which secures the largest number on a percentage basis will have the privilege through the presiding elder, district lay leader and one other person to be appointed by the presiding elder, to name the person or persons who are to be beneficiaries of this offer."

I directed the Advocate campaign against the Biblical Recorder in the Rockingham district in 1921 and in the Durham district in 1922, and each of these districts won first place in the North Carolina conference. And now the Advocate folks have asked me to direct the campaign in the Elizabeth City district.

I am sure every pastor in the district is anxious to win one of these trips for himself, or some of his people. We must win one of them. Each pastor may work out his own plan. But the most successful that I have known is the following: Let the pastor appoint a committee in each of his churches of his most enthusiastic workers. This committee should be divided into two teams. These teams may compete with each other for the largest number of subscriptions. The defeated team may entertain the successful team with a social and refreshments. I am Sincerely yours,

C. B. Culbreth.

Brother Culbreth writes us: "This is just a STARTER. If we do not get one of your trips, we will know the reason why. The foregoing letter has gone out to all the preachers in the district."

A man who has never been defeated in an Advocate campaign, as is the case with C. B. Culbreth, can speak with confidence. With this presiding elder leading those pastors and splendid people of the "Albemarle Country" we may expect great things from the Elizabeth City district in the coming campaign. Hurrah for Culbreth and his cohorts!

### "TO THE LAW AND THE TESTIMONY"

All good citizens render a willing obedience to the laws of the land. All good Methodists desire to know the laws of their church and to be subject thereto. For that reason as we stand upon the threshold of our Advocate campaign, we are herewith giving the law of our church as it relates to the conference organs. The following is copied from the latest edition of the Discipline:

"For the better instruction of our members and for the promotion of all annual conference enterprises, as well as the general work of the church, let conference organs be maintained by groups of annual conferences, or by a single annual conference where conditions require it, and, when necessary, let assessments be made for the support of these organs. By means of the budget plan, or in some other practical way, let each church put the conference organ into every Methodist home. Let the circulation of church periodicals and the distribution of Christian literature be diligently and faithfully promoted by pastors and official members. Let each pastor report, for insertion in the conference statistics, the number of Methodist families in his charge and the number of conference organs and general organs taken, and the amount raised for the circulation of these organs."

"Prophecies differ according to the temperament. A woman was asked, 'Where is your husband?' She answered, 'If the ice is as thick as he thinks it is, he is skating; if it is as thin as I think it is, he is swimming.'"



## PEOPLE AND THINGS

The following is from Rev. W. G. Lowe, pastor at Plymouth: "Two teams have been appointed in Plymouth to push the Advocate campaign. The leader of one team is Mrs. Inez Willorford and the leader of the other team is Miss Ruth Ayers, both of Plymouth." A good start. Let others follow this example.

The "flu" germ that the Rockefeller Institute has separated is so small that it must be magnified 1,000 times before it becomes visible under the microscope, and it passes readily through the walls of the filters of the laboratory. These facts add to the absurdity of wearing a mask of cloth, as was done by some in the first great epidemic to prevent contagion. That was just about as effective as it would be to attempt to raise gnats in a bird cage.

Brother W D Wilkinson in his address at the men's Bible class banquet of Tryon Street, Charlotte, gave that fine company of men much to think about and the class is fortunate to have such a consecrated and enthusiastic president. He emphasized in his address the need of consecration, the place of revivals as the one great agency in the making of Methodism and of the urgent demand for better facilities in order to properly care for the growing Sunday school in his church.

Rev. J. H. Frizelle of Raeford is in good humor and writes as follows: "The new year has started nicely. Plans considered and adopted by the quarterly conference for advanced work during the year. Sunday school work to have special attention as we have been doing. Salary ample and all collections in hands of board of stewards to be handled by them. Elder in high favor, and justly so. Some talk of new church buildings in the near future. Advocate in good favor. Come over soon and we will let you preach one of your old sermons to a good congregation. This means either of you."

The death last Thursday morning of Mr. David H. Anderson of Charlotte removes a prominent figure from the city and his departure is mourned by a host of friends. He had been a steward in Tryon Street church 40 years, his business interests were extensive and his friends numerous. He had been a citizen of Charlotte 50 years, having come to the city at the age of 19 from Statesville, where he was born and spent his childhood years. His parents were Thomas C. and Nancy R. Anderson. He was one of a family of brothers who have made a great record for themselves in the social, industrial, professional and religious life of North Carolina.

Rev. S. E. Richardson, pastor of the China Grove charge, is preparing for a great day Sunday, February 18. Mrs. Grace McCubbins Ross will address the Sunday school at 10 o'clock. At 11 o'clock Dr. T. F. Marr, the presiding elder, will preach and follow the sermon with the second quarterly conference. Mrs. D. A. Beaver will speak at two o'clock and Mrs. E. H. Miller at 2:30 in the afternoon. Rev. T. A. Sikes, business manager of the North Carolina Christian Advocate, will preach at night. The day is to be a general rally day with special emphasis on missions and the Advocate campaign. Everybody of the community is being urged to attend.

The students' recital that was given last Monday evening in Odell Memorial building at Greensboro College attracted a splendid audience. It was the seventh recital for the year. According to the announcements by Prof. Church 98 compositions have been given, 48 students have played piano solos and eight have sung solos. It was an exceptionally well balanced program with students from all of the teachers in all departments. Some unusual talent was brought out, all of the students appearing for the first time in these recitals. The school this year has taken a great step forward in bringing before the public these students, many of them with marked talent, and all showing careful training. The following took part: Violinist, Miss Annie Lu Jackson, Greensboro; vocalists, Misses Dorothy Waldrop, Hendersonville; Martha Anderson, Williamston; pianists, Misses Grace Curtis, Louise Womble, Elizabeth Mann, Mildred Michaux, Lorna Mae Wilson, Margaret Barnhardt, Greensboro; Nellie Bird Woods, Roxboro; Claire Watson, Severn; Maude Hooker, Kinston; Zelda Barnes, Clayton; Ruth Hoyle, Cornelius.

Work, suspended some time ago on the big annex of the Forest Hill Methodist church, will be resumed at once and the enterprise rushed to completion. This was the enthusiastic decision of the church at the regular preaching service yesterday morning. The pastor spoke very briefly and turned the meeting over to the congregation. There were no set speeches, but a large number spoke with unusual feeling and pledged themselves to pay the outstanding subscriptions on the building fund and continue the work till it is done. When the last touch has been put upon this building it will be one of the largest and best arranged churches in this section of the state.—Concord Times.

A total of 285868 additional spindles were installed in cotton mills in the South during the year 1922, 154,996, considerably more than half the total, being installed in North Carolina mills. A total of 807,720 spindles will be installed in Southern cotton mills during the present year. Of this number 583,760 will be installed in North Carolina mills. North Carolina leads the entire South in the total number of cotton mills, having a total of 501 mills with 5,530,188 spindles, 78,000 looms and 18,290 knitting machines. It may be deduced from the figures given that North Carolina installed more than 50 per cent of all the spindles installed in the South last year. She will install more than 72 per cent of the spindles being installed in the South during this year. She installed 37 per cent of the knitting machines installed last year.

The call in last week's Advocate by Rev. G. T. Bond, the pastor of Spring Garden street church, to the Methodists of North Carolina to assist in the struggle to lift the heavy debt is meeting with a generous response. We give a letter written by a prominent physician of High Point. He writes as follows: "Mrs. \_\_\_\_\_ was reading the call to subscribers of the Advocate to come to the help of Spring Garden church, and she asked me to send her dollar, and along with hers I enclose one also. I think the suggestion one of the best I have heard in a long time. No one will feel the cost, and the amount would liquidate half or more of the indebtedness of the church. I hope every subscriber will answer with the dollar." Hundreds of readers will doubtless be glad to answer this call. Write W. A. Mann, Greensboro, N. C.

It is reported that Dr. Roy Nelson has made a discovery that will eventually save millions of dollars to the farmers of the United States. "This discovery affects plant diseases in the so-called mosaic disease in plants. According to the American Association for the Advancement of Science these diseases annually destroy 30 per cent of the potato crop in America, and large proportions of the tomato, bean, lettuce and clover and tobacco crops. This discovery is considered by scientists to be the most important discovery in the study of plant diseases made in the United States during the past 20 years. Dr. Nelson is 30 years of age, and has been a student at the University of Michigan for two years." Dr. Nelson is a son of W. P. Nelson and a grandson of Rev. J. S. Nelson, a well known member in other years of the Western North Carolina conference.

In our last issue appeared a line or two from a Methodist who criticised the public installation of a board of stewards. As a result we are in receipt of a letter from a brother who says, "As you print it without a name I presume that you approve the sentiment expressed and assume responsibility for it." This assumption of our brother is without a basis of fact. For we do not agree with all our correspondents write, neither do we withhold from publication everything that is out of harmony with our own opinions. Our policy is to allow as large freedom of expression to our people as is possible for a church organ. Frequently at the request of a correspondent we withhold the name and designate the writer by some other method, but that does not imply that we assume responsibility for his opinions. In the instance under discussion we did not at all indorse the objections offered to the installation of stewards. On the contrary, we think the practice good. Some churches have been at it for years and it has worked well. The public installation of the officers of the Woman's Missionary Society has also become the annual practice of some churches. Nothing new in all this. Our surprise is that such an incidental matter of extensive practice should have produced any discussion either pro or con.

If any reader of the Advocate knows where some good second hand church seats can be bought at a reasonable price, please write to Rev. H. E. Lance, Elizabethtown, N. C.

Upon the insistent invitation of Col. Geo. H. Bellamy and Mr. J. L. Beal, of Raleigh, Rev. J. Frank Armstrong of Concord has accepted the chairmanship of Cabarrus county in the Near East campaign. Mr. Armstrong was chairman of Cabarrus last year and was able to roll up a surplus above our quota of nearly 50 per cent. Word comes from Raleigh that the people in every part of the state are responding with a liberality never before known.

Wednesday morning just before going to press we received a message from Bro. V. P. Scoville, pastor at Greenville, saying that Mrs. Scoville had undergone an operation Tuesday afternoon for appendicitis. Her condition does not appear to be serious and the surgeon hopes for a speedy recovery. It was only a few weeks ago that Brother Scoville's oldest son was stricken with appendicitis accompanied by complications that resulted in his death. Brother Scoville and his family are being sorely tried. We trust that Mrs. Scoville may speedily recover from this attack which does not appear to be dangerous in its nature.

### NORTH CAROLINA CONFERENCE MINUTES

The Minutes of the North Carolina conference were mailed out just before Christmas, but I find that a number of the preachers failed to receive their package. If any one from from whom I have not yet heard has still not received his allotment, and he will notify me, I will be glad to mail him another package. R. H. Willis, Secretary.

### CHURCH EXTENSION NOTICE

The executive committee of the Board of Church Extension of the Western North Carolina conference will meet in the pastor's study of West Market Street M. E. church, Greensboro, Tuesday afternoon, March 6, at 2 o'clock.

Only applications for loans and donations which are to go to the General Board of Church Extension will be considered at this time.

Applicants for loans and donations are requested to mail applications to the secretary promptly, so they may be presented to the executive committee on the above date. Those wishing to appear before the committee are at liberty to do so.

J. H. Barnhardt, President.

Fred C. Odell, Secretary,  
P. O. Box 137, Greensboro, N. C.

### DR. MARVIN L. SMOOT IS DEAD

The death last Tuesday, February 6, of Dr. Marvin L. Smoot of Fayetteville came to us unexpectedly and will be a cause of sorrow to his many friends throughout the state. He was a physician of great ability. Several years at the beginning of his career he was located at Spencer and engaged in the general practice of medicine. Eleven years ago he moved to Fayetteville, N. C., and confined his practice to the eye, ear, nose and throat, being associated with Drs. J. M. Lilly and W. S. Jordan.

Dr. Smoot achieved a splendid reputation in his profession and was a citizen of the highest standing. He was active in church work. At the time of his death he was superintendent of the Sunday school of Hay Street Methodist church and an influential member of the board of stewards.

Few men held the confidence and esteem of the community in greater degree than did Dr. Smoot. He served in the medical corps of the army during the war.

Dr. Smoot leaves as wife, formerly Miss Giddens, of Goldsboro, and two children, aged 16 and 14. He is also survived by three brothers and a sister, these being Dr. T. A. Smoot of Danville, Va., former pastor of the Hay Street Methodist church of Fayetteville, Dr. Edward Smoot, of Concord, and A. L. Smoot and Miss Cora Smoot, of Salisbury, of which city Dr. Smoot was a native.

To the stricken family we extend our deepest and tenderest sympathies, as we mourn the departure of Dr. Smoot.

"God be thanked for books; they are voices of the distant and the dead and make us heirs of the spiritual life of past ages."—Channing.



## From The Inkhorn of an Itinerant

### WHERE DO YOU FIND GOD?

In the same room on the same bed, in a little house beside a country road where only the neighbors came and went, lay, for seventeen years, a woman acquainted only with plain people and the common ways of life. The motto, "God Bless Our Home," and two inartistic family portraits were on the walls, and a well-thumbed black Bible lay nearby on the bed. A thin, worn body with little promise of a better day ahead awaited all who called. Naturally, one expected to find a wan, sad face and to hear an undertone of complaint; but not so. A jubilant note was in the voice and the face seemed to be the face of an angel. As the thin hand fell gently and lovingly on the old Bible, a wonderful pathos gathered in the words, "I could not get along but for this good old book." The whole room was filled with a strange sense of victory for all who could enter into the life of the suffering saint.

Tolstoi turned to the Greek church to find God; then he went to the men of the cloister, but God was not there; then he sought for God in the philosophies, to be disappointed again. Finally, he turned to the plain people with their long centuries of devoted living and he found God in the hearts of the plain people. By this he learned that God is in the hearts of men—of all men. In this respect Tolstoi was a good Methodist.

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### THE CHURCH AT THE UNIVERSITY

The joint commission charged with building the new Methodist church at Chapel Hill has approved plans on which one of the first architects of the country has given more than a year's study. After two trips from New York to study fully the local situation, the architect, Mr. Gamball Rodgers, concluded that the colonial type best fitted the situation at Chapel Hill, and he has made drawings and photographs which will soon be in shape to give to the people of North Carolina. This will be done at an early day.

A gentleman who knows North Carolina like a book and has traveled around the world says this will be the prettiest church in the state. The commission hopes that it may meet the expectation of the thousands interested as well as fill the urgent need at the University of the state.

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### THE INMOST CORE OF METHODISM

Shall we stress that which has sent the followers of Wesley on a victorious crusade around the world, calling for holiness of heart and life? Or, must we turn our attention to caring for the fringes of the Methodist garment? The vestments of religion had a front place in England when the Wesleyan revival began in the heart of John Wesley and his collaborators. Stress was put upon all that made for regularity in church and creed and ritual. The Pharisees were then and are always ready to compass land and sea to make proselytes. The outside and the incidentals of religion are put above the spirit and life. This makes the Pharisee, both ancient and modern.

Could we always remember that Christianity did not spring from the New Testament but the New Testament from Christianity, we would be saved from many false conclusions. Christianity began as a religion of the spirit with the Spirit of God guiding from within those who had the mind of Christ. It did not begin as a religion of books, but a religion of the spirit. Soon, books resulted and an organization began to take shape. Back to the things of the spirit, of the inner life, went John Wesley when his heart was strangely warmed and Methodism was born. That little Englishman, with his heart aglow, could take his stand in the midst of the formal and corrupt eighteenth century and say, "We think and let think." Sure of God and unafraid, he could join hands with all who would be saved from sin unto holiness of heart and life.

This does not say that Wesley had no creed. He did. The thirty-nine articles of the church of England were his, but he proceeded to cut out fourteen of these; he had the King James version of the Bible, but he proceeded to make a version of his own; he had a reverence for the church and its

Order of Service that went beyond all of his day, but he took to the streets and the open fields. Above creed and dogma and ritual went the things of the spirit. Could John Wesley hear the contentions of some who strive for certain shiboleths which they have made essential, could he know of the vituperations hurled against all who differ from them, how his righteous soul would flame with indignation because of the false emphasis. They are placing the stress on the non-essential rather than upon the real core and heart of religion.

Why in every age should there arise those who feel a divine commission to defend their views of the Bible and of Jesus and of His church as though these needed any such defense? Is it because their own spiritual life has perished and they are content with the outer casement? Or, is it the outcropping of a foolish egotism? This is not so strange for those who make essential a certain dogma, or rite, or ritual, or institution; but, for a Methodist who has been taught that the new wine is always going into new bottles, that the spirit and the life are the essentials, that the externals are but the chaff, it passes belief. He has God and Jesus and his own soul. These remain though all else perish.

Many of the fathers knew not enough to be troubled about the passing of the things that can be shaken, but they did know Jesus as precious to their own souls and could shout and sing and pray. They were not even self-righteous enough to quarrel with all who did not agree with them; but they did win victories because they held fast to the core of Methodism. The rest took care of itself.

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### AN UNUSUAL MASS MEETING

The gathering of a representative group of the citizens of Durham in a mass meeting to consider the proposition for the medical school which is just now enlisting so much interest in North Carolina was unusual in the spirit displayed and in the proposition proposed.

The offer of the Watts hospital, which with its holdings totals \$2,000,000; the twenty-eight acres adjoining the hospital, suited for a site; the \$500,000 from the city of Durham for the first buildings needed; the \$3,500,000 for endowment were enough to make the evening notable. Not often more than \$6,000,000 is offered to the state of North Carolina for any one enterprise. Has it ever been done in the history of the state?

But better than the offer of tangible resources was the spirit manifest. Mention was made of the recent offer of the city of Charlotte to the University School of Medicine and several speakers took occasion to pay tribute to the Queen City for its fine enterprise and splendid citizenship. Moreover, in all the discussion, an earnest desire to make possible an institution that would serve all the people of all this section of our land found expression again and again. No religious lines of cleavage or institutional alignment should be allowed to interfere with this effort to minister to human needs, especially the needs that would be served by a medical school that would be second to none in all the land. Nothing can be more effective in building a community spirit and fined in developing a great people than such an unusual mass meeting as that held in Durham January 29, 1923.

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### THE REVIVAL OF THE COLONIAL

A distinct revival of the colonial in architecture is apparent wherever there is building enterprise. After a period when the turret and cupola were displayed on the four corners of so many dwellings, now there is a distinct relief in the quiet dignity of the plainer structure.

Since the taste of a majority of Americans is demanding a return to the simple lines in home-building, it is worth while to consider the lady of the manor and her personal characteristics in contrast to the woman of today.

Woman must, in a measure, be shaped by the period in which she lives, but still she has a certain independence of being which no period of history has the power to overthrow. Despite many conditions to the contrary, certain women of every na-

tion have proven that they can think out a life and live it. However, it is the woman who first lived in the colonial homes of our nation that is to be considered at this time.

In our commonwealth she first settled and lived in the Albemarle section which developed from the Jamestown colony. Her ancestors being English for centuries, naturally her tastes were decidedly English. It was not enough to be the lady of the house; she also desired to be the lady of the out-of-doors. Just as essential to her happiness as the china tea-set, was the garden in which grew vegetables and herbs—sweet marjoram, thyme, sweet basil, catnip and lavender—as well as the old fashion pinks, the lilies, roses, lilacs, blue-bottles, hyacinths and jonquils. She had a passion for the sweet-smelling plants that grew; bunches of lavender were carefully laid in her linen chests and between her vari-colored bed spreads, quilted in fancy designs; and as she went about her premises every one would know that—

"She was there

By the fragrance in the air,"

for her toilet was never considered complete without a drop or two of her favorite perfume.

She wore elegant clothes, but you recall that the ladies in the days of the Edenton tea-party were much incensed when public mention was made of their costumes. In their estimation it was vulgar to speak of a lady's wearing apparel.

This lady of the early days didn't try to run all the men out of public office, but she had her own ideas and she made them grow. Yes, she made her ideas to grow into the citizenship of the nation.

It is interesting to note what use she made of many an old adage.

In expressing her ideal of a woman, she would say: "A lady in the parlor and a lady in the kitchen;" to teach the rising generation thrift, she would say: "When poverty comes in at the door, love flies out at the window." Often she would express disapproval of the flirt by repeating: "Pick and choose and the best refuse."

Though she did not seek the public platform herself, yet she enjoyed the orators of her day, especially those of the pulpit. She conscientiously believed that those men received their messages from above and, for that reason, she gave them a reverence peculiarly their own. To have her minister in her home was one of her chief joys and the best of everything was spread before him.

Would that her clear judgment, her refined taste, her dignified manner, her quiet, persuasive personality might penetrate the lives of our modern women!

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### MEETING OF THE PRESIDING ELDERS AT CHARLOTTE

More than twenty elders met in Charlotte at the call of Bishop Denny to consider with Dr. Cram and Secretary Courtney of North Carolina and the secretary from South Carolina the matter of Centenary collections. The urgency of this move was fully realized by all and due consideration given to the matter in hand. But this is not the item of note at this time.

Passing over the men from South Carolina, one can but feel grateful for the twenty men who are in charge of the districts in the two North Carolina conferences. They are not men noted for unusual endowments in any particular. There is not a scholar among them, as the reckoning of the schools go; no one of the number has any reputation as a theologian; the silver tongued orator belongs not to the group; and no one boasts of being perfect. These twenty Methodist preachers, devoted to their work and the calling wherewith they are called, are trying in all fidelity to keep up the rounds of their daily tasks in town and country place in promoting the work among the more than two hundred and twenty-five thousand Methodists scattered from Murphy to Manteo. An equal number of Methodist preachers could be found in the two conferences who would do the work equally as well, but not with more devotion to the tasks assigned them.

As one who has had some experience in all fields of service in town and country, as pastor and presiding elder, we are free to say that were every Methodist preacher to work as hard as the average presiding elder, few charges would be found falling behind for want of a preacher who is on his job.



### A TRIBUTE TO LITTLE ROBERT STOCKS

"Only a baby's grave—  
A foot or two at the most,  
Of tear bedewed sod:  
But a loving God  
Knows what the little grave cost."

The home of Mr. and Mrs. Robert H. Stocks of Leaksville was full of joy at Christmas, for dear little Robert, their only child, just twenty-five months old, was so happy in the new experiences which Christmas brings to childhood. Little did we think then that the earthly life of this lovely child was so nearly at an end. Indeed we know not what a day may bring forth. Very soon after the dawn of the new year fatal disease preyed upon him and on the sixth of January his pure spirit left its casket of clay and winged its flight to the upper and better country.

He was a bright and beautiful child—the favorite of many friends—and when it was known that his brief pilgrimage was closed a pall of sadness fell upon the whole community.

We can't fathom the mysteries of Providence. Now we see through a glass darkly, but some day we shall understand the secrets, which for a season the good Father wisely keeps from us.

We know the child is safe in the shelter of the fold. Safe in the arms of Him who said, "Suffer the little children to come unto me."

After a fitting funeral service in the presence of many friends we laid the little body in the grave to sleep until the resurrection morning, and covered the grave with floral offerings abundant and beautiful.

Sorrow fills the parents' hearts, but through the gloom and shadow they can grasp the meaning of the blessed promises and hope sometime, somewhere, for an eternal reunion.

"Only a baby's life—  
Brief as a perfumed kiss,  
So fleet it goes:  
But our Father knows  
We are nearer to Him for this."  
William L. Sherrill.

### PAUL DECATUR ANTHONY

By Beverly Wilson.

Paul Decatur Anthony was born October 24, 1897. He joined the M. E. Church, South, when but a boy. He had hardly reached majority when he heard and answered the call to the ministry. Brother Anthony believed that a call to the ministry was also a call to preparation for that great work. Accordingly, by the aid of a devoted father he entered Rutherford College as a ministerial student and graduated from the high school department May 11, 1920, and on May 10, 1922, he finished the college course of that institution.

Brother Anthony seemed especially gifted in making friends wherever he went; consequently he soon had a host of warm-hearted, loyal and devoted friends among his schoolmates and other associates.

While yet in school he was married to Miss Anna Bell, who became his worthy companion for life, to share his burdens and rejoice in his triumphs.

At the district conference of the Shelby district, held at King's Mountain last spring, he was recommended to the annual conference for admission on trial.

Brother Anthony was received on trial into the Western North Carolina conference at the session of that body, held in Monroe, October 18-23, 1922, and was appointed by Bishop Collins Denny to the Mars Hill charge. He went to his work with a buoyant spirit and glad heart and assumed the responsibilities of pastor.

With great faith, hope and courage he at once set to work to build up that part of the kingdom, which had been committed to his care. He found that his charge had no parsonage in which to house the pastor. With a stout heart and willing hands he launched a movement to build. The holiday season found him in the midst of this work, which he laid down as he thought temporarily, to visit his devoted father and mother and other relatives in his native county. But alas, he was stricken with typhoid fever in a fatal illness. After lingering for several weeks, in spite of all that loving hands and medical skill could do his stalwart frame yielded to the ravages of the disease, his stout heart grew still, and the spirit of Paul Decatur Anthony returned to God who gave it.

When he was called from labor to reward January 24, 1923, he was twenty-five years, three months and five days of age.

Besides his father, mother, wife and little son, he leaves three brothers and three sisters to mourn his departure.

"It is not death to die,  
To leave this weary road;  
And 'midst the Brotherhood on high,  
To be at peace with God."

He was laid to rest on Sunday, January 28, 3 p. m., at Salem church near Shelby, in the presence of the largest congregation that ever gathered there.

### THE INSTALLATION OF STEWARDS

In the North Carolina Christian Advocate of January 25th a Methodist asks "Whither are we drifting?" because he has witnessed the installation of a board of stewards.

This Methodist wants to know why our stewards and trustees as well should not be ordained or in some way set apart for their special work. I believe we are in greater danger of putting too little stress on the offices of our church than we are of magnifying them. Let the church know who its stewards are and who are its trustees. A simple ordination service would tend to make these officers feel more keenly the obligations of their office and hence be more diligent in the performance of duty.

Not long ago a member of the board of trustees of a certain Methodist church was asked if he considered the heating plant in his church safe. "I don't know anything about it" was his reply. On being told that he was one of the trustees and should know he replied, "I did not know it."

If he had been ordained even in the simplest manner he would at least have known he was a trustee. Another Methodist.

### IS IT JUST?

For more than a quarter of a century I have been a member of the Board of Finance of the North Carolina conference, and for almost a score of years I have been secretary of the board. As secretary of the board it devolved upon me to secure information concerning the conditions and needs of claimants on the funds to be apportioned by the board. This information was secured directly from the claimants and from the pastors of the claimants. Many times during these years, alone in my study, as I read the letters from the claimants, my head and heart have been deeply pained at the tone of the letters. Feeling and realizing their actual need for larger apportionments, after stating their cases in detail, they made their appeal for an increase. Looking and praying over the letters from the claimants, and then considering the amount we would have to distribute, I knew that it would require ten times as much as the board would have to make the allowances asked for, though they were entirely reasonable. In very rare cases there has been mild complaint, but almost without exception the claimants have thankfully accepted the amounts sent to them and made no complaint.

But the statements above made are preliminary to something else. As a rule men, preachers and laymen, with whom I have been associated on this board have been sympathetic friends of the claimants, and very much concerned about the important work they had in hand. But one thing I have noticed at our annual meetings that always grated on my feelings, and I have several times spoken of it. In many cases when the name of a claimant was called, and his representation of his case made known to the board, the question was asked: "Has he not a son who is making good money?" or "Has she not a daughter whose husband holds a good position?" In some cases it is true that claimants have children who are able to aid them, and in many cases they have been bound to do it, or see them suffer for the necessities of life. In many cases, probably all cases, I have no doubt the children gladly procured for their fathers and mothers, now incapacitated for any sort of service, the necessities of life. But is it just that the children, who in many cases have claims of their own upon them, should be compelled to care for their parents who gave their lives in service to the church they loved? Furthermore, is it just to subject the claim-

ants to this feeling of dependence upon their children for the bread they eat?

The allowance now made to claimants on this fund is considerably larger than it was when I first became a member of the board, but even now it is scarcely enough to pay the rent for a house in which to live.

In a few cases, by closest economy, preachers while active provide a home in which to spend their declining years, but in most cases these homes are not all paid for, and when salary ceases there is no way for them to make further payments, and they are disturbed by thoughts of meeting the next payments.

I am glad a movement is on foot to do a better part by claimants on this sacred fund. I know the Head of the Church is pleased with the movement, and I feel quite sure it will succeed.

J. A. Hornaday.

### A STEP FORWARD IN HOSPITAL WORK

Thos. A. Smoot.

The General Hospital Board met January 17, in Wesley Memorial Building, Atlanta, to outline a policy and lay plans for the further development of this important interest of the church. Rev. C. C. Selecman, D. D., of Dallas, Texas, was elected executive secretary, with headquarters in Atlanta. He is expected to enter upon his active duties not later than February 15.

Dr. Selecman brings to his new office an aggressive spirit, a wide experience, and a deep interest in the matter of building hospitals, developing a literature on the subject, and of enlisting the sympathy and support of the people in this most worthy cause. The new secretary comes from the pastorate, where he has rendered distinguished service. Just now his church in Dallas is in the midst of a great building enterprise, and will no doubt feel keenly the loss of his leadership. However, the larger interest of the church at large seemed to demand his services.

The board went on record, by resolution, as favoring the establishment of two great tuberculosis sanitariums, one in the west and one in the east. The latter would seem logically to belong to that wonderful country around Asheville, so famous as a resort for the sick. It would seem that eastern conferences might well concentrate upon such an enterprise. If the hospital boards of those conferences in the Carolinas and Virginia, and perhaps others, would unite upon this interest, it seems apparent that the large constituency embraced in those areas would respond with liberality and enthusiasm to the establishment and support of a great institution in life, might find hope and healing.

We must make a beginning somewhere. And a great objective is inspirational. The formation of Golden Cross societies in our congregations, with even the contribution of one dollar a member, as annual dues, would work wonders. Twenty per cent of the money so raised would go to the General Board, while eighty per cent would be retained by the Hospital Board of the annual conference for furthering its own work.

Dr. Selecman will render every possible help to the church at large in organizing Golden Cross societies, and in developing interest in the hospital movement. The secretary's office is 416 Wesley Memorial Building, Atlanta, Ga. Leaflets and Golden Cross membership cards may be had on application, along with helpful suggestions as to procedure.

### N. C. CONFERENCE CHURCH EXTENSION

The executive meeting of the Board of Church Extension for the N. C. conference is called to meet in Durham at Memorial church on March 13th, the hour of one o'clock p. m. All applications to the General Board must be in hand at that time as the General Board will not consider an application which has not been endorsed by this committee, and this is your last chance this year.

Let any pastor who has not his application in write to Rev. J. E. Holden, Kenly, for application blanks, and see that every question is answered and the blank questions filled out properly, and countersigned by the elder. You will find blank space in the application for any statement, and this is much preferable to writing a separate letter which may be detached from the report and application.

Euclid McWhorter, Chm.



**NORTH CAROLINA CHRISTIAN ADVOCATE**

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

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Six Months ..... 1.00  
To all preachers of the Gospel, year 1.00

**FIELD NEWS**

**DISTRICT CONFERENCE DIRECTORY**

Mt. Airy, at Elkin .....March 6-8  
Asheville, at Hot Springs, March 13-15  
Fayetteville, at Sanford...March 14-15  
Durham, at West Durham, March 29-30  
Weldon, Jackson .....April 3-5  
New Bern, at Mt. Olive...April 10-12  
Washington, at Pine Tops, April 18-20  
Raleigh, at Princeton .....May 23-25

**CENTENARY EMERGENCY CAMPAIGN**

The object of the Centenary Emergency Campaign is to reach every church with the good news of the success that has attended the work of the Centenary in all our mission fields and to make a special effort in every church to collect the payments due on the Centenary. This campaign is on and will continue through April. Pastors, lay leaders and Centenary treasurers are urged to co-operate in this undertaking. Our people ought to know of the work being done by the Centenary workers and when this knowledge is carried to our people at large the Centenary pledges will be paid.

A team of strong Centenary speakers will spend a month in North Carolina, March the 9th to April 8th. They will be able to reach only a part of our churches, but we ought to be able to give a majority of our church membership an opportunity to hear these interesting and helpful speakers. Each member of the team of six will speak twice on Sundays, and during the week the team will be divided into teams of two each, and will speak each night during the week. Below is the itinerary:

**Western North Carolina Conference.**

**Friday, March 9.**

Winston-Salem; Greensboro.

**Sunday, March 11.**

Winston-Salem—Centenary, 11 a. m.; West End, 11 a. m.; Burkhead, 11 a. m.; Centenary, 7:30 p. m.; West End, 7:30 p. m.; Salem, 7:30 p. m.

Greensboro—West Market, 11 a. m.; Centenary, 11 a. m.; Park Place, 11 a. m.; West Market, 7:30 p. m.; Centenary, 7:30 p. m.; Reidsville 7:30 p. m.

**Monday, March 12.**

No. 1. Wesley Memorial, High Point.  
No. 2. Central, Mt. Airy.  
No. 3. Norwood.

**Tuesday, March 13.**

No. 1. Main Street, Thomsaville.  
No. 2. North Wilkesboro.  
No. 3. Albemarle.

**Wednesday, March 14.**

No. 1. Lexington.  
No. 2. Elkin.

No. 3. First, Salisbury.

**Thursday, March 15.**

No. 1. Spencer, Central.  
No. 2. Mocksville and Cooleemee.  
No. 3. Central, Concord.

**Friday, March 16.**

Charlotte.

**Sunday, March 18.**

Charlotte—Tryon St., 11 a. m.; Trinity, 11 a. m.; Hawthorne Lane, 11 a. m.

Main St., Gastonia, 11 a. m.  
Central, Monroe, 11 a. m.  
Dilworth, 11 a. m.

Belmont Park, 11 a. m.  
Tryon Street, 7:30 p. m.  
Trinity, 7:30 p. m.  
Hawthorne Lane, 7:30 p. m.  
Bervard Street, 7:30 p. m.  
Wadesboro, 7:30 p. m.  
Calvary, 7:30 p. m.  
Chadwick, 7:30 p. m.  
Duncan Memorial, 7:30 p. m.

**Monday, March 19.**

No. 1. Central, Shelby.  
No. 2. Central, Mooresville.  
No. 3. Hickory.

**Tuesday, March 20.**

No. 1. Forest City.  
No. 2. Broad Street, Statesville.  
No. 3. Lenoir.

**Wednesday, March 21.**

No. 1. Waynesville.  
No. 2. Newton.  
No. 3. Marion.

**Thursday, March 22.**

No. 2. Canton.  
No. 2. Morganton.  
No. 3. Brevard.

**Friday, March 23.**

Asheville.

**Sunday, March 25.**

Asheville—Central, 11 a. m.; Haywood St., 11 a. m.; Chestnut Street, 11 a. m.; West Asheville, 11 a. m.

Bethel, 11 a. m.

Hendersonville, 11 a. m.

Central, 7:30 p. m.

Haywood Street, 7:30 p. m.

West Asheville, 7:30 p. m.

Weaverville, 7:30 p. m.

**North Carolina Conference.**

**Monday, March 26.**

No. 1. Hamlet.  
No. 2. Laurinburg.  
No. 3. Rockingham.

**Tuesday, March 27.**

No. 1. Maxton.  
No. 2. Laurinburg.  
No. 3. Lumberton.

**Wednesday, March 28.**

No. 1. Trinity College.  
No. 2. Red Springs.  
No. 3. Smithfield.

(Group meeting in the afternoon).

**Thursday, March 29.**

No. 1. Trinity College.

No. 2. Henderson.

No. 3. Franklinton.

(Group meeting in the afternoon).

**Friday, March 30.**

No. 1. Durham District Conference, West Durham, 11 a. m.

No. 1. Burlington, 7 p. m.

No. 2. Weldon.

No. 3. Oxford.

**Sunday, April 1.**

Raleigh—Central, 11 a. m.; Edenton Street, 11 a. m.

Louisburg, 11 a. m.

Durham—Memorial, Trinity, West Durham.

**Monday, April 2.**

No. 1. Littleton.

No. 2. Wilson.

No. 3. Goldsboro—St. Paul.

**Tuesday, April 3.**

No. 1. Louisburg.

No. 2. Rocky Mount.

No. 3. Mount Olive.

**Wednesday, April 4.**

No. 1. Sanford.

No. 2. Greenville.

No. 3. Kinston; Lagrange.

**Thursday, April 5.**

No. 1. Dunn.

No. 2. Washington.

No. 3. Morehead; Beaufort.

**Friday, April 6.**

No. 1. Wilmington.

No. 2. Elizabeth City.

No. 3. New Bern.

**Sunday, April 8.**

No. 1. Wilmington.

No. 2. Elizabeth City.

No. 4. New Bern.

R. M. Courtney,

Centenary Field Secretary.

**FINES CREEK CIRCUIT**

I reached my circuit in time to fill the appointment at Fines Creek church the first Sunday in November. I had a fine congregation and a warm reception. Bro. D. R. Noland brought

our goods out in time for us to have things in good shape by November 16, when my family came.

The good ladies had prepared a nice, warm supper before our arrival.

My wife and daughter were taken sick soon after they came. Then for about two weeks I had to wait on the sick and keep house. But the good neighbors would come in about once a day, cook us something to eat and help me clean up the house. We were fortunate in having as our nearest neighbor Dr. W. A. Graham. He was ever ready to do what he could.

We have had influenza about all over the circuit. I have buried two infants at White Oak, one lady at Fines Creek Baptist church, and Sister Graham, wife of Dr. W. A. Graham, at Fines Creek Methodist church.

Have they pounded you? I think they have. They have pounded us with a fine cow and rough feed to feed her all winter. Then with all kinds of good things to eat, and some of the best wood I ever saw to cook with. And still the good things come.

We have served good people before, but it seems to me these are the kindest people we have ever served. The travel is a little hard for me now. I had not been on a horse's back in about fifteen years, but now I ride a horse about ten miles to C taloochee, and walk and lead my horse up the mountain for about a mile. But I sure enjoy preaching to those people over there when I get there. One brother said, "I am glad you are here, but it is a heavy work for you." If I could call back twenty years I could stand it better. A car is not worth much in the winter time here, but they furnish a horse whenever I need one free of charge. The people are kind and appreciative and I am going to do the best I can for them.

N. M. Modlin, P. C.

**THE PEOPLE OF TODD CIRCUIT GOOD TO THEIR PREACHER**

After spending two pleasant years on the Fines Creek circuit we arrived at Todd, N. C., on November 7. We found no parsonage and for that reason we were some time getting straightened out to housekeeping. We have purchased a nice little parsonage and have most all the furnishings and just a plenty in the pantry. We went to housekeeping about Thanksgiving Day, and Thanksgiving evening the people of Blackburn's Chapel gave us a real nice pounding, and on Saturday before Christmas the people of Bowie sent us another nice pounding and before we had hardly had time to make room for the second pounding a third one came from the good people of Hopewell. The poundings consisted of flour, meat, beans, potatoes, sugar, lard, apples, cabbage and canned goods in abundance. For all this we are very grateful and by the help of God we hope to be able to make this circuit one among the best circuits in the North Wilkesboro district. We have received on profession of faith fourteen and two by certificate, and we are making plans to build a church at Bowie, which is so badly needed. We have made our second round and find the field white to harvest, but we have a few faithful members who will stand by us in this great work. We are praying and looking forward to a great revival on the Todd circuit this year.

T. G. Williams, P. C.

**YANCEYVILLE**

Yanceyville, located in the foothills of the Blue Ridge mountains, is the county seat of Caswell county. In the distance you can hear the whistle of the locomotive, for that "monstrous horse of civilization that devours coal and snorts fire" has never disturbed this quiet little village. The older citizens here have longed for and dreamed of the coming railroad for the past seventy years, but it did not come. The sand clay road has arrived—a road more costly than former railroads

and many times more valuable. Fifteen minutes takes us to the railroad station by automobile. Not many of us go to the station, but travel in our own automobiles. Yanceyville no longer needs a railroad. In earlier days this town was one of the centers of North Carolina. In the year 1800 Yanceyville had a population of 2000. Not many of our towns had so large a population in those early days. As late as 1850 Caswell county ranged second in importance among the counties of the state. Our present courthouse was erected in 1859. When built this court house had no equal among the court houses of the state. The architecture of this building is one of the best specimens in the whole Southern states.

We have three historic church buildings, Methodist, Baptist and Presbyterian. I will write more about the churches later. I am writing now about the material side of our town and county. Quite a number of nice dwellings have been erected in recent years. Many more will be erected in the near future. Our handsome new bank building is nearing completion. This building would do credit to a town of 5000 inhabitants and we only have a few hundred.

The contract has been let for a \$30,000 high school building which will be rushed to completion. The court house square, around which cluster the business houses of the town, two years ago was a red patch of clay which when it rained became a mudhole. The Daughters of the Confederacy of the county has transformed this piece of land into a park covered in lawn grass, and in the center erected a beautiful Confederate monument at a cost of about \$4000.

Before I leave town and begin to tell you about the country I had better mention our Methodist parsonage. This home is located near the center of the town and is the most picturesque dwelling in Yanceyville. The lot on which the building stands is bordered by a boxwood hedge which has been kept neatly trimmed for more than a hundred years. The garden contains nearly one acre of land of the most fertile kind. Part of the garden is laid off for flowers in the old southern style. The flowers that bloom here each summer date back many years and were planted by hands long since still. The building is a large ten-room structure built of brick, stuccoed with cement, marked off in stone imitation and painted gray. We have our own gas and water plants. Yanceyville circuit purchased this home for the preacher at the cost of \$10,000.

Three years ago there was not a mile of sand clay road in the county. Now we have nearly 200 miles of sand clay roads. Across one side of the county we have a hard surface road which will soon be finished. All of the towns of the county are connected by sand clay and hard surface roads. The county in a very short period of time has changed from one of the most inaccessible to one of the most accessible. The county has spent more than \$500,000 in the past three years on roads, and the state will soon reach the \$500,000 mark in the county and go beyond it. This will give Caswell county more than \$1,000,000 in good roads.

Many of the big old ante-bellum dwellings are yet standing and are kept in good repair. Electric lights and running water are found in many of these homes. Many new dwellings are to be seen in most every community. More improvement has been made in the past four years in Caswell county than in 50 years before.

I have written more than I intended in this letter. In my next letter, which will follow this soon, I will give a short history of Methodism in Caswell and tell of the progress of the church. We not only have the best country, the best circuit parsonage, but also the best country churches in North Carolina. J. T. Standford.



THE PEOPLE READ THE ADVOCATE AND TREAT PASTOR WELL

Not being well fortified for such (only one strong) we have not received the poundings, many of the brethren seem to have had, but since coming to the Duke charge we have learned how great it is to be a Methodist preacher and live among a people who are interested in his welfare.

Our first quarterly conference was held Sunday night, January 28. Rev. R. H. Willis, our presiding elder, preached an excellent sermon, after which he administered the Sacrament of the Lord's Supper.

The people of this charge read the Advocate. One said only tonight that he told his friends it was the best paper published. At annual conference fifty-eight subscribers were reported, and with Black's Chapel added the to the charge the number of the entire charge is around sixty-five.

GOOD NEWS FROM SHOAL CREEK

I wish to say through your good paper that the Lord and His good people on the Shoal Creek charge have been very good to us. This is our third year here, and the people received us on our return with open arms and such a hospitality that only the people in Western North Carolina know how to give.

The best of all though is that we have been having a real outpouring of the Holy Spirit, and are praying for and expecting more. We have had eight conversions among the Cherokee Indians and have not held our meeting with them yet.

On the second Sunday in January we began a meeting at Ravensford with Rev. T. A. Groce doing the preaching and Prof. Geo. R. Hawks doing the singing, and I want to say that I have never been associated with a better pair of men.

A CARD OF THANKS

We wish to thank Rev. M. T. Smather through the Advocate for his kindness in sending us the Advocate for the past two years, which we have enjoyed very much.

Mrs. Ida Rogers and Daughters. Andrews, N. C.

MARRIAGES

On December 21, 1922, in Southport, N. C., Mr. Daniel E. Lewis of Wilmington, N. C., and Miss Gertie Lancaster of Southport were married, Rev. J. C. Whedbee officiating.

At the parsonage in Southport, January 20, 1923, Mr. Harry Robinson and Miss Florence Pigott, both of Supply, N. C., were married, Rev. J. C. Whedbee, officiating.

At the home of Mr. Alec Swain in Southport, N. C., Mr. Harry W. Andrews of Rocky Mount, N. C., and Miss Amelia Swain were married January 22, 1923, Rev. J. C. Whedbee officiating.

A COUNTRY CHURCH

The country church that keeps pace with Calvary on the Halifax circuit has got to hustle.

They have torn down the old one-room church, and in its place they are building an up-to-date church with Sunday school rooms to cost about forty-five hundred dollars, and they are paying the bill as they go with the purpose in view of having it ready to dedicate by the middle of the summer.

These good people are wide-awake in every respect. At each appointment they fill their preacher's car with good things to eat and the stewards either make a payment on the salary or say they will the next time you come, and they live up to their promise.

They are about to make monthly payments. Certainly that old saying which we have been hearing for more than a half century from a certain class of leaders, "Let the stations pay monthly and the circuits pay quarterly," ought to have never been born, for it is the duty of country people, "Upon the first day of the week . . . lay by him in store, as God has prospered him, that there be no gathering when I come, and to bring in all the tithes," as it is for the town people—and it is a gospel truth that should have had special emphasis laid on it all through the years past by both preachers and church officials.

The Master said, "If ye love me keep my commandments." And we ought to be grateful enough to keep a financial commandment as any other, especially as easy as it is to do.

Now it may be that I have made John's mistake. For after his and Mary's engagement to marry Mary said, "John, why don't you talk some more?" and John replied, "I tell you, Mary, I done and talked too much already." If I have Calvary will let you know it.

BURNSVILLE

As this is the second week I have been confined to my room with "flu," thought I would take advantage of the opportunity to write concerning my work and people. This is the first time I have missed an appointment for years on account of sickness, and have never missed but few during all my ministerial life and the first time I have missed two Sundays in succession. But this is my first experience with influenza. Have had it all around me and been with it, but never before had it.

The people of Burnsville have been exceedingly kind since we came among them and especially during my illness. I have been much hindered in getting my work organized. Before Christmas we were busy getting settled. During the holidays we had to spend the time with the children. Just after the holidays we were engaged in a meeting at Concord for two weeks. Since then we have been sick most of the time.

Our meeting at Concord resulted in twenty conversions and nine acces-

sions to the church. It was a union meeting. Brother Namy, pastor of the Baptist church, and Brother Will Baker, local preacher in our church, assisted in the meeting.

Hon. G. E. Gardner, who has been in declining health for some time, is at Charlotte under the treatment of Dr. Lane, where he seems to be improving slowly. He is making a heroic fight for the recovery of his health. He is a man of wonderful will power and of dauntless courage. He is greatly missed in the church and town. We hope for his speedy recovery. We have not got a large membership or congregation, but have some choice spirits. The Baptists and Presbyterians have schools here under the control of their churches. This gives them the advantage of the Methodists in the way of congregations. These schools, scholars and teachers, attend their services in a body. This gives them a good congregation independent of the town.

We see some signs of growth in our church. The congregation is improving. We have a good Woman's Missionary Society. The Junior Missionary Society renders a very interesting program each week. The Sunday school is planning for enlargement. The children are unusually bright and are very much interested in church work. We hope to be able to carry out at least a part of the evangelistic program put on by our Sunday school leaders for the months of January, February and March. We need revivals. This will settle all other questions.

EAST FLAT ROCK METHODIST CHURCH

Sunday, the 28th, was a busy day with the saints of Flat Rock church. Six services were held during the day—Sunday school at 10 a. m., preaching at the eleven o'clock hour by the pastor, Rev. M. W. Dargan; subject, "Growth in Christian Life." Right here I would like to say Brother Dargan is one of the very best preachers in the M. E. church. Our people are delighted with his splendid sermons. Every plan used indicates thoughtful preparation. He is one of the best organizers for personal work. He stands squarely for the fundamental doctrines of the Methodist church. He believes the Bible and presents its great truths in such force and power that his hearers are led to believe in the same manner.

Going back to our program of last Sunday. At three-thirty p. m. we organized a Junior League. At five-thirty the Senior League held their session. At seven-thirty preaching again by the pastor, after which the church conference was held and the various committees elected. All these services were well attended. This is going some, but when the weather conditions improve and the "flu has flown," then you will please "excuse our dust." We believe our church as a whole is in better condition than it has ever been, but there must be no slackers in the Lord's ranks. The enemy is ever on the alert, and to ward off his combat and keep him in the background we must prove valiant soldiers of the cross of our Christ. Let us be about our "Father's business."

East Flat Rock M. E. church is catching new visions and we pray that in the near future that every member will be filled with such zeal for the great work that those who come in contact with us can but say, "They go forward in the spirit according to the divine plan."

To God be all the glory! Pray for us! Mrs. R. M. Patterson.

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And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

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TRY! Image of a man at a desk with 'ccc' on it.

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**WOMAN'S WORK**

**N. C. CONFERENCE**

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

**North Carolina Conference**

**SUGGESTION FOR MISSION STUDY CLASSES**

Ask the permission and co-operation of your pastor to convert his Wednesday evening prayer meeting, for six consecutive weeks during this quarter, of which two months remain, into a "school of missions," after you have gained the promise of all the mission study superintendents and leaders of all the other auxiliaries, adult, young people and children to join in carrying out the plan.

After the opening hymn and prayer on Wednesday evenings, conducted by your pastor, he would announce the separation of the congregation into classes, as many as you like or can form, but certainly one adult, one young people's, one intermediate, one junior, and one class of men, which your pastor himself would teach by lecture, using any missionary subjects he may choose. Just at this time when a strenuous campaign is to be put on to collect the unpaid Centenary subscriptions, he could make this a great help to him in successfully accomplishing this hard task that has been set before him. A definite length of time should be set for the lessons, not less than 45 minutes, after which your pastor would call you together again for a short closing prayer, song or benediction. Before the first meeting of this "school of missions" all the preliminary arrangements should be made, and to provide for this I suggest these committees, each with its reliable chairman: Materials, Posters, Membership—each auxiliary having its own committees.

The materials committee would provide the books decided upon for study, with the accompanying "Suggestions for Leaders," maps, charts, pictures, blackboard and chalk, or any other material needed, assembling them in whatever room or place in the church shall have been selected for the lesson. The posters committee would have appropriate and attractive posters on display in the vestibule of the church every Sunday morning for purposes of information and publicity, and have announcements describing the next lessons made at both services. With deft fingers, a quick mind and a willing heart to do the work posters can be made most valuable factors in this campaign.

The membership committee would form the auxiliary class, or classes, and keep up the weekly attendance by phone, little friendly notes of reminder, house to house calls, or in any other effective way. This committee would be large enough to help the pastor keep up his class if he desired it.

The superintendent would select the book to be studied from among those recommended by Council, give the name and the number of books required with a list of any other material needed to the chairman of the materials committee; map out her course of study to fit the length of the term; furnish the chairman of the posters committee with the subjects of the lessons; assign the lessons ahead of time, and thoroughly prepare herself to teach and finish each lesson in its allotted time.

This would be a splendid method of conducting standard classes, but of course the success of the plan, or rather the plan itself depends upon gaining the permission of your pastor and upon the co-operation of all the missionary agencies of the church. In churches where the membership is large and good teachers or leaders

available there might be several study groups of the same auxiliary. The same groups meeting together regularly every time would be reported as so many classes. At the end of the session of six weeks there might be a grand review, closing with a delightful social hour. This could be done, with advantage to the whole church, twice a year—six weeks in the fall for the foreign study, and six weeks in the first quarter for the home study, using the books recommended by Council, and the pastor selecting his own subjects.

As helps we recommend: "Mission Study Manual," telling how to organize and conduct a class, price 10 cents; "Posters and Poster Making," containing all sorts of splendid suggestions as to the use of posters in plans for missionary education, price 25 cents. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

Order textbooks and suggestions for leaders from Lamar & Barton, 810 Broadway, Nashville, Tenn. For further information write to

Mrs. J. LeGrand Everett,  
Conf. Supt. Study and Publicity.

**CLASSES IN M. AND B. STUDY FOR HONOR ROLL AND HONORABLE MENTION**

"The superintendent of study and publicity shall be responsible for the organization of mission study and Bible study classes and prayer circles, and for the dissemination of missionary information through the church and secular press. She shall report quarterly to the conference superintendent of study and publicity."—Article 8 from By-Laws for Adult Auxiliaries, 1922.

"A standard mission study class is a small group with a leader, making a systematic study of a book or a problem in missions, holding weekly meetings, and using the discussion method. It is far better to finish the study of a book in a month or six weeks than to continue its study for so many months. The discussion method is far more profitable than the lecture method. We do not debar the class from becoming standard if the group is large. The emphasis in standard work is on the weekly meeting and the discussion method. Classes for which credit may be given in the standard training schools under the Sunday School Board and our board have definite requirements for which credits may be given. We have not worked out a system by which we can credit mission study work done in the local auxiliaries. We hope to do this in the near future. At present we are urging classes to hold weekly meetings and to use the discussion method. We are also urging a systematic study with a leader responsible for the conduct of the class, rather than different women lecturing on separate chapters. The level of mission study has been lifted. The women are doing much better work than was done formerly."—Mrs. Hume R. Steele, Council Supt. of Study and Publicity, Nov. 29, 1922, in answer to my questions, "What is a standard mission study class? For what work may credits be given, how, and by whom?"

Using the By-Law quoted above, the questions upon which superintendent of study and publicity are expected to report, Mrs. Steele's definition of a standard study class, and the idea of the conference honor roll suggested in a recent number of the Missionary Voice, I have worked out for the North Carolina conference the following:

**Study Honor Roll.**

1. Foreign mission study standard class, 15.
2. Home mission study standard class, 15.
3. Bible study standard class, 15.
4. Prayer circles organized, 10.
5. Reading circles organized, 10.
6. Missionary library, 5.
7. Organizing mission and Bible study in sister auxiliary, 5.

8. Presenting Bulletin in monthly meetings, 5.

9. Sending missionary items to local papers regularly, 5.

10. Sending missionary items to Advocate or Our Missionary News, 5.

11. Prompt, accurate and full quarterly reports, 5.

12. Using latest Council report sheets, 5.

To attain to this honor roll requires 85 points, 55 of which must be acquired by making Nos. 1, 2, 3, 11 and 12.

**Honorable Mention.**

1. Foreign mission study class conducted as best suits class, 15.

2. Home mission study class conducted as best suits class, 15.

3. Bible study conducted as best suits class, 15.

4. Prayer circles organized, 10.

5. Reading circle organized, 10.

6. missionary library, 5.

7. Organizing mission and Bible study in sister auxiliary, 5.

8. Presenting Bulletin in monthly meetings, 5.

9. Sending missionary items to local papers regularly, 5.

10. Sending missionary items to Advocate and Our Missionary News, 5.

11. Prompt, accurate and full quarterly reports, 5.

12. Using latest Council report sheets, 5.

To attain Honorable Mention requires 85 points, 55 of which must be acquired by making Nos. 1, 2, 3, 11 and 12.

At conference some special mark of attainment to be decided upon will be presented to those auxiliaries making either the study honor roll or honorable mention.

Conf. Supt Study and Publicity.

**ANDERSON Y. P. OFFICERS**

The Young People's Missionary Society of Anderson church elected officers as follows:

President—Traverse Trueblood.  
First Vice President—Lessie Copeland.

Cor. Secretary—Edna Mae Perry.  
Rec. Secretary—Lula Copeland.  
Treasurer—Grace Rogerson.

Mrs. J. E. Perry,  
Supt. Y. P. Work.

**Western North Carolina Conference**

**CHILDREN AT THE HEAVENLY GATE**

Little travelers Zionward,  
Each one entering into rest,  
In the kingdom of your Lord,  
In the mansions of the blest;  
There, to welcome, Jesus waits,  
Gives the crowns his followers win—  
Lift your heads, ye golden gates!  
Let the little travelers in!

Who are they, whose little feet,  
Pacing life's dark journey through,  
Now have reached that heavenly seat  
They had ever kept in view?  
"I, from Greenland's frozen land;"  
"I, from India's sultry plain;"  
"I, from Afric's barren sand;"  
"I, from islands of the main."

"All our earthly journey past,  
Every tear and pain gone by,  
Here together met at last,  
At the portal of the sky!"  
Each the welcome "Come" awaits,  
Conquers over death and sin—  
Lift your heads, ye golden gates!  
Let the little travelers in!  
—Methodist Hymnal of 1850.

**REPORT OF NEW ORGANIZATION**

Mrs. B. T. Morris, district secretary of Shelby district, reports the organization of a new children's society at Main Street Belmont with a membership of thirteen, and Mrs. W. H. Crenshaw for superintendent. The list of officers for this new organization is as follows:

President, Elizabeth Gaston; first vice president, Ruth Kale; second vice

president, Robert Armstrong; recording secretary, Roy Armstrong; corresponding secretary, Mary John Gaston; treasurer, Jean Armstrong.

**TRINITY'S OFFICERS FOR 1923**

President, Mrs. J. E. Woosley; vice president, Mrs. W. C. Massey; recording and corresponding secretary, Miss Josie Mendenhall; treasurer, Mrs. Maggie Carr Pepper; Supts. social service, Mrs. Carpenter and Mrs. Kate Normant; chairman inter-racial committee, Mrs. Bruce Craven; Voice agent, Mrs. J. L. Phillips.

**NEW OFFICERS**

The Missionary Society of the Henrietta Methodist church met last week and elected new officers for this year as follows:

President—Mrs. J. C. Postell.  
First Vice President—Mrs. G. W. Harris.

Second Vice President—Mrs. J. F. Whisnant.

Third Vice President—Mrs. Mae Hawkins.

Fourth Vice President—Miss Lilla Martin.

Recording Secretary—Miss Marietta Dandridge.

Cor. Secretary—Miss Sallie Wacaser.

Treasurer Local Dept.—Miss Virginia Edwards.

Treasurer Foreign Dept.—Miss Thelma Gibson.

Agent for Voice—Mrs. W. C. Crocker.

We are very sorry to give up Mrs. R. C. Hicks, our retiring president, who has served most faithfully for the past two years; but her declining health will not permit her to serve any longer.

Our record shows that this society made more money last year than any society in the Marion district.

Sallie Wacaser, Cor. Sec.

"It requires much spirituality and much walking with God to see the world through the eyes of Christ."

**Second Round.**


"Waiter, I came in yesterday for a steak."

"Yes, sir. Will you have the same today?"

"Why, I might as well if no one else is using it."—Jack Canuck.

**Aspirin**

Say "Bayer" and Insist!



Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Drug-gists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.



# SUNDAY SCHOOL WORK

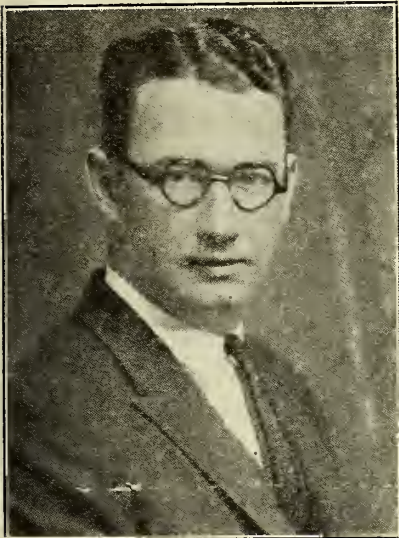
## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference



W. M. PICKENS

I am delighted to present to you this week the youngest member of the Sunday School Board, and, I dare say, the youngest member of any board in the history of our conference. He is a preacher's boy, one of the five talented sons of Rev. and Mrs. C. M. Pickens, who now lead our growing congregation at First church, Albemarle. If I were picking a vocation for our fine young unmarried friend it would be that of Religious Educational Director of some forward looking congregation.

I wrote Pickens for some data about himself and he replied to the point as follows: "Birthplace, Spring City, Tenn.; birth date, September 21, 1896; education, Weaver College 1912-14, Trinity College 1914-16, A. B., University North Carolina, summers 1919, 1920, 1921, 1922; member of Knights of Pythias, D. O. K. K., York rite Mason, Shriner, American Legion; teacher of mathematics and science in Salisbury high school. If this is not sufficient send for me or use your imagination. Very sincerely, W. M. Pickens."

## CONFERENCE COUNCIL

At First church, Salisbury, last Tuesday we had a very eventful Sunday school meeting to outline our Sunday school plans for this year. Our meeting was favored with the presence of the executive committee of the Sunday School Board, ten of the eleven presiding elders, eight of the eleven district Sunday school superintendents and several other leaders. Beginning at two o'clock the first session extended till five-thirty and after a splendid supper, prepared by one of the circles of First church, another session extended to eight-thirty, when Chairman W. A. Lambeth declared the meeting a wonderful success. Every district was represented except the North Wilkesboro, and Presiding Elder Williams would have been present but for a prearranged quarterly meeting. Every once in the while I will want to tell you what was agreed upon at this meeting.

## SEVENTEEN THOUSAND

After discussion the presiding elder and district superintendent for each district decided that the following membership gains should be recorded this year:

Asheville district .....	2,000
Charlotte district .....	2,000
Greensboro district .....	2,000
Marion district .....	1,000
Mount Airy district .....	1,000
N. Wilkesboro district .....	500
Salisbury district .....	1,500
Shelby district .....	1,500
Statesville district .....	2,000
Waynesville district .....	2,000
Waynesville district .....	1,500
Winston-Salem district .....	2,000

Earnest and systematic effort will be put forth to enroll these 17,000 new Sunday school scholars.

## PRESENT!

The following men of affairs, district Sunday school superintendents, were present at our recent Council meeting:

- E. L. Brown, Asheville.
- D. E. Henderson, Charlotte.
- I. F. Craven, Ramseur.
- C. A. Reap, Albemarle.
- Marshall Dilling, Gastonia.
- R. C. Bunch, Statesville.
- A. C. Reynolds, Waynesville.
- G. L. Hackney, Lexington.

Mr. A. C. Reynolds got up at three a. m., drove through Asheville to Black Mountain, where he could find an open garage, and there caught an early train for our meeting. You can't down a working man.

## ABSENT!

Joe Kjellander, Morganton. Heads a three million dollar concern and the first of the month accounting held him at home.

E. H. Kochtitzky, Mount Airy. Mrs. Kochtitzky was all and of course he should have been with her.

J. R. Hix, North Wilkesboro. Pressing business engagements held him at home.

They had excuses. They also had reasons.

## FUNNY

At our supper every one was asked by Tastmaster Lambeth to give some funny incident in his Sunday school life. D. E. Henderson arose and dryly said, "The funniest thing I ever saw is ten presiding elders at a Sunday school meeting." The crowd roared.

## A POSTAL CARD

"Dear Woosley:  
Randleman is still on the map, waiting at the door for you to rap; She has waited long, waiting still, For an appointment you to fill.

Yours, J. A. Bowles."

I am going Sunday, March 4th. Saturday night before we will have a big time. We will open up a keg of nails and kill a big 'un.

## BELMONT PARK

Last Sunday Miss Jenkins went to Belmont Park, Charlotte, and since she did not return at once to the office wrote me a note. It said: "I enjoyed my visit to Belmont Park, where I received a most cordial reception. In spite of sickness and a very rainy morning there was a goodly number present. I liked the friendly, enthusiastic, co-operative spirit of those people. They have done a great many things for their children and they are willing to do more. They are squarely behind the Charlotte Training School. I saw your two letters posted on the bulletin board and a most attractive poster announcing the school."

## TAKING CREDIT

"I have finished reading Cuninggim and North's Organization and Administration of the Sunday School and am on this mail writing the Training Department, Nashville, Tenn., for questions for the examination.

Yours, E. J. Poe."

Albemarle, N. C.

## SIXTEEN WIDE-AWAKES

"I am enclosing price and application for certificate for a Senior Wesley Class. It is composed of sixteen wide-awake, ambitious girls—most of them in their middle teens, ready to go forth and conquer the world and all in it is. Come up and tell us how to do it.

With best wishes for you and your work,

Sincerely,

Mrs. J. B. Tabor."

Burnsville, N. C.

## North Carolina Conference

### NORTH CAROLINA IN THE FORE-FRONT

By M. W. Brabham.

Last summer a group of workers were sitting together when the question of progress and advancement in various fields came up for discussion. Of this group each one had held such public positions as would afford opportunity for seeing many sections of the United States and forming at least a general opinion as to places favorably and unfavorably. Only one of the group was a native of North Carolina. One other member of the group had spent some years in the state, but had not resided there for more than six years. When the general consensus of opinion was arrived at, it was found that the group had but one mind as to the state which stood out as the best all round state in the Union. North Carolina was that state.

The educational program, the good roars investments, the advancement along lines of church enterprises as well as other phases of life were reviewed and considered. In a few instances some other states were thought to be in advance of North Carolina, but when the complete development was thought of, the Old North State won hands down.

As one who spent five delightful years in North Carolina I wish to say that the Sunday school workers of the Methodist church in this state have a challenging program and the advancement being made in the field of religious education is beyond what even the most optimistic of us dreamed ten years ago. Under the leadership of the Sunday school boards of this state there is being given to every Methodist Sunday school worker a place for the investment of time and money unequalled by any organization. If I am permitted to urge a people for whom I have such high regard and admiration, I wish to say this word: **If you have one dollar of money and one hour of time which you wish to invest for the upbuilding of the state of North Carolina as the Methodist Church thinks it should be developed along the lines of religious education as conceived by the Sunday school, put that dollar and that hour into the hands of Mr. L. L. Gobbel of the North Carolina conference and Mr. O. V. Woosley of the Western North Carolina conference, and let them use you and yours in the commanding program of work which they are carrying forward.** There may be other organizations outside the church which would like to do our task. The fact remains that they have never been able to do so up to this time and the outlook now is that they never can. Too long have waited for others. Progress has been made since we began our own work.

During the two weeks I am spending in this state I am being exhilarated by the delightful co-operation which I see being given to the two Sunday school boards of the Methodist Church in North Carolina. Let the good work continue!

## RALEIGH TRAINING SCHOOL

Decidedly successful is the way those who attended refer to the Raleigh Standard Training School held in Edenton Street church last week. All the Methodist churches of the city were represented in the enrollment, as were also several schools of the dis-

trict outside of Raleigh, and the attendance, in spite of rainy weather, influenza, and a few other things over which we had no control, was excellent. Some came from Smithfield to the training school regularly, a distance of over thirty miles.

The feature of the school, however, was not the size of the enrollment, as gratifying as was that, but the interest and enthusiasm with which those who attended entered into the work. It was a real school of twelve fifty-minute class periods extending through six days, and some intensive study was done. Many earned the certificate of credit on the Standard Training Course, the names of whom will be given next week.

The instructors were Miss Keene, M. W. Brabham, Mrs. E. R. Michaux, Prof. H. E. Spence and Mrs. M. H. McArdle. Rev. W. W. Peele was chairman of the board of managers and L. L. Gobbel educational director.

## AND IT'S WILMINGTON NEXT

Next week in Grace church, Wilmington, will be held the third Standard Training School for Sunday school leaders ever held for Methodist churches of the New Hanover capital, and all hands are looking forward to an unusually good school. Six courses of study will be given. This is to be a co-operative school in that we are working with the Presbyterians. The date is February 11-16. Let's go, Methodists!

## AS TO OUR DISTRICT WORK

It shall be our purpose this year to complete, in each district, if possible, a simple working organization. It would be easy to form a paper organization with nominal officers galore, but such is not our purpose. Rather shall we attempt to find those who are willing to accept one of the two or three offices in each district organization and then do some real work. Simplicity shall be our motto.

Already we have done something at this. But we have gone slow, purposefully. Co-operating with the presiding elders we have secured the following district secretaries:

- Raleigh District—R. E. Prince.
- Weldon—E. S. Yarbrough.
- Wilmington—M. J. Cowell.
- New Bern—J. S. Hargett.

Mr. J. F. Marquett, of Trenton, is also doing work among the organized classes of the New Bern district as Wesley Bible class superintendent.

Miss Keene, conference elementary superintendent, has secured district elementary superintendents as follows:

- Rockingham District—Mrs. E. B. Ward.
- Fayetteville—Mrs. J. A. King.
- Elizabeth City—Mrs. C. R. Pugh.

Other district workers will be announced later. We are announcing these now in order that you may know who they are and use them. We bespeak for these voluntary workers your hearty co-operation.

## ELEMENTARY CONFERENCE

For the purpose of planning for more aggressive work in the elementary field Miss Keene, conference elementary superintendent, arranged a meeting in Raleigh, Saturday, January 27, with Miss Minnie E. Kennedy, general elementary superintendent, Nashville, Tenn. In addition to these present were Mrs. E. B. Ward, of Rowland, Rockingham district elementary superintendent, and Miss Virginia Jenkins, of Lexington, elementary superintendent of the Western North Carolina conference. You will be seeing and hearing more about this meeting as the weeks come and go.

## SUNDAY SCHOOL AT WORK

"The Sunday School at Work in Town and Country" is the name of a book which Sunday school workers

(Continued on page 13.)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### NEW SECRETARY ON THE JOB

We note with pleasure that Rev. W. H. Vaughan, Wilson, our new secretary succeeding Rev. J. Herbert Miller, is entering into his work in dead earnest, and is sending a letter to each pastor of the Washington district requesting a report on League chapters, the number of young people in each church between the ages of nine and fourteen, and between fourteen and thirty; also what other young people's organizations there are providing training for our young people.

This is a good idea to carry out throughout the conference. If every pastor would put more thought and time in learning these elementary facts about the number of young people of these Junior, Intermediate and Senior league ages, then discover what percentage of these have organizations to fit and meet their age and needs, and make an "honest to goodness" effort to meet the discovered needs we'd soon be going good.

There are seventy-seven churches with only thirty leagues in the Washington district. Practically none of these are fully awake to the far-reaching possibilities of our young people's work.

The Maysville League has just completed an "In Weñbo Nyama's Land" and would love to sell their seventeen books to some other chapters at 25 cents each. Address J. C. Stallings, President, Maysville, N. C.

#### NEW OFFICERS AT STANTONSBURG

Since nothing has been written from Lebanon Society for some time, I am writing to let the other societies know we are still alive. Our first meeting for 1923 was held Saturday, January 20th, with Mrs. Tom Edmundson, Jr., and we added two new members, having had a very good year considering our society is very small. We hope to have a still better year this year. Our average attendance is four or five and we have raised \$60.85 dues for local work. We have only nine on roll. We have helped one who is sick and in need in our neighborhood, and still expect to help her as long as she needs it. The following officers were elected for 1923:

President—Mrs. E. C. Exum.  
Vice President—Mrs. Mattie Edmundson.  
Rec. Secretary—Mrs. Jim Candan.  
Cor. Secretary—Mrs. Tom Edmundson, Jr.  
Treasurer—Miss Ruth Tyndall.  
Supt. Supplies—Mrs. K. S. Grantham.  
Agent for Voice—Miss Moami Grantham.  
Mrs. Tom Edmundson, Jr.

A platitude is just an epigram you have heard before.—Atlanta Constitution.

#### Western North Carolina Conference

##### RANDALL LEAGUE ELECTS OFFICERS

The corresponding secretary of the Randall League at Norwood advises us of a recent enthusiastic meeting of that league when the following officers were elected:

President—Miss Duo. Wwarengen.  
Vice President—Miss Gene Bell Blacklock.  
Secretary and Treasurer—Craven Allen.

Epworth Era Agent—Eli Snuggs.  
Cor. Secretary—Swillie Russell.  
Supt. First Dept.—Stella Mae Johnson.  
Supt. Second Dept.—Edna Simpson.  
Supt. Third Dept.—Virginia Allen.  
Supt. Fourth Dept.—Raymond Johnson.

#### CALVARY LEAGUE ELECTS NEW OFFICERS

The following is a list of the newly elected officers of Calvary League at Charlotte:

President—I. M. Dotson.  
Vice President—A. W. Phillips.  
Secretary—Miss Mildred Blackburn.  
Treasurer—W. G. Helms.  
Epworth Era and Tar Heel Leaguer Agent—Miss Lottie Bixby.  
Supt. First Dept.—I. F. Clonts.  
Supt. Second Dept.—Mrs. Bessie Blackburn.  
Supt. Third Dept.—Miss Lottie Bixby.  
Supt. Fourth Dept.—J. S. Hinson.

This list of officers, composed as it is of some of the state's best league workers, speaks well for the future of Calvary and they have challenged Trinity, Charlotte's one hundred per cent league, to an interesting race this year and we know that Calvary will make a good record.

#### ARDOR OF EPWORTH LEAGUE NOT CHILLED

In spite of sleet and rain, a strong representation from the several Methodist churches of the community gathered Wednesday night, January 31st, at the Y. M. C. A. the Asheville District Epworth League banquet, at which the speaker of the evening was Rev. Dr. Ashley Chappell, pastor of the Central Methodist church.

Dr. Chappell has long been an admirer of young people's work and he gave expression to his interest in the program of activities outlined by the league. His address was replete with wit and wisdom and appealed to the workers to devote the best in them to the kingdom of God.

A tabulation of those attending showed the various organizations represented by the following numbers: Central church, 45; Bethel, 2; Chestnut, 32; Haywood, 28; West Asheville, 18; Mount Pleasant, 3; Biltmore, 13.

Dunn's orchestra, consisting of Albert Dunn, Victor Robinson, Robert Wright, Johnnie Farmer and Eddie Turner, furnished the music. S. J. Perkinson lead the group singing. The following gave short talks on why they believed in the Epworth League: A. E. Ashe, Miss Ruth Brown, Miss Myrtle Merrill, V. F. Hawkins and V. R. Patterson. C. C. Mills, secretary of the Asheville district, also made a short talk.

The ladies preparing the banquet were Mrs. W. W. Edwards, Mrs. E. R. Welch, Mrs. Eugene Bartlett, Mrs. H. P. Jones, Mrs. K. N. Goodlake and Mrs. A. L. Grant.

Those serving were Miss Helen Luther, Mrs. Ashley Chappell, Mrs. C. R. Brannon, Mrs. Lena Dunn, Miss Hattie McKay, Mrs. G. W. Jones and Miss Mildred Jones.

The decorating was done by H. A. Erwin. Votes of thanks were extended all who had helped to make the banquet a success.

Three-year-old Jack was playing on the veranda iwth his daddy when a friend came along. As daddies are always eager to show what their offspring can do, he asked Jack if he would say his prayers for the gentleman. In dismay the little fellow cried out, "But, daddy, I hasn't got my pajamas on."

Johnny—What makes that new baby at your home cry so much, Tommy?

Tommy—It don't cry so much; and, anyway, if you had all your hair off and your teeth out and your legs were so weak you couldn't stand on them, I guess you'd feel like crying, too.—The Cornelian.

# IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells

you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.



## Old Buck Guano Richmond

Fertilizer of Excellent Quality


Old Buck Guano Company  
INCORPORATED  
Richmond, Virginia

Allied with F. S. Royster Guano Co.

### Salt Your Stock the Blackman Way

**DO YOU TAKE SALT**  
with meals, or just fill up on salt once or  
**TWICE A WEEK?**

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.



The Blackman Stock Remedy Co.

Chattanooga, Tenn.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

#### MONEY WITH WHICH TO PUT OUR BUILDING PROGRAM THROUGH.

\* \* \* \* \*

I am giving a clipping in these notes which illustrates in a striking manner the magnitude of work which Presbyterians of Texas have undertaken. It gives me peculiar joy to know that other orphanages are going forward in their God given task, but pains me to my heart's core for our own beloved Methodist Orphanage to turn away from its door scores and hundreds of orphan children who are begging for a place to call home. How I do wish from the depth of my soul that some one blessed with means and filled with the spirit of Christ would write me that these touching appeals shall not go unheeded and unanswered any longer.

\* \* \* \* \*

The Social Service Conference is a strong agent in moulding and crystallizing public opinion. Social mindedness is an essential factor in the solution of many of civilization's perplexing problems. It is up to us to bring about many needed reforms, and trust God to transform human society so that the race may be properly related to the present world and that which is to come. Unless all of our social service work is shot through with the spirit and example of Christ, there can be no hope for ultimate success. Let us land our influence and active cooperation to every agency whose object is to make the world a better place in which to live, but realizing at the same time that unless God works in and through us all of our labor will come to naught.

\* \* \* \* \*

State of North Carolina,  
County of Wake.

I, ..... of the county and state aforesaid, being of sound mind and disposed memory, do make, declare and publish the following as my last will and testament, that is to say:

1. I give, devise and bequeath to the Trustees of The Methodist Orphanage, Raleigh, N. C., (Describe property in this space, cash or otherwise, and if there are any special directions state same here).

2. I nominate and appoint ..... as the executor of this my last will and testament ... hereby revoking all other wills that I may have made. In witness whereof, I, the said ..... do hereunto set my hand and seal this .... day of ..... 1923.

..... (Seal)  
Signed, sealed, published and declared by ....., as and for his last will and testament, in the presence of each other, have signed our names as attesting witnesses to this will.

..... Witness.  
..... Witness.

\* \* \* \* \*

It would be a most commendable thing if an individual or church would assume the privilege of erecting one or more of the group of buildings

which the trustees have planned to build just as soon as funds are available. These might be memorials to some dear ones or to some outstanding character in the town, county or state. For instance, the Methodists of Wayne county might do honor to themselves by erecting a building at the Orphanage to perpetuate the memory of the late Judge W. R. Allen who served for many years as a member of our board of trustees and did so much for the development of our Home. A number of our counties might take this suggestion and put up buildings here which would serve a double purpose—perpetuating the memory of some distinguished Methodist and at the same time provide shelter for those who are out in the night crying for the light. Unless some one of commanding influence puts the ball in motion this suggestion will come to naught. What great leader will organize such a movement and put it over in his or her county or church?

\* \* \* \* \*

## ALBANY ORPHANAGE BUILDING COSTING \$300,000 IS PLANNED

Fireproof buildings to be erected for the Presbyterian Orphanage at Albany at a total cost of \$300,000 are being designed by the David S. Castle Company, architects and engineers, of Dallas, and Edward F. O'Brien, associated with Mr. Castle. It is the intention of the trustees to establish one of the most modern orphanages in the Southwest, embodying a number of features never before utilized in this state, according to architects.

Since the fire which nearly destroyed the entire orphanage about a year ago, all of the children have been housed in one building, said to be entirely inadequate. A meeting of the trustees of the orphanage will be held at Albany January 4, at which time plans will be made to award the contract and the work is expected to be well under way during the first part of this year.

To avoid what has been termed institutionalizing the children, a plan designated the cottage system will be employed in re-establishing the orphanage. In addition to the administration building, vocational school buildings and auditorium, twelve brick cottages, each intended to house about twenty-four children, will be constructed. Each of these cottages will constitute a home in itself with bedrooms, dining room, kitchen and living room. The younger children will be placed under the care of the older orphans in each cottage.

Adjoining the administration building of two stories will be the auditorium, with a seating capacity of 500, with modern stage equipment. Situated at one end of the administration building will be the girls' vocational school with facilities for instructions in cooking, sewing, typewriting, stenography and bookkeeping. At the other end of the main building will be the boys' vocational school, with iron-working machine shop, mechanical drawing room, lecture room, carpenter shop and lathe and finishing rooms.

In addition to these buildings, which will constitute the main group, will be a barn, boiler house, dairy, garage, infirmary and superintendent's cottage.

Every orphanage in Texas of importance, and a number elsewhere, have been visited by Mr. Castle and Mr. O'Brien in order to gain a knowledge of the best designs for such institutions.

## HISTORY

Breathes there a little girl with soul so dead who never once or more has said:

"Open your mouth and close your eyes."

"Tattletale! Tattletale!"

"Smarty had a party!"

"Mother, look what he did!"

"O, what a naughty word!"

"I've got all my lessons done, mother."

"Another story, daddy, please."

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## TO THE PREACHERS

Our present preachers' mailing list is very incorrect, and we want to make a correct list as soon as possible. We hereby request that each preacher fill out the blank below, indicating postoffices and rural routes in their respective charges:

Postoffice .....	Route.....
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Please fill this out and return to the N. C. Christian Advocate as soon as possible.

"Boo-hoo! All the other girls have one!"

"I'll come straight home, mother."—E. J. K., in Life.

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Good morning, Mr. Doctor Man;  
I'm coming to you quick,  
Because I'm so dreadful 'fraid  
My dollies will get sick.  
Ruth's doll has got the fever,  
An' Flossie's has the mumps,  
An' Stella's has the hooking' cough,  
An' Beth's some awful bumps.  
Clarissa's has a broken leg,  
An' Faye's has lost one eye,  
An' Susie's has some chicken pox  
An' measles, too—oh, my!  
So hurry, Mr. Doctor Man,  
An' blaccinate my two;  
For if these dreadful things should  
spread,  
Whatever should I do?

—Exchange.

## RAY COON AND RUSTY FOX

"Ray," said Mrs. Coon one fine winter morning, "I wish I had some way to get this basket of rolls and chicken over to your grandma. She is looking for it, I know."

"I know a good way," said Ray Coon. "It is red with a string tied to it."

He scampered around the house and came back with his sled. Three minutes later he was marching gayly across the fields, dragging a basket of good things on his sled. All at once he began to sniff the wind. "I smell apples," he said. "Just as sure as I live I smell apples. Um-um, but I'd like to have a big, juicy, red one!"

Just then Rusty Fox came striding into view. He was just about to take a bite in a large winesap apple.

"Hello, Ray," he said. "Are you carrying the wash in that basket?"

"O, no," said Ray, with his eyes glued to the juicy apple. It made his mouth water. "This is some food that my mother is sending my grandmother."

Rusty bit deep into the winesap. "Ah, I see," he said. "Apples, perhaps?"

Ray shook his head. "We have no apples," he said wistfully. "This is chicken."

At the word "chicken" Rutsy's nose began to quiver in a strange way. He gazed intently at the basket with his sharp little eyes. And while he gazed at the basket Ray Coon gazed at the winesap. There was a long silence.

"Do you like apples?" Rusty Fox asked suddenly.

Ray jumped. "Indeed, I do," he said heartily.

"Well, you can get all you want at my Cousin Sally Fox's, over on the other hill," said Rusty. "Tell her I sent you."

"O, thank you!" Ray said. But as he tightened his hold on the rope and turned in the direction of the house the other stopped him.

"Wait a minte," Rusty said. "On second thought I'd advise you to leave that sled with me. Cousin Sally is very fussy about having things dragged around her yard."

So Ray passed the rope trustfully over to Rusty and went hurrying away toward the house on the other hill. When he reached the brow of the hill, he turned to look back. To his dismay, Rusty Fox was running off at top speed with the sled. Ray shrieked and waved his arms, but Rusty took no notice of him; he only ran the faster. There was nothing for Ray to do but follow as fast as he could. He came over the slope of the hill and down the other side like a swift rolling, squeaking rubber ball.

All at once there were other squeaks on the still winter air, shrill, angry squeaks that rose higher and higher. Ray stopped and peered toward the bottom of the hill. There he saw Rusty tangled in a barbed-wire fence. The sled had slipped under the wire and had turned entirely around, basket and all, but Rusty himself was caught fast.

Ray Coon ran down the hill and

rolled under the lowest strand of wire without hurting himself. Then he came running to help Rusty. But there was nothing he could do. Rusty had struggled so that he was caught tight in the wire; worse still, he had cut his leg badly. And all the time he kept snarling at the wire as if it were a live thing holding him.

Ray turned and ran for his cousin, Farmer Bear, who lived a quarter of a mile away. Farmer Bear was something of a doctor and knew what to do. In three minutes after he reached the spot he had freed Rusty Fox from the wire and was carefully binding up his leg.

Ray Coon looked on soberly. He felt sorry for Rusty, but he took pains to grasp the rope of the sled very tight.

Rusty had the grace to be ashamed of himself. "You are a good chap, Ray," he said.

"Not very," Ray Coon replied. "Goodby, Rusty; I must go and carry this basket to my grandmother."

"Wait," said Rusty Fox cheerfully. He drew a big winesap apple from his pocket and held it out to Ray Coon.

Ray took the apple joyfully. As he walked along toward his grandmother's eating it he thought to himself: "I suppose I was pretty careless. I'll be glad when this basket is safe at my grandmother's house, that I will indeed!"—G. H. Smith, in Youth's Companion.

## DO YOU KNOW THE SECRET?

"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Beat your way through life," said the Heart.

"Never be led," said the Pencil.

"Have nerve," said the Tooth.

"Be up-to-date," said the Calendar.

"Always keep cool," said the Ice.

"Look pleasant," said the Camera.

"Do business on tick," said the Clock.

"Put up a bluff," said the Mountain.

"Keep to your bed," said the River.

"Never lose your head," said the Barrel.

"Drive things in," said the Hammer.

"Make light of everything," said the Fire.

"Make much of small things," said the Microscope.

"Never do anything offhand," said the Glove.

"Have a pur-puss," said the Cat.

"An egg a day," said the Hen.

"Spend much time in reflection," said the Mirror.

"Be sharp in your dealings," said the Knife.

"Find a good thing and stick to it," said the Glue.—Selected.

## SUNSHINE AND RAIN

Thank God for the golden sunshine,  
Thank God for its warmth and light;  
Thank God for the beautiful sunshine  
That makes earth's shadows bright.

Thank God for the glowing sunshine  
That He sends us day by day;  
Thank God for the beautiful sunshine  
That brightens earth's toilsome way.

Thank Him again for the refreshing rain  
That comes to each drooping flower;  
And thank Him for the sweet refrain  
Of the song birds after the shower.

Thank Him for the gentle rain that falls  
On the long, hard road of life;  
And thank Him for the heavenly rain  
That settles the dust of strife.

Tho' earthly skies are dark and drear,  
And deep-toned thunders roll,  
Thank God for the love and strength  
I get  
From the sunshine in my soul.

Sunshine, beautiful sunshine—  
That blessing from above;



Don't let child stay bilious, constipated

# MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

When constipated, bilious, irritable, listless, or full of cold, your little one needs a teaspoonful of "California Fig Syrup" to quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the sour bile and undigested food right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Let the rays from the sun of love in my heart  
Shine out in deeds of love.  
May Louise Medley.

A man called at a village postoffice for a registered letter which he knew would be awaiting him. The letter was there, but the clerk demurred at handing it over, as he had no means of identifying the caller. The caller took a photograph of himself from his pocket, remarking:

"I think that ought to satisfy you as to who I am."  
The clerk looked long and earnestly at the portrait and then said:  
"Yes, that's you, right enough. Here's your letter."—Kansas City Star.

### Flying Start.

An old yokel saw a motor car for the first time in his life. It came dashing up the main street and disappeared in a cloud of dust. "Well," said the yokel, "the horses must ha' bin goin' a good speed when they got loose from that carriage."—Brisbane Mail.

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**"A GREATER WEAVER COLLEGE" IS THE SLOGAN**

By W. F. Sandford, Sec.

Weaver College was the scene of an enthusiastic gathering today of the Methodist ministers of the Asheville district, who met in joint session with the trustees of the college to consider the interests of the institution to plan for the betterment of its equipment and a broader advertisement of its claims on the Methodist people of Western North Carolina.

The college has long been recognized as a factor in the education of the youth of the country surrounding it, and no small number of influential men and women of the state can point to it with a degree of pride and claim it as the moulder of higher ideals that paved the way to greater usefulness.

To begin with Weaverville is historic ground for Methodism. In the early days of the church Bishop Asbury's voice was heard proclaiming the gospel to a congregation gathered under a stately old oak that still stands strong and sturdy. Annual conferences—one held by Bishop Capers in 1836, and one by Bishop James in 1843—have called Methodist preachers together amongst these lofty hills and this people of noble ancestry and sent them forth on their mission with renewed energy into new fields. Old Reems creek camp ground, now a part of the college campus, was once the annual gathering place of the Methodists in the day of camp meetings.

In this atmosphere was born the Weaver College of today that lives to perpetuate the faith of the fathers. But the men who met today are obsessed with the thought that the time has arrived when it should be more than a "mountain school," with its limited equipment, and that the Methodist church can well afford to broaden its scope of usefulness and get behind a movement to enlarge its facilities with buildings and equipment for the accommodation of the increasing demand.

The buildings are crowded to full capacity and President A. M. Norton hangs out the "no room" sign. In his report he declares "the college has gone as far as it can until enlargements are made."

The new Skinner building for young men, just recently completed and occupied for the first time, must have its duplicate for young women. A library supplied with up-to-date books is one of the great needs. Increased dining room space must be had. An enclosed court for winter athletics has been projected, and the larger part of the cost has been offered by some prominent laymen. The ministers' conference of Asheville district went on record as favoring these improvements and stands pledged to lead the movement to provide them.

Dr. Ashley Chappel's address on character, which was replete with apt illustrations and earnest pleas for Christian education and the future of Weaver College, was the feature of the day. He plead for a greater institution—one that would fill the requirements of Buncombe county and adjacent territory.

The luncheon hour—and the college faculty made it a great and successful occasion—was enlivened by speeches from the visiting laymen and ministers, none of whom lost sight of the object in view—to put new life into the college and 'put it on the map' of North Carolina Methodism.

The report of Treasurer C. W. Brown shows the institution on a sound financial basis. That of President Norton, the personnel of the student body as of higher order than last year, and the work of the year most satisfactory.

By the action of the ministers' conference the first Sunday in March becomes Weaver College Day throughout the Asheville district, when the interests of the college will be presented by the pastors to their congregations. It is believed that this con-

certed movement will bring the results outlined.

A "Greater Weaver College" is the slogan of the Methodists of the Asheville district.

**INFORMATION SOUGHT**

I attended the Methodist conference in Raleigh in November on Friday and heard Walt Holcomb preach on the raising of Lazareth from the dead. He pictured Mary as being an impure woman; said her mother died of a broken heart on account of her wayward daughter. I was almost stunned by this statement, as I had always looked upon the Bethany family as being almost an ideal one. Both Mr. Bryan and Mr. Ellis in their comment on the Sunday school lesson recently held the same view, and every preacher and Bible student I have asked about it say they never thought of Mary as being an impure woman.

If Mr. Holcomb or any other one has any Bible proof for such a statement, I would like to know where they get it. Mr. Holcomb has no more right to tamper with a Bible character than he has with the character of a living woman. J. P. Hunt.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

will do well to add to their library. Written by Mr. M. W. Brabham, formerly of this conference, now with the General Sunday School Board, it is a book of practical help and one that has grown out of a wide and intimate experience in the Sunday school. Purposely simple and elementary in its approach to and treatment of the subject, this book will be especially suggestive and stimulating to those who desire to begin to acquaint themselves with the great task of the Sunday school and how to aid in its accomplishment. It may be ordered from our publishing house at Richmond or Nashville. The price is \$1.50.

**PROGRAM OF EVANGELISM**

Reports from here and there over the conference indicate that many of our pastors, superintendents and teachers are very much interested in the program of evangelism outlined for Southern Methodist Sunday schools, and some of them are at work on it. The most recent report came from Supt. Cheatham of Franklinton, who says that his pastor, Rev. O. W. Dowd, and his workers are following the plan earnestly and are expecting wonderful results.

Are you acquainted with this program? Is your school profiting by it?

**OUR OWN M. W. BRABHAM**

Our Sunday school workers of Raleigh and vicinity had the privilege last week of coming again in helpful contact with one of the outstanding Sunday school workers of Southern Methodism and, for that matter, one of the foremost Sunday school leaders of the country. Representing the General Sunday School Board as instructor in our Raleigh Standard Training School, Mr. M. W. Brabham, for five years superintendent of Sunday school work (field secretary) of the North Carolina conference, now superintendent of the Department of Sunday School Administration, General Sunday School Board, Nashville, Tenn., contributed largely to the success of the school. Mr. Brabham is remembered very kindly and pleasantly by Sunday school workers of this conference, who have watched with interest his ever enlarging influence and usefulness in the cause of Christ as represented in the Sunday school. We were delighted to have him in our field and look forward to his early return.

A representative government is one that elects six men in favor of a thing and six against it and wonders why something isn't done.—Warren Chronicle.



**Publishing House  
Methodist Episcopal Church, South**

Nashville, Tenn., Feb. 2, 1923.

Dear Friends and Brethren:

For a number of years it has been our custom to call attention to the close of our fiscal year and to extend to the customers and friends of the Publishing House sincere gratitude for their valued patronage. Every recurrence of the occasion brings increased gratitude and appreciation.

Our fiscal year closes with the last day of February, and we shall need all the money we can collect in order to meet heavy maturing obligations. Besides this, at that time the Commercial Auditors employed by the Book Committee go over all of our accounts, and to find accounts due and unpaid reflects not only on the Agents, but on the customers concerned.

Please examine the labels on your papers; if past due, send us a check. If you have a regular account with the House, for either Merchandise, Sunday school literature, or supplies, which is due, send us a check for all the account or for as much of it as possible.

We wish to impress the importance of this matter upon you and ask that you give this your cooperation by sending us your remittance before February 28.

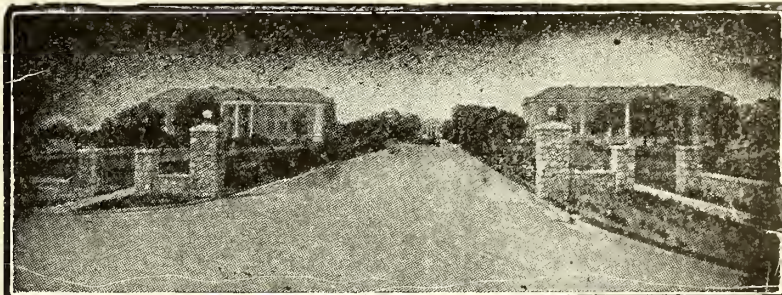
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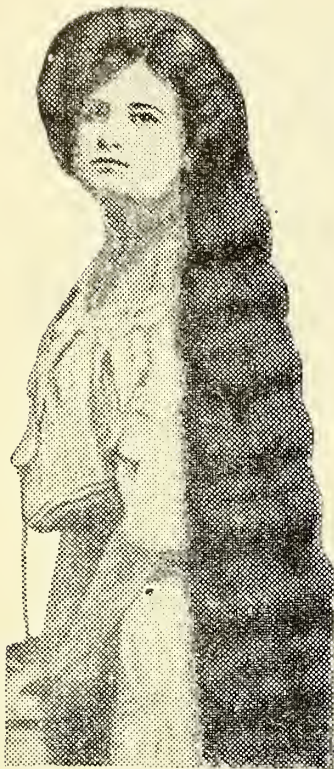
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### NEW THEOLOGY?

In studying the Sunday school lesson for Sunday, January 28, in the Methodist Young People's Quarterly I was shocked to come upon this (as I believe unscriptural) statement: "Lazarus and the rich man were both in hades (hell) but how different their lots!"

Now, let's follow up this thought a little closer. I suppose according to this new theological exegesis we should read Luke 16:23 thus: "And in hell he (the rich man) lifted up his eyes, being in torment, and seeth Abraham (in hades or hell) afar off and Lazarus in his (Abraham's) bosom." This puts the trio in hell. Now, beloved, I must dissent from such a view as this, with all due respect for our most worthy Sunday school editor, and to all others who take his view of this scripture.

You will excuse me for my unlearned views, but I am of the old school type, and I firmly believe hell means hell, and heaven means heaven, and that when a soul passes out of this life it goes back to God who gave it and enters into the "joy" of the Lord, or is rejected of God as an unfaithful and unprofitable servant and is turned into hell with all the "nations that forget God," and where there is "weeping and gnashing of teeth." I believe that man has to do with the physical and temporal life involuntarily. He positively has no choice in the matter of birth into this world, but he does have much (not to say all) to do with where he shall spend great eternity. We choose whom we will serve, and thereby settle on our eternal abiding place. If we choose to serve God heaven will be our home, but if we serve Satan hell (not hades, the grave,) is our eternal portion. Another thing I notice in this Exegesis of Lesson of January 28. The writer refers to the account of Lazarus and the rich man as being a parable. Now I have never found any ground in "Holy Writ" for classing this as a parable. Nowhere is it referred to as a parable. I notice some "high authority" commentators refer to it as a parable—but let us hear what Jesus says about it in Luke 16:19-20: "There was a certain rich man, and there was a certain beggar," etc. Any little school boy ought to understand that "there was a certain rich man," "a certain beggar" means no indefinite article, but a very certain man or beggar.

Brethren, I firmly believe that Lazarus actually was laid at the rich man's gate, and that he actually died and is now in heaven and that the rich man is now, and always will be, in torment. But, granting it is a parable does not weaken the point a bit. Seeing the type is only a faint representation of the anti-type.

With love to all the brethren and best wishes for the Advocate,

Your brother in Eccl. 12:13,

G. A. B. Holderby.

### SOUTH NOW THE CENTER OF TEXTILE INDUSTRY

Washington, D. C., Jan. 31.—Remarkable growth of the textile industry in the South is shown in a directory of manufacturing plants on its lines just issued by the Southern Railway System.

In the directory are listed 935 cotton mills, operating 242,900 looms and 12,370,357 spindles. In the entire South there are 15,964,381 spindles, or 43.21 per cent of the total in the United States.

There are also listed 240 knitting mills, operating 36,584 machines and 270,713 spindles; 22 woolen mills, with 1,571 looms and 76,200 spindles; 11 silk mills, with 1,303 looms and 85,120 spindles; 50 mattress, batt and felt mills; 22 bleaching, dyeing and finishing plants; 16 jute mills; six braider mills; and four miscellaneous cotton manufacturing plants.

Maps and tables in the directory show in a graphic way the constant growth of the textile industry in the

# HASTINGS' SEEDS

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Beautiful flowers, brilliant and rare colors, filling your house with cut flowers and rich in display in your yard. Heavy yielding crops, for good livestock and poultry in your fields.

Hastings' Seeds have been bred and selected to produce the finest vegetables, richest colored flowers and heaviest yielding crops in cultivation.

Write today for the beautiful new 1923 catalog. It is the Seed Book of the South. It describes and pictures hundreds of the best varieties to grow and you need it in your home. It's entirely free and will come to you by return mail.

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## GREENSBORO COLLEGE

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South and the great percentage of that growth at points on the Southern. In 1922, mills in the South consumed 3,977,847 bales of cotton, which was 60.74 per cent of the total consumption in the United States.

On January 1, 1923, twenty-seven new plants and additions which will operate 3,052 looms and 270,640 spindles were under construction at points on the Southern. The directory shows that in the year ended July 31, 1922, new spindles numbering 244,669 were installed in the South and only 83,301 in other parts of the country. Many other interesting facts and figures showing the tendency of textile development toward the South are included.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

February

- Rosman, Rosman, 11 a.m. 10-11
Brevard, 7:30 p.m. 11
Asheville Ct., Sardis, 11 17-18
Mills River, Horse Shoe, 3 18
Hendersonville, 7:30 18
Bethel, 7:30 19
Weaverville Station, 7:30 21
Fairview, Sharon, 11 a.m. 24-25
Flat Rock-Fletcher, Naples, 3 25
Saluda-Tryon, Tryon, 7:30 25
Haywood Street, 7:30 26
Biltmore, 7:30 28

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

February

- Waxhaw, Bond's Grove, 11 & 3 10-11
Pineville, Harrison, 11 a.m. 17-18
Weddington, Union, 3 p.m. 18
Marshville, Centre, 11 a.m. 24-25
North Monroe, 4 p.m., 7 p.m. 25
Monroe, Central, 7:30 p.m. 25
March
Unionville, Union Grove, 11 a.m. 3
Ansonville, Salem, 11 a.m. 4
Wadesboro, 7:30 p.m. 4
Morven, Bethel, 11 a.m. 10
Thriff-Moores, Moores Chp. 11 a.m. 11
Dilworth, 7:30 p.m. 11
Prospect, Midway, 11 a.m. 17
Polkton, Poplar Hill, 11 a.m. 18
Hawthorne Lane, 7:30 p.m. 18
Peachland, Fountain Hill, 11 a.m. 24
Chadwick, 11 a.m. 25
Brevard St., 7:30 p.m. 25
April
Calvary, 11 a.m. 1
Belmont Park, 7:30 p.m. 1

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

February

- W. Greensboro, Fr'ds'ip, 11 & 3 10-11
Centenary, 1 a.m. 11
Glenwood, night 11
Ruffin, Pelham, 11 a.m. 18
Walnut St., Grace, night 18
Randolph, Mt. Gilliard, 11 and 3 24-25
Uwharrie, Mt. Shepherd, 3 & 11, 24-25
East End, H. P., night 25
March
Coleridge, Rehobeth, 11 a.m. 3-4
Ramseur-Franklinville, Frk'vl, ngt. 4
Wesley Memorial, 11 11
Jamestown-Oakdale, Oakdale, 3&ngt 11
Deep River, West Bend, 11 18
Randleman, St. Paul, 3 & ngt. 18
Wentworth, Wentworth 24-25
Reidsville, 11 25
April
Asheboro, ngt. Mar. 30 & 1
New Hope, Macedonia Mar. 31 & 1
Pleasant Garden, Pleasant Garden 7-8
Gibsonville, Whitsett, 3 8
Spring Garden, ngt. 8

MARION DISTRICT

Z. Paris, P. E., Marion, N. C. SECOND ROUND

February

- Gilkey, Thermal City, 11 10
Rutherfordon, Rutherfordon, 11 11
Table Rock, Oak Hill, 11 17-18
Marion, First Church, 7 18
Mill Spring, Gray's Chapel, 11 23
Glen Alpine, 11 25
McDowell, Snow Hill, 11 & 3 24-25
March
Cliffside, Cliffside, 11 4
Henrietta-Caroleen, Caroleen, 7 4
Forest City, Pleasant Grove, 11 10-11
Spindale, Spindale, 7 11
Cross Mill, Cross Mill, 11 18
Old Fort, Ebenezer, 3 18
Bostic, 11 23
Broad River, Kistlers, 11 24-25
North McDowell, Concord, 11 31
April
Marion Mills, 11 1
Marion Ct., Murphy's, 3 1
Bald Creek, Elk Shoals, 11 7-8
Burnsville, Burnsville, 7 8
Spruce Pine, Penland, 11 13
Micaville, Celso, 11 14-15

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

February

- Lenoir, 7 & 11 10-11

- S. Lenoir, Zion, 3 & 11 10-11
Westview, Marvin, 3 11
Lenoir Ct., Gamewell, 11 & 11 17-18
Hudson, Colliers, 3 & 3 17-18
Newton, 7 & 7 18-19
Mt. Zion, 3 & 7 25-26
Davidson, Fairview, 7 & 3 25-26
Huntersville, 11 26

March

- Hiddenite, Center, 3 & 11 3-4
Statesville Ct., Bethlehem, 11 & 11 3-4
Mooresville, Centenary, 7 4
Hickory, First, 11 11
Maiden, 7 11
Rhodhiss, 3 11
Dudley Shoals, Rocky Mt., 11 & 3 17-18
Granite Falls, 11 18

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

February

- Dobson, Old Siloam 10-11
Rural Hall, Germanton 11-12
Spray 18
Draper, Draper, 3 p.m. & night 18
Jonesville, Grassy Creek 24-25
Elkin, night 25
March
Mt. Airy Ct., Salem 3-4
Rockford Str et, night 4
Stokesdale, Eden 10-11
Yadkinville, Yadkinville 17-18
West Davie, Houstonville 18-19
Aarat, Hunter's Chapel 24-25
April
Sandy Ridge, Delta, March 31 and 1
Danbury, Danbury, Su. ngt. & Mon. 1-2

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

February

- Elk Park, Montezuma 10-11
Avery, Pine Grove 17-18
Sparta, Sparta 24-25
Laurel Springs, Mt. Zion, 3:30 p.m. 25
March
Helton, Baldwin 3-4
Todd, Hopewell 10-11
Creston, Southerland, 11 a.m. 14
Wilkes, Adley 17-18
Wilkesboro, Wilkesboro, night, 7. 18
North Wilkes, Miller's Creek 24-25
N. Wilkesboro, N. Wilkesboro, 7. 25

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

February

- Gold Hill Ct., Wesley Chp., 11 a.m. 10
First Ch., Salisbury, 11 a.m. 11
South Main, 7:30 p.m. 11
North Main, 7:30 p.m. 14
Landis Ct., Bethpage, 11 a.m. 17
China Grove, 11 a.m. 18
Kannapolis, 7:30 p.m. 18
New London, 11 a.m. 24
Salem, 11 a.m. 25
Badin, 7:30 p.m. 25
March
Albemarle Ct., 11 a.m. 3
Central, 11 a.m. 4
First St., 7:30 p.m. 4
Mt. Pleasant, St. Pauls, 11 a.m. 10
Westford, 11 a.m. 11
Harmony, 7:30 p.m. 11
Norwood Ct., Cedar Grove, 11 a.m. 17
Norwood, 11 a.m. 18
Spencer, Central, 7:30 p.m. 18
Yadkin, 7:30 p.m. 25

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

February

- Belwood, Palm Tree, 11 9
Polkville, Clover Hill, 11 10-11
LaFayette St. 7 11
South Fork, Russell Chapel, 11 17-18
Lincolnton, 7 18
Rock Springs, Rehobeth, 11 23
Lowesville, Snow Hill, 11 4-25
Mt. Holly, 7 25
March
Cherryville, Cherryville, 11 3-4
Ranlo, 7 4
Shelby Ct., Sharon, 11 10-11
King's Mountain, 7 11
Lincoln Ct., Tabernacle, 11 17
Stanly, Iron Sta., 11 18
East End, 7 18
Crouse, Lander Chapel, 11 24-25
Franklin Ave., 7 25
West End, 7 28
April
Bessemer, Concord, 11 1
Trinity, 7 1
Main St., Gastonia, 7 4
Dallas, Dalls, 11 8
Belmont, Ebenezer, 7 8
Cramerton, 11 15
Belmont, Main St., 7 15

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND—IN PART

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure In The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary

STATESVILLE, N. C.

RESOLUTIONS OF RESPECT

On January 1, 1923, God called Cicero Ballard, our faithful superintendent, to his eternal home.

By his death our Sunday school has lost one of its most loyal members. Therefore be it resolved:

First, That the members of Macedonia Sunday school desire to express our sorrow for the loss of our leader.

Second, That we follow his example by carrying on the good work he was so interested in. But God told him he had done enough, he could go up higher.

Third, That we extend our sympathy to the sorrowing loved ones and pray God's blessings upon them in their sad bereavement.

Mrs. I. G. Harris, Mrs. G. O. Mullinix, Miss Bessie Casper, Committee.

CLEGG—In the death of R. B. Clegg, Mt. Zion, Pittsboro circuit, Chatham county, lost a friend and a man of strength and character. His love and devotion to his home and his children was perfectly beautiful. From childhood he followed his Lord with a child-like faith and a deep consecration. The last hours of his life were spent with a peculiar consciousness of his Master's presence. He stepped out of the natural into the spiritual without a doubt to cloud his hope of eternal life.

As a superintendent of his Sunday school and a steward of his church he gave his mind, soul and body without reservation. He loved the body of Christ with an everlasting love. To him the church was the bride of Christ. He served this institution officially for some thirty-five years. For twenty-five years he served the circuit as recording steward faithfully. He watched every detail of the work with a single eye. The circuit feels deeply and keenly the loss of this good man.

His children, Mrs. G. L. Bynum, Lizzie, Janie and Callie Clegg, are followers of their father's Christ, living devout, consecrated lives. While they miss his council and protection, yet they are rejoicing because of his faithful life and victorious death. May God, the Father, ever keep them in the palm of His hand, as the apple of His eye, saving them from all harm and protecting them from every danger. J. J. Boone.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Run, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

CABBAGE PLANTS, Fulwood's Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to \$9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for \$1.25; 1,000 for \$2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.

- February
Webster Ct., Wesleyana, 11 10
Cullowhee Ct., East LaPorte, 11 11
Jonathan Station, 11 18
Canton Station, 11 25
Waynesville Ct., Elizabeth, 3 25
March
Waynesville Station, 11 4
Bethel Ct., Riverside, 3 4
Sylva Station, 11 11
February
Advance, Fulton, 11 a.m. 10-11
Cooleeemee, Cooleeemee, night 11
Lexington, Lexington, 11 a.m. 18
Linwood, Cotton Grove, 3 p.m. 17-18
Erlanger, Erlanger, night 18
Thomasville, Thomasville, 11 a.m. 25
Thomasville Ct., Unity, 3 p.m. 24-25

North Carolina Conference

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C. FIRST ROUND

February

- South Camden, Shiloh 9
South Mills, McBrides 10-11
Roanoke Island, Manteo 18
Kennekett, Salvo, 2 p.m. 19
Hateras, Frisco, 11 a.m. 21
Kitty Hawk, Kitty Hawk, 11 a.m. 23
Stumpy Point 24
Dare, Mann's Harbor, night 25

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C. FIRST ROUND

February

- Siler City, Siler City 11-12
Haw River, Bynum 17-18
Pittsboro, Pittsboro 18-19

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C. FIRST ROUND

February

- Mt. Olive Ct., Smith's Chp. 11 a. 10-11
Mt. Olive-Calyppo, Calyppo, ngt. 9-11
Harlam Ct., Oak Grove, 11 a.m. 17-18
Newport Ct., Newport, ngt. & 11 a. 18-19
Jones Ct., Trenton, 11 a.m. 24-25

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C. FIRST ROUND

February

- St. Paul, St. Paul 10-11
Lumberton, Chestnut Street 11-12
Mt. Gilead Ct., Sardis 17-18
Mt. Gilead 18-19

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

February

- Aurora Ct., Aurora, 11 a.m. 10-11
Bath Ct., Bath 17-18
Washington, night 18
Rocky Mt., First Church 25-26
S. Rocky Mt., night 25
March
Vanceboro 3-4
Swan Quarter 10-11
Mattamuskeet 11-12
Fairfield, night 12

WILMINGTON DISTRICT

J. M. Daniel, P. E. FIRST ROUND

February

- Town Creek, Bethel, a.m. 9
Shallotte, Shallotte Camp, a.m. 10-11
Wilmington, Trinity, a. m. 18
Wilmington, 5th Ave., p. m. 18



**IN MEMORIAM**

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom and boundless love has seen fit to remove from us our co-worker, Miss Bettie Wade, be it resolved:

That we thank our heavenly Father for her devotion and loyalty to the Saviour she served and to the church of which she was a member.

That we appreciate the fact that the keynote of her life was love and loving kindness.

That we rejoice in the blessed joy that is hers, as she now is called to a higher service in the presence of her King.

That a copy of these resolutions be spread upon the records of the Sunday school, a copy delivered to the family, and a copy be sent to the North Carolina Christian Advocate for publication.  
Her Sunday School Class.

**WADE**—Sister Bettie Wade was born August 7, 1851, and died January 2, 1923. She has lived at Cumberland, N. C., where her life was spent in service to her community, to her church, and for sixty years an employee in the cotton mill of the village. For more than fifty years she was a member of the Methodist church which she loved so well.

It was my privilege to be with her several times in her last illness and to learn of her that all was well with her soul.

As the funeral procession advanced to the church for the funeral the cotton mill came to a standstill, and the operatives fled into the church and reverently joined with us in paying the last tribute of respect unto our deceased sister.

May God bless all those who were near and dear to Sister Wade, and may they be kept unto eternal life.

W. L. Maness, P. C.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has taken from her loved ones and the Ladies' Aid Society the loving spirit of Mrs. Ira Buck, Friday, December 29, 1922.

She was a faithful member of our society, always ready to do her duty. We are grieved over our loss, yet we are submissive to our Father's will.

Ida, whose life was so loving and peaceful, was sick just a few days with influenza. She leaves a devoted husband, six children, one a few days old, loving parents, two sisters and three brothers to grieve for her.

Therefore be it resolved:  
First, That while we bow in humble submission to the will of Him who doeth all things well, we take this means of expressing our sorrow.

Second, That we extend our heartfelt sympathy and love to the family, praying God to deal gently with them in this dark hour of bereavement.

Third, That a copy of these resolutions be sent to the family, one spread on the minutes of our society and one sent to the North Carolina Christian Advocate for publication.

Mrs. W. T. Cheek,  
Mrs. C. F. D. Bell,  
Mrs. W. C. Williams,  
Committee.

**RESOLUTIONS OF RESPECT**

God has seen fit to take from our society one of its most faithful and loyal members, Alice Jones, age ten years, who died January 13, 1923. Therefore be it resolved:

First, That we, the Junior Missionary Society of Main Street M. E. church of Reidsville, N. C., bow in humble submission to God's will.

Second, That our hearts are made sad because of her going, and that we shall miss her ever ready help in carrying on our work.

Third, That we hold in grateful remembrance her faithfulness to duty and commend to all her bright Christian life.

Fourth, That we extend to her parents, sisters and brothers our deepest sympathy.

Sixth, That a copy of these resolutions be sent to the family of the deceased, to the N. C. Christian Advocate and to the Reidsville Review.

Mildred Moores,  
Frances Whittemore,  
Ruby Williams.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has taken from our midst Martin L. Tucker on January 9, 1923. Be it resolved:

First, That we as officials of the Spencer Memorial M. E. Church, South, of North Charlotte, will miss his constant and able service both as an official and member of the church.

Second, That we will cherish his memory in the coming years.

Third, That we as representatives of the church express our sympathy to the sorrowing family.

Fourth, That we insert a copy of these resolutions on our quarterly conference records, a copy be sent to the North Carolina Christian Advocate, that they be read at our next service of worship, and a copy be sent to the stricken family.

The officials of the church, by  
J. O. Simmons,  
L. E. Anderson,  
M. C. Honeycutt,  
Committee.

**FOY**—Mrs. Nora Dozier Foy was born in Britton's Neck, S. C., August 23, 1850, and died at her home in Scotts Hill, N. C., January 11, 1923.

Sister Foy was reared in one of those old Southern homes where culture and Christianity were embodied in the family life. Her father, Dr. Dozier, was a true type of the old Southern gentleman; also her mother possessed those qualities which go to make up true womanhood.

In the morning of life Sister Foy accepted Christ as her Saviour, under whose sheltering wing she ever found a sweet refuge amidst the trials and sorrows of life. It was a real inspiration to everyone who came in touch with her noble life and Christian character. In her home life she was simple, loving and kind to all, always ready to lend a helping hand to those in distress.

Another landmark has been removed, a warm heart has ceased, a kind and generous neighbor has gone. The loss will be sadly felt by her wide circle of friends and community, especially her church. She was a member of Scotts Hill Methodist church for 50 years. She loved her church and was always faithful in every respect.

Nearly four years ago her devoted husband, J. T. Foy, was called from her side to his eternal home, where changes never come. Since then she has walked the lonely pathway of life, looking forward with pleasure to the time when the summons should come to join her loved ones in that land where separation, sorrow and suffering are unknown.

She leaves behind one sister, Mrs. F. M. Foy, of Scotts Hill, and one brother, Mr. Lawrence Dozier, of South Carolina. The funeral services were conducted in her late home by myself, her former pastor, at her request, which was attended by a large host of sorrowing friends and relatives. The remains were laid away beside her late husband in Oak Dale cemetery, Wilmington, there to remain until time shall be no more.

C. N. Phillips.

**HUBBARD**—Daisy Williams Hubbard, daughter of Rev. J. V. Williams, died in her Ohio home, January 24, 1923. She leaves four children—daughter twenty-two, son eight, daughter six, and son five years of age. She is survived by her husband, E. E. Hubbard, New London, Ohio.

**GILL**—On January 7, 1923, Miss Otie Gill passed away after a few weeks' sickness. She fell asleep and passed away as she lived—for her Lord and her church, for which she was a faithful member, and her Sunday school, being a member of the Central M. E. church of Raleigh. She has gone to her reward from her earthly labors in peace and happiness, for which she has lived and worked for. She was loved by all who knew her. She has done her duty on this earth to reap her reward in heaven. She leaves to mourn her loss one twin sister, Mrs. James Ashcraft, with whom she resided at the time of her death. The funeral was conducted from the Central M. E. church of Raleigh by Rev. Dr. Caviness of the Cary circuit, who paid a lovely tribute to her past life. The remains were laid to rest in the City cemetery.

**RESOLUTIONS OF RESPECT**

On Monday evening, January 8, 1923, God in His infinite wisdom saw fit to take from the Willing Workers' Class of the Methodist church one of our beloved members, Mrs. C. W. Richardson; therefore be it resolved:

First, That in her death our class has lost a faithful and willing worker. Although on account of feeble health she has not attended the class regularly for some time, she was always ready and anxious to do what she could at home.

Second, That we extend to the family our love and sympathy in this dark hour of bereavement and point them to God who knows best.

Third, That a copy of these resolutions be sent to the Johnstonian, the North Carolina Christian Advocate, a copy to the family and a copy spread in the minutes of our class.

Mrs. A. K. Eason,  
Mrs. M. R. Wall,  
Mrs. W. T. Woodard.

**BUCK**—Mr. J. T. Buck's home was made very sad on the evening of December 29th, when it was learned that Mrs. Buck, who had been sick for but a very few days, had died. She leaves her husband and five little children, her father and mother and three brothers and two sisters. Her brother, Rev. W. R. Hardesty, who now is on the South Alamance circuit, was at her bedside when the end came. She was a good wife and a good mother. She was 34 years old when she departed this life. Our heavenly Father was so gracious to let her stay long enough to sow the seed of righteousness in the hearts of her children. May they ever remain in love. The funeral service was conducted by the pastor. She was laid to rest in Harlam cemetery.  
W. T. Cheek.

**LANGDAIL**—Mrs. Durant Langdail was 70 years of age when she departed this life. She was a good wife and a good mother. She was loyal to Christ and her church and was loved by many who knew her. She departed this life on the 16th day of December. She leaves a husband and three children, one son and two daughters, to mourn her loss. The funeral service was conducted by Rev. E. B. Craven in the absence of her pastor, and her remains laid to rest in Tuttle Grove cemetery to await the resurrection morn. The home is shrouded in gloom, but over them hangs God's blessing—"low I am with you always."  
Her pastor, W. T. Cheek.

**PRYOR**—Nellie Mary Strader Pryor was born September 15, 1891, and died of influenza January 3, 1923. She leaves a father and mother, Mr. and Mrs. C. D. Strader, a husband, Mr. John Pryor, to whom she was married in 1912, and six children to mourn the loss of an obedient daughter, a faithful companion, and a loving mother.

She joined the Methodist church in girlhood and lived a consistent member till death. She was a good neighbor and a consecrated Christian. We do not mourn as those without hope. The body lies in Mt. Carmel cemetery awaiting resurrection.  
W. R. Jenkins.

**RESOLUTIONS OF RESPECT**

Whereas, the Divine Providence, in His infinite wisdom has seen fit to take from our midst and our society Sister John L. Wells, who departed this life on November 13, 1922; now, therefore be it resolved:

First, That while we deplore her death we bow ourselves in humble submission to the will of Him who doeth all things well.

Second, That in the death of Mrs. Wells this society has lost one of its truest and most faithful members.

Third, That we extend our heartfelt sympathies to her family in the hour of sadness and bereavement, and commend them to Him who is a Comforter in a time of trouble.

Fourth, That a copy of these resolutions be sent to the family, a copy spread upon our minutes, a copy sent to the North Carolina Christian Advocate and our local papers.

Woman's Missionary Society of the First M. E. Church.

Mrs. A. G. James,  
Mrs. C. H. Lane,  
Mrs. C. R. Barrow,  
Committee.

**RESOLUTIONS OF RESPECT**

Whereas, it has pleased our heavenly Father to take from our midst one of the oldest and best members of our Sunday school at Friendship M. E. church—James Love, age near 84 years. He was always at his post, ready and willing to perform his duty. We miss his sunny face in our Sunday school, for he was always present unless providentially hindered. But we feel that he is sweetly resting with Jesus. Therefore be it resolved:

First, That we feel deeply the loss of his presence and prayers so we would follow his example of faithfulness and service.

Second, As he showed to our Sunday school a beautiful Christian character, we should also strive for more Christ-like lives.

Third, That we extend to his family our sympathy and prayer in their great sorrow, which is our sorrow likewise.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the N. C. Christian Advocate for publication, and a copy be spread on the minutes of our Sunday school.

R. N. Whisenant,  
C. R. Cline,  
R. A. Allen,  
Committee.

**WINSLOW**—Little Gordon Winslow, son of Mr. and Mrs. T. E. Winslow, of Savage, N. C., who was severely burned on Tuesday, January 16, 1923, dying five hours later, was born November 17, 1920, and was two years and two months old on day of burial. He was a bright little fellow and we lament his untimely death. Our sympathy is extended to the bereaved parents and sisters and brothers. Funeral services were conducted on Wednesday afternoon at Parker's M. E. church by the pastor, Rev. J. O. Long. "Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love overshadowed,  
Sweetly his soul shall rest."  
His Aunt.

**WALTERS**—Alleen, the nine-year-old daughter of Mr. and Mrs. J. G. Walters, died at the home of her parents on October 28, 1922, after an operation for appendicitis. She was a favorite in the community. Her teacher and all her schoolmates almost idolized her, and she had made friends of all who knew her. Her illness was so sudden, she taking sick on Friday and died Sunday, that the whole community was shocked. Rev. J. C. Williams, pastor of the Mt. Tirzah circuit, conducted the funeral and burial took place at New Bethel church. The sympathy of the many friends of the family goes out to them in this hour of their grief. This is written by one of her schoolmates.  
Koma Hall.

**RESOLUTIONS OF RESPECT**

God saw fit on the morning of November 26, 1922, to send the death angel into the home of Mr. T. J. Mann, to bear the soul of Mrs. Bettie Gibbs through the portals. She had for many months patiently endured the trials of disease and suffering. Having given her life to Christ in early girlhood she daily walked with Him through a pilgrimage of seventy years, and was connected with the different societies of her church, one of which was the Ladies' Aid of Amity M. E. church.

So great was our love for her, and so keenly shall we miss her presence, that we resolve:

First, That we will emulate her example, walk in the paths she has trod, climb up to the same high plane of salvation upon which she stood and be as ready as she was for the final call to come up higher.

Second, That we extend our love and sympathy to the bereaved son, daughter, friends and loved ones, for whom she will be waiting in the glory land.

Third, That we hold in grateful remembrance her faithfulness to duty and commend to all her Christian life.

Fourth, That a copy of these resolutions be placed upon the minutes of our society, a copy be sent to the family of the deceased and one to the North Carolina Christian Advocate for publication.

Miss Bettie Mann,  
Mrs. J. J. Lewis,  
Mrs. Mary Jennette,  
Mrs. John Mann.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

"Waking Up the Indifferent Boy" was the subject of an address a little while ago before the Rotary Club of Thomasville by Prof. R. L. Flowers of Trinity College. The members and visitors were delighted with his earnest and eloquent address. One can hardly think of a more important subject for the consideration of a club that is set for municipal progress and other questions that engage the attention of Rotarians. For all things else are second in importance to the making of the right sort of men.

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"Correction does much, but encouragement does more. Encouragement after censure is as the sun after the shower," declared Goethe. Tired people, lonely people, disheartened people, sick people are on every hand and all of them need the good, helpful ministries of him and her whose mission it is to encourage. The pleasant smile, the friendly greeting, the word of good cheer, the kindly deed, the message of hope, all serve to make life better and brighter. Glad tidings are among humanity's greatest needs, and the pure gospel of Christ is nothing else but this. "Behold, I bring you good tidings of great joy which shall be for all people."

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People love to be treated as the sons and daughters of a royal line. The good opinion of other folks helps a man to live up to that standard. It aids a man to have a good reputation to maintain. To brag on a man generally gets better results than to blame him. Both Peter and Thomas were rated surprisingly high by the Master, not so much for what they were, as on account of what they were to become. Jesus in His estimates not only took in the present but also the possibilities and probabilities of the future. The past and the present of Mary Magdalene were not especially inviting to Jesus, but the years had in store a life that should be as ointment poured forth. It is good to look through the eyes of faith.

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It is bad for a man not to be able to look other men in the eye, but it is worse when he cannot look himself in the eye. To know that he is a walking fraud, and that his inner self is not what he would have, other people think that he is, must fill a man with scorn and contempt for himself. His pretending to himself that he is playing successfully a smart game, is but a case of "whistling to keep his courage up." Some men have to hold their noses to keep out the stench of their own characters. "Oh wretched man that I am! who shall deliver me from the body of this death?" becomes the fit cry of such a wretch.

I have to live with myself, and so  
I want to be fit for myself to know.  
I want to be able, as days go by,  
Always to look myself straight in the eye.

I want to go out with my head erect,  
I want to deserve all men's respect:  
But here in the struggle for fame and pelf,  
I want to be able to like myself.

Parental partiality is a grievous fault. The family pet is almost certain to be spoiled, while the neglected child, sensitive to every slight, cannot cherish a becoming respect and love for the parents. The children naturally insist upon equal treatment. A toy for one means a toy for all. This elemental demand on the part of the children of a family for equal gifts carries an exhortation to parents to shun all partiality in the treatment of their children. "Equal rights to all and special privileges to none" is the sound law of a democracy. The same law should govern the household. Partiality in parents toward their children is a crime for which they will and ought to suffer. There is no respect of persons with our heavenly Father and the earthly parents should as near as possible follow His example.

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Dr. John R. Mott in his continent-wide tour is striving to quicken the religious life and work of the Y. M. C. A. The General Secretary desires to re-establish and re-emphasize the religious work of the Association. It is reassuring to see that the leaders are laying fresh emphasis upon the things distinctly religious. The taunt has repeatedly of late years been flung at the Y. M. C. A. that it is little more than an athletic association and a social club. That stricture may be too severe, but none can deny that the evangelistic note and the passion for the salvation of men has in a great measure departed from the Y. M. C. A., and the emphasis has been put elsewhere. To win young men and boys to Christ was the first great task of the Association, and it is gratifying to see the promise of a return to its first work.

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According to Abraham Lincoln's own statement, the books which he had access to in his early life were, the Bible, "Robinson Crusoe," "The Pilgrim's Progress," Shakespeare, Burns, Weem's "Life of Washington," and a history of the United States. This collection of books lacked quite a bit of being equal to the "Harvard five foot shelf," but it is a list not to be despised in the very heart of the world's learning and culture. This youth of the frontier where books were scarce read and reread these rare volumes till the treasures contained therein had become his own. In early life he mastered a few great books and that was enough. Modern scholars take considerable pleasure in making light of Weem's "Life of Washington," but the impress of its opening paragraph appears in the life and character of Abraham Lincoln. This first paragraph of Weem's seems more like an account of Lincoln than of Washington:

"His education was of the private and proper sort. Dead languages, pride and pedantry had no charm for him who always preferred sense to sound, the kernel to the shell. A grammatical knowledge of his mother tongue—the mathematics—geography—history—natural and moral philosophy, were the valuable objects of his youthful studies: And in these he made the proficiency of one who always loved to go deep. At school he was remarkable for good nature and candor, qualities which gave him so entirely the hearts of his young companions that a reference to him was the usual mode of deciding differences."



### THE PEACH INSTEAD OF THE PINE

The Sandhills of North Carolina were at one time the gibe of those more promising sections of the state which encompassed this belt of sand. But that tick infested range for scrub cattle and pine rooster hogs has in recent years been converted into a garden of Hesperides, where the fruits are luscious and golden and the people are heaping their coffers with the yellow metal.

Those great peach orchards are barren in winter, with not a sprig of green, but in spring and summer they are as good to look at as the orange groves of Florida. And the financial returns from those orchards are large and sure. In the twenty-eight years since the beginning of this particular industry there has not been the failure of a single crop. As the figures will show, the growing of peaches on these sand hills is already quite an extensive business, but it is just in its infancy. In 1918, 43 cars were shipped, 80 in 1919, in 1920 the cars numbered 342, in 1921 they ran to 600, and last year the figures reached 1400 cars valued at \$1,500,000. The estimate for this year is 2500 cars. At the present rate of increase the years are not far distant when the world will be amazed at the extent and the profits of peach growing in North Carolina.

#### No Crash in the Speed Limit.

It requires a bit less than seven hours to make the trip by rail from Greensboro to Aberdeen in the heart of the peach belt. Automobiles make it in less than four hours. The railroads by way of Raleigh make it in five and a half hours. But to go the short line with a fifteen minutes between trains at High Point and a like interval at Ashboro, it requires six hours and fifty-five minutes of steady travel to reach one's destination. We made the trip last Saturday afternoon. These long hours on a short line offered an abundance of time at the end of a busy week for rest and reflection, which we really enjoyed.

Samarcaud on this line and located near the upper border of the peach belt is a very unusual name for a town in that section, in fact for any part of North Carolina. Upon inquiry we learned that the name was imported from the Far East by a mining engineer who came to that section and planted a peach orchard. When the state established an institution for unfortunate girls, the institution took the name of the village in which it is located. By the way, this is one of the very best institutions in North Carolina. One who has never visited the place has no idea what that place is doing for girls of all ages, who have never had a fair chance in life.

Our train pulled into Aberdeen on time. The town has a Scotch name and a worthy descendant of the Highlands, Rev. E. H. McWhorter, not a "minister of the Kirk," but the Methodist bishop of Aberdeen and of all the country round took us in hand and with his good wife provided the most delightful hospitality. That stay in the Aberdeen parsonage will be cherished as a delightful memory.

#### Sunday at Church.

The Page Memorial church, erected in memory of the sterling Methodist layman who by his energy, business acumen and daring created a new industrial epoch in that section of North Carolina, is one of the most attractive pieces of church architecture in the state. It is a beautiful memorial to the man who enriched the world with those sons and daughters, the oldest of which represented the American nation at the Court of St. James through the period of the great World War, and the youngest is now building for his native state the great system of public highways which are to put us at the very front in the great sisterhood of states.

It was a profitable and delightful half hour that we spent in the Sunday school class of Hon. Robt. N. Page, when he talked on "Prayer" as it is taught us in the parables of the unjust judge and of the Pharisee and publican. We are careful in the selection of words when we say that the exposition of these parables by this eminent layman and sterling citizen of North Carolina was the most illuminating, suggestive and helpful that we have ever heard. A

man must know God and men and be familiar with his Bible to speak as Mr. Page did last Sunday morning.

Brother McWhorter is in great favor with his church and with all that section of country. They are going to work him to death if he will allow it. He has a regular appointment at the Sanatorium, they are anxious to have him preach regularly at Southern Pines and there has been a call for him at Samarcaud.

The Advocate has a large company of readers at Aberdeen and the probability is that this strong church will put the Advocate in the budget and send it to every home in the congregation. We trust that they will.

### PARK PLACE IN THE FRONT RANKS

During the year 1922 the board of stewards of Park Place church, this city, put the Advocate in the budget and sent it to every family represented in the membership of that church. The results were so satisfactory that the board has unanimously decided to continue the church paper in the budget this year. Hear what Bro. Hayes, the pastor, has to say:

"I am glad to report that our board of stewards at Park Place has decided to continue the Advocate in the church budget and send it to every family in the congregation. We believe this to be a good business proposition as well as a fine spiritual investment.

Let me say in closing that the Advocate has never been better and so far as I can judge is unsurpassed by any religious journal in the South.

L. B. Hayes."

### RAMBLINGS OF ASSISTANT EDITOR

The fact that greater interests in homes for preachers is being manifest is proven conclusively when one is permitted to make an inspection of the parsonages at Morven, Wadesboro and Main Street, Gastonia. If there are better preachers' homes anywhere it has not been our good fortune to see them. Last year Brother Taylor and that select people on the Morven charge completed their new parsonage. It is a house of fine architecture and is built for convenience and comfort. Taylor was the architect and did a good job of it. The house contains nine rooms and a large closet in connection with each of them. This is one of the best parsonages in the conference. That fine charge will get together, of course, and furnish it in a befitting style.

Rev. J. H. West is not only a good presiding elder, but he knows how to plan and complete a home. That parsonage at Wadesboro is a monument to him and those who were associated with him in the work at Wadesboro. There is no more comfortable home in that thriving city than the one occupied by Rev. W. R. Shelton, the energetic and popular pastor of our church there. That good congregation not only built a home that was worthy of it, but also furnished it in keeping with the house.

But the most complete preacher's home and nicely furnished parsonage that we have ever seen or heard of is the one occupied by the Rev. William A. Lambeth over at Gastonia. When that prince of gentlemen and increasingly popular preacher and pastor drove us up in front of that home we thought he was taking us to one of the neighbors in order to shake us. But not so. It was the parsonage. A magnificent brick house, modern in every respect. We felt that we ought to pull off our shoes before we entered such a palace. If Brother Stanford planned that house we are at a loss to know why he can't plan to get some one to live in a parsonage with him. As you enter you are ushered into a large living room with hardwood floors and beautiful walls with dining room and den adjoining. On the second floor are bed rooms, sleeping porch, the pastor's study, etc. In the garret provision has been made for wash day. The clothes can be hung up there and not be exposed to the weather. In the basement is a low pressure steam boiler which heats the entire house. There is also a laundry close by equipped with one of the best washing machines that we have ever seen. There is no family in Gastonia that is housed in a more com-

fortable home than the pastor of Main Street church. The one thing that pleased us most is the furnishings of that parsonage. In the bedrooms some of Mr. Fred Tate's best bed room suits are found. In the living rooms as handsome overstuffed furniture as is found anywhere is displayed. The only thing in the world to cause Lambeth any disturbance is the thought that the time will come when he will be forced to surrender that fine home to another.

In our ramblings last Saturday, Sunday and Monday we touched at Morven, Wadesboro and Gastonia. At Morven we found Rev. Seymour Taylor more popular in the closing year of his quadrennium than he was the first year. He has a hard work, but is doing the job. Seven churches to look after and preaching three times every Sunday is a man's job, but Taylor is doing the work to the satisfaction of his people. They are perfectly willing to have him returned for the fifth year. It is a delightful experience to be permitted to spend a night in that consecrated home presided over by Sister Taylor. It was our good fortune to be privileged to preach twice for Brother Taylor last Sunday. In the morning at New Hope and in the afternoon at Bethel. At the latter place a church building that is the best we have ever seen in the country is just being completed. Last Sunday's was the second service held in the main auditorium of this splendid building. It will cost completed about \$20,000 and has been paid for as the work progressed.

At night we had a delightful service and fine fellowship with Rev. W. R. Shelton and that great Wadesboro congregation. They go to church at night down that way. Shelton is living in high clover. The people treat him nicely and love him immensely. He not only has time to keep up with his many church duties, but is a leader in civic affairs. He engineered the organization of a Chamber of Commerce and other matters for the betterment of the city, is scout master and preaches to a crowded house morning and evening.

Monday morning at 11 o'clock we found ourselves in the Gaston county Methodist preachers' meeting in the office of Main Street church, Gastonia. Thirteen of the sixteen pastors in that county were present and Presiding Elder Jordan was at the throttle. We have been attending preachers' meetings all our ministerial life, but that one Monday was the most interesting that we have ever attended. Brother Jordan had all the preachers to make reports of work done since conference. Many of the brethren made excellent reports. Brother Wilkinson of Park Street, Belmont, has received one hundred and seven members since conference. One of the preachers made the statement that in his charge it was rather difficult to collect money for church purposes, but that one store which handled soft drinks on the side, had kept a strict account of Coca-Cola sales for one month and that he had sold more than 19,000 bottles entailing a cost of about \$1,000 or \$1,200 per year, and that there were three or four others in the town that sold as much more than this merchant. Another preacher said that one merchant over in his town had informed him that he averaged about the same. All told in these two towns there is sold in one year about \$75,000 worth of Coca-Cola to say nothing of the other drinks.

Brother Jordan had lunch served to all the preachers at his expense. This is a good example for all the presiding elders to follow, and always have the business manager of the Advocate on hand.

In all these places we found that the Advocate is in high favor with both preachers and people, and all expressed the determination to increase the circulation and to get all the old subscribers to renew. The preachers on the Shelby district say they are going to win one of the trips to Junaluska for one of their number. They talk the Advocate and a number of them expressed their determination to make a canvass of every member and attempt to put it in every family represented in the membership of their churches.



## PEOPLE AND THINGS

Rev. W. A. Lambeth and family will leave Gastonia next Monday for a stay of ten days in New York City.

Married, at the residence of Mr. Guy P. Harris, Harrisville, N. C., on February 11, 1923, Mr. John M. Robinson to Mrs. Ada B. Sasser, Andrew J. Groves officiating.

Mrs. W. E. Poovey, the wife of our pastor at Marion, is in the Biltmore hospital, where she underwent a serious operation last week. Her friends will rejoice to learn of her speedy recovery.

Rev. Sam Maxwell, who is now at Yale University, New Haven, Conn., writes that he can serve some pastor in an Easter revival campaign. Any pastor interested will take note of this announcement.

Rev. J. C. Brown sends us this message from the Landis circuit: "Our Sunday school is growing at Landis. We have on roll now about seventy. We are expecting a great year on the Landis circuit. The interest is good on the work as a rule."

Mrs. E. M. Hoyle writing from Cornelius to the Advocate adds these agreeable words about the pastor, Rev. J. H. Bradley: "Our new preacher seems to be just the man we need and we hope to break the record and keep him four or five years."

"The Model Church," by Rev. C. T. Thrift, of Farmville, has just come from the Advocate press. This is a small pamphlet which can be read in an hour, and the time could not be spent to greater profit. The price is 10 cents, single copy; \$3.50 per 100. Order from the author.

Rev. E. H. McWhorter will begin revival services in his church at Aberdeen the fourth Sunday in March. Rev. W. W. Peele will do the preaching. He is a former pastor of that church and the people of the community are looking forward with delight to the return of Mr. Peele, who is now the eminently popular pastor of Edenton Street church, Raleigh.

"The Reverend Daniel Herndon Tuttle requests the honour of your presence at the marriage of his daughter, Sally May, to Mr. William Ryal Woodall, on Wednesday, the twenty-first of February, at nine o'clock in the evening, Centenary Methodist church, Smithfield, North Carolina." We extend in advance of the happy event both good wishes and congratulations.

We met a little while ago a lady who is said to be the best business woman in North Carolina, and like a sensible reader of the Advocate is accustomed to do she was commending the paper and concluded with this rather remarkable statement that when three years of age she learned her letters in the Advocate. That was an early start for the child and the Advocate had the honor of becoming a helper in that good work. We wish we were at liberty to give the lady's name; it would interest all Carolinians. The lesson is, subscribe for the Advocate.

Bishop and Mrs. James Atkins entertained last week at a beautifully appointed dinner in their elegant new residence at Lake Junaluska. The sun parlor and living room were beautiful with an array of bright colored potted plants. The color scheme used in the dining room was white and green. The narcissus being used as the flower scheme. A delicious five-course dinner was served. Covers were laid for eight. The guests included Mr. and Mrs. Jas. E. Dickerson, Asheville, Gen. and Mrs. Robert Gilmer, Dr. and Mrs. John Shackford, Nashville, Tenn.—Courier.

Mr. W. H. Hall, president of the Young Men's Bible class, Canton, announces that his class offers \$50 to start a subscription among the Bible classes of the Western North Carolina conference for the purchase of a seven-passenger car for the Children's Home at Winston-Salem. This action is the result of a suggestion in the Advocate by Rev. C. A. Wood, the superintendent, that the Home greatly needs such a car. If other classes will respond with \$25, \$50 or \$100 contributions the amount can soon be raised. The Advocate will take pleasure in making acknowledgement of such contributions. What say the Bible classes of Western North Carolina to this proposition from the Canton Bible class? Who will be the first to respond?

If any reader of the Advocate knows where some good second hand church seats can be bought, please write to Mr. John H. Jones, Timberlake, N. C.

### DURHAM TALKS BACK TO "BETSY"

The Durham district is not boasting of what will be done in the Advocate campaign. The boys in the trenches say that they expect to lead as usual. The Durham does not talk; it rides in the band wagon. That is the record of one year ago, and things are taking shape again. Tell Culbreth that he need not think that he has everything in a swing even though he is eldery in the "Betsy" district.

### ANTI-KU KLUX LEGISLATION

In its passage of the Milliken bill the House will receive the approval of all good citizens of North Carolina. It is to be presumed that the Senate will not annul what the House has done. If any changes are made it should be to the strengthening of the measure that at this writing has passed the second reading in the House. We are anxious to see a law enacted that will bring us Americans to look all other Americans in the face. There is something wrong when men come to trust in the mask. It is good to know what sort of company men keep. "Let a little sunshine in."

"Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue. It must be said to the credit of the church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Bible have been prepared by the Bible Societies."

### THE GENERAL ASSEMBLY AND DIVORCE

The bill pending in the legislature that would make insanity a ground for divorce should be killed dead as a door nail. So should any and all measures that would loosen the divorce laws. According to the plain teachings of Jesus Christ there is but one ground for divorce and that is adultery, and a Christian lawmaker has no moral right to even consider any other.

A majority of the members of the present General Assembly profess to be Christian men and if these men obey the plain words of the Master there will be no letting down the gap on the grounds of an expediency that rests wholly upon the dictates of the flesh, or some other low consideration.

Christian men when they come to legislate on moral questions should stand by the explicit instructions of Jesus Christ. Will our legislators at Raleigh do so? If they do we have nothing to fear as to results. We are glad to see that the *News and Observer*, as usual, is on the right side of this great moral issue.

### RUTHERFORD COLLEGE NOTES

The college enrollment is now 206.

Rev. W. F. Elliott will begin the protracted meeting at Bolinger's chapel next Sunday with preaching at 11 a. m. by Evangelist R. A. Taylor, who will preach during the meeting. Mr. Elliott will preach at the college chapel Sunday at 11 a. m.

Pastor W. F. Elliott preached an excellent sermon at the college last night, baptized Rev. R. A. Taylor's baby and announced the reception of six members by certificate.

The college boys are conducting a prayer meeting

each morning this week in the college basement at 6:30. This is encouraging.

Miss Grace Bradley was here last Saturday to make arrangements for the Epworth League Institute.

News has reached here that Rev. L. E. Stacy is quite ill with pneumonia at his home at Fallston. His first wife was a sister of Mrs. J. W. Glass and the mother of Mrs. Charles Weaver, once president of this college.

The Epworth League of the Marion district will hold an institute at this place beginning March 16. The two most outstanding features of this institute will be, first, it will be an efficiency institute, which means that each delegate attending all the meetings of the institute will be given a certificate counting a unit on the Christian culture diploma; second, Mr. E. O. Haskin of the central office and author of "Phunology" will be present and give several addresses. He will also direct the social features of the occasion.

We hope soon to have work renewed on the walls of our new church, but the weather remains too uncertain to start in just yet. However, much rock and sand are needed and wagons may find work any day at hauling rock from the quarries. The treasurer, Rev. W. F. Elliott, is in a receptive mood and —yes, smiles every time a payment is made.

J. T. Stover.

### REV. W. S. HALES IS DEAD

Last Monday evening at 8 o'clock Rev. W. S. Hales, our pastor at Badin and one of the well known members of the Western North Carolina conference, died at his home in Badin following a few days' illness with pneumonia. He was at the time of his death slightly better of the pneumonia, but his heart gave out.

The funeral services were held at Badin Wednesday at 11 o'clock. Dr. T. F. Marr, his presiding elder, assisted by Rev. John F. Kirk, pastor of First church, Salisbury, and Rev. J. Ed. Thompson, pastor at Belmont and a conference classmate of Brother Hales. The interment was in the Charlotte cemetery.

Rev. W. S. Hales joined the North Carolina conference at Wilson in 1879, making this his forty-fourth year in the itinerant ministry. Of the men who entered the conference with him, Revs. J. Ed. Thompson and F. L. Townsend of the Western North Carolina conference, J. O. Guthrie, F. B. McCall and D. A. Watkins of the North Carolina conference are still living. Only three members of the W. N. C. conference, Revs. D. Atkins, J. A. Cook and W. M. Boring, are now in the active work who have served longer than he.

At the first session of the Western North Carolina conference, which convened at Concord November 26, 1890, Rev. W. S. Hales was appointed to the Mt. Pleasant circuit. This was his second year on that charge. His appointments from that date to the present are as follows: '92, King's Mountain; '93, Thomasville station; '94, '95, '96, '97, Greensboro circuit; '98, '99, '00, Ruffin circuit; '01, '02, '03, Uwharrie circuit; '04, Kernersville circuit; '05, '06, Ansonville circuit; '07, '08, Belmont Park, Charlotte; '09, '10, Pineville circuit; '11, '12, Stanley Creek; '13, '14, '15, Gibsonville; '16, First Street, Albemarle; '17, '18, '19, '20, China Grove; '21, '22, Kerr Street, Concord; '23, Badin.

His was a long and spotless record as an itinerant Methodist preacher. He was the very soul of honor. No stain ever touched his escutcheon. Fidelity to every trust was written large over every page of his life. There was nothing of the meteoric about him, but for more than forty-three consecutive years he served well his day and generation and now has the plaudit of his Lord, "Well done, thou good and faithful servant."

One of the last acts of his earthly ministry was to receive 23 new members into his church at Badin where he had entered upon a successful year. The incident is suggestive of the career of this quiet, faithful minister who wrought so well for his Master.

He leaves a wife, one daughter, Miss Ethel, who teaches in Concord, a son in Philadelphia and another son who is a student at Rutherford College, to mourn the going away of a devoted husband and a kind and affectionate father. The bereaved have our tenderest sympathies.



## From The Inkhorn of an Itinerant

### A BLOT ON OUR ANGLO SAXON ESCUTCHEON

The land rings from side to side with the doings of the Klu Klux Klan. The newspapers are full of their foul deeds, and legislative halls resound with voices many for and against this crowd that fears the light of day. In this respect, they are like a certain personage mentioned in a good old Book with which we are all familiar. Men of courage and a high sense of honor—men of Anglo-Saxon blood and spirit—are not ashamed to let their identity be known.

Such an order is doomed. The history of Anglo-Saxon love of fair play; the struggles for English liberty through the centuries; the principles upon which America rests; the constitution which knows no race, class or creed; the right of every man to be tried by his peers in open court; the fundamental principles upon which our Protestantism rests; the practice of men of honor and courage; and the demands of our holy religion are all against the methods of the coward and midnight assassin, even though it be done in the name of law and order by misguided men, who, in other respects are regarded citizens above reproach. The old doctrine that such procedure must be tolerated that good may come is the doctrine of the Jesuit—an order that has blackened the pages of history and has been spurned by the nations that loved honor and fair play. How long must this blot remain on our escutcheon?

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### A PEOPLE ON WHEELS

It has been said that the difference between China and America is the difference the wheel has made. This is an exaggeration and has but a semblance of fact behind it; still, enough remains to occasion serious consideration, for a people with wheelbarrows on their heads must be quite different from a people with wheels under them. The wheel enters largely into American life, even though we ignore the number of Americans with wheels in their heads.

Itinerant moves around over the country no little, especially in North Carolina, and he never passes a day in going across the country but a new sense of appreciation of what is being done in this commonwealth crowds in upon him. During the wet, snowy weeks of the winter in the sections of the hard-surface or of the well kept sand-clay roads, business has gone right on. Utterly impossible is it for the sections mired down to keep up with these more progressive neighborhoods. The tendency is for the more progressive spirits to move out to the places of finer possibilities, leaving the rest to struggle on in a losing fight with untoward circumstance.

We scarcely realize the change that has come with the motor car. Once farmers spent all the day to go to market; now they go in a few hours. A Ford car will carry more stuff fifteen miles an hour than a two-horse wagon could take at the rate of three miles a few years ago. Often, at country churches, not a vehicle is seen save the motor car. The people are on wheels and the good road is a necessity. It costs big money and it will continue to cost, but then the direct tax to good roads is not to be compared with the indirect tax to bad roads. Mud and sand clog the wheels of progress. The wheel is rolling us on.

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### BACK OF A MAN'S OUTLOOK

The average American believes strongly in being the architect of his own fortune and the arbiter of his own destiny. His outlook is self-determined. Self-made, he is proud of his maker and very sure that he has blazed the trail along which his feet are destined to go. Forgetful, if not ignorant, of the blood and sweat of yesterday, greedily and recklessly he claims the tomorrows. Such attitude of mind and limitation of life tends to make us a nation of ingrates—thankless, cruel and sceptical.

Man is not the measure of all things save as he is related to all else and relates himself to the past and the present and the future. As the little flower in the crannied wall is related to all things in heaven and earth so is he who is above flowers and sparrows, a part of all that is in heaven and earth. Back of the individual man, calm and unafraid, for-

getful and self-sufficient, with face set like a flint, remain in the flesh or out of it, father and mother and a long hereditary line of varied breed. Homes, schools, churches, governments, occupations, fields and forests, mountains and deserts, storms and sunshine, ideals and aspirations, God and the eternities, have gone into the making of this line. We are all a most vital part of all that has gone before and of all that is over and above us. In this, our own favored land, where some would have us to live our life apart from all the peoples of earth, we know that the best of our possessions came across the water. Our language and our literature, our laws and principles of government, our traditions and religious heritage all came out of the years that have fled. Though dead and gone, as we say in common speech, the generations are always with us and the shadow of the past hangs over us—more glorious still, the light of the centuries shine on the pathway ahead. Could we be duly appreciative of our debt to the past, in this larger respect, and of the favors done us by newsboy and milkman while we are still asleep, by the sailor who sails the seas and the farmer who plows the fields, by the truth-seeker in library and laboratory, by the mothers who mother the race and the saints who make us sure of God, we would be more grateful for the blessings bestowed and, consequently, the happier all the day through. How the groan would give place to gladness and the miseries would turn into a hallelujah! Life would be a joy and God a glorious reality.

"Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill the sun and the shower,  
The rain and the Father's will."

A kindly feeling for all earnest souls constrains us to a sense of pity for the zealous mortals who, ever and anon, must with hot haste, and, at times, with bitterness of spirit, come to defend God and His Book and their own notions about the fundamentals of the kingdom. They cry out with intense bitterness of spirit against the scientific and religious theories that have their little day and cease to be, as though the sun would cease to shine, and God would cease to be, were they not heard. It all argues a want of faith in God and especially in Him who came to show us God. He walked in fine assurance of the reality of the Father, free from all the theories of man, with the one purpose to save the lost, and with no word of vituperation save against those who did not ring true—such as the Scribes and Pharisees whose religion was a matter of the non-essentials for which they would compass land and sea to make one proselyte.

Man is the product of the ages and the outcome of the eternities, the offspring of deity and a being incurably religious; therefore, he is eternally related and needing not the defense of man's puny effort. Moreover, he need not attempt to isolate himself from the past and to live mindful only of his own selfish interests. To live wisely and well, he must hold fast to his heritage and have a regard for posterity. A curse rests upon the man who will not plant trees for another generation, as well as upon the man so ungrateful as not to be thankful for the fruit of an ancient planting. From generation to generation is the order of God's movements. A recognition of this truth contributes to an unwavering faith in the God who is on His throne and renders more glorious the outlook—across the land and beyond the stars.

\* \* \*

### THINK ON THIS

"The conditions of a man's character is of more concern than the character of a man's condition," is the putting of the situation in dealing with Dives and Lazarus, in a Sunday school class of Trinity boys, by Dr. W. I. Cranford. Lazarus in the one case, Dives in the other, furnished the opportunity for this great thinker and humble Christian to drive home an important truth in a great way. Think about that; turn it over; run it out across life; view it from the vantage ground of the beyond, the more striking becomes the doctrine set forth. These Trinity boys have a rare privilege did they only know it. They will appreciate it one day as they older grow.

### THE N. C. CHRISTIAN ADVOCATE

What the North Carolina Christian Advocate is, and why every Methodist should read it, is a fact that should engage our attention as we enter upon the Advocate campaign.

The prophet, Hosea, said: "My people are destroyed for lack of knowledge." And I am free to say that many of our Methodist people fail to measure up to duty for lack of information. And much of this information must be gotten in the columns of the church paper.

It is my purpose in this article to give a kind of outline of the bill of fare that comes to us each week in the N. C. Christian Advocate.

One of ability said to me recently that the editorial paragraphs on the front page are worth the price of the paper.

The writings of preachers and laymen on subjects both moral and religious furnish us much food to mind and soul.

The children's page with the stories that teach a moral is adapted to childhood, and as they grow older they will learn to read the whole paper.

The Epworth League is an important organization of our church, for it develops the young life and fits them for any place in the church. So the League work is given a place in the Advocate to report what these young people are doing for the Master.

The Sunday school page. It is worth while to read what O. V. Woosley, our stem winding secretary of the S. S. work, has to say, as well as the writings of others on this important phase of our work.

The Woman's Work. The good women are doing a great work. And the reports that they bring to us in the Advocate each week are stirring and helpful. Read all about what they are doing.

The letters from the pastors who are on the firing line should be read with keen interest, for this shows how the war is going.

And who is he who is not interested in the progress of his church? Listen! One pastor writes, "We had a great meeting at Smith's Grove. The Spirit was with us in great power. The whole church was revived. There were eighty-seven professions and forty-eight taken into the church. We keep up with the progress of the church by reading the church paper.

Brother Wood of our Children's Home has a page to tell us how we are taking care of the children.

Then we notice who have fallen on the battlefield as conquerors and gone to their reward.

The announcement of the quarterly conference is no small item.

Another says: "I don't like the paper." If I am invited to take a meal and the table is loaded with the best of food of all kinds and I sit down, look over the table, say I don't like it and walk away, what would you say? He is sick or has no appetite.

So after this bill of fare, a church member says I don't like the paper he is abnormal to say the least.

Our editors are giving us such a good paper, let us move onward and roll up to the thirty thousand mark.

E. N. Crowder.

### TO THE PREACHERS OF THE FAYETTEVILLE DISTRICT

Dear Brethren:

The campaign is on again for the Advocate for renewals and new subscribers. The fields are white unto harvest and we can yet do a great amount of good by carefully and intelligently working our fields for subscribers.

You can see the importance of diligent effort just now. We have the largest circulation for the Advocate of any conference organ in Southern Methodism. We cannot afford to lose a single subscriber for that reason. Then who can estimate the value of Christian literature in the homes of our people? This country is flooded with all sorts of papers, books, magazines and literature both good and bad.

May I insist that each of you make a special business-like canvass at once. We must have one of those free trips to Lake Junaluska for the Fayetteville district. Let us do our part.

If I can assist you call on me.

B. E. Stanfield,  
Director, Fayetteville District.



### THE SOUTHERN METHODIST CHURCH MUST GO FORWARD IN ITS WORLD PROGRAM

The quadrennium just closed marks the most brilliant period in the history of the Southern Methodist church. In the hour of a world war there came to our church the vision of a great world enterprise. To the world need there awoke in the hearts of our people a wonderful response. In the history of Christianity no denomination ever rallied to a task more courageously than has Southern Methodism to the Centenary Movement.

With the presentation of the world's need a million of our membership subscribed thirty-seven millions of dollars for the enlargement of a program for world evangelization. Most carefully had the committee of one hundred and the Centenary Commission made a survey of our responsibility in the fields which we had already occupied and in the new fields to which we felt called.

Our church under the direction of the Board of Missions has conscientiously followed out that world survey as laid down from the beginning of the Centenary period. Nearly seventeen millions of dollars of new money has been collected. We have felt the tremendous spring of our church at home and have seen with great joy the advance in the home field.

The spirit of co-operation and of faith which possessed our church in this world program at home spread across the seas and the self-same spirit was reproduced in every mission field in foreign lands. Our church has moved with such wonderful rapidity and the enlargement has come in such a brief time that we were scarcely aware of the demands that would be upon us in the immediate future. There can be no just criticism of this great advance and enlargement, or in the administration of the funds for the purposes for which they were raised.

The demand for adequate finance to continue the program on the Centenary basis is crucial in every field at home and abroad. For some reason or reasons the payment of the Centenary pledges has not kept pace with the demand for money. It is needless now to discuss what these reasons may be. We face a great and immediate emergency in which the collection of pledges must be made. Four millions of dollars collected by the first of May is the minimum amount that will take care of the program which is now on. This is not an impossible task for our church. We are able to take care of this situation, but to do it every conference and every district and every charge in Southern Methodism must pay their quota of this four millions of dollars.

The enlarged work has been undertaken in good faith by our church, believing that the men and women who subscribed this money would redeem their pledges. The need of the hour will be told in every conference, and in every church in every conference. Bishops, secretaries, pastors and laymen have pledged themselves that this money shall be collected. Surely every church and every subscriber will count it a joy to do their part in this great emergency to which we have come in our Centenary program. The accomplishment of the task of the collection of four millions of dollars by May 1st, demands a co-operation of every factor, every element that goes to our great church organization. Payments of pledges in this hour may mean self-sacrifice on the part of many of the subscribers to the Centenary fund, but if it means sacrifices, it will also bring a greater blessing.

Let our whole church arise as one man and move forward until the victory is assured.

W. B. Beauchamp.

### THE BIBLE IN THE PUBLIC SCHOOLS

We have the same constitution that we had in 1873, so far as the present subject is concerned. In a great majority of the public schools of North Carolina fifty years ago the New Testament was used as a reading book. This practice was occasioned by two causes, (1) the scarcity of readers, and (2) in the New Testament the subject matter concerned vital things, revealed everlasting truths and expressed in a manner that made of them then, as well as now, the finest of literature. Nobody raised any howl then. Why should there be a howl now?

Is there any sound fear why anybody should be injured by hearing the Word of God read daily? On

the contrary, there are many reasons why all should be benefitted. The state recognizes a God in the oaths she administers. Is it inconsistent that her children hear the word of that same God read?

There are too many evidences of the influences the Bible and the religious truths it teaches have had on our citizenship and our civilization to outlaw its use among the children, who, in this restless age, are in dire need of just such training as the reading, if not the study, of the Bible furnishes. There is much more substantial benefit and less harm in the reading of the Bible than the reading and study of many of the mythological stories that creep into school literature. The position we are taking on the use of the Bible in the public school smacks too much of the stunt of straining at a gnat and swallowing a whale.—The Uplift.

### BREVARD INSTITUTE

By C. H. Trowbride.

The regular Centenary revival service for Brevard Institute was conducted January 22-26, by Rev. C. S. Kirkpatrick, of Hickory, North Carolina. Brother Kirkpatrick served as pastor of Brevard station more than ten years ago and he was particularly welcome and particularly able to get into the hearts of the pupils. He reached Brevard Monday afternoon and conducted a brief introductory service that night. Thereafter he preached morning and night in the institute study hall until Saturday morning. In addition to these preaching services he held office hours for consultation with individual students through the morning of each day and he attended and took part in the early morning prayer meetings before breakfast each morning. His clear-cut, logical sermons carried conviction, and his attractive personality and his own enjoyment of religion served to increase the personal appeal of his service. The word was preached with power throughout the meeting and resulted in convictions and reclamations in each service. The Thursday night meeting was one of wonderful power. It has rarely been equaled and has never been surpassed in the writer's experience. The boarding students attended each service regularly and were eager for the word of truth. The day students came in considerable numbers, and those who did so were blessed.

A religious census taken in the dormitories before the meeting showed 85 who considered themselves to be Christians, 36 who felt they were not, and 21 who were doubtful. Of these 142 pupils 133 were church members. So far as is known, only two of those who were not Christians refused to give their hearts to God, though it is impossible to count definitely the decisions of young people. Several who previously had considered themselves Christians learned during the meeting that they were not, and sought and found a deeper work in their hearts.

Every effort is being made to conserve the results of the meeting. In the first place, Brother Kirkpatrick held out no impracticable doctrine and closed the meeting with the feeling strong that the fight was beginning and not already won. The pupils seem to realize that they must keep busy and they all seem eager for any form of Christian activity. The Institute Sunday school trains two sets of officers each year, and the new officers have been installed since the meeting. They have been selected from among the usually careful students who had not considered themselves Christians but who had real experiences during the meeting.

The Sunday school class is taken as the unit for religious and philanthropic work, and at times operates very much as an old-fashioned Methodist class meeting did. The members talk quite freely to each other and all feel a personal responsibility for the others.

The students were assigned to classes last fall with this plan in view, and they are quite homogeneous spiritually. The tasks assigned each class are therefore such as appeal to the disposition of the individuals composing them. An effort is made within each class to consider the personality and the religious status of each member in the actual working out of the class duty.

The spiritual condition of the school has never seemed better, and it is hoped that the results of the meeting and of the follow up work may be felt throughout the state as the pupils go to their homes.

### THE PROVINCIAL NEW YORKER SHOULD VISIT NORTH CAROLINA

Dr. Nicholas Murray Butler, president of Columbia University, New York City, is quoted by Dr. William Louis Poteat, president of Wake Forest College, as dissenting from the grounds of the Eighteenth Amendment, and as regarding the "statutes based upon it as forcible and immoral and a tyrannical invasion of private life and personal conduct." Dr. Butler goes further and announces that the amendment "can never be enforced by any expenditure of money and effort." That there is a grain of truth in all of this Dr. Poteat vigorously denies.

It may be that Dr. Butler has lived in New York too long that he needs to get outside and see America a bit. He might profit by a suggestion made by an Ohio man to the editorial staff of the New York World, as follows:

"A man I know who transacts business in both New York and Cleveland says there are two kinds of citizens in New York. One class maintains that civilization only reaches as far as Yonkers, and the other class concedes mankind may be considered civilized as far as Poughkeepsie.

"Of course this fact explains why your New York wet journals do not know that there is a Middle West. Especially The World seems thus affected. Now we, living in this wilderness, wish that in some way The New York World and others of the kind could be made to see that the Middle West and the Far West look on booze-killing laws as a sign of progress, that the condition of wetness which New York delights in is obsolescent, that it is un-American. Furthermore, New York is not considered of prime importance by the ninety-five per cent of the United States which does not live within its borders, and that in consequence it will have to come into line with the great majority of the people of this country. In other words, the tail can't wag the dog. The country is through with booze, light or heavy. . . . .

"The New York World ought to send its editorial force out into the American portion of the United States and see the progress that is being made outside of the "civilized" area which ends at Poughkeepsie. They might find that New York, with its European population and customs, is not the United States."

An invitation is herewith extended to Dr. Butler to visit North Carolina, for instance. G. M. Daniel.

### WE ARE FACING AN EMERGENCY

A. J. Weeks.

Our church is facing right now a real emergency and it is important that every Methodist understand just how real and how serious it is. The Centenary period is practically over, but the Centenary task is not quite finished. Of the \$35,000,000 pledged in the Centenary campaign, about \$16,000,000 has been collected; and practically all of the remainder is now due. Unless \$4,000,000 can be collected on past due pledges by the first of May our missionary program will be seriously interfered with. Since the beginning of the Centenary we have built many churches, schools and other institutions necessary to the best and most successful missionary work. We have sent out 240 new missionaries, thus almost doubling our forces in the field. This enlarged force of workers and greater number of institutions places upon the church an added financial responsibility. In good faith improvements were made, larger and better institutions were established and a large force of workers sent to the front. The maintenance of our enlarged work depends upon the collection of Centenary funds.

Realizing the extreme need our bishops, secretaries, presiding elders, and other interested laymen are entering into a campaign which will continue four months is necessary to gather these needed funds. It is a time when the last Methodist must do his best. So far the Centenary has absolutely made good. The church has had the greatest success of its history during this Centenary period, and this success has been in every foreign field we occupy, as well as in the homeland. Meetings are being held now throughout the church and will be continued until the last congregation and the last subscriber to the Centenary fund is reached.

The honor of the church is involved, as the success of our part of the missionary enterprise depends upon the immediate redemption of our pledges.



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A. W. PLYLER ..... Editor T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES One Year .....\$2.00 Six Months ..... 1.00 To all preachers of the Gospel, year 1.00

FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Elkin .....March 6-8 Asheville, at Hot Springs, March 13-15 Fayetteville, at Sanford...March 14-15 Statesville, at Catawba...March 21-23 Durham, at West Durham, March 29-30 Shelby, at Central, Shelby..Mar. 29-30 Weldon, Jackson .....April 3-5 New Bern, at Mt. Olive...April 10-12 Washington, at Pine Tops, April 18-20 Raleigh, at Princeton .....May 23-25 Rockingham, at Aberdeen...June 17-19

ACKNOWLEDGES RECEIPT OF CONTRIBUTIONS

I request that you acknowledge receipt by me of the following amounts in response to your appeal of last week:

Mrs. B. F. Dixon, \$10; Mrs. S. J. Durham, \$10; W. R. Odell, \$5; W. R. Ware, \$2.50; Chas. B. Miller, \$1; Julian L. Midgett, \$1; lady at Thomasville, \$1; Robert R. Taylor, \$5; D. N. Caviness, \$10; Walter I. Pitts, \$1; Julian S. Carr, \$10; John B. Simpson, \$5. S. J. Durham.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference, convening at Hot Springs, March 13-15, will open at 10 o'clock on Tuesday morning, March 13.

The following committees of examination are hereby announced:

License to Preach—T. C. Jordan, Carlock Hawk and Ashley Chappell. Recommendation for Local Deacon's or Local Elder's Orders—H. L. Powell, E. R. Welch and L. W. Colson.

Recommendation for Admission — R. P. Fikes, L. A. Falls and Frank Siler.

Due recognition by the conference will be accorded to all the brethren representing connectional interests, and those who expect to attend the conference are requested to notify Rev. A. A. Angel, Hot Springs, N. C., when they expect to arrive.

H. C. Sprinkle, P. E.

SOME INTERESTING FIGURES

I have a bound volume of "The Methodist Magazine" of 1818, twelve monthly issues, published by J. Soule and T. Mason for the Methodist Episcopal Church in the United States. John C. Totten, printer. In the February issue I find a table of statistics that I thought probably would interest some of the readers of the Advocate. The table verbatim:

Table with 2 columns: Location and Number. Includes entries for America (White, Colored), Ohio Conference, Missouri, Tennessee, Mississippi, South Carolina, Virginia, Baltimore, Philadelphia, New York, New England, Genesee, and Grand total.

Table with 2 columns: Location and Number. Includes entries for Europe (Great Britain, Ireland, France, Southern and Western Africa, Ceylon and Continental India, New South Wales, West Indies, British America and Newfoundland), Total, and American connection.

Total No. in world .....462,611 Number traveling preachers stationed in America, 716.

Number traveling preachers in European Methodism: Stationed in Great Britain, 671; Ireland, 104; foreign missions, 101.

Total number traveling preachers throughout the world, 1592.

From the above it will appear obvious to every candid and impartial reader that the Wesleyan Methodist have not been the least among the various religious denominations in their missionary zeal and labor.—Minutes of the year 1817. A. G. Loftin.

THE NEVER HEARD OF

I have heard of pastors being snowed under, presiding elders showered, editors badly sprinkled—but think of a local evangelist being stormed!

The good people of Glenwood, Nealsville, N. C., came in on us with many good things, for which we are thankful. May the Lord richly bless them. J. D. Pyatt.

WELL RECEIVED AT PRINCETON

We have been received on the Princeton circuit for our fourth year. We are not so fortunate as our neighboring pastor, Brother Holden, because of the scarcity of preachers, still the Princeton people are always ready to keep their preacher, and did so by giving us a good pounding, for which we are grateful. Although this was a little severe, the pounding spirit is kept up over the work, for the pastor is continually receiving good things. May God send His blessings on these good people and help us to do our duty. W. G. Farrar.

A FEW WORDS FROM HELTON

To the Advocate Family:

Perhaps a word from Helton would not be out of order as I have not written this year. The outlook is very good now. I have held two of my revival meetings with the average success. There are several candidates for church membership.

This is our fourth year on the charge and we feel that it will be as good as the preceding years.

The people seem to be interested more than common. They raised the assessment for pastor's salary about two hundred and fifty dollars. Also they did not forget to pound us. Brethren, pray for us this year that God's will may be done. W. E. Moretz, P. C.

FROM THE MACON CIRCUIT

My whole family and I have been fighting "flu" since January 13th. I am not able for much business yet. Rev. John T. Teague is in charge of my work for the present.

Flu, bad weather, awful roads, etc., have put a quietus on most every business here. Several deaths, mostly among the aged, some yet seriously ill.

I organized last year every way required by the Discipline. Also I hold communion and church conference services in mid-week preceding each quarterly conference. However, sickness prevented my first round for this year, which should have begun January 13—quarterly meeting January 28. And because of this I was not able to start up the campaign for the Advocate; but inclosed you will find names and addresses of Advocate committee. Incidentally this will also furnish postoffices in the bounds of my charge. W. I. Hughes.

MARION DISTRICT CONFERENCE NOTICE

The Marion district conference will convene at Rutherfordton on March 18th at 7:30 p. m. and will close on the 21st at noon.

The opening sermon will be preached by Rev. W. F. Elliott of Connelly Springs, followed by the administration of the Lord's Supper.

All the pastors are requested to be present for a brief conference immediately after the service.

All connectional and conference representatives are cordially invited.

Committees—License: W. E. Poovey, R. C. Goforth and J. J. Gray. Orders and Recommendations: W. R. Ware, J. C. Postelle and Parker Holmes.

Z. Paris, P. E.

FROM "THE GRAVEYARD OF THE ATLANTIC"

The graveyard of the Atlantic is still on the map, although we have been silent since conference.

Yes, we have been pounded again, and this time from all quarters, with good things too numerous to mention—and they continue to pound.

We know what it is to have good fish and oysters here. Come and prove it, and see a community of Methodists. The Conference Journal, by mistake, gives us no credit for baptizing babies, but our report shows we baptized forty last year.

Our people received us gladly on our return for the second year. We live in the midst of a kindly people. They are not all saints, but we have some of the salt of the earth here. We are hoping to make some improvements on some of the churches this year in order to take care of our Sunday schools, of which we are justly proud. Our Sunday school enrollment far outnumbers our church membership.

Surely the Lord has blessed us in our labors here with this people. And as we continue to receive expressions of appreciation from them we humble ourselves and bow the knee to our heavenly Father and ask Him to give us grace and wisdom to be a true pastor to them and that the Christ may be magnified both in our ministry and in our daily life.

We will not forget the Advocate in our ministrations. J. M. Joliff.

THE DISTRICT LAY LEADERS MEET

A meeting of the district lay leaders of the Western North Carolina conference was held at Salisbury on February 8th.

Nine of the eleven districts were represented. The other two were unavoidably detained on account of being sick and being members of the legislature. This was, indeed, a very fine showing, which indicates an intense interest on the part of all of the district lay leaders. We believe that this can be improved upon in our next meeting by having the associate lay leaders present with lay leaders.

Our general secretary, Brother Morelock, was present and gave us a full resume of the work of the whole church and brought an inspiring message to all. Brothers T. F. Marr and John Kirk were with us to help, encourage and advise us.

We endeavored to get a grasp upon the problems that confront this conference and decided upon certain definite action which we are exceedingly anxious to have put into effect at once.

The following things confront us:

First, We think it most important that the every-member canvass be put on in every church for the purpose of providing a subscription budget for all of the running expenses of the church. If this has not been done it should be done without further delay. The necessity for a subscription from every member of the church—however young—was stressed.

Second, A service every Sunday in every church in every work is one of

the things that we want to accomplish.

Third, We want to stress evangelism as the impelling force in our efforts to carry on our work.

It was decided that the laymen's work was not to supercede any of the organizations now functioning in the church, but was to be an aid and an assistant to all of these organizations in order to help them carry out successfully the work that they are created to perform.

The elders will be requested to call, at an early date—not later than between the 1st and 10th of April—a meeting to be held in each presiding elder's district with all the lay workers in the district with a view of helping as much as possible in the carrying out the program laid out by the Board of Lay Activities.

One of the important things that is now before us is the collection of the Centenary pledges. The lay workers are, therefore, urged to aid the Centenary treasurers in their efforts to collect these amounts. Where parties have died or misfortune has overtaken them the local congregations are urged to assume these shortages and thus make the Centenary a financial success.

An executive committee was appointed consisting of Messrs. C. H. Ireland, E. A. Cole, Fred N. Tate, George L. Hackney and A. D. Ivie.

The pastors are requested to provide minute speakers before each service during the month of March with the view of pressing the collection of the Centenary subscriptions.

We have a big program, but are able to perform the work. We are working for the most successful year we have had in the conference. To this end let us all labor and pray.

Yours very truly,

Charles H. Ireland, Conf. Lay Leader.

NOT WRITING BUT SAWING WOOD

We have not been writing to the paper, but nevertheless we have been trying to saw wood. We have a loyal people here at Westford. They have painted the parsonage, put some new furniture into it, have furnished most of the lumber for me to make a garage, have paid several hundred dollars on old debts, have been keeping four or five children in the Near East, besides many dollars spent on regular expenses. The board of stewards have adopted the budget system and are endeavoring to pay as they go.

We have a good Sunday school, Epworth League, Ladies' Aid Society and several classes in the Sunday school which are equal to an Aid Society. We have one of the best choirs and usually have two prayer meetings each week.

On our part, we have built a garage and storage house together, have painted some in parsonage, done some work on yard and have taken a religious census of our community. We have added a few names to our church roll, but there are many more that ought to be on our roll whose names are scattered here and there. Then we have a large class of people who are not members of any church.

Next week we expect to have all the resident Methodist preachers of Concord preach for us. We have six resident preachers who will occupy our pulpit one at a time, from Monday evening to Saturday evening. We are expecting a great time.

J. C. Umberger.

FROM EAST LAURINBURG

We have a good preacher and we all love him. Mr. Culbreth has been doing some plain preaching; he certainly gives us the medicine right.

Our Sunday school is fine. We have an average of about 280; our offerings will average \$8.

We are expecting our presiding elder, Mr. Shore, to preach for us next Sunday night. He will tell us something good. H. L. Caison.



**IN SEARCH OF THE GRAIL**

By Mary Preston Bynum.

The crusaders of long ago  
Set forth upon their quest  
With steadfast hearts and spirits true,  
Nor ever dared to rest;  
So, Lord, may we crusaders be,  
Thy word our coat of mail,  
Thy Truth and light our armor bright,  
Thy holy will our grail.

May we be strong and brave and true,  
As quick to do the right  
As all the strongest, truest knights  
Who fought the bravest fight;  
Till battles done and victories won,  
And dangers met and past,  
With radiant souls we reach our goals,  
And find our grail at last.

**THANKS TO BOSTIC CIRCUIT PEOPLE**

I wish through the Advocate to express my thanks to the people of Bostic circuit for the many acts of kindness shown us since our return here for the third year. We have had many kind and encouraging words from many of the people; but there have been more substantial expressions than words.

These people have built one of the best parsonages in the Marion district and we are now occupying it. It is built of brick and contains six rooms on the first floor and three rooms on second floor. Two of the rooms above are not ceiled, but this could be done in a few days if the rooms are needed.

Well, we have been pounded, too. It began on Thanksgiving day by the Hopewell congregation. We were asked to go out and hold service for them, but when the service was over the people gathered around the preacher's Ford and loaded it to its full capacity—with flour, canned fruit and various kinds of groceries. Then on Thursday before Christmas Bro. J. M. K. Randall, our charge lay leader, came up from Oak Grove, bringing a goodly number of men and women with him. When they were through unloading we found the pantry not only well supplied for Christmas but for days to come. Also the Cedar Grove people sent in the same day a nice box of canned fruit and a bag of apples.

On Saturday, January 20th, the Bostic folks let us know that they could pound, too. So they came in—Methodists, Presbyterians and Baptists. They brought a nice supply of groceries and furnishing to beautify and make more comfortable the new parsonage.

Last but not least the Salem congregation began a pounding Friday morning, January 26, and ended at night, when Bro. E. N. Washburn loaded his truck with men, women and children and drove down to the parsonage. They all came in and we enjoyed the evening together, but when they were leaving we found that it was not only a social visit for they had quietly unloaded on the porch another pounding.

We feel very grateful to these good people for such expressions of love and esteem, and we pray that God may bless each one of them.

L. L. Smith.

**A CHURCH WORTHY OF PRAISE**

The new Methodist church here is an honor to Southern Methodism. Friends from other towns visiting here say that we have a church that would be a credit to any town within the bounds of our conference. I shall not attempt to give a description of the building for the reason that I could not if I were to try. I can say that it is an up-to-date church built to take care of the Sunday school, the social activities of both young people and woman's department and a splendid auditorium that will seat comfortably six hundred people or more without using the balcony.

The people here have made a great sacrifice to get the church, and the sacrifice is being made in the finest spirit I ever saw manifested. There

is not a dissenting voice, not a note out of harmony. The entire church is giving their best in time, brains and money to see that no mistake is made. The spirit and zeal of some of our people here have inspired this entire community. The people from all over the community come and look over the church and express appreciation that the leaders of the church here are doing something worthy of all praise. When it is said that the church is being built to take care of the needs of the fine people in the country for several miles out from Bethel, one sees that there is nothing selfish in the project. In fact that is one of the best things about the program here after all. The idea that since we have good roads leading into town, to build a modern church big enough to take care of the needs and at the same time challenge the respect and admiration of the people from the country will go a long way toward solving our country church problem in this part of the country. In my judgment good roads and automobiles may force us to have fewer churches, but we will have better churches—churches that can and will serve the people better in every way. So with the most unselfish motive and in the finest spirit our people are going their limit to do that which is a credit to them indeed. I might say that the interest already manifested on the part of our good people in the country assure us that it will be a success. It is already a success.

One more thing will be of interest to our people everywhere. Brother Trotman, the former pastor, and his good men here have put over the business side of the project at about half what most congregations would have spent. I venture that there are more brains in the church here than most any other church that has been built within the bounds of our conference within the past year. I have had nothing to do with it, for it was done when I came here, so I speak freely. I make the statement after serious consideration. I think also that our church plans and the method employed in erecting would appeal to some; at least it might be worth time to investigate if you plan to build.

L. L. Smith.

**PROGRESS ALL ALONG THE LINE**

It is due the Bethel charge, on the Charlotte district, that a few lines be written as to what is transpiring within its bounds.

First, let me say that we experienced the usual Christmas pounding from the Bethel congregation. The night it came was "something fierce" as for weather, enough to stop any other crowd but the Bethelites. There were not so many of them, but the spirit that prompted them to come out such a night made up for the lack of a crowd. Besides this organized pounding we have been the recipients of expressions of good will from the people we serve almost every day since our arrival. If I were not afraid of making other folks envious I would tell about the many visitors that have come to the parsonage with fresh meat, some of them coming the second time, and one good brother brought an honest-to-goodness ham.

There have been large and inspiring congregations to preach to at the principal churches, especially are the young people in evidence. And these young folks are about the most promising that it has been my privilege to meet in many a day.

The stewards have willingly granted a very substantial increase in salary and all the churches have put on, or are arranging to put on, a systematic campaign for raising the finances.

During the latter part of Brother Hunnicutt's pastorate a building program was started at Bethel, the foundation being laid before conference. By the time this is in print, after many delays, we expect to have the roof on what will be one of the best arranged and most imposing country churches

**GREENSBORO COLLEGE**

\* \* \* \*

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

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Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

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ASHEVILLE, N. C.

in the whole conference. This is saying quite a little but, Brother Sikes, you will back up the statement when you come down next summer. It is an ambitious program that this little company has undertaken, but they are determined to see it through at whatever cost. We expect to be in this building before next conference.

The little town of Oakboro is preparing for the advent of two cotton mills. Our people realize that this means new responsibilities for them and are preparing to meet them.

Taking it all together we are very much encouraged and hope to be able to report progress along all lines of activity. Robert E. Hunt.

**STATESVILLE DISTRICT CONFERENCE**

The Statesville district conference will be held in the town of Catawba March 21, 22 and 23. The first day beginning at 9 a. m. will be devoted to organizing the new lay activities in the district. Along with this the Centenary cause will be presented by the official team from Nashville and the district will be organized for that work. All the lay leaders from every church and all the Centenary treasurers are invited to attend as guests, and they will be furnished entertainment just as if they were delegates.

The hospitable people of Catawba greatly desired the conference to meet with them and they are taking no little pleasure in preparing to entertain it in royal style. Let every delegate and invited guest be present.

D. M. Litaker, P. E.

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# WOMAN'S WORK

## N. C. CONFERENCE

Mrs. J. LeGrand Everett ..... Editor  
Rockingham, N. C.

## W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

#### TO SUPERINTENDENTS OF STUDY AND PUBLICITY AND AUXILIARY PRESIDENTS

In this issue of the Advocate you will find a report of the study work of our conference for 1922 as reported to the conference superintendent of study and publicity. I fear that some of the study work done by the auxiliaries has not been duly reported. If you find, in looking over this report, that the study work of your auxiliary is not being reported, will you please make a special effort to see that it is reported in the future.

A recent letter from our educational secretary, Mrs. H. R. Steele, says: "Let us set as our goal for 1923, 'A Report from Each Auxiliary Each Quarter.' If we can do this, we will have at the end of 1923 the best report that we have ever had.

Urge reports from Young People's and Junior classes. This represents a weak spot in our system of reporting. May we work and pray together this year to strengthen it.

Urge the use of the new report books. The blanks are so much more satisfactory. Our reports will be more accurate when all of the auxiliaries are supplied with the new books.

I have been gratified at the use of the books on the Negro, but we must urge even a larger study of this problem which lies so close to us in the southland. We of the South can help to solve the problem of the interracial relationships. The study of these books will give us the Christian viewpoint and will help us in promoting more friendly relations. The study of these books is social service work as well as mission study. In organizing classes to study this problem we have an opportunity to co-operate with the social service committees."

For the past two years we have been making special effort to promote Bible study in our conference and Mrs. Steele's letter contained the gratifying news that our conference stood second in Bible study among all the conferences in Southern Methodism.

The new year is well on its way and I hope you have already organized your study classes. If you have not please do so at once, that you may complete your book before the heat of the summer months interrupts the work.

The success of the work is due largely to your prayers and your co-operation. With loving good wishes, I am,  
Sincerely yours,

Mrs. R. M. Courtney.

#### DILWORTH AUXILIARY

As it has been quite a while since you have heard from the Dilworth Auxiliary, I write to tell you that we are yet alive and doing fine. To prove to you our spirit of good fellowship we had a social meeting on the afternoon of the 29th from 3:30 to 5:30—a get-together meeting for the purpose of welcoming new members and other friends of our church. Circle No. 2 gave a little play called "The Clinic of a Missionary Specialist," which afforded amusement, at the same time impressing all with the sad fact that we are prone to make so many flimsy excuses when called on to do missionary work and meeting our obligations in the society. We had some fine selections in songs, given by Miss Wood of Dilworth school and Miss Elizabeth Bacon; also had interesting readings by Mrs. Campbell and

Miss Mary Ellen Watts, which added greatly to the entertainment.

Circle No. 1 served refreshments, after which all joined in the professional handshake, agreeing to meet socially every fourth Monday.

Yours in the work,  
Supt. Study and Publicity.

#### REPORT OF STUDY WORK, 1922

Study work of the Western North Carolina conference for 1922, as reported to the conference superintendent of study.

##### Asheville District—First Quarter. Adult.

Biltmore—One M. S. class; 14 members.

Haywood Street—One M. S. class; 30 members.

Weaverville—One M. S. class; five members.

##### Juniors.

Chestnut Street—One M. S. class; 10 members.

Mary Lou Potts—One M. S. class; 36 members.

##### Second Quarter—Adult.

Chestnut Street—One M. S. class; 14 members.

##### Juniors.

Frances Burkhead—One M. S. class; all.

Chestnut Street—One M. S. class; 20 members; one B. S. class.

Weaverville—One M. S. class; 14 members.

##### Third Quarter—Adult.

Bethel—One M. S. class; 15 members.

##### Young People.

Central—One M. S. class; 27 members.

##### Junior.

Central—One M. S. class; 25 members.

##### Fourth Quarter—Adult.

Brevard—One M. S. class; 15 members.

Hendersonville—One M. S. class; 9 members.

##### Juniors.

Central, Asheville—One M. S. class; 35 members.

Hendersonville—One M. S. class; 15 members.

##### Charlotte District—First Quarter Adult.

Fort Mill, Charlotte—One B. S. class.

Brevard St.—One reading circle.

Dilworth—One M. S. class; 14 members.

Hawthorne Lane—Six M. E. classes; 72 members.

Trinity—One M. S. class; 17 members; one B. S. class.

Tryon St.—Two M. S. classes; 8-40 members; one B. S. class.

Marshville—One M. S. class; 16 members.

Monroe—One M. S. class; 24 members; 4 B. S. classes.

##### Young People.

Harriet Neisler—One M. S. class.

Lily Brinkman—One M. S. class; 10 members.

Marshville—One B. S. class.

Wadesboro—One M. S. class; 28 members.

(Continued next week.)

#### ANSWER TO MISS LEE

Dear Sisters:

In answer to Miss Lee's appeal in last week's Advocate concerning the scholarship at Paine College, this scholarship of only one hundred and sixty dollars could be paid by thirty-two of our largest auxiliaries paying the sum of five dollars a year.

Or, if 32 of the largest auxiliaries would pay ten a year, and some of the smaller five a year, could we not have a half dozen negro girls of fine character from W. N. C. conference training at Paine to return to our state and give their race the benefit of this training?

Western N. C. Methodists women do not do things by halves. What about it, sisters? Would it not be a fine and encouraging bit of this harvest that lies white at our feet if we garnered in this sheaf?

Then at least the other conferences could "put their finger on" one interracial round of the ladder—anyway, that the W. N. C. conference has begun to climb on!

North Carolina has the reputation of being better to her negroes than any other Southern state. Let us guard this good report with "zealous care" and let men of all classes know that women do not want them to turn beasts and be a party to any mob!

How many auxiliaries will consider this scholarship? Will you let Miss Lee hear from you? She has suggested a splendid thing for our conference and should and I believe will have a fine response.

Mrs. Frederick L. Siler,  
Supt. Social Service.

Of every noble work the silent part is best;

Of all expression, that which cannot be expressed. —Story.

"Always keep your temper; it is worth more to you than to anybody else."—Selected.

#### North Carolina Conference

##### TREASURER'S REPORT W. M. S. OF N. C. CONFERENCE

Quarter Ending December 31, 1922.	
Dues .....	\$ 5649.21
Pledge .....	898.98
Specials .....	1581.97
Week of Prayer .....	2274.45
Scarritt Scholarship .....	144.40
Conf. Ex. Fund .....	508.57
Total Amt. sent Treasurer \$19057.58	
Local work .....	18305.41

Grand total .....\$37362.99  
This is a splendid report, friends, and carries us "over the top" once more! We have made our \$45,000 pledge to Council with a small increase over last year—just \$58. In amounts sent your conference treasurer we have an increase of \$448.64, not large certainly, but still it represents some growth.

May the new year find us doing larger and greater things for our Master's kingdom.

Yours in His service,  
Mrs. F. B. McKinne, Treas.

#### AN ANNOUNCEMENT

To the women of the Wilmington district: Our secretary, Mrs. Clendenin, felt obliged to resign the fourth quarter of last year and Mrs. W. F. Murphy, of Wallace, kindly got out the fourth quarterly reports, for which the district and conference are very grateful to her. Mrs. T. M. Lee, of Rose Hill, has been asked to serve until conference, so all reports or letters due the district secretary should be sent to her. Mrs. Harvey Boney.

#### LIST OF PUBLICATIONS

- Record and report books for auxiliary corresponding secretary and superintendents, 35 cents.
- Record and report books for auxiliary treasurer, 35 cents; adult set (two), 65 cents.
- Record and report books for Y. P. corresponding secretary and superintendents, 35 cents.
- Record and report books for Y. P. treasurer, 35 cents.
- Young People's set (two above), 65 cents.
- Record and report books for children's corresponding secretary and superintendents, 25 cents.
- Record and report books for children's treasurer, 25 cents.
- Children's set (two above), 50 cents.
- Record and report books for conference secretary, \$2.00.
- Record and report books for conference treasurer, \$5.25.
- Record and report books for district secretary, 25 cents.

#### Hand Books.

For adult missionary societies; for Y. P. missionary societies; children's

missionary societies; adult social service superintendent; inter-racial committee; guide for Y. P. social service committee. One free to each society; additional copies, 5 cents.

Leaflets for membership campaign free upon application.

Adult Standard of Excellence, 25 cents.

#### Year Books.

Adult year book, 10 cents; Y. P. year book, 6 cents; junior book of programs and hand book, 6 cents.

#### Pins and Pendants.

Junior pins, 40 cents; Y. P. pins, 40 cents; Y. P. pendants, 40 cents. Cash should accompany all orders.

Please send money orders or checks as we are unable to secure cash for stamps. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

#### Books for Your Library.

"Days of June," Mary Culler White, Life Story of June Nicholson, 50 cents.

"Handicapped Winners," Sara Estelle Haskin. This book was written as a mission study book for juniors and intermediates, but is proving most fascinating reading for all who are interested in the contribution of the negro to our common life; 50 cents.

"Ji Young: A Beautiful Gem," Janie Watkins. Letters from a Chinese school girl; 50 cents.

"Lambuth-Bennett Book of Remembrance," compiled by Mary DeBardeleben. A book of prayer and meditation; 75 cents.

"Missionary Prayer and Meditation." Helps for the quiet home; 30 cents.

"Missionary Entertainments," 65 cents.

"Popjumie," Ellasne Wagner, a story of Korea.

"Stylus Photographs," compiled by Mary Culler White. Pen pictures of our Bible women and scholarship girls in China. Something new and delightful; 50 cents.

"When God Walks the Road," a collection of short interesting missionary stories; 40 cents.

"Women and Missions," Sara Eteslle Haskin. A short history of woman's missionary work in the Methodist Episcopal Church, South. Paper, 75 cents; cloth, \$1.25.

"When God and Man Meet; The MacDonell Lectures for 1921," delivered before the Scarritt Bible and Training School by Dr. William Young, D. D., professor of missions, Emory University. Order this book from Scarritt Bible and Training School, Kansas City, Mo.; \$1.50.

Order from Lamar & Barton, Agents, Publishing House of the M. E. Church, South, Nashville; Tenn.

#### PASSING OF MRS. J. P. BROWN OF FAIRMONT, N. C.

The death of Mrs. Brown brings much sorrow to many hearts. She had been such an active worker in church work of all kinds. Especially was she well informed about the great missionary work that is going on, until a few years ago, when her health became so impaired that she could not keep the work up quite so well as before.

To know Mrs. Brown was to love her. She was a kind, loving friend to all, both young and old. She was much older than I, but I loved her so much and spent many pleasant hours with her. She never forgot to say kind words to sorrowing ones, words of the right kind, words that meant most.

My very deepest sympathy goes out to her loved ones. You, my dear missionary sisters of Fairmont, know better than I how faithful and generous she was to your society. You have missed her faithful attendance and her unselfish service. May you be women who are strong in the Lord and in the power of His might. May you always choose Christ, as she did, until you are called to meet our friend and co-laborer and to be with Him forever.

Goodbye, my dear friend. May God keep me faithful so that I will meet you again. Mrs. Nan Julia Taylor.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### THESE 68 EARNED CREDIT

Sixty-eight Sunday school workers representing seven Sunday schools earned the certificates of credit on the Standard Training Course in the Raleigh Standard Training School. These attended regularly and did all the work assigned by the instructors. The enrollment was approximately 150.

The certificates, awarded in the various churches Sunday morning following the close of the school, were distributed as follows: Edenton Street, 42; Central, 17; Orphanage, 3; Jenkins Memorial, 2; North Vanguard Chapel, 2; First Presbyterian, 1; New Garden, Guilford College, 1.

Following are the names of those who earned certificates:

Beginner Organization and Administration, Mrs. M. H. McArdle, Norfolk, Va., instructor—Mrs. L. W. Blanton, Mrs. John Cole, J. R. Sechrest, Mrs. James Thiem, Mrs. Wray White, Miss Mary Frances Craven, Miss Lona Hinchshaw, Mrs. J. B. Martin, and Miss Annie Richardson.

Primary Organization and Administration, Miss Georgia Keene, conference elementary superintendent, Durham, instructor—Miss Carolyn Baldwin, Mrs. Rosa Banks, Miss Alice Best, Miss Bessie B. Brown, Mrs. E. D. Cody, Miss Grace Dillon, Mrs. Clyde A. Dillon, Clyde A. Dillon, Miss Mary D. George, Miss Daisy K. Green, Mrs. L. H. Grubbs, Mrs. Grier Hudson, Miss Mary McGee, Mrs. J. E. Rudy, and Miss Irene Stephenson.

Junior Organization and Administration, Mrs. E. R. Michaux, Greensboro, instructor—Miss Eunice Blair, Miss Bessie T. Brown, Miss Ruth Dew, Mrs. L. M. Ferguson, Mrs. H. I. Glass, Miss Emily Guilford, Mrs. W. H. Harris, Miss Eugenia Herring, Mrs. W. S. Ingram, Miss Eleanor C. Morgan, Miss Henre Eitta Owens, Mrs. W. J. Richardson, G. Rolsma, Mrs. J. R. Sechrest, Miss Mamie Speas, Mrs. Chas. F. Harris, Mrs. D. G. Allen, Miss Mary Thompson, and Mrs. J. E. Stevick.

Organization and Administration of the Sunday School, M. W. Brabham, Nashville, Tenn., instructor—Dr. Albert Anderson, Miss Vara L. Herring, Rev. W. W. Peele, R. E. Prince, Miss Sally Reese, Rev. H. I. Glass, and F. S. Blair.

Pupil Study, Prof. H. E. Spence, Trinity College, Durham, instructor, Mrs. A. S. Barnes, Miss Narcissa Hutchings, Miss Mabel Day, Mrs. Lillian B. Hinson, Mrs. John A. Park, Frank B. Brown, A. F. Roller, Miss Florence Fitzgerald, Miss Pauline Herring, Miss Monnie McDonald, Mayor T. B. Aldridge, Mrs. Lillian Parker Wallace, Dr. C. O. Abernethy, Miss Sadie Ball, Mrs. Ava Crowder, Miss Pearl Whitley, Mrs. L. W. Lancaster, and Mrs. John A. Watts.

#### TEACHING FOR 25 YEARS

Fifty-two years of regular service as teacher in the Sunday school! Such is the record of Miss Narcissa Hutchings, of Edenton Street church, Raleigh. Miss Hutchings is entitled to a distinguished service medal, but she isn't looking for such recognition. She's one of those faithful souls who delight in serving.

Miss Hutchings, moreover, is not thinking of resigning or retiring, either. Rather is she preparing for even

more efficient service in the future. She was one of the sixty-eight who earned the certificate of credit in the Raleigh Standard Training School!

#### WILSON AWARDS CONTRACT

Contract has been awarded for the construction of an up-to-date Sunday school building at First church, Wilson. Plans call for a departmental Sunday school that will provide for a Sunday school of 1,000. The contract price of the building is \$72,000, which, when equipped, will represent an outlay of approximately \$80,000 or \$85,000. Rev. F. S. Love is the pastor and A. E. Bishop the superintendent.

#### HAMLET IS MARCHING ON

Hamlet Sunday school is marching on. Listen to this statement of its activities and progress:

"The Sunday school runs like a big machine, doing business on a big scale. After crowding the church to the doors and packing the class rooms to the limit the old Presbyterian church was secured for the Primary department, yet we have about half the equipment needed for the school. We have several organized classes doing good work, but the Daughters of Wesley excels them all and deserves special mention. This is a class of married ladies with a membership of eighty, and new members are added every Sunday. The teacher, Miss Covington, says she must have more room. Frequently it is difficult to find room for all who come. This class visits the sick as well as the new-comers to the city, cares for the needy, holds a business and social meeting every month, and do many other worth-while things that space will not allow recording here."

#### MISS KEENE IN BURLINGTON

Miss Keene, our elementary superintendent, spent Sunday, February 4, in Burlington in the interest of elementary work in the Alamance city. She reports a splendid Sunday school interest there.

#### OUR CENTENARY SPECIALS

Our Sunday schools can do themselves and the great Centenary cause a distinct service between now and May 1 by taking care of the Centenary Specials subscribed during the Centenary campaign. There is being organized a great pay-up campaign which will be pressed throughout Methodism in the next few months. Our Sunday schools will be spared any undue pressure; no high pressure will be applied to the Sunday school. Centenary leaders are leaving the matter of collections and cultivation of missionary interest in the Sunday school to Sunday school workers.

We call upon you who have subscribed to Centenary Specials, therefore, to pay up to date and endeavor to keep up. Remittances should be sent to John E. Edgerton, Box 38, Nashville, Tenn. Schools or classes which have paid out and wish to continue systematic missionary giving have an opportunity to select another special. If interested, address L. L. Gobbel, Durham, N. C.

At any rate, let's take care of our pledges!

#### BRANSON'S NEW BUILDING

Branson, Durham, is progressing with its new building enterprise. A handsome Sunday school and church building is going up on the corner of a prominent square in the eastern part of the city near the old church. Rev. H. C. Ewing is pastor and E. C. Gunter, superintendent.

#### Western North Carolina Conference

##### AT CHARLOTTE

We are this week at Charlotte conducting our third annual Standard Training School for our loyal Methodist Sunday school workers. The school is being held at Trinity church and everything in reason is being done

by the congregation to make the school a success. The women of the congregation are serving supper in the basement of the church to those who do not have time to get to and from home after work hours. Seven courses are being given and an enrollment of 302 was registered at the opening session. The opening attendance from the various churches was as follows: Trinity 68, Tryon Street 54, Calvary 35, Hawthorne Lane 34, Belmont Park 28, Dilworth 25, Brevard Street 14, Spencer Memorial 12, Duncan Memorial 8, Seversville 2, Chadwick 2, Central, Monroe, 9, Lexington 3, other denominations 8. Our faculty is composed of Miss G. W. Green, Greeleyville, S. C., Miss Marie McDonald, Columbia, S. C., Miss Anna Hansen, Winter Haven, Fla., Rev. J. C. Rohertson, Danville, Va., Mr. M. W. Brabham, Nashville, Tenn., Rev. C. S. Kirkpatrick, Hickory, N. C., and Rev. C. C. Weaver, Monroe, N. C.

#### NEXT!

Our next Standard Training School will be held at Gastonia where we will co-operate with the Presbyterians in holding a joint school, this being readily done because of the marked similarity of the two courses of study and also because of the fact that there is a working agreement between the Sunday school departments of the two denominations. Brothers Jordan and Lambeth tell me that we will have a fine enrollment at Gastonia, not only from the city but from the entire county, together with King's Mountain in Cleveland county. It takes more than a course of study and a faculty to make a school. It takes folks. It is therefore a distinct satisfaction to know that prospects are good all the way round.

Our courses and faculty are here noted: Beginner Lesson Materials, Mrs. C. L. Van Noppen, Greensboro; Primary Lesson Materials, Mrs. G. W. Green, Greeleyville, S. C.; Junior Lesson Materials, Miss Virginia Jenkins, Lexington; Intermediate-Senior Organization and Administration, Mrs. B. H. Bunch, Raleigh; Principles of Teaching, Prof. C. T. Carr, Mooresville; Sunday School Organization and Administration, Prof. H. E. Spence, Durham. The school begins Sunday afternoon, March 18th.

#### HICKORY GROVE

Sunday, February 4th, was very inclement but Rev. Ebenezer Myers, pastor for the third year of Hickory Grove and Derita congregations, sent in to Charlotte for me and soon the seven miles were traversed, and I was again at the splendid community center of Hickory Grove. I was there to talk Sunday school promotion and to urge the furthering of the proposed addition to the church. Then, too, Presiding Elder Craven said I must go and substitute for him since his physician had ordered him to refrain from speaking for some days lest his throat continue to bother him. I went and had a good time. After the Sunday school session and the eleven o'clock hour's service Brother Myers pressed me in at his second quarterly conference as "being the elder," stating that he did not like to ask the questions and then answer them. Well, I did that very thing. I asked the questions in seriousness and exhorted just like I have heard ever so many times. You know, most anybody can be an "elder," so long as there is nothing to do but ask the questions of the quarterly conference. Brother and Sister Myers are getting along well at Hickory Grove. Theirs was the cleanest country church I have visited in many months.

#### SONG BOOKS

When you get song books for your Sunday school please be careful. There are more worthless song books in our schools than there should be. Most every singing master has some pet hook and many times these books are

not conducive to worshipful singing. The following books have been approved for our Sunday schools: For the one-room type school, "Songs for the Sunday School," "Songs of Praise and Service," "Worship in Song," "Revival Praises," and "Young People's Hymnal." For Sunday school members above twelve years of age, "The Methodist Hymnal," "The Little Hymn Book," "Hymnal for American Youth," "Worship in Song," (Revised edition). For Beginner children, "Songs for the Little Child," "Songs for Little People." For Primary children, "Melodies," "Carols." For Junior boys and girls, "Hymnal for American Youth," "Junior Hymns and Carols," "Junior Programs." All these song books can be obtained from Lamar and Barton, Nashville or Richmond.

#### TOLD YOU SO

"We held our quarterly conference last Friday and I talked with Brother Paris about the additional 1,000 Sunday school scholars this year for Marion district. Of course we are going to see that Marion district 'goes over the top' in this respect this year. After receiving your letter I have gone over facts and figures and am satisfied that it is possible for us to do this and am mapping out a campaign to enlist the aid of every pastor and superintendent on the district. This is absolutely necessary and I believe that we have the best set of these men over any other district in the conference. It has been my privilege during the past year to get in personal touch with practically every man on the district and the support accorded me last year was all that could be desired. The result was that whereas we had a loss the preceding year of two per cent we had a gain of 11 per cent last year and the impetus will carry us through to large gains this year.

Joe Kjellander."

Morganton, N. C.

#### GETTING AT IT

"Kindly allow me to state to you again of the inspiration I feel that our Salisbury meeting was for the cause of Sunday school work in Western North Carolina conference. As chairman of the Salisbury district Sunday school work I would like to carry this inspiration and information back to the most remote Sunday schools in any of our circuits. Many of our Sunday schools in the rural districts can much easier take on new life as spring approaches, therefore I would like some means of getting this work before the superintendents and teachers in Rowan, Cabarrus and Stanly counties at an early date as possible. I have thought on this plan: That we hold a brief conference in each county and there make an effort to have all the superintendents and as many Sunday school teachers and pastors present as possible, and outline to them the plans of our Sunday school work. I would like to try that here in Stanly first and then shall take up the work in Caharrus and Rowan counties, if the matter proves feasible and successful.

Charles A. Reap."

Albemarle, N. C.

#### GLORY HALLELUJAH!

"In our council meeting we decided to put on the campaign of Evangelism in our Sunday school, as outlined by our General Board. We are giving three months to this. I got my incomplete diploma last week in the Standard Training Course and yesterday organized a Leadership Training Class with sixteen members. I canvassed my Sunday school and selected those I thought should take the work."

So writes Rev. M. W. Heckard, of Trinity, Gastonia, and I am inclined to shout, "Glory Hallelujah." Some weeks ago while in Nashville I noted in the outgoing mail from the training department a letter to Heckard, marked "Examination Questions." Right then

(Continued on page 13.)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### Western North Carolina Conference

#### GREENSBORO DISTRICT UNION MEETING

Regardless of the weather they were there—one of the largest crowds in the history of the union were at Centenary Thursday night for the regular monthly meeting. Our new president, Mr. Wilbur Stamey, presiding, proved himself to be a live wire, always on the job.

The devotional exercises were conducted by Rev. Mr. Tuttle, the Centenary pastor. He gave us an inspiring talk on missions.

Brothers Barber and Billups told us about the condition of the Epworth Echo financially. All present now understand that it takes more than good wishes and air to run a paper—must say that the leagues are responding wholeheartedly and their financial worries will soon be a thing of the past.

After a delightful social hour we adjourned to meet with Carraway Memorial, White Oak, Thursday night, March 8th.

#### GREENSBORO DISTRICT PASTORS

After visiting most of the charges of this district I feel that I must write something about the way the pastors are encouraging and promoting the Epworth League.

First, our presiding elder, Brother Womble, just to use his own words, "I believe in the young people and their work." Not a charge in the district but that the pastor doesn't feel the same way as our presiding elder.

Dr. McLarty at High Point doesn't say much, but results speak for themselves. Going to Wesley Memorial he found no league. Just a short time ago it was quietly announced a league with nearly one hundred members had been organized.

And so on for each charge something like the above can be said. Now young people, the rest is up to us. Are we going to co-operate with our pastors in this great work for our Master?

#### ATTENTION, LEAGUERS!

Did you know that Anniversary Day has been changed to the second Sunday in April instead of May? The programs for this can be secured by writing to Central Office, 810 Broadway, Nashville, Tenn.

It's the one time in the year to get your chapter before the people and it's the only time in the year that a public offering is taken for the purpose of carrying on League work.

Let's have Anniversary Day the second Sunday in April, or as near that date as possible, throughout the Western North Carolina conference. It's one point in the Standard of Efficiency that we can all make, so begin now to plan for the best Anniversary Day ever, taking either the morning or evening service, whichever suits your pastor better.

I'm hoping that every league chapter in the Western North Carolina conference will be able to report the observance of Anniversary Day at our conference in Charlotte next June and this can be made possible if every chapter will begin now to plan for this.

Please remember the day is the second Sunday in April and Mr. P. L. Plyler, Hickory, N. C., is the man to send your offering to.

J. Paige King, First Dept. Supt.

#### A SUPERANNUATE WRITES

Nothing seems to appear in the Advocate from our territory at present. While I am a shut-in, I have a sugges-



## Best grades bring top prices

Who gets the best prices for his tobacco? Why, the farmer who brings in the best grades, of course. If you use high grade fertilizer intelligently, you will not only make a bigger crop, but your tobacco will be of a better grade than usual, and will mature earlier.

There are just two things to remember in using fertilizer for making better grades; first, put your trust in a reliable, dependable old brand like Royster's; second, use enough to get the best returns. Of course, no brand is a substitute for good cultivation and care, and unless you are the kind of farmer who gives his tobacco good farming brains, we'd just as soon you did not use Royster fertilizer.

Royster's tobacco fertilizer is a scientifically balanced food, made from the best materials obtainable in the whole world, and skillfully compounded in just the right proportions to fill the requirements of the plant. It is not the cheapest fertilizer, but

it is as closely priced as the quality of its contents allow. Nearly 40 years experience in the fertilization of tobacco guarantees the rare merit of Royster's mixtures.

Read this experience of a good tobacco farmer:

"Two croppers had five acres each in the same field with nothing between but truck row. One of them used Royster's and the other used fertilizer of another manufacturer; the land was prepared at the same time and in the same way; the same quantity of fertilizer per acre was used and put out the same day; plants were drawn from the same pits on the same day; set out by the same planter and the hands; cultivated alike; cured in the same barn by the same man; graded and sold by same parties. The tobacco grown with Royster's fertilizer sold for \$625.53 more than that grown with other fertilizer."

W. L. Matthews, Farmville, N. C.

See that the famous old FSR trademark is on every bag. It is like sterling on silver. F. S. Royster Guano Company.

Norfolk  
Richmond  
Lynchburg

Charlotte  
Washington  
Tarboro

Columbia  
Macon  
Atlanta

Birmingham  
Montgomery

# ROYSTER

## Field Tested Fertilizers

tion about our Centenary Movement.

Returning from our conference at Raleigh I was taken unconscious with the "flu." With the help of medical skill I was soon up, only by exposure or some cause to have a relapse of this terrible disease. For a month or more I have been in my room much of the time in bed. During this time I have in some measure realized what is meant by the "Forgotten Man." Dr. Todd has not put it too strong!

For the information of my many friends that I feel I have in both the N. C. conferences, I wish to say I feel that I am on the road to recovery, and could be out now were it not for the inclement weather.

I feel under great obligations to the physician, good neighbors and friends. Also my devoted wife—and more than all to the Giver of every good and perfect gift, for the prospect of health and doing something again in the great harvest field of the world in way of helping to carry on the Lord's work for the salvation of a sin cursed world.

But what about the Centenary? I think I might say Centenary crisis! It seems to be the honor of our church is at stake. Let us meet the obligations. How? With money—we have plenty of it! Let our preachers again set the ball in motion as they did at the first.

The laity look to the preachers to lead in everything. I see in the Advocate a wonderful increase of salary in both conferences. Nearly all have gone over the thousand dollar mark. Add to this the wonderful poundings. The salaries of the two N. C. conferences for the preachers have moved up in the neighborhood of the million mark! Say nothing of poundings, this is a good showing for the loyalty and consecration of our people. Let all the preachers put the tithe of this year in the Centenary collection. Oh, says the preacher, we can't afford it! We answer, you can't afford not to put it in. The poundings to be tithed for the Centenary also? Yes, tithe that also. From whence came the zeal and enthusiasm at the beginning of the Centenary? From the preachers. Now let the preachers make another Centenary drive for canceling this huge debt (for it is a debt) by paying a tithe of this year's salary, all Southern Methodism joining, the preachers in the lead. Our Methodism will be saved the humiliation and, best of all, the plans of our leading men for the welfare and enlargement of our great church will be realized.

But what about the superannuate? Let him make this special effort also. Although he is the forgotten man, as a

soldier of the Cross he can risk his little earthly possessions in the Lord's hands! In fact, he is the man or rather the preacher that has made the good pastorate of the modern preacher possible—largely so. Am I not right? He (the superannuate) served the work for four or five hundred dollars (sometimes for less) that are giving their thousands, and a new auto (not Ford) to the preacher. Not only so, but the old preacher has had the experience of moving when snow was on the ground, the thermometer ranging around zero, arriving at a cold parsonage, and then the preacher compelled to go and look for a store to buy a little flour, white sides and black molasses! In modern times, as a rule, the superannuate knows nothing of poundings. We have noticed the unusual poundings in the Advocate this winter, for which we are glad the preachers are being cared for so well. But we notice only two superannuates pounded (Bros. Usery and Hornaday). Yet the superannuate tenting on the shore of the great deep sea often can imagine he can hear the splash of the boatman's oar coming to bear him to the celestial shore. He can continue to trust Him, whom he has known and served for so many years.

J. M. Lowder.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE CHILDREN'S HOME

Some of our readers of the Advocate know that the Methodists of North Carolina have two orphanages. One at Raleigh, of which the Rev. A. S. Barnes is superintendent, and one at Winston-Salem. Both of these orphanages together have one page in the Advocate (except when we of the Children's Home are crowded off the map). Brother Barnes is a wise man and energetic. He believes in advertising his work, and he does it. And he tells the Methodists of North Carolina what are the needs of the orphanage work. And he tells it so straight and so effectually that some of the people have begun to get sore about it. And they seem to have him rattled, for he undertakes to explain why he appears to be asking for more money than the Children's Home.

His explanation is, The Children's Home doesn't need money. Now what do you know about that?

Nobody needs money more than the Children's Home. We don't get near as much as we need. We need money to care for the children who are here; and we need still more money to take care of the hundreds of children who ought to be here—our children who are in need, and who look to us Methodists for life and hope, and we haven't help for them because we haven't enough money. Every week brings appeals for home-room for some helpless child. Two poor mothers in particular have been keeping the path warm, hoping for some chance to turn up a vacancy so that their two small children may be received and they themselves get a fighting chance to make a living. A letter received this week begs for an opening for a little boy who has neither mother nor father. But the dormitories are full.

If Brother Barnes has a hundred more orphans than we to provide for it is because we have not yet provided room for many children in our territory who are in distressing need of institutional care. Now we need money to build houses for that hundred more children. We need more money than that—we need it more urgently.

We haven't been asking for money in exactly the same way that he has. But we have tried to make our people think of us in terms of boys and girls. We have tried to get them interested in our daily lives. We have tried to give them a glimpse of our hopes and our sorrows, and we have been hoping that the "still small voice" was reaching the ear of the people. And we were likewise hoping that Brother Barnes' exhortations. He is a good exhorter, he likes to exhort, and we have shared his profit. Therefore, it hasn't been necessary for us to plead so directly while he has been doing it so well. But don't get the idea that our needs are small. Our needs, like the needs of the Methodist Orphanage at Raleigh, will never be met until we have money enough to succor every needy child that looks to us for help.

We hope to begin building other dormitories in the spring, but building in these days of high prices is no cheap task; and maintaining an institution with worthy employees and creditable furnishings is a money-taking enterprise. We were fortunate in getting a large bequest last year and that helps

out both in building and maintenance, but considering the amount of building that is needed and the quality of buildings that an institution this class requires, and the large sum that it takes to maintain a family of The Home size, nothing but a steady, generous flow of contributions from the Methodists of our conference can keep us safe and prosperous.

If there are any readers of the Advocate who feel that they are doing all they can for the work, and find the appeals of the orphanages monotonous I would say to him: "If you will turn in and help us to awaken the lethargic and indifferent you, will be doing a great deal better work than throwing hard words at Brother Barnes, and demanding that he keep silence in the face of ruin that is coming to so many motherless and fatherless children."

As for the man who is doing nothing for the friendless children, he doesn't read the Advocate, and, therefore, it is vain to put any words in the Advocate for him. But we beg the readers of the Advocate to help us to awaken the entire church. Were the Methodists of North Carolina to raise twice as much money every year for the orphanage work as they are now doing they would not be doing too much. On the contrary, until every congregation and every Sunday school, nay until every member of the church is doing something for the unfortunate children in our midst the measure of the service of the great Methodist church will not be filled.

Charles A. Wood.

## THE METHODIST ORPHANAGE

### OUR NEEDS

#### MONEY WITH WHICH TO PUT OUR BUILDING PROGRAM THROUGH.

\* \* \* \* \*

"I enclose check for fifteen (\$15.00) dollars for the support of \_\_\_\_\_ for January. Please give us credit for same. Hope all the family is well.

I have been named secretary for this fund and will do my best for it.

Sec. Young Men's Class."

\* \* \* \* \*

The sleet of last week gave our boys and girls a fine opportunity to work off some of their pent up energy by skating. How they enjoyed the fun! The winter affords them skating and snowballing and the summer green apples and swimming.

\* \* \* \* \*

The first Sunday afternoon in February our singing class gave a sacred concert complimentary to the legislature. It was a very rainy, disagreeable afternoon and the attendance was small. Those who attended expressed themselves as being pleased with the concert.

\* \* \* \* \*

Last week I attended Masonic and Odd Fellows lodges in Raleigh. The thing that impressed me most about these noble orders is the deep interest they take in the orphan children of the state. Every Mason and Odd Fellows in good standing is proud of the orphanages at Oxford and Goldsboro. Nothing has made these two orders more popular than the work they are doing in behalf of the fatherless.

\* \* \* \* \*

One of our most dependable boys has a position with one of the leading business men of Eastern Carolina. After leaving us he borrowed money to continue his studies and then enlisted in the service and fought for world-wide democracy. He is taking an active part in the church work and is boosting the orphanage through his class. Read what he says in a personal letter to the superintendent.

\* \* \* \* \*

The Baptists of Texas have a campaign on to raise five hundred thousand dollars for their orphanage. That looks like business, and they are to be highly commended by all who believe

# THE VERY PIANO FOR YOUR SUNDAY SCHOOL OR CHURCH

### Chase Brothers Pianos Popular Throughout the South for Over Half Century, Find New Field of Activity Through Their Adaptability to Sunday School and Church

To further encourage the development of better music in the Sunday Schools and Churches of the South and in a campaign to establish the Chase Brothers Piano not only in the Southern homes but also in Southern Sunday Schools and Churches, the Chase-Hackley Piano Company has perfected an instrument, which by virtue of its substantial build, full volume and resonant tone is peculiarly fitted for such use. They are offering it almost at cost to Southern Sunday Schools and Churches.

The Chase Brothers Piano is already well-known in many Southern homes, for it has played an important part for over half a century, in the development of musical talent of the young. Likewise it is in service in many Southern Churches and Sunday Schools.

This particular model A-2 will stand up under hardest usage. It will withstand heat and cold and changing weather without injury. It can be moved from one room or auditorium to another without the necessity of retuning, and it will give excellent service through a long period of years.

It is built with a full volume, capable of filling the entire auditorium and likewise capable of toning down for a smaller room.

Its tone is richly sweet and mellow

and especially adapted to reproducing, with proper emphasis and inspiration, the sacred songs of the Sunday School and Church,—a proficiency of which Chase Brothers piano builders are most proud.

This instrument is offered to churches and Sunday Schools, through their officials, at a particularly low introductory price. This reduction represents a great saving and offers the Piano at almost cost. This enables many churches and Sunday Schools, with limited incomes, to procure this especially built Piano for their work.

Church and Sunday School officials may secure this rebate in price by applying to the Chase-Hackley Piano Company at 611 Virginia Railway Building, Richmond, Virginia, or to their nearest Chase Brothers dealer.

Chase Brothers Pianos are made not only in the Sunday School and church design, but likewise in many artistic designs for the home, including Grands, Miniature Grands, Uprights, Miniature Uprights, Players, Reproducing Pianos, Excelsior Players, Hackley & Carlisle Uprights.

They have for years ranked among the best Pianos in use in the South. Their sweet and mellow tone, easy action, light touch and splendid volume make them both pleasing and popular.



**Old Buck Guano**  
**Richmond**

Fertilizer of Excellent Quality

**Old Buck Guano Company**  
INCORPORATED  
Richmond, Virginia

Allied with F. S. Royster Guano Co.

in fair play. This half million dollars campaign for the fatherless is following close on the heels of their seventy-five million dollar campaign when nearly one hundred million dollars was pledged by the Southern Baptists. I am glad to see our Baptists making such generous provisions for the training and care of orphans under their care. It pains my heart to be forced to say NO every week to many of the fatherless of our North Carolina conference, when we have abundance and even abundance in our midst. How I do

wish some one would come to our relief and make provision for five hundred instead of two hundred and fifty children!

### NOTICE

Young lady music teacher, with some experience in evangelistic work, desires to get in touch with preacher or evangelist who wants workers for spring and summer months. Can furnish good references. Address Music Teacher, 218 So. Franklin St., Rocky Mount, N. C.



# OUR LITTLE FOLKS

## A MONGREL

Billy, my dog, is mongrel bred,  
But his heart is a heart of gold.  
And his love as true as ever they  
knew  
In the dauntless days of old.

Billy, my dog, is a common cur,  
And wanting in pedigree;  
But there never was knight more  
brave in fight  
In defense of his own than he.

Billy, my dog, is a watchman bold,  
And the thief or the robber grim  
Who would throttle myself to steal my  
pelf.  
Must reckon first with him.

Dogs and men, I have known them  
long;  
But give me a comrade true  
Who will never betray or turn away.  
And, Billy, old boy, it is you!  
Yes, Billy, old boy, it is you!  
—Mrs. T. W. Brown, in *Our Dumb  
Animals*.

## THE WASHINGTON BIRTHDAY PARTY

Carl and Emily Herren were much excited over the Washington Birthday party, for they had between them a wonderful secret. They were going to dress like George and Martha Washington and tell stories to the other children and afterwards help pass the refreshments. There would be ice cream with a chocolate hatchet in the middle, and cherries sent all the way from California.

The three-cornered hat for Carl had already come from the city and was stored away in the wardrobe upstairs, but the dressmaker did not finish the rest of the costumes until the afternoon of the party.

Emily and Carl went to the dressmaker's house early that afternoon and put the big package on their sled. Then they started for home as fast as they could go. Since there had been a thaw and a freeze the day before, the streets were slippery, and sliding down the hills was great fun. Carl sat in front to guide and Emily sat behind, holding the package in her lap.

They passed a boy and a girl walking along the road and talking so earnestly that they did not even look up when Carl guided the sled round them.

"I do wish that we could go to the party, George," the little girl was saying.

"I do too, but my trousers are nothing but patches and your dress is faded."

Carl and Emily heard no more because the sled reached the top of another hill and swept down it with a swoop.

"George Keller and his sister Martha can't go to the party because they have nothing to wear," Carl said when the sled had finally come to a stop.

"That must be the reason why they never come to Sunday school," said Emily thoughtfully.

"I don't suppose it would do to tell them they could wear our best clothes," suggested Carl.

"No, it wouldn't," his sister answered.

Then Carl looked at Emily, and Emily looked at Carl. There was a way, but they did not want to think about it. Carl picked up the sled rope, and they started for home.

But all of a sudden Emily stopped. "I'm going to let Martha wear my Martha Washington dress," she said with a little catch in her voice, for it was hard to give up the chance of wearing the pretty flowered dress and of powdering her hair. "I'll take it to her now."

"I'll go with you and give the George Washington suit to George. He and Martha can tell the stories just as well as you and I could," said Carl.

They turned round and started to go up the long hill to the Keller home. The hill was slippery and hard to climb, but at last, much out of breath, they turned into the Keller yard. George and Martha were just at the door of the house.

"Here are the suit and the dress," Carl called to them. Then he stopped, not knowing what to say next.

"This is a Martha Washington dress, and this is a George Washington suit," Emily said and began to untie the package. "We want you to wear them."

"To the party?" asked Martha, much astonished.

"Yes, to the party. You are to tell the story about the cherry tree, and George is to tell about the colt. Then you must help pass the ice cream. It has hatchets in the middle and cherries that came from California. Will you?"

"Oh, of course we will!" Martha cried delightedly.

"Meet us at the corner by the drug store," said Emily.

"I'll bring you the hat that goes with the costume," Carl added to George.

That evening the four children met at the corner, and George put on the little three-cornered hat that had come from the city. Together they climbed the steps of the house where the party was. When they went into the living room the children laughed and shouted, "Look at Martha and George!"

"Martha and George are dressed up like Martha and George Washington!" exclaimed the youngest girl in the room. Then everybody laughed again.

"Why, I never thought of that," Emily whispered to her brother.

"I didn't think of it either," Carl whispered back. "Aren't you glad that we did it?"

Emily nodded her curly head happily. "Doesn't Martha look sweet in that dress? And with his hair powdered, George looks exactly like George Washington. Sh! Martha's beginning my—her story."—Ina Agnes Pool, in *Youth's Companion*.

## A WREN HOUSE IN A POST

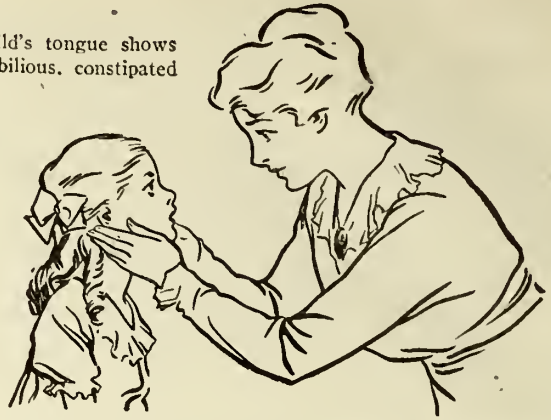
Although we put out ten new nesting boxes in the spring for the birds of our garden, we soon found that we were lacking in sufficient accommodations for the wrens. These tiny members of the feathered tribes display here, as they do the world over, a habit of building both false and true nests. They constructed their rough little nurseries not only in the boxes designed for them, but in many others as well, even usurping an apartment in the martin's flat-building. We knew they could not occupy them all.

Yet, realizing their fondness for a goodly number of homes as we never had before, we soon found an opportunity for supplying them. This came about with the construction of a fence between the lawn and the vegetable garden. The supporting posts for the lattice panels were square in shape, and hollow from the top rail upwards. So in some half dozen of the posts we converted this space into private apartments for the wrens, making the openings on the east, or garden side.

It is needless to say that one of these apartments de luxe was soon occupied by a pair of little brown tenants. In due time it sheltered the second brood of wren babies. False nests were promptly built in two of the other flats, but they were never entirely completed, nor at any time occupied, so far as we know. We noted with some degree of satisfaction that these tenants of ours obtained their food almost entirely from the garden, making constant warfare on the many insect pests to be found there during the season. In fact they proved so desirable that we were only too glad to supply them with a private bath on the roof free of charge.—Frances Higgins, in *Our Dumb Animals*.

Cats, dogs and other domestic animals often suffer abuse at the hands

Child's tongue shows if bilious, constipated



# MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little

stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

# For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adopted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

## BUY FROM THE MANUFACTURER

There is one good and sufficient reason why you should buy your Piano from the manufacturer—DIRECT RESPONSIBILITY.

### STIEFF PRODUCTS

- Stieff Pianos and Players.
- Shaw Pianos and Players.
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- Davies & Sons Pianos and Players.
- Leslie Bros. Pianos and Players.

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Please send catalogue and prices of Pianos.  
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This firm owns and operates two Piano Factories in Baltimore and seventeen branch stores in different cities to market the output.

CHAS. M. STIEFF, Inc. : : CHARLOTTE, N. C.

of children who have not been taught to treat them kindly, and who handle them roughly without meaning to be cruel. Little kittens especially suffer in this way, as also do puppies, guinea pigs, rabbits and birds. Many parents do not realize that there is no surer way to teach a child to be unselfish and thoughtful for others than to make him considerate of the feelings of his pets.—Our Dumb Animals.

## ARCTIC DOG TRAVELS 22,000 MILES

The noted Arctic explorer, Alexander M. Smith, who is visiting in Seattle, is justly proud of his dog "Slim," and his pride is justifiable, for Slim helped pull his master over 22,000 miles of Arctic ice fields and frozen tundra in the past five years, according to the Seattle Post-Intelligencer. Slim, however, is good for considerable mileage yet, his master says. The dog is enjoying his first visit to civilization.

Slim is apparently lonesome for companionship with breed of his sort, says Smith. He seems to have a con-

tempt for the city-bred dogs, less than half his size, that wouldn't know a cache from a caribou.

Slim has spent all of his six years of canine existence within the Arctic circle.—Our Dumb Animals.

# BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

## Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

## Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

Delightful party now forming. Reservations should be made early. Special Tour of Europe for young ladies, etc.

REV. J. M. ROWLAND  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.



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Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

- |           |            |
|-----------|------------|
| Colds     | Headache   |
| Toothache | Lumbago    |
| Earache   | Rheumatism |
| Neuralgia | Pain, Pain |

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Drug-gists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Paying fine salaries can be had for ambitious young men and women who complete our commercial and stenographic courses.

Our aim this season is to enroll a very large number of such students who can be trained for high and responsible positions.

Won't you be one to enroll? A postal addressed to us will bring you our catalog. Write for it.

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Knoxville, Tenn.

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J. H. SHUMAKER, Secy.

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## Constipation

Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe

Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

# Nujol

REG. U.S. PAT. OFF.  
A LUBRICANT—NOT A LAXATIVE

### SUNDAY SCHOOL WORK

(Continued from page nine)

I knew our splendid pastor was doing what he said he would do—secure his Sunday school diploma. Heckard is worth his weight in gold to the cause of religious education.

### BLESS YOUR HEART

"I want to take the Sunday school training course. Please give me a list of the text books that are to be studied. I am a beginner. I have not studied any of the books in the course.

J. E. B. Houser."

Crouse, N. C.

Just think of the intelligent counsel a trained pastor can give his Sunday school leaders. Our cause looks to these busy men who will take time to get the best information.

### FROM THE TOP

"I was very glad to have Miss Virginia Jenkins with us. I think you are to be congratulated on having her as your elementary superintendent, for I am entirely sure she is going to make good."

These choice words came today in a letter from Miss Minnie E. Kennedy, elementary superintendent of the Southern Methodist church. Long ago I learned to pay lots of attention to what Miss Kennedy said. She says what she means and means what she says.

### PASSING THE BUCK

Whenever you see bad spelling and bad language in these columns you must place the blame on the proof reader, none other than their majesties, the editors.

Last week the Advocate had me saying, "Mrs. Kochtitzky was all and of course he should have been with her." Mrs. Kochtitzky is of great value but not all, for there is a fine daughter in the home. Mrs. Kochtitzky was ill.

### AN INTERESTING LETTER FROM NEW SALEM

The second quarterly meeting was held February 3rd. Our presiding elder, Dr. D. M. Litaker, preached a very enjoyable and instructive sermon at 11 o'clock, after which every one enjoyed a great feast for the inner man in the form of fried chicken, pork, sausage, cake, pickles and pies—in fact, everything the good ladies of the church could think of. Our pastor feared we would not have enough dinner, but his fears were soon relieved. He ate so much he was miserable the whole afternoon.

After dinner the business session of the conference was held. The pastor, Rev. J. E. McSwain's written report on what has been done and what he wished to do this year was enough to make the most uninterested member sit up and take notice of the opportunities we have as a church, when there is a real live God-fearing pastor to lead them.

The reports of the different societies were encouraging. All Sunday schools are in very good shape, considering the season and the flu epidemic. We do not have any schools that stopped for the winter on the charge. The financial report was good with a very encouraging outlook for the year.

Sunday morning Rev. J. W. Moore of Broad Street church of Statesville, by Dr. D. M. Litaker's invitation, delivered a great message to the congregation, at which five persons were converted.

Our Sunday school has been small on account of sickness, but is growing very rapidly considering the weather. The singing has not been as good as usual mostly due to the absence of the organist.

Blanche Hager.

# IF SICK TODAY! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

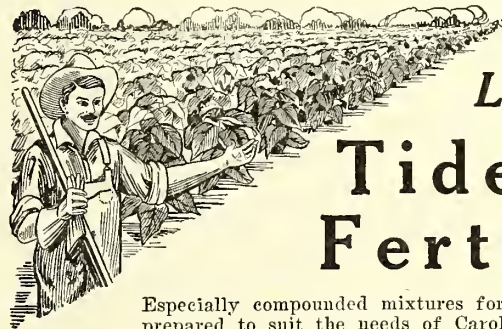
I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because if doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.



For Largest Yield

## Tidewater Fertilizers

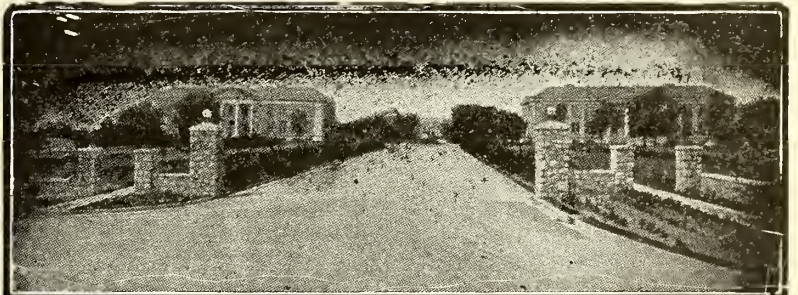
Especially compounded mixtures for every crop, scientifically prepared to suit the needs of Carolina and Virginia farmers.

Made of highest quality of materials by skilled fertilizer men who have made a careful study of fertilizer needs in the Carolinas and Virginia over a period of many years.

In increasing the yield per acre; in improving the quality of your product; in hastening early maturity; in realizing the greatest income from your investment Tidewater Fertilizers stand supreme.

Write for Prices. Responsible Agents Wanted for Unoccupied Territory.

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Secretary to the Corporation.

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Catalogue Upon Request.

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SOME OF THE GRAND SCENERY  
OF MOUNTAINS OF COLORADO

By Rev. H. F. Starr.

We arrived in Denver on Saturday at 7:45 a. m., June 24, 1922, to visit our daughters, Mrs. N. W. Meadows and Miss Lelah Starr, and found the entire family at the station waiting for us. We were soon in the car and driven to their home, where a good hot breakfast was served. After we enjoyed the hospitality of the family, consisting of Mr. Meadows and wife, little son Victor, Jr., and Miss Lelah Starr, we took a ride down street with our daughter in her car, then rested and talked all day. Sunday afternoon we were driven out to see some of the city of Denver. In the evening we drove to the civic center to see the beautiful sunset, which is indescribable. No artist can ever paint anything so beautiful.

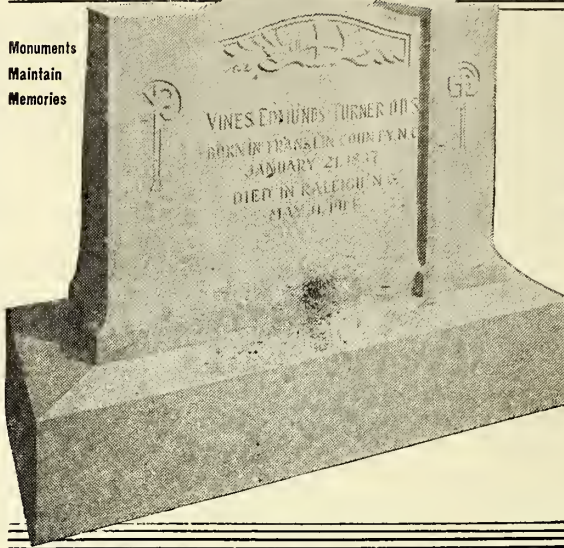
Monday, June 26, we all gathered our wraps and overcoats, packed up in the car with plenty of good things to eat, and drove to the top of Lookout Mountain. After viewing some of the grandeur and beautiful scenes for 200 miles across the plains and the snow-capped mountains north and west of us, and the graves of Buffalo Bill and wife on the peak of Lookout Mountain, we had supper cooked on a fire on the top of the mountain, which we all enjoyed so much. After talking about the wonderful works of creation and enjoying the prattles and chatter of our little grandson we again piled in the car to start for home in the city 25 miles away, and as we were driven around the curves on the mountain side facing the city of Golden at the foot of the mountain and the city of Denver 25 miles away, the most beautiful sight we had ever looked down on was these cities, so beautifully lighted, we being hundreds of feet above. Denver, 25 miles away, looked to us as a golden city, every street as a stream of light as if about six feet apart. We viewed this scene for some time, then drove down the beautiful curved road to the foot of the mountain and on through Golden and back to Denver at 9:30. Had a good night's rest; spent Tuesday at home; Mr. and Mrs. Hasloff came over in the morning. Mrs. Hasloff is a North Carolinian.

Monday, July 3rd, drove out twelve miles in the country to Mr. Shafer's cherry orchard to get cherries. Saw ten acres of cherries, which grow in abundance in Colorado, and are much larger and finer than any in N. C. At night we drove to the City Park, with 480 acres and two lakes, one large enough for large motor boats to operate and scores of smaller size boats. This lake is near the center of the city. Has the most beautiful fountain in the world, operated one hour every evening from eight to nine o'clock. It is operated by electric works lighting up the many streams of water as they spout up in the air, showing every color and every shape, some to the height of 100 feet, and at times dropping down as a blaze of fire as if the lake was on fire, then blending into rainbow colors and falling back into a spray of many colors. This is the most beautiful sight ever produced by man.

July 4th, drove through the city, listened to the grand music, visited the parks and zoo and other places of interest.

July 5th, spent most of the day resting and making ready to go to Colorado Springs on next day. July 6th, at 9 a. m., again with our daughter, Miss Lelah, at her post in her car, was out for a drive to Colorado Springs, 75 miles from Denver, reaching that beautiful city by 12 o'clock. However, on the way were in the most terrible sand storm we ever witnessed, followed by a downpour of rain and hail lasting about 15 minutes. We were compelled to turn on the lights and stop to keep from being in a wreck with other cars. But we made the drive safe and ate our lunch in the car on the street of the city.

# THE LAST TRIBUTE

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Maintain  
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As the sturdy character passes out into the great beyond, let your last tribute befittingly portray the noble qualities so tenderly remembered.

Let the Rugged, Massive Strength of

## Winnsboro Blue Granite

portray the staunch character and firm will. Let its beautifully formed crystals portray the love that is gone. Let its striking crystal contrasts and flawless color tell of the spotless and beautiful life. Let its durability tell and demonstrate that his memory shall last forever.

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Winnsboro Granite Corporation  
Rion, S. C.

After driving around over the city at 2 p. m. left for Manitou, a city 12 miles farther at the foot of the mountains, a grand and beautiful place. After securing a room at the hotel we drove up the mountain to the cave of the winds, the grandest scenery we have ever seen. The altitude of this cave is 7475 feet at the entrance, with sixteen different rooms or apartments, with the most beautiful formations of every color—when lighted up gives a rainbow effect. Some places are so narrow from one room to another we must go single file and bend low to pass through. The last room or apartment is 200 feet above the entrance; the distance around in the cave is three-fourths of a mile. We were told this cave of the winds was first discovered in 1885 by two boys, one 11 and one 14 years old, who had wandered up a trail on the mountain side, seeing a hole or cave in the mountain, went in and wandered around and lost their way in the dark cave and for two days and nights were in that dark cold cave. All of the police force and fire company were searching for the boys, at last found tracks at the mouth of the cave and went in, and after some time with lanterns and guns and clubs to protect themselves from bears or any other animals that they might meet, found the boys almost frozen and tired and hungry, and in searching for the lost boys found one of the grandest and most wonderful places in this country. And since 1905 the state of Colorado has beautified and lighted up the cave and built a beautiful driveway, and thousands of people go up there every year to see the beauties of creation which were hidden in the mountain. Oh, that man would praise the Lord for His wonderful works. After spending some time up there we drove down the winding driveway to the hotel at the foot of the mountain, and after driving the car in a garage for safe keeping for the night we went to our room in the hotel and rested a while, had supper and rested for the night. Next morning after breakfast at six o'clock, Friday, July 7th, we again nestled in the car and drove to the Garden of the Gods and saw more of the wonderful works of creation, then down the foot of the mountain near Pike's Peak and into Cheyenne Canyon up to Seven Falls. This canyon is grand all the way, and the falls is a grand and beautiful stream gushing out from the mountain hundreds of feet above with seven complete falls, the water as clear as crystal. After we had spent some time there looking at the beautiful sights and making some kodak pictures, we turned back down the little stream, looking again at the great rocks and mountains on the other side. When we were again out in the bigger

world we drove into North Cheyenne Canyon to see more of the wonders of world. This canyon leads up to Helen Hunt Falls, another beautiful place. Then up the mountain again over the high drive over the top of this mountain and down on the other side to the foot near Manitou, then back to Colorado Springs; and leaving there about 5 p. m. drove back to Denver, about 75 miles, reaching home at 9 p. m., tired but full of energy, happy as children.

Wednesday, 12th, rested all day; drove out at night. Thursday, 13th, drove into Bear Creek Canyon, 25 miles from Denver. Had breakfast at 8:30 in the canyon by the side of Bear Creek in a little village called Starr-buck, then drove up the high drive over the top of Lookout Mountain; passed through Evergreen, a small but beautiful town on the mountain side, and on to Bergan Park and a number of parks and camping places kept up by the people of Denver and the state for the public to use free. Had lunch on top of Lookout Mountain. At 12 noon drove down the mountain side and back to Denver at 1:30 p. m.

Tuesday, 18th, drove to Boulder, 35 miles, home of University of Colorado, a grand but rugged city—a chautauhome. We drove up into the chautauqua canyon, ate dinner on the mountain side, where we had a grand view of the city of Boulder and the plains for 100 miles, all the time in sight of the snow covered mountains. After dinner we drove down and through the city, viewing the grand sights and then into Boulder Canyon for ten miles, following Boulder creek with great mountains and rocks on either side hundreds of feet above us and hanging over us and all around us as we followed the stream, crossing from one side to the other. Then back through the city and on into Berkly Park, ate supper seated on the carpet of grass, and after looking at the places of amusement for a while made a drive for home.

On Saturday, July 29th, we were packing and making ready to start back to North Carolina, and all through the day friends were calling to bid us goodbye, and after the last supper with our children at 6 p. m. we left the home with the family driving us to the station to take for home. We must say goodbye with tears and kisses. We were soon rolling on east towards St. Louis, and Asheville, N. C., reaching Salisbury Tuesday evening. Spent the night there, and to Greensboro on Wednesday morning, spending the day and night in Greensboro, where we had left our car with our son, Dr. Starr. On Thursday morning drove to Ruffin, our home.

This tells only a small part of the scenery and the grandeur of the trip.

## Corns

Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes and the calluses, without soreness or irritation.

## Mayo's Seeds

Send me 10 cents and I will mail you with my catalog one full size packet of the following seeds:

Mayo's Blood Turnip Beet.  
Scarlet Turnip White Tipped Radish.  
Black Seeded Simpson Lettuce.  
Danver's Half Long Carrot.  
Southern Giant Curled Mustard.  
Mayo's Special Mixture of Sweet Peas.

The value of this collection is 30 cents. Should you not wish this collection I want to send you my catalog. Just send me a postal card requesting my catalog and I will mail it to you. My catalog contains descriptions and prices of Garden Seeds, Flower Seeds, Clover Seeds, Grass Seeds, Seed Oats, Seed Corn, Cow Peas, Millet, Soya Beans.

D. R. MAYO, Seedsman  
KNOXVILLE :: :: TENNESSEE

Chapel Talks by Bishop John C. Kilgo, while president of Trinity College, and compiled by Mr. D. W. Newsom, has just come from the press. Every old student and prospective student should have one. The price is \$1.25. Order from the Advocate.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

Table listing church appointments for Asheville District, February and March.

Table listing church appointments for Asheville District, March and April.

CHARLOTTE DISTRICT.

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing church appointments for Charlotte District, February.

Table listing church appointments for Charlotte District, March and April.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing church appointments for Greensboro District, February.

Table listing church appointments for Greensboro District, March and April.

MARION DISTRICT

Z. Paris, P. E., Marion, N. C. SECOND ROUND

Table listing church appointments for Marion District, February.

Table listing church appointments for Marion District, March.

Table listing church appointments for Broad River, Kistlers, 11 and North McDowell, Concord, 11.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Table listing church appointments for Statesville District, February.

Table listing church appointments for Statesville District, March.

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing church appointments for Mount Airy District, February.

Table listing church appointments for Mount Airy District, March and April.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing church appointments for North Wilkesboro District, February.

Table listing church appointments for North Wilkesboro District, March and April.

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

Table listing church appointments for Salisbury District, February.

Table listing church appointments for Salisbury District, March.

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing church appointments for Shelby District, February.

Table listing church appointments for Shelby District, March and April.

Table listing church appointments for Shelby District, April.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary STATESVILLE, N. C.

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND—IN PART

Table listing church appointments for Waynesville District, February.

Table listing church appointments for Waynesville District, March.

WINSTON-SALEM DISTRICT

W. A. Newell, P. E. 1090 W. 4th St., Winston-Salem, N. C. SECOND ROUND

Table listing church appointments for Winston-Salem District, February.

Table listing church appointments for Winston-Salem District, March and April.

North Carolina Conference

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C. FIRST ROUND

Table listing church appointments for Elizabeth City District, February.

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing church appointments for Fayetteville District, February.

Table listing church appointments for Fayetteville District, March.

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C. FIRST ROUND

Table listing church appointments for New Bern District, February.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing church appointments for Rockingham District, February.

Table listing church appointments for Rockingham District, March.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

Table listing church appointments for Washington District, February.

Table listing church appointments for Washington District, March.

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing church appointments for Weldon District, February.

Table listing church appointments for Weldon District, March.

Table listing church appointments for Weldon District, April.

Quarterly conference at Jackson, April 16 at 2 o'clock p. m.

WILMINGTON DISTRICT

J. M. Daniel, P. E. SECOND ROUND

Table listing church appointments for Wilmington District, February.

Table listing church appointments for Wilmington District, March.

Table listing church appointments for Wilmington District, April.

Advertisement for Cuticura Soap and Fragrant Talcum.

Advertisement for ART GLASS Memorial Windows by F. J. COOLEGE & SONS.



## IN MEMORIAM

**HASSELL**—Alethia Bessie Hassell was born on Roanoke Island December 14, 1859, and died in Manteo, N. C., January 8, 1922. She leaves two sons and one daughter and three sisters, besides a large concourse of friends to lament her death. We trust that they may all meet her in heaven. Weep not my friends. God is too good and wise to make a mistake, but He doth work all things together for good to them that love and fear Him. She had been a member of the Methodist church for many years. A. W. Price.

**SMOOT**—S. J. Smoot was born November 13, 1856; called up higher November 3, 1922. He leaves behind a wife and eight children. Two of his children have gone on before. He was converted in early life and joined Salem Methodist church, in which he was a loyal member till death. He was a good man. In prayer he could scarcely be surpassed. While he prayed it seemed that all heaven would bend low to hear his sweet, gentle voice.

He was a great singer. He was gifted with an alto voice that is scarcely surpassed. To be in his presence was a great privilege to anyone. The going away of this great and good man is a great loss to the church and to the community.

**HOOKER**—Isaac N. Hooker was born March 22, 1857, and died December 4, 1922, aged 65 years two months and eight days. He joined the Methodist church in early life and was a faithful member until God called him home. A good worker in the church, always ready and willing to do what he could to promote the cause of God and help to hasten the coming of His kingdom into the hearts of humanity. He leaves a host of friends and relatives to weep because he has left us. May our gracious Father comfort the bereaved. The funeral services were conducted by the writer, assisted by Brother Hines, the Baptist pastor in the Methodist church at Wanchese. A. W. Price, Pastor.

**WALKER**—Henry Clay Walker was born June 28, 1845, departed this life January 26, 1923, age 77 years, six months and 28 days. He was a faithful member of the Methodist church, South. He had been a sufferer for sixteen years, though patient. He died in the faith. He expressed himself many times as being ready and willing to go. He was a man loved by all who knew him. He is survived by a wife that was devoted to her task, six sons and two daughters, twenty-eight grandchildren, three great-grandchildren. The funeral services were conducted by his pastor, assisted by his former pastor, S. E. Richardson. C. Brown.

**BIGGERSTAFF**—I. N. Biggerstaff died at his home in Forest City January 20, at the age of 76 years. Bro. Biggerstaff had been in failing health for a year or more. He was a consistent member of the Methodist church, had been a steward in the church for forty years or more and loyal to his church. Though he was feeble he attended church almost to the last; was one of the oldest members of the church at this place. He was a good man and will be greatly missed. He is survived by his wife and three children, who have the deepest sympathy of their many friends. Truly a good man has been taken from us. Parker Holmes.

**McDANIELS**—Robert L. McDaniels was born June 10, 1853; called to heaven January 4, 1923. He is survived by his wife, three sons and one daughter. He professed faith in Christ and joined the Methodist church at Salem in early life and was a faithful Christian till death. He was a faithful steward for many years. The church has been greatly blessed by this good man. His place in church was never vacant unless he was providentially hindered. He loved his church. Under his roof was a resting place for preachers. The latchstring hung on the outside of the door. This good man will be greatly missed for many years.

**KEAL**—The subject of this sketch, Mrs. Adline Keal, was born in Southport, December 7, 1866, and died in Raleigh, N. C., January 21, 1923. She joined the Methodist church in Southport in early childhood and remained a consistent member until she was called to join the church triumphant. She leaves three children to mourn their loss, two sons and one daughter. We laid her away in the cemetery at Southport January 23rd to await the final resurrection. Blessed are the dead that die in the Lord.

J. C. Whedbee, P. C.

**CARTWRIGHT**—On November 26, 1922, one of the most beautiful family circles I ever knew was broken when the spirit of Dr. R. N. Cartwright of Fairfield slipped over into the great beyond. He was one of earth's choice spirits, unostentatious, retiring in manner, and pure as gold, and nobody was ever more devoted to family and friends than he. Represented his county once in legislature, and in his life always. Sixty-five years old, good physician, Methodist, and a friend of God and all that was good. Earth produces but few like him. The members of his family who survive him are Mrs. Cartwright, Ben and Elizena, his two children. To these our sympathy goes in their loss and loneliness.

J. E. Holden,  
Former pastor.

**HIPPS**—The Lord in His infinite wisdom saw fit to take from our midst on the 14th day of January, 1923, Bro. Cape Hipps, a much loved and esteemed friend and brother. He leaves a family of loved ones and a host of friends to mourn his departing. He was a man that was respected and loved by those who knew him best. He had been a member and ardent lover of the Methodist church for over forty-five years. He was faithful to attend all of its services as long as he was able, and it was one of his greatest burdens to bear in his last days that he could no longer attend its services. When he prayed it seemed that he talked to one he knew and trusted, and he could sing the old hymns with a spirit that would stir the hearts of all who heard.

He leaves behind a faithful wife, three daughters, four sons, one sister, and one brother and a number of grandchildren to follow on to where he is now at rest. On the thirtieth day of last July he was seventy-three years old and he leaves a record that we all might profit by. May the Lord in His love and mercy comfort the hearts of the bereaved and prepare them to meet him in the glory to come.

J. R. Church, P. C.

**FINCANNON**—Miss Lola Engeline Fincannon of Gilkey, N. C., was born January 27, 1893, and died January 8, 1923, being 29 years, 11 months and 19 days old. Lola was a good girl. She joined the M. E. church when ten years old and lived a consistent member of same while she lived. For several years she was afflicted with epilepsy and for the last few years she was an invalid, not able to attend church. But during all her suffering she never murmured or complained, but was always cheerful and kind to those around her. Lola has gone to that sweet rest that remains for the children of God. J. D. Fincannon.

**LOVE**—James Love was born April 9, 1839, near Leasburg in Caswell county. At an early age he was converted and joined the Methodist church. He was married to Miss Ann E. Featherston in 1862.

For many years he resided in Catawba county, to which he removed to make his home. His home, where he and his wife reared a fine family of children, is six miles east of Newton. He helped to found Friendship Methodist church and till his death in January 9, 1923, he served in the church as an official. He filled faithfully and acceptably the office of Sunday school superintendent, steward and trustee. He lived as nearly a blameless life as we see on earth and no man in his part of the country was more loved. He enjoyed the unbounded confidence of those who knew him. He leaves a family of sons and daughters who are an honor to the home from which they came. One of the daughters is the wife of Rev. G. W. Fisher of the North Carolina conference.

### RESOLUTIONS OF RESPECT

Whereas, God our heavenly Father in His wisdom and love saw fit on October 28, 1922, to remove from our midst our beloved brother and faithful co-worker, Samuel Biggerstaff. Therefore be it resolved:

First, That we, the members of the first quarterly conference of Bostic circuit, feel deeply the loss we have sustained in his death, but we bow submissively to the will of God, knowing that He doeth all things well.

Second, That the memory of his long and faithful service to God and the church as steward, trustee and Sunday school superintendent will ever be an inspiration to us.

Third, That we extend to his loved ones left behind our sincere sympathy and pray God's blessings upon each one of them.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to the North Carolina Christian Advocate and one recorded on the minutes of our quarterly conference.

E. N. Washburn,  
C. C. Holifield,  
E. A. Martin,  
J. M. K. Randall,  
L. L. Smith.

**CECIL**—"Uncle Dave" (D. K. Cecil) has gone to his reward, leaving us First Street M. E. church, Lexington, N. C., member of board of stewards, president of Baraca class, a conscientious and consistent Christian, attending church and church meetings, always on time, a hard working man but always ready to give liberally to any worthy cause, never asking others to give more than they wished.

Those of us who knew him best loved him most. While we sorrow deeply in our loss we praise God that we can look forward to meeting him in our home where he will be waiting with a smile and hand outstretched to greet us there as he has so often greeted us here; but he will not need to say, "How are you this morning?" for there we shall see as we are seen and know as we are known; and when again we shall clasp Uncle Dave's hand there will be no sorrow, no goodbye, no pain, no time.

Youth will be eternal and our greatest joys while here will sink into the utmost insignificance compared with the least of your joys when we reach our Father's house. There we shall dwell in peace and joy free from sin and sadness. Earthly fathers, mothers, brothers and sisters will be as dear to others as they are to us, for there we will all be brethren, loving each other even as Christ loves us.

We thank God for Uncle Dave's life.  
A. M. Swigart.

**KNIGHT**—On the morning of January 9th Mrs. Belle Cooke Knight was stricken with paralysis and on the following evening her soul went to meet the God whom she had served faithfully for 59 years. She united with the Methodist church in childhood and remained faithful to that institution throughout her life. She was an ideal Christian, a devoted mother, a kind friend, and the world will be a richer place for others to live in because of the pure and unselfish life which she has left for an example.

She is survived by ten children—Fred W., Philip T., Roy and John A. Knight of Gulf, G. A. Knight of Winston-Salem, Mrs. Levy R. Tindal, Jr., Misses Bessie and Mary Knight of Washington, D. C., Mrs. J. U. Smith of Charlotte, and Maude H. Knight of Tarrant; two grandchildren, Levy Tindal, III, of Washington, D. C., and Marian Mae Knight of Winston-Salem.

The funeral services were conducted from the Presbyterian church of Gulf by Rev. J. C. Cummings, assisted by Rev. C. L. Wicker and Rev. E. C. Sell, and the body laid to rest in that cemetery beside her husband who preceded her to the grave less than three years ago.

How glad she must have been to lay aside all cares of this world and meet her God, for we believe she could truly say: "For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." And how beautiful must have been His smile when He said: "Well done, enter into thy rest."

**HARRIS**—Walter P. Harris, of Aurelian Springs, was born January 20, 1856, and died of pneumonia at his home January 21, 1923. He was married June 1, 1882, to Miss Alice P. Sledge. To this union were born six children, three boys and three girls. They with the mother and a number of relatives and friends are left to mourn his loss. Early in life Brother Harris was converted and joined Mt. Tabor Methodist church and lived a true, faithful and loyal member until death. He abhorred evil of every kind, and believed in men living up to their profession. He was kind and sympathetic; he studied the Bible daily and lived its truths to the best of his knowledge and ability. He served as a steward of his church for many years and was trustee at his death. May each of the bereaved ones find comfort in following in his footsteps.  
Julian L. Midgette.

**KERR**—Mrs. Mary Lou Kerr, wife of James A. Kerr of Mecklenburg county, N. C., was born November 27, 1846, and died December 27, 1922. She is survived by her husband and her four children, Mrs. J. L. Howie of Chicago, Ill., Dr. J. E. Kerr of Winston-Salem, N. C., and W. J. and S. E. Kerr of the Harrison community in Mecklenburg county. Sister Kerr had for many years been a member of the M. E. Church, South, at Harrison, where her body was buried to await the great resurrection day. She was a faithful Christian mother, a true wife, a good neighbor; in fact she was one of our best women, loved by everybody, and that sweet Christian spirit that she had in health remained with her through her long and painful illness, and she was faithful unto the end. May God bless the aged husband and all the children, and may we all meet her in heaven is my humble prayer.  
T. J. Houck, Pastor.

### RESOLUTIONS OF RESPECT

Whereas, on January 20, 1923, one of our most faithful and loyal members, Mr. I. N. Biggerstaff, was suddenly called from this life of service to that greater life above; therefore be it resolved:

First, That we, the Wesley Bible class of East Main M. E. church, Forest City, bow in humble submission to the plan of our God.

Second, That though we shall miss him we hold in great remembrance his faithfulness to duty and commend to all his Christian life.

Third, That we extend to the family our deepest sympathy in their great sorrow which is our sorrow.

Fourth, That a copy of these resolutions be sent to the family also to the Courier and North Carolina Christian Advocate for publication.

Dr. Chas. S. McCall,  
N. H. Welch,  
G. C. Wright.

### RESOLUTIONS OF RESPECT

On January 3rd 1923, God in His infinite wisdom called to his eternal home the soul of Mr. J. B. Farish, one of our faithful members of Bethel Methodist church.

We know we shall miss him, for he was always present unless providentially hindered, and ever willing and ready to give and do his part in the upbuilding of God's kingdom here on earth.

There were no strangers to him—he always made friends with every child even, and had something cheerful and witty to say to everybody. He lived a quiet peaceful life and the death angel took him in his sleep without a struggle.

Asleep in Jesus—peaceful rest, Whose waking is supremely best! No fear, no woe shall dim that hour That manifests the Saviour's power.

Therefore be it resolved that we, the members of Bethel Methodist church, follow his example of giving, attending and a kind word to all.

Second. That we extend to his family our sympathy, love and prayers in their great sorrow.

Third, That a copy of these resolutions be placed on the minutes of our Sunday school record and a copy sent to the N. C. Christian Advocate for publication.

C. H. King,  
J. A. Cobb,  
Mrs. Pattie J. King,  
Committee.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

To say a thing loud does not make it true, to say it louder does not make it truer, and to say it loudest does not make it truest of all. Yet some men preach after that style. Some lawyers behave that way before a jury in the court house. What's the use? For sound is not sense and tumult is not truth.

\* \* \* \*

"Mysterious Millions" is the way that the Biblical Recorder speaks of the Durham offer for a State Medical College, and at the same time issues a warning against receiving gifts from Trinity College with strings tied to them that might sacrifice the principle of the separation of church and state. It is surprising how a serious minded editor could crowd so much humor into an article of one or two little paragraphs.

\* \* \* \*

"Sell your Ford and buy a mule" was Judge Shaw's order to a rather sorry sort of man who was arraigned in his court at Dobson for unlawfully operating an automobile. The order of the court further specifies that the aforesaid citizen shall not own or operate an automobile for a term of two years. If he violates this order of the court, the prospective owner of a mule will serve a sentence on the chaingang. All of this is very good, but what if the Ford will not bring the price of a mule?

\* \* \* \*

It has been said that youth should take the sky-line trail. But some prefer the primrose path, or the shady lane. Such men as Abraham Lincoln hit the sky-line trail. Somehow it comes easier for the frontier lad, acquainted with the inevitable hardships of the pioneer, to explore the hitherto untraveled trail than it does for the child of fortune. Theodore Roosevelt was a striking exception to this rule. All honor to Roosevelt, the typical American, not only for what he dared, but for what he actually accomplished. The lives of such men should be a shining example and a perpetual inspiration to the young.

\* \* \* \*

The strangle-hold of Roman Catholicism is disastrous in all its consequences. This is no figure of speech or figment of the imagination. It is a deplorable fact. No country in the iron grip of Romanism is commercially prosperous. Look them all over and see how emphatically true this is. The Roman Catholic church is hostile to both civil and religious liberty. Every page of history touched by the Roman Catholic Hierarchy bears living witness to this declaration. The Roman Catholic church by a system of prenuptial agreements seeks to control life before it comes into existence. By its doctrine of purgatory it seeks to control life after death and by its system of indulgences claims the power for pay to shorten the period of purgatorial suffering. From the days of Tetzal, and before, down to the present this practice of indulgences has been a great source of unrighteous revenue. Furthermore, this monster of history, enemy of freedom, and mother of ignorance for the masses is striving to get a strangle-hold upon the political life of America. Roman Catholicism is as great an enemy to American institutions as satan is to Paradise.

The absentees from church on cold Sundays indicate that the spiritual garments of some are very thin. The vacant seats in church when it rains show that the religion of some people is not waterproof. That is, if the trouble be external, rather than internal. It may be that low, spiritual vitality makes these absentees unusually sensitive to the cold, or fearful of the ill effects of a little moisture. Business, pleasure, social duties, and such like, are not affected in this respect like church attendance and other religious obligations.

"Faith of our fathers! living still  
In spite of runeon, fire, and sword;  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!"

That faith evidently does not belong to some of us.

\* \* \* \*

To ride a hobby, to become infatuated with a fad, to take alarm at the tea-pot tempest in the realm of truth, are of interest to a great many people, but of little profit to any. For children to blow soap bubbles is a sane and wholesome amusement that appeals to the constructive imagination of the child. For "grown-ups" to become engrossed with hobbies, fads and imaginary dangers is both foolish and hurtful. All the more so, because those who are enticed thereby take these things most seriously. New York City, constantly seeking after something new, is the nesting place for most of these excessences of the social organism and the metropolitan papers scatter them abroad, as upon the wings of the wind. Coue and Grant occupy the center of the stage just now, tomorrow it will be someone else.

\* \* \* \*

Variety of climate without the extremes, no big cities with their attendant problems, but a score or more of little cities which are beehives of industry: That is North Carolina whose treasures at one time were "tar, pitch and turpentine," but now the old state stands fifth among the sisterhood of states in the value of its agricultural products, is at the very front in the manufacture of cotton goods, and its furniture finds a place in the markets of the world. The apples of the mountains, the peaches of the sand hills, and the strawberries of the east are not only a source of tremendous wealth, but they are unsurpassed in quality. While the soil, climate, landscape, products both of the fields and the factories are characterized by an amazing variety, the population of the state is pre-eminently homogeneous. It is made up almost wholly of a native population with a sprinkling of Africans who are descendents of the slaves of antebellum days and now constitute a valuable part of the citizenship of the state. At one time North Carolina was classed educationally with Arkansas, but that reproach has passed from us. Those who come now to scoff, remain to wonder at the educational progress in North Carolina within the last twenty-five years. Hard surface roads, new schoolhouses and bigger and better churches, are now the order of the day in a state whose industrial progress has become the admiration of the nation.



## ROYAL SPLENDORS IN AN EGYPTIAN TOMB

Treasures valued at \$40,000,000 have already been found in the outer chambers of the tomb of the Egyptian king, Tut-Ankh-Amen, in the Valley of the Kings near Luxor, Egypt, and these do not include the contents of the mortuary chamber where rests the mummy of that once mighty Pharaoh.

This promises to be one of the most stupendous discoveries in the history of archeological research. The Egyptologists have been thrilled by the discovery of these splendors of royalty which are now unearthed after a burial of 3200 years. And the world at large is greatly interested in these evidences of wealth and extravagance among the ancient kings of Egypt. This is one of the tombs that the robbers of other centuries failed to find and in consequence the original treasures are all in place undisturbed.

A list of some of the things known to have been found in the outer chambers of this tomb are here given. The Time's list follows:

"First, they saw three magnificent state couches, all gilt, with exquisite carving and animal heads, of Typhon, Hathor, and lion. On these rested beds beautifully carved, gilt, inlaid with ivory and semi-precious stones, and also innumerable boxes of exquisite workmanship. One of these boxes was inlaid with ebony and ivory, with gilt inscriptions; on a third box, which contained royal robes, handsomely embroidered, precious stones, and golden sandals, were beautifully painted scenes. There was a stool of ebony inlaid with ivory, with the most delicately carved duck's feet—also a child's stool of fine and beautiful workmanship. Beneath one of the couches was the State Throne of King Tut-Ankh-Amen, probably one of the most beautiful specimens of art ever discovered. There was also a heavily gilt chair, with portraits of the king and queen, the whole encrusted with turquoise, cornelian, lapis, and other semi-precious stones. There were also four chariots, the sides of which were encrusted with semi-precious stones and rich gold decoration. These were dismantled, with a charioteer's apron of leopards' skins hanging over the seat. There were also some exquisite alabaster vases with very intricate and unknown design, all of one piece, and some handsome blue Egyptian faience, and enormous quantities of provisions for the dead, comprising trussed duck, haunches of venison, etc., all packed in boxes, according to the custom of the time. There were some remarkable wreaths, still looking evergreen, and one of the boxes contained rolls of papyri, which are expected to render a mass of information."

Only last week the seals were broken and the mortuary chamber of this tomb has been entered by the archeologists who have the work in hand. This inner chamber was found to possess treasures and regal splendors akin to those of the sections already explored.

Here is an account telegraphed to all parts of the world which is of intense and permanent interest:

"Opening of the mortuary chamber in the tomb of King Tut-Ankh-Amen showed the sarcophagus of the Pharaoh to be still in the same position in which it was placed by his mourners more than 3,000 years ago.

When exploring scientists, after removing the delicate seals, broke their way through the masonry of the inner chamber door, they were confronted with splendors which, upon the first cursory examination, appear to surpass even those of the antechamber which have held the interest of the entire world.

The exploring party, headed by Howard Carter, exclaimed with amazement at finding the center chamber, which is about 14 feet square, occupied by an immense gilded canopy, richly inscribed.

The canopy was closed, but there was a door, and the opening of this revealed inside what is undoubtedly Tut-Ankh-Amen's coffin. For the present, however, these were left undisturbed.

A large crowd of visitors and newspaper men had assembled early in the morning in anticipation of the unsealing. Before the work was started, impressions of the seals on the masonry were taken by the eminent Egyptologists, James H. Breasted and Allen Gardiner.

A canopic jar, which probably contains the heart and other internal organs of the king, was found inside the canopy.

One feature of the discovery in the inner chamber was a magnificent statue of a cat, richly painted, which has stood sentry over the dead Pharaoh through the centuries he has lain there. The chamber is filled with splendid furniture, in orderly array. It also holds several superb gold chariots, an exquisite ivory and ebony box and many beautiful alabaster vases."

The valuable contents of this tomb, both those which have been removed and those which remain, will be treated chemically so as to insure their preservation. This will require time and careful work of experts. Hence we may expect to hear quite a bit of the work for the next year or two and eventually some of these treasures may find a place in the museums of this country.

## THE REVIVAL

Revivals are being announced in all sections of North Carolina. It goes without saying that those are important occasions in the life of a church. If the work is to be of a perfunctory sort, the meeting had better never be appointed, for the results will be hurtful. Care should be exercised, also, that due emphasis be given to every aspect of the task in hand. Prayer should not be substituted for organization, neither should the reverse occur. Tremendous emphasis should be placed at every point, if the best possible results are to be attained. The study of the word of God, meditation, prayer, the effective organization of every department of the church, board of stewards, Sunday school, Epworth leagues, missionary societies, and extensive advertising go into the preparation for the revival. In the meeting every possible emphasis should be put upon the preaching, the singing, the personal work. The idea is use to the utmost limit every agency that can be commanded for this harvest season in the church.

Sensational preaching need not be feared if it is profound enough. The trouble with what we are accustomed to call sensational preaching is its surface character—a skimming of the foam or splashing among the driftwood on the current. Big talk about fads, foibles, social whims and such like, without touching the great things of sin and salvation is what has been the bane of the so-called sensational preaching. Attacks upon sin of all sorts and a touching of the deeper centers of life and character after the style of the ancient prophets is the sort of preaching we need in the revival and at all times.

## SUNDAY AT BELMONT AND TRYON STREET

We had the pleasure last Sunday of being with the Belmont congregation at the morning hour and with the Tryon Street congregation, Charlotte, at night. Rev. J. Ed. Thompson is now in his fifth year at Belmont and beginning, as he says, his second quadrennium. He has made a great record there and is planning to keep the good work going in the future. He and the people have reason to be proud of the splendid new parsonage, where the pastor lives in all comfort. The church is now carrying \$3,000 in building and loan to build an adequate Sunday school department for the growing school. This work will be commenced just as soon as the \$2,000 debt on the parsonage has been paid, which will not be long. Brother Thompson is happy in his work and the people appreciate him most highly.

It was a delight for us to be at Tryon Street church Sunday evening. Brother H. G. Hardin, the cultured and affable gentleman that he is, treated us with a cordiality and graciousness that was appreciated to the limit. To again greet old friends, quite a few, filled the evening with pleasant memories of the occasion, and we live in the fond hope of being allowed to return at some future date. Things are going good at Tryon Street and the popular pastor is happy in his work.

## THE SOUTH AN EXAMPLE FOR THE WORLD TODAY

In a discriminating tribute to the conduct of the South in the years that followed the Civil War, President Harding has presented a fact of history in terms that will be duly appreciated by the Southern people. Here is what the Chief Magistrate of the nation says about the example that the South set for the guidance and inspiration of a war-wasted world today: "In my judgment the reconstruction of the South, by the people of the South, in the face of tremendous discouragements following the war, set the finest example that could be urged upon a war-wasted world today. The men of Lee's and Johnston's armies went home to their tasks of reconstruction, with hearts of courage and purpose of determination to overcome all obstacles; to deserve the good will and the help of others by proving their own good will and by helping themselves to the utmost of their capacity. They had earned the respect and regard of their opponents on the battlefield; they earned it yet more completely and emphatically by their conduct afterward, and in earning it, they insured not only the Union's restoration, but its advance to that splendid place which it holds in the family of nations."

## GIVE SPRING GARDEN A LIFT

In this number of the Advocate is a plea from Rev. G. T. Bond, the pastor of Spring Garden Street church, Greensboro, and from Rev. W. G. Womble, the presiding elder of the district, in behalf of that heroic congregation at Spring Garden in their present effort to get rid of a debt that must be paid. Read what the pastor and the presiding elder have to say and then come to the help of this church which is striving to take care of one of the most important situations in the state, that is, to provide adequate church facilities for the hundreds of Methodist girls who attend the North Carolina College for Women. Write a check and send it in without a moment's delay.

## "TRAVELS IN THE OLD WORLD"

J. H. Barnhardt.

Many books have been written in many ways by many people on the subject of travel, but one of the most recent and one of the best of these books I have seen is by Rev. J. M. Rowland, editor of the Richmond Christian Advocate.

This author is well known in North Carolina by a large circle of people who have read and keenly enjoyed his original and scintillating articles in the church press, as well as his former book on "Blue Ridge Breezes."

This latest volume is the result of the author's observations in Palestine and other countries where he has traveled extensively. It is written in his characteristic, breezy style. He combines in an unusual way a recital of facts and experiences and a lucid description of historic places and customs, with a sympathetic study of the people, the whole being expressed in choice and pleasing language shot through with the author's well-known humor which delights the reader and imparts to the whole volume a distinct flavor of real entertainment.

Upon the whole "Travels in the Old World" is a work of art. Besides, it is one of the most readable books. It is commended to all who like a first class travel story done in exquisite form by an experienced globe trotter. The price is \$1.50, and may be ordered from the author, Rev. J. M. Rowland, editor Richmond Christian Advocate, Richmond, Va.

## GOD AND I

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." Oh, foolish little acorn, wilt thou be all this? Hark, and the acorn answers, "Yes; God and I."—Lyman Abbott.



## PEOPLE AND THINGS

The postoffice address of Rev. T. L. Noble is Murphy, N. C., Route 2.

Rev. Walt Holcomb preached last Sunday in Richmond, Va. He was at Grace in the morning and Union Station at night.

Rev. C. C. Selecman, who had been elected secretary of the hospital board, has declined the position and will remain at First church, Dallas, Texas.

Good reports reach us of the work of Rev. R. F. Mock, pastor of the Harmony church, Concord. This is his first year on that charge and the prospects are flattering.

Rev. J. W. Moore, pastor of Broad Street church, Statesville, will assist Rev. J. H. Barnhardt in a meeting at West Market Street church, beginning March 12, and to continue ten days or two weeks.

Rev. B. F. Fincher, pastor of Kerr Street church, Concord, is not at all well these days, we are sorry to announce. We trust that his health may improve and that he will before long be himself again.

Miss Margaret Norman Newell of Rocky Mount, N. C., and Mr. Berrien Walker Newell of Macon, Ga., were married Saturday afternoon at three o'clock, February 10, in the First church, Rocky Mount, Rev. H. M. North officiating.

Rev. J. V. Williams sends us the message that he is "sick but better." We rejoice to learn of his improvement. Trust he will soon be well. He has an article on our table awaiting a place in the Advocate. It is, like all that he writes, interesting and will get in.

The churches of Elizabeth City will hold a simultaneous evangelistic service beginning with the 15th of April. All of the churches of the city will take part. Dr. E. K. McLarty will preach in First church. Rev. L. B. Hayes of Park Place, Greensboro, will be the preacher at City Roads.

The Methodist people at Kannapolis are laying plans for \$12,000 in improvements on their church. Among the changes will be a new heating plant and an enlargement of the Sunday school department. Brother Swearngen is much encouraged with the success of the work at Kannapolis.

Rev. W. L. Scott, pastor at Ramseur and Franklinville, was in the Advocate office one day last week. He is greatly pleased with his new work, and speaks in the highest terms of his people and of their many kindnesses to him and he is expecting a great year with that splendid people of one of the most delightful pastoral charges in the state.

Mr. Bascum Henry Kimrey and Miss Annie L. Moore were united in marriage at Muir's Chapel Methodist parsonage, Spring Garden Street Extension, 11 a. m. February 15th. Rev. C. F. Sherrill performed the ceremony. Mrs. Kimrey is the daughter of Mr. and Mrs. J. C. Moore, of Greensboro. Mr. Kimrey is a prosperous business man of the city.

Mrs. W. T. Phipps, the wife of Rev. W. T. Phipps, pastor of the Perquimans circuit, underwent a serious operation last week at the Union Memorial Hospital, Baltimore, Md. Mrs. Phipps will be at the hospital till March 1, if not longer, and her friends can address her at the said hospital. The surgeon regards the operation entirely successful. We trust that Mrs. Phipps will soon be able to return home.

Mr. W. A. Mann, treasurer of Spring Garden Street church, Greensboro, desires hereby to express the heartfelt thanks of that congregation to friends who have contributed to the liquidation of the debt that has been crushing that church. These contributions have come from every section of North Carolina and from Virginia and South Carolina. The names of these friends will be held in grateful remembrance and placed in the archives of the church.

Dr. W. B. North commends Brother Stewart in the following terms: "I take pleasure in recommending to any of our brethren in the N. C. or W. N. C. conference, who may desire first class assistance in revival work at any time, Rev. William Stewart of Front Street station, Burlington, N. C. Brother Stewart is a most excellent man and a very successful revivalist. Every one desiring to secure his valuable services will please write to him or to me at Burlington, N. C."

Rev. A. W. Plyler is in Columbia attending the Methodist Press Association. Brother Plyler is to deliver one of the principal addresses of the association.

Rev. A. S. Barnes, superintendent of the Methodist Orphanage, Raleigh, paid the Advocate a delightful call Wednesday. Brother Barnes reports that things in the North Carolina conference are in good shape.

Mr. Cecil Addison Boren, Jr., and Miss Louise Bergman were united in marriage February 17th, 6 p. m., at the home of the bride's grandparents, Mr. and Mrs. H. L. Bergman, Pomona, N. C., Rev. C. F. Sherrill, the pastor, performed the ceremony.

A card from Rev. J. W. Bradley, one of the leaders in the Advocate campaign in the Durham district, declares that the Durham is determined to stand at the head among the twenty districts in the state. When Bradley says it, it is usually so.

Rev. S. T. Barber, who was at the last session of the Western North Carolina conference appointed conference evangelist, has been appointed to the Ahoskie charge in the North Carolina conference. Brother Barber is already on the field at work. We are sure that he will delight the good people he has been appointed to serve, and that he and his new charge will have a good year together.

We regret our inability up to this time to find a place in the Advocate for the copy of a bill to Prohibit Bathing in Public Places on Sunday in North Carolina that has been submitted for publication by Rev. E. L. Stack with some good reasons offered by our brother why it should become a law. This method of Sabbath desecration, to say nothing of a violation oftentimes of the rules of common decency, has stirred the righteous indignation of Brother Stack and he is right. But this General Assembly will hardly reach that question in the few days that remain.

"According to press reports, Rev. Marion Nelson Waldrip, pastor of the Central Methodist church, Kansas City, held a congregation of one thousand seated until he completed his sermon, while firemen were fighting a fire in the basement of his church. Not only this, but there were six people converted during the service. The blaze in the basement was practically extinguished as the six converts stood before the pastor, in the thick of smoke, as the service was completed."—Texas Christian Advocate. Fire seems to have a good effect on folks in Kansas City, even if it is not of the eternal sort.

Nearly 300 Methodist women, members of Main Street church, were the guests last night of the men of that congregation at a dinner served in the banquet hall of the Young People's Building adjoining the church. The men waited on the tables, washed the dishes, and in fact did all the work. For two hours and a half the women, of age above 18, enjoyed a real treat in the splendid dinner, good music, fun furnished by the waiters and a touch of seriousness appearing in two brief addresses, one by J. H. Separk, toastmaster, and the other by the pastor, Rev. W. A. Lambeth.—Gastonia Gazette.

Dr. Richard N. Price, the oldest member of the Holston conference, died at his home in Morristown, Tenn., last week after several years of "age and feebleness extreme," being well past ninety years. Nobody is surprised at his going, but all heads are bowed at the news, and all hearts do the honored veteran reverence. He was a unique character. Bold, original, talented, quick at wit, humorous without trying to be so, a hater of shams, and a lover of truth, he lived a worthy life among us, and passes to a rich reward. The triumvirate—Sulins, Price, and Richardson—is broken up below, but joined together above. His like will never be in our midst again. His influence will long linger with us. Some one will write more fully of his life and death.—Central Methodist Advocate.

—The seventeen white annual conferences which include all the Southern states show a total increase of 18,782 in membership last year. Practically the whole of this was in the border states, Oklahoma leading with 5,726, then West Virginia (2,796), Wilmington (2,237), Baltimore (2,120), Missouri (2,113), Holston (1,445), Saint Louis (1,448), and Saint John's River (517). There is practically no growth of the white membership of the Methodist Episcopal church in the states of the "Old South"—a fact which has important bearings upon the plan of unification by two jurisdictions, as is now proposed.—N. Y. Christian Advocate.

Rev. H. G. Hardin, pastor of Tryon Street church, Charlotte, will have with him Rev. M. B. Stokes in evangelistic services from March 18-25. Brother Stokes is one of our eminently successful missionaries in Korea who is home on furlough. The Tryon Street congregation will hear him gladly.

Mr. M. M. Fox, superintendent of that fine Sunday school at Siler City, and one of the strong laymen of that charge, ran in to pay us a pop call Tuesday. He is enthusiastic over the fact that they are now using a part of their new church plant. Brother Fox says that Rev. O. I. Hinson, the new pastor, has taken hold of things vigorously at Siler City, and that they are all delighted with his ministry.

The home of Mr. and Mrs. David Murray, 1009 North Third street, Wilmington, N. C., was the scene of a beautiful wedding Monday morning, January 22, when their daughter, Miss Cora, became the bride of Mr. Thomas Bailes of Baltimore, Rev. A. J. Hobbs, Jr., pastor of the bride, officiating. Immediately after the ceremony Mr. and Mrs. Bailes left for a northern tour, after which they will be at home at Sparrow's Point, Maryland.

Dr. G. T. Rowe, Nashville, Tenn., who had been at the bedside of his brother, Dr. H. B. Rowe, Mt. Airy, N. C., for the last three weeks, spent a few hours last Thursday evening in Greensboro on his way home. He reports that his brother, who has been critically ill for weeks, is better and on the road to recovery. Dr. Rowe expects to be with Rev. J. F. Armstrong, at Forest Hill, Concord, in a meeting in May. The Book Editor will assist Rev. J. F. Kirk in a revival at First church, Salisbury, in June. These churches and communities will enjoy the fine services of Brother Rowe.

Agnes Marjolaine, infant daughter of Rev. and Mrs. L. B. Hayes, died suddenly last Monday morning at 10:45 o'clock at the home of the parents, 111 West Fisher avenue, Greensboro. The baby was two-and-a-half months old. The nurse had gone into an adjoining room for a few moments when she heard the child cry and returned to find it already dead. Paralysis of the heart is believed to have been the cause of the little one's death. The funeral services were held Tuesday morning at the residence of the parents, having been conducted by Revs. G. T. Bond, W. F. Womble and R. G. Tuttle. Interment was in Greene Hill cemetery. Mr. and Mrs. Hayes in their deep bereavement have the tenderest sympathies of the Park Place congregation of which Brother Hayes is pastor, and of their many friends throughout North Carolina. The loss of the baby is a heavy stroke upon the fond parents. They have our deepest sympathy. Sister Hayes had only partially recovered from a severe attack of pneumonia, and was away from home at the time of the baby's death, taking a course of treatment under her mother, Dr. Rockwell.

### AN URGENT PLEA BY A PRESIDING ELDER

I want to call every reader's special attention to the article in this week's Advocate written by Rev. G. T. Bond. I know the situation thoroughly and most heartily endorse all that is said in that article.

I know of no more faithful, heroic band of Christian men and women than the Spring Garden Street church, and they could and would cheerfully provide a house of worship adequate for their own needs. But while they are glad to provide a church home for the 400 or 500 Methodist young women in the North Carolina College for Women, in addition to their own needs, yet in doing this they have taken a burden on themselves hard to carry, and it seems to me that North Carolina Methodism would be glad to come to their relief as it is largely for North Carolina young women. The two North Carolina conferences are now planning to contribute liberally to the erection of an adequate church home at Chapel Hill for the hundreds of Methodist young men in the State University. This is as it should be. Let us also come to the rescue of the good people who have provided a church home for the young women of our state school—and do it now. W. F. Womble, P. E.

I do not ask to be exempt from sorrows, for that is the recompense of saints; but I ask not to be left to natural sorrows without the consolations of thy Spirit.—Blaise Pascal.



## From The Inkhorn of an Itinerant

### A UNIQUE SHAFT OF SACRED IMPORT

Little is given us of the stone set, upon which Jacob poured oil early in the morning, following his wonderful vision in the night when the angels ran up and down the ladder of the sky. Doubtless this is well, for it allows the imagination freedom. But how about this which we have in fuller detail?

About ten miles south of Roxboro in Person county, N. C., on a ridge in an open field, less than a hundred yards from a small dwelling and a barn, stands a white shaft about six feet high, obelisk in form, with lettering on two sides. One side bears these words:

"This Shaft Marks the Spot Where I Surrendered to the Call of God to Preach the Gospel.

Date 1901.

J. W. Bradsher."

On another side of the stone are chiseled the words of the First Psalm, through the third verse.

In the distance, one would conclude that this stone is a monument to some friend who had departed this life, but not so. The colored man who had this shaft placed still lives and preaches the gospel in that section. Any one who knows of a case similar to this would do well to let the public know. Is this the only one in North Carolina set to mark the surrender of a life to the service of God? This is really a Bethel by the way.

\* \* \*

### CAN ONE THINK SOUTH OF NORTH CAROLINA?

Itinerant chanced to meet with a gentleman on the train a few days ago who, as usual, set up a number of interrogation points in his mind. One of these was the caption of this article. Speaking of his son, who is now teaching in the lower South, and the remunerative position which is his, this alert and thoughtful citizen of the world—yes, of the world, for the going of his feet as well as the range of his mind has covered much of the planet—observed that he would much prefer that his boy were living in another section of the country, more favorable to his continued development, for "a man cannot think south of North Carolina."

How much there is to this observation, Itinerant will not pretend to say. We do know, however, that the people of this commonwealth have been inclined to demand freedom of thought and action. The early stand against British oppression was not more pronounced than the later stand of North Carolina against the neighborhood-mind and the unreasoning racial antagonism characteristic of some of the commonwealths to the south of us; and this is said with the full realization that our sins, in this respect, have been such as to bring shame and reproach. Still, men have breathed the free air under the pines of the level lands and looked out with clear vision from the peaks of the uplands. Ministers of religion of many creeds have spoken their convictions unafraid; leaders of more than one political party could be heard on every stump; educators in class room, library and laboratory have been free to think and to investigate, with the result that the sturdy English, the hardy Scot, the thrifty Dutch, and the impulsive Irish of the early days are developing into a great, free, aggressive, commanding commonwealth.

Shall we be true to our heritage and mindful of our obligation? Should there be something in the observation under discussion, we have an obligation beyond that of our fondest dreams? In these parallels, under these friendly skies, among these hardy sons of the soil, we have given us the opportunity to train a noble breed and to build institutions that will minister to a world far beyond our own boundaries. The background and the atmosphere are both favorable. Our Protestant religion thrives in an atmosphere of freedom; genuine education can be carried on in none other; and without it democracy cannot endure. Where men are free to live and to think and to love, religion becomes a regnant force and life becomes a joy. To escape the bondage of ignorance in the backwoods only to become bound by certain intellectual dogmas of scientist, philosopher, or theologian; or, what is worse, to become an intellectual anarchist, bound by nothing, is to be of all men the most miserable. An ignorant backwoodsman is always preferable to an intelligent knave or an intellectual anarchist.

But the truth that makes men free belongs not to the ignorance in the woods or to the pedant in the schools; neither to the blind dogmatists in religion nor to the indifferent agnostic in science. "If the Son shall make you free ye shall be free indeed!"

In a conversation carried on by two youngsters in an adjoining seat, Itinerant could hear distinctly the contention of these college boys. One claimed that his institution was much broader, because no special emphasis was given to religion; the other institution, he admitted, was more intense, but much narrower, because of the stress put upon religion. From this thesis, an animated discussion followed; most of which, as a matter of course, was the merest kindergarten in religion and life. Still, these boys were repeating what supposed wiser heads have been saying over and over again. Indeed, many hold it beyond all dispute that to be religious is to be narrow and to be irreligious is to be broad and liberal.

Much confusion, to the hurt of religion and genuine education, exists here. Many religious dogmas do narrow and fetter, and the old contention that ignorance is the mother of devotion shackles the mind. But these are not religion. Religion has to do with the inner spirit; the soul in its relation to God. The mind has to do with ideas and calls for the free use of these. Religion broadens a man; intellect frees him. Both of these make him broad and free. Some intellectuals boast much of their breadth, and they are broad and free in their outlook, but most miserably narrow in their sympathies. Many a plain, suffering saint is so broad in sympathy as to embrace the world and strives to help the needy of earth, while those who boast of their intellectual breadth are as narrow and cruel as Shylock. Religious culture and intellectual freedom enable one to live a large, free life, brave and unafraid. The one fundamental need in all of our educational life in the free air of North Carolina, from the kindergarten to the university, in state and church schools, is a religion that is vital, free from cant and pretense, and vigorous in shaping ethical ideals and moral practices. In the midst of such a situation, freedom to think becomes a blessing, promising an ever enlarging life to a fortunate people.

\* \* \*

### FIGURES THAT SHOULD GIVE US PAUSE

Mr. G. L. Morelock, speaking to the laymen at Raleigh, gave some figures well worth the consideration of all. The best estimate has it that ten per cent of our laymen are engaged in some active service in the church. Twenty-five per cent are contributing members; and forty per cent go to church. What a field for the enlistment of crusaders in a cause!

The Sunday school is the one exclusive layman's organization in the church and it is in sore need of more and better workers. The start has been made and it remains for the laymen to carry the work to a happy conclusion.

The figures for the country church are still more arresting: Ninety per cent of the missionaries come from the country; eighty per cent of the preachers hail from the same source; seventy-five per cent of the Sunday school workers started there; and eighty-five per cent of all business leaders started in the woods. Could we fully appreciate the full significance of these statements, the entire church would be changed in its attitude towards the church of the open country.

The men in our town and city churches (most of whom were born and partially reared in the country) do not fully realize the debt due those left behind or else they would give more money and render better service in keeping the life fresh and hopeful out there in those discouraging situations. Our laymen ought to organize and be ready to go wherever they are needed to stimulate church and Sunday school. This is one field that is always open and promising.

\* \* \*

### THE BIBLE, REASON AND EXPERIENCE

Any one who reads John Wesley must be impressed with the many times he used the Bible, the reason and experience in making a test of religion. Does not this account for the sanity of this wonder-

ful man in all his wide and varied range of life and experience in making a test of religion.

One who follows the sway of emotional tides under the influence of religious experience is apt to go off into all kinds of fanatical vagaries; one who depends upon rational processes in dealing with the issues of life will soon come to his wits end; and one who attempts to know the Bible without the aid of reason and a living experience must end in confusion. Only by the use of the God-given mind, undergirded by a living experience, can this wonderful Book of religion be understood, for some things are spiritually discerned—especially, the words of the old Book which are spirit and life.

Wesley had to do with the emotional fanatics whom he would have to test all their religious experience by the use of aided by human reason. Could he have a word with the blind traditionalists of this day, who scout the use of the intellect in religion, we know well that little comfort would come to those who cry "rationalist," whenever scholarship is allowed a place in religious procedure. He would say, "think and let think," and test all by the Bible and reason and experience, and let this be done in love. As when he was preaching at the watch-night service in Cork from the text, "Though I had all faith, so as to remove mountains, and have not love, I am nothing." "A hard saying," Wesley enters in his Journal, "yet absolutely necessary to be insisted on, particularly among the people called Methodists. Otherwise, how many of them will build on the sand, on an unloving, unholy faith."

### LAYMEN MEET IN RALEIGH

At the call of Dr. W. P. Few, lay leader of the North Carolina conference, a number of district leaders and others interested in the work of the laymen met in the Raleigh Hotel, February 9, 1923. Mr. G. L. Morelock, general secretary of lay activities, was present and gave a capital address. Plans were laid for a series of meetings in every district of the conference looking to perfecting the organization in this conference. Mr. Morelock will give his entire time for a round in the North Carolina conference between March 14 and 29. The schedule of these meetings will be announced later.

"The business of the church is to make Christian men and women and to make a Christian society," urged Mr. Morelock, "and the time has come for a program that will enlist in this service." If the church is doing the most important work in the world, the effort should be to enlist in this work. Special stress is to be laid upon enlisting the laymen of the Methodist church to this end. It will be well to watch for the program in the several districts.

Present at Raleigh were: Dr. W. P. Few, Durham; Dr. M. L. Mathews, Sanford; Messrs. W. E. Sharpe, Burlington; Z. V. Snipes, Dunn; D. U. Sanderlin, Fayetteville; W. G. Womble, Raleigh; H. J. Whitmore, Henderson; G. L. Morelock, Nashville, Tenn., and Revs. R. H. Willis, L. B. Jones, J. C. Wooten and M. T. Plyler.

Dr. Few presided and Mr. Womble acted as secretary. Following the address of Mr. Morelock and the luncheon the time was spent in laying plans for future efforts in the conference. X.

### CHURCH EXTENSION NOTICE

The executive committee of the Board of Church Extension of the Western North Carolina conference will meet in the pastor's study of West Market Street M. E. church, Greensboro, Tuesday afternoon, March 6, at 2 o'clock.

Only applications for loans and donations which are to go to the General Board of Church Extension will be considered at this time.

Applicants for loans and donations are requested to mail applications to the secretary promptly, so they may be presented to the executive committee on the above date. Those wishing to appear before the committee are at liberty to do so.

J. H. Barnhardt, President.

Fred C. Odell, Secretary,

P. O. Box 137, Greensboro, N. C.

What I must do is all that concerns me, not what the people think. It is easy in solitude to live after our own opinions; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.



**THE GOLDEN CROSS SOCIETY**

By Bishop Warren A. Candler.

Our General Conference acted wisely, and none too soon, when it organized a General Hospital Board looking to the establishment and maintaining of hospitals throughout the borders of our great church.

Indeed, this work has been neglected by the Methodists far too long. Without hospitals we cannot do our duty to the sick and suffering of the land, especially the poor and those who are unable to give proper care to the members of their household who are overtaken by diseases or wounded by accidents.

The General Conference organized also the "Golden Cross Society" which it made auxiliary to the General Hospital Board of the church, and upon which the General Hospital Board must demand largely for the funds with which it is expected to promote the hospital work of the church.

The Golden Cross Society is not an organization which has meetings and conventions, but is rather an enrollment of the Methodist Episcopal Church, South, somewhat like the enrollment of the supporters of the Red Cross Society. Its members are enrolled in the office of the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga., and each signs a card containing this pledge:

"Desiring to manifest my love to Christ by serving and helping the sick, the needy and the unfortunate, I hereby enroll as a member of The Golden Cross Society of the Methodist Episcopal Church, South. Write me as one who loves his fellow men."

Adult members pay \$1.00 a year and children under fourteen years of age pay 25 cents. In addition to these members there are special memberships as follows:

Supporting memberships .....	\$10.00
Sustaining memberships .....	25.00
Service memberships .....	50.00
Life Memberships .....	100.00
Life patron .....	500.00
Knight of the Golden Cross .....	10,000.00

Eighty per cent of the funds accruing from membership fees in the Golden Cross Society is used for the erection, endowment and support of hospitals under direction of patronizing conferences and endorsed by the General Hospital Board of the Methodist Episcopal Church, South, and twenty per cent of the funds goes to the support of the General Hospital Board.

In our great church there are 2,500,000 members and if even so many as half of them enroll in the Golden Cross Society the General Hospital Board can soon put a Methodist hospital at every point in the South where one ought to be, and thus we shall take from the Roman Catholics the work which we, as Methodists, ought to do and which we have allowed them to do for us far too long.

Surely, every loyal Methodist will quickly enroll in the Golden Cross Society and give active support to the hospital work of our church.

From a similar enrollment in the Northern Methodist Church there was raised during the year 1922 for hospitals in that church more than \$700,000. By consequence the Northern Methodists now have above eighty well equipped and well conducted hospitals.

Southern Methodism has only four hospitals in actual operation, and three more are in actual process of erection.

Our church ought to have not less than one great hospital for each state in which we have a work, and these hospitals we can have if we are half as zealous as our Northern Methodist brethren.

Southern Baptists are also engaging in hospital work and their hospitals are multiplying rapidly.

In this great effort on behalf of the sick and suffering Southern Methodism must not fall behind the foremost church in the land.

**READER, GIVE HEED TO THIS**

My Dear Reader:

We are at the end of the rope. We are not squealing but we are pleading for your help in a matter that concerns the welfare of the state. Spring Garden Street Methodist church was built with the specific purpose in mind of caring for the Methodist girls attending the North Carolina College for Women. The church property is valued at \$125,000. We still owe \$46,000. If we can raise the sum of \$25,000 within the next sixty days our hands will

then be loosed and we will be able to do the work that we should.

Our people have made and are still making unbelievable sacrifices, but we cannot make the final grade unless you come to our rescue. If every Methodist of the state who subscribes for the Christian Advocate will send us at least ONE DOLLAR each the problem will be solved. I know that you are called upon most every day to support this and that, but there has never been a more worthy cause presented to the Methodists of this state than amply providing for the FOUR HUNDRED AND FIFTY METHODIST GIRLS who attend the great State College at whose door our church stands. Brother Pastor, won't you please present this cause to your people and have them to help us? I regret to make this appeal, but when a man cannot swim, and the water is so deep that he cannot touch the bottom, if the banks are lined with strong men who have the ropes, he would be foolish if he did not sound the alarm. You have the ropes, we are in the stream crying for your help. We trust that you will give us your brotherly consideration.

All communications should be sent to W. A. Mann, 710 Highland Avenue, Greensboro, N. C.

Most fraternally,  
G. T. Bond, Pastor.

**THE ALTAR FLOWERS**

By Rev. J. H. Barnhardt.

O little flowers so sweet and mild,  
You were not called to bloom unseen!  
There is on earth some suffering child,  
To whom your mission so serene  
May be proclaimed in fragrant speech,  
Eclipsing all the ample reach  
Of human words.

Unto the sacred house of prayer  
You went to cheer the waiting throng;  
When, lo, the King who lingered there  
Fixed on your cheek, by praise and song  
The lovely form and radiant face  
Of Him who made the lilies grace  
Sweet Galilee.

Here by the hand of God's elite,  
You came to me with chalice fresh,  
From which I drank the nectar sweet,  
That satisfied my aching flesh  
And fevered brow, as though caress  
Of sacred, healing holiness  
Were on me laid.

And now I know in deeper ways,  
How true is human love and warm;  
And how the love of Christ ablaze  
In subtle tint and fragrant form  
May bless and heal the ones who pray  
In weariness by life's highway  
For coming strength.

**RIBBONS, DURABLE MOPS, RUMMAGE SALES**

Dear Brother Pastor:

Do you ever get letters that read like this?  
"Dear Pastor: Permit us to suggest a method whereby the treasury of your church, or of some organization within your church, can be greatly enlarged." Then follows a very flattering proposition with reference to the sale of some very fancy "ribbons" or "durable mops" or "calendars," etc., etc. These wonderful wares are to be received at absolute wholesale prices. "You send us fifty cents" for this wonderful guaranteed-never-to-wear-out "mop" or "ribbon," etc., "and sell same to the members of your organization at retail prices and make 100 per cent profit." And here is the bait thrown out to ease the conscience of the would-be customer: "You will be surprised at the number you can sell because it is in support of a worthy cause and is article of merit."

What would you think of some shoe dealer or clothing merchant in your city if he were to come to you with a proposition like that? Yet it would be just as legitimate, and the reason given for the one might be given with as good sense for the other, "It is a worthy cause and is an article of merit." Both sides of the proposition may be absolutely true, but nevertheless that does not justify your church in taking up the shoe business or the clothing business in order to enlarge her treasury. How enticing they do make it! "You can easily see that the result will net quite a tidy sum."

I have been quoting for the most part from a letter that you as a pastor doubtless received also, with the kindly suggestion that you pass it on to the president of your woman's organization. I do hope you are not guilty of yielding to the subtle suggestion. I take all such letters, along with many others that are equally worthless, and smooth them out and put them under a weight, then use them to make sermon outlines on later. Even then I feel a little guilty.

In the last two months no less than six representatives of such commercial concerns as mentioned have called at my study in an effort to interest me in their pretty schemes of enabling our churches better to solve their financial difficulties. After explaining very emphatically to these agents the reasons why I would tolerate no such schemes of raising money in my church, I drew from three of them the frank admission that they believed such methods unsound and harmful; and the other three went away angry, one of them saying that if he could not "work" my church, he could "work" some other.

And he will! Some church or some organization within some church will bite. "A worthy cause and an article of merit." "Why not?" some one will say.

The law allows such business concerns to palm their wares off on many of our unsuspecting, well-meaning church people. As a business deal it is permitted, whatever one may say about the ethics of it. Their agents are ladies and gentlemen of very good appearance. They know how to "put it across." But as a scheme for enlarging the treasury of a church or any organization within a church, it is an abomination unto the Lord! The same may be said about "rummage sales" and "church suppers," and of every other method except the one true method of supporting the greatest of all enterprises in this world, the Kingdom of God.

All such schemes are unfair to the business men of the community, in the first place. Their business, to which they give their whole time, and for which they, in order to serve well their fellowmen, assume a great many risks, ought not to meet competition at the hands of church organizations which have to pay neither taxes nor rent, and which assume none of the common risks of business. Business men have told me this very frankly, and they are absolutely right!

As for "rummage sales" the same may be said, with this in addition: It is not showing proper respect to the Lord of all life when we give Him the "left-overs" instead of the "first fruits" of our toil. If anyone has on hand any old door mats, worn-out rugs, bedsprings, chairs, baby carriages, rat traps, or dog houses, let him look up some poor family that might have use for such things, only do not say that the church is doing it. If it is done in the name of the church, let the truck be loaded with brand new things, otherwise the poor might think the church is a cheap affair.

If a pastor wants to pauperize, cheapen and eventually kill a church, just let him allow his church, or any organization within his church, to resort to any of these methods just mentioned, and there will be no need of speed-limit signs along the way.

We have in all of our well organized churches a committee on finance whose sole business it is to make all necessary provision for the support of the church. They are selected on account of their wide experience in business affairs and their superior knowledge of business methods such as every successful church must practice. These men should be consulted by the pastor and every organization in the church before attempts are made to secure money for any purpose within the church. I am quite sure that you will not find one such committee in a thousand who would approve of the spurious methods mentioned above.

Let every man, woman and child, "according to his ability" give of his substance, regularly, systematically, and voluntarily, to the support of the biggest, best, most vital as well as most wonderful of all causes, the cause of Christ, and our churches will not have to resort to the cheap methods referred to above. Moreover, church suppers will not then be robbed of their first and only reason for being born, namely, to aid in the development of friendship and fellowship among the followers of the Master.

Wm. A. Jenkins.



NORTH CAROLINA CHRISTIAN ADVOCATE

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T. A. SIKES ..... Business Manager

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FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Elkin .....March 6-8
Asheville, at Hot Springs, March 13-15
Fayetteville, at Sanford...March 14-15
Statesville, at Catawba...March 21-23
Durham, at West Durham, March 29-30
Shelby, at Central, Shelby...Mar. 29-30
Weldon, Jackson .....April 3-5
New Bern, at Mt. Olive...April 10-12
Washington, at Pine Tops, April 18-20
Raleigh, at Princeton .....May 23-25
Rockingham, at Aberdeen...June 17-19

CENTENARY NOTES

Centenary Speakers.

The special Centenary speaking teams, one of which will be in North Carolina from March 9th to April 8th, are already at work in some parts of the church. Reports from these teams are very encouraging. Dr. R. L. Russell reports from Missouri, "Spirit good throughout the state. Great victory in Kansas City." Dr. J. W. Perry reports from South Carolina that the outlook is encouraging. Dr. E. H. Rawlings reports that the old Centenary spirit is revived in the Virginia and Baltimore conferences.

The Story of the Centenary to Date.

A forty-page book telling of the achievements of the Centenary to date is just from the press. This book has been sent to each pastor and to each lay leader by the office at Nashville. I have three hundred copies and can furnish it to interested persons on application. If you want a copy send me your name and address.

Centenary Literature for Distribution.

A very interesting and helpful leaflet, "Did You Know?" has recently been published by the Centenary Commission. This leaflet ought to be in the hands of every member of our church. It contains information that answers many questions that are being asked about the Centenary. I shall be glad to furnish this in sufficient quantity for distribution.

The Wilkes Methodist Bulletin.

Rev. M. T. Smathers and his officials have published an eight-page paper which is full of information and inspiration for the membership of their church, and, as for that, for all who are interested in the establishment of the kingdom. In glancing over this publication I find: The Bishops' Message on the Centenary as our primary and major task now; an account of the China Mission Conference and Bishop Hay's first message; Bishop Beauchamp's article on "The Supreme Need of the Hour"; Bishop Cannon's statement on the work in Mexico; two articles on the Siberia Mission; one of "The Home Work," another on "The Country Church," and another on "Progress in Korea." There is an interesting story of "Missionary Specials."

Centenary Treasurers.

We have over 1,600 local church Centenary treasurers in North Carolina. They are a fine bunch of folks. They have done and are doing a wonderful piece of work for the building of the kingdom. I would like to write of the work of some of these treasurers.

ers. I may do this if I can get the time. There is a treasurer over in the Greensboro district that I would like to tell about, there is another in the Winston-Salem, in fact there are some in every district in the state whose faithfulness, accuracy and promptness are a delight. Do we have any treasurers that give concern? Yes, occasionally we find one who has not entered into the spirit of the Centenary, one who is careless and pessimistic. Occasionally we find a treasurer who has lost hope of collecting the Centenary. He says the folks are not going to pay. Frequently in cases of this kind the people have not paid their Centenary because they have not been solicited to do so. R. M. Courtney, Centenary Field Secretary, Thomasville, N. C.

ARE WE FACING AN EMERGENCY?

Read this thoughtfully and prayerfully. "Our church is facing right now a real emergency, and it is important that every Methodist understand just how real and how serious it is. The Centenary period is practically over, but the Centenary task is not quite half finished. Of the \$35,000,000 pledged in the Centenary campaign, about \$16,000,000 has been collected, and practically all of the remainder is due. Unless \$4,000,000 can be collected on past due pledges by the first of May, our missionary program will be seriously interfered with.

Realizing the extreme needs, our bishops, secretaries, presiding elders, and other interested laymen are entering into a campaign which will continue four months if necessary to gather these needed funds. It is a time when the last Methodist must do his best. So far the Centenary has absolutely made good. The church has had the greatest success of its history during this Centenary period and this success has been in every foreign field we occupy as well as in the homeland.

Meetings are being held now throughout the church and will be continued until the last congregation and the last subscriber to the Centenary fund is reached." Of course Greensboro district is going to do her part. That we may plan for the campaign, I am asking every pastor, charge lay leader and Centenary treasurer in the district to meet in West Market Street church, Greensboro, on Friday, March 9th, at 2 p. m. Rev. R. M. Courtney will meet with us.

All the pastors, charge lay leaders and Centenary treasurers in Greensboro district will please be present.

W. F. Womble.

OUT AFTER TEN WEEKS

For ten weeks we have been indoors, and most of the time in bed on account of sciatica. I am thankful indeed to be able to go to church again, and to see so many long-suffering and faithful friends who have shown much patience and kindness in every way with a sick pastor.

Just before Christmas these good people came forth in a real pounding that lasted for weeks. In many ways they have set forth their sympathy and patience with one unable to get out to help them in the least.

May the dear Lord bless them abundantly this year, and may this be the very best year in the history of Carraway Memorial church is the prayer of the pastor. We have been in our pulpit now for the last two Sundays, and hope from now on to be able to do much for the cause of Christ here, and to show in return for their good works the real spirit of our common Master.

We hope to do something for the Advocate also now soon. With a heart full of love for the Advocate men, and success in getting its pages into many more hands and hearts. I am sure every family should have the Advocate; every member should read it. It not only gets better every year, but every number is better than the preceding one. J. W. Kennedy.

POUNDED FROM AFAR

The preachers are prolific in their reports of poundings, but I can beat them in one respect. The pounding that came to us this Valentine's day came from more points of the compass and covers more territory than any I have read about. Think of a pounding from Fremont and Rich Square and Conway and Elizabethtown and Durham and West Virginia all the same day. Yes, and from Charleston, too. I have read of "Old Mother Hubbard who lived in a shoe, who had so many children she didn't know what to do," but I have so many children that I don't know what they are going to do with me. May a gracious heavenly Father reward them for their thoughtfulness of their parents.

Before I close I want to sanction Brother Hunt's criticism of a certain preacher for slandering a Bible character. Strange that a preacher should want to do such a thing. If he must rake up scum and filth there is enough near home. He needn't go to Bethany to find it. A fellow said he saw a black cat in a dark room at midnight. If there had been a black cat there he could not have seen it in the dark. What he saw was something in his head, or maybe in his heart. I have always thought of Mary and Martha and Lazarus as devoted friends of Jesus and he as passionately fond of them. He loved to tarry with them. Any one who would reflect upon either has damaged the whole circle. A preacher has to be careful or he will say too much. D. L. Earnhardt.

RAEFORD CHARGE

I see in the Advocate lots of notices of "Poundings," "Storm Parties," "Preachers Mobbed" and all sorts of stunts cut by folks in showing how they felt towards their pastors. That's all very fine and I am glad for them and their pastors. But I am reminded of the old negro preacher's prayer for rain: "Lord, don't send no hill sweepers and gully washers; but, Lord, jest send us a steady drizzle drozzle." That's been the way these good folks have treated us since we have been here and from the look of Roberson last time I saw him, it has been their way for a long time. "Jest a steady drozzle" of hams, sausage, liver puddings, turnip salad, turnips, potatoes, backbones, spare ribs, brooms, collards, lightwood, wood, butter, eggs, and so on. I won't go any further with the list. I wouldn't have Sikes get dissatisfied, and when he hears of things like the above he gets powerful restless. I just wanted to let you know that these folks know just how to treat their preacher and that we are not behind the best of you in the good things to eat and so on. Fact is if either one of you will run over some second or fourth Sunday we will let you preach to a sure-enough congregation and hear a sure-enough choir and see a sure-enough Sunday school, but I warn you beforehand, load your preaching gun well, for these folks are used to good preaching when our elder comes around.

One of the strange things about this charge is, it is "nip and tuck" between Raeford, Parkers and Bowmore as to which will outdo the other in being good to their pastor. Now, I have said all this not to get the Advocate force dissatisfied, nor to make any other preacher begin setting his sail this way, but just to let you know Raeford don't make a great noise because she is too busy taking care of their pastor and his family and keeping the standard high along all church lines, and you need not be surprised if the boll weevil don't get us, to hear of a modern church building with up-to-date Sunday school equipments this fall. Just keep your eye on Raeford, and after our four years are out then you can bid for it, but until then, hands off.

Jas. H. Frizelle.

CAMP FREE

Camp meeting at Camp Free is set for August 1st to 12th. Rev. Joseph Owens of Boaz, Ala., Rev. C. F. Wimberly of our Bethel church, Charleston, S. C., and Rev. C. G. Trumball, editor S. S. Times, Philadelphia, are definitely engaged as chief preachers for this year's camp. A rare opportunity for defeated souls to learn the way of victory in Jesus.

Jim H. Green, Mgr.

THINGS OF INTEREST

It was with much regret that I saw the Roanoke circuit divided and lose its name; and it was with still deeper personal feeling that I gave one church (erected in part) to Brother Smith, Littleton, and another church (the foundation cleared) to Brother Midgett, Halifax.

It was a labor of love, pain and pleasure intermingled that secured the site of Bethel and made possible a new building at Calvary. With the funds in sight for these two buildings and the raising of a small debt on Tabor church (built under the leadership of Brother Towle) three churches, all with Sunday school rooms, ample for the membership, would have been dedicated in the same year.

"I planted, Apollos watered, but it is God that giveth the increase."

Chowan circuit greeted us—now that the better half has arrived—with cordiality that is very much appreciated. Many have added the usual things that make an appeal to the appetite.

We look forward to a helpful year to people and pastor alike. May our work be blessed in His name.

N. M. Wright.

A CARD OF THANKS

We are indeed grateful to every one who has so kindly sent their contributions and letters of encouragement. We have had checks from one end of the state to the other, from the mountains to the sea, and from Rock Hill, S. S., to Sigma, Va.,—checks from \$1.00 to \$25—and we are coming to believe that we are not by ourselves in this struggle.

We hope that every reader of the Advocate will send their dollar. It may look like a small matter to the individual, but it will mean a great deal to us. And here is hoping that you will send us a dollar or perhaps a \$5 or even an \$10. We need it.

Ask Bond, ask Plyler, ask Kirkpatrick, ask Barnhardt, ask Lambeth, ask Ireland. They know and will tell you the truth about it. Kirkpatrick sent one hundred last time.

May God bless us all in this great work.

Fraternally yours,

W. A. Mann,

Treas. Spring Garden Bldg. Fund.

WHO IS TO BLAME?

We notice that "The Inkhorn of an Itinerant" is highly exultant in praising the first lady of the land. Among the commendations which particularly attracted our attention was that she listened attentively to the public orators of the day, believing that they had messages from above, not herself seeking the platform and trying to run the men out of office, and always sat before the ministers the best dishes that her pantry could afford.

He wishes "her judgment, her refined taste, her dignified manner, her quiet, persuasive personality might penetrate the lives of our modern woman!"

We are very much interested in the elevation of our sex and would be pleased to know how we might attempt to clear ourselves of so much censure and regain her celebrity.

Psychologists tell us that the mind grows upon what it is fed. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." While this verse refers to the masculine we infer it also means the feminine.

With these two points in view will



the writer please explain why woman transgressed? Was it because the first lady of the land listened too attentively to the men and used her persuasive voice in elevating them to a higher life, leaving the young women untutored and undisciplined, or did the men not yield to her refined taste and persuasive personality, fall short and slip the young women from under her care and train them, or is it for some reason of which we are not acquainted?

Anyway, why have we modern women so transgressed, and who must come to their realization of their duty to us or they themselves change in order to feed our minds and train us, will the itinerant please explain?

"Who killed Cock Robin?"

Miss Mary Rudisill.

**CLARKS-BETHEL CHURCH ON THE KENNEKEET CHARGE**

Dear Editor: Please allow me a little space in the Advocate to speak a few words in behalf of Clarks-Bethel church located in the extreme eastern part of the state and right on the borders of the Atlantic ocean, where the roaring of the breakers will let a restless fellow lie down and sleep in peace.

Before entering upon my subject, I see an article in the Advocate, written by a certain preacher concerning a certain country church. He claims that the church that keeps pace with this church has got to hustle. That sounds good.

Coming back to my subject, Clarks-Bethel church at Salvo, N. C., has always paid in full everything that has been put upon her in the line of finances, and this good brother preacher knows this, for he has served this church with great credit for two and one-half years, and knows this to be true.

In the beginning of the Centenary campaign this church went over the top at the Sunday school hour in fifteen minutes after we started the subscription pledge cards. At the end of each year we have paid all pledges due and at this writing every pledge has been paid in full and I have the receipt from Mr. D. H. Dixon, Goldsboro, N. C., with every pledge from Clarks-Bethel church, Salvo, N. C., paid in full, and we have only done our duty as we pledged to do; and until every city and country church does this they have failed to do their duty. Come up and settle your Centenary pledges as you promised to do and get on the honor roll with Clarks-Bethel church, located on the banks of the Atlantic ocean at Salvo, North Carolina.

Luther Y. Gray,

Local Church Treasurer.

**YANCEYVILLE**

In my first communication I wrote of the material advancement of Caswell county in very recent years. In this letter I want to deal more directly with the church and religious conditions in this section of the country.

Yanceyville and the surrounding country was settled and brought to a comparatively high state of civilization during the colonial days. The forest was cleared away by slave labor hundreds of years ago. Tobacco has been the chief crop here for centuries. No finer tobacco has ever been grown than is grown in Caswell county. The tobacco which Sir Walter Raleigh smoked during the days of Queen Elizabeth was very probably grown on these lands. Not many years ago the largest tobacco factories of the world were built on the hills of Caswell county.

These last few sentences got left out of my first letter, so I will enclose them in this one.

The material side of the church has never kept pace with the secular material development. Those who lived in those old colonial mansions, and on down to the days just before the Civil

War worshiped in log meeting houses and small frame buildings. Nice churches were very rare in those days.

"Tempus fugit" and in its flight ushers in many changes. We have nice churches on this charge and "every day and every way they are getting better and better." Locust Hill is one of the younger churches of the charge, located in a large oak grove on a public highway. A very pretty frame building painted white, making a very pleasing appearance against a green background of pine forest. Its memorial windows tell of departed saints who builded better than they knew, laying solid foundations for coming generations. These good people have recently installed a very handsome piano and provided nice little chairs for the juniors of the church. These good people of Locust Hill are some of the best people on earth.

Traveling north six miles over a future hard surface road—in twelve months this hard surface road will materialize—you will come to Prospect church. This is one of those good country churches built in recent years. Here we find a large grove of hard-wood trees; in the center stands a beautiful church, well built and well furnished. The memorial windows speak to us of departed heroes and heroines. The pastor who ministers to this congregation will ever carry in his mind many pleasant memories.

I must hurry on, for I see this epistle is growing long and Advocate space is valuable.

Fourteen miles along a sand clay road, flanked by beautiful landscapes brings us to Bethel. This is a new church built of white pressed brick, covered with green tile. The architecture is Grecian. With the exception of our courthouse this is the best piece of architecture in the county. The inside finish of the church is very nice. The pews and pulpit furniture are of the best and most modern type. The splendid piano is a gift from the ladies. Those ladies do so much for the church.

Here I must digress just a little and tell a little story of progress. These good people—and they are of America's best—had worshiped for many years in a little frame building 30x40 feet. Not long after they began building the church the county saw the nice church and said at once, that nice church needs a nice sand clay road, so the road came. A big-hearted philanthropist came and looked at the church and road and said this community needs a school, and so he donated \$20,000 for a school. The house was built; it proved too small. The county has plans to enlarge the building, and this same said philanthropist comes and looks again and says the school needs a teacherage, so he plans to build the teacherage. The church moved and the whole community moved and things happened. This community has produced great financiers, philanthropists and ministers. Great things will continue to happen here.

A few miles to the north and you will see Shady Grove. A large church with a large opportunity. Here is one of the neatest, prettiest country churches I have ever seen. These Shady Grove people are planning to improve this beautiful church. The church has been a great power for good in this community. It is one of the old churches, only four miles out from Danville, Va. Shady Grove has given Danville some of her finest Christian workers. I enjoy these fine Christian people very much.

Now, Mr. Editor, don't bite your lip too much, for this letter is getting long and I know it. A few words about Yanceyville church is yet to come. I would like to write a short sketch of the three churches here—Methodist, Presbyterian and Baptist—for they all have interesting histories; but space will not permit.

Yanceyville is one of the oldest churches in the state. It has a glorious past and a bright future. Almost

**GREENSBORO COLLEGE**

\* \* \* \*

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class B.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$150,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



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a hundred years ago the present building was put up. The church was remodeled only a few years ago. I have a splendid picture of the church, and I will send you one if you will promise to put it on the front page of the Advocate. It is a large brick church with memorial windows, four big columns in front, following the old southern style. Here is a little bit of history connected with the church I will give you. This was taken from the tombstone of one of the former members: "Sacred to the memory of Sterling Gunn, a soldier in the War of Independence, who fired the first cannon at York and was an eye-witness to the surrender of Cornwallis. He was for more than forty years a prominent member of the M. E. church, who died August 13, 1852, age 88 years three months and four days." The son of the man mentioned above, Dr. Allen Gunn, who was also a member of this church, built the home we now own as the Methodist parsonage. When I have more time and space I will write more fully of this historic church. The preacher who lives in Yanceyville will have very pleasant surroundings, among a very kind people including all denominations. I am closing or

completing my four years. My stay has been pleasant and profitable in many ways. We have added 155 names to the church roll in the past three years. The Sunday schools are making progress. The ladies' work on the charge is well organized and they have worked wonders in church development. Yanceyville circuit is climbing toward the head of the list of circuits. It will soon reach the place if it keeps up the pace. We are trying to put the church abreast of the times in every way. The church occupies a spiritual field, but material is necessary for its progress. With \$100,000 spent for good roads in the county in the past three years, in the same period more than \$200,000 for public schools, while in the same length of time churches have not spent over \$40,000. The church is the largest factor in material development, and yet it is often forgotten in the mad rush in business.

The largest returns which man has ever received came from dollars and cents invested in manhood and womanhood. This is the business of the church. Co-operation in secular business is good; co-operation in church is better.



**WOMAN'S WORK**

**N. C. CONFERENCE**

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

**North Carolina Conference**

**THREE MISSIONARIES TO MAKE SPEECH AT MEETING**

Plans are almost complete for the annual meeting of the Woman's Missionary Society of the North Carolina conference of the Methodist Episcopal Church, South, which meets at Henderson April 25-27, the dates having been fixed at a recent session of officers in Rocky Mount.

Miss May Edla Smith, Gatesville, president, stated that the program for the meetings has been almost completed and will be made public at an early date. Three missionaries who have been in foreign fields and who were residents of North Carolina will be present to deliver addresses on their experiences and plans for the future, she stated, adding that several officials headquarters of the church in Nashville, Tenn., have promised to attend.

In addition to the features of the meeting the usual annual reports will be presented.

A preliminary announcement of the treasurer's report shows that the women of the conference have subscribed approximately \$86 000 for missions during the year, exclusive of Centenary pledges. Mrs. F. B. Kinne, of Louisburg, is treasurer, and she stated that throughout the conference the women had given close co-operation in raising funds and that a better record for the fiscal year is expected by officials.

The Rocky Mount meeting was attended by twelve officials of the conference and each expressed herself as being well pleased with progress reported for 1922.

**NEW OFFICERS ELECTED**

The newly elected officers of the Woman's Missionary Society of M. E. church, Edenton, are as follows:

President—Mrs. T. C. White.  
Vice President—Mrs. S. L. Stephenson.

Cor. Secretary—W. A. Leggett.  
Secretary—Miss Virginia Stephenson.

Treasurer—Mrs. N. M. Spruill.  
Supt. Y. P.—Mrs. J. E. Howell.  
Supt. M. S.—Mrs. Joe R. Nixon.  
Supt. S. S.—Mrs. W. E. Coffield.  
Supt. Supplies—Mrs. C. R. Russ.  
Cradle Roll—Mrs. Speirs.

**REPORT OF MISSION AND BIBLE STUDY, FOURTH QUARTER, 1922**

	1922	1821
No. conference reports..	39	37
New adult M. S. classes..	931	921
Members .....	24769	22797
New Y. P. M. S. classes..	227	234
Members .....	4752	4982
New Jr. M. S. classes....	352	299
Members .....	8604	8300
Reading circles .....	178	176
Miss. libraries .....	21	
Adult B. S. classes .....	1021	794
Y. P. B. S. classes .....	172	161
Jr. B. S. classes .....	5	
Total enrollm't cards recd	862	746
Adult, 651; Y. P., 95; Junior, 107; College, 9.		

Conferences leading in M. S. as reported by superintendents: North Alabama, North Georgia; Baltimore.

Conferences leading in M. S. as reported by enrollment cards: North Georgia, Baltimore, Holston, Memphis.

Conferences leading in B. S.: North Alabama, North Georgia, Western North Carolina.

Leading books: Adult, Building with India; Y. P., India on the March; Junior, Handicapped Winners.

Mrs. Hume R. Steele.

**MISSION STUDY-BIBLE STUDY Standing by Conferences.**

Mission Study—North Alabama, North Georgia, Baltimore, Memphis, Alabama, North Arkansas, N. W. Texas, Little Rock, Texas, Holston, Tennessee, Kentucky, Louisville, North Texas, North Carolina, N. Mississippi, S. Georgia, Upper S. C. and Western N. C., St. Louis, S. W. Missouri, Cen-W. Texas, W. Virginia and Missouri, Louisville, South Carolina, West Oklahoma, Northwest, New Mexico, Florida, Texas, East Oklahoma, Virginia, Mississippi, Denver, Los Angeles, Illinois.

Bible Study—N. Alabama, N. Georgia, W. North Carolina, Texas, Memphis, Alabama, N. Mississippi, Tennessee, Little Rock, Central Texas and Holston, N. Arkansas and N. W. Texas, S. Georgia, Louisville, N. Texas, W. Texas, Kentucky, Baltimore, St. Louis, Louisiana, North Carolina, Mississippi, S. W. Missouri, East and West Oklahoma, Missouri, Florida and Upper S. C., Virginia, W. Va. and South Carolina, Los Angeles, New Mexico, Denver, Illinois, Northwest.

Mrs. Hume R. Steele.

**MISSION STUDY-BIBLE STUDY Enrollment Cards, Fourth Quarter. Adult.**

Mission Study: "Building With India"—Mrs. E. L. Reed, Hertford; Different Leaders, Laurinburg; Mrs. Ben Taylor, Maxton; Mrs. J. S. Battle, Rocky Mount; Marion Holloway, West Durham; Mrs. W. S. Snipes, Dunn; Mrs. M. C. Pleasants, Louisburg; Mrs. A. B. Love, Wilmington; Mrs. Emma L. Hunter, Fayetteville; Margaret Forrest, Hillsboro; Mrs. L. T. Townsend, Lumberton; Mrs. A. A. Hicks, Oxford; Mrs. I. I. Henderson, Graham; Rev. T. M. Grant, Hertford; Mrs. R. W. Bailey, Raleigh; Mrs. A. C. Bone, Mrs. X. T. Keel, Mrs. J. A. Higgins, Mrs. T. A. Cooper, Rocky Mount.

"Women and Missions"—Mrs. J. A. Dailey, Fremont Nos. one and two; Mrs. T. C. Rogers, Red Springs; Mrs. D. W. Galloway, Fairmont.

"Handicapped Winners"—Mrs. L. B. Aycock, Rocky Mount; Mrs. L. J. Overman, Stantonsburg.

"The Kingdom and the Nations"—Rev. Wm. Towe, Garysburg; Miss Mildred W. Connally, Leasburg.

"In Wembo-Nyama's Land"—Mrs. J. E. Holcomb, Whiteville.

"Studies in Methodist History"—Mrs. W. C. Vincent, Greenville.

"In the Vanguard of a Race"—Mrs. L. C. Davis, Milwaukie.

"Serving the Neighborhood"—Mrs. D. J. Middleton, Warsaw.

"Survey of Mission Fields"—Mrs. M. T. Plyler, Durham.

"Africa"—Miss M. E. Smith, Gatesville.

"The Wonderland of India"—Mrs. A. J. Hobbs, Milton.

**Young People.**

"India on the March"—Mrs. W. S. Penn, Clayton.

**Junior.**

"The Wonderland of India"—Miss Allie W. Joyce, Gibson.

"Stories of Brotherhood"—Mrs Ernest Ferguson, Louisburg.

**Adult.**

Bible Study: "Thirty Stories About Jesus"—Miss Georgia Biggs, Rockingham.  
Mrs. Hume R. Steele.

**Western North Carolina Conference**

**TWO NEW YOUNG PEOPLE'S SOCIETIES**

We are glad to announce the organization of two young people's societies recently and welcome them most cordially into the "Conference Family," hoping that they may each grow and become great organizations in the churches which they represent. The first of these was organized at Statesville, North Carolina, the latter part of January, with Mrs. J. E. Scroggs as leader. The officers are: President, Miss Helen Sherrill; vice president, Miss Helen Scroggs; recording secre-

tary, Miss Tass Crowson; corresponding secretary, Miss Elizabeth Anderson; treasurer, Miss Nora Townsend; Supt. mission study and publicity, Miss Lucille Beam; Supt. social service, Miss Elizabeth Monday; Supt. supplies, Miss Beulah Henley.

The other society organized is the Belle Bennett Young People at Lexington, with Mrs. W. L. Hutchins and Miss Elizabeth Barnes as leaders. Officers chosen are: President, Miss Virginia McCarn; vice president, Miss Agnes Peacock; recording secretary, Miss Elizabeth Knight; corresponding secretary, Miss Lois Hackney; treasurer, Miss Christine McCrary; Supt. mission study and publicity, Miss Elizabeth Hackney; Supt. supplies, Miss Lillian Peacock.

**HONOR ROLL FOR CHILDREN**

We are indeed glad that during the year 1922 thirty of our children's missionary societies in the conference have attained the Honor Roll. So few are here for the first time and we hope that next year there will be many more added to this number.

Before giving the Honor Roll list, we wish to give the Standard of Excellence for children's missionary societies.

**Standard of Excellence for Juniors.**

Ten credits are given for each of the following:

Ten per cent increase in membership.

Average attendance at each meeting of one-half the membership.

Regular monthly offering by each member.

Pledge paid in full.

Each mission study class.

One subscriber to Young Christian Worker for every three members.

Week of Prayer observed.

Daily Bible study pledged by fifty per cent of membership.

Promotion exercise from baby division to junior division.

Promotion exercise from junior division to young people's society.

At the close of the year the auxiliary superintendent of children's work will sum up the credits. If eighty or more points are made a report of this must be made to the conference superintendent, who will furnish for the first year an Honor Roll Certificate. For each of the succeeding years that the society makes the necessary number of credits the conference superintendent will supply seals to be attached to this certificate.

**Honor Roll.**

Asheville district—Frances Burkhead, Central; Kate B. Hackney, Chestnut Street; Mary Lou Potts, Biltmore; Sallie Hart, Hendersonville; Sara Brown, Weaverville.

Charlotte district—Harrison, Amy B. Hackney (Marshville), Monroe, Morven, Polkton.

Greensboro district—Ashboro, Park Place, Reidsville, Wesley Memorial No. 1, West Market Street.

Marion district—Forest City.

Mt. Airy district—Pilot Mountain.

Salisbury district—Albemarle, East Spencer, Spencer.

Shelby district—Gastonia, Mable Jetton (Shelby No. 2.)

Statesville district—Maiden, Broad Street, Statesville.

Waynesville district—Canton, Franklin, Waynesville.

Winston district—Centenary, Thomasville, West End.

Amy B. Hackney,  
Conf. Supt. Children's Work.

**REPORT OF STUDY WORK, 1922**

(Continued from last week.)

Hawthorne Lane—One M. S. class; 44 members; one B. S. class.  
Monroe—One M. S. class; 27 members; one B. S. class.

**Juniors.**

Marshville—One B. S. class.  
Monroe—One M. S. class; 69 members.

**Second Quarter—Adult.**

Hawthorne Lane—One M. S. class;

72 members; one B. S. class.

Business Woman's Tryon, (Young Matron's, Hawthorne Lane)—One M. S. class; 48 members; one B. S. class.

Trinity—One M. S. class; 15 members; one B. S. class.

Dilworth—One M. S. class.

Brevard St.—One M. S. class; 16 members.

Marshville—One M. S. class; 16 members.

**Young People.**

Polkton—One M. S. class; 11 members; one B. S. class.

Golden Links, Monroe—One M. S. class; 19 members; one B. S. class.

Marshville—One B. S. class.  
Willie Gorden—One M. S. class; 27 members.

**Juniors.**

Morven—One M. S. class; 15 members.

**Third Quarter—Adult.**

Trinity—One M. S. class; 14 members; one B. S. class.

Tryon St.—One M. S. class; 15 members.

Moore's—One M. S. class; 22 members.

Marshville—One M. S. class; 16 members.

Brevard St.—One M. S. class; eight members.

Harriet Neisler—One M. S. class; 19 members.

Monroe—One M. S. class; one B. S. class.

**Young People.**

Monroe—One M. S. class; 16 members; one B. S. class.

Polkton—One M. S. class; 10 members; one B. S. class.

Golden Links, Monroe—One M. S. class; 20 members; one B. S. class.

Marshville—One M. S. class; 26 members.

Wadesboro—One M. S. class; 36 members.

Kate McClure—One M. S. class; 29 members.

**Juniors.**

Marshville—One M. S. class; 29 members.

Monroe—One M. S. class; 50 members.

**Fourth Quarter—Adult.**

Trinity, Charlotte—One M. S. class; 16 members; one B. S. class.

Monroe, Central—One M. S. class; 24 members; two B. S. classes.

Marshville—One M. S. class; 16 members; one B. S. class; one reading circle.

Dilworth—One M. S. class; 12 members.

**Young People.**

Willie Gorden, Monroe—One M. S. class; 24 members; one B. S. class.

Greensboro District—First Quarter.

**Adult.**

Asheboro—30 members; one B. S. class.

Holt's Chapel—One M. S. class; 18 members; one reading circle.

Daisy Davies—One M. S. class; 17 members; one B. S. class.

Wesley Memorial—One M. S. class; 51 members; one B. S. class.

West Market—One M. S. class; 58 members.

Centenary—One M. S. class; 12 members.

Margaret Foster—One M. S. class; 12 members.

**Young People.**

Wesley Memorial—One M. S. class; 24 members; one B. S. class.

Jamestown—One B. S. class.

West Market—One M. S. class; 46 members.

Main Street, High Point—One M. S. class; 14 members.

**Juniors.**

Reidsville—One M. S. class; 30 members.

West Market—One M. S. class; 71 members.

Ashboro—One M. S. class; 10 members.

Wesley Memorial, Div. 1—One M. S. class; 30 members.

Park Place—One M. S. class; 11 members.

(Continued next week.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### WELL DONE

On Sunday morning, February 11th, at the eleven o'clock hour service, following the close of the Charlotte Standard Training School for Sunday school workers, 144 certificates of credit were presented by the pastors in charge to those who had earned them. These extra faithful workers are grouped as follows: Trinity 33, Tryon Street 31, Belmont Park 21, Hawthorne Lane 18, Brevard Street 12, Calvary 9, Dilworth 9, Duncan Memorial 4, Spencer Memorial 1, Chadwick 1, First Presbyterian 2, Lexington 3.

Those attending each of the twelve fifty minute class periods and complying with all conditions are hereby given by courses of study:

Beginner Lesson Material and Teaching (Mrs. G. W. Green, instructor)—Mildred Blackburn, Mrs. Frank Crowell, Mrs. H. A. Garrison, Miss Helen Hoyle, Mrs. T. L. Honeycutt, Miss Virginia Jenkins, Julia Squires Martin, Ola Mason, Sarah Murray, Mary Murray, Mrs. W. N. Pendleton, Miss Beulah Price, Mrs. Loyd Ransom, Mrs. H. F. Ray, Mrs. G. G. Ray, Miss Blanche Rives, Mrs. Claude Squires, Margaret Squires, Miss Maude E. Tucker, Mrs. A. H. Wearn, Miss Lula Williams, Miss Elizabeth Woodward.

Primary Lesson Material and Teaching (Miss Marie McDonald, instructor)—Mrs. E. R. Bucher, Mrs. W. H. Bass, Mrs. R. P. Connelly, Miss Bonny Bell Cornelius, Miss Ella Dowd, Miss Frances Davis, Miss Clara Gallant, Miss Estelle Hamilton, Miss Rue Hannon, David Jerome, Miss Daisy Jordan, Miss Elizabeth Ledwell, Mrs. E. B. Laird, Mrs. Joseph McLaughlin, Miss Lillie McAllister, Miss Henriette McCorkle, Miss Helen McMannus, Mrs. C. I. Myers, Mrs. Charles Norman, Miss Elizabeth Ramsey, Mrs. H. C. Sheridan, Miss Ruth Thomas, Miss Irene Whisnant, Mrs. Jennie James, Miss Eva Perry.

Junior Lesson Material and Teaching Method (Anna Maire Hansen, instructor)—Miss Reba Blanton, Miss Carrie Burns, Mrs. L. G. Cruse, Mrs. C. M. Danner, Miss Helen Jacoby Dardine, Mrs. Annie W. Elliott, Mrs. R. E. Evans, Miss Clyde K. Fallin, Miss Eva Foard, Mr. Seldon Foard, Miss Blanche Gluck, Mr. W. T. Green, Mrs. W. W. Hagood, Miss Ruby Hamilton, Mrs. S. A. Hunter, Jr., Mrs. D. E. Henderson, Miss Claudene Ketchie, Miss Annie Beele Martin, Mrs. W. F. Masten, Miss Lilly Montgomery, Mrs. J. T. Paschal, Mrs. Arnold A. Pichon, Mrs. W. B. Picketts, Miss Helen M. Smith, Miss Lucy Sullivan, Mr. C. C. Thomas, Mrs. W. R. Trexler, Miss Gertrude Ware, Miss Mary Weatherly.

Sunday School Management (Mr. M. W. Brabham, instructor)—E. R. Bucher, C. D. Campbell, R. L. Duval, W. M. Hannon, Miss Leola E. Hannon, Rev. H. Grady Hardin, Mrs. H. G. Hardin, D. E. Henderson, S. H. Hunter, Jr., J. B. Ivey, Miss Maude McKinnon, Miss Cornelia Respass, O. J. Rock, Rev. C. M. Short, A. A. Short, O. V. Woosley, G. W. Dooley.

The Principles of Religious Teaching (Rev. Charles C. Weaver, instructor)—Mrs. W. E. Bacon, F. C. Black, Mrs. A. F. Campbell, G. W. Patterson, C. W. Ramsey, Miss Ethel Reeves, Mrs. H. F. Smith, Mrs. O. V. Woosley.

Intermediate-Senior Agencies (J. Calloway Robertson, instructor)—Mrs. W. A. Anthony, Miss Flora Jo. Boone,

Miss Blanche Brooks, R. A. Beard, E. Davis, W. B. Davis, Miss Bert. Edwards, G. W. Foard, Miss Kathleen Foard, Mrs. W. B. Given, W. N. Harper, Mrs. J. B. Ivey, S. S. Kelly, F. E. Lagerholm, Miss Lettie Nichols, Miss Pearl Putnam, Mrs. O. J. Rock, Miss Addie Pierce, H. C. Sheridan, Miss Loma Squires, Miss Jeanne Whisnant, Miss Winnie White, Miss Mary Emily Wilkinson, J. W. Setzer, Jr.

Bible Life of Jesus (C. S. Kirkpatrick, instructor)—Miss Fannie Bame, L. S. Carpenter, Miss Lillie Chick, M. A. Eastwood, Mrs. Joseph A. Elliott, Miss Pauline Fiereas, Mrs. M. B. Munn, Miss Harriett Orr, Mrs. C. B. Reeves, F. S. Ritch, Mrs. C. R. Scott, Mrs. R. E. Sease, C. S. Stone, Mrs. C. S. Stone, Mrs. A. M. Verder, Mrs. Joseph Wardin, Mrs. J. C. Watson, Mrs. W. M. Wilcox, Jr., J. O. Williams.

### LEADERS

In the Charlotte school the following pastors and general superintendents took credit:

Tryon Street, Rev. H. G. Hardin and O. J. Rock.

Trinity, E. R. Bucher.  
Hawthorne Lane, J. B. Ivey.  
Brevard Street, Rev. T. F. Higgins (Gold Seal Diploma).

Belmont Park, Rev. W. B. Davis.  
Calvary, Rev. C. M. Sharp and G. W. Dooley.

Duncan Memorial, A. A. Short.  
Chadwick, C. D. Campbell.

There are no better informed nor busier men in Charlotte than the foregoing, yet they found time to study, write papers and learn. It is a fine thing to ask teachers to go to the school. It is a better thing to go with them. The folks who know the most are always willing to learn more.

### CENTRAL, CONCORD

At the request of Rev. W. A. Jenkins, pastor, Mr. M. W. Brabham and I ran over to Concord from the Charlotte school and met with the building committee of Central church to discuss plans for the new Sunday school building that is going to be erected there at once. We found Jenkins surrounded with good, open-minded men. The Sunday school plant at Central is going to be well adapted to the religious educational needs of a whole generation.

### ARCHITECTURE

Mr. J. M. McMichael, architect of Charlotte, N. C., has probably built more churches than any other man in the state. More of these churches are for the Baptist than for the Methodist, but he can build a real departmentized Methodist church. He knows what we want and can build for inside use as well as outside beauty. He took quite a bit of time last week to learn from Mr. M. W. Brabham just what our church is committed to in the way of Sunday school architecture. No, he does not know that this is being written.

### POLKTON

Answering a cordial invitation from Rev. D. C. Ballard, Miss Jenkins and I went from the Charlotte school to Polkton to spend Sunday, February 11th, in the interest of the Sunday school cause. We found earnest, loyal and intelligent people who wanted to use the best means in their Sunday school work. Arriving at the church, a nice brick building, at nine-thirty we found plenty to be interested in till after fixe o'clock in the afternoon. It has been a long time since I have had just such a day. First we had a real Sunday school and then at eleven o'clock Miss Jenkins and I spoke. Following this service lunch was served in individual plates and then for over three hours in the afternoon we discussed the why and the how of the Sunday school. It was no make-believe affair either. Those people, led by Supt. J. W. Cameron, county farm demonstrator, are awakening to real

religious educational activity. It will be remembered that at the last annual conference the old Polkton circuit of seven churches was divided and now Polkton and two other churches, Mt. Vernon, the home church of Rev. J. M. Rowland, and Poplar Hill, are paying as much as the seven paid last year. Drs. T. M. and L. C. Smith, fellows who do not stop with the tenth, are leading spirits at Polkton. Of course Brother Ballard carries a smile as he goes about doing good. There is something stirring at Polkton.

### GREEN STREET

Green Street, Winston-Salem, is a wonder. I doubt whether we have a better Sunday school in the conference. This school meets in five sections and each department is ably led. Mrs. W. M. Biles has charge of the Cradle Roll and Beginners, Mrs. A. W. Cline the Primaries, A. W. Cline the Juniors, H. F. Thompson the Intermediate-Seniors and H. C. Jones the Young People and Adults, as well as being general superintendent. These departments are holding monthly meetings with special opportunity for development. Very few nights come when there is not something doing at Green Street.

Last Wednesday evening Brother Thompson had the Intermediate-Seniors and their parents come together in a Valentine social evening and I was invited to talk to them. It was good to be there.

Rev. G. A. Stamper, pastor, tells me that he has never seen a group of people more interested in their church work. He says they seem to be best satisfied when working about the church. Supt. H. C. Jones, who has not missed going to Sunday school somewhere in twelve years, is a most constructive promoter. His parting statement to me was, "We've got the biggest preacher in Winston-Salem."

### North Carolina Conference

#### OUR WILMINGTON SCHOOL

Two hundred and forty Methodist and Presbyterian Sunday school leaders were enrolled in our Co-operative Standard Training School held in Grace Methodist church, Wilmington, last week, and approximately fifty per cent of this number will receive certificates of credit for attending and doing the required reading and writing.

These over two hundred followers of Wesley and Calvin having common aims and feeling alike the need for a keener insight into the teaching mission of their common Christ and for better methods of carrying forward His work as represented in the modern Sunday school, united in a week of intensive training. The immediate results have been gratifying, and we believe the permanent effects will be far-reaching and bring forth much fruit.

Pastors, officers, teachers and young people enrolled. Six courses in various departments of Sunday school work were offered. The names of those earning the certificates, together with the courses and instructors, will be given next week.

#### TRAINING WEEK AT GIBSON

February 23-28 will be training week for our Sunday school workers of that section of the Rockingham district centering about Gibson. Miss Keene and the writer will conduct at Gibson a non-standard training school. Rev. A. J. Parker, the pastor, has been busy for some time setting things in order and expects to have a good attendance. This will seek to serve several rural Sunday schools.

#### TRAINING WORK AT FAISON

Following close on the heels of our Gibson non-standard training school will be a similar training enterprise at Faison for the Faison-Warsaw charge and as much of the Wilmington district as can be touched from this point.

Rev. Chas. M. Lance, pastor of the Faison-Warsaw charge, and committees which he has named are seeking to bring together all the Sunday school officers and teachers of the community. Miss Keene and the writer will offer courses in modern Sunday school principles and methods and seek to stimulate the workers to greater zeal and effectiveness. Rev. J. M. Daniel, the presiding elder, will probably be on hand at least part of the time to give us the benefit of his counsel and encouragement.

### FIFTH AVENUE, WILMINGTON

Steps are being taken to complete the new Sunday school building at Fifth Avenue, Wilmington. Work on this structure was halted a few months ago due to various circumstances, but now it is about to be resumed and will be continued to completion. Mr. Thos. J. Gore and Rev. A. L. Ormond, the pastor, who are quite actively behind this effort to finish the building, express the belief that it will be ready for occupancy by May 1. When finished, it will take care of a Sunday school of 1,000 or 1,200 pupils.

### DOES YOUR SCHOOL HAVE IT?

"This certifies that the bearer's Sunday school has paid its Centenary pledge IN FULL TO DATE."

The foregoing is the heart of a certificate issued by W. G. Cram, directing secretary, and John E. Edgerton, secretary-treasurer, to each Sunday school which is up with its payments on its Centenary pledge.

A great many of our Sunday schools have paid up to date. How about your Sunday school?

### DON'T FORGET EVANGELISM

Sunday school officers and teachers should always have as their chief objective the bringing of their pupils to a definite acceptance of Jesus as personal Saviour and Lord. March 4 has been designated this year as Decision Day, and April 1, Easter, has been suggested in our Program of Evangelism as the time for receiving into church membership those who make the decision on Decision Day or between that day and Easter.

It isn't a bit too early to begin planning and praying and working now toward these special days. In fact, if they are to be made most worth while, it is quite necessary to begin early and make careful preparation in advance. Many of our workers are familiar with the Program of Evangelism as outlined by the General Sunday School Board and referred to more than once in these columns before. If you are not entirely familiar with this program, however, and want to acquaint yourself with its many helpful suggestions, write L. L. Gobbel, Durham, N. C., for leaflets on the subject.

Let's not lose sight of or neglect our most important task!

### SOME OF OUR SPECIAL DAYS

The live Sunday school superintendent need never allow his Sunday program to become dull or monotonous. In addition to the spice and variety which his own initiative will suggest, there are the special days, each of which calls for a different program and a special emphasis. Here are some of them for the weeks immediately ahead of us:

February 25—Monthly Missionary Day.

March 4—Decision Day.

March 25—Missionary Day.

April 1—Easter.

April 15—Sunday School Day.

### NON-STANDARD SCHOOLS

We are working these days on a schedule of non-standard training schools to be held between now and June 1. We are planning a series of such schools to be held over the conference touching each district perhaps in one or more places. The efforts of



# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

## North Carolina Conference

### THE LEAGUE MEMBERS WAKE UP

The Epworth League members of Moore's Methodist church gave a social on Saturday night, February 10, for the first time in several months. The meeting was held at Hart Grove schoolhouse near the church.

Short program was given by the league members. This was enjoyed by both young and old. After the program a course of hot chocolate and cake was served; then ice cream, candy and peanuts were sold. The money which was received for these will be used for the benefit of the church.

The rest of the evening was enjoyed by playing games in which all took part. Everyone went home feeling as if the evening's work had been a success and the league members have decided to give a social once a month hereafter.

Alice Tucker.

### Dear Leaguers:

The month of March has been set aside for the campaign for the organization of Intermediate and Junior Epworth League chapters in our church. It is a well known fact that many of our finest boys and girls are being lost to our church because we have not found some attractive activity to secure their interest in the church. This interest must be secured and must be maintained.

Our boys and girls are really hungry for the finest and best, and where this is presented in the right way there is a splendid response. They can be easily led away from the church; they can also be led by the church into a life of usefulness and helpfulness to others. What shall we do? The answer is for us to make.

The Intermediate Epworth League is the organization of the church to give the fourfold development of the boy and girl of the "teen age" and to give the desire for activity a chance for full expression in the work of the league. The method of work is "Learn to do by doing." Your young people need it. Will you supply it for them?

Get in touch with your assistant district secretary, district secretary, conference intermediate superintendent or conference president. Either one of them will be glad to send you information and help you organize.

Let us also pray for the intermediate boys and girls of our church during these days. James E. Ellis,

Intermediate League Secretary,  
810 Broadway, Nashville, Tenn.

### LEAGUE NIGHT AT THE ORPHANAGE, RALEIGH

Sunday evening, February 11th, the Methodist Orphanage leagues, both Junior and Senior, showed their district secretary that they could conduct a real, live, sure enough devotional meeting.

The Junior service began at 6:30 p. m., using "The Fork in the Road" as their subject. The Lord's Prayer was repeated by all, a hymn sung, then Miss Minnie Howard recited "The Fork in the Road." A duet was sung by Misses Pauline Thomas and Louise Swain, followed by a reading, "The Companion on the Way," by Lee Stainback, and "True to the Road" by Miss Thelma Davis. These Junior leagues are coming strong and will soon lead in the Raleigh district if some of our other young folks don't "watch out."

The Senior League meeting at 7:30 p. m. with Miss Bertha Smith leading was an inspiration and a revelation of what young people can do with a little preparation.

They followed one of the programs as outlined in our Epworth Era, and Miss Eula Purnell showed us that she can act and recite as well as she can play basket ball. Of course the singing class had an active part in this program.

Raleigh district leagues would do well to visit the Orphanage leagues some Sunday night.

### Western North Carolina Conference

#### ZION EPWORTH LEAGUE

It has been some time since I have reported on the work of our league, so I would like to state a few things we have done since then. During the Richmond county fair, held at Rockingham last fall, we fixed a booth and sold things to eat. This was made possible by the good people of the community and our expenses were very small. During the four days we cleared \$140, which we now have in our treasury.

The next way we have planned to raise money is by getting a play. With this money we have planned to build Sunday school rooms in our church as we need them very much.

Our league has not been as interesting, from a devotional standpoint, as it should be, so at our last meeting we discussed ways to increase the interest in this, the most important part, of our league work and decided on the following:

1. The superintendent of each department should study the handbook in order to thoroughly understand the work and how to carry out their respective parts.

2. Each home should have a copy of the Epworth Era and every number should study the program to familiarize themselves with the work and thus increase their interest.

3. The program committee should meet, make out and distribute the programs a week before the devotional meeting so that those on the program will be prepared to carry out their parts.

We discussed the matter of a campaign to increase the attendance, but reached no definite conclusion and would appreciate plans or information from any chapter that has had a successful campaign of this nature.

Hattie Ellerbe, Cor. Sec.

### TO LEAGUERS OF NORTH WILKESBORO DISTRICT

I have just written a letter to the chapter presidents, but through the League page of the Advocate I want to talk to all the league members of the district. (I hope every one reads the Advocate.)

The North Carolina Christian Advocate gives a whole page of itself to the League conferences of North Carolina, and the Western North Carolina Epworth League conference is publishing a paper of its own, through which each chapter may know what others are doing—that is, if they will let it be known. Too often, however, the Advocate page is conspicuous because of the absence of league news and the presence of advertisements, and the "Tar Heel Leaguer" is about to die for lack of attention.

Let's give Mr. Chalker, editor of the Advocate page, something to do and help the "Tar Heel Leaguer" by writing to them about what our chapter is doing or planning to do.

I heard someone say the other day that what the Epworth League needs is more "Peptimism," and I heard one pastor say in regard to one league that the biggest trouble with it was that it lacked piety in the devotional meeting. Let's give the Epworth League what it needs—Piety, Pep and Publicity.

Yours for a better Epworth League,  
Ruth Colvard, Dis. Sec.  
"Breathes there a League with soul so dead,  
It never to itself has said:  
Come what may from age to age,  
This is my own Advocate page?"

# IF SICK, BILIOUS! START YOUR LIVER

## Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

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### INTERMEDIATE CITY LEAGUE UNION MEETING

On February 5th the Intermediate City League Union of Charlotte held its regular quarterly meeting at the Spencer Memorial Methodist church in North Charlotte.

The city union consists of leagues from the following churches: Calvary, Hoskins, Spencer Memorial, Brevard Street, Hawthorne Lane, Trinity, Seversville, Belmont Park and Dilworth.

The new president for 1923, James Turbyfield, presided at the meeting. The devotional service was of great inspiration to all. After the devotional service interesting talks were given by Rev. Mr. J. H. Armbrust, Mr. J. S. Sease, Mrs. C. Z. Fite, and Rev. Mr. Davenport.

At each quarterly meeting a banner is given to the league which has the largest per cent of its members present. At this meeting the banner was won by Spencer Memorial League, which had ninety-eight per cent of its members present.

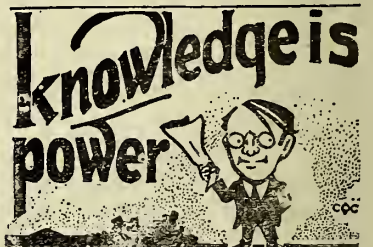
After the program there was a social hour. Stunts were given by the different leagues, after which games were played, and delightful refreshments were served by the Spencer Memorial League.

The committee in charge of the meeting was: Mrs. J. M. James, city Supt. Intermediate leagues; Mrs. S. M. Strange, city Supt. Junior leagues; Mrs. J. S. Osborne, Supt. Spencer Memorial league.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

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Short addresses delivered to the student body while President of Trinity College.

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Every old student and prospective student of Trinity ought to read this little book.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

**FORM OF BEQUEST**  
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

**THE CHILDREN'S HOME**  
WINSTON-SALEM, N. C.  
Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

By the time this note is read we hope to have our Irish potatoes, garden peas, lettuce, mustard, beets and spring turnips planted. From actual experience we have learned many years ago that it pays to plant these vegetables at the earliest possible date. The finest potatoes and English peas the writer ever made were planted in January.

\* \* \* \*

Our girls have played several games of basket ball and have lost only one game this season. The boys have played seven games and lost only one out of these seven and then lost by one point. Last week they beat the Fayetteville High School twenty to eight and the Oxford Orphanage High School aggregation eighteen to fourteen. Both these games were played in Raleigh. This is a fine record for the team that has had no coach to assist them in their training. Orphanage boys and girls have the winning spirit implanted deep down in their souls. This is the explanation why so many succeed in life. Grit, grace and self-reliance are mighty factors in achieving success in life and in building an untarnished character that will stand when the winds of adversity blow and the floods of sorrow and disappointment descend upon the soul.

\* \* \* \*

Rotary clubs are great promoters of forward movements in the community as well as factors in creating and developing a better fellowship among all classes. Someone has said of Rotary that it is to the development of a community what a starter is to an automobile. It starts and fosters all worthy undertakings. Since I have had a little opportunity to study at close range the workings of Rotary, I have been impressed that the churches could profit by some of their fine characteristics. Many noble causes suffer and die because here are not more starters in the church. There is a certain group of men and women in every church who could underwrite every financial need and guarantee success in the higher realms of the spiritual if they would only put themselves at the disposal of the great Head of the church and put the same degree of enthusiasm into the kingdom as they do in their private affairs. I can take one or two men and women from each church in the conference with the above qualifications and put over any kind of program for our Methodist Orphanage. In many communities we have some good starters, but that number is too limited. Let's have some more of the Rotary spirit for our great orphanage and then we will start up something on a really big scale.

\* \* \* \*

After eight years of active service in the Orphanage work, I am convinced that we need vocational training for many of our boys and girls. I think we ought to maintain our grammar school and four years of high school. A considerable number of these under our care do not care for the professions; they want to enter some of the trades. When they arrive at eighteen, the time set for their dismissal from the orphanage, they ought to be so equipped that they can do

scientific farming or enter some of the worthy trades, and make a livelihood for themselves and not have to drift hither and thither with no occupation in which they are proficient. To send more boys and girls out into the world with no vocational training is absolutely unfair and cruel. Yet that is just what our orphanage is doing to some extent. An industrial building, well equipped, would enable us to give many of our children such training as would fit them to render society helpful service and at the same time prepare them to make a comfortable living for themselves. Would it not be a fine thing for someone with means to write or telephone me that he or she would underwrite such a proposition?

\* \* \* \*

The executive committee is holding frequent meetings, trying to come to the wisest conclusions in formulating plans for the future enlargement of our orphanage. I have never seen a set of more painstaking men than those who compose our executive committee. They want to do the very best they can for the good of the orphanage, and at the same time make a dollar go as far as possible. Within a short time they will have a definite working plan so when some noble benefactor comes forward with the necessary means, there will be no delay in carrying forward to a successful conclusion the larger development that has been previously outlined by the entire board of trustees. The landscape architect has been secured, and architects for buildings are being consulted so that we may be absolutely certain that no mistake will be made in the nature and location of the proposed buildings. The individuals who have done so much for our orphanage are particularly concerned that everything about the Home shall be harmonious and artistic as well as serviceable. They want to combine the aesthetic and the utility which is very commendable. These friends fully appreciate the fact that beautiful surroundings are potent factors in the moulding and shaping of character. While we are deeply interested in a lovely campus and substantial buildings, the thing that is uppermost in the hearts of all who contribute to the success of our work is that our orphan children have a bright, happy home, where they can grow up to young manhood and womanhood with high ideals and Christian character, which will fit them for the life that now is and for the life which is to come.

### MT. AIRY DISTRICT CONFERENCE

The Mt. Airy district conference will convene in Elkin on Tuesday, March 6th at 9 a. m. We are hoping to have Bishop Denny with us. We are very anxious that all members of the body will answer to roll call at the above hour, thus making it possible for the first day to be full of work.

We urge all the pastors of the district to prepare short written detachable reports covering items under paragraph 93, pages 50 and 51 of the Discipline, minus item six. The various committees will need these in the creation of their reports.

The law of the church requires all local preachers to bring or send to the district conference written reports of their labors during the year, and to ask in person, by letter, or by some one authorized to make the request for the renewal of their license. We hope all our local preachers will govern themselves accordingly. A committee will be created charged with the responsibility of giving the conference all needed information about our local preachers before the vote is taken to pass the character and renew the license of each one. Rev. J. T. Ratledge of Walnut Cove, N. C., will be the chairman of this committee. Let every local preacher who cannot be present send his report to the chairman in time for the committee to report on the first day of the conference.

All those representing conference and general interests of the church will have a chance to be heard. The committee will be glad to furnish them entertainment on condition they notify Rev. A. P. Ratledge, pastor of the church at Elkin. The second day of the conference (Wednesday) will perhaps be the most convenient time for these brethren to speak. Both the editors of the North Carolina Christian Advocate are invited to be present all the time.

We are expecting the twenty-one pastors to do their utmost in securing full delegations. J. H. West.

### GOOD FOR R. J. LOUGH AND MISS LUCILLE

We note with pride the peppy, pious letter of Lough in the field on the firing line in our most ancient little burg of Bath. The following from this letter is worthy of comment:

"Much of our work will be with the young people, operating with the home to create Christian men and women for the future. Why should we go on from Sunday to Sunday preaching to the old people? They are not the hope of the world but the young people are."

Under the wide-awake leadership of Miss Lucille Brooks their league has grown from seventeen to sixty-five members.

### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

### Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy **CAPUDINE**. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

### HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets That Are Nauseless, Safe and Sure.

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

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

\*\*\*\*\*  
**Famous Old Recipe for Cough Syrup**  
\*\*\*\*\*  
Easily and cheaply made at home, but it beats them all for quick results.  
\*\*\*\*\*

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2 1/2 ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2 1/2 ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

### FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

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## OUR LITTLE FOLKS

### MY NAMES

My father calls me Sugar Plum,  
My brother calls me Pickles,  
My auntie calls me Sunny Sue,  
And William calls me Nickles.

My granny calls me Golden Locks,  
Old Daddy calls me Candy—  
My mother calls me Precious Child—  
Now am I not a Dandy?

—Selected.

### BROWN AND HIS TEETH

Two loggers who were working for my grandfather at a lumber camp up in the "great woods" came down to the farmhouse one evening in January while we were at supper, and, opening the outer door, one of them looked in and shouted, "Just come out here, squire, and see the biggest muskrat in the world!"

The other logger had the animal by the tail, which looked like a large mortar pestle flattened out. "I tell ye he's heavy!" he exclaimed. "Weighs a good thirty pounds!"

The old squire laughed. "Why, men," he said, "hat's no muskrat. That's a beaver! Where did you get him?"

They had found the animal wallowing in a snowdrift near the bank of a large brook. During the previous week there had been a January thaw with rain, followed by sharp cold and a snowstorm; it is likely that the thaw had flooded the beaver out of his winter house. The two loggers had never seen a beaver before, for at that time beavers were scarce in the Maine woods. They had thought that the animal they had found was the king and father of all the muskrats!

After we had examined him the man carried him into the wagon house adjoining the woodhouse and shut him under a large pine box, turned bottom up and weighted with half a dozen loose bricks. But the next morning there was a large hole in the side of the box and no beaver inside. We boys discovered him behind the oats bin and captured him by throwing a horse blanket over him. Then from a thousand of loose bricks that were piled against the wall at the back of the wagon house we laid a pen for him in the far corner of the building; we covered the top with a sheet-iron fireboard such as folk use to close up a fireplace.

We supposed that we had him where he would be unable to gnaw out, but on the following morning we found that he had chiseled a hole through the pine planks of the floor and had descended into the dark space beneath.

At the same time grandmother, who had gone to the cellar of the farmhouse to fetch butter for breakfast, was startled to see a large brown animal leap down from a vegetable bin and give the floor a loud slap with his tail. She came up in haste without her butter, but she soon learned that the intruder was merely the beaver, which had come along beneath the woodhouse and had entered the cellar, where he had been eating carrots. But when we tried to catch him he retired beneath the wagon house, and, as it was not easy to reach him there, we let him alone.

Later we found that in the course of three days he had made a comfortable nest for himself of straw, chaff, hay and other litter that he had brought from beneath the floor of the stable, which adjoined the wagon house. And at the end of several days we discovered that the vegetables, particularly the carrots, were rapidly disappearing from the cellar of the house; indeed several bushels were gone. The beaver no doubt was hoarding them in his nest. It was easy enough to put a stop to the thieving by walling up with bricks the aperture beneath the woodhouse into the cellar.

After that we saw nothing more of our beaver for six or eight weeks and nearly forgot him. I suppose he was living on his stolen store.

In March, however, he made his appearance in the woodhouse and gnawed sticks of green wood that had bark on them; and about that time too he made himself unpopular with the old squire by going outdoors and felling two small mountain-ash trees that had stood behind the wagon house. He ate most of the bark on the branches and probably would have continued his logging operations in the garden and orchard had we not begun feeding him rutabaga "turnips such as we gave to the cattle.

Brown—as the girls named him—waxed sleek on the turnips and by April had become so tame that we could stroke him as you would stroke a cat, and he seemed to be quite as fond of it as a cat is. If frightened, he would give a leap, then a scoot forward; then slap! would come his heavy tail on the floor. When cuffed he would squall pitifully and for some time afterwards would sit and shake his head.

One night early in May he went to the goose pond, and before morning he had cut down the one willow tree that stood by it; the trunk was perhaps six inches in diameter. The act displeased grandmother greatly, for in hot weather her geese were accustomed to sit on the water in the shade of the willow.

Now that the tree was down it was of no use to disturb the beaver, and during the next two months he cut the trunk and the branches into logs, each about two feet long, and, working mostly at night, made desultory attempts to build with them a dam across the little rill that ran from the pond. But he did not complete the dam, probably because he was disturbed a good deal, and at last he returned to his nest under the wagon house. The girls fed him frequently with dry crusts of bread; and really he liked bread and rutabagas much better than he liked tree bark. After every few nights, however, we could see that he had been to the goose pond again and had put in a few fagots and done a little plastering with mud. Instinct prompted him to work there, but, now that the necessity that had implanted the instinct in his ancestors no longer drove him to work, he soon left off and came back to his rutabagas and bread.

But in September the wild, provident instinct of the animal revived again, more powerfully. He now set to work every night and in the course of a week completed a typical beaver dam of fagots, mud and grass, which raised the goose pond fully a foot. He even carried sticks of stove wood all the way from the woodpile, and sometimes he worked by day. Whenever any of us boys drew rear he would sit up and glance at us out of the corner of his eye in a most knowing manner.

My cousin Addison thought we might breed beavers for their skins there at the goose pond, and, since we all wished to see whether he would build a house, we drew a small load of green poplar wood there from the wood lot. Brown appeared to know just what the wood was for, and now that his dam was done, he began to put up a house in the middle of the pond where the water was perhaps three feet deep. He worked steadily and in the course of a fortnight had his house covered and "shingled" with grass and mud. Then he forsook his nest under the wagon house and lived in his own house, though he came round to the kitchen door for bread. He also raided the vegetable garden for carrots and turnips and carried away a quantity to store up.

During the latter part of September and in early October he would sit on top of his house for hours at a time, looking round. If a dog came along, he slid off and, giving the water a slap with his tail, dived down to the door of the house and went inside and remained there for a while. Dogs in-



## MOTHER, YOUR CHILD'S BOWELS NEED "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste  
and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

deed troubled him a good deal, one dog especially, a large brindled mongrel that belonged to a boy neighbor of ours, Alfred Batchelder. The dog was a neighborhood nuisance and was always worrying poultry, calves and sheep and frequently sneaking about kitchen doors to pick up bones or to steal.

As a matter of fact there was not much love lost between Alfred and ourselves. He was a rude, bragging, arrogant boy and was much addicted to playing spiteful tricks. "I'd like to see Tige get hold of that beaver-ours once!" he used to shout as he went by. "Tige would shake the liver out of him!"

In fact Alfred slyly set the dog on poor Brown every time he passed and saw the beaver out. "Sick 'em!" he would exclaim in low tones; then he would stand by the roadside wall to see Tige race down across the field to the pond. The thing became so provoking that Addison talked of shooting the dog, but the old squire forbade him.

One morning while we were at breakfast we heard Tige bark—we knew his bark as well as we knew Alfred's voice—and ran out to see the end of a very queer struggle. Brown evidently had been on his way from his house in the pond up to the kitchen door for his breakfast when Alfred and Tige had spied him; then, hearing the dog, no doubt he had turned to run back to the pond. But he was too late. Tige had caught up with him just as he reached the pond and had grabbed him by his very thick, fleshy tail close to his body. Feeling the dog's teeth, Brown whirled and gripped Tige by his tail, also close to his body.

When it came to tail chewing Brown instantly displayed the greater power. With two nips of those sharp, chisel-like teeth of his he bit Tige's tail nearly off, so that it hung by a bit of skin. The yell Tige gave could have been heard for half a mile. He lost his nerve too and, letting go his hold, bolted, howling, up through the field to his master. His tail was dragging on the ground, and as he ran he kept glancing back at it first on one side and then on the other.

Of course we boys laughed. I doubt whether a good fight and a decisive victory would have made us feel one

half so jubilant. As for Alfred, he scarcely replied at all, but took his pet home to be doctored. Tige was a very borbait dog to the end of his days.

What had happened probably cost Brown his life. Less than a week afterwards, during the time of the hunter's moon, some of our folks heard the report of a gun in the night and the following morning we discovered the beaver lying dead in the pond beside his house, with just the tip of his big tail out of water. He had been shot through the head with a bullet, probably while he was sitting on his house.

Our first thoughts naturally were of our neighbor; yet we did not believe that Alfred was good marksman enough to hit a beaver by moonlight. Some one, however, had fired the shot that ended the life of our pet. Grandmother had his skin made into a muff, and several years later the lady gave it to my cousin Ellen, who still treasures it among the keepsakes of our young days at the farm.—C. A. Stephens, in Youth's Companion.

### Exceeding the Limit.

"Maud tells everything she knows."  
"Yes, it wouldn't be so bad if she would stop there."—Judge.

Doctor: "Allow me to congratulate you, sir. You are the father of triplets."

Politician: "Impossible! I demand a recount."—American Legion Weekly.

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### Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.


Delightful party now forming. Reservations should be made early. Special Tour of Europe for young ladies, etc.

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### SUNDAY SCHOOL CLASS ORGANIZES

The young ladies of Harmony Methodist church, Concord, met at the parsonage Friday night and perfected the organization of their Sunday school class.

This class began with four regular members about three months ago. It now has about eighteen or nineteen regular members. The officers were elected as follows:

President, Emma Howell; secretary, Emma Cochran; Cor. secretary, Mabel Micenheimer. Mrs. Mock was selected teacher of the class, and the name Willing Workers was given.

Committees were appointed for looking after the sick and strangers of the church.

After the business hour we enjoyed a social hour, carrying out the Valentine spirit, both in decoration and in playing games. Refreshments were then served. All went home reporting a good time. R.

### A FINE PEOPLE

We don't think our coming here to Town Creek charge deserves special mention, but our cordial reception and kind treatment since arriving are worthy of note. The good people of Bolivia (one of my churches) gave us an old time pounding on Saturday night, January 27th. The others are sending theirs in on the installment plan. We have a fine people to work with and for. Pray that I may be equal to the task and may be a blessing to the entire charge. We feel very grateful to the ones that have helped provide these things for their pastor.

Best wishes to the Advocate.

W. J. Freeman.

Rastus, you is just about as black as midnight.

Go on, nigger, yo' is somewhere 'bout 'leven-thirty yo'self.—Twin-City Sentinel.

### SUNDAY SCHOOL WORK

(Continued from page nine)

your conference workers will be supplemented by various pastors and others specially fitted for this kind of work who have agreed to help project our leadership training program into all corners of the conference. It is our purpose to plant these schools in rural charges—circuits and stations—where for various reasons it is impractical to hold standard schools. An effort will be made to bring together Sunday school workers of one or more circuits or stations at a place most accessible to the various schools and to give them an opportunity to become better acquainted with modern principles and methods of Sunday school work.

### EVERY STEWARD IN SCHOOL


Every steward of Edenton Street church, Raleigh, is a member of Edenton Street Sunday school and working at the job! The Sunday school is thus closely identified with and tied to the official members of the church and receives from them that assistance and encouragement so indespesible to most effective Sunday school work and growth.

But how does it happen that these stewards are so interested in the Sunday school? Many ask this question. Well, there are perhaps several reasons. A partial explanation, if not a reason, is that it is one of the unwritten laws of the church that every steward must find his place in the Sunday school. If he is not already in the Sunday school, when he becomes a steward, he becomes a member of the school or he does not remain a steward.

There are over 1500 pupils enrolled in this school.

Wanted—Every Methodist steward to find his place in his Sunday school. The school needs him and he needs the school. Answer quick.

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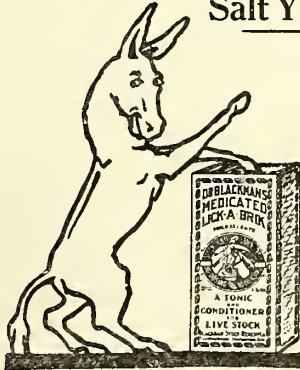
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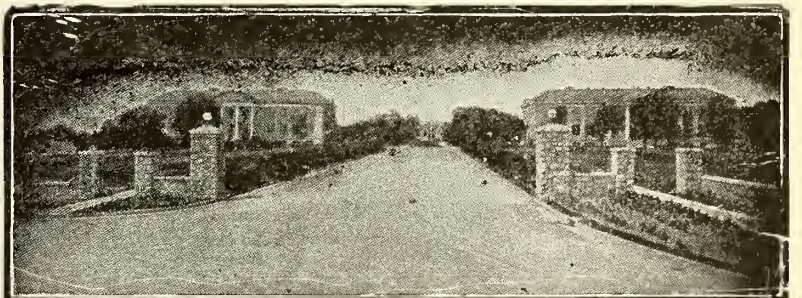
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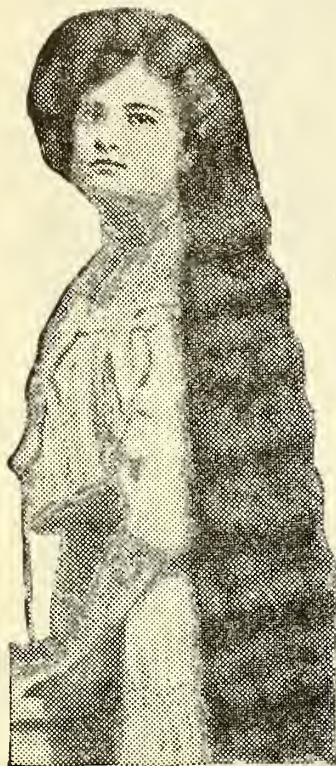
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## AT WORK IN BIG FASHION AT KINSTON

Kindly allow me a few lines to tell something of what we are doing down here at Queen Street.

Following Rev. Charles L. Reed, who so faithfully and efficiently ministered to our people for four years preceding last annual conference, Rev. C. K. Proctor came to us from Central church, Raleigh. Brother Proctor's first sermon for us was at the service on Thanksgiving Day. In addition to his own Methodist congregation many visitors were present, and by his address he made quite a favorable impression. He has now been with us for about three months and seems by this time to have "struck his normal stride." He has impressed us all as being a live wire in God's service— young, energetic and enthusiastic. His going in and coming out among us, as well as his public messages, reveals the fact that he is deeply spiritual, well-equipped and a vigorous champion of the Christ, whom at all times he delights to exalt.

But Brother Proctor is not trying to do all the work down here by himself. One of the first things that happened after his pastorate began was a shaking up of the board of stewards; not that any of them were shaken out, but that all of them were put to work, or at least each given a specific job and diplomatically invited to "go to it." The entire membership of the board has been divided into committees. These committees were appointed by the board itself, and to each has been assigned the duty of caring for and fostering some special phase of the life and activity of the church. Mr. C. F. Harvey is chairman of our board of stewards and as such becomes ex-officio member of each committee. Not only have the committees been appointed but they have gone to work, and their written reports read at the first meeting this month indicate aggressiveness on the part of each one.

But not only have the "official brethren" been put to work, the women also are doing things. Recognizing the eternal fitness of things and possibly imbibing some of the spirit of activity that is prevalent, with fine zeal they have written an enviable record of achievement during recent months. They have handsomely and comfortably furnished a parsonage, have sponsored a reception having for its purpose the bringing together of the church membership, socially, as well as the better introduction of Mr. and Mrs. Proctor, and show considerably increased activity in all branches of woman's work. Neither have the interests of the young people been neglected. In fact that side of the life of the church is being especially emphasized. A few Sunday evenings ago the officers of the senior and junior Epworth leagues were publicly installed, after the pastor had preached to them an excellent specially prepared sermon.

And the Sunday school, too, is girding up its loins for larger achievement. The superintendent for the new year is Mr. Braxton B. Jones, formerly of Elizabeth City. Mr. Jones was for several years principal of the Kinston high school and is now a successful attorney at the Kinston bar. He is a graduate of Trinity College and is well equipped for the work of leadership. He has taken hold of the work of the Sunday school at Queen Street with energy and ability, and the outlook is bright for a successful year's work in this field of endeavor.

There are lots of other things, Mr. Editor, that might be mentioned. But what's the use of trying to tell it all? We will therefore desist at this point and simply report progress all along the line. D. T. Edwards.

We must listen if we would understand. We must not intrench ourselves in our own sorrow so as to leave no open door for him to enter with his healing and comforting balm.—Mrs. C. L. Goodell.

## Good or Bad—Productive or Unproductive



What  
Shall The  
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<p style="text-align: center;"><i>Specimen of Type</i></p> <p>27 And the boys grew; and E'sau was a cunning hunter.</p> <p>5 And the streets of the city shall be full of boys and girls playing in the streets thereof.</p>	<p style="text-align: center;"><i>Specimen of Type.</i></p> <p>19 • And the border of n̄an-ites was from Si'dōn comest to Ge'rār, unto 'thou goest, unto Sōd'om,</p>
<p>Size of Print in Nos. 9204 and 9215.</p> <p>Size of Bible, 5 3/4 x 3 3/4 Inches.</p>	<p>Size of Print in Nos. 5704 and 5715.</p> <p>Size of Bible, 5 3/4 x 3 3/4 Inches.</p>

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**NORTH CAROLINA CHRISTIAN ADVOCATE**

GREENSBORO, N. C.



# PRESIDING ELDERS APPOINTMENTS

## Western North Carolina Conference

### ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Weaverville, N. C.

#### SECOND ROUND

February  
Fairview, Sharon, 11 a.m. 24-25  
Flat Rock-Fletcher, Naples 3 25  
Saluda-Tryon, Tryon, 7:30 25-26  
Haywood Street, 7:30 26  
Biltmore, 7:30 28

March  
Mars Hill, Laurel, 11 2  
Hominy, Pisgah, 11 3-4  
Central, 7:30 4-5  
Elk Mountain, 7:30 6  
Mt. Pleasant, 7:30 7  
Spring Creek, Balm Grove, 11 10-11  
Hot Springs, Ottingers, 3 11  
Swannanoa, Azalia, 11 18  
Black Mountain, 7:30 18  
Leicester, Grace, 11 24-25  
West Asheville, 7:30 25-28

April  
Marshall, Walnut, 11 Mar. 31 & 1  
Sandy Mush, Teagues, 3 1-2  
Weaverville Ct., 11 7-8  
Chestnut St., 7:30 8-9  
Mars Hill, preaching at Laurel, 11 19  
Rosman, 11 21-22  
Brevard, 7:30 22-23  
Henderson, Edneyville, 11 28-29  
East Biltmore, West's Chpl, 3 29

### CHARLOTTE DISTRICT.

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

#### SECOND ROUND

February  
Marshville, Centre, 11 a.m. 24-25  
North Monroe, 4 p.m., 7 p.m. 25  
Monroe, Central, 7:30 p.m. 25

March  
Unionville, Union Grove, 11 a.m. 3  
Ansonville, Salem, 11 a.m. 4  
Wadesboro, 7:30 p.m. 4  
Morven, Bethel, 11 a.m. 10  
Thrift-Moores, Moores Chp. 11 a.m. 11  
Dilworth, 7:30 p.m. 11  
Prospect, Midway, 11 a.m. 17  
Polkton, Poplar Hill, 11 a.m. 18  
Hawthorne Lane, 7:30 p.m. 18  
Peachland, Fountain Hill, 11 a.m. 24  
Chadwick, 11 a.m. 25  
Brevard St., 7:30 p.m. 25

April  
Calvary, 11 a.m. 1  
Belmont Park, 7:30 p.m. 1

### GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

#### SECOND ROUND

February  
Randolph, Mt. Gilliard, 11 and 3 24-25  
Uwharrie, Mt. Shepherd, 3 & 11, 24-25  
East End, H. P., night 25

March  
Coleridge, Rehobeth, 11 a.m. 3-4  
Ramseur-Franklinville, Frk'vl, ngt. 4  
Wesley Memorial, 11 11  
Jamestown-Oakdale, Oakdale, 3 & ngt 11  
Deep River, West Bend, 11 18  
Randleman, St. Paul, 3 & ngt. 18  
Wentworth, Wentworth 24-25  
Reidsville, 11 25

April  
Asheboro, ngt. Mar. 30 & 1  
New Hope, Macedonia Mar. 31 & 1  
Pleasant Garden, Pleasant Garden 7-8  
Gibsonville, Whitsett, 3 8  
Spring Garden, ngt. 8

### MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

#### SECOND ROUND

February  
Mill Spring, Gray's Chapel, 11 23  
Glen Alpine, 11 25  
McDowell, Snow Hill, 11 & 3 24-25

March  
Cliffside, Cliffside, 11 4  
Henrietta-Caroleen, Caroleen, 7 4  
Forest City, Pleasant Grove, 11 10-11  
Spindale, Spindale, 7 11  
Cross Mill, Cross Mill, 11 18  
Old Fort, Ebenezer, 3 18  
Bostic, 11 23  
Broad River, Kistlers, 11 24-25  
North McDowell, Concord, 11 31

April  
Marion Mills, 11 1  
Marion Ct., Murphy's, 3 1  
Bald Creek, Elk Shoals, 11 7-8  
Burnsville, Burnsville, 7 8  
Spruce Pine, Penland, 11 13  
Micaville, Celso, 11 14-15

### STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

## SECOND ROUND

February  
Mt. Zion, 3 & 7 25-26  
Davidson, Fairview, 7 & 3 25-26  
Huntersville, 11 26

March  
Hiddenite, Center, 3 & 11 3-4  
Statesville Ct., Bethlehem, 11 & 11 3-4  
Mooresville, Centenary, 7 4  
Hickory, First, 11 11  
Maiden, 7 11  
Rhodhiss, 3 11  
Dudley Shoals, Rocky Mt., 11 & 3 17-18  
Granite Falls, 11 18

### MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C.

#### SECOND ROUND

February  
Jonesville, Grassy Creek 24-25  
Elkin, night 25

March  
Mt. Airy Ct., Salem 3-4  
Rockford Str et, night 4  
Stokesdale, Eden 10-11  
Yadkinville, Yadkinville 17-18  
West Davie, Houstonville 18-19  
Ararat, Hunter's Chapel 24-25

April  
Sandy Ridge, Delta, March 31 and 1  
Danbury, Danbury, Su. ngt. & Mon. 1-2

### NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

#### SECOND ROUND

February  
Sparta, Sparta 24-25  
Laurel Springs, Mt. Zion, 3:30 p.m. 25

March  
Helton, Baldwin 3-4  
Todd, Hopewell 10-11  
Creston, Southerland, 11 a.m. 14  
Wilkes, Adley 17-18  
Wilkesboro, Wilkesboro, night, 7 18  
North Wilkes, Miller's Creek 24-25  
N. Wilkesboro, N. Wilkesboro, 7 25

### SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

#### SECOND ROUND

February  
New London, 11 a.m. 24  
Salem, 11 a.m. 25  
Badin, 7:30 p.m. 25

March  
Albemarle Ct., 11 a.m. 3  
Central, 11 a.m. 4  
First St., 7:30 p.m. 4  
Mt. Pleasant, St. Pauls, 11 a.m. 10  
Westford, 11 a.m. 11  
Harmony, 7:30 p.m. 11  
Norwood Ct., Cedar Grove, 11 a.m. 17  
Norwood, 11 a.m. 18  
Spencer, Central, 7:30 p.m. 18  
Yadkin, 7:30 p.m. 25

### SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

#### SECOND ROUND

February  
Rock Springs, Rehobeth, 11 23  
Lowesville, Snow Hill, 11 24-25  
Mt. Holly, 7 25

March  
Cherryville, Cherryville, 11 3-4  
Ranlo, 7 4  
Shelby Ct., Sharon, 11 10-11  
King's Mountain, 7 11  
Lincoln Ct., Tabernacle, 11 17  
Stanly, Iron Sta., 11 18  
East End, 7 18  
Crouse, Lander Chapel, 11 24-25  
Franklin Ave., 7 25  
West End, 7 28

April  
Bessemer, Concord, 11 1  
Trinity, 7 1  
Main St., Gastonia, 7 4  
Dallas, Dalls, 11 8  
Belmont, Ebenezer, 7 8  
Belmont, Main St., 7 15  
Cramerton, 11 15

### WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

#### SECOND ROUND—IN PART

February  
Canton Station, 11 25  
Waynesville Ct., Elizabeth, 3 25

March  
Waynesville Station, 11 4  
Bethel Ct., Riverside, 3 4  
Sylva Station, 11 11

### WINSTON-SALEM DISTRICT

W. A. Newell, P. E.

#### 1090 W. 4th St., Winston-Salem, N. C.

#### SECOND ROUND

February  
Thomasville, Thomasville, 11 a.m. 25  
Thomasville Ct., Unity, 3 p.m. 24-25

March  
Welcome, Midway, 11 3-4  
Centenary, Centenary, ngt. 4  
Walkertown, Walkertown, 11 18  
Lewisville, New Hope, 3 17-18  
West End, West End, 11 25

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**W. E. WEBB, Secretary**

STATESVILLE, N. C.

Kernersville, Sedge Garden, 3 24-25  
Oak Ridge, Oak Ridge, night 25

April  
Denton, Pleasant Grove, 11 31  
South and East, East, night 1

### North Carolina Conference

#### ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E.

#### SECOND ROUND

February  
Kitty Hawk, Kitty Hawk, 11 a.m. 23  
Stumpy Point 24  
Dare, Mann's Harbor, night 25

March  
Moyack, Moyack 3-4  
Pasquotank, Union 10-11  
City Road, 11 11  
Plymouth, Plymouth 18  
Mackey's, Pleasant Grove, 3 18  
Belhaven and Pantego 24-25

April  
Currituck 31 & 1  
Perquimans, Woodland 7-8  
Hertford, 11 8  
Showan, Evans 14-15  
Edenton, night 15

### FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

#### SECOND ROUND

February  
Parkton, Cotton 24-25  
Person St. & Calvary, Calvary 27  
Hay Street 28

March  
Fayetteville, Cumberland 3-4  
Bladen, Bethlehem 10-11  
Newton Grove, Ebenezer 17-18  
Lillington, Parker's Grove 24-25  
Mamers, Cool Spring 25-26

### NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.

#### FIRST ROUND

February  
Jones Ct., Trenton, 11 a.m. 24-25

### ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

#### SECOND ROUND

February  
Hamlet 25-26  
Rockingham 25-26

March  
Richmond, St. Paul 4  
Piedmont, Roberdel—2 4  
Ellerbe, Concord 9  
Roberdel, Beaver Dam 10-11  
St. John-Gibson, St. John 16  
Laurel Hill, Snead's Grove 17-18  
Laurinburg 18-19  
Robeson, Bethesda 23  
Lumberton Ct., Smith's 24-25  
Montgomery, Zoar 31

### RALEIGH DISTRICT

J. C. Wooten, P. E.

#### SECOND ROUND

February  
Zebulon, Knightdale, 3 25

March  
Edenton St., 11 4  
Epworth, 7:30 4  
Creedmore, Banks, 11 10  
Granville, Stem, 11 11  
Garner, Mt. Zion, 11 17-18  
Four Oaks, 11 24-25  
Benson, 11 25

April  
Millbrook, Rollesville, 11 1  
Tar River, Trinity, 11 7-8  
Franklinton, 7:30 8  
Youngsville, Shiloh, 11 14-15  
Louisburg, 7:30 15  
Cary, Macedonia, 11 28-29

May  
Oxford, 7:30 4-6  
Oxford Ct., Shady Grove, 11 5-6

Kenley, Lucama, 11 12-13  
Smithfield, 7:30 13  
Central, 11 20  
Jenkins Memorial, 7:30 20  
Princeton, 11 23

### WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

#### FIRST ROUND

February  
Rocky Mt., First Church 25-26  
S. Rocky Mt., night 25

March  
Vanceboro 3-4  
Swan Quarter 10-11  
Mattamuskeet 11-12  
Fairfield, night 12

### WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

#### SECOND ROUND

February  
Rosemary Chg., Smith's Ch., 11 24-25  
Roanoke Rapids, 7:30 25

March  
Halifax Chg., 11 3-4  
Weldon Sta., 7:30 4  
Warrenton Chg., Warrenton, 11 10-11  
Littleton Sta., 11 18  
Battleboro & Whitakers Chg., Whitakers, 11 25  
Enfield, 7:30 & 11 25-26

April  
Norlina Chg., Union, 11 Mar 31; 11 1  
Conway Chg., Providence, 11 7-8  
Rich Square, Woodland, 7:30 & 11 8-9  
Murfreesboro-Winton, Winton, 11 14-15  
Ahoskie, Ahoskie, 7:30 & 11 15-16  
Aulander, Lewiston, 11 21-22  
Windsor, Cashie, 11 25  
Williamston, Williamston, 11 27  
Scotland Neck, Scotland Neck, 11 29

May  
Warren, Bethlehem, 11 5-6  
Middleburg, Shocco, 11 13  
Garysburg, Seaboard, 11 19-20

District conference convenes at Jackson Wednesday, April 4, 7:30 p.m.

Quarterly conference at Jackson, April 16 at 2 o'clock p. m.

### WILMINGTON DISTRICT

J. M. Daniel, P. E.

#### SECOND ROUND

February  
Wilmington Ct., Bethany, a.m. 25  
Wilmington, Grace, p.m. 25

March  
Wallace-Rose Hill, Char'ty, a.m. 2  
Magnolia, Centenary, a.m. 3-4  
Kenansville, Lee's, a.m. 10-11  
Faison-Warsaw, Warsaw, p.m. & a.m. 11-12  
Ingold, Epworth, a.m. 17-18  
Clinton, Clinton, p.m. & a.m. 18-19  
Maysville, Hopewell, a.m. 23  
Swansboro, Swansboro, a.m. 24-25

April  
Jacksonville, Richlands, a.m., p.m. 1  
Old Dock, Old Dock, a.m. 5  
Tabor, Clarendon, a.m. 6  
Chadburn, Fair Bluff, a.m. 7-8  
Burgaw, Herrings, a.m. 14-15  
Wilmington, Epworth, p.m. 15  
Hallsboro, Shiloh, a.m. 20  
Carver's Creek, Freeman, a.m. 21-22  
Whiteville, Whiteville, p.m. 22  
Scott's Hill, Snead's Ferry, a.m., p.m. 29



## IN MEMORIAM

**BOYD**—Mrs. Harriet Selma Boyd was born near Catawba in Catawba county, N. C., January 6, 1829, and died at the home of M. L. Robinson, her son-in-law, near Maiden, N. C., January 18, 1923, age 94 years and 12 days.

She was married to William Boyd February 5, 1851. Her husband died September 7, 1882. She leaves three daughters, 18 grandchildren and 17 great-grandchildren.

She was converted in early life and joined the Methodist church and remained a faithful member of the same to the day of her death.

Ira Erwin.

**ALLEN**—Linus W. Allen of Ansonville, N. C., after battling with a severe attack of pneumonia for several days passed away at his home on January 19, 1923, leaving a wife and two small boys, also his father, mother, brother and sister, to mourn his loss. He was a member of the Methodist church. The burial services were conducted by the writer, being assisted by Rev. Mr. Burrus, Baptist minister of Wingate, N. C., after which his earthly remains were laid to rest in the cemetery at Red Hill Baptist church, May the Great Comforter sustain the grief-stricken wife and the two little boys, and may they remember that God is too good to do evil and too wise to make a mistake.

R. S. Richardson.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed from us our aged, faithful and much beloved brother, John J. Taylor, and

Whereas, from early childhood to the mature age of eighty-five Brother Taylor has been known among us as one of the most faithful of God's people, and

Whereas, he has been for more than sixty years a faithful and beloved member of this quarterly conference. Therefore, be it resolved:

First, That Cedar Grove church and the quarterly conference of the Hillsboro circuit have lost one of our most devout, consecrated, deeply spiritual, and faithful members.

Second, That while we deeply mourn our loss we rejoice in the hope that it is well with him and that his reward is that of a faithful and worthy servant of God.

Third, That we extend to the members of the bereaved family our love and sympathy in their deep bereavement.

Fourth, That a copy of these resolutions be spread on the minutes of this quarterly conference, a copy sent to the bereaved family, and a copy to the Advocate.

H. E. Haley,  
J. W. Jordan,  
W. H. McDade,  
Committee.

**BROWN**—The passing of Mrs. J. P. Brown of Fairmont brings much sorrow to many hearts. She had been such an active worker in church work of all kinds, especially was she well informed about the great missionary work that is going on, until a few years ago when her health became so impaired she could not keep in touch with the work so well as before.

To know Mrs. Brown was to love her. She was a kind, loving friend to all, both old and young. She was much older than I, but I loved her so much and spent many pleasant hours with her. She never forgot to say kind words to sorrowing ones, words of the right kind, words that meant most.

My very deepest sympathy goes out to her loved ones. You, my dear missionary sisters of Fairmont, know better than I how faithful and generous she was to your society. You have missed her faithful attendance and her unselfish service.

May you be women who are strong in the Lord and in the power of his might. May you always choose Christ as she did, until you are called to meet our friend and co-laborer and be with Him forever.

Good-bye, my dear friend. May God keep me faithful so that I will meet you again.

Mrs. Nan Julia Taylor.

**CARTER**—Angeline V. Jones was born May 28, 1868. She was married to J. A. Carter. To this union were born three children, all of whom are now living. Mr. Carter died several years ago.

Angeline was converted early in life and joined the Methodist church at Greenwood, of which church she was a member when she died. She was a good woman and interested in church work. May God bless her loved ones.

She was sixty-two years, eight months and twenty-five days old. She died January 23, 1923.

W. E. Moretz, P. C.

**GIBSON**—Some one has said that death loves a shining mark. And sometimes it seems that the sweetest and best are taken, while others not so good are left. It was certainly true that when death claimed Ruby Gibson it took one of the brightest, purest and most beloved young girls.

She quietly fell on sleep at the home of her mother, Mrs. Alice Gibson, at Steel's Mill, January 31, 1923, after a brief illness with pneumonia.

Ruby was born August 11, 1906, and was the youngest of a large family. Last year she professed faith in Christ and joined the Methodist church. But even before she was a loyal Sunday school worker and always took an interest in the church. During her illness she talked of Jesus her Saviour and sang so many beautiful songs.

The funeral services were conducted by her pastor, assisted by the writer, and interment at Green Lake church by the side of her father, who preceded her to heaven about six years ago. May God comfort the bereaved family.

B. E. Stanfield.

**TWEED**—James H. Tweed was born in Lincoln county, Tennessee, on May 2, 1841. He was married to Miss Susan Sherrill in November, 1881. To this union was born four children, one of whom died in infancy. Those living are S. B. and Hamilton Tweed and Mr. Lawrence Clayton. Besides his good wife he also leaves one brother, T. W. Tweed, and sister, Mrs. Martha Gibson.

Early in life Brother Tweed made a profession of religion and joined the Presbyterian church. After moving to Buncombe county, N. C., he joined the M. E. Church, South, and up to his death he was a consistent member of the Tweed's Chapel church. He loved his church and was always there as long as he was able to go. All preachers who have served the Fairview circuit found Brother Tweed's home the preacher's home. For three years he was a soldier in the Civil War, and for sixty-two years a soldier of his Lord and Master.

On December 13 his body was laid to rest in the church cemetery to await the resurrection morn.

T. A. Groce.

### RESOLUTIONS OF RESPECT

Whereas, on Saturday, January 13, our heavenly Father called Bro. Geo. H. Yow from the busy scenes of this earthly life into the joys of eternal bliss, and in his departure there has been removed from our midst a most faithful member and worker of our Sunday school, one whose voice in song has been an inspiration to multitudes through the years, and whose piety and devotion to his Lord was a beautiful characteristic of his life; therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well, and who has called our friend and brother home.

Second, That we extend to the bereaved family our sympathy and express to them our love, knowing that no words can drive away their sorrow nor heal their broken hearts, but unto Him who is able to comfort and give the balm of healing, we would commend them, and bid them look up through the clouds and tears of this present time, to a glorious meeting with their father and husband on the eternal shore.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family, and a copy sent our local papers and the Christian Advocate for publication.

J. C. Green,  
E. T. Kearns,  
R. L. Pope,  
Committee.

Main Street M. E. Sunday School.

**HARTSELL**—After several weeks of suffering the Father reached down and took to Himself the spirit of little John Calhoun, the 18-months-old son of Wade C. and Mrs. Lynn Hartsell, on February 4, 1923. It is a great sorrow that has come to this home, but the One who has permitted the blow to fall is supplying grace according to their needs and the parents are submissive.

R. E. H.

**SIMPSON**—Annis Elmire Edwards Simpson was born July 24, 1856, and died December 20, 1922. She was married to A. E. Simpson November 26, 1883. This union was blessed with eight children, two having passed away in infancy. Mrs. Simpson in early girlhood accepted Jesus for her Saviour and joined the Methodist church at Burusville. She was a patient sufferer and after several weeks of lingering the Master called her home. Her husband and children, relatives and friends survive. May their loss be heaven's gain. Her body with tender care was laid to rest in the cemetery at Concord church after appropriate service by her pastor.

D. S. Richardson, P. C.

**AYCOCK**—Rachael Clara Perry was born at Gold Hill, N. C., October 23, 1843, and died at her home at Cabarrus, N. C., January 25, 1923. On September 11, 1870, she was married to John H. Aycock, thus journeying with him for more than 51 years. Brother Aycock still survives. To this union six children were born. Two died in infancy. Those surviving are: Rev. A. L. Aycock of the W. N. C. conference, stationed at Canton, Sam G., Lonnie W. and Miss Lillie, all of Cabarrus. Sister Aycock joined the church in early life and lived a consistent member until she was called home. She had been in feeble health for a long time and was confined to her bed for some months. We buried her at Bethel church. May God comfort the sorrowing ones.

R. E. H.

**FARMER**—In the midst of his school work, while a Sophomore at Trinity College, Henry B. Farmer was suddenly called away by death January 7, 1923.

He was the youngest son of W. D. Farmer of Nash county and was 19 years of age. It was his intention to become a physician and he was getting ready for his chosen profession. He was a favorite with his college mates and at home, being of a cheerful, bright nature and very kind to every one. I knew him from childhood and considered him a very fine young man with a good moral character and pleasing manners. Some years ago he gave his heart to God and became a member of Mt. Pleasant church.

The funeral service was conducted by the writer, being assisted by Rev. L. C. Brothers, pastor of the church. Dean W. H. Wannamaker paid a beautiful tribute to Henry, and his classmate and roommate also spoke a few words. The floral tributes were many and beautiful. May the Lord help the bereaved parents, brothers and other relatives to bear this great sorrow.

B. E. Stanfield.

**CLARKE**—Miss Jean Lea Clarke died at the Anson Sanatorium, Wadesboro, N. C., January 22, 1923. She was the second daughter of Mr. and Mrs. Stokes M. Clarke of the Concord community, four miles from Ansonville, N. C. She had been a great sufferer for twenty years. She taught school for some years and taught until within a short time before she went to the hospital on Christmas Day. She was a member of Concord Methodist church, also a teacher in the Sunday school. She was in the bloom of young womanhood, a leader in her community and had many friends. She will be missed in the church, Sunday school, community and needless to say in the home. Burial services at Concord church, conducted by the writer, assisted by Rev. W. R. Shelton of Wadesboro, and her earthly remains were laid to rest in the church cemetery, and the grave was banked over with flowers, beautiful and fragrant. She bore her affliction patiently and heroically. The Lord comfort the grief-stricken family and friends. "Asleep in Jesus, blessed sleep from which none ever wakes to weep." Her place can hardly be filled.

D. S. Richardson.

**GRAHAM**—Mrs. Laura Noland Graham was born December 19, 1858; died January 22, 1923; age 64 years one month and 11 days. She was married to Dr. W. A. Graham April 2, 1879. Besides her husband she has left to mourn their loss the following children: H. N. Graham, Knoxville, Tenn.; Mrs. Nettie Akeley, Murphy, N. C.; Mrs. Mattie Ferguson, H. E. and W. A. Graham, Jr., Waynesville, N. C.; Mrs. Irene Payne, Canton, N. C.; Mrs. Annie May Freeman, Hendersonville, N. C., and Miss Nellie Graham, Crabtree, N. C. She is also survived by three sisters, four brothers and a host of friends. Sister Graham united with the Methodist church at Fines Creek in early life and made a useful member. She was ever looking after the church, parsonage and preacher. The last time she was away from home was last summer—then she went to church. Earth is the poorer because of her going away, but heaven is the richer. We know where to find her, and we shall meet her again.

The funeral service was held by the writer at Fines Creek church in the presence of a sympathizing congregation, and her body was laid to rest in the cemetery there to await the resurrection of the just.

N. M. Modlin, P. C.

### RESOLUTIONS OF RESPECT

Whereas, on January 30, 1923, our kind heavenly Father, in His infinite wisdom called to her eternal home the soul of Mrs. J. M. Boyett, one of the most faithful and loyal members of the Sarah Blalock Circle of Central M. E. church, Albemarle, N. C. In her removal, the church and especially the circle feels most keenly the loss of one who at all times stood ready to do all she could. She was a consecrated Christian and was ever ready with her gifts and service. Her presence in our circle was inspiring. To its cause she gave liberally. Therefore, be it resolved:

First, That we wish to record our sincere love and appreciation of the devotion and influence which marked her Christian life.

Second, That we, the surviving members, feel deeply our loss and will endeavor to follow her example in being wholeheartedly true in the purpose and undertakings of our circle.

Third, That we extend to the family our heartfelt sympathy and love in this dark hour of bereavement and point them to God, who knoweth best.

Fourth, That a copy of these resolutions be entered on the minutes of the circle, one be sent to the North Carolina Christian Advocate and one to the family.

Mrs. J. E. Kluttz,  
Mrs. H. F. Deese,  
Mrs. I. H. Underwood,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our presence here on earth to His own divine presence above our beloved brother and co-worker, David K. Cecil.

Therefore we miss his presence among us but bow in submission to Him that doeth all things well. We miss the spotless character example that David K. Cecil set for those who came in contact with him, but are resolved that in our own lives which, after all is a short span compared to eternity we will endeavor to emulate his shining example.

Second, That we as strivers after good in the First Methodist Sunday school of Lexington, N. C., mourn his loss, with his family, to whom our hearts go out in the deepest sympathy and whom we commend the healing love of our heavenly Father and His comforting promises to those who mourn.

Third, That the Sunday school of the First Methodist church of Lexington, N. C., has lost a valued member and a Christian gentleman; that the community has lost a valuable citizen, who by his many virtues won and held the love and esteem of all with whom he came in contact.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the Lexington Dispatch and the North Carolina Christian Advocate for publication.

C. E. McCrary,  
A. M. Neese,  
O. B. Carr,  
Committee.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, MARCH 1, 1923

No. 9

## EDITORIAL PARAGRAPHS

"We are out in a fight against jazz, drivel, tinsel, penny collections and slang as a teaching vehicle in the Sunday school," is the way that one puts it who is out for higher standards in Sunday school and church services. Those terms that he employs are sharp and they cut like a surgeon's knife.

\* \* \* \*

"Hats off!" The flag is passing by. Shoes off. That is Moses at the "burning bush." The "Star Spangled Banner" is being played. Let everybody stand. Prayer is being offered. Let the entire congregation bow before their Maker. These are all attitudes of respect and reverence, and such attitudes merit approval. Only the fool mocks at the things that are worthy of respect and reverence.

\* \* \* \*

"Every day in every way," etc., as an instrument with which to arouse the sub-conscious self to worthy action or as a catch phrase has become a jest for the wide world. Perhaps it merits nothing better. But as a goal for conscious endeavor, the phrase should not be despised. A better farmer, a better merchant, a better preacher, a better steward, a better Christian. "Excelsior" is the word in every department of life.

\* \* \* \*

Mississippi is said to be the only state in the Union which by constitutional provision prohibits the bequeathing of property for charitable objects. It seems strange that such a provision should have been written into the constitution of an American commonwealth. At the next election the citizens of Mississippi will be given an opportunity to remove, what should be to them, this objectionable clause from their organic law.

\* \* \* \*

Use your head. We have the facts and the "poetry" to prove that it is the thing to do. The woodpecker is responsible for the facts and the Shreveport Gusher fathers the "poetry." Here it is:

"A woodpecker pecks out a great many pecks,  
Of sawdust when building a hut,  
He works like a nigger to make the hole bigger,  
And he's sore if his cutter won't cut.  
He won't bother with plans of cheap artisans;  
But there's one thing can rightly be said,  
The whole excavation has this explanation—  
He builds it by using his head."

\* \* \* \*

Alabaster vases, gilded couches, inlaid thrones, chariots adorned with gold and precious stones are among the treasures found in the tomb of Tut-Ankh-Amen, the first tomb of these Egyptian kings that the robbers had not despoiled before the archeologists had an opportunity to make a survey of these treasure houses of Egyptian wealth. Many of these tombs before the robbers carried away their treasures doubtless contained even greater riches than does this last and greatest of all discoveries of the archeologists. These facts serve to give emphasis to Heb. xi:26: "Esteeming the reproach of Christ greater riches than the treasures in Egypt."

The world deep down in its heart respects the man who does not, when speaking, look over his spectacles to see who is in the audience, or who constantly keeps his ear to the ground to catch if he can the direction of the marching feet of the multitude. For such a man usually has the fear of God before his eyes and his ears are bent to catch the voice of the Eternal. God has never called time-servers to be prophets and apostles.

\* \* \* \*

Lord Nelson captured a French vessel and when the captain was brought on board Nelson's vessel, he walked up to the admiral and extended his hand. "Your sword first, please," said Nelson. That was proper under the circumstances. There must be surrender. Here is a lesson to the sinner approaching Jesus Christ. There must be the surrender of something. Are we about to forget this fact? It is not the prayer of a man who stands up and thanks God that he is not as other men are, but the man who bows down and cries, "God have mercy upon me, a sinner," that is acceptable to God. Penitence, surrender, submission cannot pass out of the Christian vocabulary. But we are in grave danger at this point. The Pharisee is making desperate efforts to get to the front place in our religious life.

\* \* \* \*

The broader view helps mightily as we stand face to face with life's mysteries. Not now, but hereafter we shall understand, sheds light on the dark and winding pathway of the average mortal. And human experience even before the journey is half complete serves to teach us that such a faith is no fanciful dream but a glorious truth. The poet has well said:

"Some time, when all life's lessons have been learned,  
And sun and stars forever have set,  
The things which our weak judgment has spurned,  
The things o'er which we grieved with lashes wet—  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true."

\* \* \* \*

What has become of the "dead line" for ministers of the gospel? Twenty-five years ago preachers were being constantly warned of that fatal line, invisible, but none the less real, when their services would be no longer effective, or acceptable. But now the "dead line" is rarely if ever mentioned. Ministers fifty years of age and beyond are now doing the best work of their lives. Men are learning that life is not measured by the calendar. They are even coming to understand that the enthusiasm of youth is more largely a matter of spirit than of bodily energies. The man who is wise does not live according to the dictates of the flesh but under the control of his higher nature. Even pitching baseball is not entirely a question of muscle. How absurd, then, is the notion that a man should cease to be effective as a gospel minister when his hair turns gray or his speed on the track suffers loss? A man is not to be rated as a horse or a fox-hound.



## REV. T. J. OGBURN CLOSES A MINISTRY OF FIFTY-SEVEN YEARS

At noon last Saturday, February 24, Rev. T. J. Ogburn, a superannuate member of the Western North Carolina conference, at the age of 73 years, closed his gospel ministry of 57 years and went to his eternal reward. Death came suddenly, as he had desired, resulting probably from a blood clot in the brain.

Since retiring from the active ministry at the High Point conference in 1921, Dr. Ogburn had made his home in Greensboro, where he died.

The funeral services were held in West Market Street church, Sunday afternoon at 3:30 o'clock. The ministers who took part in the services were Revs. J. H. Barnhardt, pastor of the church, W. F. Kennett of the Methodist Protestant church, G. T. Bond, pastor of Spring Garden Street church, and A. W. Plyler, editor of the North Carolina Christian Advocate.

Rev. W. F. Kennett spoke tender words in appreciation of his dear, departed friend, who seven years ago had selected the hymns to be used and requested him to speak at the funeral services. Emphasis was placed by the speaker upon Brother Ogburn's passionate devotion to his ministry, his loyalty to the dictates of conscience and his courage in battling with evil of every kind.

The congregation that packed the church was a high tribute to the worth and popularity of the man. The chief citizens of Greensboro, his old parishioners of Grace church, friends and admirers from all this section of the state and quite a number of ministers from various churches of Greensboro, High Point and other places were present for these solemn services. The interment was in Greene Hill cemetery, where flowers in great profusion and beauty covered the grave of God's devoted servant.

His ministry began 57 years ago, when on the first Sunday in August he, a lad of 16 years, preached his first sermon. From that day to the end of his life preaching the gospel of the Son of God has been the unflinching passion of his life.

The greater part of his life was spent in the Methodist Protestant church, where he was for years an outstanding figure in the ministerial ranks of our sister church.

He was for twelve years the secretary of the board of missions of that church and, also, served several years as president of the North Carolina conference. He filled all stations of honor and trust with signal distinction.

In 1913 he transferred from the North Carolina conference of the Methodist Protestant church to the Western North Carolina conference of the Methodist Episcopal Church, South. He was never a stranger among us. Well and favorably known by all the older members of the conference before his transfer to us, the Western North Carolina conference regarded him from the first as if he had been a member of the body all his life. The entire conference will mourn his departure. He was one of the honored and loved members of this great body of itinerant Methodist preachers.

Brother Ogburn, besides his widow, leaves three sons: Dr. H. H. Ogburn, a skilled surgeon of Greensboro, Thomas Ogburn, Richmond, Va., and Rogers Ogburn, a student in medicine at Cornell University, and four daughters, Mrs. W. C. Jones, High Point, Mrs. T. B. Whitaker, Oak Ridge, Miss Hilda Ogburn, Greensboro, and Mrs. L. L. Gaskill, who resides in Mexico.

To his family belongs the heritage of a good name, "rather to be chosen than great riches," more than half a century of devoted service to his Lord, and a ministerial career that touched and blessed all classes and conditions of mankind. Apostolic zeal, the daring of ancient prophets and a Christian spirit of humility were the outstanding characteristics of this devoted minister who ever lived with an eye single to the glory of God and with the one consuming desire that he might finish his course with joy, which he did.

## EVANGELISM THAT COUNTS

True Christianity is aggressive. "Like a mighty army moves the church of God." That is, if it fulfills its mission. It is not the business of the church to mark time. The church of God must wage a relentless warfare against the devil and all his works. The battle must be relentless, persistent, sin-killing.

We hear it said that the people are gospel-hardened. It may be that they are method-hardened. Try a new method. Cast the sermon in a new mold. Introduce fresh features into the service. Put a new passion into the preaching.

This would probably call us back to the old methods. For in a good many places the old would be new. If the people are surfeited on the old give them something new. That is new to them. The things that are eternal are always new, but there must be adaptation. Milk or meat just according to the power of digestion was St. Paul's method.

## NOT SIMPLY A KINK IN DOCTRINE

Dr. Charles W. Eliot is of the opinion that the ministry of the Unitarian church is made up too largely from the ministry of other churches. We think so too. One reason for this is that Unitarianism does not produce many ministers from its own ranks. Another explanation is that quite a large number of those men who find themselves in accord with the doctrines of the Unitarian church get into the church where they properly belong. Our only regret is that every man who denies the deity of Jesus Christ does not at once transfer his membership to the Unitarian church.

But Dr. Eliot is surfeited with these "come overs" into his church. We are sure that Dr. Eliot's complaint is just. These "heretics" from other Christian churches are distasteful to the Unitarians. This fact is a credit to Unitarians.

But it is rather hard on men who were compelled to break the shackles of orthodoxy, to find that they are not wanted in the fold which promised room for their greater learning and larger vision. We suspect that the Unitarian church is coming to find that these men whose doctrinal notions would not fit the church to which they belonged are just about as much of a misfit in other respects even in the Unitarian church. There are in men more kinks than those of doctrine. And these kinks frequently like troubles go in battalions and are gathered into a single individual. It is not surprising that Dr. Eliot complains.

Another one of the satanic methods of the liquor crowd in their fight against prohibition has come to light in New York, where a picture represents Volstead arresting Christ at Cana of Galilee for turning water into wine, and the picture also shows W. J. Bryan overturning a jar of wine upon that same occasion. It has ever been the delight of the liquor gang to strike at the sanctities of life. This of course reacts against them, but they are too stupid when it comes to a perception of the finer things of life to see it, and they are so low in their thoughts and plans that nothing seems too bad for them to do. This country is not going to be controlled by that gang and they will eventually come to understand that their base methods of warfare will not win victories for them with the American people. New York City is not America, but thousands of those provincial citizens of the metropolis really think so. This explains much that New York says and does in behalf of liquor.

Rev. J. J. Gray of Spindale, N. C., writes the Advocate about one of our superannuate preachers who is in great financial straits. He is sick, his wife is helpless, he has spent his conference allowance, and has no means of support. Brother Gray has collected some by private solicitation but needs more. Will the reader of this notice send a contribution to Rev. J. J. Gray, Spindale, N. C.? This worthy brother in his afflictions is in great need.

## IS OUR FRIEND SEEKING THE MARTYR'S CROWN?

Mr. Archibald Johnson, the gifted editor of Charity and Children, last week in an editorial on "The Bondage of Fear," which was packed full of good sense and timely truth, wrote this sentence:

"A few years ago Dr. William H. Whitsett, one of the gentlest and best of men, was driven from his place in the Baptist Theological Seminary because he dared to deviate from the beaten track, and do a little independent thinking and speaking."

The reader will recall how Dr. Whitsett produced the historic facts which established the learned professor's contention that the English Baptists did not confine baptism to the one mode of immersion. This fact spoiled the favorite theory that baptism by immersion came to us in an unbroken line from John the Baptist.

The result was that Dr. Whitsett, as Brother Johnson says, had to get out of the seminary. In other words, truth had to surrender to prejudice. We like our friend's frank, free speech on all questions, and should be sorry if the men who crucified Whitsett should turn upon him for making mention of the incident as he does.

## AN EXPLANATION THAT EXPLAINS

Years ago David and Isaac came to a good town in the hill country of North Carolina, put up a store, prospered in business and finally made an assignment. A farmer who had lost in the failure came to town and in red hot terms told Isaac just what he thought of him and David and of everybody like them, and the irate farmer closed by saying he "could never understand why God picked out the Jews to be His chosen people."

Isaac who had listened through it all without a word of reply at last ventured this remark, "Vell, I guess it vas the best He could do jist at that time."

While Isaac's ethics were badly at fault, we must admit that his reply contained some sound philosophy of history.

We ask why God does so and so, or why He allows this or that. The explanation is that He does the best He can with what He has to work with.

## LAURELS FOR THE COMMON MAN

The sword from time immemorial has been a favorite subject with the poets. Not so with the plow-share, although the plow-share provides food for man, while the sword is an instrument for slaughter. Orators shine as stars of the first magnitude. But who ever heard of the farmer in a stellar role? Yet the world can get along very well without the orators, but cannot get along at all without the farmers. We gaze with rapture upon the spectacular and the unusual, but are blind to the commonplace and have no song for the necessities of life. We can see God in the wine at Cana of Galilee, although no voice divine speaks to us from the cornfields and vineyards of our own beloved land.

There should be fresh laurels for those who toil at the common task. For the woman who washes children's faces in the morning and mends little garments by the light of evening. For the man with a hoe, or trowel, or chisel, or ledger. The men and women, who unheralded and unsung, are doing the world's work deserve a song.

To divorce a man or woman who has committed no wrong, but simply had the misfortune to lose his or her mind, is a crime in the eyes of God and of all right thinking men and it's not to the credit of those lawmakers who advocated such a measure. Let us hope that Florida's shame shall never touch our state. The word of God and the common decencies of humanity ought to be respected in a Christian commonwealth.

Life is not a diamond, but a seed with possibilities of endless growth.—J. R. Miller.



## PEOPLE AND THINGS

Rev. and Mrs. T. S. Coble of Youngsville announce the birth of a daughter, Eugenia Elizabeth, February 11, 1923.

The C. E. Landreth Bible class of Spring Garden church, Greensboro, surprised Mrs. J. W. Cless on her fiftieth birthday.

Mrs. W. A. Barber, wife of the pastor of our Glenwood church, is a patient at Dr. Long's hospital, and is reported to be doing nicely.

Rev. J. O. Cox and his people do not mind the weather even if the wind does blow. There was a good attendance at his second quarterly conference at Horse Shoe, and things are going well on the old Mills River charge.

Rev. J. R. Spainhour, a young local preacher of King, N. C., and a former student of Rutherford College, has been appointed by the presiding elder of the Asheville district to supply the Mars Hill circuit and is now on the job.

Rev. T. C. Jordan, the popular pastor, has captured Bethel. The congregations are growing, new members are being added to the church, and in a systematic way those busy laymen are keeping salaries up to date. Bethel is on the up-grade.

Rev. A. A. Godfrey of Creston, N. C., has been kept close by the bed of his sick wife, who has been ill more than seven weeks. She was taken to the hospital in Bristol February 20th. Her loved ones and friends hope for her a speedy recovery.

The people of Hendersonville report their recent revival, conducted by their gifted pastor, Dr. Frank Siler, as a success. As a result of this meeting sixty-nine new members have been added to the church, thirty of them on profession of faith. The Epworth League has taken on new life and is in a very flourishing condition. A junior congregation has been duly organized and with so wise a leader as Mrs. Siler in charge, assisted by her competent helpers, large and wholesome results will inevitably follow, with that fine group of young people.

A young aviator has been attending Alnutt Memorial church, Baltimore, for some time. He has grown more and more interested as he continued to attend the services. Some weeks ago a call came to him to come to Burlington, Iowa, on account of the extreme illness of his grandfather. At the same time his parents, whom he had not seen for six years, were anxious to see him again. He proceeded without a stop to Burlington. On Sunday, January 26, he left Burlington at six o'clock in the morning, and traveled 1295 miles, arriving at Clifton Park, Baltimore, at 7 p. m. He traveled without a stop. Leaving his machine in the park he proceeded to the church and, at the invitation of the pastor, he went to the altar and was happily converted. This, we believe, is the first time a man has flown 1300 miles to seek Christ. It suggests a new use for the aeroplane.—The Methodist Protestant.

Among all the churches of the state the Methodists lead in the General Assembly of North Carolina. In both houses there are 48 Methodists and the Baptists come next with 44 members in both Senate and House. The figures in detail as gathered by the statistician are as follows: In the House are 30 Methodists, 29 Baptists, 19 Presbyterians, 17 Episcopalians, three Lutherans and two Christians. In the Senate there are 18 Methodists, 15 Baptists, four Presbyterians, two Episcopalians, three Lutherans and one Quaker. There are other figures of interest. For instance, the Senate out of a membership of 50 has only two bachelors, while the House in a membership of 119 has 17 unmarried members. A greater number of young men in the House perhaps accounts for this relative discrepancy in the figures of House and Senate. In the House are 43 lawyers, 39 farmers, nine merchants, five doctors, two manufacturers, two insurance agents, one printer and five politicians. There is evidently some mistake in that last figure. In the Senate are 86 lawyers, nine farmers, three manufacturers, doctor, educator, insurance agent, one each, politicians three, according to the figures. The foregoing figures indicate that the Methodists and the lawyers have the lion's share of the present General Assembly. We shall soon see what they do with this opportunity to serve their state.

Rev. H. E. Lance requests that we report an error in last week's item which stated that Trinity church at Elizabethton was 150 years old. The figures should have been 75 years old.

Rev. W. A. Sunday began a six weeks' revival campaign last Sunday in Columbia, S. C. A tabernacle to seat 7,000 has been erected at a central point in the city and Columbia is looking forward to a great meeting.

Rev. E. K. Whidden, pastor of the Asheville circuit, has been confined to his room with "flu" for a period, but is now out and active at his task. His people are planning to help him to get a car, in the near future, which speaks well for him and them.

Rev. E. M. Avett, the pastor, will begin revival services March 2 to continue till 11th at Polkville. Brother Avett will do the preaching and Prof. T. B. Jones of Atlanta, Ga., will lead the singing. Services each day at 11 a. m. and 7:30 p. m.

The many friends of Dr. M. Bradshaw, pastor of Memorial church, Durham, will rejoice to know that he is rapidly recuperating from his recent illness which has kept him from his work for about six weeks. He was in Watts Hospital for some, but is back home at this time. It is earnestly hoped that Brother Bradshaw will soon be in good shape again.

Beginning March 15, Rev. D. V. York will be at Hot Springs in a revival campaign with Rev. A. A. Angel, the pastor of that church. The revival will follow immediately upon the close of the Asheville district conference which embraces March 13, 14. Brother Angel is now in a meeting at Ottingers, another church of his two miles below Hot Springs.

Rev. and Mrs. J. M. Terrill who returned this week to their work in Brazil was given a delightful reception just before their departure by Prof. and Mrs. M. T. Hinshaw of Rutherford College. It proved to be a happy occasion, with music, refreshments, gifts to the departing missionaries and the greetings of a host of friends who bade them journeying mercies on their long voyage.

Mr. Max Barnhardt, son of Rev. and Mrs. J. H. Barnhardt of Greensboro, has been elected president of his class at Trinity College. This is Mr. Barnhardt's first year at Trinity and his friends will rejoice to know that he is taking such a fine stand in the college community. We congratulate him upon this honor of being president of the big freshman class at Trinity College.

Luther Burbank, the plant magician, will be 74 years of age March 7, 1923. All southern California is planning a golden jubilee in honor of his completion of fifty years in plant breeding and development. Mr. Burbank's home is at Santa Rosa and most of the festivities will take place there. Burbank is without a peer in his sphere as Edison is in his. According to the calendar both are advanced in life. But age has not yet touched either of these two unusual men.

### HURRAH FOR THE ADVOCATE!

If anybody should be of a skeptical turn as to the merits of our conference organ, that skepticism will take wings upon reading the following poem which has cheered all the hard working men of the shop, particularly the editor and business manager. Miss Nettie Brown writes:

There's no paper in the state  
That beats the Christian Advocate;  
Throughout its pages the reader finds  
The splendid work of master minds.

It strikes the movies many a blow,  
And proves it clear that they should go  
Out of school, church, and state  
At a tremendous rapid rate.

The other evils of the day  
Are all treated in this way.  
Oh! long and fierce is the battle for right;  
So fight, brave soldiers, with all your might.

We thank the gracious Father above  
With heart-felt gratitude and love  
For the Conference Organ we call our own,  
And which to our hearts so dear has grown.

To the editors all praise is due,  
For they are tested out true and blue;  
And every reader declares he likes  
A. W. Plyler and T. A. Sikes.

Rev. R. L. Forbis sends us this cheering note: "We have just closed a two weeks' meeting at Ranlo. About fifty professions and reclamations. Several joined the church. The pastor did the preaching. We are soon to begin building our two churches. Also one by one we are getting subscribers to the church paper."

### BISHOP DENNY TO BE AT MT. AIRY DISTRICT CONFERENCE

Bishop Denny will hold my district conference at Elkin. He is also expected to preach for Dr. H. K. Boyer at Central church the first Sunday in March.

J. A. Cook, M. H. Vestal and J. J. Eads will be our district conference committee for license orders, admission and readmission. J. H. West.

### ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY

The eleventh annual meeting of the Woman's Missionary Society of Western North Carolina conference will be held at Monroe April 24th to 27th. Let each society elect delegates at the March meeting.

Mrs. Lucy H. Robertson, Pres.  
Mrs. H. A. Dunham, Cor. Sec.

### THE SOUTHERN METHODIST PRESS ASSOCIATION

The annual meeting of the Southern Methodist Press Association was held last Thursday and Friday, February 21-22, in Columbia, S. C. There were two busy days devoted to the work of the association with three sessions Thursday—morning, afternoon and night. These meetings were interspersed with luncheons, drives and other courtesies extended the visiting editors.

In the regular sessions "shop talk," which is of little general interest, consumed most of the time. But this opportunity to express publicly the editors' appreciation of numerous courtesies cannot pass unimproved. A luncheon at one o'clock Thursday gave the representatives of the press an opportunity to hear Rev. W. W. Alexander, secretary of the commission on inter-race relations, speak upon the subject of the suppression of lynchings in the South. Late in the afternoon the Men's Club of Washington Street Methodist church, where the association held its meetings, gave the visitors a ride to the points of general interest about the city. Among the points visited was Camp Jackson, where as many as 85,000 were trained at one time during the war. The place is now without signs of life and very few houses remain.

The drive ended at the Columbia College, where the editors in company with the Methodist preachers of the city and the faculty and students of the college enjoyed an hour together. The supper was elegant and the hour delightful. It was a treat that turned back the dial several years in a man's life to hear those girls sing some of their college songs. We have not seen a finer body of college students anywhere than those Columbia girls.

There were of course the inevitable speeches by representatives of the faculty and of the visitors. A speech after dinner is a risky undertaking. But those present seemed to enjoy all the speeches.

Friday, Jacobs and Co. gave the editors and business managers an elegant luncheon at the Jefferson that was greatly appreciated by all who were fortunate enough to attend.

Too much cannot be said in behalf of the attentions and courtesies of Dr. R. E. Stackhouse, editor, and Dr. J. H. Noland, business manager, of the Southern Christian Advocate, who were hosts to these representatives of the Southern Methodist press. The kindness of these brethren will be held in perpetual remembrance.

Those attending the convention were: C. D. Harris of the Baltimore Southern Methodist; J. M. Rowland of the Richmond Christian Advocate; L. J. Ballard of the Wesleyan Advocate; J. A. Burrow of the Central Methodist Advocate; F. S. Parker of the Epworth Era; R. S. Satterfield of the Nashville Christian Advocate; R. E. Stackhouse of the Southern Christian Advocate; H. H. Ahrens of the Methodist Publishing House in Nashville; J. H. Noland of the Southern Christian Advocate; A. W. Plyler of the North Carolina Advocate; H. T. Carley of the New Orleans Advocate; G. B. Winton of the St. Louis Advocate; A. C. Miller of the Arkansas Methodist; N. E. Lazenby of the Alabama Advocate; P. E. Riley, editor of the Texas Christian Advocate, and T. R. Wiggins of the publishing house.



## From The Inkhorn of an Itinerant

### THE SUNDAY SCHOOL SIFTER

In the old days every well regulated home had a sieve that was most generally known as a sifter. Itinerant has seen many a sifter during his peripatetic days and noted how wonderfully useful they are. In these last days, he has found that the Teacher Training is the sifter of the Sunday school. That is, the teacher training effort discloses what is in the church and in those who compose the Sunday school force.

The Standard Training School is a most valuable institution in training for every line of work demanded in the modern Sunday school, and North Carolina is profiting no little by what is being done. The future is full of promise for achievements not dreamed of a few years ago. But, apart from the training actually accomplished, the effort is proving to be a wonderful revelation. The sifter is at work. Preachers and superintendents and teachers never know how much they care, or how little real interest remains, until the call comes for a real advance. Some schools are in a sorry plight, but they are not aware of it until a call comes to begin in earnest to do the work. Those who will not prepare to teach or to preach may be sure that God does not care much for their pleas for help though they howl like dervishes or make pretense equal to the holy rollers. After the sifting, Peter was not so sure, and he was far more teachable and better able to care for the lambs and the sheep. It may be we are passing through the sifting process these last days in such a way as to make known the genuine wheat in the midst of all the chaff and rubbish.

The wind driveth the chaff away, but the genuine wheat remains to nourish, or to germinate and produce more grain. The sifter has its place and is of value in securing that which is of real worth and of enduring quality. Let the sifter sift.

\* \* \*

### THE OLD AND EVER PRESENT TERROR

The oldest book known is the Book of the Dead, and this belongs to Egypt. The present interest aroused just now in the discoveries being made in that land of ancient tombs reminds us afresh of the ancient fear of death. Professor Breasted, the eminent Egyptologist of the University of Chicago, who is at present associated with the dead kings of the long gone centuries, says that in all Egyptian thought the chief and dominant note throughout is the insistent, even passionate protest against death. The word death never occurs in the Pyramid Texts, except in the negative, or when applied to a foe. Over and over again, we hear that indomitable assurance that the dead lives.

Tennyson's familiar lines represent the mood of these old dwellers by the Nile:

"Tis life, whereof our nerves are scant,  
Oh life, not death, for which we pant;  
More life, and fuller, that I want."

In the light of man's long struggle through all the past to escape the terrors of death, the more significant becomes the Christian doctrine of the resurrection. The Easter anthem makes universal appeal: "I am the resurrection and the life."

\* \* \*

### AN UNUSUAL TRIBUTE TO AMBASSADOR PAGE

The five most eminent statesmen now in British public life have signed a letter appealing for a memorial to the late American ambassador, Mr. Walter Page. Each one of these five—Mr. Bonar Law, Lord Balfour, Mr. Asquith, Mr. Lloyd George and Viscount Grey of Falloden—had ample opportunity during the war to understand the true greatness of Mr. Page's character and his faithful friendship for this country. His "Life and Letters" have been read by thousands to whom political biographers, as a rule, make no appeal. The book is constantly talked of, quoted and recommended in private society. The scene which has most impressed the general reader is that of the weary diplomatist, after a day's exhausting toil, sitting for hours in the dim firelight of his bedroom, an pondering over problems until the dawn had crept in. Not till the solution was clear in his own mind did he seek rest, and then he slept like a child. His "Letters" prove Mr. Page to have been "one of the best friends Great Britain ever had, and a far-seeing and practi-

cal crusader in Anglo-American co-operation." There is nothing in Britain to mark the fact that he lived here for five years as United States ambassador, and that in a crisis he served his own country and our so well. The public will agree with the signatories of the letter that this omission must be repaired.

The British Weekly, from which the above noble tribute is taken, adds: "It is proposed to commemorate Mr. Page by a tablet in Westminster Abbey and perhaps also by the endowment of a "Page" scholarship at one of our universities."

\* \* \*

### A CAT ON GUARD FOR THREE THOUSAND YEARS

The press dispatches telling of the wonders in the tomb of Tutankhamen, the ancient Pharaoh, announce that in the inner chamber was a magnificent statute of a cat, richly painted, which had stood sentry over the dead through the long centuries. A statement like that starts up all kinds of ruminations and raises anew the place of the cat in the life of the world. Think of a cat on guard for more than three thousand years!

The cat is known all over the world, save in Australia and that section of the planet. From prehistoric times, the cat has held a notable place in Egypt, both dead and alive. Some of them were embalmed that they might take their place among the immortals. The best evidence indicates that the domestic cat of Europe and America is a lineal descendant of the Egyptian tribe.

We are not told how large a place the black cat filled in the ancient world. America knows the black cat of strange and fearful import. For one to cross the road in front of a negro means that he must turn back and find another road for his journey. The black cat will eat out the eyes of the dead and haunt the living. Edgar Allen Poe had trouble with the Black Cat. Pluto, with his one eye, haunted him to the death. That brute beast followed him by day and by night so that Poe knew not the blessing of rest any more. Even when driven to murder and the concealment of his victim in the wall down in the dark, damp basement, the presence was still with him. There upon the head of the corpse, "with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman."

But the cat has a better nature and a finer record. Many do not know that the United States government appropriates money to feed cats for the protection they afford against rats in the public buildings at Washington. Just how large a place of service the cat has rendered the world in this respect will never be known, but we may be sure that much credit belongs to the cat in the world's fight against the rat.

More than this. Who will ever know the pleasure the kitten has brought to childhood, and the comforts of cats for old maids, if we are to give any credence to the many flings made by a cruel and thoughtless world at the lot of a long-suffering and noble company who get much comfort in reminding their sisters that "t is better to wish you had than to wish you hadn't." Then, there is that other domestic infelicity, "Who is going to put the cat out at night?"

But we have gone far afield from the cat on guard in the tomb of one of the Pharaohs in ancient Egypt. After all, it is rather appropriate that a representative of these nocturnal wanderers, who have gone up and down the world since the record of the race began, should sit on guard through the millenniums in the midst of that oriental splendor. Still, there is something unacanny in the thought of a cat keeping watch for three thousand years over the mummy of a dead king!

\* \* \*

### THE DAYS OF PREPARATION HAVE COME

The shut door follows upon the lack of provision against the time of necessity. The wise are those who provide against such hours of desperation. Could we be wise as the ant and busy as the bee in the days of preparation, few would know the despairing cry, "And the door was shut!"

To illustrate: In our North Carolina Methodism,

following the custom of a century or more, preachers and people are looking forward to the summer revival at which time the Lord will meet in a wonderful way with his people. So universal is this hope that, in many places, little is done more than follow the perfunctory rounds until the favored season has come—the set time to favor Zion. The church has always got on thus; why not continue as did the fathers?

It is no use to parley or to dispute over this query. All who are alert and eager for the kingdom to come and the church to advance know that no such slothful way of going about the saving of men will win in this day. Good ministers and devoted laymen will be found utilizing the many and varied means essential to meeting the issues of this day. The same old gospel able to deal with the same old human nature is needed to be set going along the varied lines of activity necessary to reach all men and to develop all of every man for the best and highest. To hear the gospel call and surrender at the foot of the cross is a good start—but it is only a start. We need more care of the children and more nurture of believers, along with the gospel call. The country revival gets all the people together when proper preparation has been made and the fullest use should be made of this occasion. Where two services are held, children can be gathered in one group and instructed, Sunday school workers in another, and the other adults in a more general group for instruction and spiritual appeal. Then in the second service, all can come together for the purely evangelistic effort. This method gets away from the old plan of meeting, and it will be found to minister in a more varied way and result in a wider appeal. Work will be done that will last for the continued upbuilding of church and community. Too often, the revival is nothing more than an emotional upheaval that subsides with little to show for the effort.

But let this be put down once for all: if such a revival is to be held this summer, preparation should begin at once in home, church, Sunday school and community life. Then, effort should be made to enlist, during the special meeting, a worker who can care for the children, another who can look after the music, another who is authority on Sunday schools, and one who can preach a gospel that saves to the uttermost. All these elements may meet in two people; or four may be employed, most of whom can be found locally. If possible, enlist two or more churches in this effort. Perhaps we will learn some day that it is folly for a man to hold six meetings at half a dozen churches in as many weeks. Concentration of effort, over a longer period of time with a more varied corps of workers, must be made the rule in our country revivals. All this calls for wisdom, energy and pluck in the days of preparation through the winter and springtime into the harvest of the summer.

The foregoing suggestions do not apply to the churches that are hanging on to the old dead ways or to the preachers who are simply marking time as the machinery runs on in the same old grooves. Only those who are eager to keep out of the ruts and are fully convinced that God moves in many ways his wonders to perform can respond. This program calls for sweat and blood.

I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of, but it is better than nothing. It keeps the heart alive in its humanity, and till we shall be all spiritual this is alike our duty and our interest.—Moravian.

### SUPPOSE

Suppose that on tomorrow she were coming—

My little lass who left me long ago;  
And I again could see her gently roaming  
From cloud to earth like pretty flakes of snow:  
My wakeful eyes would peer into the gloaming,  
Then weep because the moments moved so slow.

Suppose that Death were coming on tomorrow—

Sweet angel, whom in youth I dreaded so;  
Would I, in fear, succumb to pagan sorrow—  
Allow huge terrors in my heart to grow?  
O joy! I'd think of her beyond the portals  
Then kiss his friendly hand and say: Let's go.

W. L. Hutchins.



**FAYETTEVILLE DISTRICT**

I have just completed my first round on the Fayetteville district, and since this is a new field to me it will perhaps not be amiss for me to give through the Advocate some of my impressions.

**District Parsonage.**

First, let me say that the district has provided as a home for the presiding elder and his family one of the best parsonages to be found in the conference. The committee that secured this property for the church showed good business judgment, and are to be commended for making the deal that they did. It was bought several years ago for \$7,500 and if put on the market now it would probably bring \$12,000 or more. The house is large and commodious, well built and made of good material, conveniently arranged, and situated in the center of a large lot in one of the most desirable residential sections of the town. The district stewards have made a liberal allowance for the upkeep of the parsonage, and we hope soon, with a wise use of the money provided, to have it well furnished.

We moved in a few hours after the parsonage was vacated by Brother Bundy and his family and found everything in perfect order. We had the delightful experience of moving into a clean house. If all parsonages were left in the condition in which we found this one moving would not be such a disagreeable undertaking.

**Other Church Property.**

I have found in the district another parsonage that is one of the best in the conference. I refer to the one in Carthage, recently completed, and occupied by Brother G. W. Perry and family. The cost was about \$8,000, and every dollar seems to have been spent to good advantage. I will not attempt to describe it. If you are passing through Carthage stop and see it.

I find also that considerable work has been done, and is being done, in the way of church building at several points in the district. Brother Gaines, on the Mamers circuit, is building a new, or rebuilding, at all four points in the circuit. Brother Stanfield, on the Jonesboro circuit, has been making improvements on several churches, in each case providing better equipment for Sunday school work. In one place he had the steeple torn down and four class rooms made out of the material. A pretty good use to make of church steeples. Sunday school rooms have been added to Calvary church in Fayetteville. Our people at Siler City are now using the basement of their new church. This church was begun several years ago and should be completed without further delay. When finished it will be a credit to the town and to Methodism. At Dunn and Sanford we have splendid church buildings, both completed in recent years. At Sanford additional Sunday school room has been provided in the basement, and the probability is that Dunn will soon have to enlarge to provide for the growing Sunday school. Extensive improvements at Hay Street church are contemplated.

**Good Roads.**

The presiding elder on the Fayetteville district can do his work now with much more ease than was possible a few years ago. Good highways have been built in all directions, and by using a car he can stay at home Friday night and reach the furthest church in the district by eleven o'clock on Saturday, and then not be too tired to do the day's work. I have made use of the train only once in making my appointments on the first round and might have used my car then.

**Increase in Salaries.**

Eleven of the 23 charges have increased the pastor's salary this year, the increases amounting to \$2,460. Hay Street has gone from \$3,000 to \$3,600; Sanford from \$2,500 to \$3,000; Dunn from \$2,200 to \$2,500 (Black's chapel having been taken from this work). The following circuits have gone to \$2,000: Parkton, Jonesboro, and Siler City. There are now six circuits in the district paying this salary, the others being Fayetteville, Carthage and Pittsboro. Last year there was only one district that had that many circuits paying that large a salary. Other charges that have made increases in salary are Buckhorn, Duke, Haw River, Hemp and Stedman.

**A Common Failing.**

Out side the stations, however, I find very few churches in which any special effort seems to be put forth to keep the salary paid up through the

year. Only two of the churches in circuits had paid the salary in full for the quarter at the first quarterly conference. These were Olive Branch on the Buckhorn circuit and Moncure on the Pittsboro circuit. Carthage, Siler City and Duke lacked only a little of paying in full for the first quarter. Thirteen churches did not report anything paid.

**Circuits Too Large.**

There are in the Fayetteville district 103 churches served by 23 preachers, an average of 4 1-2 churches to the preacher. The average in the conference is 3 1-2. In order to give the churches in this district the same pastoral attention given to the churches throughout the conference we would have to have thirty preachers instead of twenty-three. We now have nine charges composed of six churches or more. Under these circumstances we cannot hope for the work to develop as it should. What is needed to remedy this situation is greater liberality on the part of the people, and more business-like methods employed by the stewards. We must try to bring this about and thus pave the way for the employment of more pastors.

**District Conference.**

Our district conference will convene in Sanford on Wednesday morning, March 14, at ten o'clock. We are holding the conference early in order that we may get the benefit of what is done there through the remainder of the year. We are hoping for a very profitable session and are anxious that every church in the district shall be benefited thereby. To this end let us have a full delegation from every charge, and let all be on time for the opening and remain to the close. The conference will be in session two days.

R. H. Willis.

**SALIENT SAYINGS**

By Walt Holcomb.

Radio has aroused the world. People got tired of being lectured and the popular lecturer by common consent retired.

\* \* \*

Then the movies had the day, and folks flocked to the moving picture shows, where they could sit down and not be bothered.

\* \* \*

Now they are worn out gadding around and want to remain at home awhile and allow the radio apparatus to entertain them. Anything that will keep people at home will be a godsend.

\* \* \*

However, will the more luxuriously inclined men and women of the future take advantage of the modern way of harnessing the ethereal waves and receive the sermons of their favorite preachers as they recline on their Sunday morning couches, instead of occupying their customary pews? The answer is in the pastor's sermon.

\* \* \*

The world is growing brighter, but, like the sun, it still has some black spots upon it.

\* \* \*

Saying prayers is a baby's task, but praying prayers is a man's job.

\* \* \*

Some folks join the church just like they join a club.

\* \* \*

We want clear ideas for our head and clean ideals for our hearts.

\* \* \*

Some people are very much distressed over women's dress. They have found fault of every fashion since I can remember. I am more afraid of the cut of a woman's eyes than I am of the cut of a woman's dress.

\* \* \*

An electrical storm purifies the atmosphere, but it does not last always, and that is true of a real revival.

**DEAN W. F. TILLET AND PROF. S. G. ATKINS**

Of special interest to North Carolinians is the following story:

"At the meeting held in Indianapolis, Dean W. F. Tillett, of Vanderbilt University, Nashville, Tennessee, arose under a question of personal privilege to introduce the Negro who was born on Dean Tillett's father's property. The colored man was Prof. S. G. Atkins, founder and president of Slater State Normal College, of Winston-Salem, North

Carolina, one of the most useful institutions supported by the state.

"My father, a Methodist preacher," said Dean Tillett, "and my mother were slave-holders. . . . Servants found necessary for work about the house were owned by slaves. . . . I remember distinctly how daily at the hour of family prayer the slaves that we owned were brought into the family room, listening with us children to the reading of the Bible, and our father prayed for them just as he did for his own children. . . . He believed that the time would come, and should come, when they would all be free; and he prayed for the coming of that day. . . . Among the small number of slaves owned by my father, the one we thought most of and loved best was named Allen Atkins. It is that man's son, born in the midst of the Civil War, who is here today as a member with me and you of this executive committee."

"President Atkins was invited to the front, and Dean Tillett, taking him by the hand, told him how much he admired the slave-father and the free son, and how he believed a rise from poverty and slavery to the presidency of a normal school was greater than any achievement that he himself could claim. He added that if their personal relations were to become standard for race relations there would be no further trouble."

**THE LURE OF THE ORIENT**

Bishop H. A. Boaz.

If the people at home could only realize the actual need on the mission field, it would be no trouble to secure the four million dollars necessary to carry on the work. I was in Korea less than a month ago and expecting to remain there until July, when a cablegram came calling me home at the earliest possible date to take part in the emergency Centenary pay-up-campaign. I did not want to come at this time, but on account of the urgency of the situation decided it would be best for me to come and do what little I could to present the great need of the foreign field to our people at home.

We closed the Japan mission meeting at Kobe January 5th and took the boat the next day at Yokohama. In Japan we need at least eight new missionaries to properly man the field. At this time they need thirty new church buildings. Perhaps one-half the amount of these buildings can be secured in Japan and the other half ought to be given by the people at home. Several new church buildings have already been constructed and in some of these the membership has been doubled within twelve months' time. One missionary reported that the membership could be doubled within twelve months time at almost every place where the new church is needed, if the new church could only be provided.

In Korea we need at least eight new missionaries and assistance on buildings, something like two hundred small church buildings where our people could be housed. In this wonderful country, within the last two years, about 25,000 people have been enrolled as inquirers. They want to become Christians and be baptized. They need instruction and they need assistance in building houses of worship where they may be instructed. Shall we give them the bread of life, or shall we deny it? Many of them are very poor but very eager to hear the gospel and to become followers of Christ.

In the Korea annual conference there were four church bands. These church bands are largely responsible for this great increase in the number of adherents. We have instructed those bands to continue their work until April or May, with the understanding that in all probability, on account of shortage of funds, it will be necessary for them to cease preaching the gospel to do something else that they might find to do. A leader of one of these bands in a meeting called recently to consider the work of the church, made a very strong appeal to be allowed to continue his work. With tears raining down his face and with many sobs he said, "Bishop, you have told me that in April or May I must cease preaching the gospel to our people God has commissioned me to preach. If you tell me now to quit preaching the gospel to my people who are starving for the bread of life, you will break my heart. My people must have the gospel and I must give it to them the best I can." Shall we tell this consecrated Korean preacher to cease preaching or shall we tell him to go ahead with the ministry of the world?



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A. W. PLYLER ..... Editor T. A. SIKES ..... Business Manager

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FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Elkin .....March 6-8 Asheville, at Hot Springs...Mar. 13-14 Fayetteville, at Sanford...March 14-15 Marion, Rutherfordton .....Mar. 18-21 Statesville, at Catawba...March 21-23 Durham, at West Durham, March 29-30 Shelby, at Central, Shelby...Mar. 29-30 Weldon, at Jackson .....April 4-6 Greensboro, Pleasant Garden, Apr. 5-6 New Bern, at Mt. Olive...April 10-12 Washington, at Pine Tops, April 18-20 Charlotte, at Morven.....May 3-4 Raleigh, at Princeton .....May 23-25 Rockingham, at Aberdeen...June 19-21

RALEIGH DISTRICT DOINGS

Central church intermediate leaguers are busy planning a Washington Birthday social under the able direction of Miss Mabel Day, their superintendent. The senior league reports "going over the top" with their African mission pledge.

Four Oaks circuit has two mighty fine leagues that "stand by the stuff." Elizabeth church league reports their mission pledge met, and Four Oaks leaguers are not only meeting their mission pledge but are helping pay for the new church building which will soon be completed.

Edenton Street League is engaged in a survey of the young people of Epworth League age belonging to their church. They are also planning an extensive advertising campaign to boost their league.

We look for a new senior league at Princeton, N. C. Brother W. G. Farrar, pastor.

THE BABY CIRCUIT

We feel a word from the "Baby" circuit will be appreciated by friends and former pastors.

Our last conference took a portion of Roanoke circuit and two churches of the Enfield and Halifax charge and formed the Halifax circuit. Our elder found in the swamps of Chowan a Midgette (in name and stature only) and sent him to look after the new-comer. From the first we felt sure conference had been good to us, and we know now that a better man could not be found. Brother Midgette does not think moss has any place under his feet or on his tongue, and if the people will only follow his example moss will soon be an unknown quantity on this charge. He is a good preacher and a fine "mixer," which has found expression in large and attentive congregations. It would do you good, Mr. Editor, to attend one of our prayer meetings and hear our children from six to fourteen read scripture and lead in prayer. There were fifty-three at our last service. How does this compare with Greensboro?

We have a live Sunday school also—three Wesley classes organized and doing good work. We have planned a strenuous year. Brother Midgette will organize an Epworth League this week and his good wife will look after this work, so we are anticipating a decided success of it.

We expect one of the best Easter services that has ever been held here and as good as can be held anywhere.

We are planning for a charge Sun-

day school rally in May, when the four Sunday schools will meet and have an all-day exercise. Then will follow our annual picnic—a good old Methodist Sunday school institution. We are expecting a good year for the "Baby," and with Brother Midgette to care for it you may expect to hear a good report. Come down and hear our preacher and see him dismiss his congregation at the door. If you do not want him to shake your hand you will have to stay at home and keep your door locked.

Mr. Editor, in the future you should be told to "go to Halifax," you may know they are the words of a friend wishing you well; but you will have to wait four years, for we hope we have Brother Midgette anchored. We must have him and his good wife as long as the Discipline will allow. Mrs. Midgette is a help-mete indeed. She can talk and preach as well as her husband. If all the charges had such leaders you would hear "A good year, Bishop," from all the preachers. We may report our developments later. Our preacher knows only one command, "Go forward!"

Ira G. Shaw.

MARY OF BETHANY

In your issue of February 8, Bro. J. P. Hunt writes concerning the character of Mary of Bethany. From the evidence in hand, it would seem that some would-be higher critics, for want of something to criticise, have tried to identify Mary with the woman of Luke 7. John tells us (12:1-8) that while Jesus was in Bethany, Mary anointed his feet with ointment and wiped them with her hair. Judas objected, saying that the ointment should have been sold and the proceeds given to the poor. In Luke's narrative we are told that while Jesus was dining at the house of Simon the Pharisee (evidently at Jerusalem) a woman who was a sinner "stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." This time the host himself objected, not because of the supposed waste, but because the woman was a sinner.

Those who attempt to identify these two acts contend that such an unusual occurrence would hardly have happened twice. This is made more certain by the high encomium the Lord pronounced upon Mary's act of devotion. It is argued that this would hardly have ensued if Mary had not been the first to perform such an act, or if she were only following the example of a sinful woman. Still, if there were only one anointing, we would be bound to admit that either Luke or John (or both) was rather careless as to details such as time, place, and attending circumstances.

If there were any doubt at all as to who Mary was, certainly it is settled in the way Luke does introduce Mary later on (10:38). Forms are used which indicate clearly that the characters are introduced for the first time: "A certain woman named Martha . . . had a sister called Mary," etc.

No; we may be sure that the two anointings are spoken of—one at Jerusalem in the house of Simon the Pharisee during the early part of Christ's ministry by a woman who was a sinner; the other at Bethany in the house of Simon the publican, immediately preceding the feast of the Passover, by pure, affectionate, grateful Mary, whose brother, Lazarus, had been raised from the dead.

As for Mary's mother having died of a broken heart because of the waywardness of her daughter, evidently this is only the product of somebody's imagination or else is learned from sources other than the Bible. Certainly none of the inspired writers tell us of any members of the Bethany family except Martha, and Mary, and Lazarus, each of whom Jesus loved without distinction or discrimination. M. R. Chambers.

CARD OF THANKS

We wish to express our deep gratitude and love to our friends for their great kindness and comfort during the sickness and death of our husband and father.

Mrs. W. S. Hales and Children.

STOP! LOOK! LISTEN!

If you can draw, paint, sketch, or paste "cut-outs," get busy and make a poster for the Poster Exhibit which will be held at Morehead City, June 18-23. Each district is to have an exhibit—nine in all!

For further information write Rev. Philip Schwartz, P. O. Box 120, Raleigh, North Carolina.

MARY OF BETHANY

I saw Brother Hunt's inquiry and request for an explanation, and was present and heard what the evangelist had to say about Mary of Bethany. So without any desire to raise a controversy or to "throw mud" at a sinner so wonderfully pardoned and a soul so beautifully and completely saved as was Mary, still I am disposed to believe the preacher correct and that Mary was saved from all that he claimed.

I will gladly give my views and the benefit of a fresh research of the Scriptures.

There seems to be only four places in the gospels, one in each, where such an anointing is mentioned: Math. 26:6, Mark 14:3, Luke 7:36, and John 12:3. Upon careful examination of these accounts, there can be little if any doubt that Mary of Bethany, the sweet sister of Martha and Lazarus, was in each case the one who anointed our Lord, and that rather than there being two or more anointings there was in fact but just one. Three of these tell us it was in Bethany, and three, though not the same three, tell of its being in the house of Simon, two calling him Simon the Leper, and the other calling him a Pharisee whose name was Simon. Neither speaks of it being in the house of Mary, and only one mentions it as being Mary who did it. The one in which Mary is mentioned is identical with the one in Luke 7:36, in that the feet and not the head are mentioned. As to her character or reputation with reference to her virtue and previous life, all that is found against her is in Luke's account where she is called "a woman in the city, which was a sinner," where also Simon thinks within himself, saying, "This man if he were a prophet would have known who and what manner of woman this is that toucheth him for she is a sinner." And yet again where Jesus admits of her being the greater of the two debtors.

Rather than being offended, we are disposed to praise God for a display of grace sufficient to save Mary from whatever sin with which she might have been stained even if it was as bad as we fear, and to so cleanse her until there was not anything left but an enviable "good part" which shall not be taken away from her.

We have been in homes much like the Bethany home, ideal and beautiful, but for the proverbial "black sheep." Sometimes we have known them to be restored and the family circle made as complete as was this one. Sometimes a fair girl, sometimes a son, for the standard is equal with God. Sometimes it was the wife, and then again it was the husband. Sometimes it's a preacher's daughter, his wife, or he himself. Oh what a restitution and salvation He could still work—He who came not to call the righteous but sinners to repentance—He who went to the bottom of the cesspool to bring gems for his crown, mentioned in the Bible, Mary of Bethany.

"Wherefore I say unto thee, Her sins which are many, are forgiven."

"But one thing is needful, Martha, and Mary hath chosen that good part, which shall not be taken away from her." "Therefore let her alone." M. W. Hester.

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**WASHINGTON DISTRICT PREACHERS AND LAYMEN MEET AT TARBORO**

Tuesday, February 20th, being the time and Tarboro the place, practically all of the twenty-seven preachers and not a few laymen of the Washington district journeyed forth by rail and road, braving the cold weather and bad roads in order to add their contribution to the meeting and at the same time carry home with them inspiration and the view of the other fellow concerning the work to be done for the year.

The presiding elder, Brother Cotton, with his usual vision and wisdom arranged the following program which was carried out to the letter:

1. "The pastor as a soul winner," G. W. Fisher.
2. "The responsibility of the pastor for the operation of the Epworth League," Daniel Lane.
3. "The Epworth League in the Washington District," W. N. Vaughan.
4. "The pastor and church finances," F. S. Love.
5. "The fifth Sunday on the circuit," N. B. Strickland.
6. "The responsibility of the pastor for the best use of his laymen," B. B. Slaughter.
7. "The pastor and lay activities on the circuit," J. A. Daily.
8. "The pastor and the Sunday school," W. C. Benson.
9. "The pastor and the Centenary," J. M. Wright.
10. "The importance of pastoral visiting," L. T. Singleton.
11. "Some of the greatest hindrances to the work of the town pastor," E. C. Few.
12. "Some of the greatest hindrances to the work of the rural pastor," J. H. Miller.
13. "The necessity of always keeping spiritually fit," E. C. Glenn.

The meeting adjourned for dinner at one o'clock. The good ladies of Saint James church served a meal that will not fade from our memories soon. When I say that it was a splendid "turkey" dinner I am saying nothing. (If you doubt the writer's judgment in the premises, just inquire of Brother Daily).

A part of the afternoon session was given over to the laymen. The district lay leader, Bro. C. G. Morris, of Washington, "the man who knows how," led this session, first delivering a fine address on "The Layman's Opportunity and Responsibility." Bros. W. H. Applewhite, Thorne of Farmville and others spoke interestingly and enthusiastically on topics under discussion. It was indeed great to see the interest taken in the meeting by the laymen of the district. It was prophesied that next year would see even the attendance of this year doubled. W. C. Benson.

**ELIZABETHTOWN**

The Advocate is a great thing for a pastor who has seven churches. It helps him to speak to and of his people. The latter has long been due the good folks of Elizabeth charge.

Elder Plyler of Durham asked the day after conference how I liked my new appointment. "I'll tell you later," said I. Brother Underwood, my predecessor, tells about it in his letter of information to me when he said: "You have the best circuit in the N. C. conference." That's an eye-opener, even to a P. E.

Already I've found reasons for Brother Underwood's statements. We think of the kindness shown us while we were down with the flu, the splendid pounding given by the good people of Elizabethtown on arriving, and the good things that come in from the country, too numerous to mention here. But we thank them all, especially Brother Singletary and R. McCall for hams. Brother McCall is noted for having other good things—a good case of religion, a good wife and a good-sized family—only fourteen

children. I've never served a charge that had more loyal Methodist homes, and a people who seemed to be more consecrated than the good people of Bladen. In this field, planted with seven churches, there is much to do. Wesley's chapel to complete and dedicate, Abbottsburg to remodel, Clarkton to build, and much work to be done about the parsonage lot.

Two of our churches are interesting because of their age and construction, each having galleries for the benefit of the slaves. Trinity of Elizabethtown is more than one hundred and fifty years old and is still in good condition. The new set of cement steps and circular pews given to Trinity by Mrs. C. C. Covington are second to none. Of these the church is proud and still feels grateful to Mrs. Covington.

There is more to be said, but will wait for another time to tell about our Sunday schools, Epworth League and new P. E.

Best wishes and work for the Advocate. H. E. Lance.

**CLIFFSIDE-AVONDALE**

It has been some while since anything has appeared in our Advocate from the Cliffside and Avondale charge. This is not because we are dead or have gone out of business.

We are living in one of the cleanest and most hustling mill towns in the state. We have a very fine community building, opened for the public, and a splendid community spirit. Our school building and school are of the best. The owners and officers of the mill, in a special way, look after these things.

We have two Methodist congregations on this charge, one at Cliffside and the other at Avondale. Our people are wide-awake to the interest of our churches and are pushing forward along all lines. At Avondale, which is a new mill town, we have no church building, but we are planning to build a \$12,000 brick church. We have been working on this problem for nearly a year, and will begin our building some time in the spring of the year. We hope to have it finished before our annual conference meets next fall.

Our Sunday schools and congregations are growing. Our Sunday school at Cliffside has almost doubled in membership since we came on this work a little more than a year ago. The enrollment in Sunday school is much larger than the membership of the church. In fact, our average attendance is almost equal to the membership of the church. With D. C. Cole as our superintendent we are pushing forward to make our school one of the best.

Our people on this charge have been very kind and generous toward us. We feel that we have never lived among a people that have treated us better. They have pounded us and remembered us by gifts again and again. Our field here is one that has in it the possibility of much growth. Our people here are looking forward to care for all the interest of our church.

We hope to put our Advocate in all of our Methodist homes. J. C. Keever, P. C.

**A LETTER FROM CLARKSBURG**

Yesterday was our regular preaching day—the fourth Sunday. Our pastor, Rev. J. E. McSwain, was present and preached a very enjoyable and instructive sermon.

Also we had an interesting prayer meeting Sunday night. It seems like everyone is trying to do his part. The lesson was taken from the fourth chapter of Mark, which is good for everyone to read. We are hoping our pastor will be with us on next Sunday night.

Will be glad to see members from other churches come and help out in our prayer service and singing. We are having splendid singing, but never gets too good but what it can be better. It is mostly us young people now;

and, dear Christians, keep on praying. When one steps out let two come in his place.

Our Ladies' Aid Society has not met for some time on account of sickness and cold weather, but we hope every member will be present Saturday before the second Sunday at two o'clock. X.

**FROM RUFFIN**

Ruffin charge is still alive. The flu didn't knock any real life out of the church on Sunday, February 25th, at Ruffin. We had the largest congregation that we have had this year, both at 11 a. m. and at night. The music was fine and the pastor was at his best, and the people enjoyed the sermon. Rev. F. F. Starr used for his text a passage found in 1st Kings, 20-14: "Who shall order the battle? And he answered, thou." The leading thought was, the forces of evil will combine to try to destroy the power of righteousness. But we cannot afford to compromise with the agencies of the devil. The second thought was that God wants us to order the battle; not to wait for the forces of evil to overcome or destroy the energies and manhood of our young men and women. God will be true to His church and protect His own if we are true to God. At 7:15 a large congregation listened to another soul-stirring sermon from the text, 1st John, 1-7: "The blood of Jesus Christ His Son cleanseth us from all sin." H. F. S.

**PROGRESS AT DAVENPORT COLLEGE**

The campaign to raise fifty thousand dollars for making immediate enlargements and improvements in the plant of Davenport College is making good progress. As soon as the campaign was announced contributions began coming in. Many have come from students now enrolled in the college as students; others have come from former students, and still others who have never had any connection with the college but who wish to help the cause of education and see a suitable chance to do so in contributing to this fund for improving the only Methodist college for girls in the western part of the state.

The Davenport Weekly Record was founded just a little more than a year ago, and it is already well known in North Carolina and has established for itself a set of precedents and guiding principles. The capable and hard-working editor, Miss Mary Bulla, is making a name not only for the paper but for herself. The editorial aim is to make the Record equal to any other college paper in the state, if not better. Inventiveness and style in writing are encouraged, and interesting departments peculiar to the Record are to be found among its columns.

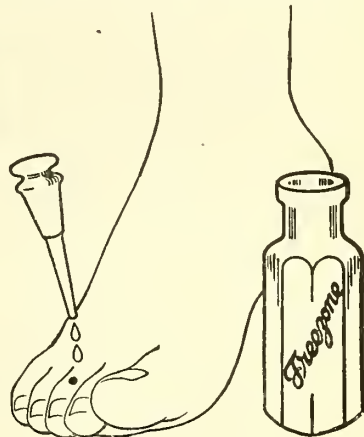
A system of fire alarms and fire drills planned to take care of any possible emergency, however remote, has been worked out and every occupant of the college buildings is familiar with it and instantly ready to respond. New fire extinguishers and other apparatus have also been purchased and their use explained to the students and teachers. These are among the many things for the safety and comfort of Davenport folk that are being instituted.

Extensive remodeling is being done in the basement of Cornelius Hall. The floors and some of the walls have been taken out and are being replaced with concrete. The space for recitations and other necessary functions of the college will thus be considerably enlarged by making available certain space that heretofore has not been usefully occupied. Wesley Taylor.

"The world will be better, happier, and richer when me and women have more interests in common, more occupations that are alike, and when the great heart of home goes out into the world since the homeless world has needed it so long."

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### WOMAN'S WORK

#### N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

#### W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
295 Lindsay St., High Point, N. C.

#### Western North Carolina Conference

##### SOMETHING LASTING

He built a house; time laid it in the dust;  
He wrote a book; its title now forgot;  
He ruled a city, but his name is not  
On any tablet graven, or where rust  
Can gather from disuse, or marble bust.  
He took a child from out a wretched cot,  
Who on the state dishonor might have brought,  
And reared him to the Christian's hope and trust.  
The boy to manhood grown became a light  
To many souls, and preached for human need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at night  
When darkness deepens; every noble deed  
Lasts longer than a granite monument.

—Sarah K. Bolton.

##### "ABIDE WITH ME"

There are few hymns whose notes are more tender and more comforting when comfort is needed than the familiar one of Rev. Henry F. Lyte. The circumstances of its writing appear in a little story which is told. He was pastor in a little fishing village for more than twenty-five years. His ministry has been richly blessed to the sailors and fishermen of the village. His health failed, and his physician ordered him to a milder climate, Italy. Before leaving he alarmed his friends and his family by announcing that he intended to preach to his people once more. He did so and administered the communion. That same evening he handed to a friend the words and music of his great hymn. The first stanza shows its appropriateness:

"Abide with me! Fast falls the evening,  
The darkness deepens—Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!"

In less than two months after writing this hymn he died, was buried at Nice, Italy, and a marble cross marks his last resting place.—The Presbyterian.

##### THE MOTHER'S AID BILL

I want our Methodist missionary women to know that I sent fifty letters to members of the legislature now in session at Raleigh, telling them that the women of our conference were in favor of the Mothers Aid Bill. At the suggestion of Mrs. Newell, I wrote directly to them as the bill was to come up at an early date.

I would like for you all to know that I have received several replies, all promising to see the bill made a law, which will make every mother's heart glad to know that a mother can get aid from the state to enable her to keep her children with her instead of sending them to our overcrowded orphanages.

The managers of our state institutions for child care are all heartily in favor of the bill. Forty-two other states of the Union have this Mother's Aid. They have found it so good that our state must be the next to link herself with this humane law. And North Carolina is particularly well fitted to

carry out this aid at once, as we are better organized for child welfare than most any state in the Union. This help to mothers comes through the approval of our juvenile judges and county superintendents of Public Welfare that each of our counties have.

With this supervision this money can be properly administered. I wanted you "good sisters" to know that I had used your names as a body in this fine matter, for I felt assured that I would have your approval.

Mrs. Frederick L. Siler,  
Supt. S. S. W. N. C. Conf.

##### DR. KILGO'S "CHAPEL TALKS"

The following announcement taken from Nashville Christian Advocate of February 16th will be of interest to many of our readers:

On our cover page this week appears one of the "Chapel Talks" of Bishop John C. Kilgo, taken from the book bearing that title, edited by D. W. Newsom and published by Lamar & Barton. The book is just off the press. The one objection this writer has to the book is that he could not quit reading it when he had no time to spare. The book was placed in his hands when he was so busy that he had not time to give to it. Nevertheless, he read the book for an hour and a half before he could lay it down and go on with the work that was so pressing. The reader who cannot get inspiration out of this book and the preacher who cannot get sermons out of this book—well, there is something wrong with them. But we do not believe that either such people or such preachers can be found. Better read this book at once. The price is \$1.25.

##### REPORT OF STUDY WORK, 1922

(Continued from last week.)

###### Second Quarter—Adult.

North Reidsville—One M. S. class; 8 members.

Trinity—One M. S. class; 10 members.

Crawford, Reidsville—One M. S. class; 10 members; one B. S. class.

Mrs. Moir, Reidsville, Route 3—One M. S. class.

Stoneville—One M. S. class.

Ashboro—One B. S. class.

###### Young People.

Jamestown—One M. S. class; 18 members.

###### Juniors.

South Main, High Point—One M. S. class; 32 members.

Park Place—One M. S. class; 29 members.

###### Third Quarter—Adult.

Reidsville, Crawford—One M. S. class; 12 members.

Jamestown—One M. S. class; 17 members.

Ashboro—Three M. S. classes; 34 members.

###### Young People.

Main Street, High Point—One M. S. class; 14 members.

Wesley Memorial—One M. S. class; 19 members; one B. S. class.

###### Juniors.

Ashboro—One M. S. class; 12 members.

Reidsville—One M. S. class; 27 members.

High Point, Julia Marsh—One M. S. class; 12 members.

###### Fourth Quarter—Adult.

Ashboro—One M. S. class; 49 members.

Spring Garden—One M. S. class; 18 members.

Muir's Chapel—One M. S. class; 10 members.

###### Young People.

Main Street, High Point—One M. S. class; 10 members.

Jamestown—One M. S. class; 16 members; one B. S. class.

Wesley Memorial, High Point—One B. S. class.

###### Juniors.

West Market, Greensboro—One M. S. class; 81 members.

Park Place—One M. S. class; 25 members.

Reidsville—One M. S. class; 40 members.

###### Marion District.

(First and second quarter, none).

###### Third Quarter—Adult.

Glen Alpine—One M. S. class; 5 members.

###### Mt. Airy District.

###### First Quarter—Adult.

Elkin—Two M. S. classes; 40 members; one B. S. class.

Madison—One M. S. class; 9 members.

Pilot Mountain—One M. S. class; 8 members.

###### Young People.

Pilot Mountain—One M. S. class; 10 members.

###### Second Quarter—Adult.

Pilot Mountain—One M. S. class; 18 members.

###### Third Quarter—Adult.

Madison—One M. S. class; 9 members; one B. S. class.

###### Juniors.

Pilot Mountain—One M. S. class; 14 members.

(Continued next week.)

#### North Carolina Conference

##### KNOWING GOD THROUGH PRAYER

I know not by what methods rare,  
But this I know, God answers prayer.  
I know that he has given his word  
Which tells me prayer is always heard,  
And will be answered soon or late,  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I sought,  
But leave my prayers with him alone,  
Whose will is wiser than my own,  
Assured that he will grant my 'quest  
Or send some answer far more blest."  
—Selected from Miss Bennett's Notebook: "Lambuth-Bennett Book of Remembrance."

##### WOMAN'S MISSIONARY COUNCIL

The date for the meeting of our Council this year has been set for April 4-11, and the place, Mobile, Ala. The delegates from the North Carolina conference are Miss May Edla Smith, president, and Mrs. Harvey Boney, corresponding secretary; alternates, Mrs. N. H. D. Wilson and Mrs. F. B. McKinne. The Council Bulletin will as usual be published immediately after the meeting. This will contain the most important items of interest to our women of matters that come before the Council for consideration, discussion and decision. The subscription price is twenty-five cents, and it would be a good idea to have in every auxiliary somebody who would solicit subscriptions to this valuable and most interesting pamphlet.

Following closely upon the Council, April 24-27, our own conference will be held in Henderson. As soon as the program of this conference shall have been completed it will be published for the information of our women.

##### RESOLUTIONS OF RESPECT

Since it has pleased our heavenly Father to take from us our beloved sister, Mrs. Ellen Willis, we, the executive board of the Woman's Missionary Society of the North Carolina conference, wish to place on record: First, That although our hearts are sad because we shall see her face on earth no more, yet we would bow in submission to the will of our heavenly Father, rejoicing in the thought that she is now in the presence of that Saviour whom she served so faithfully here, and rendering more efficient service in that higher sphere to which she has been exalted.

Second, As we hold in grateful remembrance her beautiful example of untiring and efficient devotion to every interest of our work, while for six years she was our president, this interest continuing even after failing health compelled her to retire to a more limited field of service—"faithful to the end" may truly be said of her.

Third, We extend to the bereaved family our heartfelt sympathy, know-

ing well what a vacancy her going away has made in their lives, praying that they may have the abiding presence of the great Comforter.

Fourth, That a copy of these resolutions be sent to the bereaved family, one placed on the minutes of our society, and one sent to the North Carolina Advocate and to the Missionary News.

Mrs. S. H. Scott,  
Mrs. F. B. McKinne,  
Mrs. Ida T. Wilkins,  
Committee.

##### RESOLUTIONS OF RESPECT

Whereas, God in His goodness did give to us for a time our Mrs. E. L. Hart of Wilmington, to be our faithful co-worker in our efforts to advance His kingdom, and by the example of her life so entirely consecrated to Him, to be to us also an inspiration in our own daily Christian walk; therefore we, the women of the North Carolina Woman's Missionary Society, do resolve:

First, That we thank Him for His goodness.

Second, That we grieve for her untimely passing, but not as those who sorrow without hope, for we know that if we be faithful, as she was, we shall see her again in His day.

Third, That our heart deep sympathy extends to her loved ones, who long for the touch of her vanished hand, for the sound of her voice that is still; to her friends who miss her genial kindness, her warmth of understanding; to her pastor, losing her fine spirit of co-operation with him in his plans; to her church, her missionary society, and the needy ones to whom she ministered, so self-forgetting in her work for their upbuilding and needs, praying that He whose comfort is as that of a mother for her child, may so comfort and sustain them in their sorrow and loss.

Fourth, That a copy of these resolutions be sent to her devoted husband, that a copy be spread upon the minutes of the Woman's Missionary Society of the North Carolina conference, and that copies be sent to the Woman's Page of the North Carolina Christian Advocate and to Our Missionary News.

Mrs. J. LeGrand Everett,  
Mrs. N. H. D. Wilson,  
Mrs. Harvey Boney,  
Committee.

##### ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The Woman's Missionary Council will hold its thirteenth annual meeting in St. Francis Street Methodist Episcopal Church, South, Mobile, Alabama, April 4-11, 1923.

The meeting will open at 8 o'clock, Wednesday evening, with an inspirational service in loving remembrance of Miss Belle H. Bennett.

The first business session will be at nine o'clock Thursday morning.

An executive committee meeting will be held Wednesday afternoon and the workers' conference will meet during the business session of the Council.

Reduced railway rates of one and one-half fare have been secured. This, according to the certificate plan, requires an attendance of 250 persons who have paid a normal one way fare of sixty-seven cents or more on the going trip. Tickets purchased from March 31st to April 6th will be good until April 14th if the certificate secured when tickets purchased is properly validated. Validation dates are April 7th and 11th.

Council headquarters will be at Hotel Cawthon, St. Francis street.

Mrs. L. P. Adams, general chairman of local committees, care Adams Auto Co., Mobile, Ala., will furnish desired information concerning hotels, boarding houses, etc.

Mrs. F. F. Stephens,  
Vice President.  
Mrs. Fitzgerald S. Parker,  
Recording Secretary.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

REV. C. S. KIRKPATRICK



Rev. C. S. Kirkpatrick, who is serving his second quadrennium on our Sunday School Board, is one of the best balanced men I know. He knows relative values. No phase of the church work suffers in his hands. One week he can be very successful in holding a revival and the next do exceedingly fine work as an instructor in a standard training school. I have seen him place a Sunday school institute in the midst of a revival meeting and cause each to gain from the other. I know of no man whose opinion carries farther with those who want wise counsel.

Kirkpatrick is a mountain white, a product of Haywood county, his birthplace being only a few miles from the present site of Lake Junaluska. He was educated at Weaver College, George Peabody College for Teachers and Vanderbilt University, having graduated from the last two named institutions. On joining the Western North Carolina conference in 1905 he has ministered to the people at Andrews, Brevard, Canton, Mooresville, Spring Garden Street, Greensboro, and is now serving his third year at Hickory. He always leaves a congregation a great deal larger and better than when he found it.

He met his fate and his mate in the person of Miss Effie Atkinson, of Centerville, Tenn. This happy union has been blessed with four talented children, Rebecca, Charles, Catherine and Frances.

### PROGRAM OF WORK

A growing number of our Sunday schools are procuring wall charts showing the Program of Work for Southern Methodist Sunday schools. While this is purely a voluntary matter it is very important to have a guide to direct our work and a measuring instrument to indicate progress. Such is the purpose of the Program of Work. At present there are two of these Programs of Work, one called

the "C" type, for the one room church or the church with just a few class rooms, and the other, called the "B" type, for the class room type of church. Eventually there will be the "A" type, for the completely departmentized Sunday school, but for the present we will confine our interest to the "C" and "B" types. In a short while I shall want to give you a list of the schools working on these Programs of Work. If your school does not have a Program of Work and you think it ought to have one, please write your conference superintendent of Sunday school work. There are going to be mighty few progressive schools without this Program of Work. Better get an early start on it. Qualifying for the points it contains is a process and not an event.

### LOOK WHO'S HERE

"I wish to say that we have been working on Program of Work "C" for about three months and are now ready for nine seals on our chart. We hope to be ready for the other one in the near future."

So writes Supt. S. H. Pennington, of Cramerton. He and his good pastor and the pastor's wife, Rev. and Mrs. C. M. McKinney, are leading in a very constructive way. It was my great delight to be with these good people several months ago and to note the signs of progress everywhere.

### KANNAPOLIS

Sunday, February 18th, was the coldest day of the year, but not too

cold to keep over 300 Sunday school pupils from coming to Kannapolis Methodist Sunday school; and they, for the most part, were there on time too. Arriving early I found the janitor busy with his fires, saying as he threw in coal, that he had been firing that way since four o'clock that morning. A good janitor is a great promoter of righteousness.

Supt. A. H. Sides and Pastor R. A. Swaringen were on hand before starting time and soon Sunday school was under way. After speaking briefly to the Sunday school and four classes Brother Swaringen gave me right of way at the eleven o'clock hour before a large congregation. In the afternoon we held a Workers' Council for an hour just prior to the coming of Dr. Marr for the quarterly conference. Reports made showed a healthy condition of affairs at Kannapolis. Swaringen is stirring things in his characteristic way. Soon quite a building enterprise will be undertaken and the good work now going on can be accelerated. Brother Swaringen has a great help in his good wife. They have six boys, two of whom are working their way through Trinity College, one preparing himself for the ministry. I like to come in contact with a family like that.

### HICKORY AND LENOIR

Miss Jenkins spent last Sunday with the Elementary workers in our Sunday schools at Hickory and Lenoir. After attending the Sunday school session at Hickory and holding a brief conference with the Elementary officers and teachers she hastened over to Lenoir, where in the afternoon a most profitable Council meeting was held. Miss Jenkins reports a most satisfactory trip in spite of the intense weather. The object of her trip was to meet the good people at these points, check up the work being done in her field and call attention to the proposed standard training school at Hickory for middle April. The good

people in these two congregations made a lasting impression on Miss Jenkins.

### A SUNDAY SCHOOL TRANSFER

Supt. G. F. Ivey runs a Sunday school transfer, though he charges no fares. In addition to getting his own family to Sunday school on time he gets his splendid son, a product of Trinity College, to make two trips, one to East Hickory and the other to West Hickory, for Sunday school children. This is practical Christianity. There is more religion in one such trip than a whole life of unfulfilled good intentions. One of the ways to make a community better is to have folks to Sunday school. Thank the Lord for the Iveys.

### WHAT DO YOU GIVE?

It is worth while to go to Sunday school for what one can get out of it. It is more worth while to go for what one can put into it. Every one can contribute something. One can pray, another can sing, another can teach, and another can discuss the lesson. But this is not all. Recently I ran across a fine old man who regularly attends Sunday school and when he was asked what he did for the Sunday school he replied that he carried a pocket full of trimmed lead pencils for the use of the teachers. He did vastly more than that, but he did that. What do you give your Sunday school?

### WESLEY CLASS FEDERATION

Our fifth annual Wesley Bible Class Federation for the Western North Carolina conference will be held at Lake Junaluska, Monday, Tuesday and Wednesday, July 9th, 10th and 11th. Mark this down on your calendar. President J. B. Ivey is working out a fine program.

### North Carolina Conference

#### THESE STOOD THE TEST

One hundred and fourteen Sunday school workers earned the certificates of credit on the Standard Training Course in the Co-operative Standard Training School held in Wilmington February, February 11-16. Of this number 51 were Methodist, distributed among the Sunday schools as follows: Grace 18, Fifth Avenue 18, Trinity 8, Winter Park 4, Epworth 3.

Following are the names of those who earned the certificates, according to classes:

Beginner Lesson Materials, Miss Elizabeth McE. Shields, Richmond, Va., instructor—Mrs. Z. K. Bell, Mrs. H. A. Codrington, Mrs. B. B. Cavanaugh, Miss Hattie M. Hobson, Miss Robbie E. McIntire, Miss Edna Vines, Mrs. D. C. Whitted, Miss May Grant, Miss Mary R. Cumming, Mrs. S. C. Johnston, Mrs. E. R. Clarke, Mrs. Ferdinand Fick, Miss Helen Wolfe, Mrs. A. L. Doshier, Mrs. Harry W. Keen, Mrs. H. S. McGirt, Miss Carrie R. King, Miss Vera Mills, Miss Leonora Mills, Mrs. J. T. Sholer.

Primary Organization and Administration, Miss Georgia S. Keene, Durham, instructor—Miss Helen Eure, Mrs. Earl Durant, Mrs. George T. Farar, Miss May Landen, Miss Elsie McGlaughan, Mrs. T. L. Matlock, Miss Virginia Newsom, Miss Edith Ormond, Miss Gertrude Bell, Miss Jennie Bordeaux, Mrs. D. T. Caldwell, Mrs. J. G. Carroll, Mrs. W. B. Evans, Mrs. Geo. L. Farmer, Mrs. D. R. Foster, Mrs. John Hall, Mrs. Anderson Kimrey, Mrs. J. Hargreaves, Miss Annie S. Kelly, Mrs. Annie W. Lawhon, Mrs. Geo. S. Nevins, Jr., Miss Blanche Parsley, Miss Mary Pickett, Mrs. E. V. H. Peschau.

Junior Lesson Materials, Miss Grace Killingsworth, Orangeburg, S. C., instructor—Mrs. G. T. Armstrong, Miss Marietta Behrends, Mrs. J. R. Benson, Mrs. W. T. Bennerman, Mrs. H. R. Gardner, Miss Marie Gaylor, Miss

Fannie Johnson, Mrs. Paul Jordan, Miss Catherine MacRae, Miss Flora B. McNeill, Mrs. J. S. McKenzie, Miss Vivian Montgomery, Miss Christine McDougall, Mrs. D. C. North, Miss Ruby Porter, Mrs. J. E. Evans, Miss Laura Carpenter, Miss Ola Giles, Mrs. LeRoy LeGwin, Mrs. W. R. Doshier, Mrs. L. O. Ellis, Mrs. F. W. Gerken, Miss Ida Mae Morse, Mrs. S. J. Thomas, Miss Martha Tinkham, Miss Gertrude Wheeler, Miss Hattie Willis.

Intermediate - Senior Psychology, Mrs. B. H. Bunch, Raleigh, instructor—Mrs. E. J. Callahan, Mrs. M. J. Cowell, Mrs. E. George Galloway, Mrs. W. J. Hines, Mrs. H. T. Lewis, Mrs. D. C. Marshall, Miss Esther Newton, Miss Sallie Swing, Mrs. E. F. Williams, Miss Mary Armstrong, Miss Alice Bedrends, Miss Kate Cumming, Mrs. J. E. Heckert, Miss Elsie Jordan, Mrs. L. D. Latta, Miss Isabel McDougall, Mrs. A. B. McNair, Mrs. R. C. Platt.

Principles of Religious Teaching, Claude T. Carr, Mooresville, instructor—Graham K. Hobbs, W. D. McCaig, Mrs. J. O. Carr, Mrs. J. C. Stewart, Miss Katie George, S. J. Hawkins, J. W. Fleet, Jr., Mrs. R. T. Presson, Mrs. W. N. Hibbs, T. C. Eilers, J. B. Taylor, M. J. Cowell, I. W. Cooper.

Organization and Administration of the Sunday School, J. Q. Schisler, Nashville, Tenn., instructor—Maj. W. A. Graham, Rev. C. N. Phillips, Rev. H. C. Smith, Miss Edna Wilkins, A. C. Boney, Miss Jane S. Hall, J. M. Harvey, Mrs. J. M. Harvey, Rev. W. W. Morton, Mrs. J. E. Purcell and Miss Clarabell Williams.

### WANT ANOTHER LIKE IT

The co-operative training school recently held for the Methodist and Presbyterian churches of Wilmington was the first co-operative school ever held in the North Carolina conference, but prospects are that it will not be the last one. So well pleased were all concerned with the first that they adopted unanimously a resolution, presented by Maj. W. A. Graham and Rev. W. W. Morton, to the effect that "we heartily endorse the arrangement for a co-operative school and express our sense of deep pleasure and great blessing derived from the fellowship with the Christian workers of the two communions and the several churches and recommend that a similar school be conducted next year, if practicable, and we pledge ourselves to its support."

This resolution was prefaced with the statement that "this co-operative training school has most successfully supplied the need which we have all felt for an enlarged vision of our Sunday school opportunities and for practical training of each worker for his task."

W. D. McCaig and Marvin J. Cowell presented another resolution at the final session of the school, which was adopted, calling for a rising vote of thanks to the faculty, consisting of Rev. J. Q. Schisler, of Nashville, Tenn., Miss Elizazeth Shields, of Richmond, Va., Miss Grace Killingsworth, of Orangeburg, S. C., Miss Georgia S. Keene, of Durham, Mrs. B. H. Bunch, of Raleigh, Claude T. Carr, of Mooresville, and L. L. Gobbel, of Durham, the latter director of the school, for their devotion to their work.

### PLANS FOR DURHAM SCHOOL

A Standard Training School for the Sunday school workers of Durham and as much of the Durham district as can be conveniently served will be held at Trinity College, Durham, April 8-13, according to plans set on foot at a meeting of the board of managers and other leaders held last week. The members of the board are Prof. H. E. Spence, chairman, Rev. A. D. Wilcox, Rev. M. T. Plyler, E. C. Gunter, J. H. Coman, V. E. Wilson, Rev. N. M. Wellman, Rev. W. F. Craven, Prof. Holland Holton, Rev. J. W. Bradley, D. B.



### IN MEMORIAM

**NORRIS**—The death angel visited the home of our dear brother, J. B. Norris on January 12, 1923, and took from him his dearly beloved wife. On May 10, 1899, she was happily married to J. B. Norris. To this union was born eight children, three sons and five daughters. Sister Norris leaves a heart-broken husband and family.

She was converted and joined the Stony Fork Baptist church January 20, 1894. After her marriage she attended the Methodist church at Fairview with her husband and was a faithful worker in that church. She lived a life of consecration and self-denial. Her greatest happiness was in making others bappy. How we miss her, but we feel that our loss is her gain. She was a devoted wife and mother. Dear loved ones mourn not as those who have no hope. She sleeps to awake on the resurrection morn. It behooves us all to strive to live closer to Jesus and meet our loved ones in God's great city.

Despite the bad weather quite a large number of friends and loved ones attended the last sad rites. The funeral was conducted by the writer at Fairview Methodist church. Gone, we know not from what pain. Oh, ye pearly gates of heaven swing together and shut her in.

T. G. Williams, P. C.

#### RESOLUTIONS OF RESPECT

The Wesley Bible class of Tabor church wishes to give expression to the sorrow that has recently befallen them as a body and individually in the sad dispensation of Providence in removing from our midst our much beloved friend and neighbor, feeling deeply the loss of his friendship and faithfulness, and desiring to record the same on the minutes of our church record, have adopted the following resolutions:

Whereas, it has pleased an all wise God to remove from our church our brother, Walter P. Harris; therefore he is resolved, that while we bow in humility and reverence to the will of our heavenly Father, we deeply deplore the sad passing away of our most faithful brother, whose heart and mind were always centered upon the interest of his church and community and upon whose judgment and advice we had implicit faith.

His devotion to his church which be served so long as trustee and his love for his wife and children was beautiful beyond expression. His faith in God was an inspiration to all who knew him. He was faithful in every walk of life, a good neighbor, a good friend, and a devoted husband and father. We can benefit from his life of faithfulness.

Be it further resolved, That a copy of these resolutions be spread upon the minute book of the church and a copy each be sent to his wife and to the Christian Advocate.

V. C. Matthews.

**WOODS**—Mrs. Emeline Hall Woods, wife of W. D. Woods, born May 17, 1843, died at the old home near Hillsboro in Orange county, January 23, 1923. In early life she professed faith in Christ and joined the Methodist church at New Bethel, then a part of the old Hillsboro charge. On February 3, 1864, she was united in marriage to Mr. Doak Woods, who at that time was a soldier in the Civil War and at home on furlough. Her church membership was then transferred to Little River Presbyterian church, and there remained a faithful and consecrated member of the church of her husband and children for more than half a century.

Mrs. Woods was the mother of ten children, had fifty grandchildren and fourteen great-grandchildren. In her immediate family were four boys and six girls. The only one of the boys now living is Mr. C. N. Woods, near Hillsboro, with whom his mother lived. The other children are: Mrs. P. A. Flinton, Cullowbee; Mrs. S. T. Latta, Hillsboro; Mrs. J. H. McCracken, Washington; Mrs. A. C. Reynolds, Waynesville; Mrs. S. F. Nicks, Leasburg, and Mrs. I. B. McKay, Durham. Miss Mary Hall, Mrs. Lou Laws and Mr. W. E. Hall are the two sisters and one rother that still survive her.

Mrs. Wood was known and will be long remembered for her great strength of Christian character, life of service and sacrifice. Like Dorcas of old, the sick, the needy, the sorrowing and suffering found in her an open heart, ready and helpful hand. Her quiet manner of speech, her wise council of good common sense, her gentle touch, her Christ-like spirit of sympathy, together with a cheerful, smiling face caused her to be sought after for the sick room not only among her own relatives, but all who knew her rejoiced at her coming and were always helped and comforted by her stay.

For a lady of her age she possessed an unusual amount of strength and vitality. While in her eightieth year she was away from home helping to take care of her sick neighbor and friend, Mrs. Harriet Latta, when first taken sick with pneumonia on Friday. She seemed at once to realize the situation and quietly requested to be removed to her home nearby. She was now too weak to struggle with disease very long. On Tuesday night of the following week at nine o'clock, while surrounded by her devoted children, she quietly breathed the last.

Hers was truly that of a beautiful Christian life, lived largely for the good of others. Her well worn Bible was her constant daily companion. The many marked texts and passages of scripture had been of inspiration

and lifted her into a life of Christian experience we all would do well to imitate.

The funeral services were conducted at Little River church by her pastor, Rev. Mr. Henderlite, at noon Tuesday, January 25. A very large crowd of relatives and friends attended the service and a beautiful floral offering covered the little mound that marked the last resting place of her body, while the spirit returned to God who gave it. How beautiful are they that die in the Lord. What is the price of a virtuous woman?—Proverbs 31:10-31.

S. F. N.

**LITTLE**—On January 19, 1923, the death angel knocked at our home and called our dear little son, Robert Edward, to a home not made with hands, where he will know no sorrow and where death will never come. Robert was three years, seven months and three days old. He was a bright little sunbeam to all who knew him. His going away has left our home sad and lonely, but yet we are glad to know that Jesus gave him and has only called him home. He contracted pneumonia and was a great sufferer until the end came. Funeral service was conducted by Rev. C. A. Lawrence. His remains were taken to Farmville cemetery and gently laid to rest. May we all strive to meet him some day.

From Mother.



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Commercial fertilizer is not magic. It is no substitute for work, or for farming brains. It will not make a successful farmer out of a shiftless, ignorant failure. Fertilizer varies in quality like corn or tobacco or cotton, and some brands are worth more than others. Good fertilizers, like Royster's reliable old mixtures, are a godsend to good farmers who learn how to best use them to make money.

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It's shortsighted economy to risk all the time, labor and seed put into a crop in order to save \$1 a ton on fertilizer. The most experienced farmers have decided that a fertilizer must have something beside price to recommend it, and they recognize that in the Royster trademark they have a guarantee of highest quality and surest results.

Remember, it is necessary to use sufficient fertilizer per acre to get worthwhile results. If you starve your crops you'll get the same results as if you starve your stock.

Unless a farmer is going to use Royster's fertilizers properly, we'd rather he'd misuse and abuse some other brand. We are proud of the Royster reputation for quality, and will preserve it in every way. To help our friends obtain the utmost in results we urge farmers to seek from us information about the proper use of fertilizer. Write freely for advice to Farm Service Department, F. S. Royster Guano Company.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

Orphanage high school basket ball team defeated State College Freshmen last week on the auditorium floor. Our boys feel rather important after beating a college team 28 to 18. In all their undertakings our boys and girls count on success, and for that reason rarely ever fail at anything.

\* \* \* \*

One of our greatest needs is more good papers and magazines for our boys and girls. We ought to have at least a dozen in most of the cottages. How entertaining and helpful such reading matter would prove to our boys and girls who are so eager to read the best of current literature. A hundred dollars spent along this line would prove a great blessing to our two hundred and fifty children. How I wish some one would mail me their check with which to supply such literature.

\* \* \* \*

A great Methodist hospital for the North Carolina conference located on the campus of the Orphanage would meet a great need that has long been felt by our church. Several years ago the board of trustees voted that they would furnish a location whenever a sufficient amount of money became available. We have an ideal location on Glenwood Avenue, near the residence of Hon. Josephus Daniels. It would take several hundred thousand dollars to begin with. To meet the needs of a modern hospital we ought to have at least a million dollar endowment with which to finance such an enterprise.

\* \* \* \*

In planning an extension of our work very likely the executive committee will remodel the Jenkins building and make a modern school building out of it. We have fifty children housed in it and that is too many children under one roof if we want to obtain the best results from training. The building is also used for our eleven grade school, chapel, kitchen, dining room and officers, etc. We hope that this can be done, and that in the near future if we can secure a new kitchen and a dining room. We have the plans and specifications for this building. It will cost at least \$60,000. An expenditure of \$200,000 for buildings and general improvements at our Orphanage would be a wise investment.

\* \* \* \*

The Orphanage is absolutely dependent upon the voluntary contributions of the churches and individuals for the means with which to erect buildings. There is no appropriation from the conference or the state for this purpose. Many thousand dollars have to be raised annually to aid in meeting current expenses. As I see it unless some one with means comes across with a large contribution there is no hope of immediately relieving the distressing congestion which we are now experiencing because of the tremendous pressure brought to bear upon us to take care of the large numbers of fatherless children. I trust our people who are financially able to do something toward relieving this embarrassing situation will make this a matter of prayer that God may put it into some heart to respond to this worthy appeal.

Public sentiment demands that orphanages give their children as good training as the best homes and schools of the state give their children. This is as it should be. Any orphanage that falls below this standard justly merits the censure of the public. If I have correctly interpreted the mind of our Methodist people, there is a strong sentiment among them to the effect that our Orphanage should give to those committed to our hands the very best physical, mental and spiritual training. To fall short of this would be unworthy of our Methodism. In order for us to fully train and equip those under our care, we must secure the best teachers and matrons for the different departments. In addition to this, we must have the best of physical equipment. Highly educated teachers and trained workers call for a large outlay of money. But in the long run they are the cheapest, if we want the most satisfactory results. I believe our North Carolina Methodists as represented by our conference want to build here in Raleigh the best orphanage in American Methodism. This is not for vain glory, but a real desire to render the best service to the largest number who need its tender love and ministry. To accomplish this worthy end we must all put our shoulders to the wheel and push with all our might, not counting the cost, but congratulating ourselves that we have such a worthy task which calls out all that is best and noblest in our lives. To accomplish this undertaking I would summons our entire host, numbering more than one hundred thousand to renewed zeal and determination to put over at the earliest possible date the great building program outlined by the trustees at the last annual meeting of the board when they went on record as favoring an extension of our work which will double our present capacity. To fail in this sublime undertaking would put our great church in an embarrassing condition before the world. That we cannot afford.

### METHODISTS—AND OTHERS

Every Methodist, and many others, want "Chapel Talks," by the late Bishop John C. Kilgo. Bound in cloth, price postpaid \$1.25. J. T. Norsworthy, The Book Man, Gastonia, N. C. I supply any book, postpaid, at publisher's price.



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Our parties to the Baptist World Alliance at Stockholm sails June 16th, 23rd and 30th. Write for itinerary.

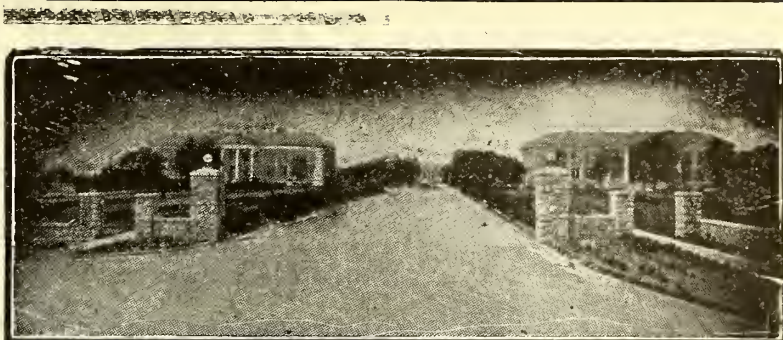
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One copy, 20 cents; one dozen, \$1.80; 50 for \$5.50; 100 for \$10; 1,000 for \$80.

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The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

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\* \* \* \*

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In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

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Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



## OUR LITTLE FOLKS

### ODD ACCIDENTS

I saw a cow slip through the fence,  
A horse fly in the store;  
I saw a board walk up the street,  
A stone step by the door.  
I saw a mill race up the road,  
A morning break the gloom;  
I saw a night fall on the lawn,  
A clock run in the room.  
I saw a peanut stand up high,  
A sardine box in town;  
I saw a bed spring at the gate,  
An ink stand on the ground.

### A CLEVER SPIDER

Soon after breakfast one sunny morning Marian heard her young friend Dorothy at the door calling for her to come out and play.

"Hello, Dorothy!" she answered. "I can come just as soon as I finish dusting this room for mother."

"If you will give me a dust-cloth, I'll help you dust," offered her little neighbor. "Then we can play all the sooner."

So the two girls went to work together, Marian dusting the window-sill and Dorothy taking the nearest chair.

"Oh, Dorothy," Marian exclaimed suddenly, "look here! A new spider web in the window! Come and see the cunning spider sitting in the middle of it."

"Oh, I wonder if it will do the trick my daddy makes them do for me!" Dorothy cried, as she dropped her duster and ran to the window. "Wait a minute; I'll make it do the trick."

With a piece of paper in her hands Dorothy gently tore the spider's web, taking care not to destroy it but only to break away a small section or two.

Marian could not help an exclamation of fright as the spider darted out of its web; but it did not run far. It stopped on the window-sill close to the web, standing so motionless that if the girls had not been watching they would have seen nothing but a brown speck in the wood. It certainly did not look like a spider.

"Is that all?" asked Marian, disappointed. "I thought it was going to do a trick."

"Just you wait," replied Dorothy. "She is frightened now, and my daddy says this is her way of hiding from her enemies, by standing so still they won't notice her. As soon as she thinks she is safe she will come out."

The two girls stood almost as still as the spider, waiting, watching for the tiny brown spot to move. All at once they saw it stir, then dart quickly back into the web. After running about to see how much harm had been done, the spider stopped a moment as if to think the matter over. Then she ran swiftly down one side of the torn place, spinning a web as she went. So quickly did she mend the web that the girls could not see how it was done.

"Why, the clever little creature!" cried Marian. "She has mended the hole that you made. I didn't suppose a spider knew enough to do that."

"They do, though. That is what my daddy showed me. I could hardly believe it when I first saw one."

"My mother says," remarked Marian, "that it is a good housekeeper who mends a tear as soon as it is made. I think this spider must be a very good housekeeper, better than I am sometimes."

"What shall we do with her now?" "Let's open the window and push her out. She can make a new web outdoors."

So they did. Then the two girls hurried to finish their dusting so that they could run out and play together in the sunshine; and Marian's mother, who had been listening, thought the spider was not the only good little housekeeper she knew.—Selected.

### TWO BOYS AND TWO DOGS

Thomas came running in, out of breath. "I think it's just awful the way dogs fight!" he cried, when he could get his breath. "Dash and a stray dog are going for each other out in the road, and there wasn't one thing to fight about, either!"

Father said he would walk straight out and stop such doings, and Thomas hurried along after him, still indignant.

Laurie spoke up from the window-seat. "I know what started the fight," he remarked; "I saw 'em begin. Dash found the stray dog sniffing at an old, dry bone that's been lying near the gate for days, and tried to take it away from him. Wasn't that mean, Cousin Will?"

"Why, yes, I suppose he had buried it weeks ago and dug it up again, but it couldn't possibly have been any good to him, so why raise a row over it?"

Cousin Will said he could not imagine, and put on his hat and went for a drive with father, while Laurie curled up in the window and was soon far away in an exciting story.

Presently Thomas came back and began looking around for something to do with himself, not being a reader like his brother. As he whistled about aimlessly, his eyes fell on an old stick of sealing-wax in a corner of the mantelpiece.

"Just the thing to mend my ball with," he said aloud to himself.

Laurie glanced up from his book. "Thomas Lindsay, you know as well as you know your name that that's my wax!"

"I didn't know anything of the kind," retorted Thomas, swelling; "but if it is, you've left it around here for ages, and I found it, and now I'm going to use it."

Laurie got up and said that he should not; Thomas contended that he would. Laurie confessed he had forgotten all about the article, but that, nevertheless, it was still his.

A scuffle began, and when three chairs had been turned over, the tablecloth pulled awry, and two pairs of cheeks were blazing red, father and Cousin Will walked in, looking for something they had forgotten. Both boys tried to explain, talking very fast at the same time. Father looked at one; Cousin Will fixed serious eyes on the other. The stick of sealing-wax was nothing but a pinch of dust on the floor.

When the tale stopped for a second, father said: "Thomas, my son, I had to go out again and run the strange dog off with a whip to keep him from coming here and making needless disturbance."

Thomas shuffled his feet, remembering his late indignation. Then he left the room. Father found what he wanted, and went too.

Cousin Will loitered a moment. "What are you going to do about your sealing wax, Laurie?" he wanted to know. "Did you value it very much?"

"No," Laurie replied. "Fact is, I didn't." He was setting up the chairs and straightening the cloth, but he did not look up.

"Something like the bone and Dash, eh?" his cousin went on.

"Just like that," Laurie owned.

"We locked Dash up awhile to teach him manners," Cousin Will went on, thoughtfully.

Laurie gave a long whistle that ended in a laugh. "Whew!" he remarked. "I'm going to find Thomas, and we'll tell father to turn Dash out and count on us not to be so silly next time."

"Come on," Thomas called from the doorway, "I'm ready." And from that day their quarreling ceased.—Nancy Byrd Turner, in Picture Story Paper.

### A Hint to Hens.

An Ottawa hen laid an egg daily for 107 days. There's a saying in every hen-house that an egg a day keeps the hatchet away.—Judge.



Child's  
if bili-  
gue shows  
constipated

## MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

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Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often

all that is necessary. Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

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# CHAPEL TALKS

by  
**JOHN CARLISLE KILGO**  
Late President of Trinity College and  
Bishop of the Methodist  
Episcopal Church South

Edited by D. W. Newsom  
Treasurer Trinity College

Dr. John C. Kilgo's talks to his boys while President of Trinity College still linger in the hearts of those who heard them. This grand old man exerted an influence that is destined to live on even though he has been called to the Great Beyond.

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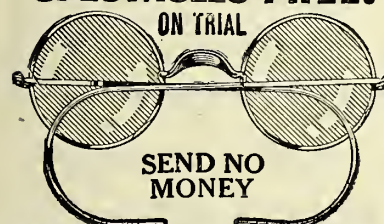
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#### SUNDAY SCHOOL WORK

(Continued from page nine)

Cameron, Jr., Prof. R. N. Wilson, and L. L. Gobbel. This school, which will be the fifth for Durham, seek to serve a larger number of Sunday schools than ever before. Six standard courses will be offered.

#### BIG SCHOOL FOR ALAMANCE

Meeting in Graham Thursday, our pastors and superintendents of Alamance county went on record as eagerly desiring a Standard Training School and, assisted by the writer, made preliminary plans for such a school to be held in Graham the week of April 15-20. The board of managers are: Rev. G. M. Daniel, chairman, Rev. W. B. North, Rev. N. S. Coltrane, Rev. Lindsay Frazier, Rev. N. C. Yearby, and Rev. W. R. Hardesty. Various committees were named and steps taken looking to the enlistment of the Sunday school workers of this section of the Durham district for a week of intensive training for more effective service in the great Sunday school army.

#### COURSES FOR OUR PASTORS

Preachers and their wives attending the Summer School for Preachers at Trinity College in June will have a splendid opportunity to take courses in Sunday school work. At least two standard units will be offered as a part of the summer school curriculum. Prof. Hugh H. Harris, of Emory University, will give one course, and negotiations are under way for another outstanding instructor in the field of religious education. Quite a number of our pastors took one of the Sunday school courses offered last year, and many more, it is believed, will take advantage of this unusual opportunity this year.

#### EXPECTS TO GET DIPLOMA

Rev. C. N. Phillips, pastor of Wilmington circuit, is the most recent recruit to the ranks of that constantly enlarging list of pastors who are taking for credit the units in the standard Sunday school training course with the exception of continuing this work until they have earned the gold seal diploma. This good pastor earned a certificate of credit in the recent training school in Wilmington, and so enthusiastic is he about this work that he plans not to wait for the next school but to take additional units by correspondence. And may his tribe increase!

#### IT WOULD HELP GREATLY

It would help the Sunday school cause in North Carolina greatly if every superintendent would do the following:

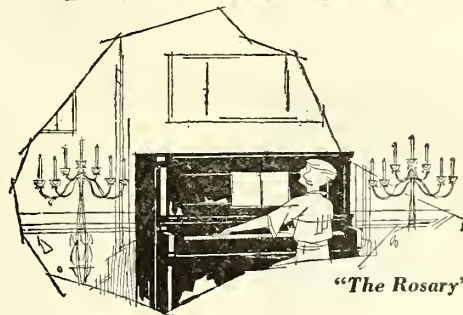
1. Complete at least one unit in the standard training course.
2. Secure the Program of Work which his school should use and seek to meet its conditions.
3. Read regularly "The Methodist Superintendent and His Helpers."
4. Read Chapter XIII of the new Discipline.

According to Unity, a certain church recently issued an advertisement thus: "Services at 10:30 a. m. Subject—'The Three Great Failures'—Choir, Sermon, Pipe Organ Offertory. All welcome."

#### Fatal in Most Cases.

Bonar Law proceeded to illustrate his point by telling the story of a Highlander who was lying ill in the last stages of exhaustion in a hospital, and asked that some one play for him on the bagpipes. The nurse had a warm heart and brought a piper into the room to play his entrancing music. The Highlander soldier recovered. But other patients in the hospital all died.—From a cable dispatch in the Toronto Mail and Empire.

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# HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets That Are Nauseless, Safe and Sure.

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

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

# Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy **CAPUDINE**. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. **CAPUDINE** Insist upon getting

## JUST TRY A SMILE

By Blanche Bloor Schleppey.

A friend came in the other day  
To sit awhile.  
I said, "I'm blue."  
She said, "Have you  
Just tried a smile?"

I scanned her face; it seemed divine.  
The rank and file  
Could never guess  
The blessedness  
Of just her smile.

I smiled and felt new joy within  
My heart, the while.  
So if you're blue,  
Now why don't you  
Just try a smile?  
(These verses are sent by Dr. Parish from Manila.)

## HIGH TIME TO WIND THAT CLOCK

Says Mrs. Elizabeth Tilton, a Massachusetts lady abundant in service and wise in counsel: "Public opinion is like a clock; it has to be wound up frequently or it will stop altogether." And she justly says that her proverb applies just now, above all, to the public opinion which condemned the saloon in America and brought about prohibition. The temperance people thought the old clock would go on everlastingly after it had struck the prohibition hour. So they neglected to wind it up. And it has almost run down. Wind the clock again, then, ladies and gentlemen. Talk, circulate literature, speak for sobriety, put up strong fights in politics, shame lawbreaking wherever you see it, no matter in how distinguished society, and the run-down clock will soon be ticking again as lively as ever.—The Continent.

## IVEY HOSPITAL EXTENDS ITS HELPFUL MINISTRY

Dr. W. T. Reid, though at home on furlough, keeps in close touch with his hospital back at Songdo, and in a letter of January 16, shares with you the latest news: "You will be interested to know that a letter from our Korean secretary at Ivey Hospital, dated December 14th, last, reports that as a result of the follow-up evangelistic work of our hospital preaching band for the past six months, two new groups have been established in places where there was formerly no regular worship, numbering 36 and 39 members each. These groups have gathered around ex-patients of our hospital, an nuclei, the Korean evangelist, who won the patient for Christ in the hospital, following the next month after his discharge from the ward, to his home, and preaching from that vantage ground to all his neighbors. God is blessing this work and we greatly rejoice that His Spirit is finding entrance into the hearts of the people through the work committed to our care. This work is being carried on at considerable financial sacrifice to the Korean members of the hospital staff and God is honoring their zeal for His cause by giving fruitage."

At the beginning of the Centenary we were working in seven foreign fields. Today we are working in eleven. The last year before the Centenary we spent \$700,000 for foreign missions. In this good year of grace, in the providence of God, we are spending for foreign work nearly three million five hundred thousand dollars.—E. H. Rawlings.

## AT RUTHERFORD COLLEGE

I have for sale, one hundred yards from the campus, a house with fourteen rooms sizes 12x14 to 15x24, and a basement 28x29. With the house may be had one acre or seven acres of land to suit the buyer. I will sell for \$1000 less than the cost of building. Reason: I have bought a farm and want to move to it. Write for price and particulars. J. W. Bennett.

# IF BILIOUS, SICK! TAKE NO CALOMEL

## "Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work. Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping. If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells

you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition. Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

Table listing appointments for Asheville District, including Mars Hill, Laurel, Hominy, Pisgah, Central, Mt. Pleasant, Spring Creek, Balm Grove, Hot Springs, Ottingers, Swannanoa, Azalia, Black Mountain, Leicester, Grace, West Asheville.

Table listing appointments for Asheville District, including Henderson Ct., Edneyville, E. Biltmore, West's Chpl, Weaverville Ct., Barnardsville, Mars Hill Ct., Prch'g at Laurel, Chestnut St., Rosman, East Fork, Brevard.

CHARLOTTE DISTRICT. J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing appointments for Charlotte District, including Unionville, Union Grove, Ansonville, Salem, Wadesboro, Morven, Bethel, Thrift-Moores, Moores Chp., Dilworth, Prospect, Midway, Polkton, Poplar Hill, Hawthorne Lane, Peachland, Fountain Hill, Chadwick, Brevard St., Calvary, Belmont Park.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing appointments for Greensboro District, including Coleridge, Rehobeth, Ramseur-Franklinville, Wesley Memorial, Jamestown-Oakdale, Oakdale, Deep River, West Bend, Randleman, St. Paul, Wentworth, Wentworth, Reidsville, Asheboro, New Hope, Macedonia, Pleasant Garden, Gibsonville, Whitsett, Spring Garden.

MARION DISTRICT Z. Parls, P. E., Marion, N. C. SECOND ROUND

Table listing appointments for Marion District, including Cliffside, Cliffside, Henrietta-Caroleen, Caroleen, Forest City, Pleasant Grove, Spindale, Spindale, Cross Mill, Cross Mill, Old Fort, Ebenezer, Bostic, Broad River, Kistlers, North McDowell, Concord, Marion Mills, Marion Ct., Murphy's, Bald Creek, Elk Shoals, Burnsville, Burnsville, Spruce Pine, Penland, Micaville, Celso.

STATESVILLE DISTRICT D. M. Ltaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Table listing appointments for Statesville District, including Hiddenite, Center, Statesville Ct., Bethlehem, Mooresville, Centenary, Hickory, First, Maiden, Rhodhiss, Dudley Shoals, Rocky Mt., Granite Falls.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing appointments for Mount Airy District, including Mt. Airy Ct., Salem, Rockford Str et, Stokesdale, Eden.

Table listing appointments for Yadkinville, West Davie, Houstonville, Ararat, Hunter's Chapel.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including Helton, Baldwin, Todd, Hopewell, Creston, Southerland, Wilkes, Adley, Wilkesboro, Wilkesboro, night, North Wilkes, Miller's Creek, N. Wilkesboro, N. Wilkesboro.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

Table listing appointments for Salisbury District, including Albemarle Ct., Central, First St., Mt. Pleasant, St. Pauls, Westford, Harmony, Norwood Ct., Cedar Grove, Norwood, Spencer, Central, Yadkin.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing appointments for Shelby District, including Cherryville, Cherryville, Ranlo, Shelby Ct., Sharon, King's Mountain, Lincoln Ct., Tabernacle, Stanly, Iron Sta., East End, Crouse, Lander Chapel, Franklin Ave., West End, Bessemer, Concord, Trinity, Main St., Gastonia, Dallas, Dalls, Belmont, Ebenezer, Belmont, Main St., Cramerton.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND-IN PART

Table listing appointments for Waynesville District, including Waynesville Station, Bethel Ct., Riverside, Sylva Station.

WINSTON-SALEM DISTRICT W. A. Newell, P. E. 1090 W. 4th St., Winston-Salem, N. C. SECOND ROUND

Table listing appointments for Winston-Salem District, including Welcome, Midway, Centenary, Centenary, Walkertown, Walkertown, Lewisville, New Hope, West End, West End, Kernersville, Sedge Garden, Oak Ridge, Oak Ridge, Denton, Pleasant Grove, South and East, East.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including Durham Ct., Bethany, Rougemont, Mt. Sylvan, Mt. Tirzah, New Bethel, Hillsboro, Carr, Eno, Eno, Burlington Ct., New Salem, Front St., Webb Ave., Graham and Haw River, G. L. Morelock to speak, Roxboro, Person, Concord, Leasburg, Hebron, S. Alamance, Saxapahaw, Trinity, Branson, Calvary, Carr, Pearl Mill, Lakewood, West Durham and Memorial, Mebane, Mebane, Chapel Hill, Carrboro, Milton, New Hope, Brooksdale, Brookland, Yanceyville, Yanceyville, East Roxboro, Grace, Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E. SECOND ROUND

Table listing appointments for Elizabeth City District, including Moyack, Moyack, Pasquotank, Union, City Road, Plymouth, Plymouth, Mackey's, Pleasant Grove, Belhaven and Pantego, Currituck, Perquimans, Woodland, Hertford, Showan, Evans, Edenton, night.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including Fayetteville, Cumberland, Bladen, Bethlehem, Newton Grove, Ebenezer, Lillington, Parker's Grove, Marners, Cool Spring, Buckhorn, Buckhorn, Dunn, Duke, Black's Chapel, Glenden, High Falls, Carthage, Center, Jonesboro, Poplar Spgs., Sanford, night, Hemp, Smyrna, Goldston, Bethlehem, Haw River, Cedar Grove, Pittsboro, Brown's Chpl, Siler City, Mt. Vernon, Stedman, Bethany, Elizabeth, Purdis, Roseboro, Andrew's Chpl.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including New Bern, Centenary, New Bern, Riverside, Dover Ct., Asbury, Craven Ct., Rhems, Pamlico Ct., Vandemere, Oriental Ct., Pamlico, Pink Hill Ct., Pink Hill, Queen St., Kinston, Straits Ct., Williston, Goldsboro Ct., Daniels Chpl, St. John, Goldsboro, Atlantic-Sealand, Atlantic, Hookrton Ct., Ormonds, Snow Hill Ct., Herman, Grifton Ct., Edwards Chpl, Mt. Olive & Calypso, Mt. Olive, ngt, Bridgeton, Broad Creek, LtGrange Ct., Institute, Caswell Ct., Kinston, St. Paul, Goldsboro, Elm St. & Pikeville, Mt. Olive Ct., Rones.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing appointments for Rockingham District, including Richmond, St. Paul, Piedmont, Roberdel, Ellerbe, Concord, Roberdel, Beaver Dam, St. John-Gibson, St. John, Laurel Hill, Snead's Grove, Laurinburg, Robeson, Bethesda, Lumberton Ct., Smith's, Montgomery, Zoar, Troy, Biscoe, Star, West End, Hoffman, Aberdeen, Vass, Lemon Springs, Raeford, Bomore, Red Springs, Rowland, Purvis, Caledonia, John's, Maxton, St. Paul, Regan's, Lumberton, Mt. Gilead Ct., Zion, Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E.

Table listing appointments for Raleigh District, including Edenton St., Epworth, Creedmore, Banks, Granville, Stem, Garner, Mt. Zion, Four Oaks, Benson, Millbrook, Rollesville, Tar River, Trinity, Franklinton.

Table listing appointments for Youngsville, Shiloh, Louisburg, Cary, Macedonia, Oxford, Oxford Ct., Shady Grove, Kenley, Lucama, Smithfield, Central, Jenkins Memorial, Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

Table listing appointments for Washington District, including Vanceboro, Swan Quarter, Mattamuskeet, Fairfield, night.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including Halifax Chg., Weldon Sta., Warrenton Chg., Warrenton, Littleton Sta., Battleboro & Whitakers Chg., Enfield, 7:30 & 11, Norlina Chg., Union, Northampton Chg., Conway Chg., Providence, Rich Square, Woodland, Murfreesboro-Winton, Auloskie, Auloskie, Lewiston, Windsor, Cashie, Williamston, Williamston, Scotland Neck, Scotland Neck.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing appointments for Wilmington District, including Wallace-Rose Hill, Char'ty, Magnolia, Centenary, Kenansville, Lee's, Fenison-Warsaw, Warsaw, Ingold, Epworth, Clinton, Clinton, Maysville, Hopewell, Swansboro, Swansboro, Jacksonville, Richlands, Old Dock, Old Dock, Tabor, Clarendon, Chadbourn, Fair Bluff, Burgaw, Herrings, Wilmington, Epworth, Hallsboro, Shiloh, Carver's Creek, Freeman, Whiteville, Whiteville, Scott's Hill, Snead's Ferry, Southport, Southport, Shallotte, Town Creek, Wilmington, Castle St.

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**IN MEMORIAM**

**RESOLUTIONS OF RESPECT**

Death has entered the ranks of the Philathea class of Mt. Zion church, Cornelius, N. C., and taken from us our co-worker, Mrs. Ernest Baker. Though not permitted to attend the class regularly we felt that she was with us in spirit, and was anxious to do her part in all good works.

Resolved first, to the sorrowing ones we extend our heartfelt sympathy and pray that the good whom they serve may be with them in especial tenderness in this their hour of great need.

Second, That a copy of these resolutions be sent to the bereaved family, one to the Advocate and one recorded on the minutes of our class.

Mrs. E. M. Hoyle,  
Mrs. W. W. Washam,  
Mrs. J. P. Harviel,  
Committee.

**RESOLUTIONS OF RESPECT**

Whereas God, our Father, in His wisdom and love saw fit on May 31st, 1922, to remove from our midst our beloved brother, James H. Buchanan; therefore be it resolved:

First, That we, the members of the quarterly conference of East Greensboro charge, feel deeply our loss in his death, but we bow submissively to the will of God, knowing that He doeth all things well. Brother Buchanan was born November 18, 1837, joined Holt's Chapel M. E. church, South, in 1872, and remained a faithful member until his death. During this time he held the office of district steward for a number of years, and the office of steward and trustee until his death. These positions he filled with great loyalty to the church of his adoption.

Second, That a copy of these resolutions be spread on the minutes of the quarterly conference and a copy sent the N. C. Christian Advocate.

W. C. Fleming, Rec. Sec.

**ABERNETHY**—Junie V. Abernethy (nee Crites), wife of Vardie M. Abernethy, died February 13, 1923. She had lived in this world about 27 years. She was sick for ten days preceding her death. She died of peritonitis. During her last illness she suffered much, yet she did not complain and all the while was very patient.

At the time of her death she was a member of the Methodist church at Avondale. For the last eleven years of her life she lived a faithful, consistent Christian life. She will be much missed by her co-laborers in the Lord's work. Her mind was clear and she remained conscious up to the very last of her earthly life. She said she was sorry to leave her husband and two little boys, Paul and Charles, but if it was the Lord's will she was ready and willing to go.

Her body was laid to rest in the cemetery at Forest City. Truly a good woman has gone from us to her heavenly reward. J. C. Keever, P. C.

**GRIFFIN**—Mrs. Annie D. Griffin was born September 24, 1883, near Gibson, N. C., and died near the place of her birth January 16, 1923, being 39 years old. She leaves to mourn their loss her husband, her father, W. W. Wright; three brothers, Zek, Al, and Lawrence; three sisters, Mrs. Mary Sanford, Mrs. Lucy Monroe and Miss Blanche Wright. Her aunt, Miss Lizzie Wright, and her grandmother, Mrs. D. D. Wright, who is nearing 89 years of age.

On April 27, 1913, she was happily married to Mr. R. L. Griffin, in whom she found a loving husband, tender, true and always considerate for her comfort. Sister Griffin was an affectionate wife, a helpmate in whom her husband was justly proud. She was converted and joined old St. John's Methodist church when she was a small child, was ever faithful to her vows, and to her every opportunity was an open door and the voice of her Lord calling her to service, which she willingly rendered. Her illness was long and drawn out. She spent some time in the state sanatorium fighting tuberculosis, and it appeared that she had won, and came home. For awhile she gained rapidly, but a second at-

**Wash the Poisons of RHEUMATISM**

**SCIATICA, NEURALGIA AND URIC ACID**

**Out of Your System With Shivar Spring Mineral Water.**

**The Guarantee.**

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

**The Results.**

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

**Fremont, North Carolina.**  
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am  
Very respectfully, J. H. B.

**Scranton, South Carolina.**  
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

**Bishopville, South Carolina.**  
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

**Fredericksburg, Virginia.**  
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. Wm. C. C.

**Lexington, Virginia.**  
I know of several who were relieved of rheumatism with this water. Please ship at once and oblige. J. P. R.

**Roper, North Carolina.**  
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. Mrs. H. C. E.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

**Sign the Coupon.**

**Leeds, South Carolina.**  
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

**Union, South Carolina.**  
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

**Warrenton, Virginia.**  
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. MRS. J. R. C.

**Chancellor, Alabama.**  
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. W. F. M., M. D.

**Florence, South Carolina.**  
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

**Atlanta, Georgia.**  
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. REV. M. L. U.

**Fill Out This Coupon and Mail It Today**

SHIVAR SPRINGS,  
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name \_\_\_\_\_

Address \_\_\_\_\_

Express Office \_\_\_\_\_

tack of the flu woke the old disease in all its force. She suffered long and patiently; her peace with God had been made and she knew it. There were times when she suffered greatly, but she was happy in a Saviour's love, waiting with joy the time when the summons should come. It was a benediction to visit her, whose faith was so bright and experience so clear. Her life made a profound impression on all who came to see her. She was greatly missed, both by the family and community.

**RICH**—On Friday evening, January 19, 1923, God called unto Himself one of our best and most beloved citizens, Miss Ida F. Rich. Sister Rich was born in Sampson county near Clinton, June 21, 1864. She professed faith in Christ in youth and joined Bethany Methodist church, Steadman charge, August 4, 1883, during the pastorate of the late Rev. C. M. Gentry. But she later transferred her membership to Tabor church of the same charge, where she held her membership until about sixteen years ago, when on mov-

ing to Fayetteville she allied herself with Calvary Methodist church, of which remained a very loyal, consecrated, consistent member until her death.

Sister Rich lived with her sister, Mrs. J. McP. Geddie, until the death of her sister, and still with Mr. Geddie and the children until the death of Geddie. Since that time she made her home with her niece, Mrs. J. A. Hair, at which place she died. She had been sick for several weeks prior to her death, during all of which time she manifested a very humble Christian spirit. We had hoped at one time for her recovery, but only in vain.

Now that she has been taken from our midst she will be greatly missed because she was a great friend to those with whom she came in contact and with whom she had dealings and, too, she scattered sunshine of sympathy, joy and love on the pathway of life for those about her. Her life has been a benediction to the community in which she lived and the community has been made better by her life hav-

ing been spent in it, because her life was a very beautiful Christian character and was given in service for others. She loved her home and relatives, and was as a mother to her nephews and nieces with whom she lived and as a faithful grandmother to their children. She died as she lived, trusting in God, but until the last she seemed loath to leave her relatives and friends, though she had no fear of death. So she calmly told her relatives good-bye before going to meet our Saviour and become one of His holy angels. To mourn her departure she leaves one brother and one half-brother, besides her nephews, nieces and a great host of friends.

The funeral was conducted at her home by her pastor, assisted by Rev. D. E. Deaton and Rev. W. L. Maness, after which her body was taken and laid to rest in the sacred cemetery of Bethany church. May God richly bless and comfort the bereaved and make them to realize that heaven is made brighter by their loss, and that they may meet again "some sweet day." E. C. Maness, P. C.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

Some of the milk and water religionists and academic theologians seem anxious to put all blood out of religion and are inclined to get rid of the Cross of Calvary because it is a bloody cross. These self appointed wise acers are entirely too fastidious for a world that is cursed with sin and blackened by ignorance and the attendant group of horrors which accompany these monsters of earth. Such religious teachers of the parlor and the pleasure ground appear blind to the facts of history and of life. They ought to learn from Lowell:

“By the light of burning martyrs  
Christ’s bleeding feet I track,  
Toiling up new Calvaries ever  
With the Cross that turns not back.  
And those moments of anguish number  
How each generation learned  
Some new word in that grand credo  
Which in prophets’ hearts have burned,  
Since the first man stood God conquered  
With his face to heaven upturned.”

\* \* \* \*

“I do not set my ignorance up against the knowledge of other people,” was the sage remark of Bishop Collins Denny in the course of a brief chat last Friday in the editorial rooms of the Advocate. There is a volumn or two in the Bishop’s utterance. One of the great annoyances of the world is the widespread practice of people in setting their ignorance against the knowledge of other people. Their ignorance of science, for example, is set against the knowledge of the scientist. Their ignorance of theology is set against the knowledge of the theologian. Novices in all departments of life set themselves against the masters in their respective departments. The same may be said of prejudice. Men set prejudice against knowledge just about as frequently as they do ignorance. Let truth come into their midst, as Paul came preaching in Ephesus, and for more than two hours they cry “Great is Diana of the Ephesians.”

\* \* \* \*

To offer advice to young preachers has been considered the thing to do, but to offer anything of that sort to mature preachers is regarded in some quarters gross presumption. Here is a sentence from one of our editors upon this very point: “We would not presume to offer suggestions to the preachers who are mature in age and thought and whose learning and experience makes them teachers rather than pupils.” Can a man be a teacher who is not still a pupil? When did any man become so wise and mature that he had no need of fresh knowledge? Is a man fit to teach who has closed the windows of his soul to all that is without. In our judgment whenever any man, preacher or layman, ceases to learn and resents any offered instruction, that man has already encamped on the “dead line.” The great men of earth without a single exception have been earnest seekers after truth to the end of their days. A man who refuses to receive instruction is already fossilized, or else he has fallen a victim to his own egotism.

Stop finding fault with the young. As to the old sinners: “Lay on McDuff, lay on McDuff!” The big sinners of the world are not among the young, but among the middle-aged and the old. As a rule a man does not learn how to reach the limit of wickedness before he is thirty years old. The sins of youth are often the result of inexperience rather than of experience as is too frequently the case with those further advanced in years. Hot blood gives momentum to youthful sins, while malice and the deliberate plans of a wicked heart are back of the evil deeds of the more mature. Give the young credit for the good that is in them and encourage them with those things that are of good report. Join your voice with the crowd that is cheering youth on to victory in the great game of life.

\* \* \* \*

Dr. W. P. Merrill has been preaching a series of sermons in the Brick church, New York City, on the general theme, “The Virtues of Young America,” and the congregations have been filling the auditorium of the church. Among the sermon topics were: “Directness—The tendency to avoid duplicity and compromise, and go straight to the goal; Frankness—Sincere and outspoken dealing with all the forces of life; Freedom—Interest in the future and its promise, rather than in the past and its traditions; Practicality—The tendency to express convictions in action, rather than in word.” In this is much food for thought for preachers and other church leaders. The eye of youth is on the future and not upon the past. The young are by nature idealists. They delight to hear of the “true, the beautiful and the good.” Let the emphasis, therefore, be put not upon the past but on the future, not on prohibitions, but upon ideals, not upon the ugly and base things of life, but upon those that are “lovely and of good report.” In a word, exalt the virtues of Young America, for they are many.

\* \* \* \*

Wouldn’t it be fine if we could get a rest from the literature of despair and from the heralds of disaster? They tell us Russia has gone to the bow-wows, India is in turmoil, and China is on the eve of some catastrophe. War is about to break out in Europe, or the economic upheaval threatens to engulf the world. “Trends” and “tendencies” cause the observant to stand aghast. All this can go into books without annoyance, for we are not compelled to open these chambers of horror. But when it is thrust from the pulpit upon a long suffering congregation and retailed before the public in public addresses, we cry out for deliverance. The world just now needs above all else the glad tidings of salvation through Christ, and an application of New Testament righteousness to the life of the individual and to the community both at home and abroad. This discussion of world conditions and world problems has gone to seed. Men talk wisely about world conditions and economic disaster and such like when they do not know what will be the price of Ford cars next August, or what the boll weevil will do this summer.



### PRAYERS AT CAMBRIDGE UNIVERSITY

A series of revival meetings have been held recently in the great examination hall of Cambridge University, England. At these meetings prayers were offered of which the two that follow are typical:

"Christ, whom the common people heard gladly, Lord of Sincerity and Truth, before Whom all that is hollow and unreal shrivels up and is consumed away; give us the spirit of Reality; help us fearlessly and honestly to seek for truth and to listen to Thy challenge; cleanse us from prejudice and partisanship, and purge from our inmost souls, O Lord, whatsoever loveth and maketh a lie. Amen."

Another characteristic series of petitions ran:

"Son of Mary, consecrate our homes.  
Son of David, cleanse our politics.  
Son of Man, rule among the nations.  
Son of God, give us life eternal.  
Jesus, the Carpenter, hallow our daily work.  
Jesus, the Christ, deliver the world that waits for Thee.

Jesus, the Saviour, save us from ourselves.  
Jesus, the Life-Giver, make us living men."

These prayers are not only of interest to us in showing how Christ was presented to those groups of students at Cambridge, but they serve to teach any and all of us how we ought to pray.

### HABITS OF THE MINISTER

The Watchman-Examiner has been sent a note for the joke column, but the editor calls it pathetic, tragic. Here is the whole story:

"One of our subscribers sends us the following, with the suggestion that we might use it in our 'joke column': 'This is what a good woman wrote to a minister's wife: 'I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons, but!— And his wife is much the same.' We publish the item, but not in our 'joke column,' because, as we see it, it is no joke. It is pathetic! It has in it the elements of tragedy! Here is a good man, an able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance; who is discounting his work, handicapping his influence and lessening the appeal and power of the gospel in the community by habits for which there is no possible excuse or palliation. A minister must first of all be a gentleman, and soiled linen, dirty hands, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects. Cleanliness is not only next to godliness, as John Wesley said, but it is a good recommendation for godliness, particularly when it is characteristic of a minister of the gospel.'"

### SUNDAY IN NEWTON

Rev. W. B. Shinn had an attack of "flu," got out too soon and as a result had to go to bed again. In this emergency Bro. L. H. Phillips, a leading layman of Newton, wired the Advocate for help. The editor answered the call and occupied Brother Shinn's pulpit last Sunday morning. The congregation was large and the visiting minister enjoyed himself very much among these loyal friends of the Advocate.

Here is as good a place as any to say that Prof. A. C. Sherrill, who looks after the interests of the church paper in that congregation, has appointed a strong and active committee which with Brother Sherrill will canvass the entire congregation, a thing they have never done before, and he expects to retain all the present subscribers and add a large list of new names. Such a systematic effort never fails to bring good results.

There were 350 in Sunday school last Sunday morning. The urgent need just now of that church is more room for the Sunday school. This they expect to have before long

by further excavations in the basement of the church and by the building of a hut close by the church.

Brother T. W. Saunders is the alert superintendent of the large and constantly growing Sunday school. There is an orchestra of ten pieces and a delightful feature is the music by the orchestra and the whole-hearted singing of the school.

We are indebted to Messrs. L. H. Phillips and H. H. Lowry for social courtesies and we enjoyed an interesting hour with Mr. C. H. Mebane, the editor of the Catawba News-Enterprise, who makes it hot for lawbreakers in that section of the state.

Brother Shinn has his church thoroughly organized, is alert to all the interests of the kingdom and hopes right soon to be out and on the job again. His little six-year-old girl has the "flu" also, but seemed to be slightly better last Sunday.

### MOVIES MAKE WAR ON CHURCHES IN OHIO

According to reports there, the churches and the movies are in conflict in Ohio. According to the Christian Century, the Ohio Christian, the organ of the State Federation of Churches, faces a bitter conflict with the movie interests. In spite of the order of Will Hays, the state censor has barred the Arbutle films from being shown in Ohio, but ahead there looms a conflict with three salients on the part of the movie people. These three points are: Plans to eliminate non-theatrical competition by shutting off the source of supply of films for exhibition in churches, schools and similar institutions; a projected effort to secure legislation at the present session of the general assembly, wiping out or weakening state film censorship; a legislative drive against the present Sunday observance statutes of the state which makes the operation of motion picture theatres on Sunday illegal.—(Nashville) Christian Advocate.

Notwithstanding all this and much more that might be offered, church members who claim to be too poor to pay their church dues, enrich the movie trust and help maintain Hollywood by pouring their money into the box offices of the picture houses.

It does appear to be about time for a whole lot of church members to become ashamed of themselves and to mend their ways. Jesus Christ so loved the church that he gave himself for it, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." The church ought to get rid of some of these spots and wrinkles.

### A GOOD RECORD

In conversation with Mr. J. H. Bridgers, one of the foremost laymen of our church in the state, and who was for 16 years a member of the Joint Board of Finance of the North Carolina conference and its treasurer for nine years, he made the statement that he had handled something like four hundred checks each year that he was treasurer of the board signed by preachers, making a total of about 3,600 checks passing through his hands, and that only two of them were even delayed in being cashed. One of these was not honored because a layman, who had failed to pay his assessment before his pastor went to conference, promised to deposit to the credit of his pastor \$5, but failed to do so. The other preacher's check that was not paid was because the bank had closed before the check got back home. In each case the preacher made the check good. We do not claim that the ministry is due any credit for this good showing because common honesty will not permit a man to give a check when he has no money in the bank to protect it, but it is gratifying to know that our ministers are so careful about their financial obligations.

A special program by the Woman's Missionary Society of Spruce Pine church will be rendered on Sunday morning, March 18, at 11 o'clock. All fields occupied by the Methodist Episcopal Church, South, will be represented in the program. The Advocate representative has promised to be present and represent the church organ.

### REV. J. M. ORMOND BACK HOME

Rev. J. M. Ormond, who has been a member of the faculty of Southern Methodist University, Dallas, Texas, for the past year, has returned to his native state, and has become a member of the faculty of the Biblical department of Trinity College. He assumed his new responsibilities on the first of March. North Carolina Methodism is exceedingly fortunate in the return of Brother Ormond, and especially so that he is to have a part in the training of the young men and women at Trinity. He is well qualified for his new duties, and will be a benediction to the student body at Trinity. The Advocate extends a most cordial welcome to Brother and Sister Ormond on their return home.

### UNCLE JOE CANNON

His retirement to private life at the expiration of the last congress gives to Joseph G. Cannon of Illinois the distinction of having served longest in the history of the nation. He was nominated 25 times and elected 23 times, giving him forty-six years in the House. He was Speaker for four terms. His first vote in the house fifty years ago was cast for James G. Blaine for Speaker and he was elected. Cannon at that time could not be classed as a youth as he was 37 years of age.

When born in Guilford county, N. C., 87 years ago there was not a yard of railroad in the state. Andrew Jackson was at that time President of the United States.

Uncle Joe Cannon is not a man whose character will be held before the youth of the country as a model, for he was not, neither will he go down in history as a statesman who rendered conspicuous service for his country. But he will be referred to for many years as one of the interesting and picturesque figures in congressional history, and it may be a long time before his record for length of service shall have been broken.

### THE ADVOCATE CAMPAIGN

It takes North Carolina Methodism a long time to get warmed up, but when she gets aroused there is nothing that can stop her. In all departments of church activities she is always in the lead. For two years the N. C. Christian Advocate has blazed the way for all other religious papers in the South by having the largest subscription list of any of them. Fair-minded critics have said time and again that in every way the organ of North Carolina Methodism is the best paper among all the Advocates, with a possible exception of the general organ.

Of course, we propose that this paper shall lead in the future as it has done in the past. Several of the Advocates are camping on our trail in the matter of subscriptions. But we are slow to believe that we will be overtaken by any of them.

During the month of February the weather was exceedingly bad, and our people got off to a bad start in the campaign, but when the sun came out about the first of March, the friends of the paper pulled off their coats and went to work with a vim. During the past week nice lists have been received from Revs. J. E. Thompson, B. F. Boone, J. W. Vestal, B. C. Thompson, L. S. Massey, R. H. Kennington, G. T. Wilkinson, Prof. A. C. Sherrill and others.

The editor and business manager are making special efforts for one of them to be present at every district conference, and we hope that the preachers will give every old subscriber an opportunity to renew and those who are not subscribers to send in their subscription to the district conference. But it is not necessary to wait till then. Just mail your list at once if preferable.

Let all the preachers, committees and other friends of the paper put forth special effort during March and April to secure the renewal of all the 25,000 that are now on the list and to increase the circulation to 30,000.



## PEOPLE AND THINGS

The people at Roper are building a good parsonage for their pastor, Rev. E. L. Hill. The work goes good at Roper.

Rev. S. T. Barber is well pleased with his new work at Ahsokie and the people are delighted with him. We predict that this will be a successful year on the Ahsokie charge.

Rev. W. R. Royal spent a day last week in Greensboro. He brings a good report from Laurinburg. We greatly enjoyed an hour's chat with this sterling itinerant.

The recent edition of "Idle Comments" by Isaac Erwin Avery is exhausted. The Advocate has just a few copies left. Any one desiring a copy will do well to order at once. Price \$2.00, postage extra.

Mr. Henry R. Allen and Miss Eula Lee Pridgen were united in marriage at the home of the bride's father, Mr. J. D. Pridgen, Kelly, N. C., on Wednesday, February 28, 1923, Rev. E. C. Sell, of Goldston, N. C., officiating.

Plymouth station has increased the pastor's salary from \$1400 to \$1800. W. G. Lowe is the pastor and he is delighted with Plymouth and the parsonage which after extensive improvements is like a new house.

Rev. A. W. Price, the bishop of historic Roanoke Island, is still making Methodist history over there. He expects to raise the conference collections in full at both the churches of that charge on Easter Sunday.

Brother Holderby says: "I would like to hold a few meetings for any of the pastors of the W. N. C. conference or the N. C. conference. Can come any time. Address, Rev. G. A. B. Holderby, Rosman, N. C."

A very promising Epworth League has been organized at Fairview, and Rev. Allen H. Whistner, the pastor, through the systematic organization of the charge and his most active pastoral work, bids fair to bring the Fairview circuit into a new day.

Rev. A. E. Brown in addition to his work as pastor at Stumpy Point is teaching school. This special arrangement is proving quite satisfactory to both the preacher and the people. They are all happy at Stumpy Point.

When the Elizabeth City district conference meets at Mackey's the third week in July, that ecclesiastical assembly of the Albemarle will gather in a bran new church. The people have all plans made to finish their church before that date.

Rev. M. W. Dargan drives a high powered car, but when he steps on the gas the enthusiastic folks of the Flat Rock-Fletcher charge follow close behind him. There was every evidence of life at the second quarterly conference recently held at Naples.

Rev. S. F. Nicks of the Leasburg circuit is planning an Advocate service at each church on his charge. He proposes at these services to present the claims of the Advocate and give his people the opportunity to renew or subscribe to the church paper.

The Y. M. C. A. of Rutherford College held revival services for three days last week. Rev. C. S. Kirkpatrick of Hickory did the preaching. The meeting though brief was pronounced a fine success. Brother Kirkpatrick will assist Brother C. C. Weaver at Monroe in a meeting the week before Easter.

Rev. S. E. Mercer, the presiding elder of Weldon district, announces that on account of the session of superior court at Jackson the date of the district conference has been changed from April 4-6 to April 11-13. All persons interested will keep in mind the change of date.

Rev. C. B. Culbreth reports that practically every charge in his district is interested in the Advocate campaign. M. T. Plyler says that the Durham district does not brag but rides the band wagon. It may be that Culbreth and his cohorts may before long be on the aforesaid wagon.

Rev. C. A. Johnson of the Kennekeet circuit, at the first quarterly conference made a great report. All salaries were overpaid, \$100 had been made on collections and he had 17 new subscribers to the Advocate to his credit with this work just begun. He is delighted with his work and the people are charmed with their pastor.

Rev. R. E. Hunt, of Bethel charge, in the Charlotte district, paid us a call on Tuesday. Brother Hunt reports that his work is in fine shape and that he is preaching to the largest congregations of his life.

We have a report direct from Augusta, Ga., which states that Dr. C. C. Jarrell, pastor of St. John's church, Augusta, has just been chosen as secretary of the Hospital Board. Dr. C. C. Selecman of First church, Dallas, Texas, was first elected, but on account of the pressure brought upon him at Dallas to remain in that city he declined the office. Dr. Jarrell is quite popular in Augusta.

The Searchlight in announcing the coming of "Cyclone Mack" to the First Baptist church of Fort Worth, Texas, says in black face type, "Last year he came as a Methodist minister. This year he comes as a full-fledged Baptist in spite of the devil and some preachers." We are at a loss to know what preachers joined hands with the devil to prevent "Cyclone Mack" from becoming a Baptist.

The church at Tryon has been lifted up to the level of the street, and rooms are being fitted up in the basement to take ample care of the Sunday school, while the whole building is being overhauled and beautified. Rev. R. P. Fikes, the pastor, doesn't do any bragging, but no congregation ever had a truer leader, and his people speak in loud praise of his very high order of sermons.

Rev. A. A. Angel, of Hot Springs charge, has been engaged in revival services in one of his churches during the past two weeks. Up to last Sunday 25 had joined the church. Brother Angel reports more than 70 conversions in the meeting. He will have Rev. D. V. York in a series of meetings at Hot Springs, which will immediately follow the district conference which meets at Hot Springs next week.

Rev. T. G. Vickers, who is in his second year with that splendid congregation at Henderson, is moving on toward the completion of plans to begin the erection of a new church plant which, with furnishings, will represent an expenditure of about \$150,000. A most desirable lot has been secured, and plans are in the hands of an architect. It is expected that work will begin on this new house of worship about the first of June.

Rev. L. B. Jones, the good looking pastor of Steel Street, Sanford, has just issued a Bulletin for his church, which contains a great deal of information which is of interest to his people. We notice in it that Mrs. D. L. St. Clair, Mrs. D. C. Lawrence and Miss Sadie Matthews have been appointed to look after the interest of the Advocate in Steel Street. We are confident that the church paper will receive good attention by these select ladies.

Rev. Thos. F. Higgins, pastor of Brevard Street, Charlotte, and Miss Katie James Hyatt will be married in Burnsville next Saturday, March 10, Rev. J. B. Tabor officiating. After a bridal trip the young couple will be at home in the Brevard Street parsonage, which the people of that charge have already made ready for the coming of the bride into their midst. The Advocate in advance extends good wishes and congratulations.

Rev. L. S. Massey was among the first to send in a good list of subscribers in the Advocate campaign. Brother Massey from long experience knows the inside workings of the Advocate office, and in consequence has an intelligent sympathy for the men "who grind at the mill." If every pastor could spend a while in this office, he would, like Brother Massey, be an enthusiastic worker for the Advocate on the field.

Rev. J. A. Cook, pastor of Mount Airy circuit, is rapidly getting things in shape for erection of a splendid church building at Salem. The committee who has the matter in charge have practically agreed on plans and are now making a canvass of the membership and others for funds with which to do the work. They expect to build a brick structure which will contain eight class rooms and a large auditorium and when completed will cost about \$15,000. This is the oldest Methodist church in this section of the state, having been organized more than 60 years ago. For many years the Methodists of Mount Airy belonged and attended services at old Salem, as it was then the only Methodist church in their reach. It still has a membership of over 200, and much enthusiasm is being manifested in the anticipation of a splendid and adequate house of worship.—Mt. Airy News.

The reports are that the folks are filling the splendid auditorium of Haywood Street, Asheville, morning and evening, to hear the vigorous and popular pastor, Carlock Hawk. When this Hawk once catches them he doesn't turn them loose.

Rev. W. W. Peele, pastor of Edenton Street, Raleigh, will assist Rev. J. W. Moore at Broad Street, Statesville, in a series of meetings the latter part of May and first of June. These two pastor-evangelists should be exceedingly successful at Broad Street.

Rev. R. H. Willis, the presiding elder of the Fayetteville district, was greeted by 21 official members of the Fayetteville circuit at the second quarterly conference held last Saturday. Brother W. L. Maness, the pastor, is enthusiastic in his praise of his new elder and says his sermons were helpful and inspiring.

The Advocate regrets to chronicle the death of Mrs. Ellen Frances Patten, mother of Rev. Walter Patten, our pastor at Chapel Hill. Mrs. Patten died at St. Cloud, Fla., where she had been living for the past two years. The body was brought back to her old home at Calypso and buried, the funeral services being conducted from the Presbyterian church, where Mrs. Patten was a member. We hope to give a more extended notice later.

Rev. R. H. Kennington, who has so wisely led the Lowell charge during the past three years, was a visitor in the Advocate office Tuesday morning. Brother Kennington is always planning for the enlargement of the kingdom of God, and usually gets his people to work in harmony with him. At present he is busy paying off the indebtedness on his new church at Lowell. He brought us a nice check for a number of renewal subscriptions to the Advocate and informed us that he had barely begun his campaign.

Rev. J. A. Fry, pastor of the Spruce Pine charge, Marion district, delighted the Advocate office by a visit on Tuesday afternoon. He was in Greensboro attending a meeting of the executive committee of the Board of Church Extension, which met in West Market Street church. Brother Fry reports that his parsonage has just been remodeled at a cost of about \$500, and that a quantity of new furniture had been installed. He and family are now enjoying a modern home. This pastor stated that material is being ordered and plans perfected for a new brick veneered church building, which will be rushed to completion. This new house of worship will cost complete about \$10,000.

### CHANGE IN QUARTERLY CONFERENCE

The Rougemont quarterly conference will be held at Mt. Sylvan on Thursday, March 15. This is one day earlier than advertised. Let all be present with their reports. M. T. Plyler, P. E.

### BISHOP DENNY IN GREENSBORO AND MOUNT AIRY

Bishop Collins Denny arrived in Greensboro last Friday afternoon from Atlanta, Ga., where he had attended a meeting of the Commission on the Constitution of the Church which was directed by the last General Conference at Hot Springs. The commission met at Emory University March 1. But little was done except to organize and appoint some committees. Bishop Warren Candler was elected chairman of the commission and Hon. M. E. Lawson of Missouri was elected secretary. The commission named three committees: A committee on Doctrine, of which Bishop Candler is chairman; a committee on Organization with Bishop McMurry, chairman. Bishop Denny is chairman of the committee on Terms of Members.

The bishop left on the evening train for Mount Airy to spend Saturday and Sunday. He was booked to preach at a quarterly meeting and also in Mt. Airy. Think of a real bishop, not a sub-bishop, but the genuine article at a quarterly meeting in the country on Saturday!

Tuesday morning he was on hand for the opening of the Mt. Airy district conference at Elkin. The Mt. Airy district appreciated greatly the presence of Bishop Denny at the Elkin conference, which adjourned Wednesday afternoon.

"He that plants thorns shall not gather roses."  
"Keep your face towards the sunshine, and the shadows will fall behind you."



## From The Inkhorn of an Itinerant

### AT THE GRAVE OF JAMES O'KELLY

James O'Kelly, who broke with Francis Asbury in the early days of Methodism in this country and founded the Christian church, lies buried about ten miles south of Durham, a little off the Fayetteville road. His grave, with about a half dozen others, is back of the house, now occupied by a colored family, in the edge of the woods. A low rock wall surrounds the graveyard which is now overgrown with trees, some of which are three or four inches in diameter. The whole place has an air of neglect.

A stone about twenty inches square at the base and six feet high, almost an obelisk in form, stands at the head of the grave. On the west side are inscribed these words:

ERECTED BY HIS CHRISTIAN FRIENDS

TO THE MEMORY OF

JAMES O'KELLY OF N. C.

"THE SOUTHERN CHAMPION OF CHRISTIAN FREEDOM"

No dates are given and nothing to indicate in what cause was he "The Champion of Christian Freedom." We would like to know who is quoted in that and in what respect he was the champion of Christian freedom. Surely, the mere matter of an issue about church government did not involve Christian freedom to any extent.

We feel that this grave ought to have more consideration and, we think, it a pity that the inscription was not fuller.

\* \* \*

### THE PINK OF THE PEACH

The rapidly developing industry in the Sand Hill section of North Carolina, in which the culture of the peach has a first place, makes strange appeal to those away, no less than to those who are in the midst of the enterprise. The pink of the peach in the springtime becomes a prophecy as alluring as the delicate shades in the cheek of a child and the ruddier glow in the maiden's blush. "Sweet as a peach," whispered into the willing ear of the maiden, all aglow with the hope of the years, has always left strange imaginings and filled with expectancy the days to come. But the peaches of Moore county, brought to the pink of perfection, stir expectations greater than any cherished by youth in the morning-time of life. Would that some poet may arise to sing in proper measures the glory and the grandeur never once dreamed of in the days when the stretches of sand and scrubby growth, both vegetable and animal, furnished a scanty and unpromising outlook!

Poets have their favorite flowers and sing of their beauty. Full attention has been given the innocent daisy and the wee modest violet. Burns "To a Mountain Daisy" tells of the "Wee, modest, crimson-tipped flower," and Shakespeare frequently alludes to "the nodding violet"—

"Violets dim,

But sweeter than the lids of Juno's eyes,  
Or Cytherea's breath."

In Japan, the cherry tree holds a foremost place; and in Scandinavian mythology, the apple has played an important part. It has a large place in the life of the world today, and the citrus fruits contribute much to the health and the happiness of the world. The scent of the orange blossoms hang about the marriage altar and the roses and the lilies are everywhere. It would seem that the peach is destined to usher in the springtime of the world.

About the time the woodpecker pecks and the blue bird sings, the pink of the peach begins to appear, giving promise of that nameless something in the air that soon is everywhere throughout all these southern parallels. Lo, the springtime has come and soon the summer is upon us. Then all the sand-hills are aglow with life and expectancy, dreaming of rich rewards and still larger holdings of orchards destined to leave behind the marvellous tales of this wonderful land which so filled the imaginations of the men who came in search of glory and of gold.

The stories told of California fruits and the boastings of the flavor of the Georgia peach must all be revised and the true story told when the record is written of the Sand Hills of the Old North State.

In these tinted fields, studded with the trees planted but yesterday, abide health, happiness and wealth.

Gather ye peach-buds while ye may,  
Old time is still a-flying;  
And this same flower that smiles today,  
Tomorrow will be dying.

\* \* \*

### THE TROUBLE FOUND AT LAST

A colored citizen of these United States of America has made a most valuable discovery. The dungeon of one's self is nothing compared to the prison walls of which he speaks. This is the way he puts it: In this age, the intelligence is prisoner of the syllogism.

Now roll that over in your mind and see what a predicament we are in! The intelligence is prisoner of the syllogism! What is that? That must be Aristotelian logic gone to seed. It must be an effort to rebuild the wonderful one hoss shay,

"That was built in such a logical way

It ran a hundred years to a day,  
And then, of a sudden, it—"

Well, it went to pieces all at once,

"All at once and nothing first—

Just as bubbles do when they burst."

The trouble of the world is the syllogism. The intelligence has been made a prisoner. This is the way it works:

Entangling alliances are dangerous; to have anything to do with European affairs is to become entangled: Therefore, America should have nothing to do with the people of Europe. The intelligence is prisoner of the syllogism.

The Bible tells us that God made the world; it is dangerous to faith to suggest the method of His procedure: Therefore, the method of evolution is dangerous. The intelligence is prisoner of the syllogism.

A state should have all the money it wants to carry on its affairs; there is a limit to the amount of money to be had: Therefore, the men who warn of overstepping the limit are enemies of the common good. The intelligence is prisoner of the syllogism.

To state the case a little more concretely:

The Bible is a divine revelation; Itinerant believes that his notion of what the Bible teaches is the truth: Therefore, all who differ from him are wrong and guilty of heresy. The intelligence is prisoner of the syllogism.

The syllogism is going to have much to answer for in causing such a situation in which the world finds itself in matters of religion and government. When shall we be done once for all with the wonderful one hoss shay? "Logic is logic. That is all I say."

Has the colored brother diagnosed the case properly? Is the intelligence really a prisoner of the syllogism? Will some of those who know turn on the light?

### SLIGHTLY CONFUSED AND YET PLEASED

A friend wrote in complimentary terms about taking "the light from under the bushel"; and now comes another who says, "That is good 'stuff' you are giving us through the Advocate," and he adds, "As the boys on the ball-field have been heard to say, 'Pour it in him, old boy.'" Itinerant has heard some such phrase used with such an overplus of meanings that he is loath to make the possible applications. The first conclusions, however, is that this is a call for more "stuff." So we take it and are pleased.

Now, this gives us an opportunity to make a plea for all to get in the game for a larger subscription list. It is nothing short of a shame to have so much fragrance lost on the desert air. Fifty thousand ought to be reading each week the high class "stuff" found in the columns of the Advocate. Some want chaff and wind, others ask for the best of the good; all can be accommodated. Tell it in Gath and publish it in Ashkelon; make it known from Dan to Beer-Sheba; in modern phrase, proclaim it from Murphy to Manteo that there is a flying sheet issuing from Greensboro that sends its message afar,

but its chief function is to be a guide, philosopher and friend for the followers of Wesley who live between the sounding sea and the still solemn mountain tops that nest about Mitchell and Plsghah. Let all who would be a disseminator of the well worth while get in the game.

### SAINTLINESS

By T. F. Glenn.

Occasionally I hear a sermon that so stirs and thrills that the spirit of exhortation comes upon me. The Rev. O. P. Ader's most admirable sermon on holiness started trains of thought in my mind that still haunt me. It is possible to achieve saintliness in this world. We need saints in the pulpit, saints in the pew, and saints in the home. But our modern life is not conducive to saintship. Most of us are too busy to pray and meditate—we have no time for communion with God, the Father of our spirits. We forget the wise old proverbs which tell that "haste makes waste," "less haste more speed," "prayer and provender never hinder a journey." Jesus says, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is the first lesson in the school of prayer—you enter your closet, shut the world out and shut yourself in with God. And remember that prayer is not a monologue but a dialogue. We should pray in the attitude of little Samuel in the temple in Shiloh, "Speak, Lord, for thy servant heareth." This suggests that great text: "Be still, and know that I am God." This is not an unreasonable or arbitrary command, it is a psychological necessity of our fallen nature. Take a kindred text from Isaiah: "In quietness and confidence is your strength." Most of us are in too great a hurry to discover what wondrous strength there is in quietness and confidence. Jacob learned this great lesson at Bethel where he had the sublime vision of the mystic ladder up and down which the angels swiftly moved. This was one of the three great crises in the patriarch's life. He met God here and came to know Him as never before.

We are told that some of the old religions thought of God as a woman. In the last chapter of Isaiah the prophet represents God as saying: "As one whom his mother comforteth, so will I comfort you." You have seen the mother spend sleepless nights over the cradle trying to keep life in the little body of a dear child—the child in its delirium would call for its mamma, not knowing that she was present, and it would thrust away the hand that administered the medicine meant to relieve its suffering. That is like you and me. We call upon God in the dark night of adversity, but fail to realize that He is present, that He is "our arm" morning, noon and night. When every other refuge fails you may put your trust under the shadow of His wings. At Bethel Jacob exclaimed: "Surely the Lord is in this place, and I knew it not." He may have thought of God as a tribal God—as the God of Abraham, and his father Isaac. He was surprised perhaps to find Him near the heathen city of Luz.

But how does God reveal himself? In three ways—in nature, in man who was created in His image and likeness, in His Son who is the brightness of His glory and the express image of His person. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The heavens declare the wisdom and the omnipotence of God and the majesty of His glory. The rolling thunder is His voice and the lightning is the glance of His eye. He rides upon the cherub and flies upon the wings of the wind. He maketh the clouds His chariot. He brings forth the sun from tabernacle in the morning, guides him in his career through the heavens and directs him back to his tent at nightfall.

It is in Him we live and move and have our being. If He should withdraw His presence for a moment the Tom Paines and Ingersols would soon have no breath with which to blaspheme His name or to denounce His inspired Word. Do not put God far off among the stellar worlds. Think of Him as present with you.

God reveals himself more fully in His Incarnate Son. Jesus said to Philip, "He that hath seen me hath seen the Father." God is like Jesus. His life was mercy. He never saw tears but He dried them up, grief but He assuaged it, sorrow but He relieved it; He unstopped the ears of the deaf, poured light upon sightless eyeballs. God is like that.



### THE BIBLE AND DESTRUCTIVE CRITICS

Second Timothy 3:16: "All Scriptures is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Second Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

If these Scriptures are true the Bible is not to be subjected to the criticism of man.

By criticism is meant the study of the Scriptures with the purpose of finding out and eliminating anything that is not in accord with the notions or tastes of the critics.

I take the ground that the attitude of the critic toward the Bible is both irreverent and presumptuous and is a very dangerous thing to do, for in Rev. 22:18-19, we read, "For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book."

We can tamper with men and human institutions, but when we come to tampering with God's word and divine things, we had better undertake to handle the forked lightning.

I believe the whole Bible as we have it is inspired of God. The Orthodox or Dynamic theory of inspiration commends itself to men and women of faith in God and we accept the Bible as God's book. The critic admits only the latitudinarian theory of inspiration which seems to be a mere intellectual affair, poetical fervor caused by the friction of thought through the brain and is wholly within the one thus inspired. That there is such an inspiration to speakers and writers no one will deny who has spoken or written in a real sense; but such an inspiration could not make a book of many books such as the Bible, a consistent and agreeable whole.

Some things that prove the inspiration of the Bible might be considered here:

1. The excellency of the doctrines, precepts and promises and other instructions which it contains.
2. The simplicity and majesty of the style and much of it from uncultured men.

3. To the agreement of the different parts and the scope of the whole on all essential points.

4. The testimony they bear to man's fallen and ruined state and the way of salvation through Christ and the agreement of the writers of different ages, times and circumstances shows that one super-mind controlled and inspired all of them.

5. The writers themselves claimed divine inspiration and their claims are fully established by the miracles they wrought and other supernatural manifestations.

But I am not writing with any hope of convincing any of the critics of their errors. I know that it is of no use. No fundamentalist even among our greatest scholars could do that. "Ephraim is joined to his idols," and the conceit of the whole bunch in their pretended scholarship and wonderful discoveries so blinds them that they see nothing else. Their constant references in their writings to the **Scholars** and always to the Apostles of Darwinian Evolution show their infatuation for that old skeleton that should have been buried years ago. Darwin certainly did his race a great damage as he perhaps realized in his last days, for he is quoted as saying he would have to die an agnostic. I would like to know why men want to teach Darwinism and stay in the church that has for its foundation the Bible. Why don't they go on with their science and form or build a structure of their own in which their doctrines may shine out and show it up in all its glory? But, no, they want to hang on to the church and endeavor to drag it down with them. The church which was built up by holy men of God inspired by the Holy Spirit and built upon the Rock, the Lord Jesus Christ, whose Christhood they deny and the Bible which they deny also.

The first thing these gentlemen should do if they are going to preach Darwinism is to withdraw from the church, the only consistent thing for them to do. When men go out to preach doctrines that are entirely antagonistic to the doctrines of their church as some of our preachers are doing, what should be done with them? They antagonize the following

of our articles of religion: Nos. I, II, III, V, VI and XX. If this is not heresy and that of the rankest and most aggravated form, then what is it? Do we still try men for heresy? But some one will cry out, "Oh, you are intolerant." Yes, I am. There are certain things that cannot be tolerated and this is one of them. So the church should expel them if they do not withdraw. Why do I advise such a course? Because they are determined to take the church and the schools with them. And the church must use drastic means to get rid of their doctrine. They are conceited enough to think they are taking the church with them.

No, Brother Editor, we have not gone over. Very few have when we compare those who have with those who have not. The great rank and file of our preachers and laymen have not budged toward going, not even thinking of it. But I here and now admit a fear and sound a note of warning that if we will let you and your crowd have our periodicals, colleges and other educational institutions, that a few years hence you will have a majority or at least enough to cripple the church in its education, evangelization and service. We have a bit of it at Trinity College, a bit of it at Emory University and Vanderbilt has had it for years, and is no doubt in my mind the chief cause of their taking the university as they have from the church—they wanted to follow some of the northern universities. Those who have kept up with Dr. Grant of the Protestant Episcopal church of New York in his defiant statements to Bishop Manning will notice his claim that it (the Destructive Criticism) is taught in every modern university of the Western World.

On December 26 in Cambridge, Mass., a convention of Evolutionists passed a resolution committing themselves to the purpose of putting their teachings into the schools of the country, and they are doing it just as fast as they can. While the church sleeps the enemy sows the tares. We have been asleep while we have been electing these fellows to the General Conference. A large per cent of them are in the General Conference than in any other body, as we have been electing the men who have had better opportunities for scholarship, but I shall never vote for another one and shall use my influence to keep them out of our law-making body as well as out of our educational institutions, as this is the only way to save the church.

I suppose the next thing we may look for will be an effort to recast the faith and creed of our church. I remember when a few of this same kind of teachers undertook to have the creed changed, but they found themselves up against too difficult an undertaking.

The great bulk of our preachers and laymen are sound in the faith and we will remain so if our colleges and universities can be controlled, but they are making young preachers of this type. Watch Trinity and other colleges send their young preachers who graduate there to the northern universities where they are teaching it.

Locke, the celebrated philosopher, said: "Of all the men we meet with, nine out of ten are what they are, good or bad, useful or not, according to their education." It is the kind of education that makes these Rationalists. The youth gets under the influence of these Rationalists at an age that he is easily influenced. His theological views are not formed, so they fix him, stamp him and he goes out full of pride and ambition, thinking he has all there is, he is in line with the scholars. These critics have no gospel message for the people; their message is one of only darkness and uncertainty. They deny the Bible account of creation in general and of man in particular. Hence there is with them no fall of man and therefore no need of redemption; no atonement, no mediation, no propitiation for sin and of course no shedding of blood was necessary; and if there had been need of atoning blood, there was none that was efficacious, as Christ, the only one for whom such claims have been made, was only a man and his blood would be of no more value than that of any other man.

They have no song of redemption, no song of the returning wanderer or prodigal to his God, of the lost sheep found, or a sinner saved by grace. The only song that is appropriate for them is "Hark, from the Tomb a Doleful Sound," and they can sing only the ~~three~~ first stanzas of that, as the fourth and last is a ~~prayer~~ for grace. It is from this crowd that we hear of the "New Revival," (a "tearless revival as was sounded out from Nashville dur-

ing the Centenary campaign), a revival with no warnings from Mount Sinai and no promises of pardon, peace and cleansing from Mount Calvary, but a revival such as the clubs and fraternal orders have, when they want members, surveys, drives, etc., a simple campaign for members, or a trick or scheme to get the children in without an adequate chance for conversion through Decision Days in the Sunday schools—and this is the way to fill up the church with worldlings who do not know or love God or His church.

One of these critics said in his address at our summer school for preachers at Trinity College, "The Higher Critics have saved me my Bible." I took this as a boast of his former unbelief in the Bible, but when the critics came along and denatured the Bible (took the Deity out of it) he then could accept it. The difference between him and some of the rest of us is that they are trying to take our Bible away from us, but I am so glad that they cannot do it.

I am not writing this in defence of the Bible. It does not have to be defended, apologized for, bolstered up, or anything of the kind. It has stood all the storms of the skeptics in all the ages and it only needs to be preached, believed and obeyed and this will bring us peace here and heaven in the end. Then, why am I writing this? As a protection to the people, the young, the defenseless, those who have not studied and settled these things for themselves.

We will preach and stand by the Old Book and "earnestly contend for the faith which was once delivered unto the saints." Amen. E. Myers.

"There is no place so dark that the light of heaven will not come to it."

"The darkest shadows of life are those which a man himself makes when he stands in his own light."

### THE DEMONSTRATION

If I could make my motor go  
The way that agent made it  
The day he drove it to my home  
And pridefully displayed it!  
If I could stall an engine's knock  
And keep a spring from squeaking  
With that good salesman's line of gab  
Or hold a valve from leaking,  
I'd feel much safer in the boat  
When I go forth to drive—  
Feel far more certain that at length  
In safety I'd arrive.  
I'd burn of costly gasoline  
A great deal less, by far,  
Were I as skillful as the chap  
Who sold to me my car!  
It seemed, what time he chauffed me 'round  
As though we rode on air;  
There was no bump; there was no shock;  
No friction anywhere!  
The engine was as silent  
As the graveyard rabbit's tread  
As it goes pussyfooting  
'Round the dwellings of the dead.  
But since he left the thing to me  
And bore away my check,  
The blooming bus is noisy as  
A freight train in a wreck.  
Though using all discretion in  
The choosing of my track,  
The thing goes jouncing, bouncing,  
Till it nearly breaks my back!

When he had done a score of miles,  
He showed me that the gas  
Was high as when he started;  
Yet when I'm in charge—alas!  
I need a filling station  
Every forty miles or so—  
A league to every gallon  
Is the furthest it will go.  
No, I'm not kicking, brother,  
For I have a great machine—  
The advertisements tell me so  
In every magazine.  
Yet, oh, could I but make it work  
The way that agent made it  
The day he brought it to my house  
And pridefully displayed it!

—Strickland Gillilan.



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T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Mt. Airy, at Elkin .....March 6-8  
Asheville, at Hot Springs..Mar. 13-14  
Fayetteville, at Sanford...March 14-15  
Marion, Rutherfordton ....Mar. 18-21  
Statesville, at Cataw' a..March 21-23  
Durham, at West Durham, March 29-30  
Shelby, at Central, Shelby..Mar. 29-30  
Greensboro, Pleasant Garden, Apr. 5-6  
New Bern, at Mt. Olive...April 10-12  
Weldon, at Jackson .....April 11-13  
Washington, at Pine Tops, April 18-20  
Charlotte, at Morven.....May 3-4  
Raleigh, at Princeton .....May 23-25  
Rockingham, at Aberdeen..June 19-21

**ASHEVILLE DISTRICT CONFERENCE,  
HOT SPRINGS, MAR. 13-14**

**Calendar—First Day.**

Devotional services 10 a. m.  
1. Organize conference.  
2. One-minute reports from pastors.  
3. Reports of local preachers, passage of character and renewal of license. (See Discipline, paragraphs 199 and 96).  
Preaching.  
Recess.  
Devotional services 2 p. m.  
4. Sunday Schools and Education, Generally. (Par. 93, No. 3).  
5. Epworth League. (Par. 93, No. 7).  
6. American Bible Society. (Par. 93, No. 4).  
7. Condition of houses of worship and parsonages. (Par. 93, No. 5).  
(a) Report of committee on district parsonage.  
Recess.  
Devotional services 7:30 p. m.  
8. Lay Activities and Financial Systems. (Par. 93, Nos. 9 and 5).

**Second Day.**

Devotional service with sacrament of Lord's Supper 8 a. m.  
9. Spiritual state and attendance upon ordinances and social meetings of the church. (Par. 93, No. 1).  
10. Missions. (Par. 93, No. 2).  
11. Ministerial supply and training. (Par. 93, No. 8).  
(a) Licensing candidates to preach. (Par. 96).  
(b) Recommendation for orders. (Par. 97).  
12. Election of delegates to annual conference. (Par. 94).  
13. The conference organ and general organ. (Par. 93, No. 10).  
Preaching.  
Recess.  
Devotional services 2 p. m.  
(a) Election of delegates continued.  
14. Election of licensing committee. (Par. 98).  
15. Report of committee on quarterly conference records. (Par 93, No. 6).  
16. Fixing place for next district conference.  
17. Miscellaneous business.  
Adjourn.

**"POUNDED FROM AFAR"**

In the Advocate of February 22nd, Bro. D. L. Earnhardt imparted to his friends, and he has a multitude of them, the information that he had been pounded by his friends and kindred in Fremont, Rich Square, Conway, Elizabethtown, Durham and West

**STUDY MISSIONS!**



*What has he contributed to America?*

**ARE WE FAIR WITH THE NEGRO**

1. In our thinking about him?
2. In our business dealings with him?
3. In giving him opportunity to develop?
4. In helping him to live comfortably?
5. In securing protection?
6. In respecting his rights?

**ORGANIZE A MISSION STUDY CLASS**

*Study "The Trend of the Races"*

**DEPARTMENT OF MISSIONARY WORK**

**THE EPWORTH LEAGUE**

810 Broadway Nashville, Tenn.

Virginia all in one day. Then he added, "Yes, and from Charleston, too." Now I am quite sure that every one who knows Brother Earnhardt was pleased to know that he was so generously remembered on Valentine's Day. He is worthy of every good thing that comes his way.

But this writer and his wife have also been pounded from afar. Not from so many places, but from several very dear friends in the good town of Weldon. And with the very substantial token of an enduring friendship token itself. A letter from Mrs. H. C. Spiers of Weldon came in the morning's mail Wednesday, the last day of February. Mrs. Spiers has been a highly esteemed friend of ours for more than a quarter of a century, and her letters are always interesting and inspiring to us. Opening the letter from her Wednesday of last week I found a check for fifty-one dollars and thirty-five cents enclosed with the letter. The letter began like this: "I trust the enclosed check will be a reminder that we continue to love and appreciate you both." A little further on in the letter she said that a few nights ago she got to 'thinking of you both (wife and myself) and the debt on your little home, and decided to send a check for five dollars to help to pay the debt.'" She said she mentioned it to one of our good friends, Mr. Ed. Clark, on her way down town the next day, and he said he wanted to send a like amount. Good Dr. Zollcoffer heard of it, and he too became interested. Then dear Brother W. L. Knight heard of it and he chipped in. Other friends heard of the movement started by Mrs. Spiers, and made contributions, running the total amount up to the handsome sum above mentioned.

But at the hazard of seeming to "blow my own horn" I wish to mention that which I appreciate more than anything else in connection with this pounding from afar. And to do this I will just quote a sentence from the letter. It follows: "While you served as our pastor you held the banner of the cross high, never did you allow it to trail in the dust, and you sent forth no uncertain sound, and you both have the respect of the members," etc.

The check will help to meet the next and last payment on our little home when it falls due, and we are very

thankful for it, but we appreciate the many expressions of love and esteem beyond all else. The Father bless the saints at Weldon. W. A. Hornaday.

**NOTICE**

Bishop Collins Denny will be on the Grifton charge on the second Sunday in April and will at that time dedicate Sharon church at eleven o'clock and preach in Grifton at night. All former pastors of the Grifton charge are cordially invited and wanted so much that if the expense is too much for them we will help bear their expense. We want all the pastors of former years to be sure and come. We would be very glad to have the Advocate man come and be with us on April 8, 1923. S. T. Moyle.

**FROM THE BRUSHIES**

The Alexander charge with its five churches is coming along very nicely. Our presiding elder, Rev. D. M. Litaaker, is wide awake to all of the interests of the church and is a most thorough-going, careful elder, and besides being a good business man he is a very fine preacher. He never preaches a common or ordinary sermon, but always gives one something big to think about, and presents it in a different way to any that we have ever heard.

We have had lots of sickness this winter and there is still plenty of sickness among our people. The preacher's family had sickness in it practically all of December, January and half of February, but now spring is coming, the sun is shining, and it seems that everybody wants to get back to regular church work again. God be praised that we have had very few deaths, yet our heart goes out in sympathy to those who have lost loved ones.

We are all going to have to work harder during the rest of the year. Good wishes to the Advocate family.

Taylorville Sunday school is humming. Just look at this report for 1922: General fund, \$99.80; missions, \$35.22; Children's Home, \$79.73; total \$214.75; average attendance, 70; chapters read in the Bible, 8741. Capt. W. T. Rowland not only knows how to conduct a train, but also knows how to conduct a Sunday school. He keeps the interest up all the time.

A. R. Bell.

**SPECIAL REQUEST**

We, the undersigned parents of Wade Malloy Peele, do most sincerely ask the Christian readers of the Advocate to join us in prayer that God may direct in the treatment of his eyes, now in Charlotte for treatment under Dr. Matteson. We do believe in prayer.

Mr. and Mrs. R. A. Peele.  
Gibson, N. C.

**THE TWO SACRAMENTS, THE  
LORD'S SUPPER AND BAPTISM**

"Why should we worry ourselves about them if the people do not know what they stand for?"

"Why should we worry?" The puzzle is we read in 1st Cor. 11:29: "Eateth and drinketh damnation to himself."

No sane man wants to do that. That scares many away from the Lord's supper. Paul did not mean damnation. That Greek word knima never means damnation as we understand the term to mean. Paul said, if properly translated, "If ye drink and eat to gluttony we will be criticised by the world and condemn ourselves—not symbolizing the Lord's broken body and shed blood, we will bring the sacrament into disrepute." The broken body and shed blood should be shown to the world by the small pieces of bread and sip of wine.

The symbol of the Baptism of the Holy Ghost should be with as little water as would show how the Holy Ghost falls on the soul. If we understand these sacraments they teach beautiful lessons. The water shows how God lets the Holy Ghost fall into the soul to regenerate us. The bread, the staff of life, shows us how we must live on Christ as does also the wine or grape juice which was a food in Christ's time. We must feed on Christ after we are born into His kingdom.

By these sacraments we show to the world our faith in His saving grace, and His food for our souls' daily bread till He comes again. We have no right as some claim to omit these till He comes again. J. H. Brendall.

**Ladies Let Cuticura  
Keep Your Skin  
Fresh and Young**  
Soap, Ointment, Talcum, 25c. everywhere. For sample address: Cuticura Laboratories, Dept. V, Malden, Mass.

**Ends Stubborn Coughs  
in a Hurry**

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs. Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.



**"EXCEPT MY PROPERTY"**

Bishop Henderson.

I must not be regarded as irreverent when I express my conviction of how multitudes of people sing songs of surrender with very decided reservations. Frances Ridley Havergal has written for us one of the most effective hymns of consecration in our entire hymnal. But note how many of our people sing it:

Take my life and let it be,  
Consecrated, Lord, to Thee;  
(Except my property).

Take my love; my Lord, I pour  
At thy feet its treasure store  
(Except my property).

Take myself and I will be  
Ever, only, all for Thee  
(Except my property).

My readers will protest that this ruins the hymn. Certainly it does. It ruins the harmony. It breaks the metre. It destroys the rhythm. But that is exactly what happens when I leave my property out of my surrender to God. If Christ is to be Lord of my life, I must crown Him Lord of my property as well as the Lord of my personality. How futile and how faithless to sing:

All hail the power of Jesus name  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all  
(Except my property).

Men would not dare to sing it in this fashion. But that is the way countless members of the church live the truth of the hymn called "Coronation." It is no worse to sing it with the lips than it is to say it with the life.

**NOTES FROM JAPAN**

Dear Mr. Editor:

The thirty-seventh annual meeting of the Japan Mission of the Methodist Episcopal Church, South, was held in the new Mission House, Kobe, the first of January. Bishop Boaz presided until he departed for America on January 5th. After that time Dr. J. C. C. Newton and Dr. J. T. Meyers acted as presiding officers. We had a very successful session. Dr. W. W. Pinson, Mrs. Pinson, and Miss Mabel K. Howell of the Board of Missions, Nashville, were present. Dr. Pinson and Miss Howell made several inspiring and instructive addresses.

On returning from the mission meeting we found that during our absence we had been pounded—not with ham, bacon, chickens and sugar, but with stones thrown from the street. As a result we were minus eight perfectly good window panes. We have received two similar poundings during the past week. May the good Lord bless the pounder, and cause his poundings to cease. The policemen have told us to "Go anshin nasai," and have promised to lend their efforts in putting a stop to it.

The kind of pounding mentioned, however, I am glad to say, is not representative of the attitude of the Japanese people. As a rule these people are often invited to attend a "kansha kwai," a sort of thanksgiving service. A friend of mine who married last year and who has since been living with his mother-in-law, moved away from her the other day and he held a "kansha kwai." Can you beat that in America?

The other night while Mrs. Shaver and I were returning from prayer meeting, we were attracted to a neighboring temple by the songs and prayers of the people worshipping there. This is an eye temple. There were men and women there with afflicted eyes calling upon the eye god to heal them. I have often seen men and women on their way to or on their way from the hospital stop, and after bathing their eyes with water from a common basin, worship before the temple.

This night (although a very cold night) we saw a woman with bare feet running over the stones between the temple gate and the temple, all the while murmuring a prayer, a prayer for healing. Upon inquiry, we learned that this distance must be gone over one hundred times each day for twenty-one days, with bare feet, in order to secure cleansing.

The Japanese word used to denote the number of Gods in Japan means 8,000,000. But a Japanese told me recently that there were really only a few hundred different gods in Japan. Some of these are made of wood, some of stone, and some of metal. Some of these gods are family gods and are worshipped in the home, while others are worshipped in the shrines and temples. The people worship these gods reverently, earnestly, and frequently by clapping their hands three times and bowing before them. The worshippers often give of their best to these gods. Recently I saw a woman give her god a piece of cake, the best she had. I saw another old woman go about in the temple yard and offer rice to the many stone images that were there. She gave the best that she had. I have seen children forced to clap their hands, bow before the burning candles, and pray. They do not know any better. They are reared this way. While you deplore their ignorance you can't help, somehow, admiring their earnestness. Ours is the task to teach them a better way, a way that leads to the true God, and to eternal life through Him. It is not an easy task. We didn't expect it to be. But we are here to do our best, and we are happy in His service.

A few nights ago there was a driving-the-devil-away night. This feat was accomplished by throwing peas into the devil's face. If peas would drive him away, I certainly would "lay in" a supply. I fear, however, that it will take more than peas to drive the devil out of the lives of those who are so persistent in following him.

Please permit me to say that the work on the Hiroshima circuit is moving along satisfactorily. Many souls are being saved, and quite a number are being brought into the church. We organized a new church on the sacred island of Itsukushima about a week ago. Other places are calling for us. One of the greatest needs on my work at present is for new church buildings. We are still having 'o worship in small, dark Japanese houses.

Mr. Editor, will you permit me to make a suggestion? Well, here it is: Let us have published each week in the good old North Carolina Christian Advocate a news letter from Rutherford College, Weaver College, Trinity College, and from other schools of our church in the state. I think there used to be such a letter published each week from Trinity College. I think all the readers of the Advocate would appreciate it. If not, they ought to. We want to know what is happening at these schools, especially along the lines that are of most interest to the church.

I didn't expect to write such a long letter. "Gomen kudasai."  
"Sayanara," I. L. Shaver.  
Hiroshima, Japan.

**NEW ALL STEEL COACHES FOR SOUTHERN RAILWAY TRAINS**

Atlanta, Ga., March 5.—One hundred new all steel passenger train cars which were ordered by the Southern Railway System in May, 1922, are now being received and placed in service in through limited trains. Forty coaches, ten combined passenger-baggage cars, twenty-five baggage-express cars, twenty postal cars, and five combined mail and baggage cars are included in the order.

The coaches are modern in every respect and have many features for the comfort of passengers, including screened windows and electric lighting of the indirect flood type. Eighty passengers can be comfortably seated.

The combined cars will be operated in trains Nos. 25 and 26, the "Memphis Special," between Washington and Memphis; Nos. 29 and 30, the "Birmingham Special," between Washington and Birmingham; Nos. 137 and 138, the "Atlanta Special," between Washington and Atlanta; and the coaches in the following trains:

Nos. 25 and 26, Washington-Memphis; Nos. 41 and 42, Washington-Chattanooga; Nos. 31 and 32, the "Augusta Special," Washington-Augusta; Nos. 29 and 30, Washington-Birmingham; Nos. 137 and 138, Washington-Atlanta; Nos. 35 and 36, Washington-Atlanta; Nos. 13-28 and 27-14, the "Carolina Special," Cincinnati-Charleston; Nos. 9 and 10, Asheville-Columbia; Nos. 5 and 6, the "Suwanee River Special," Cincinnati-St. Petersburg Fla.; Nos. 7 and 8, the "Kansas City-Florida Special," Kansas City-Jacksonville; Nos. 9 and 10, Atlanta-Jacksonville; Nos. 26 and 27, Atlanta-Jacksonville; Nos. 24 and 25, Atlanta-Macon; Nos. 28 and 29, Atlanta-Macon.

The new cars will release similar all-steel cars which have been in service for a few years which will in turn be paced in other through trains, releasing steel-underframe cars which will take the place of wooden cars, now in service on light lines. It is expected that all this new equipment will be in service by the end of March.

The beam in the eye and the chip on the shoulder are taken from the same tree.—Religious Telescope.

**ANNOUNCEMENT**

I will be glad to assist anyone in need of a singer during the year in revival work. During March, April and May write me Roanoke Rapids, N. C. My permanent address is 9 Crew St., Atlanta, Ga. R. L. Milam.

**SOUTHERN COLLEGE OF CHIRO-PRACTIC**—614 Chamber of Commerce Bldg., Ivy 0503 or 2122 Atlanta. Students can matriculate on first of each month.

**NOW IS THE TIME TO BUY YOUR PIANO**

The Advocate is Now Starting Its First 1923 Piano Club, and You Are Invited to Become a Member and Share in the Benefits and Privileges.

Arrangements have been perfected between the advertising managers of the Advocate and Ludden & Bates, Southern Music House, to continue the Piano Club because it has been found so satisfactory. Every member of the Club is positively protected and the saving that can be made is large. Many people buy pianos every year on the ordinary installment plan, only to find that in a few years their instrument is tin-panny and they feel like apologizing for it instead of feeling proud of it.

The Advocate Piano Club protects you against this outrage. Your instrument is guaranteed by Ludden & Bates, who have been selling Pianos throughout the South for over 50 years. Their guarantee means something, because they are not in business today and out tomorrow. They are always anxious to see that you are entirely satisfied.

**Why You Should Join the Club.**

Each Club consists of 100 members, who by buying together get their instruments at wholesale price. Understand, you are only responsible for your own purchase, but you make this big saving.

You are extended the most convenient terms of monthly, quarterly or yearly payments based on the lowest net cash price. This means a big saving over the ordinary installment prices, which are usually much higher than cash prices.

These are just some of the attractive features of the Club. There are many others, which will be gladly furnished if you will write Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. Ask for their beautiful catalogue. (adv.)

**How Shivar Mineral Water Relieves Rheumatism**

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4 B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

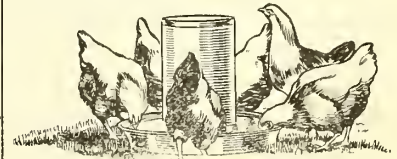
Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly)

**CABBAGE PLANTS, Fulwood's Frostproof cabbage plants ready now.** Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000\* to 4,000 at \$1.50 per 1,000; 5,000 to \$9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for \$1.25; 1,000 for \$2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.

**Science's Discovery Routs Chicken Lice**

Mineralized Water Gets Rid of Dusting or Spraying—Birds Delouse Themselves Fine for Baby Chicks and all Poultry

A recent discovery promises to revolutionize all the commonly accepted methods for keeping poultry free from lice and mites. This wonderful product keeps the poultry always lice-free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.



Hick's Lice-Go, which is the name of this remarkable lice remedy, is dropped in the chicken's drinking water. Taken into the system of the bird, it comes out through the oil glands of the skin and every louse or mite leaves the body. It is guaranteed to help the hatchability of the eggs and cannot injure the flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days treatment at the start and then a little added to the drinking water each month is all that is necessary.

Send No Money—just your name and address to Chas. M. Hick & Company, Dept. 356, 1018 So. Wabash Ave., Chicago, Ill. A card will do. Mr. Hick is so confident that Hick's Lice-Go will get rid of every louse or mite that he will send you two large double strength \$1.00 packages for the price of one. When they arrive, pay postman only \$1.00 and postage. Sell one to your neighbor and get yours free. If you are not absolutely satisfied after 30 days trial, your money will be refunded. This offer is guaranteed by two big Chicago banks, who say that Mr. Hick will do exactly as he agrees without question or argument. Write today before this remarkable trial offer is withdrawn.



## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

#### MY LOCAL CHURCH A MISSIONARY CHURCH

The great missionary enterprise is the heart of the church and any church in which this interest is low cannot measure to its full efficiency as a center of power and influence for the gospel of Christ. It should be the prayer and supreme effort of every missionary-hearted woman to have a part in making her church truly a missionary church, and there is a large service which the missionary society, as an organization, can render in bringing this about. The program of your church, if it is a missionary church, must include the following items:

1. Missionary messages from the pulpit at least several times during each year.
2. A Sunday school organized for missionary teaching and giving by having attractive monthly missionary programs.
3. Frequent mid-week prayer services devoted to intercession for our missionary work.
4. A strong missionary committee actively at work directing and perfecting the missionary teaching and service of all the organizations.
5. A yearly school of missions providing a course of study for every class of the membership.
6. Missionary literature supplied through every possible channel to every class of persons in the church and a large list of subscribers to the missionary periodical of the church.
7. A well organized and active Woman's Missionary Society.
8. Additional missionary training for the young people and children through missionary societies distinctly for them, or through the missionary department of the Epworth League.
9. Representatives from the church in the home and foreign fields.
10. A special in the Sunday school or in the regular church budget.

Will you not, as a missionary society, study the above schedule and plan both as individual and as an organization and set on foot as far as you have the opportunity and influence as many of the above lines of work in your church as are not already being operated and put into every missionary organization and department of your church the utmost support and service?

A body of missionary-minded women can do more than you dream of to make your church a church in which the missionary fervor shall be manifested by prayer, service, and gifts.—Bulletin.

#### ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The Woman's Missionary Council will hold its thirteenth annual meeting in St. Francis Methodist Episcopal Church, South, Mobile, Ala., April 4-11, 1923.

The Council headquarters will be at Hotel Cawthon, St. Francis street. The general chairman of the local committees is Mrs. L. P. Adams. Her address is care of Adams Auto Company, Mobile.

A railway rate of one and one-half fare has been secured according to the certificate plan. Selling date of ticket, March 31-April 6. Validation dates, April 7 and 11. Last honoring date, April 14. An attendance of 250 persons who have paid normal, one way fare of sixty-seven cents or more on going trip is required.

#### SUBSCRIBE NOW TO THE COUNCIL BULLETIN, 25 CENTS

The Council Bulletin, containing the full proceedings of the Council sessions to be held in Mobile, April 4-11, will be issued this year, as usual. The first issue will contain a full account of the memorial service to our beloved late president, which will be held on Wednesday evening, April 4. Write your name and address plainly and send with 25 cents to Mrs. S. G. Barnett, Literature Headquarters, Lambuth Building, Nashville, Tenn., and the Council Bulletin will be sent you as soon as it comes from the press.

#### FEDERATION OF METHODIST WOMEN

The New Hanover Federation of Methodist women met Friday afternoon, February 23, at Grace church, with Mrs. L. O. Ellis, president, presiding, and was attended by representatives of the various churches of the county.

Rev. A. L. Ormond, of Fifth Avenue church, read the scripture lesson, and Rev. Mr. Hobbs of Epworth church led in prayer. Mr. Ormond gave a brief sketch of woman's advancement through the love and power of Jesus Christ, which led to a discussion of woman in her field of duties to the home, church and foreign land, making clear why every woman should enroll with some missionary society.

It is the intention of the federation to make possible a complete education through Scarritt Training School for a Wilmington district girl, who is now a student in Brevard Training School.

Mrs. E. S. Collins sweetly sang a favorite selection while an offering for the establishment of this scholarship was taken.

The program was then turned over to Mrs. G. L. Clendenin of Grace church, who in a very few words made the ladies feel they were not among strangers.

A brief sketch of the work that is going on, existing conditions and improvements in Korea was given by Miss Ida Hawken, who has recently returned from that foreign field. She also told what the Centenary movement had meant to the Koreans. A solo of unusual beauty and sweetness was sung by Miss Felker of Grace church.

During the social hour which followed, the ladies of Grace church served a delicious ice course.

Mrs. E. J. Callahan.

#### NATIONAL NEGRO HEALTH WEEK APRIL 1-7

The ninth annual National Negro Health Week, which is now being planned, should secure a more general interest in an understanding of health problems and health education than any which has preceded it.

In accordance with the request of the Annual Tuskegee Negro Conference, co-operating with other influential organizations, an invitation has been extended to all organizations, agencies, and newspapers to unite in an effort to reduce preventable sickness and deaths and to increase vitality and resistance to disease, which will tend to increase the well-being, earning capacity, and service of the healthy citizen, to home, community, and country.

A splendid program has been prepared, including lectures by ministers, doctors, nurses, and other qualified persons. One day will be set aside for Hygiene Day, on which health films, slides, and exhibits will be used. Special emphasis is being put on the Fly and Mosquito Day, Tuberculosis Day, Children's Health, Church Sanitation, and General Clean-Up Day.

Tuskegee Institute will be glad to furnish or co-operate in helping any individual or group to receive the necessary health literature.—Bulletin.

#### RESOLUTIONS OF RESPECT

It is with regret that we chronicle the death of our friend and co-worker,

Miss Mollie Bridgers, sister of Mrs. Geo. D. Bizzell, Goldsboro, N. C. Her death occurred December 20, 1922.

For many years she was a devoted and loyal member of St. Paul church.

We, as members of the Woman's Missionary Society, resolve:

First, That we extend our sincere sympathies to the bereaved family in their great loss. She was always an interested, generous, active member of the society, and we miss her from our midst.

Second, That a copy of these resolutions be sent to the family, a copy be placed upon the minutes of the society, and one be sent to the N. C. Christian Advocate.

Mrs. W. H. Cobb,  
Mrs. J. W. Daniels,  
Mrs. Junius Sloucomb.

The Nashville auxiliary has elected Mrs. L. L. Danvenport superintendent of Young People's Work in place of Mrs. Futrell, who had to give up the work.

#### Western North Carolina Conference

##### NOT

It sighs low in every heart.

We hear it, each and all—  
A song of those who answer not,  
However we may call.  
Then thro' the silence of the breast  
We see them as of yore—  
The kind, the brave, the true, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up,  
When these have laid it down;  
They brightened all the joy of life,  
They softened every frown;  
But oh, 'tis good to think of them,  
When we are troubled sore!  
Thanks be to God that such have been,  
Though they are here no more!

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare;  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, thy love abides,  
Our God, forevermore!  
—Exchange.

Dear Mrs. Wilson:

I have received a request signed "A Perplexed Member," asking me to explain through the Advocate column what each member of the missionary auxiliary is expected to contribute to the conference expense fund and how much to the relief and retirement fund. Will you give me space for the following, which I copy from "Helps for Missionary Societies":

"Each member is asked to pay ten cents a year toward the relief and retirement fund."

"Each conference is allowed to fix an amount that will be asked of each member for the purpose of meeting the expenses of the conference society, such as the travel of the conference officers, the holding of district meetings, paying for postage and stationery, and the purchase of leaflets and other literature. This fund is known as the conference expense fund and should be emphasized in each auxiliary, as dues and pledges are not allowed to be used for local expenses."

In our conference fifty cents a year has been fixed as the amount asked from each member for the conference expense fund. This amount with the ten cents a year for relief and retirement fund, and the dues, which are two dollars and forty cents a year, makes a total of three dollars a year for each member besides the voluntary pledge.

Hoping this will be quite clear, I am,  
Cordially yours,  
Mrs. P. N. Peacock, Treas.

We would suggest that all "perplexed members" provide themselves with "Helps for Missionary Societies"

from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. The cost is small, only 10 cents each, and it is more than worth that price.

These are some suggestive "Don'ts for Missionary Societies" taken from The Woman's Missionary Friend, the missionary magazine of the M. E. church, which, by the way, is a splendid paper. We hope our auxiliaries will read these and profit thereby.

Don't let your auxiliary get into a rut.

Don't forget to invite non-members to the meetings.

Don't fail to have well prepared programs.

Don't say "It can't be done" or "I haven't time."

Don't let a few do all the work; use every member in the auxiliary.

Don't fail to advertise your society meetings in every way possible.

Don't miss reading the missionary magazine (The Voice) from cover to cover.

Don't think that money can be raised only by suppers and entertainments.

Don't neglect the sick and the shut-ins. Use the social service department.

Don't fail to have Miss Faith, Miss Enthusiasm and Miss Hopeful present at all the meetings.

Don't fail to pray daily for the missionary society.

Don't think the auxiliary is doing all it can do.

Don't forget that standing still is ceasing to live.

Don't use only those who have special talent, hunt up and develop latent talent.

Don't allow the text book to be used in mission study circles. Prepare the lesson at home.

Don't have long, dry papers.

Don't feel that the indifferent or opposing woman cannot be reached.

Don't overlook the timid woman who cannot do public work. She will frequently do fine committee work.

#### REPORT OF STUDY WORK, 1922

(Continued from last week.)

##### Fourth Quarter—Adult.

Madison—One M. S. class; 8 members.

##### North Wilkesboro District.

##### First Quarter—Adult.

North Wilkesboro—One M. S. class; 12 members; one B. S. class.

##### Juniors.

Wilkesboro—One M. S. class; 27 members.

##### Second Quarter—Adult.

Wilkesboro—One M. S. class; 13 members; one B. S. class.

##### Fourth Quarter—Adult.

N. Wilkesboro—One B. S. class.

##### Salisbury District.

##### First Quarter—Adult.

Concord, First—One M. S. class; 50 members; one B. S. class.

Salisbury, First—One M. S. class; 16 members.

Jennie McDowell—One M. S. class; 30 members; one B. S. class.

Grace McCubbins—One M. S. class; 35 members.

Norwood—One M. S. class; 15 members.

##### Young People.

Spencer—One M. S. class; 47 members; one B. S. class.

##### Juniors.

Spencer, Central—One M. S. class; 31 members.

##### Second Quarter—Adult.

Grace McCubbins—One M. S. class; 30 members; one B. S. class.

Norwood—One M. S. class; 21 members.

Jennie McDowell—One B. S. class.

##### Young People.

Spencer—One B. S. class.

##### Juniors.

Spencer—One M. S. class; all.

(Continued on page 13.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### ST. JOHN'S-GIBSON CHARGE

A week of intensive training was given our Sunday school workers of St. John's and Gibson charge, Rockingham district, ending last Wednesday night. Meeting in Gibson church for six successive evenings, these workers, brought together under the leadership of the pastor, Rev. A. J. Parker, attended classes taught by Miss Keene and the writer, and gave themselves earnestly and enthusiastically to the study of their Sunday school tasks and how better to meet them. Thirty or more officers, teachers and prospective workers from Gibson and St. John's Sunday schools, including a few from other denominations, took advantage of this training opportunity. Eight or ten of this number will answer the examination questions for a certificate of credit on the standard training course. All expressed themselves pleased with the week's work, and we are expecting to see results in terms of more effective teaching and training.

#### OUR SCOTLAND COUNTY FOLK

A week in Scotland county, in the heart of that great agricultural section centering about Gibson or Laurinburg, is enough to convince anyone that these are a people who really "live at home and board at the same place." With their broad acres and fertile fields, their magnificent homes with modern conveniences, they are giving themselves not only to the production of cotton and pure-bred hogs and cattle, but also to the development of Christian men and women. There is the soil which produces cotton two bales to the acre, and theirs is the environment out of which have come such leaders in church and state as the Peeles, the Gibsons, the Neals, and others.

#### SUPT. WILLIE H. GIBSON

Mr. Willie H. Gibson, a progressive Scotland county farmer, has recently become superintendent of our Sunday school at Gibson, succeeding Mr. W. D. Reynolds, who resigned to become teacher of an adult class, and already there are evidences tending to prove the wisdom of his selection for this important position. Working in close relation with his pastor, Rev. A. J. Parker, and with his corps of teachers and officers, he is setting about to improve the organization and extend its sphere of usefulness. There has been organized a Cradle Roll department, with Mrs. T. J. Adams as superintendent, and a Home department, with Mrs. A. J. Parker as superintendent, and both have started off quite promisingly. Following close on the heels of the non-standard training school just closed, several Wesley classes are in the process of organization, and Graded Lessons are about to be introduced for the Beginner children. He is also securing our official Program of Work with the view to building his school up to the point where it will rank as a standard school. Superintendent Gibson is awake to the responsibilities and opportunities of his office and is going about faithfully to meet them. He is fortunate in having a splendid corps of teachers and helpers and, we believe, the school is fortunate in having them all.

### OUR CENTENARY PLEDGES

A study of the Centenary pledges in the Sunday schools of the North Carolina conference shows the following interesting facts:

Amount pledged .....	\$76,532.65
Amount paid 1919 .....	5,799.51
Amount paid 1920 .....	8,400.76
Amount paid 1921 .....	6,497.66
Amount paid 1922 .....	4,607.40
Total paid .....	25,305.33
Due and unpaid end of 1922	51,227.32

Our first object, Mr. Superintendent, should be the paying of our pledges in full, and it should be our aim to do this in a manner that will prove of spiritual and educational value to our Sunday school. Our second, but as some one has said, by no means secondary, task should be to get our school to continue systematic missionary giving.

If your Sunday school's pledge is in the form of a recurring special, and is paid up to date, why not retain this special as a definite and continuous object for missionary giving?

If your school has not been taking missionary specials but merely giving the offerings of Missionary Day to missions in general, why not take a missionary special so as to render concrete the work your school is doing, thus contributing to the educational value of your missionary giving?

For information concerning these specials, write L. L. Gobbel, Durham, N. C. Send all payments on your Centenary pledges to Col. John E. Edgerton, Treasurer, Box 600, Nashville, Tenn.

### EASTER AND EVANGELISM

There are just three Sundays between now and Easter. Last Sunday was Decision Day in our Sunday schools, and doubtless many boys and girls decided definitely to unite with the church. Some of our pastors and Sunday school workers will use the time between now and Easter to prepare these candidates for membership. There is something about Easter time that makes it especially appropriate for receiving members into the church. Let us give prayerful and careful attention to this important work.

### HAMLET SOON WILL BUILD

Our Sunday school at Hamlet is to have a modern Sunday school building. Plans for a three-story structure have been made, and Rev. W. C. Martin, the pastor, says that it is the purpose of the building committee to begin the construction this month. The building will be 50 by 74 feet, three stories high, and will cost about \$30,000. Mr. Martin says the building will be thoroughly departmental and plans have been approved by our joint commission on architecture.

### ON THE PASQUOTANK CHARGE

Rev. E. L. Stack, of the Pasquotank charge, is organizing teacher-training classes in his Sunday schools. Writing to the editor of these paragraphs a few days ago about another matter, he added a line to the effect that he is starting classes at three of his churches and expects to teach "Principles of Religious Training."

### TRAINING WORK AT RAEFORD

Training classes started some weeks ago at Raeford by Supt. L. E. Reaves and Pastor Jas. H. Frizelle, with Prof. W. B. Covington and Prof. W. P. Hawfield as teachers, are enjoying their work so well that they will take up additional courses. Mr. Frizelle has just written for a dozen sets of examination questions for one of the classes, which has been studying "The Pupil," saying that it was ready for the examinations and that the other class would be ready in a few more Sundays. Raeford Sunday school has adopted this training work as a definite part of the school's program.

### SCHOOL AT MOREHEAD CITY

We are looking forward to a pleasant week in Morehead City. March 18-23 is the date set for a non-standard training school for the Sunday school workers there. Rev. W. A. Cade, the pastor, is preparing the way for the work at his end of the line, and he writes encouragingly of the prospects for a good attendance. Three courses will be offered, as follows: Elementary course, Miss Keene; "Principles of Religious Training," Rev. Mr. Cade; and "The Sunday School," L. L. Gobbel.

### WE ARE NOW IN FAISON

Miss Keene and the writer are this week at Faison conducting a non-standard training school for the Faison-Warsaw charge. At this writing (just before the opening) prospects are that there will be a good attendance upon this school. Rev. C. M. Lance and various committees are in charge of local preparations.

### Western North Carolina Conference

#### TUITION

Every once in the while I run across a Methodist layman who has been talked into making a liberal contribution to the non-denominational Sunday school work on the assurance that the money is needed to promote mountain work in Western North Carolina. In many instances these public spirited men, because of the alarming situation presented, give more at one time through this channel than they have ever given their denominational Sunday school work. Not only the Methodists, but the Baptists and Presbyterians are each doing more constructive work in the mountains than all non-denominational agencies combined. Our Baptist laymen have discovered this long ago and our Methodist laymen are finding it out. No Sunday school program can successfully be divorced from the church of which it is a part. We pay our tuition and learn.

### SUNDAY SCHOOL DAY

By the time this appears in print blanks will have been sent to all Western North Carolina conference Sunday school superintendents for their use in securing, free of charge, Sunday School Day programs. This feature day should be observed on the third Sunday in April if convenient. If not observed then the first convenient time should be selected. We are going to do business with Sunday School Day this year.

### DECEMBER CROP

The official report from the Leadership Training Department at Nashville, Tenn., has just reached this office. It contains good reading matter. It says that during the closing month of June of 1922 the following individual credits were issued:

- Miss Lillie B. Young, Greensboro, two certificates.
- Miss Julia Campbell, Greensboro, one certificate.
- Rev. M. W. Heckard, Gastonia, three certificates.
- Rev. J. H. Brendall, Coleridge, one certificate.
- Rev. G. W. Williams, Mount Airy, one certificate.

Reading further the report points out that 118 credits were enrolled from the Greensboro school and 108 from the Winston-Salem school.

The December crop of Sunday school "wide-awakes" amounts to 234.

### FAIRVIEW CIRCUIT

The Fairview circuit is composed of four churches located in the rich valleys of Cane and Brushy creeks just under the summits of the Blue Ridge, some ten miles out from Asheville. Rev. A. H. Whisner, the talented pastor of this charge, joined our conference some twenty years ago, but because of ill health had to give up his

work. After regaining his health while living in Washington City he came back to us last fall and is now doing mighty good work. I have never seen better prepared reports than he read to Presiding Elder H. C. Sprinkle and his quarterly conference last Saturday. He is alive to every interest of the church and finds especial interest in promoting the development of his young people. Brother Sprinkle turned part of this quarterly conference into a Sunday school institute and we had a good time at old Sharon church Saturday and Sunday, February 24th and 25th. Some mighty fine people live on the Fairview circuit. Even though they are small their Sunday schools run the year round.

### FLAT ROCK-FLETCHER

Hurrying from a good dinner Brother Sprinkle drove his Ford coupe at a steady gait and after ten miles we were at the village of Naples, on the highway between Asheville and Hendersonville, where the Flat Rock-Fletcher circuit quarterly conference was held following a powerful sermon by the Elder. After Bro. M. W. Dargan, pastor, had reported things in fine shape, the Sunday school cause was presented to an appreciative audience. Dargan and his crowd are doing things. Their smile is worth while.

### TRYON

It was well after five o'clock and twenty-five miles and the Blue Ridge lay between us and Tryon, where the hustling Sprinkle had an engagement at seven-thirty. So off we sped with the Elder at the wheel. All was easy till we reached the incline beyond the Ridge, where we trusted in God and Sprinkle's judgment. I have crossed the Ridge at various points from Aलगany to Cherokee, but this trip about got me. Nightfall was at hand and the road was narrow and terribly crooked, so that the ten miles of ups and downs were thrilling.

But we got to Tryon all right, where some mighty fine people live and there the Elder preached while I "scotched" and talked Sunday school. Pastor R. P. Fikes had good reports. The Tryon people are enlarging their church so as to do better Sunday school work. I'm going to Tryon again.

### A PREACHERS' MEETING

Bright and early Monday morning we were up and on our way to Asheville for the preachers' meeting at ten-thirty. Here we found Miss Virginia Jenkins talking to the pastors about the church and the small child, and Rev. R. M. Courtney talking about the church and the Centenary. I talked about the Asheville Standard Training School. It was enthusiastically decided to have the school. The date set was May 6-11. Six courses will be given. Lots more was done at this preachers' meeting, but there was no smoking in it.

### MORGANTON

Returning from the skyland I stopped off at Morganton to be with Joe Kjellander and his workers' council Monday night. I never refuse an opportunity to get in touch with the Morganton people. They do things. Their Sunday school is growing mightily. Last Sunday they had 83 men scholars and the beginning has just been made. At this meeting Miss Jenkins outlined Sunday school fundamentals and I talked standards to the folks. In spite of a rain storm there was a full attendance, among the number being the pastor, Rev. H. R. Ware, and Revs. J. C. Gentry and J. M. Price, pastors on the Morganton circuit.

### THE HICKORY SCHOOL

Tuesday morning was spent with Brothers C. S. Kirkpatrick and G. F. Ivey at Hickory and W. B. Shinn at Newton arranging for the Hickory



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.,  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### ANNOUNCEMENT EXTRAORDINARY

The Epworth League of the North Carolina conference meets in annual assembly June 18-24, 1923, at Morehead City, in the state of North Carolina. It is hereby announced that a Poster Exhibit will be held in connection with this assembly, and each district is invited to submit posters.

The posters are to be on cardboard, 16x24 inch cardboard to be white or colored.

Posters can be drawn in pencil, ink, crayon, charcoal, pastel, water color, or oil. In the event that none of these mediums are used, paper "cutouts" may be pasted on cardboard to make a poster design.

These posters are to advertise some phase of our league work or meetings. The district having the best poster exhibit will be awarded ten one year subscriptions to the Epworth Era.

All posters must be mailed or delivered to Rev. Philip Schwartz, P. O. Box 120, Raleigh, N. C., on or before May 31, 1923. Posters sent forward after that date will not be considered!

Philip Schwartz, Director.

#### CABINET MEETING AT WILSON

The mid-winter meeting of the Cabinet of the North Carolina Conference Epworth League was held in Hotel Cherry, Wilson, February 8, with President F. S. Love presiding.

Rev. W. A. Cade brought an inspirational message from the meeting held in Nashville, Tenn., stressing the spiritual tendency of assemblies in gen-

eral and of our assembly to be held in the early summer—June 18-24, at Morehead City.

Edna Wilkins presented the Intermediate and Junior problems, and her message from Nashville was a plea for an Intermediate and Junior secretary to take entire charge of the work, said secretary to be appointed by the district secretary for each district.

A creditable amount has been forwarded to Col. Edgerton for the Africa Special, and the months of February and March are going to see practically all of the pledges to the Africa Special paid in full.

The real work of the evening was the assembly plans. President Love has secured two of the most prominent men in Methodism to be with us as instructors and platform speakers. This was a strong nucleus upon which to build, and with the other instructors and speakers whom they are trying to secure, forecast one of the very best meetings of its kind ever held in the state. They are adding one of the most attractive features for this assembly—a real singer to direct this important part of any meeting. Several were suggested, from whom one is to be selected. The appointment of a dean is being considered and Mrs. F. S. Love was appointed chaperone general.

#### SCOTLAND NECK

The Epworth League of the Scotland Neck Methodist church held the first meeting of its new year Tuesday, February 27, 1923, in the Baraca room of the church. Many leaguers attended and the program was carried through with a fine spirit. At the opening "Stand Up, Stand Up for Jesus" was sung, and a passage from John 6:24-40 was read. We were then led in prayer.

The following program entitled, "The Wheels of the Epworth League" was rendered:

Reading—Ten Epworth Leaguers.

Remarks by the president.

The president's place.

The position of the vice president, the secretary and treasurer, the corresponding secretary and the Epworth Era Agent.

The work of the first department.

The work of the second department.

The work of the third department.

The work of the fourth department.

What the Council is, and why it is important.

All these were splendid talks and were enjoyed by all.

The last number on the program, a song "Am I a Soldier of the Cross?" was then sung and the meeting was closed by the League benediction.

Musette Kitchin, Cor. Sec.

#### A NEW LEAGUE

On Wednesday night, February 21, 1923, a Senior Epworth League was organized in Granville Street Methodist church, Halifax, N. C., by Rev. J. L. Midgette and wife.

We have a charter membership of forty-four and we hope soon to have every man and woman in the town not already engaged in religious work.

The young people have entered into this new work with enthusiasm.

The officers are: President, Perry Mellikin; vice president, Linville E. Midgette; secretary, Miss Ruth Hancock; treasurer, Hugh Webb; 1st Supt., Miss Mary Richardson; 2nd Supt., Miss Mildred Campbell; 3rd Supt., Charles Boykin; 4th Supt., Willie L. Johnson; Cor. Sec., Edwin Coppedge; Era agent, Miss Louise Jennings.

E. F. Coppedge.

#### Western North Carolina Conference

##### MARION DISTRICT INSTITUTE

Miss Grace Bradley, field secretary for the Western North Carolina Epworth League conference, states that arrangements have been made and a splendid program prepared for a Ma-

rión district efficiency institute at Rutherford College, March 16-18, at which time delegates from the district will attend in great numbers.

B. L. Lunsford, vice president of the conference and secretary of Marion district, states that he has been receiving communications from the various chapters in his district and a large attendance is expected. Each chapter is expected to send four delegates and the president of the chapter, and that the delegates attending every session of the institute will be awarded credits for their Christian Culture certificates.

Mr. E. O. Harbin of Nashville, Tenn., who is identified with the general headquarters and author of Phonology, will be in attendance at this institute and contribute largely toward the various lines of instruction given. The slogan is "Be a Live Wire," and the live wire idea is carried throughout the program.

Dr. Z. Paris, presiding elder, Prof. T. A. Holton, Rev. W. E. Poovey, Rev. N. C. Williams, Rev. M. T. Hinshaw, and many others are to take part in this program. The program begins Friday evening, March 16th, at 7:30, with an address by Prof. Holton, followed by a social hour, and closes Sunday afternoon at 3:30 with a Fourth department discussion by Miss Viola Cline, of Gilkey, N. C.

B. L. Lunsford, Dis. Sec.

#### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

**FROST PROOF CABBAGE PLANTS,** \$1.00 per 1000 f. o. b. Valdosta, Georgia. All varieties. Prompt shipment. **MANSOR PLANT CO., Valdosta, Ga.**

# Blue Ridge Breezes

BY REV. J. M. ROWLAND

**T**HERE is no land more enchanting than the mountains of the South. Their beauty equals anything on the globe, and their breezes are good for the soul. The people have flavor all their own, and you have missed much if you do not know them. Some efforts to picture this land on the printed page have failed because the writers did not know the mountains and their people.

The author of *Blue Ridge Breezes* for ten years lived in the mountains. His heart was full of love and sympathy, and his eyes saw and his artistic soul produced in *Blue Ridge Breezes* one of the best pictures of this enchanted land.

It is full of action, spice, humor, pathos, romance, and human blood. You should not be satisfied until *Blue Ridge Breezes* blow on your heart.

#### A FEW COMMENTS:

Rev. B. M. Beckham, D. D., President Ferrum School:  
"Of absorbing interest. Should go into several editions. Compares well with our best sellers."

Bishop F. D. Leete, D. D., Atlanta, Ga.:  
"Original and thrilling. Am glad I read it."

Christian Advocate, Nashville, Tenn.:  
"If people would read this book and accept it as authority, fewer mistakes would be made in representing these worthy mountain people."

Dr. C. E. Turley, Pastor First Methodist Church, Oxford, Ohio:

"A wonderful book. Greatly enjoyed it."

Rev. H. L. Weston, Methodist Church, Union Level, Va.:  
"You have done the world a great service in bringing forth this book."

Bishop U. V. W. Darlington, D. D., Huntington, W. Va.:  
"His writings have a charm that holds."

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

### THE METHODIST ORPHANAGE

The Oxford Orphanage proposes to erect a modern school building for the children of that institution. This timely undertaking has the endorsement of every member of this noble order. Every orphanage in the state seems to be going forward in new enterprises except our own beloved Methodist Orphanage. Shall we lag when others are going forward and the need imperative?

\* \* \* \*

"The board of directors of the Orphanage will meet in Raleigh Saturday to perfect plans for the new high school building which will be built as soon as possible. The plans now are to have it completed by school opening time in September. The building will be fireproof. We will have the service of Mr. J. J. Blair, director of school house planning, to assist in getting us a model school building. The architect has not yet been selected and the contract, of course, will not be let until after the plans are adopted."—Orphan's Friend.

\* \* \* \*

"For unto whomsoever much is given, of him shall much be required." These words are as true today as when Christ uttered them many centuries ago. I often wonder how some people of great means and attainments can expect to escape the stern law of justice and equity when they have to give an account of their stewardship. There are so many needs today which are not supplied. Selfishness is contradictory to Christianity. "But whoso hath this world's goods and seeth his brother hath need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" This question, with an eternal significance, ought to ring in our consciences and arouse those who are shutting up their bowels of compassion from those who need.

\* \* \* \*

A few weeks ago I intimated that we needed a seven-passenger car to aid us in taking our singing class to the churches on Sundays. When the spring opens and the roads become better, we would like to visit many churches with our fine class, but we shall be denied that privilege unless we can get a good car. It would be a fine thing for some church to make us a present of one. We need to get closer to the people and let them know just what we are accomplishing. If we had a good car we could get to them easier and much cheaper. Let's get that seven-passenger car!

\* \* \* \*

The fourth Sunday in February gave me my first opportunity to address the congregation at Parker's church on the Lillington circuit. The church is about fifty miles from Raleigh, and the roads were almost perfect. The trip down was easily made in two hours and I did not feel the least bit tired by the ride. For a winter congregation the attendance was good. Possibly it would have been otherwise had they known that a visitor was going to conduct the services. I am indebted to Brother C. R. Ross for the opportunity to meet the good people of Parker's. Brother J. H. Williams gave me a pressing invitation to take dinner with

him which I gladly accepted. The entertainment and fellowship was of the highest order. Upon my return home I felt like singing "The End of a Perfect Day."

\* \* \* \*

The Methodist Orphanage Alumni Association will hold its annual reunion at the orphanage during the Easter holidays. The girls are getting up a good play for the reunion. Our boys will give a minstrel for the pleasure of the old boys and girls. We expect to have an interesting baseball game between our present team and the boys who used to play on teams when they were here. On Monday we will have our usual Easter picnic at Lassiter's mill pond. The alumni will hold a very important meeting some time during the reunion. We are planning great things and we are expecting the biggest crowd we have ever had the privilege of entertaining at any of the previous reunions. Our former sons and daughters are cordially invited to be present.

\* \* \* \*

Within a few days we expect that the landscape gardener will select locations for the buildings which the board of trustees intend to erect as soon as sufficient funds become available. The first building to go up will be the baby cottage. We need a few thousand dollars more to add to the amount that we now have in the bank with which to complete the building. Here and there I have found friends who have promised to give us a lift before we begin actual construction, and we are counting on them to come to our relief now. Let me say to those who have given not to be impatient over the delay. We will have our dreams fulfilled in the near future.

### THE CHILDREN'S HOME

If it isn't one thing it is another, and if it is not that it is something else. The last absorbing experience at The Home has been vaccination and sore arms.

It doesn't take much smallpox scare in a community before intelligent people begin to consider the advisability of getting vaccinated. A few rumors, a few items in the newspapers, and the superintendent consulted Dr. Gray about having the children vaccinated.

The doctor thought it should be done, and made arrangements with the health department for assistance in getting it done conveniently. So easily are such things accomplished now-a-days that two hours after Dr. Gray came out, with an assistant doctor and two nurses, all the children and such grown folks as showed up were all vaccinated.

The doctor said that probably some might be a little sick from the vaccination, and recommended a dose of castor oil for all such. So we all kept as well as possible. For, notwithstanding the undeniable merits of castor oil and its established favor with doctors and matrons and other guardians of the young, it has never risen to any degree of popularity with those who oftenest have it to swallow. Still, in the course of two weeks, a considerable amount of the half-a-gallon bottle full that John M. brought out from town has managed to get itself consumed somehow.

Billie and James H. have been in the infirmary with deep colds for several days, but are well on the mend now. A bag of a dozen fresh eggs sent them the other day when they had begun to feel like eating, made them smile broadly.

Edward C., who has been in the hospital so long, is getting well too. Mr. Wood went to see him this afternoon, and Edward said that he could move his leg now and that it was not as long as the other. Three months in a hospital must seem a long time to a little boy.

Miss Minnie Hire, who has been matron at the little girls' cottage for a long time, feels that she needs a rest and change, and has resigned. The

# THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

## GREENSBORO COLLEGE

\* \* \* \*

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

children will miss Miss Minnie, for she has served them faithfully. Miss Huitt, of Newton, comes to take her place.

\* \* \* \*

Some time ago some of us bought from The Perry Pictures Company, Malden, Mass., a number of large pictures for the living rooms of the cottages. The pictures came and we bought the glass for them over in town. The frames were to be made in The Home shop out of some nice walnut lumber that Mr. Binkley had there. But we were a long time getting the picture frames made. The poet never said a truer thing than when he wrote that "Art is long." She is pretty sure to be long in all her dimensions. In the press of more necessary things, picture frames very easily get classed as trifles, and postponed for a convenient season. And idle time is as rare on The Hill as roses in January.

However, Mr. Binkley did not forget the frames, and was able to get one made occasionally, and finally the whole sixteen were sent down. Getting the glass fitted and the pictures trimmed and the backboard tacked on was no short-time job. Margaret put in a whole day of steady work at it, and is getting them hung as the boys have time to help.

But what matters time and trouble if the final results are satisfactory? The frames were all that good pictures need wish—handsome walnut, brown in color to match the sepia tints of the pictures, well finished and well made.

Only the pictures in the living rooms of the boys' building have been hung so far. They add more than one could well have imagined to the attractiveness of the room.

The titles of the pictures bought are: Washington Crossing the Delaware, by Leutze.

The Horse Fair, by Rosa Bonheur. Convent of Cappussino. Grand Canal and Franchette's Palace.

The Lake, by Corrot.

Return of the Mayflower, by Boughton.

Sir Galahad, by Watts. Pilgrims Going to Church, by Boughton.

The Divine Shepherd, by Murillo. Christ and the Doctors, by Hofmann. Three Horse Heads, by Herring. Can't You Talk, by Holmes. The Shepherdess, by Lerolle. Mother and Child, by Murillo. The Gleaners, by Millet. Feeding Her Birds, by Millet. A Helping Hand, by Renouf. Martha Mann Wood.

## SORES BOILS, CUTS and BURNS have been healed since 1820 with

**Gray's Ointment**  
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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Diseases of Stomach and Internal Medicine  
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**DELTA TOURS**  
Our parties to the Baptist World Alliance at Stockholm sails June 16th, 23rd and 30th. Write for itinerary. Conducted party to Europe sails July 3rd. A 60-day tour. All expenses \$765.

Conducted party to Bermuda Easter week. A nine day trip, \$138 all expenses.

When coming to the capital write us for reservations at recommended hotels. Auto trips to Mt. Vernon and Gettysburg battlefield.

**DELTA TOURS**  
Room 402 Kresge Bldg., 11th & G Sts., Washington, D. C.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.



## OUR LITTLE FOLKS

### WHAT EVERY INFANT KNOWS

That he is a boofle-ooofle, lumpy-dumpy, so he is.

That he mussen ky!

That he has rosy-posy tootsy-wootsies!

How big he is.

Where his curls are.

Who's a tunnin' itsy bitsy lump o' sooda.

How the mooly-cow goes.

That he is knowing for his age.

That he is Gamma's b'essedest angel!

How the rooster goes.

That he must pat-acake pretty for the ladies.

BUT, the Infant of today does NOT know how the Horsie goes!

—Carolyn Wells, in New York Sun.

### RUNAWAY HIPPIITY

Grandma Bunny was getting ready to go out. "My dear," said she to Mrs. Bunny, "no nice rabbit ever ties her bonnet strings behind her ears!" Then she tied hers carefully in front of her ears and started out to do the marketing.

Grandma Bunny was a well-bred rabbit. She was most careful about her person and her manners. Her buttons were never missing or loose; her petticoat never showed the slightest bit below her dress, and her bonnet strings were always tied properly in front of her ears.

Those were just the reasons why Hippity Rabbit was somewhat afraid of his grandmother, for of course such a strict grandmother might sometimes seem cross to small rabbits who were likely to get their paws and faces dirty at any time or lose buttons anywhere. Hippity had even been known to hide sometimes when he saw his grandmother coming.

It was a snowy wintry day when Grandma Bunny started out to do the marketing, and as she was about to turn White Birch Corner to call on an old friend she saw footprints in the snow. Adjusting her lorgnette, which is a pair of glasses with a long handle, she leaned over to examine the footprints more closely.

"Why—why!" she exclaimed. "Those do appear to be my grandson Hippity's footsteps! I shall see what mischief he is up to now, so far from home and running so fast instead of walking properly, as he should. I wonder what he is after."

Grandmother knew that Hippity had been running very fast because his hind feet had struck the snow in front of his forefeet at every jump, and the footprints were very far apart.

All the while Hippity was running father and farther away. He knew that it was naughty to go so far when his mother had told him not to, but he was having such fun! It seemed to Hippity that he had not had such fun for a long time. He made long jumps in the clean, white snow, sometimes straight ahead and sometimes round and round in circles. He kept hopping and hopping and hopping until he began to get a little tired and hungry. He hopped along more slowly, and it was then that he smelled something good. He wiggled his little nose up and down very fast and sniffed and sniffed, but he could not tell whether he smelled parsnips, which his mother sometimes brought him, or oats that he himself found in the fields now and then; but he hopped gently in the direction that the smell came from until to his great surprise he came to a little house quite unlike any that he had ever seen before.

Hippity was sure that none of his friends had ever built such a queer house. It was rough and not at all pleasing except for the good smell that came from inside. Stranger than anything else was the fact that the house seemed to have only one door, wide and low and easily seen. That

was strange, because no rabbit or squirrel or field mouse or any other wise little animal that Hippity knew would ever think for a minute of building a house with only one door, and that one in plain sight! Why, just that morning he had heard his mother say, "We must have another door; six are not enough."

"But still," thought Hippity, "whoever built that house must have a fine dinner inside," and he wished that he had been invited.

Now Mother Bunny had told him many times never to go into strangers' houses, and always to knock on the door when he went to the neighbors'. But Hippity said to himself, "There does not seem to be anyone at home, and if I just crawl quietly in, perhaps I can look round and come out before anyone knows." He did want to get closer to that smell!

Four little steps and he was at the strange door. Two more very careful little steps and he was inside. It was a plain house, not at all homelike, but one more step away hung a beautiful parsnip. Hippity wanted it more than he had wanted anything for a long time, for he was hungry. No one was there to stop him from eating it, or, better still, dragging it home. How proud they would all be of him! So he set his little teeth in it and gave a tug.

There was a big noise then. Thump! It seemed as if the whole house fell right down over him and the door was gone! Hippity had walked into a trap made by some boys who wanted a rabbit to play with; but he did not know that it was a trap. He knew that it was dark and strange; and the longer he stayed the more frightened he became.

He put his nose into all the corners, one at a time, but there were no cracks in any of them. He stood up very tall to look carefully at the ceiling, but there was not the smallest opening in the ceiling. He smelled all about where that strange door had been but found no way to get out. He even scratched at the floor in the hope of finding a hole that would go down deep underground and then come out into the open air; but wherever he dug his paws struck something hard, and he had to give it up.

Sitting very still and shivery, Hippity began to wonder how long he should have to stay there. Perhaps till dinner time! Perhaps longer! Maybe no one would ever come to let him out! His dear, nice, warm, soft mother! Why had he ever left her? Why hadn't he stayed near home as she had told him to? He remembered all the bad things he had done, all the times he had run away, the birthday cake he had eaten before the party, the flowers he had nibbled off his mother's best hat and the times when he had hid from his grandmother. He was terribly sorry for everything, but for himself most of all.

Suddenly there was a noise outside. Hippity was so frightened that he jumped wildly from side to side of the little house and bumped his nose and the top of his head; then, trembling, he shrank back into a corner.

The sweetest voice he had ever heard said, "Hippity, what are you doing in there?"

Hippity's heart jumped all round inside him for joy. It was his own grandmother! Never till then did he know how much he loved her. She lifted the top of the trap, and Hippity flew out. How good it felt to be out on the beautiful sunlit snow again!

Grandmother took his paw and on the way home she told him that she had followed his footprints to the strange house and how glad she was that she had got there before anything worse had happened to him. Grandma Bunny was old and wise and knew a trap when she saw one.

"Hippity," she said as they were going home, "you are very dear to me."

And Hippity said, "Granny, I love you." — Marguerite Benjamin, in Youth's Companion.

Don't let child stay bilious, constipated



## MOTHER, OPEN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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### FERTILIZERS

Uniform double milled fertilizers especially prepared by fertilizer experts for each individual crop. Produce greatest yield, uniform product, early maturity and a strong vigorous plant. Used by thousands of the most progressive farmers of the Carolinas and Virginia on tobacco, cotton, corn, truck and other principal crops. Read the results of our users and write for prices today.

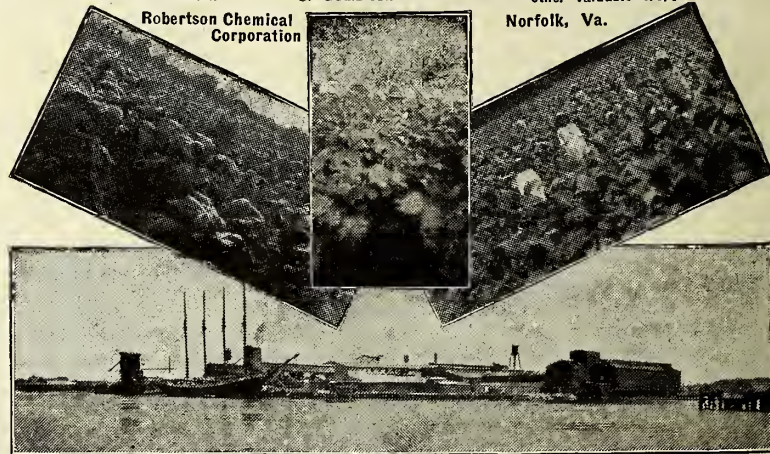
Dear Sirs: I have been using your 3-8-3 tobacco goods ever since you have been in business; making field tests every few years with the leading brands of fertilizer of other makes and in every instance the difference has been in favor of your goods. I have made fine tobacco every year with your goods, that we had anything like a favorable season, but this year I used your Robertson Special 3-8-3 with your Cotton Seed Meal formula mixed in and I have the finest crop I have ever made. I also used your 121-10-1 for corn and have a most excellent crop. I take great pleasure in recommending your goods to all of my fellow farmers. C. GORDON.

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### CAN'T FOOL 'EM

Two colored gentlemen were engaged in conversation when one of them became very much annoyed by the persistent attention of a large fly.

"Sam, what kind a fly am dis?"

"Dat am a hoss fly."

"A hoss fly am a fly whut buzzes 'round cows, 'n' hosses 'n' jack asses?"

"You ain't makin' out for to call me no jackass?"

"No, I ain't makin' out for to call you no jackass, but you can't fool dem hoss flies."—Forbes Magazine.

There was a young man of Kilpeason, Whose nose was as red as a beacon.

But by saying, "It's white,"

Twenty times, day and night, He cured it, and died an archdeacon.

A Kansas farmer had just built a big barn. One day as he was setting off for town he told his two sons to cut a small hole in one of the sides so that the cat could get in or out at will.

The boys cut a hole just beside the big barn door, but when the farmer returned and saw it, he was displeased.

"Why can't I depend on you boys to do a single thing right?" he exclaimed angrily. "Don't you know that hole is in the wrong place?"

"Why?" asked the boys.

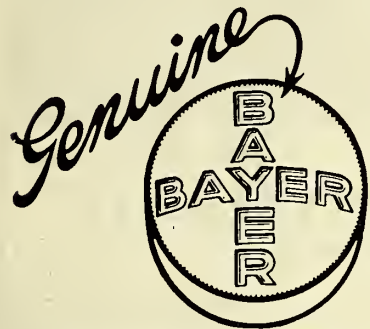
The farmer fairly snorted. Leaping from his buggy, he seized the barn door and swung it open, and, of course, it covered the aperture.

"Now, where is your cat hole?" He shouted. "How in the name of sense can the cat get into the barn when the door's open?"—Youth's Companion.



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| Toothache | Lumbago    |
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| Neuralgia | Pain, Pain |

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 Full set Army steel letters and figures, \$1.00  
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 for 1922-312 pages--including full and  
 highly interesting information (specially  
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## WOMAN'S WORK

(Continued from page eight)

Forest Hill—One M. S. class; 15 members.

Third Quarter—Adult.

Kannapolis, Trinity—One M. S. class; 25 members.

Central, Concord—One M. S. class; 40 members; one B. S. class.

Spencer—One M. S. class; 49 members; one B. S. class.

South Main—One M. S. class; 27 members.

Young People.

Norwood—One M. S. class; 12 members.

Juniors.

Spencer—One M. S. class; 25 members.

Fourth Quarter—Adult.

Salisbury, First—One M. S. class; 16 members.

Jennie McDowell—One M. S. class.

Young People.

Concord, Central—One M. S. class; 14 members.

Spencer—One M. S. class; 54 members; one B. S. class.

Shelby District.

First Quarter—Adult.

Belmont—One M. S. class; 26 members.

Shelby—One M. S. class; 26 members; one B. S. class.

Lincolnton—One M. S. class; 12 members.

Gastonia, Main St.—One M. S. class; 32 members; one B. S. class.

Juniors.

Gastonia, Main St.—One M. S. class; 32 members.

(Continued next week.)

## SUNDAY SCHOOL WORK

(Continued from page nine)

Standard Training School to be held about the middle of April. It is practically assured that Lenoir, Granite Falls, Hickory, Newton and adjoining territory will come together for an honest-to-goodness week of training for better Sunday school work. Kirkpatrick says, "What ought to be done can be done," and that their ought to be a school at Hickory.

## A BIG TIME

Nice, neat little folders announcing the program of the Men's Wesley Bible Class of Central Methodist church, Albemarle, read as follows: "The Men's Wesley Bible Class of Central Methodist church invites you to attend the much-talked-of banquet Thursday evening, March the first, at 8 o'clock." Further down on the folder it read, "The time, Thursday, March 1st, 1923, at 8 p. m. The place, second floor of Snuggs & Heath's new building on Main street. What you will get, good music, good fun, good eats. What it will cost, nothing—leave your pocketbook at home."

Among the speakers announced by toastmaster and teacher of the class, R. L. Smith, were Messrs. W. T. Huckabee, Rev. C. M. Pickens, C. A. Reap, O. H. Phillips, W. A. Smith, S. J. Horton and John D. Heath of Albemarle, and John C. Sikes, Monroe, Judge W. F. Harding, Charlotte, and your humble servant. A male quartet and an orchestra gave splendid musical numbers. It was mighty good to be with the 130 men who attended the banquet with the idea of enjoying a good social evening together and at the same time promote the building of an elaborate Sunday school annex to the present splendid church edifice. The Men's Bible Class of Albemarle is composed of the hustling little city's leaders and it is doing great things in the name of the Lord. The class is built around a good organization supporting R. L. Smith, its teacher and one of the strong laymen of North Carolina Methodism.

"No man has a right to do as he pleases unless he pleases to do right."

# IF SICK TODAY! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

Membership, Baptismal and Marriage Certificates always in stock at the Advocate office.

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 Spring 1923  
 Catalogue No. 65  
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Now is the time. Have you planned your garden and flower beds for this spring? It is already getting late. First early vegetables are ready to be planted the first day the weather permits. Have a real garden this year by planting real good seeds of the proper varieties. This Seed Book makes ordering easy. It is the Seed Book of the South. It is the Garden Guide for you. It will come to you by return mail. Absolutely free. Write for it today.

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**HASTINGS' SEEDS**

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Let "Danderine" put new life, vigor and brightness in your hair. This stimulating tonic will freshen your scalp, check dandruff and falling hair and help your hair to grow long, thick, strong and beautiful.

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- 1 pkt. Cucumber, Peerless
- 1 pkt. H. never Salad
- 1 pkt. Lettuce, Big Boston
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- 1 pkt. Peas, Early; 1 pkt. Medium
- 1 pkt. R. d. ch. Scarlet Turnip, White Top
- 1 oz. Sp. nach. Savoy; 1 pkt. Turn. p.
- White Globe; 1 pkt. Tomato, Earliana.

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### THE WORLD'S BIBLE

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has not help but our help  
To bring them to His side.

We are the only Bible  
The careless world will read;  
We are the sinner's gospel;  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word:  
What if the type is crooked?  
What is the print is blurred?

What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him  
And hasten His return?  
—Annie Johnson Flint.

"I'm glad the sky is painted blue;  
And the earth is painted green;  
And such a lot of nice fresh air  
Is sandwiched in between."

# FRECKLES

### March Brings Out Unsightly Spots. How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle. Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

### AT RUTHERFORD COLLEGE

I have for sale, one hundred yards from the campus, a house with fourteen rooms sizes 12x14 to 15x24, and a basement 28x29. With the house may be had one acre or seven acres of land to suit the buyer. I will sell for \$1000 less than the cost of building. Reason: I have bought a farm and want to move to it. Write for price and particulars. J. W. Bennett.

### Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

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**REV. J. M. ROWLAND**  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.

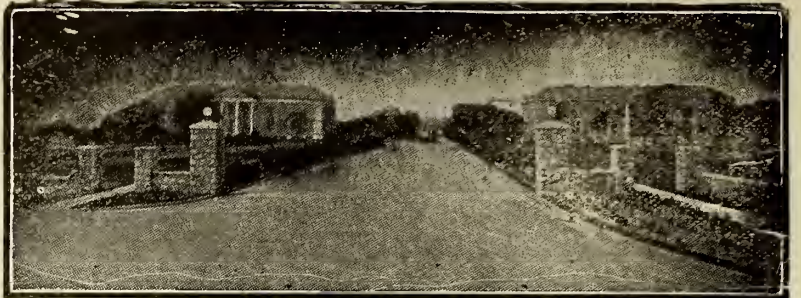
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

Table listing appointments for Asheville District, including locations like Spring Creek, Hot Springs, Swannanoa, etc., with dates and times.

CHARLOTTE DISTRICT. J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing appointments for Charlotte District, including locations like Morven, Thrift-Moores, Dilworth, etc., with dates and times.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing appointments for Greensboro District, including locations like Wesley Memorial, Jamestown-Oakdale, etc., with dates and times.

MARION DISTRICT Z. Paris, P. E., Marlon, N. C. SECOND ROUND

Table listing appointments for Marion District, including locations like Forest City, Spindale, Cross Mill, etc., with dates and times.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Table listing appointments for Statesville District, including locations like Hickory, Maiden, Rhodiss, etc., with dates and times.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing appointments for Mount Airy District, including locations like Stokesdale, Yadkinville, West Davie, etc., with dates and times.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including locations like Todd, Hopewell, Creston, etc., with dates and times.

Table listing appointments for North Wilkesboro, including locations like North Wilkesboro, Jefferson, Warrenton, etc., with dates and times.

Table listing appointments for Wilkesboro, including locations like Wilkesboro, Avery, Mt. Zion, Elk Park, etc., with dates and times.

The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

Table listing appointments for North Wilkesboro, including locations like North Wilkesboro, with dates and times.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

Table listing appointments for Salisbury District, including locations like Mt. Pleasant, Westford, Harmony, etc., with dates and times.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing appointments for Shelby District, including locations like Shelby Ct., King's Mountain, Lincoln Ct., etc., with dates and times.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing appointments for Waynesville District, including locations like Sylva Station, Fines' Creek Ct., Haywood Ct., etc., with dates and times.

WINSTON-SALEM DISTRICT W. A. Newell, P. E. 1090 W. 4th St., Winston-Salem, N. C. SECOND ROUND

Table listing appointments for Winston-Salem District, including locations like Walkertown, Lewisville, West End, etc., with dates and times.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including locations like Durham Ct., Rougemont, Mt. Sylvan, etc., with dates and times.

Table listing appointments for April, including locations like Person, Concord, Leasburg, etc., with dates and times.

Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E. SECOND ROUND

Table listing appointments for Elizabeth City District, including locations like Pasquotank, City Road, Plymouth, etc., with dates and times.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including locations like Bladen, Newton Grove, Lillington, etc., with dates and times.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including locations like Craven Ct., Pamlico Ct., Oriental Ct., etc., with dates and times.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing appointments for Rockingham District, including locations like Ellerbe, Roberdel, St. John-Gibson, etc., with dates and times.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing appointments for Raleigh District, including locations like Creedmore, Banks, Granville, etc., with dates and times.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FIRST ROUND

Table listing appointments for Washington District, including locations like Swan Quarter, Mattamuskeet, Fairfield, etc., with dates and times.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including locations like Warrenton Chg., Littleton Sta., Battleboro & Whitakers Chg., etc., with dates and times.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing appointments for Wilmington District, including locations like Kenansville, Faison-Warsaw, Ingold, etc., with dates and times.

Headaches Vanish Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. CAPUDINE Insist upon getting

Advertisement for 'Ditching Terracing' featuring an image of a machine and text describing its benefits for farming, including 'Made Easy - Bigger crops, better farms with Martin Farm Ditcher'.



IN MEMORIAM

JOHNSON—Alice Louise Johnson was born May 15, 1878, died February 7, 1923, aged 44 years, eight months and 22 days. She took sick with influenza December 27, pneumonia following, which caused her death. She was a member of the Methodist church five years and has made many friends to long remember her. I always found her kind as a friend and as a mother in the home. She leaves a husband, four children, three sisters, two brothers and two grandchildren to mourn her. May God bless the bereaved family. Her pastor, G. L. Wilkinson.

RESOLUTIONS OF RESPECT

God in His wisdom has taken from St. Andrews M. E. church a faithful member, a teacher from our Sunday school and a former member from our missionary society.

On January 19, 1923, Mrs. Mary Usher was called to her heavenly home. We, the members of the missionary society, resolve:

First, That while we sorrow for her going and our hearts are sad because she will not meet with us again on earth, we feel that all is well with her. We extend our sympathy to her bereaved family and pray God to deal gently with the motherless children.

Second, That a copy of these resolutions be placed on the minutes of our society, a copy sent to the family, and a copy to the N. C. Christian Advocate for publication.

- Mrs. W. H. King, Miss Rosa McLean, Miss Columbia Piner, Miss Maggie T. Gilmore.

COX—On January 5, 1923, Miss Pearl Cox, daughter of J. A. and Mrs. Bessie Cox, passed to her reward after an illness of two years. She was born in Durham April 23, 1883. She united with Trinity church at the age of eleven or twelve and was a consistent member until her death. She was a teacher at Trinity Sunday school and in the public schools of West Durham. In this work she had made a host of friends among the young people. She was not merely a teacher of the young—she was a lover of young people. For several years she taught in Vance county and had a host of friends in that section.

Miss Pearl was a character of unusual worth. Intelligent, religious and affectionate, she was the center of a wide circle of intimate friends. The greatest cross that she had to bear was the fact that she could no longer carry on her work. She gave her heart and her life to her task. When she could give no more she was broken-hearted. She died in possession of a great faith in God and her last days were full of peace and quiet. A. D. Wilcox.

RESOLUTIONS OF RESPECT

Death has again entered the ranks of the Woman's Missionary Society of Plank chapel, and has called home one of our oldest and one of our sweetest-spirited members, Mrs. P. J. Allen.

Mrs. Allen was in her eighty-second year and "fell asleep" on December 28, 1922. Our church, society and community keenly feels their loss; therefore be it resolved:

First, That the Woman's Missionary Society has lost one of its most earnest and faithful members, that we deeply feel our loss, and will endeavor to follow her example in being true to all the services of our church.

Second, That we will ever cherish the memory of her Christian character and her wonderful ability of always looking on the bright side of life, no matter how dark the clouds.

Third, That we extend to the bereaved family our tender love and sympathy, and pray that He, who doeth all things well, may abide with them.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the Hendersonville Dispatch for publication and a copy be spread upon the minutes of our society.

- Mrs. T. C. Gill, Mrs. P. C. Smith, Mrs. H. F. Mitchell.

RESOLUTIONS OF RESPECT

Whereas, our parsonage is overshadowed by grief because of the passing from earth to heaven of Mrs. McCracken's mother; therefore be it resolved:

First, We, the members of Woman's Missionary Society, wish to extend our deepest sympathy to our friend and co-worker in this her great sorrow, and to assure her of a loving interest in our prayers.

Second, That we commend her to the care of Him who alone can bind up and heal the broken heart.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy to Sister McCracken, and a copy recorded in the minutes of our missionary society.

- Mrs. S. A. Cotten, Mrs. C. A. Walters, Mrs. T. G. Moore.

PETERSON—Jefferson Lee Peterson was born September 10, 1864, and died January 2, 1923. He was the son of James and Caroline McKay Peterson and was born and reared in Sampson county.

On December 22, 1897, he married Miss Ethel Lindsay, daughter of John A. and Matilda McKay of Bladen county. To this union three children were born, but only one, Miss Mildred Peterson, is living.

Mr. Peterson joined the Baptist church in Sampson county in young manhood. He was a good man and ever ready to lend a helping hand to those in need. It was the writer's privilege only to know Brother Peterson a few months, but during this time we were impressed with his noble qualities. May God comfort the loved ones left to mourn. G. H. Biggs.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called home our beloved brother and president of our class, T. A. Clark;

And, whereas, through his untiring efforts and faithfulness as president, the class took on new life and made wonderful progress which revealed the character of the work of our president, we, the members of the Asbury Bible class of Branson Methodist church, feeling the loss so keenly, desire to give expression to our sorrow; therefore be it resolved:

First, That we bow in humble submission to the divine will of God.

Second, That we profit by his life of usefulness.

Third, That we extend to the family our heartfelt sympathy in their great sorrow which is our sorrow likewise.

Fourth; That a copy of these resolutions be recorded by our secretary, a copy sent to the family, and a copy sent to the Morning Herald, a copy to the Durham Sun, and a copy to the North Carolina Christian Advocate.

- W. H. McMahan, G. B. Inslr, J. R. Stone, Committee.

HOWARD—Rachel Elizabeth, wife of J. A. Howard, died at her home on Center avenue, Mooresville, Friday, January 5, 1923. She was seventy-seven years of age. Converted in early childhood, she had never known anything else but to serve God. And a more faithful member the Methodist church has never known. A sufferer for several years, she showed a spirit of Christian courage and patience that was a benediction to all that visited her. She passed into rest in perfect confidence and love. No pains of body could disturb the sweet trust in Christ, who had been her constant companion for over sixty years. The sweet ministry of her children in all her confinement was a revelation of the spirit of love that marked the home.

Funeral services at Central church, January 6, by the pastor, assisted by Rev. R. A. White of First Presbyterian church. L. B. Abernethy, P. C.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Calvary M. E. church, Fayetteville, meets at this time with hearts made sad by the recent death of one of its most faithful members, Miss Ida Rich, who was known as "Auntie" to everyone. The life of this good woman was a great blessing in the community and in the Master's service, and we who have known her and appreciate her example wish to express the love and

esteem in which she was held. Therefore be it resolved:

That she shall endeavor to live up to the beautiful example set by her life and continue our efforts to uphold the cause for which her hands labored so long and lovingly in this society.

That while she will be sadly missed we bow to the Supreme Will and rejoice in the blessed memory of the years of her companionship with us, knowing that heaven is made much richer, more beautiful and dearer because she is there.

That a copy of these resolutions be read at the February meeting of the society, one sent to our local paper and North Carolina Christian Advocate; also one sent to the family, extending to her loved ones the sympathetic assurance that the blessed memory of her life will sustain and comfort in the days that are to come.

- Mrs. A. F. Barrett, Mrs. L. H. Porter, Mrs. A. R. Craven, Mrs. Roland Britt, Committee.

RESOLUTIONS OF RESPECT

Whereas, death has removed from this life our beloved brother, T. Walter Cuthbertson, be it

Resolved, by the board of stewards of Trinity Methodist Episcopal Church, South, of Charlotte, N. C., that this church, as well as this entire community, has suffered in his death a great and irreparable loss. Brother Cuthbertson was among those instrumental in the establishment of Trinity church and was a member of the board of stewards from its foundation. He contributed greatly at all times to the spiritual as well as the material welfare and prosperity of the church. Religion with him was a principle that guided his life and actions, and his zeal for the church and its works was an inspiration to us all. Brother Cuthbertson was of a quiet and unassuming disposition; but the foundation of his faith in God and the religion of Jesus Christ were laid deep and sustained him in all the trials of life. Under all circumstances he measured up to the full stature of a man and a Christian. His sound counsel and advice will be greatly missed by the officials of the church and his example and influence by the congregation.

Resolved further, That our sympathy goes out to his household. They will miss his love and the sweet influence of his Christian precept and example; but will hold these as sacred memories and be guided by them in the years to come.

Resolved, That these resolutions be spread upon the minutes and that copies be sent to the family and to the North Carolina Christian Advocate for publication.

- W. H. Davidson, P. C. Whitlock, Committee.

TRIBUTE OF RESPECT

Dr. J. H. McMullan, of Edenton, North Carolina, was born July 7th, 1849, and died December 10th, 1922. He was one of eight children of Rev. Jeremiah McMullan and Frances Dabney McMullan. His father was a Methodist minister. Rev. Mr. McMullan was born in Green county, Va., but for many years was a resident of Hertford, N. C. Two sisters survive Dr. McMullan, Mrs. George Newby and Mrs. K. R. Nebold, both of Hertford, N. C.

Dr. McMullan married, Miss Lina Tucker of Perquimans county, N. C., and to this union were born six daughters and two sons. Mrs. McMullan departed this life eight years ago; two daughters, Lizzie and Fannie, died while very young. The surviving children are: Mrs. J. Norfleet Pruden, Mrs. D. M. Elliott, and Miss Jessie McMullan, of Edenton, N. C., Mrs. W. Bond, Jr., of Denver, Colorado, Mrs. J. H. McMullan, Jr., of Edenton, N. C., and Mr. Harry McMullan, of Washington, N. C.

In his home Dr. McMullan was an affectionate father, a provident parent, and a real comrade for each member of the family. In the church he was for 30 years a steward and for many years chairman of the board; all organizations and projects of the kingdom found in him a zealous and consecrated friend; he was regularly in his pew and was a devout worshiper. In the community he was without a

superior in the amount of wholesome influence exerted with all classes of society. Unassuming in manner, eminent in ability, modest in achievement, kindly disposed to all yet firm for the right, a dignified, smiling Christian friend, Christian physician and Christian gentleman, Dr. McMullan has a permanent abiding place in the best affections of the people.

This sketch and tribute to Dr. McMullan was adopted at the meeting of the quarterly conference at the Edenton Methodist Episcopal Church, South, this January 26th, 1923, and for the board of stewards, the membership of the church, and for the quarterly conference, ordered spread upon the quarterly conference records, a copy sent to the Edenton papers, a copy sent to the North Carolina Christian Advocate, and a copy sent to the family.

- C. B. Culbreth, P. E. W. A. Leggett, Rec. Sec.

MYRICK—Miss Sallie Mae Myrick, daughter of D. H. and Lottie Myrick, was born September 17, 1907, and died of influenza February 12, 1923. She had been sick only a few days when death claimed her.

At the age of twelve she was converted and joined Calvary Methodist church and was known in the community by every one for her faithful, loyal, consecrated life. Because of her faithfulness at home, church and the Sunday school she received flowers while she lived. We hold in grateful remembrance her faithfulness to duty and commend to all her bright Christian life.

She leaves a father, mother, four brothers and two sisters and a large number of relatives and friends to mourn their loss. We extend our heartfelt sympathy and love to the family, praying God to deal gently with them in this dark hour of bereavement. Julian L. Midgette.

HARDEE—Again we bow in humble submission to the will of Him who doeth all things well. On February 6, 1923, God in His infinite wisdom took from our midst Bryan H. Hardee.

Mr. Hardee was born May 15, 1852, in one of those southern homes where culture and Christianity were embodied in the family life. He was born near Simpson, Pitt county, where he spent his entire life.

On March 15, 1881, he was happily married to Talitha E. Nelson. To this union was born seven children. His Christian wife and five godly children are left to mourn their loss. The children are J. B. Hardee, L. T. Hardee, A. J. Hardee, and Mrs. Cumi E. Tucker of Chicod, N. C., and C. F. Hardee of Greenville, N. C.

To them we extend our heart-felt sympathy, and point them to the God he loved and served. May they emulate his example, walk in the paths he has trod, climb up to the same high plane of salvation upon which he stood, and be as ready as he was for the final call to come up higher.

Several years ago he accepted Christ and joined Simpson Methodist church. He loved his heavenly Father and was true to his church.

In the community he was a most admirable citizen. He was loved and respected by all who knew him. At all times he was a friend to his neighbor and promoting the best interests of his community. Another landmark has been removed, a warm heart has ceased, a kind and generous neighbor has gone. He delighted in the success of his friends and the progress of his county.

In his home life he was loving and kind—a devoted husband and a sincere father.

His body was laid to rest in the family burying grounds near his late residence in the presence of many mourning friends and relatives. The beautiful flowers placed on his grave by friends spoke the tender messages of their appreciation of his life.

May God comfort the grief-stricken wife, children and grandchildren. May they look forward to a joyful meeting in heaven, where death does not separate and tears do not fall. J. C. Galloway.

God will fairly flood your life with all the power He can trust you to use wholly for Him.—S. D. Gordon.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, MARCH 15, 1923

No. 11

## EDITORIAL PARAGRAPHS

"How safe a chart for you and me  
While cruising o'er life's restless sea.  
Push, always push, with goal in view.  
Don't knock—avoid the hammer crew.  
This rule will save many a shock—  
Push—don't knock."

\* \* \* \*

To make or re-make a man with a motto or to build paradise upon a jingle is the new order of the day. Ask Dr. Coue. The Almighty may, after the old expressions, "speak worlds into existence." But mere man will hardly find a panacea for all ills of life in a single formula of words. Wouldn't it be fine if he could? No calomel, no castor oil, no surgeon's knife; just word,, words, words!

\* \* \* \*

He who worships at the shrine of his own goodness is not a pagan, but worse. He is both an egotist and a Pharisee and these spell out in big letters selfishness and self-righteousness. Some of the outward evidences of these inner experiences are, a parade of piety, a pointing of scornful fingers at the less pretentious, and a vociferous claim of superior spiritual attainments. Our Master did not lift up his voice in the streets, but these professed disciples of the meek and lowly Nazarene lift up their voices on every possible occasion.

\* \* \* \*

The knights of King Arthur took as one of their vows "to speak no slander, no , nor to listen to it." Could all people live up to that high standard, what a different world this would be! The same may be said of scandal. There is a strange relish on the part of many for the social garbage can. They take a special delight in drinking from the sewer ditches where the stench rises to heaven. Why this eagerness on the part of people for social filth? "To speak no scandal, no, nor to listen to it," would be a good vow for the scandal-monger and all who will listen to him.

\* \* \* \*

"Blessed be letters—they are the true heart talkers." So declared an English author in praise of those frank, friendly communications which one friend sends another. Now, some enthusiastic lover of books has written: "Books are ladders up which climb human hearts to heights sublime." Why not climb those ladders more frequently than we do? Climb to the top of the tall mountain peaks where there is "a vision splendid," climb to the arch of the rainbow where the colors are deepest and where the fabled pot of gold really is, climb to the very stars where one may sight the headlands of eternity.

"Books are ladders—rung by rung  
Climbing where the Psalms were sung  
Up where Angel voices sing  
And Anthems, Everlasting ring!

Books are ladders, strong, which lift  
Human souls on wings, as swift  
As wistful winds that sweep wide ways  
To where some sky-born vision plays!"

Any attempt to make life easy is certain to result in its being hard. On the other hand, to approach life with a resolute purpose and to take up its tasks in a spirit of heroic endeavor give a guarantee that the loftiest achievements will become a delight. The man who sows as he sings is the man who can join in the song of the reapers. A flabby nerve and a flabby spirit never wins, whether it be on the athletic field or on the field of life.

\* \* \* \*

The luckiest people in the world are not those who depend upon luck, but those who utterly ignore it. The moon, according to some, is good for potatoes, but luck is not good for a man. Neither the fault nor the fortune are in our stars, they are in ourselves. Iron in the blood is better than a rabbit-foot in the pocket. The measure of Washington, Lincoln and Lee, the immortal American trio, is to be found not with the goddess of fortune, but within their own matchless personalities.

\* \* \* \*

Love's yoke is always easy and its burden is light. Mother toils hard and toils incessantly for her children, but it is no sacrifice, it is a delight. The mother whose toil for her children becomes a sacrifice is no mother at all. She is either a hireling or a slave. It was no sacrifice on his part for Jesus to come to earth. It was an unspeakable joy. Indeed, love compelled him to come. Jesus talked little of sacrifice. Others filled the Bible with that word. We ought to stop talking about the sacrifices that we are making for the Master. A willing and joyous obedience is better than all the sacrifices upon every altar of earth.

\* \* \* \*

When Martin Luther was toiling at his version of the Bible, he imagined that he saw the devil and promptly hurled his inkstand at the arch enemy. The incident is highly suggestive of the attack that Luther made upon "the devil and all his works" when he translated the Holy Scriptures into the vernacular of the common people. The inkstand is a good instrument with which to fight the devil. The church has not been as wise as it should in carrying its books and periodicals to the very people who need them most, that is, the very large class which has not yet become interested in good religious literature. The effort should be to reach the multitudes.

\* \* \* \*

Woman had little chance in the world before Jesus came. Yet she figures largely in the Old Testament. Sarah, Rebekah, Rachel, Miriam, Hannah, Ruth, Esther, and a host less conspicuous, many of whom are unnamed, occupy an important place in those ancient Scriptures. Hannah, as the maker of great men; Ruth, as a passionate pilgrim at whose feet the world bows in admiration and praise; Esther, the uncrowned queen whose unselfish daring ever commands the admiration of mankind, occupy the front seats upon the stage of earth's immortals. Study the Bible with the influence of woman in mind and one will be amazed to find what God wrought through her in spite of existing ignorance and prejudice.



### A GREAT AND GOOD WOMAN GONE

Mrs. Mary Cleaves Daniels at the age of 87 died in the home of her son, Judge Frank Daniels, in Goldsboro, N. C., at an early morning hour on March 7. The funeral services were held Thursday, March 8, at 11 o'clock in the First Methodist church, Wilson, N. C. Rev. E. H. Davis of Clinton, assisted by Rev. F. S. Love, pastor of the First Methodist church at Wilson, and Rev. C. L. Read, pastor of St. Paul's church, Goldsboro, conducted these services.

Mrs. Daniels was the mother of Hon. Joseph Daniels of Raleigh, N. C., Judge Frank Daniels of Goldsboro and Mr. C. C. Daniels of New York.

Just as Susannah Wesley, the mother of the immortal John and Charles Wesley, was greater than the sons whom she gave to the world, so was Mrs. Mary Daniels who at a ripe old age has been called to her eternal reward greater than the eminent men whom she has given to this present generation and who have made such a good record in life. This is another reminder of the well known truth that before every great and good man goes a great and good woman.

Rev. E. H. Davis, who conducted the funeral services pays this tribute to his aged and honored friend:

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." These words of Eliphaz to Job whom he came to comfort but oftener wounded were prophetic. Through God's mercy they were fully realized in the life of the patriarch. "In a full age," like a shock of corn cometh in his season." Just as complete fulfillment do they find in the life of Mrs. Mary Cleaves Daniels, who on the morning of March 7 went from the home of her son, Judge F. A. Daniels, in Goldsboro to answer the summons on the other side. In a full age, not merely as indicated by the flight of time through eighty-seven years while God in love to her and to hers was extending her pilgrimage here, but full in the meaning and content and effect of her life, in the certain results achieved known and read of all, achieved not with flare of trumpets but quietly as the day comes or as the seasons change. An orphan at an immature age, a widow at thirty-four with three small children, at a time when in her section and throughout the South the souls of the people were tried as never before and have not been since—when the hearts of many actually failed for fear. At Plymouth Rock some years ago, the occasion being the unveiling of a monument to the Pilgrim Fathers, Edward Everett after depicting the horrors of that voyage and of the landing in the dead of winter said, "That the page of history could not on any rule of human probability say what will be the fate of that little band of adventurers." With all confidence do I say that it would have been just as bold a thing for any prophet of 1865 to forecast just what in God's providence came to this good woman and her family—her resources so far as material things go practically nothing—only her strong arm, her clear head, her sound heart. To these must be added her strong faith in God which never failed or flagged. No draft upon Him was ever made hesitatingly—none was ever returned unhonored or protested. To one of her sons she said during her last illness, "Frank, do you remember that song Bro. Frank Wood used to sing so sweetly, 'He leadeth me, O blessed thought?' Then they sang some of it together. She added, 'He has led me ever. When I myself was but an orphan, in my widowhood with just you children and now at the close he is still leading.' Her life was an every day illustration of her faith. She showed it not in words. She never sought to lead, but was ever content to follow and to do and—when it was her portion—to suffer. She loved to read and to speak of the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—and in her life each one found constant illustration. Not only her children, for whom there is now for a while a great blank in life, will rise up and call her blessed, but hosts of friends in Goldsboro, in Raleigh, in Washington, as well

as in her beloved Wilson, where her church membership ever remained and where she elected to have her last resting place, will join them in their estimating the life of this good woman.

A gifted man, a college president, himself a preacher and a preacher's son, said in a telegram to the family in the midst of their sorrow, "I can never overestimate my debt to your mother. She gave me the clearest idea of Christ I ever had."

Tender and beautiful is the following tribute from Judge George P. Pell:

"As I stood at the open grave in the old city cemetery in Raleigh while the precious body of my sainted mother was being lowered, a great woman came up to me and said, 'We have always regarded your mother and Mrs. Daniels as the two greatest mothers living.' That was a statement which will cling to my memory as long as time lasts. It was a great tribute and it was paid by one of the greatest women of the state. 'My mother and mother Daniels,' two great, noble, pure, God-fearing, unselfish, intelligent, devoted mothers. I have had the great privilege of loving both, of being under the influence of both, of seeing the effect of the influence of their lives on many. My dear mother has now been gone to heaven fifteen years. Mother Daniels made her triumphant entry early this morning. Who can estimate the true value of their lives? No one but God himself. Man hath not a measuring-rod sufficient. Their lives were lives of love and faith, of simple beauty.

Mother Daniels! How could we have asked that she remain longer? For eighty-seven years she was here, and fully seventy of those years were years of service. Can we object that the God who made her, who framed her lofty character and moulded her great heart, has taken her to those lofty heights of eternal joy? Surely not—but oh, 'tis hard."

### THE DISTRICT CONFERENCE AT ELKIN

Elkin, the gem of the Yadkin river valley, did itself proud Tuesday and Wednesday, March 7-8, when the Mount Airy district conference assembled in the beautiful Methodist church of that town for a two days' session.

The presence and presidency of Bishop Collins Denny added very materially to the success of the conference. Rev. J. H. West, the presiding elder, was alert to every interest of the occasion and nothing escaped his attention. Ministers and laymen were on hand in goodly numbers and appeared to be deeply interested in every detail of business. The visitors were numerous. In another column the secretary calls the roll of these visitors and also gives the names of the lay delegates elected to the annual conference and the name of the one candidate who was licensed to preach.

A feature of the conference was the sermon Tuesday evening by Bishop Denny. His subject was "Mary at the Sepulcher" and from almost any viewpoint it was a great sermon. The congregation that filled the church regardless of the downpour of rain, was many times repaid for having braved the storm to hear the bishop preach.

The presiding elder, the pastors and other leaders are pressing the battle in the Mt. Airy district and they are winning victories, too. The pessimists and other evangelists of despair, if on hand at Elkin, failed to make themselves known.

Rev. A. P. Ratledge did his work well as conference host. He is spoken of as a very fine preacher and the people of Elkin esteem him most highly.

No conference ever enjoyed more delightful entertainment. Elkin left nothing undone that could add to the pleasure of her visitors. Those elegant homes and those generous hearts of the good citizens of that choice community were thrown wide open to the guests. It is not surprising that practically everybody remained over till the close of the conference Wednesday afternoon.

In company with Bishop Denny and the presiding elder, we enjoyed the delightful hospitality of Mr. and Mrs. Raymond H. Chatham. The memory of those days is a joy and we shall look forward for an opportunity to return.

### THE SUNDAY SCHOOL AT WORK IN TOWN AND COUNTRY

By William Mouzon Brabham.

The superintendent of the Department of Sunday School Administration of the great Methodist Episcopal Church, South, has set forth in this eminently practical volume a very complete survey of the problems connected with the small Sunday school in open country and in the town or village. The school of less than two hundred members is kept in mind throughout. Every page contains statements of actual facts and suggestions which have grown out of wide experience. An indispensable guide book for Sunday school workers in small towns and rural communities.

The author says: "The material has been tested in many training schools and lends itself admirably to use in standard training school work. It is especially suited for use as an introductory work with those who have not been accustomed to technical study. While primarily for workers in the small school as indicated above, it will be found stimulating and suggestive for workers everywhere. References and thought-provoking questions accompany each chapter."

Dr. E. B. Chappell writes: "Since a large proportion of our earnest and faithful Sunday school officers and teachers are entirely untrained, the first approach to them must necessarily be simple and elementary. We must begin with them at the beginning and lay a foundation for more complete and thorough preparation which is to follow.

"And this is precisely what the author had in mind in the preparation of the chapters which follow. He has been for many years actively engaged as a Sunday school field worker in the Methodist Episcopal Church, South, first as a conference superintendent and then as superintendent of the Department of School Administration under the General Sunday School Board. During these years he has not only made a thorough study of educational theory and methods, but has had the benefit of wide practical experience and abundant opportunity for acquiring first-hand information as to the actual needs of the average Sunday school.

"Out of this wide and varied experience this volume has grown. It is not written for scholars, but is designed as a practical introductory handbook for Sunday school officers and teachers who desire to take the first steps in a course of preparation for this work. Such officers and teachers may accept the author's counsel with entire confidence, since his suggestions are the outcome, not of mere theory, but of direct personal observation and experience. The volume may be used with profit by those who are looking for a brief, practical survey of the field of Sunday school work or by Sunday school boards that desire an introductory course of lessons for those who find themselves called to take up Sunday school work without definite preparation."

A remarkable campaign in the interest of the Near East Relief has just been colled in Cabarrus county. Rev. J. Frank Armstrong, county chairman, started out to raise in cash and pledges the sum of \$3240, but this quota was oversubscribed by nearly 225 per cent, the total now running to \$7400. The Raleigh News and Observer declares this to be "unprecedented" in the state.

A large number of churches for the next few weeks will be engaged in revival services. It is a time of supreme importance in the life of the church. It is a season set apart for the quickening of the spiritual life of the church and for the gathering in of those who may be "just outside." These things will require first of all earnest prayer. The spirit must be allowed to do His work in the heart of the individual. Then, the word must be preached, but the messenger's heart at the time must be aflame with the fires that come from above. Song is an essential part of revival services. All great revivals have been accompanied by the singing of sacred songs.



## PEOPLE AND THINGS

Dr. Plato T. Durham was in a revival meeting last week at Birmingham-Southern College, Birmingham, Ala.

Rev. J. A. Bowles of Randleman delighted this office with his presence for a little while last Friday. He brings a good report from Randleman, and as usual when he is pastor the church moves forward.

Mr. R. E. Thigpen, a graduate of Trinity College with two years of training in the law school, has been added to the force in the office of Alumni Secretary of Trinity College. Mr. Thigpen will devote his time to plans for building up the general alumni fund.

Bishop Collins Denny of Richmond, Va., will be present at the Marion district conference and preside over its deliberations after Monday. The conference will convene on Sunday night, March 18, preaching by Rev. W. F. Elliott, the communion service and organization taking place that night.

Rev. F. O. Dryman at Norwood has entered upon the most promising pastorate of his life. Joy fills his heart as there are signs of progress everywhere. Loyalty on the part of officials and members, big congregations, and a growing Sunday school, are among the encouraging features of the Norwood church.

Rev. T. C. Jordan, who has made a good beginning at Bethel church, Asheville, will start a two weeks' meeting on Sunday, March 18. The pastor is planning and praying for a great revival. The people have received Brother Jordan with great cordiality, pounded him unmercifully and treated him in every way as a pastor enjoys being treated.

The Alabama Christian Advocate has 28 churches on its roll of honor. That is of churches which have the Advocate in every home. That is a fine showing. The Alabama Christian Advocate is going ahead by leaps and bounds in this campaign for new subscribers. If North Carolina Methodists do not watch out Alabama is going to be in the lead in a few weeks. Let's not allow that.

Mr. A. D. Ivie, a prominent layman of Leaksville, says that the people of his church are greatly pleased with Rev. W. L. Sherrill, who is their pastor. A good preacher, a fine mixer with the people, a man of sound judgment who knows people and knows how to get things done, the church enjoys the leadership of such a man. The people of Leaksville seems to know how to appreciate genuine worth.

The Centenary teams will be in North Carolina till April 9. They are reaching three or four churches every day during the week and eight or ten on Sundays. This will enable these special Centenary speakers to touch the largest churches in the two conferences and through the pastors' conferences to talk to practically all the pastors about these important collections. Large returns will undoubtedly result from this especial effort on the part of Centenary leaders.

A \$50,000 Sunday school building for Central church, Mt. Airy, is now in process of construction, work having begun this week. This handsome structure that will meet every demand of the congregation will be pushed to completion. Years ago when H. K. Boyer became pastor at Mt. Airy, the church was struggling with a debt which they paid off easily after the arrival of the man who has returned to that church for his second pastorate, and now the new building is going up apparently with all ease. Rev. H. K. Boyer seems to be a magician in that section of Zion.

Dr. C. L. Read allows his curiosity to dictate an interesting item. Here it is: "I am not asking for publication, nor by way of criticism, but to quiet my curiosity, whether by accident or intention or 'malice aforethought' both Lincoln and Roosevelt were eulogized in the columns of the Advocate on the 22nd of February, while Brother George and his 'labors on the cherry tree' and other performances of varying degrees of importance were overlooked entirely?" For the benefit of our curious friend we hasten to say that Washington needs no eulogy from this frail pen. His place in history is secure. The cherry tree is safe, also, even if some modern critics speak in a jocular vein of his "labors on the cherry tree." Any man who cannot tell a lie is justly entitled to immortality.

It is with deep regret that we announce the death last Tuesday, March 7, of Col. W. W. Stringfield at his home in Waynesville, N. C. He was 86 years of age, a son of Dr. Thos. Stringfield, the first editor of the Nashville Christian Advocate and a man for long years prominent in his community, a sterling Methodist and an influential citizen.

Rev. J. B. Tabor sends us the following interesting note: "Miss Kate Hyatt and Rev. Thomas F. Higgins were married in the Methodist church at Burnsville, March 10, Rev. J. B. Tabor officiating. Miss Hyatt was educated at Davenport College, a member of the Methodist church, teacher of the junior boys' Sunday school class, and one of our finest and best Christian women and most useful church worker and worthy in every way of being the wife and helpmate of a Methodist itinerant preacher. Rev. Thomas F. Higgins is one of the promising young preachers of the conference—educated at Rutherford College, Trinity College and Yale University. A bright and useful future is before them. May the greatest success attend them."

The pastors and Centenary treasurers of the Greensboro district were in session last Friday afternoon at West Market Street church. At night a supper was served the pastors and representative leaders from each church in and around Greensboro. Bishop H. M. Dubose delivered the principal address of the evening. Dr. E. H. Rawlings, one of the foreign missionary secretaries of the church, spoke briefly of the present, urgent need of funds. Sunday morning Drs. Walt Holcomb, E. H. Rawlings and R. M. Courtney were the speakers at West Market, Centenary and Park Place churches, respectively. Teams in the afternoon canvassed the congregations in an effort to collect Centenary subscriptions which are now due. Sunday was Centenary day for Greensboro.

The congregation of Centenary church, Winston-Salem, after worshipping for weeks elsewhere will return next Sunday to their church, which has been thoroughly overhauled and a readjustment made in the location of pulpit, choir and organ by placing the organ in what was the Sunday school room which permits a change in the location of the pulpit and choir. These changes give room for additional pews at the front which have been placed. The Centenary auditorium now has the appearance of a new church. Work is being pushed on the new Sunday school building which is at present up to the first floor. An unusual feature of the building will be a roof garden. Perhaps this is the first church in the state to make such provision for the heated season. Unquestionably it will prove a popular place through the summer months when people love to seek the open air.

### STATESVILLE DISTRICT CONFERENCE

The Statesville district conference will be held in the town of Catawba beginning Wednesday, March 21st, at 11 o'clock. The first day will be devoted exclusively to the Centenary and the lay activities. All the Centenary treasurers and lay leaders are invited to attend, and they will be furnished entertainment.

Representatives of church interests are invited to present the causes committed to them. We hope Bishop Denny may be with us.

D. M. Litaker, P. E.

### MARION DISTRICT CONFERENCE

Marion district conference will convene at Rutherfordton on Sunday, March 18, at 7:30 p. m.

After preaching by W. F. Elliott and the administration of the Lord's Supper, there will be a pastors' conference, to plan for revival, Centenary, Sunday school, Epworth League, orphanage, educational, woman's missionary society, conference collection, Advocate and preacher's salary campaigns throughout the district.

Let all our pastors be present and let us know who needs help in these campaigns and who are willing to help.

Let every pastor see that his report and quarterly conference records are at the conference. Let every local preacher have his written report and request for renewal of license at the conference.

Let every charge lay leader be present at the lay leaders' meeting Monday afternoon at 2 o'clock. Every pastor, delegate, lay leader, connectional and conference representative are urged to be there and make themselves at home. Z. Paris, P. E.

"Dollar Day" is being observed monthly in the Forest Hill Sunday school at Concord. Last Sunday the collection amounted to more than \$350. This goes into the building fund of the church.

A series of meetings are in progress at West Market Street church, Greensboro, this week. Rev. J. H. Barnhardt is being assisted by Rev. J. W. Moore, pastor of Broad Street church, Statesville. Brother Moore is preaching strong gospel sermons, and interest has been growing from the beginning. The meeting will run through next week.

Rev. W. L. Hutchins, pastor of First Methodist church, Lexington, has been honored by Governor Morrison by being appointed one of the five state commissioners of public welfare, who have under their general direction the public welfare work of the state and county. Mr. Hutchins has been active in the promotion of welfare work for several years and is one of the trustees of the Children's Home Society, which maintains a splendid institution at Greensboro.

"Our Dead, or the Life After Death," by Rev. H. L. Atkins, a superannuate member of the Western North Carolina conference, who has been in Texas for many years battling with disease, is now ready for distribution. The booklet contains 26 pages and is worth many times the price. Orders will be filled at the Advocate office the day they are received. Price per copy, 20 cents; per dozen, \$1.80; 100, \$10. Order from Christian Advocate.

A pleasing note was received Tuesday morning from Rev. F. E. Dixon, pastor of our church at Roberdell. Brother Dixon sent in a list of 32 renewals and new subscribers to the Advocate, stating that they were all operatives in the Ledbetter Mills, and that Mr. Henry Ledbetter, one of the most successful business men in Rockingham and a strong layman in our church there, was sending these as a present to the Methodists employed in his mill. A fine example for others to follow. Thank you, Bro. Ledbetter.

Hurrah for Geo. G. Herman and the Waynesville Methodists! They are to soon have an elegant new church. We clip from the Haywood Journal: "Work is now progressing rapidly, and it is hoped that the church will be ready for the first service some time in October. It is expected that the cost will be about \$75,000, exclusive of the lot and probably the equipment. The architect, Rev. J. A. Baylor, architectural secretary of the Methodist Episcopal Church, South, drew his plans well. There are practically three units, the main auditorium, which is 48 feet wide and 61 feet eight inches long, with sloping floor opening on the front to a capacious porch with large columns reaching from the floor to the gables and over a basement twelve feet pitch and concrete floor, constituting one unit. The Sunday school building, for it is a separate building although connected with the church proper, containing an auditorium, fifteen class rooms forms the second unit, this unit being three stories high. The third unit is the heating plant building, which, while joined to the Sunday school building, is under a separate roof. The foundation is to be concrete, the walls brick with tapestry quality for the outside, and the roof asbestos concrete. Stone trimmings will give the exterior a beautiful finish. To the pastor credit is due for his wise approach to the building project. This is the sixth church built and a big debt paid on another during his thirty-four years of ministry."

### GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will meet in Pleasant Garden church on Thursday, April 5th, at 10 a. m., and will close on Friday afternoon. We expect Bishop Denny to be with us and preside.

It is very important that all members be present at the opening and remain through the entire conference. All local preachers will please be present or send reports as required by Discipline.

We earnestly insist that every charge lay leader be present, especially on Friday, as on that day some time will be devoted to their work. Visitors are invited. They will please notify Rev. A. G. Lofton, Pleasant Garden, N. C., when to expect them.

The following committees are appointed: On license, R. G. Tuttle, G. T. Bond, C. F. Sherrill; on orders and admission, J. H. Barnhardt, T. J. Rogers, M. F. Moores. W. F. Womble, P. E.



## SHORT SERMON

By

Rev. J. H. Jowett, D. D.

### THE VALUE OF THE INDIVIDUAL

Text: John 10:3. "He calleth His own sheep by name, and leadeth them out." Our Saviour never spoke of "the mass," nor had He any equivalent to the term. And He never spoke of "the classes," nor had any such jumbled term a place in His vocabulary. In our Saviour's thought the individual was never lost in the crowd. It is altogether different with our selves. We soon reach the limit of our power to discriminate and to separate unit from unit in the gathered multitude. Even the camera, with its extraordinary sensitive discernment, fails to retain the individual when he is one of a mighty crowd.

But Jesus never lost the perception of the individual, however great may have been the crowd. He calls His sheep by name. His names for people are not racial names in which the personality is lost. They are personal names, sharply defining the individual life. He goes through the crowded streets of Capernaum, and He calls Matthew the publican. He moves amid the dense throngs of Jericho, and He picks out Zaccheus by name. And these are not exceptional cases, they are typical. His interest is ever in the individual. And He does not distinguish only the rare, showy flowers in the garden—some vestal lily, some passionate rose, He is also concerned with "the grass of the field." He is not only interested in the gorgeous birds of the woodland, "strange bright birds with their starry wings, which bear the rich hues of all glorious things"; He is equally attracted by the sparrow, and in His word He immortalizes it. Yes, He knows us, whether we are distinguished or obscure—whether it be a mystical Nathaniel, or a blind Bartimaeus, who is by the wayside begging. In the record of Jesus no one is lost in the crowd.

And our Saviour comes to us, not to round off and destroy our individuality, but rather to enrich and perfect it. When His redeeming grace begins to minister to us, and to carry out His will, it does not erase all our idiosyncrasies. Our distinctive faculties are not subdued, nor are they set in such formal relations that we are all as like one another as houses in a terraced row. Grace does not standardize the saints; there are many more types than one. Grace does not erase the graces, and turn the varied landscape into little plots of exactly the same measure, and having precisely the same growths. How uninteresting it would all be if our differences were wiped out, and we were merged in undistinguished uniformity! Suppose that in the bird-world there was a revolution, in which wings and feathers were to be redistributed. Suppose the sparrow were to borrow a few feathers from the bird of paradise, and the more gorgeous bird were to borrow some of the sparrow's homely brown, until they were as alike as two pins! No, that is not the way! Christ comes to develop our individuality.

Our Saviour comes to bring every life to its purpose and distinctive glory. Everyone's endowments are like an unopened bulb, and Christ comes to unpack them, to elicit their strength and beauty by the awakening ministries of His grace. "To present every man perfect in Christ Jesus!" That is to be our destiny. In Christ, every one is to become complete, and every one is to be crowned with spiritual distinction.

That will be the ever-growing attractiveness of the eternal world. Our personal development will never cease. We shall always be presenting to one another new and fascinating glimpses of personal growth. Heaven is a realm where wonder is never satiated, but is always fed and free.

### SEASONAL SPIRITUALS

By Dr. Walt Holcomb.

Sitting in a swing, in God's big outdoors, wondering how to respond to an editor's request for an article on the need for a general revival.

The sun is shining; the songsters are singing; the chickens are cackling; the flowers are blooming; the grass is growing; the children are playing; and, the people are smiling.

The snow has melted from the hills; the icicles have dropped from the trees; the earth has thawed on the surface; the clouds have closed against the winter rains; the cold wind has ceased to howl around the corner; the thermometer is climbing away from zero.

Behold, nature is starting her annual revival. Springtime is here. Nature had backslidden since last summer and fall. Now, she is returning from her back sliding. What a time of refreshing within the realm of nature. Back of nature is God; and, this is the season of the Most High, as are all revival seasons.

Why isn't the beginning of spring the most suggestive season for a revival of the spiritual life in the Christian and the church? Then, the closing day of March will say, "Good morning, Easter Sunday." The resurrection day, so typical of a resurrected and revived religion, in the soul of man and heart of the church. As Christ arose from the tomb of the dead, so man arises from the sepulcher of sin. The resurrection glory and power is the revival splendor and dynamics of the church. It was springtime when Christ was resurrected.

As the need is general for a revival of nature, so the need is all inclusive for the children of men and the church of God. Not a tiny germ of grass will fail to share in the resuscitating requisites of a revival in nature. Because the need is general the supply of life is all sufficient. As the need is church-wide and includes those for whom the church is responsible, so the all-pervading, all-penetrating and all-powering grace of God is extensive in its scope and work.

A perennial revival is incompatible with nature; inconsistent with Scripture; and, contrary to experience of saints. Seasonal life is in harmony with nature; in accord with Scripture; and, in keeping with the experience of saints. Thank God, I have perennial life in my soul since I was born again. There have been seasonal revivals as I have experienced visitations from God, in season and out of season. The church may have perennial life—amplified by seasonal revivals.

Nature's revival is quiet, still and silent. While it is fraught with expulsive force, it breaks upon the world as soft as down; as silent as the stars, as still as the dew. The songs of the night are the melody of nature's revival. It is when nature backslides that storms, cyclones and cataclysms appear.

The deepest, truest and biggest revival is when the church, that is true to the doctrines of the Bible, hears the still small voice, and awakes to behold the beauty of the Lord, and to inquire in his temple. Revolutions only appear when nations and churches depart from the basic truths of democratic government and orthodox Christianity. While history records revolutionary revivals, it was only when the people had forgotten and forsaken the fundamental truths of the Book and the central teachings of the church.

Thank God, the Southern Methodist church does not need that kind of a revival today. Her bishops, elders, pastors, secretaries, editors, evangelists and people are the most loyal, faithful and orthodox followers of Jesus Christ, in Protestant Christianity. While, now and then, a doubtful voice may be heard in some quarters, it is a subdued voice; and, so long as sinners are convicted, surrendering souls are saved, and believing hearts are sanctified, I am not afraid of destructive critics and atheistic evolutionists. Shouts of new born souls will drown these uncertain voices.

What we need is a conservative revival that will carry forward the well thought out and well regulated life of the church, that must continue seven days in a week, fifty-two weeks in a year; and not a revolutionary revival that will throw a monkey-wrench into the church machinery, for two weeks, requiring the other fifty weeks of the year to adjust the machinery of the church of God. Organized and accredited evangelism is rapidly approaching this ideal.

The kind of travail necessary for such a springtime revival is the kind of travail that the earth puts forth. Too deep to be loud; too intense to be noisy; too spiritual to be superficial; and, too real to be unduly emotional. Nature's travail is to create and recreate life.

Signs of spring life are abundant. Signs of church life are more in evidence. The first sign of a general revival appearing on the horizon was when our General Conference, at Hot Springs, went on record

urging the church to win a million souls during this quadrennium. The next appeared when our general evangelists, in session at Dallas, pledged their co-operation and allegiance to this call of the church. To remind and re-enforce this call, the general committee on evangelism, appointed Drs. Perry, Cram and Morris to prepare a paper urging the execution of the order and plan for a church-wide awakening. Bishop Ainsworth, the first to organize his forces, called together the pastors and laymen in his episcopal district at Macon, Jackson and Jacksonville. This was the most auspicious and outstanding revival program of the year.

As we "listen in" we are pleasantly and agreeably surprised at the reports coming to the editors of all conference organs, and our general organ, and the generous way in which our editors are broadcasting weekly the good news and glad tidings throughout our great church. As the encouraging reports come from along the Mason-Dixon line to the Gulf stream, and from the Atlantic to the Pacific, and beyond the rolling seas, from far-away Belgium, Poland, Czechoslovakia, Siberia-Manchuria, Korea, Brazil, Japan and China, let us take courage and push forward the most aggressive and progressive revival campaign, till conference meets, that Southern Methodism has known in her glorious past.

### TO EMPHASIZE AN APPEAL

This is to second and emphasize, if possible, the appeal for funds being made by Spring Garden church. It is a local community financing a statewide proposition. It is the same sort of situation for our girls that Chapel Hill is for our boys. The membership of Spring Garden constitutes a loyal band, but the load is too heavy for them. Mail a contribution today to W. A. Mann, Treasurer, Highland Ave., Greensboro, N. C. C. S. Kirkpatrick.

### STUDENT RECITALS AT LOUISBURG COLLEGE

The series of student recitals which are being given this session at Louisburg College indicate a commendable growth in artistic training. The third recital, given Tuesday evening, February 27, proved of unusual interest, the students of the departments of both music and expression showing exceptional ability to entertain as well as to appreciate and interpret their varied selections.

The following students were on the program: Josephine Bandy, Four Oaks; Ida Brown, Roanoke Rapids; Lois Crawley, Littleton; Susie Crowell, Thomasville; Julia Daniels, Wilson; Pauline Eason, Snow Hill; Etta Beale Grant, Hookerton; Ora Holden, Louisburg; Sarah Johnson, Stantonsburg; Louise Maye, Youngsville; Lois Sanford, Vass; Louise Taylor, Louisburg; Anna Gray Watson, Louisburg.

### SIGNS OF THE TIMES

"Now the Spirit (Holy Ghost) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron."

Some are they who would laugh me to scorn for affirming that I am looking for Jesus, the same who went away, to come most any day, and as he went. But I confess it seems to be mine to do the laughing, with so many signs confirming my happy and "blessed hope," most conspicuous of which are the two present day great revivals now on—not of Jesus and His blood to save and sanctify—but of Spiritualism and Darwinism to seduce and stultify.

Poor, blind, God-forsaken Spirit-abandoned offspring of Saul, son of Kish or "sons of an ape realizing that God is no more with them and answereth them not, neither by dreams nor by Urim nor by prophets, they have gone to disturbing the long time dead. How damp and musty and sepulchral it all smells.

For me I much prefer living in the open around Mt. Olivet, getting my inspiration from where the sky is clear and the air still laden with the fragrance and perfume of Him who went away, whom the angels affirmed would come again, in like manner, and keeping my gaze towards heaven, while all these things continue to come to pass. Looking up, knowing that my redemption draweth nigh. Amen! Even so come, Lord Jesus; come quickly.

M. W. Hester.



## From The Inkhorn of an Itinerant

### THE RIP VAN WINKLE STIGMA IS NO MORE

The Tar Heel state for years remained the Rip Van Winkle among the American commonwealths. The gentry to the north and the aristocrats to the south of us manifested much the same spirit of hauteur with the mention of North Carolina as when reference was made to Arkansas. But that day has passed, for the Tar Heel state is now on the band-wagon.

A gentleman who crosses the country often and swings around through the west and back over the plains remarked just a day ago, "Whether she deserved it or not, North Carolina is getting more advertising than any other state in the Union, for I never get on a train or stop at a hotel or make a trip across the country but I hear some one talking of the wonderful work being done on roads and schools and along general industrial lines."

The great mass of our people are scarcely aware of the wonderful transition that is on. The grogshop has given place to the school house, the ox cart to the automobile, the wayside loafer to the active son of toil. Where women carried a bundle with bent back along the weary road or tugged at the lines over an old mule, women now whisk along in a Ford with heads up and a general air of independence unknown generation ago. The Old North State is fully awake, causing the Old Dominion and the Palmetto State to sit at her feet to learn how it all came about. From the Diamond Shoals to the Black Dome, another spirit is in the air and a new urge is in the people. Rip is fully awake.

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### MESSAGES FROM A WAYSIDE WELL

Every one has a well by the wayside. Whether it be the well in which hung the "old oaken bucket" or a flowing fountain in some city square matters little. Some David is ever longing to drink of the water from the well of Bethlehem. The undying memories of childhood's happy hours render glorious some favored spot from which flows the rippling streams of joy to refresh and cheer through all the years.

But no well can compare with the Patriarch's on whose curb sat the Great Teacher, weary with the journey, as he talked with the woman of the checkered, broken life. Think of a Jew talking with a Samaritan! More's the wonder that he should speak with a woman—a woman of uncertain name. At the best, in the Orient, woman is lightly esteemed; on this occasion, the surprise was startling, for the disciples who were familiar with his association with publicans and sinners marvelled that he talked with the woman. Jesus defied every convention and ignored all social distinctions. Outward and formal considerations were pushed aside as Jesus pressed to the heart of the situation—to the core of being—speaking of the fountain within. The more startling the conduct of Jesus must have seemed to this woman who had lived so largely in the gross and sensuous rounds of life, with few appeals made to the finer and better self. True, the worn and weary Jew on the curb made mention of the object of first concern—the water in the well—and referred to the object of her desire; then, at once, did he pass from the water of the well to the fountain within. Could the situation have been more urgent?

The day was drawing to a close. For this woman whose life had been given to gratifying the animal appetites, the sun had set already and the dull, somber hues had deepened into a starless night. The kindly attention of decent people was not expected. How marvellous, and past all understanding, that this Jew should show such a kindly interest and make promise of waters springing up to an eternal day. Surely this was a bright star in a cheerless sky! Could he be any one save a messenger of heaven? Under his touch, all lines of differences had faded out; creeds and traditions counted for naught; even the gulf between Jew and Samaritan had been bridged. Out of the depths of the inner life flowed the waters unto the eternal day. Above creed and ritual and institution in religion is experience.

Along with this assurance of a fountain within for every one who would receive Him came the disclosure of God as a Spirit. In this wonderful message, the whole external scheme of things gave place to the internal and spiritual. A tribal god is out of the question. A local deity could never make possible a universal experience. So man's efforts to find God on Olympus, as did the Greeks; or on Gerizim, as did the Samaritans; or on Zion, as did the Jews, must give place to a God not limited to any one people or confined to any one place. At one stroke, Jesus swept away the limitations of time and place by disclosing the spirituality of God. No longer in this mountain or in that will some favored people, to the exclusion of all others, meet with God. Place and time shrivel into nothingness when it comes to dealing with God. Man need not attempt to put God in the concept or to measure him according to the measure of a man. A hundred years and a hundred thousand years are all the same to him. To put it in the language of Scripture, "One day is with the Lord as a thousand years and a thousand years as one day."

Acceptable worship is not a matter of time and place and form, but the meeting of spirit with spirit, unfettered and unafraid. Gross mediums such as priests and sacraments cannot condition the approach of earnest and humble spirits to God, for the Father seeketh such to worship him. Romish priests do not—and for that matter, none other—carry the keys of the Kingdom, able to admit or shut out whom they will. There is but one mediator between God and man, the Man Christ Jesus.

More wonderful to this woman than the message of the inner stream, and the further message of the spirituality of God, was the potency of his presence. How much of tenderness and pity was shown; how much of sympathetic interest was displayed in her checkered career; how much of an unusual awe may have stolen over her spirit is all a matter of conjecture. This much is implied in the narrative: The personal presence of Jesus had stirred this woman to her deepest depths; her past lived once more in awful reality as she went away telling of the man who told her all that ever she did. The sin and shame and burden of all the years crowded upon her. Not much is recorded of her and those five husbands, and the other of uncertain standing. Evidently, the potency of His personal presence caused the ghosts of the days that were dead to stand once more before her as she went with a convincing message to the people of the village. Many believed because of the message she brought them.

The message of the inner experience, and of the spirituality of God, and of the potency of His personal presence, which came to the woman at Jacob's well have made witnesses for Him in every land and under every sun. She learned of a new force that is spiritual, of a personality that grows, and of an association that is real fellowship, here and hereafter.

\* \* \*

### THE LEAGUE THAT HOLDS THE KEY

We often speak of the open door to service in a great day of opportunity, but that door does not stand as wide open as some would have us to believe. For many, this door is closed and securely locked, with no key in hand to make way for all who would enter. In our Methodism here in North Carolina many have found the golden key in the Epworth League. They get a training in the league that comes through no other organization in the church. Youth learns to do by doing; this principle is fundamental with the Epworth League.

Perhaps nothing has been more helpful in putting new life into the league than the town and county federations. Once a month representatives of the leagues of a certain prescribed section hold their union meetings. These afford a larger outlook and infuse fresh life into all who come together. The competition engendered and the challenges for bigger undertakings make a special appeal to the young men and women always eager for a contest. Then, we are learning that the league must make its appeal to young life rather than to those already fixed in their habits. The officers must be taken

from the ranks of the boys and girls willing to venture.

The annual assembly in June is an event that ought to mean much. This year, June 18-23, the young people will gather again at Morehead City. Among the good things offered will be the presence of Dr. Dan Brummitt of Chicago and Dr. Ivan Lee Holt of St. Louis. If these gentlemen reach the high level on which they moved the time Itinerant had the privilege of hearing them, the leaguers will be charmed. Why should they not on the coast near the breaker-beaten strand in June—those rare days in June when come the perfect days? May the leaguers see visions and dream dreams!

### GOLDEN CROSS WEEK

By Bishop Warren A. Candler.

The General Hospital Board has designated the week preceding and including Easter as a week for enrolling of members in the Golden Cross Society.

It is hoped that all our preachers and people will take notice of this fact and set forward this great cause during the period designated.

If the work of the General Hospital Board is to succeed, much depends upon the enrollment in the Golden Cross Society. In a recent article, Dr. C. C. Seleckman has given very succinct directions concerning the best method of enrolling members. He says:

"There is every reason to believe that we could raise many thousands of dollars through the Golden Cross Society, if every pastor would give it right of way for at least one Sunday in his charge. And by that I do not mean that he should devote the whole sermon or the whole hour to the Golden Cross. Let me set down in plainest language possible the simple step by which the best results may be obtained with the least effort:

1. Appoint the Golden Cross director for each church in your charge. Let this person be some man or woman, who has human sympathy, a good spirit of enthusiasm and a measure of leadership.

2. Agree with the director upon a date for the presentation of the Golden Cross membership cards to Sunday school, regular congregation, Epworth League and any other societies that may have a meeting on the appointed date.

3. At least one week in advance announce that on the specified date every member of the Sunday school, League and church, as well as visiting friends, will be given an opportunity to enroll in the Golden Cross.

4. An ample supply of membership cards and Golden Cross buttons should be secured at least a week in advance and distributed through the Sunday school classes and the congregation to all who are interested, in order that they may have time to fill them out and bring them back on the Golden Cross Sunday.

5. Put up a sign, just outside the church, or in the vestibule, saying, 'Next Sunday is Golden Cross Sunday,' and when the time arrives change this to read, 'Today is Golden Cross Sunday.'

6. After the sermon on the subject of the 'Good Samaritan' or any other gospel sermon, have the cards distributed through the congregation and after explaining the different kinds of memberships for adults and also the fact that children under fourteen years of age may become members by the payment of twenty-five cents a year, ask the people to sign their cards and have them ready for collection.

Before the benediction is pronounced and the congregation breaks up, in confusion, have cards taken up by ushers who will make sure that the money turned in corresponds to the amount represented on the card in each case.

It is not necessary to bring any pressure, to make any heated exhortation or do any so-called begging. If the people are given a chance to respond, they will respond, and thousands of dollars will flow into the hospital treasury of our great church. This will enable us to redeem the pledge we have made to our denomination, that now we are going to take our share of the responsibility of caring for the sick and suffering people of our land, and to manifest our love to Christ by serving and helping the sick, the needy and the unfortunate. Remembering that it is written, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'

Leaflets, cards and badges for membership for this enrollment will be furnished free of charge upon application to the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga.

In our great church there are 2,500,000 members and if even so many as half of them enroll in the Golden Cross Society the General Hospital Board can soon put a Methodist hospital at every point in the South where one ought to be, and thus we shall take from the Roman Catholics the work which we, as Methodists, ought to do and which we have allowed them to do for us far too long.

President General Hospital Board.

My grand point in preaching is to break the hard heart, and to heal the broken one.—John Newton.



**NORTH CAROLINA CHRISTIAN  
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T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Marion, Rutherfordton . . . . .Mar. 18-21  
Statesville, at Cataw' a . . . . .March 21-23  
Durham, at West Durham, March 29-30  
Greensboro, Pleasant Garden, Apr. 5-6  
New Bern, at Mt. Olive . . . . .April 10-12  
Weldon, at Jackson . . . . .April 11-13  
Shelby, at Central, Shelby . . . . .April 12-13  
Washington, at Pine Tops, April 18-20  
Charlotte, at Morven . . . . .May 3-4  
Raleigh, at Princeton . . . . .May 23-25  
North Wilkesboro, at North Wilkesboro . . . . .May 30-31  
Rockingham, at Aberdeen . . . . .June 19-21

**CARD OF THANKS**

Dear Friends and Neighbors: We wish to express our love and gratitude to you all for your help and comfort during the sickness and death of our husband and father.  
Mrs. T. M. Carr and Soh, J. W. Carr.

**MT. ZION HAS OVERPAID CENTENARY PLEDGE**

Mt. Zion on the South Lenoir charge has not only sent in the last Centenary pledge in full, but has paid several dollars over the amount pledged. All those who pledged have been very loyal, and it has been a pleasure to work with them for the Centenary. Much success to the Advocate.  
Local Church Treasurer.

**LETTER FROM BROTHER RAYMOND BROWNING**

After several futile attempts to get some of my friends in North Carolina to have some revivals during the winter months, I finally went to Maine and held a three weeks' revival in the town of Kennebunk. The weather was fearfully cold. Fifty-three inches of snow fell during the month of January and one night in February the thermometer registered twenty-eight below zero. In spite of the cold and an epidemic of "flu" some of the people came out to the services, and about a dozen were happily converted and nine joined the church. These figures will seem insignificant to anybody who has not seen the religious life of Maine. During all these long years since Jesse Lee of Virginia preached in that territory, and since Bishop Asbury and Joshua Soule sounded the gospel trumpet there, the Methodists have been able to gather only about twenty-three thousand followers. It must be said in fairness that the Methodists chiefly hold up the standard of godliness and piety. In spite of the blight of Unitarianism, Universalism, Christian Science and Catholicism there are some wonderfully stalwart saints to be found there, and in all the Methodist churches that I have visited I find a few devoted souls clinging tenaciously to the old class meetings.  
My next revival will be with Rev. J. H. Danner in Spring Street Methodist church, Charleston, S. C., beginning next Sunday. After that I am planning to assemble all my helpers and continue in tent meetings until the "frost is on the pumpkin and the fod-

der's in the shock." My tent is stored at Burlington, where we held our last big meeting in October under the auspices of Dr. North's church.  
Beginning with our revival in April at Fayetteville, then Graham, Roxboro, Sumter and Burlington, I believe that season was the happiest and most fruitful of my evangelistic work thus far. Time would fail me to tell of the princely men with whom I was privileged to labor—Humble, Daniel, Hurley, Ferguson and Dr. North.

Sometimes when I read of the revivalists of other days and how richly God blessed their labors my heart grows heavy at the comparative meagerness of our results today, and then I wonder just what would have been the fruits of their labors if they had preached in these towns where there is the lurid and sensual picture show, automobiles swarming like flies, sensational newspapers, cheap and vulgar magazines, radio machines broadcasting amusement, jazz music and dancing, mixed bathing, and all the other refined abominations that we have to combat today. I am not disparaging the wonderful achievements of the evangelists of other days, but merely gathering faith and courage for another drive into the devil's territory.

This is my sixteenth year in evangelistic work, during which time I have preached in eighteen different states but most of my meetings, about one hundred, have been in North Carolina. It gives me great joy to know that my largest congregations and best results in every way are here where people know me best and yet bear with me in spite of my deficiencies and, as somebody said, "iddy-os-and-crazies."

With every good wish for the editor and the Advocate, I am,  
Yours in Romans eight twenty-eight,  
Raymond Browning.

**MT. AIRY DISTRICT CONFERENCE**

The Mt. Airy district conference met in its thirty-sixth annual session in the Methodist church in Elkin, N. C., at 9 o'clock Tuesday morning March 6th, 1923, and was favored with the presence of Bishop Collins Denny, of Richmond, Va., who presided through its deliberations. It was an interesting, helpful and inspiring session. About thirty-eight per cent of the laity, and all of the twenty-one pastors were present, except Rev. M. E. Leftwich, of Sandy Ridge circuit.

Rev. R. M. Courtney, conference missionary secretary; Rev. A. W. Plyler, editor of the North Carolina Christian Advocate; Prof. O. V. Wosley, Sunday school field secretary; Dr. S. B. Turrentine, president Greensboro College for Women; Rev. Charles A. Wood, superintendent of Children's Home; Prof. Hinshaw, of Rutherford College; and Miss Grace Bradley, Epworth League field secretary, were present and represented to the conference the interests of their respective fields of labor.

Rev. W. A. Nell, presiding elder of the Wins' on district; Rev. D. M. Lita-ker, presiding elder of the Statesville district; Rev. M. T. Smathers, of North Wilkesboro station; Rev. Z. E. Barnhardt, of Centenary church, Winston, were present as visitors.

Revs. H. K. Boyer, J. A. Cook, G. W. Williams and J. A. Snow were elected a licensing committee.

Summerfield and Boonville each extended an invitation for the next session of the district conference, and the invitation of Summerfield was unanimously accepted.

Granville B. Gwyn, of Ararat circuit, was granted license to preach.

Hon. A. D. Ivie was re-elected district lay leader, with C. W. Dockery and H. A. McPherson associate lay leaders.

C. W. Dockery, Rusk; E. C. Foy, Mount Airy; Rev. C. R. Hutchison, Walnut Cove; Hon. A. D. Ivie, Leaksville; W. R. Kiger, Mount Airy; G. T. Layne, Summerfield; W. G. Miller Elkin; and Mrs. J. L. Woltz, Mount Airy,

were elected delegates to annual conference, with R. O. Gamble, Summerfield; J. D. Minick Mount Airy; Mrs. N. M. Pickett, Madison, and R. G. Smith, Elkin, as reserve delegates.

Notwithstanding the heavy down-pour of rain on Tuesday evening at 7:30, a large and appreciative congregation gathered to hear Bishop Denny preach. And they were highly pleased with the fine gospel message he brought them.

Rev. A. P. Ratledge, the pastor, and his good people of Elkin, know how to entertain a district conference, and place their guests under many obligations for the royal entertainment given them. W. M. Wall, Sec.

**A SEVERE LICKING**

The devil and his forces have just received a terrible walloping at Zion. Rev. J. L. Reynolds has just closed a twelve days' meeting here at this place with good results. Fifty-two souls have been saved and a great many joined the church. The church has been greatly revived, and we believe much and lasting good has been accomplished.

The Lord came down in great power and converted men hardened in sin and gloriously saved them. Men of mature years rose from the altar with beaming faces and praising God. On several occasions the Holy Ghost came down upon the whole congregation in mighty power, causing them to shout and praise God in the old-fashioned way. It seemed almost live a Pentecost of old.

Brother Reynolds is a consecrated man of God and never tires or gives up. His preaching sinks deep into sinners' hearts, causing them to repent and come to God. On several occasions he and a few faithful Christians labored till the midnight hour, pointing earnest seekers to the Lamb of God. It was at one of these sessions that the writer surrendered to Christ. We will always dearly love him for his devoted interest in us. May he attain still greater achievements and receive the blessings of heaven. X.

**SUNDAY WITH THE METHODISTS**

Dr. L. S. Massey, pastor of Trinity Methodist church, is a preacher who combines thoughtful and well worked utterances with a forceful and vigorous delivery, the result being that his message gets across to the man in the pew. He uses no pulpit pyrotechnics, but his is a simple eloquence. On last Sunday morning the sermon was taken from Matt. 5:47—a text in the form of a question—"What do ye more than others?"—the question put by Christ to his disciples. Said Dr. Massey in part: "The gospel is the sublimest challenge to man. It calls for the greatest sacrifice upon the part of man. The superiority of the Christian man must show itself in the things he does. The genuinely Christian man is a greater producer of wealth than the same man would be, for Christianity tends to efficiency, and the Christian man, therefore, makes a greater contribution to the wealth of the world, and likewise the Christian nation is in turn the greatest nation.

"Thousands of men have sold Christ for gain, but none have ever bought Him. What you are and what you should be are more important than what you have. The God of every man is life, and the Christian man must show his superiority in his life."

Dr. Massey discussed briefly the three things which produce a worthy character—heredity, environment and discipline—all of them exerting a great influence on a man's character, but over against even these important factors is Jesus Christ, the greatest power in a man's life. In the words of the text Jesus Christ expects each man to do more than others. Beginning his sermon with a question, Dr. Massey also closed with the question: "Have you your credentials?"—Red Springs Citizen.

**CHRIST THE PATTERN**

In our Sunday school studies for the past few months we have been studying under the greatest teacher the world has ever known or ever will know, and that is Jesus. He is giving us a beautiful pattern to shape our lives by. The dressmaker, if she undertakes to make a dress, studies her pattern. She then lays down her goods first. Then she reads carefully the directions, and placing the pattern on the goods she cuts closely to the pattern; then when the garment is complete it looks very much like the pattern it was made by.

I wonder how many Christians are studying the pattern that Christ has given us and placed ourselves on the altar, and are cutting so close to the pattern that the world can see Jesus in our lives. Are we wearing the beautiful robe of righteousness?

Zachaeus was anxious to see Jesus, and I think it must have been that kind look on His face and that sweet, gentle voice that said, "Zachaeus, make haste and come down, for today I must abide at thine house," that caused Zachaeus to repent; and that same kind look and gentle voice that explained to the woman at the well about the water of life; and that took the little children in His arms and blessed them and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The sinner is looking to see Jesus through His followers. It is a blessed privilege we have to be a follower of the meek and lowly Nazarine. Behold what manner of love the Father hath bestowed upon us that we might be called the children of God. I used to hear my sainted old father sing that grand old song, "The kingdom is coming, Oh! tell ye the story," and I thought it grand then, but to me now it seems sweeter than it did then. For of a truth God's kingdom, which I believe is His great love, will cover the earth as the waters cover the sea, and His banner which must be the cross shall be exalted.

May God help every one who may read this to get a greater vision of the Christ spirit. Mrs. J. A. Howell.

**DR. WHITSETT AND THE "MODE" OF BAPTISM**

Two years I have read your most excellent Christian Advocate, with pleasure and profit to myself. And so, referring to your editorial in the Advocate of March 1: "Is Our Friend Seeking the Martyr's Crown?" I come asking space to offer a negative (?) correction to two things you say in that editorial:

(1) "Dr. Whitsett produced the historic facts which established the learned professor's contention that the English Baptists did not confine baptism to the mode of immersion."

The reference seems to be to Dr. Whitsett's book A Question in Church History. Dr. Whitsett did not contend that the English Baptists "did not confine baptism to the one mode (?) of immersion"; but that for about 135 years prior to 1641, the Anabaptists in England—if they were immersionists at all—could not practice immersion on account of England's prohibitive laws, and that after the laws became more tolerant those people became Baptists by submitting to immersion.

Dr. Whitsett nowhere subscribes to the "mode theory" of baptism, but contends that New Testament baptism is immersion only, and that John the Baptist was the first to administer it, in the Jordan river in A. D. 30.

(2) "This fact spoiled the favorite theory that immersion came to us in an unbroken line from John the Baptist."

Baptists hold no theory that immersion came to them in an unbroken line from John the Baptist, but Baptists do hold that they have the immersion of believers on a profession of faith from the New Testament as their authority,



and that the immersion of believers is the only baptism in the New Testament.

Baptists hold that the New Testament is supreme and final; and they want no higher or newer authority for their baptism and practices.

There may be some who call themselves Baptists who hold the "unbroken theory from John" which you mention, such as Primitives and Hardshells, etc., and there may be some who are prejudiced, but it is not those who in humility and love hold to His word as their law. A. B. Smith.

We gladly give space to Brother Smith's communication and desire to add that he only states in other terms and more at length the fact to which we referred about the English Baptists. The fact is just this: the English Baptists did not at all times baptize by immersion, if Dr. Whitsett was correct.

As to Baptists teaching that baptism comes in an unbroken line from John the Baptist, we are frank to say that some of them do not, but some of them do. We have heard them.

Why do Baptists reject immersion by the Methodists? They say that it is because the minister who performed the ordinance had not been properly baptized. That is, he was not in the succession, which is so much "bunk."

We have in mind a man who joined the Baptist church, and was baptized by a Baptist minister. But later he became a Methodist preacher and baptized Methodist members by immersion. Yet the Baptist churches would not ask these Methodist members who had been baptized by a one-time Baptist to take communion with them. How do these facts fit in with what we hear on every hand, that close communion rests on close baptism. Baptists cannot commune with Methodists because they have not been properly baptized? Why do Baptists refuse to commune with Methodists who have been properly baptized?—Ed.

"LEST WE FORGET"

In a great army it sometimes happens that the wounded has to drop out of line, the gap closes up and the one thus left has to sit down, with sickening heart, and see the moving columns pass—thus having forced home to himself the fact that his participation is a thing of the past.

For these years "The Forgotten Man"—the supernuminate—has been allowed only the privilege of watching the forces go by. It is gratifying that, at last, the leaders are becoming aware of the absent forms and faces and provision is being made for a more adequate remembrance of our afflicted and aged comrades.

But when the bivouac fires are kindled and we gather about the meeting places at night, do we ever think of the gallant, brave, courageous, dashing comrade who was in the thickest of the battle and who fell with the sword in his hand; or of the patient, earnest, faithful soldier who kept guard in the lonely valley or on the wind swept heights of the silent outpost and who died at this post? Their bodies are scattered in cemeteries throughout the land. Shall their memories perish? They labored and we have entered into their rest.

The last Western North Carolina conference determined to make an effort to locate the resting places of those who have gone, to keep a memorandum of the localities where future brethren of our ministry shall be buried, to provide some plan for making these graves, so as to render them distinctive, whenever and wherever seen, and to prevent same to the next annual conference for its decision.

In the meantime, we desire to ask all of our preachers in works where there are cemeteries, in which deceased preachers have been buried, that they have a committee appointed this spring (during April or May preferred) to visit such cemeteries, locate the graves, clean off the trash from the graves, place some flowers on them and make some kind of a marker so that they can be identified in the future. If it is agreeable at some prayer meeting night or at some other gathering in the church, won't you have a service in which the deeds and virtues of such brethren may be recalled and thus keep alive the memories of those to whom we owe a debt of gratitude?

We have the resting places of some. If you know of others please write us, giving the name and the place of burial. Charles H. Ireland, Greensboro, N. C.

LENOIR CIRCUIT THE BIRTH-PLACE OF PREACHERS

LENOIR CIRCUIT THE BIRTH-PLACE OF PREACHERS

It has been quite a while since Lenoir circuit has been heard from through the Advocate. Perhaps our pastor, Rev. F. H. Price, is too modest to tell of his own work on the circuit. So I am taking the liberty to speak a word for pastor and people.

This is Brother Price's fourth year and he has been giving very acceptable service both as pastor and preacher. The fact that he has been with us four years is evidence that Brother and Mrs. Price and little son, Jack, are very much liked by our people.

Besides preaching and looking after the pastoral duties of five churches he has, during the past year, had the oversight of building a new parsonage and a church at Olivet. The new parsonage is located in the country on the Morganton and Lenoir highway near Littlejohn's church, and is well planned and beautifully located.

Our people enjoy having the pastor's family in the community. Brother Price has done quite a lot of work on the parsonage and grounds and also on the church.

Mrs. Price has proven herself very helpful on the circuit as organist and leader in singing. She is a Sunday school teacher and enthusiastic worker in our missionary society at Littlejohn's.

Littlejohn's is the leading church of the charge, paying more than half of the salary of the pastor. Littlejohn's is the home church of many gospel preachers. Those living are Revs. M. H., D. R. and R. G. Tuttle, also Mark Tuttle, student at Trinity College; R. M. Courtney, conference missionary secretary; G. W. Clay and Lelia J. Tuttle, missionary to China. We also claim Rev. Clem Goforth as a "grandson" of the church.

We are now making special efforts to enlarge our Sunday school. H. M. Courtney has been elected Sunday school superintendent in place of the writer. Brother Litaker, our P. E., has been doing some splendid preaching for us.

Rev. R. M. Courtney preached for us the fourth Sunday in February. He always brings a great message.

The Advocate is certainly a great paper. Every family should have it. G. A. Tuttle.

ALL STAY FOR PREACHING

Up here in the W. N. C. conference, Asheville district, there is a little church called Tabernacle, and Rev. J. O. Banks is the beloved pastor. We just want folks to know we are living. We have a one-room church just finished. We have a good Sunday school, our average attendance is more than the church membership, and all stay for preaching. We have two organized classes, one for men and one for women. These classes are doing things. Our secretary looks after our wants in literature and our teachers are the very best. We have a home department and cradle roll. Our revival meeting will begin soon and our aim is, every sinner in our school a convert and every convert a member of the church with something to do. If any of the Advocate family ever comes this way stop and see us and stay for a good country dinner. And when

you are talking to the Lord remember Tabernacle.

Your brother in Christ and for a forward march. A. J. Mason.

ALBEMARLE CIRCUIT

There were four of the elect ladies from Stony Hill church in the parsonage to welcome us and give us dinner when our family arrived in the fall, and nearly every time I have been to the community of Stony Hill since they have loaded up the Ford so that I have had to run in low gear part of the way home. One man made a present of 25 gallons of gasoline, and one Bethesda member recently furnished a fine ham weighing 31 pounds. They have kept me supplied with firewood so that I have about enough to last until the annual conference. The other night a box of groceries worth several dollars came in from one of the stores, and we told the man that we had not ordered them. He said he had been ordered to bring them to us. We 'phoned the store. They replied that they were bought and paid for by some of our Stony Hill members. The quarterly conference recently ordered the putting in the parsonage of sewer connection with the line that is being laid in our street.

Some of the other pastors have been boasting of their presiding elders. In Rev. T. F. Marr, D. D., the Salisbury district has one that when it comes to preaching ability and general all around fine qualities, we are ready to put up against about anybody in Southern Methodism.

I have been preaching at Baden Sunday nights since the sickness and death of Brother Hales, until a pastor could be secured for that important field. We hope to do our part in the Advocate campaign. E. J. Poe, P. C.

BISHOP KILGO'S "CHAPEL TALKS"

"Chapel Talks," by the late Bishop Kilgo, will be mailed to any address, postpaid, for \$1.25. J. T. Norsworthy, The Book Man, Gastonia, N. C.

ADVOCATE PIANO CLUB PROTECTS YOU

Thousands of people have pianos in their homes of which they are proud, and which are a source of pleasure for years, while many others buy guaranteed pianos on the installment plan only to find that in a year or two the tone is harsh and tin-panny, and the cabinet is cracked to pieces. When they try to get protection on their guarantee they find that the company has gone out of business. Then what good is the guarantee?

The Advocate Piano Club absolutely protects you against this outrage. Arrangements have been made with Ludden & Bates, Southern Music House, which makes piano buying safe and easy. Ludden & Bates have been selling pianos and player-pianos throughout the South for over 50 years. It is a reliable house whose guarantee means exactly what it says.

Why the Club Protects You.

Each Club consists of 100 members who by buying together gain a much better price than any one purchaser can procure. You are only responsible for your own purchase, but by joining the Club you gain the benefit of car-load prices.

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

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You have the privilege of trading in your old piano at its real valuation, for a new one or a player-piano.

Investigate this safe and easy way to buy your instrument. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. They will send you the Club's Catalogue and furnish full particulars. (adv.)

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking 20 gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, Indigestion or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs.

Box 4 D, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name ..... Address ..... Shipping Point ..... (Please write distinctly)

MORPHINE and WHISKY HABITS successfully treated. Write for information. Confession once confidential. 12th successful yr. WILLIAMS' PRIVATE SANITARIUM, Greensboro, N. C.

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Positions to offer in grades, High School subjects; Principles and Superintendents of High Schools; also in Colleges. Correspond with us at once. South Atlantic Teachers' Agency 410 Wesley Mem'l Bldg., Atlanta, Ga.

GOOD POSITIONS

Paying fine salaries can be had for ambitious young men and women who complete our commercial and stenographic courses.

Our aim this season is to enroll a very large number of such students who can be trained for high and responsible positions.

Won't you be one to enroll? A postal addressed to us will bring you our catalogue. Write for it. DRAUGHONS BUSINESS COLLEGE Knoxville, Tenn.



# WOMAN'S WORK

## N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

## W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

#### THE SUPREME NEED FOR PRAYER

Prayer, prevailing, intercessory prayer, is the supreme need of the hour; prayer for an outpouring of the Holy Spirit upon our Council and upon the loyal body of women they represent; prayer for a divine quickening of the church of God in our own land, until lives and money shall be poured out in loving, lavish abundance for the furtherance of the gospel in all lands; prayer for world peace, a peace so grounded upon the great principles of the Prince of Peace that war and bloodshed shall be no more.—Belle H. Bennett.

I give myself unto prayer. Psalm cix, 4.

Draw nigh to God and He will draw nigh to you. James iv, 8.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until his righteousness goes forth as brightness and her salvation as a lamp that burneth. Isaiah lxii, 1.—Lambuth-Bennett Book of Remembrance.

#### NOTICE

The eleventh annual meeting of the Woman's Missionary Society of the North Carolina conference will convene in Henderson April 24-27. We hope that each auxiliary in the conference will be represented.

It is requested by the good women of Henderson who will entertain us that names of delegates be sent to Mrs. R. J. Corbett, Henderson, N. C., during March. The prompt attention of the auxiliaries to this will be much appreciated.

Miss May Edla Smith, Pres.  
Mrs. E. M. Snipes, Rec. Sec.

#### SUBSCRIBE NOW TO THE COUNCIL BULLETIN, 25 CENTS

The Council Bulletin, containing the full proceedings of the Council sessions to be held in Mobile, April 4-11, will be issued this year as usual. The first issue will contain a full account of the memorial service to our beloved late president, which will be held on Wednesday evening, April 4. Write your name and address plainly and send with 25 cents to Mrs. S. G. Barnett, Literature Headquarters, Lambuth Building, Nashville, Tenn., and the Council Bulletin will be sent you as soon as it comes from the press.

#### NATIONAL NEGRO HEALTH WEEK APRIL 1-7

In accordance with the request of the annual Tuskegee Negro Conference, co-operating with other influential organizations, an invitation has been extended to all organizations, agencies and newspapers, to unite in an effort to reduce preventable sickness and deaths, and to increase vitality and resistance to disease, which will tend to increase the well-being, earning capacity and service of the healthy citizen to home, community and country. The following is the splendid program which has been prepared:

#### Sunday, April 1, Sermon and Lecture Day.

Health sermons and lectures by ministers, doctors and other qualified persons. Urge the carrying out of the health work program. Give references to health information and urge co-operation with organized agencies. Emphasize mother and infant welfare work to reduce high infant mortality.

#### Monday, April 2, Hygiene Day.

Personal and community hygiene talks by doctors, visiting nurses, social workers and other qualified persons. Social hygiene education and venereal disease control measures should be considered in special meetings. Health films, slides and exhibits should be used wherever possible under proper supervision.

#### Tuesday, April 3, "Swat the Fly," Day.

Destroy the breeding places of flies, also mosquitoes. Talk on the possibility and danger of disease being spread by insects and rats, and describe the methods of destroying them. All homes, markets, bakeries and food establishments should be screened against flies.

#### Wednesday, April 4, Tuberculosis Day.

Talks by doctors, visiting nurses, social workers and other qualified persons. Explain that tuberculosis (consumption) is not hereditary; that spread through carelessness; that treatment should begin early. Emphasize for prevention: 1. Good cheer. 2. Good food. 3. Fresh air. 4. Proper living.

#### Thursday, April 5, Children's Health Day.

Health programs, stories of modern health crusades, parades, etc. It is suggested that on or before this day school buildings and premises be put in sanitary condition, and if programs are rendered in school buildings, parents and patrons be invited to attend. It is suggested that ministers give health sermons or that physicians lecture on health in churches at least once a quarter. Some part of this day, Thursday, April 5, should be devoted to commemoration of the birthday of the late Booker T. Washington, founder of National Health Week.

#### Friday, April 6, Church Sanitation Day.

Clean churches thoroughly inside and out. Clear the yards of all rubbish, etc. Put toilets in sanitary condition. It is suggested that health entertainments or meetings for informal talks on the week's program and the Saturday general clean-up follow the day's work.

#### Saturday, April 7, General Clean-Up Day.

Complete all cleaning of homes, buildings and premises. The community supervising committee should prepare through its secretary or other person a report of the results of the health week's program and send copy or summary of report to newspapers and co-operating organizations.

It is suggested that a committee be organized in each community to supervise in the carrying out of the above program.

Send requests for other information and suggestions for the campaign to Dr. R. R. Moton, Principal, Tuskegee Institute, Alabama.

It is suggested that the county committee on Race Relations assume general responsibility for carrying out these plans and organizing sub-committees as suggested below.

Sub-Committee, Publicity, Duties—Have "clean-up," "paint-up" signs printed and posted. Local paint dealers should be interested to the extent of bearing the expenses. See editors.

Speakers—Secure speakers for churches. Secure speakers for schools.

Clean-Up Day—Secure volunteer assistance to special methods of clean-up along each street. If prizes are offered, secure prizes and arrange for judging and presentation.

Co-operation—Secure co-operation of city authorities in removing refuse and draining. Secure co-operation of colored lodges in advance of the week, so that full announcements may be made through them. Secure co-operation of local physicians. Secure co-operation of local school authorities to extent of seeing that sanitary arrangements at schools are satisfactory. Secure co-operation of real estate holders.

Seek the co-operation of local health officers, farm demonstration agents,

superintendents and principals of schools, home demonstration agents, health council and white churches, negro leaders, local Red Cross chapters, local anti-tuberculosis committees.

Start work in time to get preliminary arrangements made. Have the announcement of Health Week made in all churches on Sunday, April 1st, and in lodge meetings the week before Health Week.—By request of Inter-Racial Committee.

#### Western North Carolina Conference

##### COUNCIL MEETING

We call attention to the notice of the Woman's Missionary Council which will hold its thirteenth annual meeting in St. Francis Street M. E. Church, South, Mobile, Ala., April 4-11, 1923.

Our conference president, Mrs. Lucy H. Robertson, and conference corresponding secretary, Mrs. H. A. Dunham, will attend the council meeting.

The first service will be held on Wednesday evening and will be an inspirational service in loving remembrance of Miss Belle Bennett.

The first business session will be held on Thursday morning.

The Council is planning to establish a suitable memorial to Miss Bennett. The memorial fund is to be raised on the share plan, so that every one in the church who wishes may have a part in it.

##### NEW OFFICERS AT LINCOLN

The following officers for the Woman's Missionary Society of the First Methodist church, Lincoln, were elected, but owing to sickness were not installed until Sunday morning, February 8:

- Mrs. A. W. Falvey, president.
- Mrs. S. W. McLean, vice president.
- Miss Eva James, Supt. Y. P.
- Mrs. A. D. Sigmon, Supt. children.
- Mrs. M. H. Kuhn, secretary.
- Mrs. J. T. Perkins, corresponding secretary.
- Mrs. R. J. Sifford, treasurer.
- Mrs. T. C. Abernethy, Supt. S. S.
- Mrs. S. F. Herndon, Supt. supplies.
- Mrs. R. H. Randall, Supt. S. & P.
- Mrs. John Carpenter, agent Voice.

- Local work:
- Mrs. B. C. Linebarger, chairman.
- Mrs. J. R. Gamble, vice chairman.
- Mrs. M. H. Kuhn, secretary.
- Mrs. Earl Padgett, treasurer.

We have an interesting mission study class of about forty members, who meet twice each month and study the book, "Building With India."

Mrs. R. H. Randall,  
Supt. Study and Publicity.

##### ANNUAL MEETING AT MONROE

The eleventh annual meeting of the Woman's Missionary Society of Western North Carolina conference will be held at Monroe April 24th to 27th. Let each society elect delegates at the March meeting.

Mrs. Lucy H. Robertson, Pres.  
Mrs. H. A. Dunham, Cor. Sec.

Delegates expecting to attend should send their names to Mrs. Atha Stevens, 605 W. Franklin Street, Monroe, N. C. Missionaries and council officers from Nashville are expected to be present and will add much to the interesting program that has been arranged. Be sure to elect delegates as early as possible and send in names early.

##### ANOTHER YOUNG PEOPLE'S SOCIETY IN SHELBY

For years Central church, Shelby, has had one of the live wide-awake young people's organizations in the conference, which has done a fine work under the leadership of Mrs. Geo. A. Hoyle, and now it gives us great pleasure to announce a younger sister, which has recently come into existence, in the person of a Junior Young People's Society, with Mrs. M. P. Coley as manager.

We predict for this organization a most successful career, and feel that a recent letter from Mrs. Coley, expresses to us the enthusiasm with which the work has started. She says, "In spite of the fact that it was sleeting on February 6th, our meeting day, we had twenty-nine members present." Now, isn't that splendid? Twenty-nine on a sleety day at a missionary meeting! Let others of us take notice and follow the example set by these live young folks. Officers are: President, Miss Frances Whisnant; vice president, Reid Young; recording secretary, Miss Louise Lever; corresponding secretary, Miss Hattie Gidney; treasurer, Miss Mae Coner; Supt. social service Miss Isabel Hoey.

##### WOMAN'S MISSIONARY SOCIETY IN MT. HOLLY

Our missionary work in Mt. Holly is growing with our growing town. Recently we had at the Methodist church a get-together, get-acquainted meeting for the women. Mrs. Steidly, an evangelist from Gastonia, a speaker of rich and rare personality and of real power, addressed the ladies, bringing to us new inspiration. We added some members to our society, and all seem to feel increased interest in all the activities of the church.

Miss Mattie G. Kirkpatrick, a returned missionary from China, came to us on the last Sunday in February, and let the sick pastor rest while she led in the morning service. Her message was chock full of human interest and divine inspiration. At the evening hour she addressed the Epworth League. Two of our devoted young women signed up for life service. Her visit was a real benediction to our people, and we hope she may find a permanent place among us as a church worker if she cannot return to the foreign field.

Our Children's Missionary Society is in good working order. Out of a membership of fifty, forty were present at a recent meeting. We have a wide-awake, efficient superintendent in this society in the person of Mrs. Sewell Hunsuck, and we joyfully expect a great, good year's work with our young people.

Mrs. O. P. Ader, Vice Pres.

##### CAROLEEN OFFICERS

Following are the officers of Caroleen Methodist Missionary Society for 1923:

- Mrs. J. C. Pastell, president.
- Mrs. G. C. Hardin, vice president.
- Mrs. V. T. Martin, second vice president.

Miss Virginia Graham, social service superintendent.

- Mrs. D. C. Calvin, Cor. secretary.
- Mrs. J. T. Harris, treasurer.
- Mrs. T. B. Harrill, Rec. secretary.
- Mrs. C. E. Shober, Supt. Y. P.
- Mrs. D. C. Calvin, Cor. Sec.

##### REPORT OF STUDY WORK, 1922

(Continued from last week.)

Second Quarter—Young People.  
Gastonia, Main St.—One M. S. class; 15 members.

Third Quarter—Adult.  
King's Mountain—One M. S. class; 26 members; one B. S. class.

Young People.  
Gastonia, Main St.—One M. S. class; 12 members.

Fourth Quarter—Adult.  
Gastonia, Main St.—One M. S. class; 80 members.

Dallas—One M. S. class; 12 members.

Young People.  
Gastonia, Main St.—One M. S. class; 10 members.

Statesville District.  
First Quarter—Adult.  
Lenoir—One M. S. class; 35 members; one B. S. class; one reading circle.

Newton—One M. S. class; 15 members.

(Continued on page 13.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### Western North Carolina Conference



MR. WILLIAM LINEBERGER

Mr. William Lineberger, banker, capitalist and promoter, is superintendent of our leading Shelby Sunday school and is also the lay representative for the Shelby district on the Sunday School Board. Mr. Lineberger is the oldest son of the late J. D. Lineberger, who for a number of years was a prominent personage in North Carolina Methodism. William is a chip off the old block, very naturally so for the whole Lineberger family went to church together, sat at the front of the church together and thought together.

Mr. Lineberger, a comparatively young man, is a man of affairs. He is closely connected in quite a number of enterprises, but none nor all of these cheat him out of the pleasure of serving his church. He says of himself that his annual vacation is used in attending the sessions of the Western North Carolina annual conference. His Sunday school was one of the first in our bounds to departmentize and is now one of the best we have. It is a real school of religious education.

Some years ago Mr. Lineberger was happily married to Miss Mattie Flack, of his home town of Shelby. This union has been made happier by the addition of three children, Mary Mundy, in her eighth year, Adeline Hudlow, five, and William, Jr., two and a half years of age. Mr. Lineberger is at home to his friends at the Cleveland Bank and Trust Co., Shelby, N. C.

### PAY UP

The Sunday schools of the Western North Carolina conference pledged themselves to pay during the five years of the Centenary \$118,205.75. To date our schools have paid \$52,659.83, not half the pledge. We are now in the last year of the five. The first thing to do is to pay up what we owe. Then the next thing is to select a good special missionary enterprise and keep up the giving. Our Sunday schools must be missionary societies, thus teaching missions to all our people. But just now let's give our attention to paying our honest debts. The Centenary is an honest debt. Let's pay it.

### REV. J. A. BOWLES & CO.

At least two things can be said of Rev. J. A. Bowles, our pastor at Randleman. He knows how to work and feed a man. Beginning Saturday

night, March 3rd, at a banquet of his officials from his three congregations, to which came Dr. J. H. Wheeler and C. H. Ireland, of Greensboro, and extending through a Sunday night mass meeting he used me to speak at five services. In addition to these services we went to Asheboro for an hour's conference with the Workers' Council there Sunday afternoon. The work was hard, mighty hard, but we were all happy in it and as Brother Bowles would say in his introductions, "It's hard work for him, but my, how he can eat!"

Things are going good at Randleman, the best I have known in years. Over twenty years ago I was for three years a teen age lad at Randleman while my father was pastor there, and since that time have kept in right close touch with the Randleman people. Some of God's choicest people live there and they have never grown weary in well doing. Brother and Sister Bowles are serving their fortieth year in the ministry, yet it seems that they are younger than when last I was with them. Only two of nine living children are now at home, Anna May, graduating this year from high school, and Charles, two years younger, a lad who likes to drive his father's car for good purposes. Brother Bowles is growing older by the calendar, but his eye is not dimmed to an appreciation of growing life. Our Sunday school work has a good friend in Rev. J. A. Bowles.

### ASHEBORO

A hurried trip to Asheboro Sunday afternoon, March 4th, brought me in touch with several of the Workers' Council of our growing congregation there. Brother Willis was present. He is greatly loved by the Asheboro people as he leads them in his characteristic way. The Sunday school has just surveyed the town, using a "Willis map," and last Sunday it was the largest in the history of the church. The purpose of our meeting was to discuss a Randolph county standard training school to be held at Asheboro at some near convenient time. The school was heartily endorsed.

### BULLY BOY!

"I have enrolled for the whole business, all eight courses in the Leadership Training Work and have sent for the books today. I am going to know the Sunday school from 'A to Z.' By taking this work I think I can be in a position to render more efficient service in the selection and training of my new teachers. We are going to need about fifteen new ones when our building is ready. The architect is now at work on our plans. We are going to have a roof garden among other things. Every department will be cared for from the cradle roll up. It is going to be great!"

W. A. Jenkins.

### APRIL FOOL?

Sunday, April 22, is the day set apart by our church law, "The Discipline," for observing Sunday School Day. Nearly nine hundred letters have this week been sent out to our Sunday school superintendents giving directions for obtaining programs free of charge for the observance of this day. Will our schools fool us on this April day?

### S. O. S.

The Sunday school program for this year for the Western North Carolina conference calls for an expenditure of \$11,000. This money is spent in a territory where there are over 900 Methodist churches in which to do many types of religious educational work. The conference employs three whole time workers and there are thirty-three part time workers. We have in sight just \$9,000 for this work. The deficit must be made up through the Sunday School Day offerings if it is made up at all. Will not every friend

of the Methodist Sunday school work push the Sunday School Day program and offerings?

### JUST A HINT

The Western North Carolina conference Sunday school workers need an automobile so as to reach more places in the same length of time. Make your Sunday School Day offering large and the Sunday School Board might buy us one. Send all money to H. A. Dunham, Treasurer, Asheville, N. C. He will smile and send you receipt.

### MOUNT AIRY DISTRICT

The Mount Airy district conference was held at Elkin Tuesday and Wednesday, March 6th and 7th. It was presided over by Bishop Denny and was well attended. Brother West, the much-beloved presiding elder, arranged to give the Sunday school man a fine hearing on the afternoon of the first day, and when he had concluded helped him secure a list of splendid leaders who agreed to purchase and study Cunningham and North's Sunday School Organization and Administration, one of the units in the standard training course. Brother A. P. Ratledge, pastor, and the Elkin people were entertaining the conference in true Elkin spirit. Elkin is a mighty good place to go to. In addition to those who had already enrolled in the study course, and quite a number had, the following were listed: Messrs. J. T. Ratledge, C. J. Powers, J. P. Morris, J. J. Eads, W. Y. Ravenport, T. V. Crouse, W. M. Wall, E. A. Rotherock, W. L. Dawson, C. W. Bowling, C. C. Tothrow, W. L. Sherrill, W. J. S. Walker, J. S. Capps, H. T. McPherson, C. W. Dowers, W. R. Jenkins.

### North Carolina Conference

#### "WHO'S WHO" IN DISTRICTS

We are placing, this year, increasing emphasis upon district work. To assist your conference-wide leaders and workers in the promotion of Sunday school interest, enthusiasm, and improvement we are organizing in each presiding elder's district a simple district organization composed of two or three persons, in addition to the presiding elder, who have agreed to devote considerable time and attention to this work. Our plan is to have in each district three voluntary workers—namely, a district secretary, a district Wesley class superintendent, and a district elementary superintendent. These places are being filled cautiously and only as rapidly as the proper person can be found. Additional workers may be named as the need for them becomes apparent and the workers available.

The securing of these district workers does not mean, however, that your conference-wide workers are going to withhold one ounce of their energy from the work in the districts. They hope to serve the districts this year better than ever before and believe that working through and in conjunction with these district workers is one effective way of increasing their usefulness to the conference.

That you may know about these district workers we are going to publish in these columns from week to week a brief "Who's Who" in the districts. We begin this week with the district secretary of the Wilmington district.

#### MARVIN J. COWELL

We direct the attention of the Wilmington district Sunday school constituency in particular and the conference in general, to our district secretary of the Wilmington district—Marvin J. Cowell. Born in New Jersey in 1894, Mr. Cowell came to North Carolina in 1912, married into one of our fine Methodist families of Wilmington, and soon became quite active in the church work of his community. Here are a few of the offices which he holds at the present time, and active in them all: Steward in Wesley Memorial church, Wilmington; district steward

and member of parsonage trustees, Wilmington district; Centenary treasurer and chairman parsonage trustees, Wilmington circuit; vice president Wilmington city Epworth League union; superintendent of Wesley Memorial Sunday school (which office he has held for five years); member of Conference Sunday School Board, district Sunday school secretary. He has attended several Standard Training Schools, as well as our great Junaluska Training School, and now holds three certificates of credit on the Standard Training Course. He's a thirty-second degree Scottish Rite Mason and a Shriner. He works for his church and his community, and sells life insurance and helps run a building and loan association to pay expenses.

Somebody has said, "If you want anything done, ask a busy man to do it."

### DOINGS DOWN IN DUPLIN

Four days of intensive attention were given to the interests of the Sunday school at Faison last week. Miss Keene and the writer arrived in the Duplin town Saturday night and remained there until Thursday morning, and were busy all the time they were there. Between 50 and 60 Sunday school workers and parents of Faison and Warsaw made up the two classes, and quite a few of them were present every time. Twelve sessions were held by each class, the school meeting in the afternoon and at night.

Sunday, particularly, was a full day. Sunday morning, at the request of the pastor, Rev. C. M. Lance, Miss Keene and the writer addressed a splendid audience along Sunday school lines. In the afternoon two classes, and again at night an equal number, were held.

Aside from the class work, in which much interest was taken, an interesting feature was a story hour for the children in the afternoon just preceding the regular work of the school.

### FAISON TO BUILD ROOMS

Immediately following our morning services Sunday, the officers of Faison church and Sunday school met and decided to proceed at once with plans to build two additional class rooms. Sentiment was strongly in favor of the additional equipment, although not quite unanimous. The boll weevil was to be considered. Mr. C. E. Weatherby, superintendent of the school, however, gave me the situation with a fine bit of philosophy that's worth remembering: He made the point that whereas the boll weevil is with us this year, we may have two boll weevils next year. They voted to build right away!

### GRACE ADOPTS PROGRAM

Stopping over in Wilmington en route from Gibson to Faison, the writer had the pleasure of attending the regular monthly meeting of the Workers' Council of Grace Sunday school and of presenting to the Council the official Program of Work for Methodist Sunday schools of its type. This engagement with our Grace workers was made at the instance of our district secretary, Mr. Marvin J. Cowell, who assisted in presenting and explaining the program. Rev. W. A. Stanbury, the pastor, as well as the other workers, were enthusiastically in favor of adopting the program and working toward its points.

Interesting reports concerning the various departments and interests of the school were made to the Council, which was presided over by Treasurer E. G. Burkhead in the absence from the city of Maj. W. A. Graham, the superintendent.

### ROSE HILL PLANS BUILDING

With the coming of spring, bluebirds, and buds there is evidence in all corners of the conference of new



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### ATTENTION, ALL EPWORTH LEAGUERS

We are getting out our first League Special as an Easter edition. This medium is for the purpose of awakening and deepening interest. We therefore urge every league in the North Carolina conference to send us something at once concerning your membership, plans, policy, or work you are doing. This will deepen interest and help each local league so represented, and thus most help out the cause and accomplish the purpose of your publication.

We are writing personal letters to each district and conference league officer, but don't wait for this letter. Let us have your literary contributions, leadership suggestions, your bit, whatever it may be. This is no one man's business.

#### ANNIVERSARY DAY APRIL 8

Every league is urged to commemorate the birth of the Epworth League, April 8th, with an anniversary rally. A special pageant, "The Modern Prodigal," has been prepared for this program. Copies may be secured from Rev. E. L. Hillman, Scotland Neck.

This writer once visited Trinity church, Los Angeles, Cal., for a Sunday service, the birth place of the Epworth League. And since we are both the same age, the Epworth League and the Anniversary Day have been of special interest and moment to your League editor. This is the season also for the election of your officers for the coming year. We should all be most prayerful as well as careful in the planning and working out of these programs and problems, and in our choice of the most consecrated, intelligent officers possible, for the leadership determines the interest and life of any organization. Our unique work is the training of leaders.

We are delighted to hear that new leagues are being organized at Falling Creek, on the Mount Olive circuit, at Weldon, Murfreesboro, Fairmont, and at Rockingham. Let the good work go on.

#### SPECIAL MEETING, RALEIGH

Mr. Ted Mercer, noted Episcopal layman evangelist, spoke at a joint meeting of the Raleigh City Epworth League, Sunday evening, March 4th, at Edenton Street church. The Senior leagues of Central, Epworth and Edenton Street churches were present, together with the Methodist Orphanage league and the Christian Endeavor of the First Presbyterian church. Mr. Mercer told of his own wonderful experience and the power of Jesus Christ to save to the uttermost. He and Mr. H. H. Hadley, son of a Methodist minister, are holding a series of mission meetings this week at Christ's church, Raleigh, N. C.

#### NEW LEAGUE AT FALLING CREEK

We have just organized an Epworth League at Falling Creek Methodist church on the Mount Olive circuit and New Bern district, and these are the officers:

President—Mrs. E. A. Stevens, Jr.  
Vice President—Mertie Laws.  
Secretary—Miss Sodie Cox.  
Cor. Secretary—Miss Henry Murphy.  
Treasurer—Miss Henry Murphy.  
Era Agent—William Jennette.  
First Dept. Supt.—Haywood Cox.  
Second Dept. Supt.—Miss Mertie Laws.  
Third Dept. Supt.—E. A. Stevens, Jr.  
Fourth Dept. Supt.—Miss Mildred Grantham.

### Western North Carolina Conference

#### CHARLOTTE EFFICIENCY INSTITUTE

Announcement is made by Mr. Jas. S. Sease, president of the Charlotte Epworth League Union, that plans have been perfected for the holding of Charlotte's third annual Efficiency Institute March 26th to 30th.

The board of directors was appointed some time ago and they have secured for the faculty some of our best posted leaguers who will teach league methods for the different departments, and they were able to secure Mr. Harbin of the Central Office, who will have charge of the third department.

Preliminary work has been done in the different leagues and the indications are that this institute, to be held at Trinity church, March 26th to 30th, will be the best that Charlotte has ever had.

#### ANNIVERSARY DAY ANNOUNCEMENT

Would your life have been as worth while if the Epworth League did not exist? Thirty-three years ago our General Conference gave us this organization. It has meant much to us who are leaguers, but there are thousands of Methodists, old and young, who may not know what big things we are doing. On the second Sunday in April, or as near that date as practical, we observe Anniversary Day as the birthday of the league. Our church discipline gives us this day on which to present our work to the entire organization. A program is prepared by the Central Office for use at the morning service. We believe much of the indifference to our organization is due to lack of information on the part of the membership of the church. Let's give the suggested program on April 8th and enlist the interest of those of our church not connected with the Epworth League.

This is the only time during the year when we ask the church for an offering to be used for the extension of Epworth League work. Please see that this offering is sent to Mr. P. L. Plyler, conference treasurer, at Hickory, N. C.

J. Paige King,  
First Dept. Supt.

#### GREENSBORO DISTRICT UNION MEETING

Brother Walter Brown, the up and going president of the Carraway Memorial League, and his leaguers entertained the regular monthly meeting of the Greensboro District Union at the new White Oak Y. M. C. A. Thursday night, March 8th. In addition to being president of the league, Brother Brown is a member of the Y. M. C. A. staff at that place and this spacious new building was at our disposal and everyone had an enjoyable time.

The devotional meeting was conducted by the president and he named a nominating committee to report by next meeting a list for officers for the ensuing year. Jamestown won the decision in the singing contest over Spring Garden and then challenged Carraway Memorial for a contest at the next meeting. Another league reached the heights in percentage and we now have two leagues making a perfect grade. Liberty is the new league that joins with Carraway Memorial in this enviable record and Spring Garden is only ten points behind. The attendance banner was awarded to Carraway Memorial. Our presiding elder, Brother Womble, gave us an inspiring address on character. He again assured us of his co-operation in every effort to make the young people's work in the Greensboro district a living, vital factor in the church. Walnut Street having no representative present, we accordingly invited ourselves to meet with them Thursday night, April 12th.

D. L. Webster, Cor. Sec.

### REV. AND MRS. A. S. RAPER ENTERTAIN

Thursday evening at the Methodist parsonage Rev. and Mrs. A. S. Raper delightfully entertained at a Washington birthday party.

The members of the Senior Epworth League of their church and other nearby friends were their guests. The rooms were charmingly arranged with decorations appropriate to the day. Numerous small flags were arranged throughout the rooms; streamers of red, white and blue were arranged in the hall; ferns and other plants were used in making the home look brighter.

Various contests, games and music were features of the evening entertainment.

Several delightful instrumental pieces were rendered on the piano by Mrs. S. C. Cornwell and Miss Sapoch, teacher of music in the Dallas high school.

The pastor, Rev. A. S. Raper, made a brief talk to the members of the league, urging loyalty and co-operation.

Refreshments, consisting of hot chocolate and block cake, were served, followed by red and white mints.

The favors for the evening were small hatchets, combining red, white and blue colors, bearing date of birth and death of George Washington.

About twenty-six boys and girls were present to enjoy the evening.

#### DR. BURGIN COMMENDS PAMPHLET OF REV. H. L. ATKINS

Galveston, Tex., Aug. 18, 1922.  
My Dear Bro. Atkins:

Have just read your three papers in Nashville Advocate. They are unusually strong and informing and should be in pamphlet form as a bulwark against spiritism, etc. To all you wrote I say amen!

S. A. C. Burgin.

This little booklet is now ready for distribution and can be had at the Advocate office. Price, 20 cents the copy, \$1.80 per dozen and 100 for \$10.

I preached as never sure to preach again, and as a dying man to dying men.—Baxter.

#### BIBLE STUDENTS AND READERS

You will find Dummelow's Bible Commentaries satisfyingly beneficial. It is authoritative, comprehensive, useable, both for the clergyman and lay reader. Send postpaid on receipt of price, \$3.00. Money refunded if you are not satisfied. J. T. Norsworthy, The Boow Man, Gastonia, N. C. I promptly supply ANY BOOK, postpaid, at publisher's price.

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#### AT RUTHERFORD COLLEGE

I have for sale, one hundred yards from the campus, a house with fourteen rooms sizes 12x14 to 15x24, and a basement 28x29. With the house may be had one acre or seven acres of land to suit the buyer. I will sell for \$1000 less than the cost of building. Reason: I have bought a farm and want to move to it. Write for price and particulars. J. W. Bennett.

#### Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

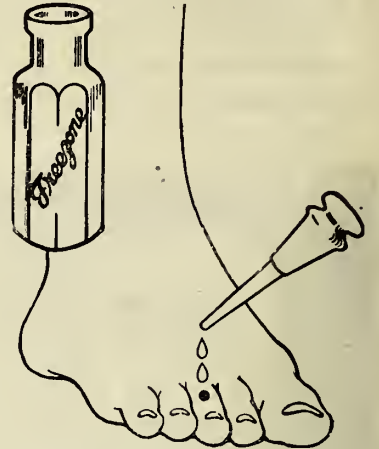
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Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

### THE METHODIST ORPHANAGE

In these notes will be found a paragraph from one of our most promising girls. She is writing about our splendid Epworth Leagues. Into this branch of our work she has put her best thought and highest endeavor. It is well worth your time to read such a splendid article by one of our finest girls.

\* \* \* \* \*

Most of the boys and girls who borrowed from the Bettie Henly Vann Educational Loan Fund are paying back the loans very promptly. Just a few who have had reverses are finding it difficult to take up their notes. On the whole I am very much pleased with the response that is coming from those who took advantage of the loan to complete their higher education.

\* \* \* \* \*

It is encouraging to have a young man full of enthusiasm and with a vision, like Mr. L. L. Gobbel, to lead in the work of our great Sunday school cause. He is bringing to the task a trained mind and a master passion to put our Sunday school cause in the forefront where it rightfully belongs. It behooves all Sunday school workers to give him their hearty and glad co-operation in all of his plans and undertakings.

\* \* \* \* \*

We are bringing before our older boys and girls, men and women of prominence who are addressing them on subjects of vital interest. Last Sunday night, after the League service, Professor Layfield, president of King's Business College, addressed our boys and girls on the essentials of success. It was clear cut, sane and wholesome. Running through the address was the idea that the accumulation of wealth, within itself, does not constitute success. He put the emphasis of his address upon intelligent, Christian service. Such timely advice must result in permanent good to those whose good fortune it was to be present.

\* \* \* \* \*

During the summer of nineteen twenty, we, the young people of the Methodist Orphanage, decided to organize ourselves into a league, which we did. We have had a good time working together. We are doubly happy when we remember that we are a band of young people who are trying to live up to and carry out our purpose of consecration, preparation and service. We began as one large league, but soon realized that in order for the different members to do very effective work we must divide ourselves into a senior and intermediate league. This we did. We are fully organized and are doing real league work. Doubtless some of our beginners who are doing such active work now will be of great service in Christian work when God needs them most. From the league services we have obtained more vital doctrines, precepts of the gospel, discipline of our hearts and minds, and above all, the dedication of self and time to God. We have a greater number of real leaders now than we had before we fully organized. This assures us that the league is meaning much to us young people, for it is training us for service.

Bertha Smith.

Maxton was visited the first Sunday morning in March by our singing class. A large and attentive congregation greeted us. The Baraca class at St. Paul church, Maxton, will undertake to put one of our girls through Carolina College, beginning next fall. This is a most worthy undertaking and deserves the hearty commendation of all our people. It was my good fortune to be guest of President Green, of Carolina College. He is enthusiastic over the college, and the college is being developed under his direction. Next fall will witness a larger attendance. The college badly needs a new dormitory. It would be a fine thing if some one of means would make such a building possible. If our Methodists of the Rockingham, Fayetteville, Wilmington and New Bern districts will give this college their support it can be made a most useful institution. Let us give President Green the co-operation which he has a right to expect from the southeastern part of the state. Brother J. L. Rumley has entered upon what promises to be a very successful pastorate.

\* \* \* \* \*

Last Sunday night our singing class gave a sacred concert in Chestnut Street Methodist church, Lumberton, to a most attentive and appreciative congregation. We were there about two years ago, but the attendance this time was much larger than then. The orphanage collection last Sunday was one hundred and sixty-five dollars (\$165). The Orphanage Day each month is one of the biggest events in the life of the Sunday school. Bro. K. M. Barnes, a prominent banker, is the popular and wide-awake superintendent of this growing Sunday school. The Sunday we were there the school reach the largest attendance in its history. The support that it gives our orphanage has much to do with its success. It was a joy to me to have fellowship with Brother Barnes and his family while I was in Lumberton. A few years ago he very generously gave us a thousand dollars for our Baby Cottage.

Lumberton is noted for many things, and especially for its generous support of the orphanage cause. For many years the Baptist church there enjoyed the distinction of being the largest contributor to the orphanage cause of any church in the world. Our Methodist friends are not so numerous in Lumberton, but they have taken the orphanage close to their great heart.

Dr. R. C. Beaman has entered upon his sixth year as pastor of Chestnut Street church. He is universally popular and deservedly so. He is one of the biggest preachers in Southern Methodism, and Lumberton has long since recognized that fact. He is happy in his work and the membership of his church is happy to have him to minister to them in holy things.

### PREACHERS AND TEACHERS

To aid the dissemination of useful knowledge I supply books, postpaid, to clergymen and school teachers at ten per cent less than publishers' prices. J. T. Norsworthy, The Book Man, Gastonia, N. C.

### SPECIAL RATES FOR REUNION

A special rate of one cent per mile will be charged Confederate veterans who will attend the annual reunion of the United Confederate Veterans that will be held in New Orleans April 10th to 13th. This announcement was made last night by L. A. Peacock, city ticket agent of the Southern Railway of this city.

This rate will apply to all Confederate veterans, all Sons of Veterans, members of the Confederate Memorial Association, Daughters of the Confederacy, including sponsors, matrons and maids of honor. The tickets for round trip will be placed on sale in North Carolina April 6, 7, 8 and 9, with final return limit of tickets April 30th.

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DO YOU TAKE SALT with meals, or just fill up on salt once or TWICE A WEEK?

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.

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\* \* \* \* \*

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In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

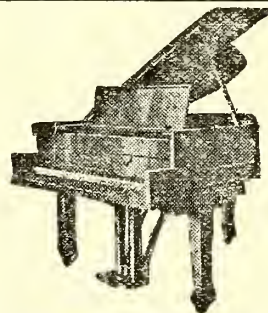
Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.



## OUR LITTLE FOLKS

### THREE LITTLE KITTENS

If I had three little kittens,  
And could choose their colors, too,  
I know just what the colors would be,  
The red, white and blue.

And oh, how I would love them;  
I would feed them every day,  
And oh, how it would grieve me  
If one should run away.

—Mabel Sue Copeland.

### THE CIRCUS HORSE

Born in a mountain pasture,  
Where star-eyed daisies grow  
By streams of crystal water  
Fed by the melting snow;  
Sired by a Flemish stallion,  
Foaled by an Arab mare,  
Doing the will of my trainer  
Under the spotlight's glare.

Prancing around the sawdust,  
Steed to a tinselled Thing!  
Toy for the public fancy,  
I, who was born a king!  
Slave to a piercing whistle,  
Gaud for the public eye,  
Young, I was fed with kindness,  
Old, I am left to die.

Keeping time to the music  
With each of my dainty feet,  
The big parade moves slowly  
Over the sweltering street.  
Trained to obey the guiding  
Touch of my rider's knee,  
Thinking, while I'm obeying,  
Thinking, if I were free!

Free in a mountain pasture,  
Tossing my chestnut mane,  
Flinging my heels and snorting  
As though I were young again.  
Only in dreams I wander  
Far fields of flower and gorse,  
For the blare of circus music  
Is the doom of the circus horse.

—Reginald C. Barker, in *Our Dumb Animals*.

### DAFFEY LEARNS SOME TRICKS

Two of the happiest chums to be found anywhere are little Nita Hayner and her collie puppy, Daffy. Wherever Nita goes Daffy follows her. They play together for hours at a time. When Nita takes her afternoon nap Daffy lies down near her bed and sleeps as long as she does. Every one who knows them calls them "lively chums."

One cold day when they could not play on the lawn Nita threw a beautiful rubber ball across the sitting room. Daffy ran after it, barking gaily, and brought it back to her in his mouth. This pleased Nita so much that she threw the ball away again just to see Daffy bring it back. Every time she threw it away he quickly brought it back to her. Nita was laughing so heartily and Daffy was barking so gladly that Mrs. Hayner came into the room to see what they were doing. She was so delighted that she joined in the frolic with them.

Nita's brother Fred said that he was going to teach Daffy to catch a ball in his mouth. Nita's ball was so big Daffy could hardly get it into his mouth, so Fred bought a smaller one. When Fred first pitched the ball to Daffy he would only run after it and bring it back. But Fred kept on pitching it to him. After a long time he caught it in his mouth and carried it to Nita. She gave him a great big hug and patted him on the head. Fred gave him a big chocolate. When Daffy ate the chocolate Fred pitched the ball to him again and he caught it. He soon learned this trick. Nita was overjoyed when she pitched the ball and he caught it for her. Nita wanted Fred to teach him more tricks.

Fred told Miss Moore, his Sunday school teacher, about Daffy's tricks. She said: "Fred, I have a nice little book that tells all about training dogs

to do tricks. I will lend it to you."

"Oh, will you, Miss Moore," cried Fred.

"Yes, indeed, I will."

"Then I will train Daffy."

Miss Moore gave the book to Fred and he ran home with it. He soon found that if he wanted Daffy to learn tricks he must be kind to him. His mother told him to read all the book very carefully, and he did. Then he began teaching Daffy easy tricks.

In just a few days Daffy had learned to shake hands with people. When callers come he goes to them and holds out his paw to shake hands with them. It was easy to teach him to lie down and roll over when he wanted food. One day he saw Fred eating bread and he wanted some of it. He rolled over several times. But Fred did not notice him. Then he rolled, and rolled, and rolled. And what do you think he did then? He sat upon his hind legs and looked at Fred and whined. When Nita saw him do that she clapped her hands and laughed merrily. She had never seen a dog do that before. Fred then gave him some of his bread.

Nita wanted Daffy to do that again. Fred got some more bread and soon had Daffy sitting up to eat. He liked to be fed that way. When his food was brought he would sit up and wait to be fed.

Nita wanted Daffy to have a red high chair like she had, and sit by her at the table. She wanted him to wear a nice white bib just like she did. She did not know that he could not hold a spoon and feed himself. Mrs. Hayner would let Fred put a bib on Daffy and put him in a high chair, but not very close to the table. Sometimes he would sit there a long time.

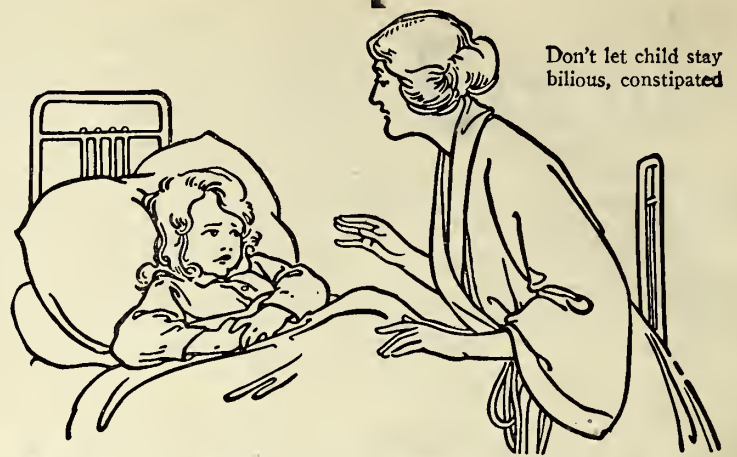
Fred said he was going to teach Daffy table manners. One day he put a dress on him. Daffy liked that. Then Fred put one of Nita's baby caps on him and put him in a very small chair at Nita's little table. Fred had prepared Daffy's food so he could give him one bite at a time. At first this was too slow to suit Daffy, but Fred was kind to him. It took a long time to teach Daffy to eat slowly, but finally he learned. Fred was so kind and gentle that Daffy seemed to know that it was best to obey him.

Mrs. Hayner gave Nita and her little friends a Christmas party. Fred had Daffy do all his tricks for the children. They had never seen a dog do such things. Each one thought he was the finest dog they ever saw. Most of the little children asked their papas for collie dogs when they went home.

All the children who live near Nita like to visit her. They think Daffy is the finest play fellow in town. He has learned to play hide and seek with Nita. She does not understand why he can always find her but Fred knows. Dogs can follow people just by smelling where they have walked. This is why Nita cannot hide so Daffy cannot find her.

Fred says he is going to teach Daffy every trick in the book Miss Moore loaned him. He knows a great many good tricks now. Fred wants to make him a real show dog. He is a big fine fellow now and growing fast.

The very best trick Daffy knows he learned all by himself. When Mrs. Hayner dresses Nita for bed she always kneels at her mother's knee to say her evening prayer. Daffy often watched her do this. One evening, not long ago, what do you think he did? When Nita knelt at her mother's knee to pray Daffy walked slowly to Mrs. Hayner and placed his paws on her knee and laid his head on them. Every one thought this was his very best trick. Now he does it every evening. Mr. Hayner had a fine picture made of them at prayer and named it "Chums at Prayer." Each of his friends want one of these pictures. Wouldn't you like one?—William James Robinson in *Word and Way*.



## MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste  
and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the

little stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

### WORKING TOGETHER

One very cold winter night old Northwind and Little Jack Frost had a long talk, and I happened to overhear them.

Northwind called Jack Frost to see a snowdrift which he had blown into a fence corner, and it certainly was a beautiful snowdrift, although Jack Frost turned up his nose and laughed, saying: "I can make just as pretty things; just watch me."

Northwind decided to see what Jack Frost could do, so he wrapped his cloak about him and went to see Jack Frost work in a pond not far away.

As they flew on and on Jack Frost peeped in a window and saw a little boy sleeping. "Let's do something for Jackie Boy," whispered Jack Frost.

"We will!" shouted Northwind, and soon they were hard at work, Northwind puffing little flakes of snow against the window pane, while Jack Frost fastened them on and at the same time drew pictures of trees on the outside. Then Jack Frost hurriedly tasted the water in Jackie Boy's silver cup, which turned the water into ice, and crept out at the keyhole.

When Northwind and Jack Frost passed a tiny pond old Northwind fairly held his breath a moment with delight. Then he, being older, said: "Let's work together this winter."

"Agreed," laughed Jack Frost. "Will you ripple the top of this water while I freeze it?"

"That I will," answered old Northwind.

As Northwind and Jack Frost were going home next morning they saw Jacky Boy looking at the pretty pictures on his window. They tried to talk to him, but they rattled the window so noisily that Jackie Boy ran away to sit by the fire.

After breakfast Jackie Boy begged to go outside, and Jack Frost and Northwind were waiting to play with him. One pinched his nose and the other blew off his hat.

When he went in the house his cheeks were as red as roses and his fingers as purple as Jack Frost could make them, and he said to his mother, "I guess Jack Frost and Northwind do their work so well because they work together."—Iowa Story-Teller.

It was a hot sultry day in a great city. Seven cars were lined up in front of a busy filling station. Third from the end stood a leaking, steaming, rattling little five-passenger. In

due time the line dwindled and the little five-passenger found itself parallel with the gas pipe.

"How many?" the man asked impatiently.

"One," answered Mr. Fliv with the air of a Rockefeller.

"One? What cha' tryin' to do. Wean it?"

True speech needs color and light. There is no occasion so dark but that it can be lightened by a warm, bright word.

O teach me, Lord, that I may teach  
The precious things thou dost impart,

And wing my words, that they may reach

The hidden depths of many a heart!  
—Exchange.

### FOR YOUR EASTER COMMUNION

#### Individual Cups



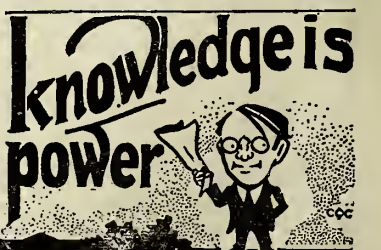
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Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rode-heaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

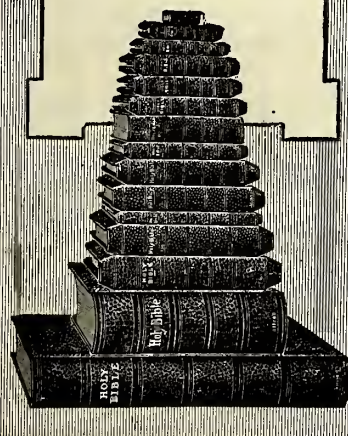
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### WOMAN'S WORK

(Continued from page eight)

Hudson—One M. S. class; one B. S. class.  
 Davidson—One B. S. class.  
**Third Quarter—Adult.**  
 Lenoir—One B. S. class.  
 Newton—One M. S. class; 15 members.  
**Fourth Quarter—Adult.**  
 Hickory—One M. S. class; 14 members.  
 Hudson—One reading circle.  
 Newton—One M. S. class; 17 members; one B. S. class; one reading circle.  
**Waynesville District.**  
**First Quarter—Adult.**  
 Cullowhee—One M. S. class; 16 members.  
 Murphy—One M. S. class; 17 members; one B. S. class.  
 Sylva—One M. S. class; 15 members.  
 Bryson City—12 members; one B. S. class.

#### Young People.

Cartoogechaye—(No classes).  
**Junior.**  
 Bryson City—One M. S. class; 13 members.  
 Waynesville—Two M. S. classes; 41 members.  
**Second Quarter—Young People.**  
 Franklin—One M. S. class; 10 members; one B. S. class.

#### Third Quarter—Adult.

Murphy—One M. S. class; 19 members; one B. S. class.  
**Junior.**  
 Waynesville—Two M. S. classes; 30 members each.

#### Fourth Quarter—Adult.

Murphy—One M. S. class; 19 members; one B. S. class.  
**Juniors.**  
 Waynesville—One M. S. class; 41 members.

#### Winston-Salem District.

##### First Quarter—Adult.

Centenary—One M. S. class; 20 members; one reading circle.  
 Florence Blackwell—One M. S. class; 11 members; one reading circle.  
 West End—One M. S. class; 16 members.  
 Laura Haygood—One M. S. class; 18 members; one reading circle.  
 Burkhead—One M. S. class; 16 members; one B. S. class.

##### Young People.

West End—One M. S. class; 24 members.  
**Juniors.**  
 Centenary—One M. S. class; 7 members.  
 West End—One M. S. class; 39 members.

##### Second Quarter—Adult.

Laura Haygood—One M. S. class; 30 members; one B. S. class.  
**Young People.**  
 West End—One M. S. class; 24 members.

##### Juniors.

Southside—One M. S. class; 23 members.

##### Young People.

Thomasville—12 members.  
**Third Quarter—Young People.**  
 Frances Burkhead—One M. S. class; 18 members.

##### Juniors.

Centenary—Two M. S. classes.  
 Thomasville—One M. S. class; 30 members.  
 West End—One M. S. class; 41 members.

##### Fourth Quarter—Adult.

Burkhead—One M. S. class; 16 members; one reading circle.  
 Florence Blackwell Cen.—One M. S. class; 21 members; one reading circle.  
 Centenary—One M. S. class—17 members; one reading circle.  
 West End—One M. S. class; 35 members.  
 Laura Haygood, West End—One M. S. class; 30 members; one B. S. class.

##### Young People.

Centenary—One M. S. class; 10 members.  
 West End—One M. S. class; 20 members.

##### Juniors.

West End—One M. S. class; 43 members.

# IF SICK, BILIOUS! START YOUR LIVER

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

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high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adopted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

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 1 pkt. Carrot, Danver's Half Long  
 1 pkt. Corn, Country Gentleman  
 1 pkt. Cucumber, Peerless  
 1 pkt. Hanover Salad  
 1 pkt. Lettuce, Big Boston  
 1 pkt. Parsley, Curled  
 1 pkt. Peas, Early; 1 pkt. Medium  
 1 pkt. Radish, Scarlet Turnip, White Top  
 1 oz. Spinach, Savoy; 1 pkt. Turnip, White Globe; 1 pkt. Tomato, Earliana.  
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 By Wilbur Fisk Tillett, D.D., LL.D.  
 Dean Emeritus of the Theological Faculty in Vanderbilt University  
 Was Ralph Waldo Emerson justified in calling America "the last and noblest effort of Divine Providence in behalf of the human race?"  
 In what has the history of the United States exemplified the Divine Law?  
 What deeds can America appeal to in proof of the truth of her claim that she had a providential origin, a providential history, and a providential mission in the world?  
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**Nujol**  
 A LUBRICANT—NOT A LAXATIVE

**SUNDAY SCHOOL WORK**  
 (Continued from page nine)  
 building plans. Some congregations, as has been previously noted in these columns, are about to build new from the ground up, and others are going to expand by the addition of class rooms. Rose Hill, Wilmington district, is the latest to make known to us her plans to build. Mr. J. C. Mallard, superintendent of the Sunday school, is authority of the information that the Rose Hill congregation is looking forward to the building of a brand new Sunday school and church building. Details have not yet been definitely decided, but the structure will be of brick, and indications are that the interests of the Sunday school will be cared for first.

**FRONT STREET, BURLINGTON**  
 Mrs. John A. Robertson has just been made superintendent of the Junior department of Front Street Sunday school, Burlington. Although her department does not yet have a separate department room, this is one of the things toward which the department will work.

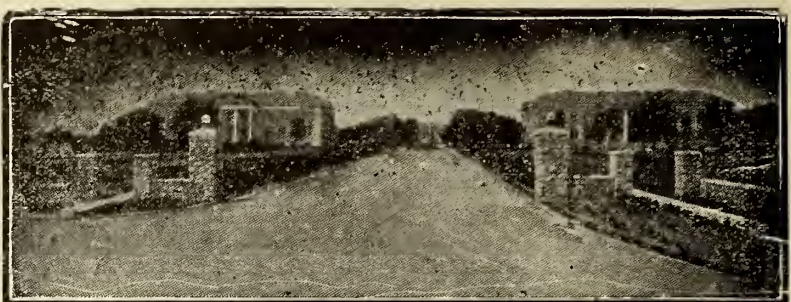
**SUPERINTENDENT T. P. WOOD**  
 Mr. T. P. Wood has recently been made superintendent of our Sunday school at Rockingham.

**FIVE COURSES AT GRAHAM**  
 Five courses will be offered in the Standard Training School to be held for the Methodist Sunday schools of Alamance county at Graham, April 15-20. Courses and instructors for this school will be as follows:  
 Beginner Organization—Mrs. C. L. VanNoppen.  
 Primary Organization—Miss Georgia Keene.  
 Junior Organization—Mrs. E. R. Michaux.  
 Principles of Teaching—To be supplied.

The Sunday School—Prof. R. N. Wilson.  
 Rev. G. M. Daniel, of Graham, is chairman of the board of managers and, together with the various committees, is pushing plans for a great school.

**PROGRAMS ARE ORDERED**  
 We have just sent off to Lamar and Barton, agents for our Publishing House, orders for Sunday School Day Programs for every pastoral charge in the North Carolina conference. We are ordering what we think is an ample quantity in each case. If, however, any school finds itself in need of additional programs, a letter addressed to L. L. Gobel, Durham, N. C., will bring more. Sunday School Day should be observed the third Sunday in April or as near thereto as practicable, says section 393 of our Discipline.

**ORPHANAGE SINGING CLASS AT FREMONT**  
 Rev. A. S. Barnes and Mrs. Reaves appeared in the Methodist church here Sunday, the 11th of March, at eleven o'clock with the class and rendered a sacred concert. It is needless for me to say that the exercise was of the highest order, for that fact was well established when I say that great quiet and earnestness swept over the congregation at the rendering of each selection of the splendid program. The people are lavish in their praise of the fine body of children representing our orphanage at Raleigh. Although the day was rainy and the streets and roads coated with a slush of mud, the church was filled to its capacity. It was indeed a glorious hour, and an hour fraught with enthusiastic sympathy for orphan children. Their presence made glad the children and the young people of the community as well as the older ones.  
 Supt. Barnes was in his glory, for he was among his own kith and kin, since he was reared near Fremont. All



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 All's well with the World.'

This little volume, sweet and delicious in substance and spirit, dainty and attractive in outward appearance, is about the best "prescription" for "grouchiness" (your own—not the other fellow's) that is obtainable. It is simple, sane, "easy to take," and will help any case of discouragement—blues, exhaustion, and the like—whether imagined or real, as well as many other things that makes us not as agreeable as may be desirable. It is

**The Start and Finish of a Day**  
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 CHAPTER II ..... Opening Up the House  
 CHAPTER III ..... An Expectant Soul  
 CHAPTER IV ..... Keeping the Soul Alive  
 CHAPTER V ..... Rest for a Tired Heart  
 CHAPTER VI ..... Ebb Tide  
 CHAPTER VII ..... The Gold in the West  
 CHAPTER VIII ..... When the Sparrows Go to Sleep  
 CHAPTER IX ..... In the Den  
 CHAPTER X ..... The Finish of a Day

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this people love him and are very proud of the fine success he is making of our orphanage institution. We only wish he could have tarried longer with us. Personally, I am very fond of Barnes. He and I were college-mates and I have followed his course through the years with joy and satisfaction to myself. May the Lord's blessing be upon him and his co-laborers in the great work they are accomplishing at Raleigh.  
 J. A. Dailey.

**PLEASE RETURN THE HAT**  
 On Tuesday afternoon at Elkin, at the district conference, some one exchanged hats with me. Mine was a

Stetson, a soft hat, with my name written in plain letters on the inner band. Will the gentleman please return it to me? I will then return his, which came from Prather's store of Mount Airy.  
 J. J. Eads.  
 Jonesville, N. C.

Let your sermon grow out of your text, and aim only to develop and impress its thought. Of a discourse that did not do this, it was once wittily said, "If the text had the small-pox, the sermon would never catch it."  
 Tryon Edwards.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

Table listing church appointments for Asheville District, including Swannanoa, Azalia, Black Mountain, Leicester, West Asheville, Henderson Ct., E. Bltmore, Weaverville Ct., Mars Hill Ct., Chestnut St., Rosman, East Fork, and Brevard.

CHARLOTTE DISTRICT. J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing church appointments for Charlotte District, including Prospect, Midway, Polkton, Poplar Hill, Hawthorne Lane, Peachland, Chadwick, Brevard St., Calvary, and Belmont Park.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing church appointments for Greensboro District, including Deep River, West Bend, Randleman, Wentworth, Reidsville, Asheboro, New Hope, Pleasant Garden, Gibsonville, and Spring Garden.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. SECOND ROUND

Table listing church appointments for Marion District, including Cross Mill, Old Fort, Bostic, Broad River, North McDowell, Marion Mills, Marion Ct., Bald Creek, Burnsville, Spruce Pine, and Micaville.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing church appointments for Mount Airy District, including Yadkinville, West Davie, Ararat, Sandy Ridge, and Danbury.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing church appointments for North Wilkesboro District, including Wilkes, Wilkesboro, North Wilkes, N. Wilkesboro, Jefferson, Warrenville, Creston, Helton, Laurel Springs, Sparta, Watauga, Boone, Todd, North Wilkes, N. Wilkesboro, Wilkes, Wilkesboro, Avery, and Elk Park.

at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. SECOND ROUND

Table listing church appointments for Statesville District, including Dudley Shoals, Rocky Mt., and Granite Falls.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. SECOND ROUND

Table listing church appointments for Salisbury District, including Norwood Ct., Cedar Grove, Norwood, Spencer, Central, and Yadkin.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing church appointments for Shelby District, including Lincoln Ct., Tabernacle, Stanly, Iron Sta., East End, Crouse, Lander Chapel, Franklin Ave., West End, Bessemer, Concord, Trinity, Main St., Gastonia, Dallas, Dalls, Belmont, Ebenezer, Belmont, Main St., and Cramerton.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing church appointments for Waynesville District, including Fines' Creek Ct., Haywood Ct., Bryson-Whittier, Shoal Creek Ct., Judson Ct., Robbinsville Ct., Andrews Sta., Murphy Ct., Hayesville Ct., Murphy Sta., Hiawassee Ct., Highlands Ct., Glenville Ct., Macon Ct., Franklin Ct., and Franklin Sta.

WINSTON-SALEM DISTRICT W. A. Newell, P. E. 1084 W. 4th St., Winston-Salem, N. C. THIRD ROUND

Table listing church appointments for Winston-Salem District, including Walkertown, Lewisville, West End, Kernersville, Oak Ridge, Denton, South and East, Centenary, Forsyth, Shiloh, Linwood, Wesley's Chapel, Davidson, and Green St.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing church appointments for Durham District, including Rougemont, Mt. Sylvan, Mt. Tirzah, Hillsboro, Carr, Eno, Burlington Ct., Front St., Haw River, G. L. Morelock, Roxboro, Person, Concord, Leasburg, Hebron, S. Alamance, Trinity, Branson, Pearl Mill, Mebane, Chapel Hill, Carrboro, and Milton, New Hope.

Table listing church appointments for Yanceyville, East Roxboro, and Centenary treasurers.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E. SECOND ROUND

Table listing church appointments for Elizabeth City District, including Plymouth, Mackey's, Belhaven and Pantego, Currituck, Perquimans, Hertford, Showan, Evans, and Edenton.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing church appointments for Fayetteville District, including Newton Grove, Lillington, Marners, Buckhorn, Dunn, Duke, Glenden, Carthage, Jonesboro, Sanford, Hemp, Goldston, Haw River, Pittsboro, Siler City, Stedman, Elizabeth, and Roseboro.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing church appointments for New Bern District, including Straits Ct., Goldsboro Ct., St. John, Atlantic-Sealand, Hookerton, Snow Hill, Grifton, Mt. Olive, Bridgeton, LtGrange, Caswell, St. Paul, Elm St., and Mt. Olive Ct.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing church appointments for Rockingham District, including St. John-Gibson, Laurel Hill, Laurinburg, Robeson, Lumberton, Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Red Springs, Rowland, Caledonia, Maxton, St. Paul, Lumberton, Mt. Gilead, and Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing church appointments for Raleigh District, including Garner, Four Oaks, Benson, Millbrook, Tar River, Franklinton, Youngsville, Louisville, Cary, Oxford, Kenley, Smithfield, Central, Jenkins Memorial, and Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing church appointments for Washington District, including Elm City, Wilson, Rocky Mount, Ayden, Greenville, Robersonville, Bethel, Tarboro, Aurora, Calvary, Bailey, Rocky Mount, South Rocky Mount, Bath Ct., Washington, Spring Hope, Nashville, Vanceboro, Fairfield, Mattamuskeet, and Swan Quarter.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing church appointments for Weldon District, including Littleton Sta., Battleboro & Whitakers, Enfield, Norlina, Northampton, Conway, Rich Square, Murfreesboro-Winton, Ahoskie, Aulander, Windsor, Williamston, Scotland Neck, Warren, Middleburg, Garysburg, and Jackson.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing church appointments for Wilmington District, including Ingold, Clinton, Maysville, Swansboro, Jacksonville, Old Dock, Tabor, Chadbourn, Burgaw, Wilmington, Hallsboro, Carver's Creek, Whiteville, Scott's Hill, Southport, Shallotte, Town Creek, and Wilmington.

LOOKING FOR WORK? We are looking for women to introduce our Pelvic Emanator... THE RADIUM PRODUCTS CO., Dept. R. P., 519 Main St., Cincinnati, Ohio.

Headaches Vanish Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy CAPUDINE. It stops the pain by removing the cause.

ART GLASS for Churches and Residences Memorial Windows Catalog and Special Designs free on request F. J. COOLEGE & SONS ATLANTA, GA.



**IN MEMORIAM**

**PRICE**—On February 20th Mrs. Elizabeth Price, the wife of Mr. John Price of Antioch community, was called home to heaven at the ripe age of 88 years. She had renewed her covenant with God on last November and joined our church, and patiently and longingly awaited her call to come up higher. She leaves her husband, aged 75, and two sons and many friends to mourn her departure. May God smile favorably upon them. A. A. Angel.

**WILLET**—Bro. John Willett was 34 years old the 15th of last June. For the last eleven years he has been unable to work because of tuberculosis. He was a patient, cheerful invalid during those eleven years, and he went to sleep February 22nd. His Christian life was an exemplary one, and he retained his faith and confidence in God to the last. May God bless and comfort his parents, brother and sister and prepare them to meet their loved one above. R. A. Swaringen, Pastor.

**THOMAS**—Mrs. J. H. Thomas was born September 25, 1850; died February 19, 1923, aged 73 years, seven months and six days; married October 18, 1874; two children survive. She was a good, faithful mother and wife. She has been a consistent member of Bethlehem M. E. Church, South, for years. A good mother in Israel is gone. A calm and beautiful sunset reflects the glory of its Maker. God bless Brother Thomas.

Cbas. P. Goode.

**DAGENHART**—Catherine E. Dagenhart, passed away February 22, 1923, being 76 years, seven months and 12 days old. In 1865 she married Emanuel Dagenhart, who died 14 years ago. There are nine children living; also 61 grandchildren. In her girlhood she gave her heart to God and connected herself with the Methodist church, and was faithful to the end. Her body was laid to rest at Marvin church. The funeral was conducted by Rev. R. L. Melton. Her life was a benediction to us all and we know she is at rest.

Her Children.

**HATHAWAY**—On February 9 our hearts were saddened by the death of Clarence Hathaway. He was 81 years old and looked as if he had a great future. I knew him in health, saw him in sickness, looked at him die. Sinners die hard, Christians die easy; if so Clarence has gone to heaven. No one could die easier; he simply quit breathing. He realized his condition, but expressed no fear of death—only regret at leaving his loved ones. He leaves to mourn their loss a loving wife, two little boys, father and numerous relatives and friends.

Paul Williams.

**MEADOR**—Edward Peter Meador was born December 21, 1850; died January 29, 1923, aged 72 years, one month and eight days. Was married to Miss Mary E. Ratliff October 27, 1874. They have ten children, nine of whom are living. He was converted and joined Bethlehem M. E. Church, South, 21 years ago. He was a successful farmer, a good citizen and a kind neighbor. When the end came he was ready to go. He died in the faith. God bless his companion and children.

Chas. P. Goode.

**CARVER**—On February 22 at about 1:30 o'clock in the morning, while returning from his shack at the Bucho Lime Plant, as it was believed, to make the one-thirty train pouch, Mr. H. P. Carver, who has been their night watchman for the past three years, met his death, as it is believed, by a local freight train striking him while crossing the sidetrack. His body was found early in the morning lying between the main line and the side track. Mr. Carver was a member of our church at Antioch. He leaves several children and brothers and many friends to mourn his departure. May God sustain them in their grief and loss.

A. A. Angel.

**MANION**—Mrs. Essie Lasley Manion was born May 24, 1889; died February 16, 1923, aged 33 years, eight months and 24 days. Se was married to B. A. Manion December 24, 1914. She was regenerated and joined Salem M. E. Church, South, at the age of 12 years. Her Christian life was beautiful. She loved her church and her Saviour, and died in great peace. God bless her devoted husband and little seven-year-old son. Her pastor, Chas. P. Goode.

**FREEZE**—Franklin A. Freeze was born September 9, 1846; died February 21, 1923, aged 76 years, five months and 12 days. In the year 1872 he was married to Elizabeth Hoover. To this union were born six children, three of whom are living. In early life he was a member of the Lutheran church, later removing to Shiloh M. E. church, where he remained a faithful member until called to his reward. He was an affectionate husband, a kind father, a good citizen and will be missed by his church and community.

R. L. Melton.

**ALEXANDER**—Millard F. Alexander passed away December 23, 1922, being in his 71st year. In the year 1875 he was married to Miss Sarah Stewart. To this union were born seven children, all of whom are living. In early life he professed faith in Christ and joined the M. E. church at Marvin, later removing to Bethlehem, where he remained a consistent member until his death. The funeral was conducted at the home by his pastor, Rev. R. L. Melton, and his body was laid to rest at Beulah church. A large crowd attended the funeral.

A Friend.

**SHOOK**—On January 8, 1923, young George E. Shook was struck by a falling tree and killed, being 20 years, eight months and five days old. At 11 years of age he gave his heart to God and joined the Methodist Episcopal church at Bethlehem. Later he removed to Bethel church, where he remained a consistent member until his death. He had just served a two year enlistment in the U. S. navy, and gave promise of a strong and useful manhood. His parents are heartbroken, his friends and kindred mourn their loss, but we bow to the will of Him who knoweth all things. The body was buried at Bethel church by his pastor.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has taken from our midst our friend and co-worker, Mrs. Jasper Sidbury, we, the members of the Ladies' Aid Society of Scott's Hill, N. C., resolve:

First, That in the death of Mrs. Sidbury our society has lost a faithful and willing worker.

Second, That we appreciate the fact that the keynote of her life was love and kindness. We feel deeply the loss of her presence, but we bow in humble submission to the will of Him who doeth all things well.

Third, That we extend to the family our heartfelt sympathy in this dark hour of bereavement.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate and a copy spread upon the minutes.

Mrs. Ella J. Lamb,  
Mrs. R. L. Foy,  
Miss Winnie Mae Byrd.

**GILLESPIE**—Joseph Gillespie was suddenly called away February 6, 1923. He was 84 years and 20 days old. His remains were laid to rest in the cemetery of Purdies church, where he was a member. A large crowd was present at his burial. This speaks for the high esteem in which he was held by his neighborhood.

For a number of years Brother Gillespie had been a member of Beth Carr Presbyterian church, but last year he united with the Methodist church at Purdies, where he had given much of his life as superintendent in the Sunday school, a teacher and conducting prayer meeting. Good books and papers were his daily companions. Many were the testimonies of the good life Brother Gillespie had lived. May God bless his widow and friends left behind.

H. E. Lance.

**At the Close of a Beautiful Life**

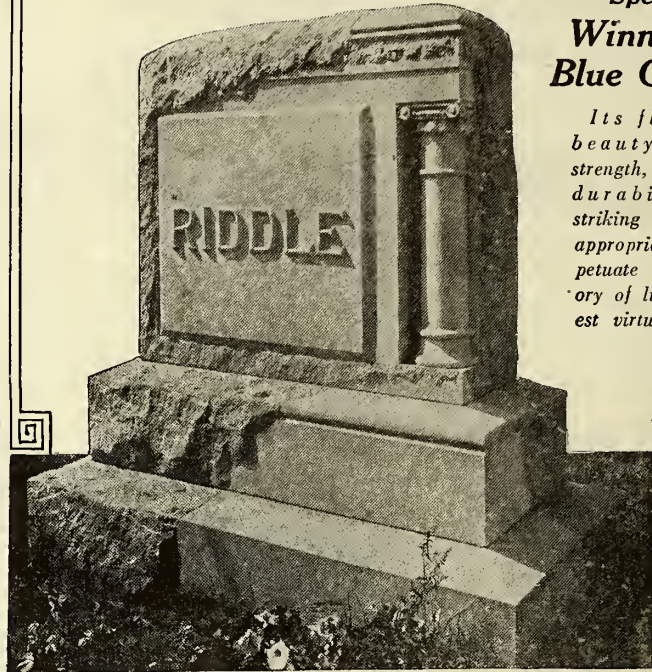
*When the last opportunity presents itself to pay homage and respect—it is well to remember that the perpetuation of that memory, the commemoration of that life, should befittingly bear testimony of its best characteristics; should appropriately portray as well as perpetuate the qualities that were so beautiful in life.*

**Specify Winnsboro Blue Granite**

*Its flawless beauty, massive strength, rugged durability and striking contrasts appropriately perpetuate the memory of life's greatest virtues.*

**Monuments Maintain Memories**

**Winnsboro Granite Corporation Kion, S. C.**



**MOORE**—John R. Moore was born March 7, 1846. He went to his heavenly home November 4, 1922. His sojourn here had been 76 years, seven months and 29 days. On January 20, 1874, he was happily married to Miss Ellen E. Mobley. To them were born five children, Mrs. E. W. Pugh and Mrs. J. I. Andrews of Reidsville, N. C., Mrs. W. T. Maynard of Greensboro, N. C., J. Nathan Moore, Danville, Va., and Janie, who preceded her father to the glory world ere she reached womanhood. The mother and companion left earth for her heavenly reward in 1894.

In 1896 Brother Moore married Miss Annie E. Mobley. Twelve years ago she was gathered with the faithful.

Bro. J. R. Moore was converted and joined Bethlehem M. E. Church, South, when about sixteen years old. He was a true servant of his church, always dependable. For more than fifty years he was a good and faithful steward. I am told that he was always a true friend to his pastor. I spent a few hours with him just two or three days before he departed. He told me he was ready to go when the Saviour would call him. On November 4th I fancy the Lord said, "Son, we have walked long enough together on earth—come home." And he was not, for God took him. God buries his workmen, but carries on his work. May Brother Moore's mantle be worthily worn by another of the Lord's anointed.

His pastor,  
Chas. P. Goode.

a host of friends and relatives to mourn their loss.

Sister Perry was of a quiet, gentle nature and had a large circle of friends. She was widely known and greatly loved. On the night of her going her family and friends knew the end was near. It was a great shock to give her up. The funeral services were conducted at the little home near the roadside where she had lived for some time by Rev. T. M. Grant, pastor of Hertford Methodist church, assisted by Rev. Josiah Elliott of Hertford, a Baptist minister. We sang with touching tenderness some of her old favorite hymns. She was laid to rest in the family burying ground on the farm, a place she loved so well, and loving hands paid the last tribute of respect and esteem.

May our heavenly Father bless and comfort those who feel this stroke most keenly, and may we all meet her in our Father's house above.

"Asleep in Jesus; far from thee Thy kindred and their graves may be; But thine is still a blessed sleep, From which none ever wake to weep."

A Friend.

**RESOLUTIONS OF RESPECT**

Whereas, our heavenly Father in His wisdom removed from us on February 11, 1923, our sister and co-worker, Mrs. Carrie Padgett; therefore be it resolved:

First, That the Junior Sunday school class of which she was a teacher, and Oak Grove M. E. Church, South, of which she was an excellent and worthy member, wish to record our love and appreciation of the devotion which marked her Christian life.

Second, That we cherish the memory of her Christian influence in our Sunday school and church.

Third, That we, the surviving members, feel deeply our love, and will endeavor to follow her in being true in the services and offerings to the church and Sunday school.

Fourth, We thank God for having felt the influence of her gentle Christian life.

Fifth, We extend to the bereaved ones our tender sympathy and trust that her life as a wife and mother will lead them on till they, like her, shall pass into the home of the soul.

J. M. Randall, Supt.  
Chivos Tate, Sec.  
John Morehead, Ass. Sec.

J. P. Bredlove  
 407 Walla St.  
 30 AUG 23



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

The revival meeting calls for a zeal of peculiar intensity. Passion is a necessity of the effectual evangelistic appeal. But the weeks and even months that follow the revival call for deep concern in looking after the new converts. To train and care for the "babes in Christ" is absolutely essential if the church expects to conserve the results of the revival. Many deplorable blunders are made right at this point. Let us have a care for those who stand in special need of Christian interest, sympathy and help.

\* \* \* \*

"Who dares think one thing and another tell  
My soul detests him as the gates of hell."

So wrote the old pagan poet as his spirit revolted against that which is false. The lying tongue called forth sharp words, also, from St. James in a philippic which contains this red hot language: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defleth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

\* \* \* \*

The cross has become a throne and the Crucified has been crowned. The "old ship of Zion" through the ages has proudly carried the cross upon her masthead. This symbol of sacrificial service stretches wide its arms of gold above earth's lordly cathedrals and is lifted high in the forefront of the conquering armies of our Christ. "All the light of sacred story gathers round its head sublime." Yet there are some who would get rid of the cross. Calvary with its blood is distasteful to these fastidious followers of an ethical Jesus. But the Christian centuries cry, "Give no heed to their fallacies and their follies." The Bible registers its protest. The heart of man, beaten and crushed by sin, cries not for sign posts, but for a place of refuge. The bleeding Samaritan by the wayside asks not for counsel, but for one stronger than he to pick him up and pour in oil and wine. Surrender the cross and the Christian religion will stagger to its death.

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The first five commandments of the Decalogue are bound together with a common bond, as with a chain of gold. That bond is reverence. It is the big word in the first table of the Commandments. The first commandment orders us to worship God only. The second ordains a spiritual worship. But worship implies reverence. The third commandment is a specific command "not to take the name of the Lord thy God in vain." The fourth enjoins reverence for the Sabbath day. And the fifth is no exception to all the rest for it says: "Honor thy father and thy mother." Reverence for God, the one God, who is Spirit, for the Sabbath day, for one's parents, that is the message which God has given us in the first great table of the law. He has made this the one foundation of the entire social fabric. To profane His name, to profane His day, to dishonor one's father and mother is to dig out the mud-sills of society. Reverence, reverence, reverence is the supreme need of every age and each individual.

Inlets without outlets are disastrous. The dead sea has inlets but no outlets. In consequence, it is a sea of death. The miser has inlets and they stand wide open for the gold to come in. But he has closed up all the outlets. The gold must stay with him and its very presence serves to dwarf and damn his already shrivelled soul. The miser spirit which constantly seeks to get, but at all times refuses to give, should be feared as were the ancient plagues. The rose gives its fragrance, the bird gives its song, the vineyards and orchards of earth give their fruits. So must the Christian be a giver. "Herein is my Father glorified, that ye bear much fruit."

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Elbert Robb Zaring is editor of the Northwestern Christian Advocate. His father was a Methodist preacher. Upon one occasion just before P. T. Barnum's circus visited the community, the elder Zaring was importuned by his official board to preach upon the evils of the circus. This he did in the vigorous fashion that characterized the early Methodist preachers of Illinois. Mr. Barnum having heard of the sermon announced that at the afternoon performance he would answer Dr. Zaring. All the officials were on hand to hear Barnum's reply to their pastor. Mr. Barnum appeared in person before the big assembly and simply stated that everything said by Dr. Zaring in his sermon about the circus is true. Would the reader be surprised to know that the entire official board instead of retiring after having heard Barnum's reply, stayed through to the end of the performance. And that was back in "the good old days" when saints are supposed to have been as plentiful as huckleberries are in Sampson county.

\* \* \* \*

John Wesley said upon one occasion, "Our people die well." That is true of all good Christians. Interesting and inspiring are these dying declarations of some of God's children who were the world's great servants. Here are their last words:

Richard Baxter: "I have pain, but I have peace."

Edward Payson: "The battle is fought, the victory won."

John Wesley: "The best of all God is with us."

Charles Wesley: "I shall be satisfied when I awake in thy likeness."

Susannah Wesley: "Children, I am going; lift a song of praise."

John Fletcher: "I am like a bird escaping from its cage."

Prince Albert: "Rock of Ages, cleft for me."

Lady Huntington: "I am going to my Father tonight."

Philip Melancthon: "Nothing now but heaven."

John Bradford, to his fellow-martyr: "Be of good comfort, we shall sup with Christ tonight."

Edward Perronet, author of "All Hail the Power of Jesus' Name": "Glory to God in the height of his divinity! Glory to God in the depths of his humanity! Glory to God in all his sufficiency! Into his hands I commit my spirit."



### FAYETTEVILLE DISTRICT CONFERENCE

The city of Sanford bears the distinction of being the only town in the state touched by the three great railroad systems of the state. It is also distinct in one other matter. It is just about one-half of the county seat of Lee county, Jonesboro sharing this honor with Sanford. In addition to three systems of railroads there are highways leading out in every direction, and it is an easy place of access, hence when Rev. R. H. Willis, the painstaking, courteous and consecrated presiding elder of the Fayetteville district, called the district conference to order in Steel Street church on last Wednesday morning, there were a large number of preachers and delegates present to answer the first roll call. Several of the charges had a full delegation.

Brother M. M. Fox, superintendent of the Sunday school at Siler City, was elected secretary and he and the presiding elder made a good team.

Brother Willis gave most of the first session over to the laymen and asked them to tell of progress that had been made in their churches during the past ten years. Many very encouraging talks were made, but some of the congregations are worshipping in the same building that their fathers used and many of them have the same system for church work.

At 11 o'clock Rev. G. T. Adams preached and the sacrament of the Lord's Supper was administered, he being assisted by Revs. J. C. Wooten, A. B. Crumpler, R. H. Willis and W. A. Piland. It was a time of self-examination and when all present seemed to realize the importance of a deeper consecration.

The afternoon of the first day was given over to the flock of "Rod Riders" that had swooped down on Brother Willis and almost swamped him, but all received words of kindness from the good elder and every fellow was given ample time to represent his interest. The main issue discussed was the Laymen's Movement. Dr. W. P. Few, conference lay leader, was present and made a short address and introduced Mr. G. L. Morelock, general secretary of the Board of Lay Activities, who enthusiastically addressed the conference. He has a large program mapped out for the laymen, and it will work if he can induce the brethren to roll up their sleeves and go to it.

Rev. R. L. Davis represented the Anti-Saloon League, Rev. A. S. Barnes the Methodist Orphanage and the assistant editor, the North Carolina Christian Advocate. Left over to speak on Thursday were Rev. S. B. Turrentine, D. D., Professor Mohn, Mr. L. L. Gobble, Miss Georgia Keene and possibly others.

The district is in fine shape and all are delighted with the new elder.

Of course, the one thing that pleased the Advocate man was the enthusiasm manifested toward the church paper. Brother Stanfield, the Advocate's leader in that district, assured us that the Fayetteville would be at least in speaking distance to the one on top. The other preachers and laymen present all said likewise. So we shall not be surprised if the Fayetteville runs all the other 19 districts a close race for highest honors this year.

Brother Fox will, no doubt, furnish us with a full report of the conference.

### A WARM CONFERENCE AT HOT SPRINGS

Where Spring Creek enters the French Board, as that river of romance hurries through the Great Smokies, the mountains on the left bank of the river have been set back from this beautiful stream which both above and below is cramped by the cliffs that crowd upon its waters. The result is a mountain-girt garden where the waters fresh from nature's warm heart bubble up in never failing supply.

The place at first was called Warm Springs. But a little less than fifty years ago when the railroad with its Pullman cars supplanted the stage coach up and down the French Broad, the name was changed to Hot Springs.

I was the itinerant novice who served Hot Springs in 1893 when the present church, and the first Methodist church erected at that place, was built. I stayed two years. Later G. T. Rowe tried his hand upon Hot Springs as a young itinerant Methodist preacher. He did his work so well that at the end of one year the bishop needed him elsewhere. Then came Harold Turner, of blessed memory, who remained three years and broke all records in length of service. The Hot Springs Methodists now have an Angel to preach the everlasting gospel to them. His name goes into the conference journal as A. A. Angel. The people are fond of him. He has just closed a big revival at Ottinger's Chapel and is now in a meeting at Hot Springs with Dr. York assisting him.

I have been a long time getting to the district conference which met Tuesday morning, March 13, at 9:30 o'clock and closed Wednesday afternoon. Rev. H. C. Sprinkle, the alert, aggressive, hard-working and successful presiding elder of the Asheville district, was at the steering wheel, directed the course of the conference and attempted to control the gas. He ran the machine "in high" both up hill and down.

The laymen were prominent and effective in the work of the conference from beginning to end. Perhaps the most interesting session of all was Tuesday evening which was given over entirely to the laymen. H. A. Dunham, district lay leader, presided. He is a leader who leads. Edwin L. Brown conducted the devotional services and delivered a short sermon that would do credit to any preacher. The principal address of the evening was by C. H. Ireland, conference lay leader. He spoke well. Other laymen made brief talks, all of them number one. The preachers should note how well these laymen, all of them, can talk and govern themselves accordingly.

The conference voted by a big majority to sell the district parsonage at Weaverville and buy a home in Asheville for the presiding elder.

The conference from any viewpoint was a big success. The work goes well in the Asheville district. Details of the conference will come from the pen of W. F. Sanford, the secretary. A. W. P.

### A CORRECTION

In a few recent issues of the Advocate an error was made in the Greensboro College advertisement by stating: "Rated by State Department of Education as Class B." The statement should have been: "Rated by State Department of Education as Class A." This means that a graduate from Greensboro College completing the course in Education is entitled to a teacher's highest grade certificate.

If appointing men to the office of the Presiding Eldership is an experiment, then the point of risk has certainly been passed on the Weldon district, where Rev. S. E. Mercer is in his second year. He is an affable associate with pastor and layman, is a sound, strong, fearless gospel preacher, and has but few equals in safe, helpful judgment in the business affairs of the church. At the least, this is his rating in Roanoke Rapids charge, where his one-time teacher is now subject to his authority.

"The Start and Finish of a Day" is the title of a little book by Thomas Arthur Smoot. The morning dew is not more refreshing than the contents of this dainty volume. And the style of the author is as attractive as the morning and evening sky in early autumn. "The Loving-Kindness of the Morning" is the suggestive title of the first chapter and "When the Sparrows Go to Sleep" is the subject of a chapter toward the close, and these two are suggestive of the style and contents of the book. But they are no better than the rest, such as "Opening Up the House" or "Gold in the West." T. A. Smoot has not done a finer piece of work than this and his friends will not let slip an opportunity to purchase this brochure from Lamar & Barton, Publishers. Price 50 cents.

### THE ADVOCATE IN PRISON

From one of the big prisons in the state of Ohio comes a letter of deep human interest and one that out of the depths speaks a word of praise for our Advocate.

That part of the letter which is not too personal for publication follows:

Dear Editor: No doubt you will be surprised to hear from one who is so helpless in this world. But thanks be to God, Jesus is behind these gray walls as well as outside. Through the good officials of this institution I have gained permission to write you a letter of thanks. I want to thank you for the North Carolina Christian Advocate and you can be assured that it is received with great pleasure. I look forward for Monday night, for that is the time when it is delivered to me.

I should be ashamed to be writing from a place like this, but I am not. I only regret what I did to be sent here and have prayed to God, our Saviour, every day that He might forgive me and put the spirit within me that I may also win the forgiveness of my fellowmen.

Now, Mr. Editor, I am not much of a letter writer, especially to those I do not know, but I am

Yours in sincerity,

This letter of appreciation becomes an eloquent plea for the circulation of the North Carolina Christian Advocate. Our paper ought to go into the hands of all sorts and conditions of people. It should be in the homes of all, both the poor and the well to do. Those who are not able to pay for it should have it without cost, just as the gospel is without cost to all who cannot pay the preacher.

The church should be wise enough to provide its people with good reading, especially with its own publication. There is no more effective way to sow good seed which will spring up and bring forth an abundant harvest.

The wise pastor, in spite of the multitudinous demands that are upon him, will see to the circulation of his church paper, because he knows that such is necessary for the largest success.

Just now when the laymen of North Carolina are arousing themselves afresh for the tasks at hand in the church, there is no one field that promises larger fruitage for their labors than the circulation of our Advocate. If these men who are willing and anxious to render some effective service will adopt our suggestion they will be surprised at the results.

Friends, one and all, let's do our best to put our Advocate into the hands of our people. It will do so much good.

### YOUR ATTENTION A MOMENT, PLEASE!

The plan is to begin next week a publication of the detailed reports of the Advocate campaign. These reports will show the number of new subscribers and renewals sent in from each pastoral charge with the name of the pastor of the charge. These will be arranged by districts and will show also the total from each presiding elder's district.

You must get your report in by Saturday in order that it may appear in the first tabulated figures. Get it in, if possible, for this first report, so that your charge will have credit from the start for its good work.

The Durham and the Elizabeth City districts have been making faces at each other and each patting himself on the back and boasting at the same time about who should ride in the band wagon.

While this was going on the battling cohorts of the Fayetteville under the leadership of Revs. R. H. Willis and B. E. Stanfield have moved around in front of the Durham and the "Betsy" and are now shouting back "Come on, boys." The situation is now beginning to take on some interesting features.

Rev. H. M. North in another column has a notice concerning a "go-to-college day." Great possibilities in our judgment are wrapped up in this new movement. Be sure to send and get these programs and observe the day. It will accomplish great things if properly observed.



## PEOPLE AND THINGS

Mrs. W. R. Odell of Concord has just returned from an extended trip to Florida.

Rev. S. T. Barber began a meeting last Sunday at Ahoskie. Brother Barber will do the preaching.

The Waynesville district conference will be held at Franklin, convening Wednesday, May 9th, at 8 p. m., and continuing throughout Thursday and Friday, the 10th and 11th.

Rev. D. H. Tuttle, commenced a meeting last Sunday at Smithfield with Rev. Jim Green assisting him. The meeting will continue till April 1. Expectations are for a great meeting.

The Intermediate Epworth League of Forest Hill, Concord, rendered a delightful program for the inmates of the Cabarrus county home last Sunday. Mrs. J. Frank Armstrong, the superintendent, accompanied the girls.

Community worker wants work. Any pastor or corporation wanting a good community worker, a graduate of Scarritt Bible and Training School, will do well to correspond with Miss B., in care of Rev. H. H. Jordan, Gastonia, N. C.

Prof. H. L. King of Asheville is 80 years of age, but is one of the expert auto drivers of the country. He is accustomed to take long trips to other states in his car. Who at his age can beat the record of Prof. King?

Mt. Sylva on the Rougemont circuit is to have a new church. They have the plans and a most desirable lot and the timber to supply the rough lumber is being cut. This will be an attractive church on the Durham-Roxboro highway.

Forest Hill, Concord, has enjoyed recently some lectures of a very high order. The speakers were Rev. J. M. Rowland, editor of the Richmond Christian Advocate, Rev. J. H. Barnhardt of West Market Street church, and Mr. Fred Odell of Greensboro.

The revival campaign at Aberdeen will begin Sunday, March 25. Rev. W. W. Peele, pastor of Edenton Street, Raleigh, will assist Brother Euclid McWhorter in these meetings. Extensive preparations have been made for this meeting and great results are expected.

We have several inquiries from friends as to why their obituary notices and resolutions of respect have not appeared. The reason for the delay is in our being overwhelmed with these communications for the last month or more. We are carrying these in the order of their arrival and as fast as we can. Yours, dear friend, will appear in order of its reaching the office. We regret the delay, but it is the best we can do under the circumstances.

Miss Maude Royden, the noted English preacher who has been delivering a series of lectures in this country, appeared Tuesday evening, March 13, before the faculty and students of the North Carolina College and a few invited guests. The address was delivered in Spring Garden Street Methodist church. Those who heard this widely known English woman spoke in highest terms of her lecture. She has made a fine impression in all parts of the United States where she has appeared upon the public platform.

Rev. A. Burgess has a meeting in progress at Grace church, this city. Rev. R. V. Self of West Asheville is doing the preaching. Last Sunday was a great day in the meeting and the interest has been good all the week. This new church, established less than two years ago on McAdoo Heights, is making fine progress and all connected with the work are greatly encouraged by the good success that comes to this church.

The Concord Union of Epworth Leagues, composed of local chapters in Concord and Kannapolis and the senior chapters of Mt. Olivet, is said to be one of the liveliest organizations in that section. At the last monthly meeting held in Harmony church, Concord, the crowd of young people was so large that in addition to overflowing the auditorium the large Sunday school room was occupied and chairs placed in the aisles. Brother Armstrong, pastor at Forest Hill, is the president.

Brother C. H. May of Whitakers writes in appreciation of his former pastor, Brother Singleton, and of his present pastor, Bro. John Humble. It is gratifying to hear a man speak well of his pastor.

Dr. Frank Siler has just closed a very fine revival in his church at Hendersonville. There were 63 accessions to the church, most of these on profession of faith. Brother Siler held his own meeting. The work goes well at Hendersonville.

The roof is going on the new church at Helena on the Mt. Tirzah work and this splendid church will soon be pushed to completion. All the material is on the ground. Rev. J. W. Williams and his people are much pleased with this undertaking.

Rev. W. H. Willis is in a two weeks' meeting at Ashboro to continue till Easter, with services at 8 a. m. and 7:30 p. m., noon shop meetings of 15 minutes each day, and four women's prayer meetings each afternoon. The subjects for each morning talk and evening message has been published and given into the hands of the people of the community. All things appear to be ready. We may look for results.

The district conference directory last week carried a notice of the change of date of the Shelby district conference March 29-30 to April 12-13, but we failed to carry a note from Brother Jordan explaining why the change. Here is the presiding elder's notice: "Owing to the conflict in the date of our district conference and superior court in Shelby the date of the conference has been changed from March 29-30 to April 12-13."

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, writes us that Mr. G. L. Morelock, our secretary of the General Board of Lay Activities, and Dr. W. P. Few, president of Trinity College and conference lay leader, will hold a conference with the Methodist laymen of the Elizabeth City district at the First Methodist church, Elizabeth City, March 24 and 25. The first service will be at 10:30 a. m. The Methodist preachers and laymen throughout the district are urged to be present.

Rev. W. G. Lowe sends us the following item from Plymouth: "Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, preached both at the morning and evening hour to a full house at Plymouth last Sunday. Brother Culbreth has won a large place in the hearts of our people. The Sunday school work, the Centenary, the Orphanage and the Advocate are demanding our attention for the present. Our revival in Plymouth will begin April 16th. Rev. E. L. Hillman of Scotland Neck will be with us to do the preaching."

The revival services which have been in progress for the last ten days at West Market Street church, this city, have proven eminently successful. Rev. J. W. Moore of Statesville has with prophetic passion presented his gospel messages to very large congregations at all the services. Brother Moore is an effective preacher. He magnifies Jesus Christ in his person and in his work, preaches repentance from sin and faith in Jesus Christ as the only means of salvation. He emphasizes, also, the ethics of the gospel. But his messages which emphasize the great essentials of salvation are adapted to the modern viewpoint of the world. He does not mistake the outgrown shells of a former time for gospel fundamentals, neither does he mistake theories for facts. His sermons are of a sort that are sure of a hearing in this age and that cannot fail to accomplish great good. Greensboro has heard him gladly.

There is a minister down in Arkansas who is letting his name be used to sell stock in an oil company. The circulars sent out to innocent prospects contain his picture standing before a country congregation preaching. It also quotes Paul: "When you fail to provide, etc." In another part of his statement he says, "God has given this golden land to you and I and has provided means to retrieve past losses in oil investments." At another place he states in his letter to the prospect, "Let your faith in God and the Rev. ———— command you." And yet again, "Send what amount you can share with me the bountiful returns we are by God's command destined to receive." The only comfort we get out of the matter is that this fellow is not a Methodist preacher. We cannot find language severe enough to properly characterize one who so brazenly, debasingly commercializes his holy profession.—Northwestern Christian Advocate.

Rev. J. W. Ingle, pastor of Lafayette Street church, Shelby, began a two weeks' meeting last Sunday at his church with two services each day. Brother Ingle will do the preaching.

Rev. E. W. Fox is in a revival meeting at Race Street, Statesville, with Rev. R. A. Taylor doing the preaching. The work began last Sunday with prospects of a most successful revival.

Gipsy Smith is reported to have met a man on one of his voyages over from England who said to him, "My church is the church." The Gipsy replied: "Go fill your bath tub with water and say, 'This is the ocean.'"

The people of our church should be congratulated on what is apparently a greater desire to know more of the organization of the church. This is shown in the distribution of the 1922 Discipline. More copies of this edition have already been sold than during any previous quadrennium. The publishers have experienced difficulty in filling orders. In the haste to get the Discipline out as early as practicable, an edition of 25,000 was printed. This has been repeated by several 10,000 editions since. A supply will be ready for distribution about March 25th. We cannot urge too strongly the value of a Discipline in every Methodist home.

Mrs. Catherine Whitlock Banner of Mt. Airy died at her home at three o'clock Sunday afternoon. The funeral services were conducted Monday afternoon by Revs. H. K. Boyer and D. Vance Price. Mrs. Banner was 90 years of age, was married 68 years ago, for 63 years she had lived in the house where she died, and here for many years was the preacher's home. She was a devoted member of the Methodist church at Mt. Airy. Six children were born to Mrs. Banner: Mary Virginia, wife of Dr. W. S. Taylor of Mount Airy; Sarah, now Mrs. Hedges of California; Cella, who married George Parker of Tennessee, and who died in 1909; William Martin, who lives in Texas; Dr. Charles W. Banner of Greensboro, and John, with whom she lived.

We stated some time ago that according to the reports of the last conferences there are 231,388 members of the Southern Methodist church in North Carolina and that this state stands third with Texas and Georgia ahead of us. The first time that we met Bishop James Cannon, Jr., the alert bishop said, "I wish that in the exuberance of your state pride you would not make such big claims for North Carolina. Virginia has more Methodists than North Carolina." The bishop did not have the figures, but since has found them in the Richmond Christian Advocate and we are just in receipt of those figures, sent us by Bishop Cannon. Here they are: Virginia Methodists, 232,287. This gives Virginia a lead of 899, nothing to brag about, but it puts North Carolina in fourth place, to remain till the meeting of the next annual conference. We thank Bishop Cannon for the correction.

After a week's illness with pneumonia Brother A. A. Hinkle, aged 64 years, died last Saturday evening at his home in Greensboro and the funeral services were held in Centenary church Monday afternoon at 3:30 o'clock. These services were conducted by Revs. R. G. Tuttle, H. C. Sprinkle, C. E. Hodgin and B. K. Mason. Brother Hinkle was a native of Davidson county, came to Greensboro 28 years ago, was a well known merchant of the city, a devoted member and steward of Centenary church, a remarkably successful Sunday school teacher of boys, of which he had quite a large class, and was highly esteemed in the community as was evidenced by the floral offerings and the attendance at his funeral. Surviving are four sons, A. Hoyle, M. W., Robert G. and C. M. Hinkle; three daughters, Mrs. E. M. Williams, Mrs. W. N. Vereen and Miss Annice Hinkle, all of Greensboro; four brothers, C. C. Hinkle, of Greensboro, J. M. and A. L. Hinkle, of Lexington, and D. A. Hinkle, of Welcome; and four sisters, Mrs. Julius Hege and Mrs. Eli Lopp, of Lexington, and Misses Minnie and Sarah Hinkle, of Welcome. His wife died about 20 years ago.

The object of preaching is, constantly, to remind mankind of what they are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the bypaths where they turn into that broad path of salvation which all know, but which few tread.—Sydney Smith.



## From The Inkhorn of an Itinerant

### PLATITUDES IN THE PULPIT

A platitude is an inspired truism, a statement that is flat, dull, or commonplace, if we are to follow one definition. But why seek definition of that so much indulged in by the pulpit and so often inflicted upon the pew. To escape this peril is of practical concern.

For the preacher to reel off the fine words that none care to dispute is easy, safe and soothing. Formal and perfunctory statements of theological phrases sound wonderfully pious to some and Biblical phrases worn smooth in the oft handling seem most religious to others; but these count for naught. Many old sermons should be consigned to a bonfire and most of our truisms should be born again. A sermon without flesh and blood and heart and conscience amounts to little.

Conservative stagnation and professional cant are sore perils of the pulpit in every age. All mental alertness passes and the finer feelings die. The preacher afflicted thus may be wonderfully safe and entirely sound, free from all that might kindle a spark or raise a new issue, but he will never be a preacher that wins victories or preaches a crusade. The early Methodists were not of this tribe. Empty cant and dull platitudes inflicted upon unwilling hearers were not of their offending. They were sure to have a message able to drive home the truth, a message out of a soul in touch with God.

To escape the use of platitudes and smooth words by the use of crude epithets and vile speech, with the shallow pretense of hewing to the line and allowing the chips to fall where they will, is for a preacher to discount his ability and to disgrace his calling. The sermons preached by Jesus and Peter and Paul, if we are to accept the record, were of another stripe.

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### BUTTERMILK ON THE HOusetop

Of the origin and use of buttermilk much has been said in jest and in earnest. Who has not heard of the city boy on his first trip to the country enquiring for the cow that gives buttermilk? Who does not know of the many uses of buttermilk in these last days? But did anyone every hear of this elixir of life being used to put out fire? The doctors by the use of buttermilk have been putting out the light of the pesky little germs in the human system, but not until this good year has buttermilk been used to save insurance companies the inevitable loss resulting from flames unchecked.

Bishop Key, in his seventy-sixth year, walked with steady step and went with utmost regularity to three meals a day in order to satisfy a vigorous appetite that never failed him. Itinerant put this question to him: "Bishop, how do you keep so young?" In slow, deep drawing tones came this reply: "Well, I think there are two reasons for this. First, I have never lain awake at night hating folks. Then, about sixty years ago, I found that buttermilk was good for my health; so, I got about fifty years ahead of the world on buttermilk."

Governor Kitchin used to amuse his political gatherings much, in his great political campaigns, by telling, with much minuteness of detail and enthusiasm in the elaboration, of Colonel Clay Carter of Hyde county who runs six saw-mills with buttermilk.

Bishops and governors may tell in glowing periods of the uses of this modern stand-by of the doctors to keep their patients out of the fire, but now comes a Stokes county farmer who tells us that buttermilk saved his dwelling from the flames so that only a fifty dollar hole was burnt in the roof. He requested that the insurance company pay that. The marvel is he made no charge for the buttermilk.

Once upon a time, Itinerant heard a local celebrity at a rural gathering use all the glowing adjectives at his command to describe the bucolic scenes in the midst of which that favored group lived and moved and bad their being. He grew red in the face and flung his arms far and wide as he told of the rosy-faced girl, with milk pail on her round fat arm and skirts above her shoetops—this was before the day of short skirts—going down through the pasture to find old brindle, waking the birds with the jubilation of her song as she journeyed. A deep

longing now fills the soul of Itinerant for some orator, with the native fire and duly sympathetic imagination, to describe in graphic terms that Stokes county farmer on the flaming roof of his domicile, just before the Ides of March, flinging buttermilk on the ruddy flames.

The poets have dealt with the milk maid. Will some one arise to tell of the virtues of buttermilk when the house is on fire?

\* \* \*

### ONE LEADER IN EACH CHURCH

The laymen's work is receiving special attention just now in North Carolina. This is well, for we are in sore need of a more effective organization and of a few people in each community who will give themselves to the work.

Could one man be found in each church who would become a real leader, a revolution would result. The world does not have many leaders and not a great number are needed at any one time in one place. A sufficient number of these could be found and developed in almost every community could we enlist the talent that is unused. The most capable too often will not even allow themselves to be considered, for they are not willing to bear the burden and heat of the day. Real leadership involves abnegation of self and an immense amount of drudge work for which little credit is received. Furthermore, infinite tact and patience is needed in the effort to discover and develop a leadership. More and more does the truthfulness of this statement appear in our present effort among the laymen in North Carolina.

We have depended too much on the public appeal in the work of the church. Many think that big talk before a big crowd in laying out some big plan with big expectations for the future will do the work. They forget that the real work of the world is done in the small group and that a few lead in the doing. A determined effort to find, at least, one in such church who would really lead would justify all the time and effort. The overhead organization of our lay work can not make much headway until we get in living touch through some one man with the local church. Bethel, Antioch, Shady Grove and Epworth must be reached.

\* \* \*

### HAS WOMAN ARRIVED?

Alice Robertson, congresswoman from Oklahoma, is reported to have said that she was going home to take up her work once more, convinced that the time had not yet come when a woman could do much in a political career. Doubtless, some such statement might be made by most of the women who have made a pass at working reform in the realm of legislative enactment. Have the women themselves taken themselves seriously in the affairs of church or of state in securing the ends desired by the use of political methods? A few individuals have, but when it comes to the mass, another story awaits us.

The strident voices calling loudly and, at times, with impatient insistence upon the women to take advantage of the new-found freedom and never to stop until every right in the realm of education and of politics and of religion has been granted indicate an indifference that lies deeper than the forms and casements of life. The demands social, educational, business, political, religious which have dropped down over night make strange and urgent appeal to those who have quaffed life's Peruna. To keep the country from going to the bow-wows while enjoying this fresh new freedom will not permit the present day woman, with all her rights, the quiet walks and homely ways that once belonged to the women of gentle pursuits.

The modern woman is liable to mistake publicity for potency; bigness for greatness; flurry for progress; loudness for success. To achieve, one must get in the face of the world, join in the hurrah of the street, and be seen in the crowd. We have made so much of big cities, big fortunes, big ships, big achievements on the hustings, in the market-place, and on the high seas, and even beyond every sea, that our women are sure that success follows lifting up the voice in the concourse and being found in the midst of the tumult.

That many should have grave apprehensions for the future is not strange. The loud, vulgar set, who measure the success of a social evening by the display of jewels, gowns and shoulders, with much publicity through the press, are robbed of those fine and delicate elements belonging to a cultured people whose women are low-voiced and gentlemanly. The women who jostle men in the market-place and fling themselves into the arena, the fierce contestants of man, trifle with the deepest issues of life and destiny and have to contend with the deepest instincts of a woman's soul. Woman can never get far from the superb intensity and fine abandon evermore present when the affections are involved. Because of this, poets do her reverence and the ordinary lords of creation fall dumb at her feet; and she herself will become a willing subject if not an abject slave, allowing an unworthy husband to rule over her. Woman keeps fresh the romance of the world. The old story of the beautiful young girl, mother of a mighty race, out by the wells in the evening time when the camels came over the horizon and the men told their story of love and their purpose to take her and make her the wife of the rich man's son is as fresh as the morning. Rebekah's willingness to be off the next day is the eternally feminine impulse old as Eden. O! the charm of the coming of the camels!

Furthermore, to the normal woman, the helpful ministries and the insistent cry of need, especially the littleness and the helplessness of infancy, make persistent appeal. Something in the heart of woman keeps fresh and green the desire to feed and to foster the race, furnishing bread for the body and love for the heart. Her's is to feed one generation and to produce another.

Robert Browning said:

"Open my heart and you will see  
Graved inside of it, 'Italy.'

Open a woman's heart and you will find graved inside of it some such sentiment as this:

"Within a rose clad cottage  
Beside a Southern sea,  
A mother sat a-singing,  
And her song came to me  
Upon the scented South wind—  
The seagull soared above,  
While to her fair haired baby  
She sang this song of love:

I love you when you are laughing,  
I love you when you weep,  
I love you when you're waking,  
And I love you when you sleep.  
You won't know how I love you,  
How you I do adore;  
And every day, you dove, you,  
I love you more and more."

### SALIENT SAYINGS BY WALT HOLCOMB

As I am a preacher I must have a text. A text is a preacher's self-starter. A self-stopper hasn't been discovered yet.

\* \* \*

"Be sure your sin will find you out." Sin is a traitor. It prompted Judas to betray Christ with a kiss and, before Jesus could forgive him, it haunted, hounded and hurried him to the hangman's noose and sent him to the "potter's field."

\* \* \*

I do not care to know everything you know about everybody in town; but I would like to know what you know on yourself that hasn't got out yet.

\* \* \*

Just being a church member does not make any difference, if you are a sinner.

\* \* \*

There is no difference in a man who sins on the inside of the church and a man who sins on the outside of the church.

\* \* \*

Some people, if they like a preacher, will support him; if they do not like him they will deport him.

\* \* \*

A sinner will be no more concerned about his soul than a Christian is for his soul.

\* \* \*

Next to a wife, I think an automobile is the greatest institution in this country—and very much like a wife when it gets out of fix; you have no idea what is the matter with it. You don't know whether you had a blowout or a puncture.



**MESSAGE OF THE BISHOPS CONCERNING THE ENLARGED PROGRAM FOR THE LAYMEN OF OUR CHURCH**

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren:

We desire at this time to draw your attention to the work of the General Board of Lay Activities, authorized by the action of the General Conference of our church, sitting in Hot Springs, Arkansas, in May 1922.

It is worthy of mention that the Methodist Episcopal Church, South, has, from the very beginning of her history, sought to give places of large service to her laymen. Our General Conference consists of an equal number of clerical and lay delegates. Our laymen have full responsibility as delegates to our annual conferences, and serve on all annual conference boards. The district conference, the quarterly conference, and the church conference, are all conferences which are composed largely of laymen. It is evident, therefore, that in all the official conferences of the church, laymen have a useful and conspicuous place. The Laymen's Missionary Movement, organized some fifteen years ago, was a further step in the plans of our church to give to laymen a larger place of influence and of service. This organization had served in a conspicuous and effective way, especially in the enlargement and furtherance of the missionary program of the church. In the great Centenary and Christian Education Movements it was seen that many of the most useful conference, district and church directors were men who had been developed in the work of the Laymen's Missionary Movement. They had fully demonstrated both their ability and their readiness to lead in the great enterprises of the church.

Believing that the time had come for a broader and more complete organization, the leaders of the Laymen's Missionary Movement presented to the General Conference, in May, 1922, well-considered plans for the reorganization of the lay forces of the church. The General Conference responded by creating the General Board of Lay Activities. By many, this enactment is considered one of the most constructive and far-reaching pieces of work done by our recent General Conference.

We call your attention to the fact that the church faces conditions today which demand not only the gifts and graces of a well trained ministry, but also the business ability of her consecrated laymen. The past quadrennium, one of the most successful in all our history, revealed the fact that we have a great body of laymen who stand ready and willing to serve. The organization, therefore, of the General Board of Lay Activities comes, in our judgment, at an opportune and providential hour. This new board is created, not for administrative purposes, but for the purpose of co-operating with the other boards of the church in doing the work which they have in hand. To this end, larger lay activities must be encouraged and larger leadership among our laymen must be developed. This new organization should be a great factor in awakening our entire church to her world-wide responsibilities. For no church can ever begin to do the work of world-evangelization without effectively utilizing the laymen who constitute the rank and file of her membership.

The Board of Lay Activities plans to bring every local congregation into active co-operation with all our great denominational plans and purposes. This new organization, extending all the way from the General Board of Lay Activities to the annual conference, from the conference lay leader to the district lay leader, and from the district lay leader to the church lay leader, presents a logical way of reaching the last church and the last man in the church for enlarged service.

Some of the objectives which the Board of Lay Activities has set before itself for the present quadrennium are as follows:

1. It is proposed to bring to the local congregation a fuller realization of its relation to the connectional program of Methodism. No greater service can be rendered just now than successfully to relate the local congregation to the church-wide enterprise of our great denomination.
2. It is proposed to co-operate to the fullest extent with the forces of the church now undertaking to raise four million dollars on the Centenary

pledges by the first day of May. The enthusiasm with which the Board of Lay Activities is entering upon this task, prophesies large success. The church is depending upon her laymen to play a large part in gathering in these funds. This organization is also co-operating with the Christian Education Movement, and stands ready for the heartiest service in the matter of the Superannuate Endowment Fund.

3. The Board of Lay Activities has realized the necessity for the paying in full of the benevolent assessments on the church, and is presenting this need and the best methods of accomplishing it through lay leaders in all the annual and district conferences of the church.

4. The great evangelistic campaign has made a special appeal to our laymen, and the Board of Lay Activities is co-operating heartily with the Commission on Evangelism. It is sought to develop a larger number of laymen in every congregation who will do personal work.

5. The principles of Christian stewardship, which were emphasized in the earlier days of the Centenary Movement, must be carried forward until they are adopted by our whole church as the practical plan for financing the Kingdom of God. The Board of Lay Activities is addressing itself with most commendable zeal to the task of giving to all our people intelligent plans for spreading abroad this gospel of Christian stewardship. There can scarcely be a greater service than this that our laymen can render. For our substance, as well as ourselves and our personal service, must all be consecrated to God, if His kingdom is to come and His will to be done on earth as it is done in heaven.

In these and in many other ways are our laymen placing themselves on the altar of God for service. We thank God and take courage. For the obligations that rest upon the Church of Christ in this hour of the world's need, are nothing short of tremendous. We face conditions unsettled, uncertain, and even chaotic. The evils of war were never more evident than they are now. The entire continent of Europe is staggering under a blow from the effects of which her ablest statesmen have as yet been entirely unable to deliver her. The awful shock of the greatest war in the history of mankind has been felt throughout the entire world, even among those peoples who live remotest from the main currents of the life of civilized nations. There is lack of understanding and harmony among the nations of the earth. There are hatred and suspicion where there should be confidence and co-operation. The one hope of the world is in the gospel of our Lord and Saviour Jesus Christ. If this war-torn and sin-cursed world is to be brought to Christ, all the forces of the kingdom must be utilized and the full power of the church of the Redeemer must be delivered for its salvation. We welcome, therefore, the response of our laymen to the call of the hour. We thank God for their consecration to the service of mankind. We rejoice in this renewed confidence of their devotion to Christ and His church.

We desire, therefore, to assure the Board of Lay Activities of our full and cordial co-operation; and we commend it and the work it is undertaking to the entire membership of our church.

We are your brethren and fellow-laborers in the work of the kingdom.

Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, William B. Murrah, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

**NEW SECRETARY OF GENERAL HOSPITAL BOARD**

Rev. Charles C. Jarrell, D. D., has been elected secretary of the General Hospital Board to succeed Rev. Charles C. Selecman, D. D., who, feeling constrained by urgent conditions to remain in the pastorate of First church, Dallas, resigned the secretaryship.

Dr. Jarrell is a man of high character, good scholarship and excellent platform ability. He is possessed of uncommon executive gifts for the administration of matters of business.

He graduated with distinction from Emory College and subsequently took with honor his theologi-

cal course at Vanderbilt University. Later he took special courses in Glasgow University in Scotland and the University of Berlin.

He was for a time a member of the faculty of Emory College, and served also as one of the directors of the Correspondence School.

He was one of the most successful commissioners for Emory University during the first years after the establishment of the institution and raised considerable funds for its endowment and equipment.

He brings to the work of the General Hospital Board eminent qualifications for it.

The North Georgia conference sent him as one of its representatives to the general conferences of 1918 and 1922.

At the time of his election he was pastor of St. John's church, Augusta, Ga., from which church he removes to Atlanta to assume the duties of his new position.

W. A. Candler.

**THE TWO METHODISMS SPEAK**

**A Joint Statement of Vital Concern to North Carolina Methodism.**

The Joint Commission of the conferences of the Methodist Protestant and the Methodist Episcopal Church, South, appointed to cultivate more intimate and cordial relations between the two churches, at the meeting in Greensboro, January 18, 1923, caused the following address to be sent to the Methodists of North Carolina:

We are duly mindful of the common origin of our separate Methodisms, which are one in spirit, life and doctrine; and always have been a unit in the effort to spread scriptural holiness over the land. Moreover, the increasing complexity of the social order, with its problems and the readjustments going on about us, admonish us that our Methodist people must gather their forces for a more vigorous church life and unite for a mutual advance. Under the blessings of heaven, our two Methodist churches must become a still greater force for righteousness and spiritual advance in North Carolina. Every atom of energy must be mobilized against a common foe; less of power and effectiveness, due to unnecessary friction, must cease. What can Methodists do to contribute to this end? We would suggest:

1. That our preachers and people come to know the efforts and aspirations of each by cultivating more cordial and intimate relations one with the other. Interchange of pulpits and union of efforts in revival campaigns may prove helpful to this end.
2. That wherever the two churches are working side by side in a community careful attention and serious thought be given by both churches to see that some way be found to prevent antagonism and waste of energy in doing the work that Methodism as a whole should do. These local issues must be worked out by the good men and women who are on the ground and have been brought to see the sin of depleted strength that ought to be united against the enemies of righteousness.
3. That due attention be given to co-ordinating undertakings and to readjustments of churches in certain sections where both must continue a useless struggle until the best and wisest will be convinced of the folly of present methods. Why not move to have the conferences involved in this venture in North Carolina to establish a permanent Board of Mediation?
4. That we plan and pray that our two Methodisms may this good year of our Lord be one in spirit and aim and effort in doing the work to which we are called in North Carolina.

Signed: M. T. Plyler, C. B. Culbreth, W. P. Few, J. H. Barnhardt, J. F. Kirk, Fred N. Tate,

Commission for M. E. Church, South.

Signed: T. M. Johnson, J. D. Williams, R. C. Stubbins, R. F. Williams, J. H. Allen, L. F. Ross,

Commission for M. P. Church.

A popular preacher once said of his pulpit efforts: I always roar when I have nothing to say.

Send your audience away with a desire for, and an impulse toward spiritual improvement, or your preaching will be a failure.—Goulburn.

I don't like those mighty fine preachers who round off their sentences so beautifully that they are sure to roll off the sinner's conscience—Rowland Hill.



**DURHAM DISTRICT CONFERENCE**

The Durham district conference will convene at West Durham at 10 a. m. Thursday, March 29. The pastors will please have ready brief written reports to submit. The local preachers will send in their reports and the pastors will see that a correct list of their local preachers is furnished the conference.

Mr. G. L. Morelock, secretary of laymen's work, will speak at 11:30 Thursday, and Drs. E. H. Rawlings and C. G. Hounshell will be heard at same hour Friday. These men are great and should be given a great hearing. The two days will be filled to the brim and we want a full attendance. We do not want delegates to get in late and leave before adjournment each day to go home. We are going to feed them and fill them to the full with something doing, so we do not want loafing or running away on the part of members of the conference. We are to be at West Durham for business. Every lay leader is expected at the conference on Thursday.

B. T. Hurley, J. E. Blalock and J. H. Buffaloe will act as committee on examination.

M. T. Plyler, P. E.

**OUR DEAD, OR THE LIFE AFTER DEATH**

By Rev. H. L. Atkins, Bandera, Texas, published by the Christian Advocate, Greensboro, N. C., price 20 cents for single copy, per dozen \$1.80, one hundred copies \$10.

Many Advocate readers would find in this little booklet the very thing for which their hearts have been hungering. As we reach the age in which our eyes turn toward the sunset we naturally find ourselves feeling for the solid rock upon which to found our hopes. We are not satisfied unless that hope is sure and steadfast. We find it safe and secure in the Word of God.

A few years ago the writer of this, having suffered much bodily pain, and having twice gone near the border land of the unseen, began a search for something on the subject of the future life, and was surprised at the paucity of our literature on the subject, especially of such a character as would direct our feet along the pathway of scriptural assurance. Mr. Atkins has, in this brief essay, given me more solid comfort than I have been able to find in all the pretentious volumes that have come under my notice. The fact is that much of what has been written on the subject has been founded upon a diluted religious sentiment rather than upon the teachings of divine revelation. After all, the Bible is the chart by which we must sail if we expect to make a safe landing. The Bible, moreover, gives us ample assurance that the future life of bliss is secure to all who die in the faith.

Mr. Atkins, the author of this treatise, is a superannuated member of the Western North Carolina conference, who, in the year 1904, while serving as presiding elder of the Shelby district, broke down completely in the midst of a useful career and took up his abode in West Texas where, amid suffering and in the face of the most adverse conditions, he has made the battle with disease. His strength is almost gone and he needs the help that the sale of this booklet would give him. Let all who read this note send the money at once for a copy; or better, for a dozen or one hundred copies, and thus help the needy author while helping themselves.

Address all orders to Rev. H. L. Atkins, Bandera, Texas, or to the Christian Advocate, Greensboro, N. C.

H. M. Blair.

**SPRING GARDEN STREET M. E. CHURCH**

The appeal of Spring Garden Street church has been answered by hundreds of Advocate readers from every section of our state.

This week we received a check for \$16 from Mrs. Elizabeth Hinton Kittrell, corresponding secretary of the Woman's Missionary Society, Jarvis Memorial church, Greenville, N. C. Mrs. Kittrell, a 1919 graduate of the N. C. C. W., presented the cause of our church to her society and sixteen of them threw dollars at her for Spring Garden church. Hurrah for these good women. We thank them and many other Advocate readers who have so kindly remembered us with dollars.

If only every Advocate reader could realize what one dollar means to a struggling people, I believe every one would send a dollar, post haste.

We are far short of the \$25,000 which we need so much to put us on our feet and sometimes our blood runs cold as we face our obligations, but we

get dollars and fives and tens from here and there over the state, and we begin to realize then that all the Methodists of North Carolina are with us and under God's great leadership we can do the seeming impossible.

Our presiding elder, Rev. W. F. Womble, handed us a check last week for \$100, and as Brother G. T. Bond would say, "That's fine."

"Money talks" and now let all the bishops and presiding elders and pastors of the Eastern and Western conferences of North Carolina talk at one time, and if you send us one or an hundred dollars we insure you an investment where moth and rust doth not corrupt nor thieves break through and steal.

Yours for Methodism,

W. A. Mann, Treasurer,  
710 Highland Ave., Greensboro, N. C.

**SUCCESS OF THE CENTENARY CAMPAIGN**

We are just in receipt of a message from Rev. R. M. Courtney which brings this heartening report: "Centenary emergency team of speakers meeting with gratifying response. Story of Centenary achievements and emergency profoundly stirring the people. Our goal is the Centenary message delivered to every congregation and the personal canvass made. North Carolina Methodists must raise four hundred thousand dollars of Centenary money before May 1st.

R. M. Courtney."

**DAVENPORT COLLEGE**

The campaign to secure funds for making needed enlargements and improvements at Davenport College, although as yet only modestly advertised, is making admirable progress. The faculty, the students, and many friends of the college are heartily co-operating with the president. Former students of Davenport, now living in many parts of the country and even of the world, are being furnished with information as to affairs at the college, and they will be glad to know that progress is being made, and more is to be expected, in keeping with the movements of the times.

The campus is being beautified. The walks and drives are being straightened, leveled and smoothed according to modern methods, and shrubbery, evergreens, rose bushes and flower beds, are being placed becomingly at various places.

The work of improving and extending the usefulness of the basement in Cornelius Hall is nearing completion. The department of chemistry is thus to have twice the space it has formerly had, and the business department is to have a large and handsome room. The amount of scientific apparatus in the department of chemistry has been doubled since last September. The masonry and furnishings of the newly arranged rooms in Cornelius Hall are very attractive and will undoubtedly have an encouraging effect in class room work.

Wesley Taylor, of the department of English, attended the annual convention of the North Carolina Council of English Teachers in Greensboro last week.

On Monday night, March 19, the faculty gave a dinner at the Carlheim Hotel to President and Mrs. Hornaday and to Miss Annie Neal Jones, niece of Mrs. Hornaday. The dinner was followed by an informal party at the college, held in the teachers' recreation room of main building.

**RECITALS AT GREENSBORO COLLEGE**

The Twilight Recitals that have been given since the holidays on every other Wednesday afternoon at Greensboro College closed yesterday with a program of compositions by Bach, it being the 238th anniversary of his birth. The other recitals included one on Old Organ Music, on Wagner, on French and on American composers. Prof. Church had the assistance of Mr. Alexander, Mr. Roy, Miss Mary Long, Miss Lolita Ellis, Misses Seiler, Bridgman, Tucker and Henninger, reader. The increasing attendance noted at each recital spoke well of the popularity of the series of recitals. Greensboro College is fortunate in having such artists who are also splendid teachers. The compositions given yesterday by Bach were:

Passacaglia (organ)—Prof. Church.

My Heart Ever Faithful—Mr. Alexander.

Chaconne (violin)—Mr. Roy.

Concerto in d minor, first movement piano and organ—Miss Tucker and Prof. Church.

**BISHOP DENNY AT TRINITY CHURCH, DURHAM**

Bishop Collins Denny will be at Trinity, Durham, next Sunday, March 25, to aid in the campaign for the new Trinity church. The bishop will preach at 11 o'clock and the campaign will be put over that afternoon. The organization is being worked out and Sunday is expected to mean much in the work of this great enterprise. The architect has been selected and he is at work on the plans. This is an undertaking that involves some \$300,000.

**GO-TO-COLLEGE DAY**

Go-to-College Sunday will be observed very widely throughout the Southern Methodist church this spring. Our pastors and Sunday school superintendents are asked to lay great emphasis on this occasion. It is suggested that either the morning or the evening hour at church, or at least one-half of the Sunday school hour be used for this purpose. I will soon have a program prepared for this Go-to-College Day. Every pastor or superintendent who will observe this day will please let me know and I will furnish them with programs sufficient for the service. The sooner this day can be observed in the North Carolina conference the better it will be.

I hope to have many requests for these programs.

H. M. North, Sec. and Treas.,  
Rocky Mount, N. C.

**RUTHERFORD COLLEGE NOTES**

The annual institute of the Epworth League of the Marion district of the Methodist church was held here beginning last Friday and closed Sunday afternoon. The discussions and reports showed that this organization is quite "a live wire," which was the central theme of the occasion. In spite of the downpour of rain Friday and Friday night there was a fine attendance from almost every part of the district.

It was quite a pleasure and a privilege to have so many bright, clean, consecrated young people to visit our town and leave the blessing of their enthusiasm on our hearts. When these live wires are a little more fully charged with the currents of divine power, the world will feel the shock of a mighty uplift.

Mr. J. U. Ledbetter and Mr. D. R. Shields have been permitted to spend a few days at home. The life of a traveling salesman would be unbearable were it not for these bright spots on the way. So it seems to me.

The visitors to the league institute from Hickory and Granite Falls added much to the occasion. Mr. M. S. Smith, the district secretary of the Statesville district, presided at the last meeting of the institute by request of our district secretary, Mr. B. L. Lunsford, who had to leave before the close to reach the seat of the district conference which convenes Sunday night in Rutherfordton.

Although it is impossible for me to give the names of the many visitors to the league institute, I must mention Presiding Elder Z. Paris, who was here the first night; Rev. N. C. Williams of Granite Falls, who delivered a strong address on Empowerment for Service; Rev. W. E. Poovey of Marion, who spoke on The Power-Dam, and Professor Harbin of Nashville, Tenn., the general director of the social department of the Epworth League.

J. T. S.

**BISHOP DENNY TO BE AT NEW BERN DISTRICT CONFERENCE**

Bishop Denny will preside at the New Bern district conference which convenes in Mt. Olive Tuesday night, April 10th and continues through the following Thursday night. F. M. Shamberger, P. E.

A revival meeting is to begin in our church in Roanoke Rapids, Weldon district, North Carolina conference, with a series of five cottage prayer meetings which are being held this week. The church services will embrace March 25-April 1, inclusive, with 3:30 p. m. as the children's hour, and preaching by the pastor, R. H. Broom, at 7:30 each evening. The singing will be led by Rev. Wm. Towe, a much beloved former pastor, now of Garysburg, N. C., two of whose sons are active official laymen in the Roanoke Rapids church.

I preached as never sure to preach again, and as a dying man to dying men.—Baxter.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Statesville, at Cataw' a. . . . . March 21-23  
Durham, at West Durham, March 29-30  
Greensboro, Pleasant Garden, Apr. 5-6  
New Bern, at Mt. Olive. . . . . April 10-12  
Weldon, at Jackson . . . . . April 11-13  
Shelby, at Central, Shelby. . . . . April 12-13  
Washington, at Pine Tops, April 18-20  
Charlotte, at Morven. . . . . May 3-4  
Waynesville, at Franklin. . . . . May 9-11  
Raleigh, at Princeton . . . . . May 23-25  
North Wilkesboro, at North Wilkesboro . . . . . May 30-31  
Rockingham, at Aberdeen. . . . . June 19-21  
Salisbury, at Gold Hill. . . . . July 6-8

**LANDIS CIRCUIT**

We have just closed a very successful meeting at Unity, one of our churches. I feel sure that the people at this church have been wonderfully helped. We have a live people at Unity church. Men's prayer meeting every Wednesday night; young people's prayer meeting every Friday night. Mrs. M. C. Scercy has the oversight of the young people. Prayer meeting every Sunday night for all. These prayer meetings are well attended. We have between 25 and 30 that will lead in prayer. Unity church will soon furnish some fine leaders. Rev. Wm. J. Bryson of this place did the preaching, and he did it well. Brother Bryson is a graduate of Weaverville College, also of M. & H. He came to us from the Baptist church and will enter the conference this fall. He is a nephew of the late Dr. James H. Weaver. Anyone desiring help in a meeting and wishes to communicate with him, will address him at Landis, N. C. He would be glad to make some dates with some of the brethren.

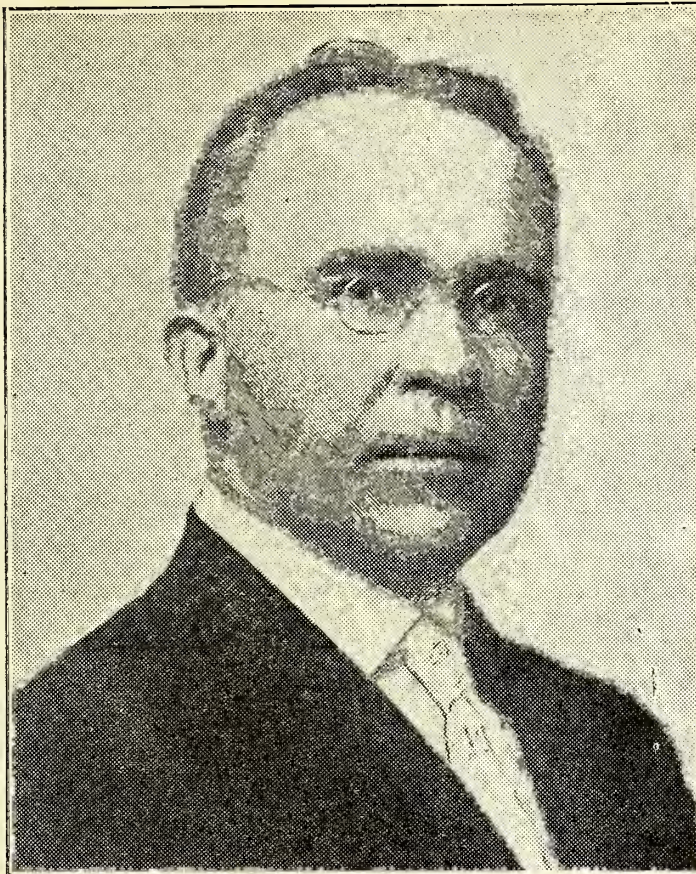
J. C. Brown, P. C.

**FROM BETHEL CHARGE**

The Bethel charge, with Rev. R. E. Hunt as pastor, is moving nicely. Bro. Hunt is a good preacher and is taking well with the people. Our presiding elder, Dr. J. B. Craven, is pleasing in his manner and conversation and is wide awake to all the interests of the church, emphasizing the importance of rural congregations to be more progressive and fall in line with the churches that are meeting the demands of progress and are really doing things.

Several of our oldest persons have died. The latest to pass were Mrs. Clara Aycock and John L. Hartsell; both were members of Bethel church. It seems to be a law of nature that where there are quite a number of aged persons in a community and one dies several will die in a short period of time. We can recall the names of six or more persons ranging in age from 70 to 80 years who have died within radius of a few miles recently.

The congregation at Bethel is building a new church, which when completed will be one of the best we have ever seen in a rural community. It will contain eight class rooms and a



**DR. E. H. RAWLINGS**

One of the Leaders in the Campaign Now on in the State for the Collection of Centenary Pledges.

large auditorium and when completed will cost about \$23,000. Up to the present time there has been expended \$13,000. The new structure is now under roof and the people, under the wise leadership of Brother Hunt, are anticipating its completion this year. So far as we know this is the oldest Methodist organization in this section of the state, having been organized 114 years ago. With an amendment by the general assembly to the school code, which is a move towards consolidated schools, a campaign for better roads, the Norfolk-Southern railroad nearby, Bethel being located near the center of No. 10 township, Cabarrus county is destined to become a still greater force in the moral, spiritual and educational uplift of the community. "Come over and help us."

With love to the editor and success to the Advocate. J. M. Hartsell.

**TOWN CREEK CHARGE**

Well, here we are again. I can hear you say, "Another pounding or we wouldn't be hearing from him again so soon." You are mighty right about the pounding. The members of Zion church, our nearest church and neighbors, (and when one's near neighbors join in and help to pound one, others need not hesitate, see!) entered into a conspiracy to visit and pound us. So on Friday night, March 9th, they all came in cars and carts and brought us just lots of good and needful things to help and cheer their pastor and family. While words are unable to express our appreciation for the material blessings, we feel far more grateful for the kind spirit that prompted the act. While we already felt we were in a goodly place, we were made to feel that we have the backing of our people and will strive harder to merit their love and kindness.

Am doing what I can for the Advocate. Hope to send in some subscriptions before long.

Our county has been hard hit by its two banks closing recently. It has hurt the people and of course will hurt the church and her interests. I hope to be able to send in a good write-up of my work by fall. Pray that I may discharge my full duty by my church, my people and my God, and be able to look them in the face and say I've done my best. W. J. Freeman, P. C.

**FAYETTEVILLE DISTRICT CONFERENCE**

Delegates to annual conference: J. T. Byrum, J. M. Cole, Dr. M. L. Matthews, C. K. Wrenn, E. C. Geddie, D. U. Sandlin, O. P. Shell.

Attendance: All the pastors, eleven charge leaders, sixty-eight delegates. In all 107 members of the conference were marked present. Visitors: Four college presidents, Advocate representative, general secretary of the Board of Lay Activities, Centenary secretary, Sunday school secretary, superintendent of Orphanage, superintendent of Anti-Saloon League, making ten connectional men, all of whom we heard gladly. In addition to these, four preachers were present from outside the district.

District lay leader, E. V. Snipes of Dunn; associate district leaders, D. U. Sandlin of Fayetteville and Dr. M. L. Matthews of Sanford.

Two standard training schools arranged for—Fayetteville, October 7-13, Jonesboro, October 14-19.

Next district conference to be held at Hay Street, Fayetteville. Four invitations were received.

Dr. Turrentine preached a very fine sermon Wednesday night to a full house on "What Think Ye of Christ?"

R. H. Willis.

**THE VALUE OF PASTORAL VISITING**

The Master said, "Go feed my lambs and my sheep," and tired and lonely people often become dissatisfied, discouraged and disheartened by only seeing their pastor or shepherd at the church.

There is nothing that helps a sick and lonely member more than a hearty handshake and visit with a portion of God's word read and prayer in the home, but it is seldom that it happens on many charges in our conference these days.

Many of our people never see their pastor in these latter days only at church unless they send for him to preach a funeral. The book says, "Go rather to the lost sheep of the house of Israel." And yet all over this land of ours the sheep stray and are never led back to the fold when in many cases they would be if the pastor went out after them.

A short talk with the pastor often helps burdens to seem lighter and one's pathway brighter. I speak from experience when I say that a visit by my pastor helps me the same as a sermon does.

May God give us a ministry who loves and cares and visits and encourages the old, the sick, the backsliders and the poor. Give ear, O shepherd of Israel, that thou leadeth.

Rowan Hooper.

**ST. JOHNS AND GIBSON**

The St. Johns and Gibson charge does not make much noise, but it proceeds to do things in a first class manner. In the beginning of this year they informed the pastor that he was to do the preaching, visiting and looking after the sick and strangers, and that they would look after all finances. I said that suits me. We have had our second quarterly meeting and everything—pastor's salary and all conference collections—are paid up to date in cash. It is delightful to serve a people who do things in this way. Half the year gone and half of all of our conference collections in the hands of the conference treasurer, and the pastor able to pay cash when he goes to the store. That is the way to do things.

The non-standard training school conducted by Brother Gobel and Miss Keane recently in Gibson was a splendid success. The Sunday school here has taken on new life and numbers 45 more than the membership of the church. There is also at Gibson a live Intermediate Epworth League, which is looking after our young people.

Brother Shore is a live presiding elder. He not only preaches strong sermons, but he has a way of making the details of a quarterly conference exceedingly interesting. Somehow he gets hold of the conference and makes its members want to do the work of the church.

Talk about poundings—well, such storms as I see others reporting do not hit our way, but we have what is much better. The members of this charge never forget their pastor. When one has a hog killing or tears down a hill of potatoes, or kills a kid, or has on hand some nice frying size chickens, a portion finds its way to the parsonage—just a continual stream. No pastor ever served a more thoughtful or kind people. They believe in dividing the good things they have with their pastor and in a material way showing their appreciation.

Beginning on the 8th of April we will have a great union meeting here, conducted by Rev. E. McWhorter under a big tent. A. J. Parker.

**THE WORK AT LANDIS**

We wish to say a few words concerning the Methodist work at Landis.

The church has shown wonderful growth both in membership and Sunday school. The Sunday school has increased since last conference from an enrollment of 18 to 75, and an average attendance of about 60.

Our pastor, Rev. J. C. Brown, is untiring in his efforts to bring things to pass for the advancement of Christ's kingdom; and his beautiful example is a source of inspiration to the church membership.

Our revival will begin the second Sunday in April. Remember us in your prayers. A Member.

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father and with the exuberant affection of a mother—Fenelon.

**BISHOP KILGO'S "CHAPEL TALKS"**

"Chapel Talks," by the late Bishop Kilgo, will be mailed to any address, postpaid, for \$1.25. J. T. Norsworthy, The Book Man, Gastonia, N. C.



# WOMAN'S WORK

## N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

## W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

#### RESOLUTIONS OF RSEPECT

On Tuesday afternoon, February 20, the angel of death came for the first time to the Florence Blackwell Missionary Society, bearing away into the great beyond the gentle spirit of Julia C. Blum.

From the time of the organization of the society Julia was ever one of the most loyal and enthusiastic members, always ready to do her part with willing heart and untiring hands. Ever modest, retiring and unostentatious in her manner, she was always helpful and ever ready with her words of praise and encouragement for her associates and fellow workers. The optimism of her life and her cheerful encouragement was ever an inspiration to the leaders. Too modest to assume the leadership herself she was always a willing and capable follower, carrying out her part with real ability. And now, even though she is not with us in her actual presence, her influence and the gracious benediction of her life among us as a friend and a member of our society will be felt as long as memory lasts.

"And so, now all thy days be fair,  
And shadows touch thee never,  
But his alone—God bless you, dear!  
So thou are safe forever."

Florence Blackwell,  
Anna Ogburn,  
Maud B. Trotman.

#### NEW CHILDREN'S SOCIETY

We are very glad to announce the organization of a children missionary society at Mt. Pleasant, Salisbury district, with the following officers:

Supt.—Miss Wilma Tucker.  
President—Helen Thayer.  
Vice President—Alice James.  
Secretary—Mary Ware Albright.  
Treasurer—Annie Hintz.

#### ANNUAL MEETING AT MONROE

Be sure to send names of all delegates to our annual meeting at Monroe, April 24-27, to Mrs. Atha Stevens, 605 W. Franklin St., Monroe, N. C.

It has been suggested that we mention the number of delegates each auxiliary is entitled to send to this meeting. An adult auxiliary is entitled to the president and one other delegate; young people's to one delegate, and each children's society should be represented by their leader, the superintendent of children's work.

#### COUNCIL BULLETIN

Send in your subscription to the Council Bulletin for 25 cents. Subscriptions should be sent to Mrs. S. G. Barnett, Literature Headquarters, Lambuth Building, Nashville, Tenn.

The Bulletin will contain a full account of the memorial service to Miss Belle Bennett, will be held on Wednesday evening, April 4th.

#### NEW ORGANIZATIONS IN GREENSBORO DISTRICT

Mrs. W. G. Ballard reports new adult organization at Pleasant Garden, a new young people's society at Ashboro, new junior at Glenwood, and there has recently been a new young people's society at Centenary, Greensboro. Four new auxiliaries at one time is a splendid report.

There is a source of revenue for the superannuates that we could all boost, laymen and preachers alike. I speak of our Publishing House. Know ye not that our constitution says that all

profits from said institution shall go to the support of our "forgotten men"? Every dollar's worth of business that you send to Lamar & Barton is helping this fund. Then buy your books and your Sunday school literature from our own house and get your people to take our periodicals and pay for them.—Nashville Christian Advocate.

#### NEW OFFICERS

The Hills River auxiliary have elected the following officers for 1923:

President—Mrs. Hattie W. Posey.  
Supt. Y. P.—Miss Sue Brittain.  
Supt. Children's Work—Mrs. Harry C. Jones.  
Supt. Local Work—Mrs. Montie Brittain.  
Treasurer—Mrs. S. E. Greenwood.  
Agent for Voice—Mrs. W. F. Cathey.  
Secretary—Mrs. T. L. Johnson.

#### SAVE THE HOME

We hear the voice of progress raise  
Above the jazz and din.  
To speak a word of protest,  
To some may seem a sin.  
But I'm tired of all this nonsense—  
Of fashion and so-called lore.  
I'd like to go back to my childhood  
And rest there a while once more.

I'd like to go back to the village,  
Where I lived so long ago,  
And see the dear old faces  
I used to love and know.  
The church back there seems sacred,  
And to it I'd love to roam.  
But the dearest place in the village  
Is my humble childhood home.

I wonder now as I write this  
How many women and men  
Would like to go back to their childhood  
And live it over again.  
How few would loath their surroundings,  
And long to get out in the world,  
Leaving the tear stained faces,  
Rushing out into the whirl.

The rushing tide of humanity  
Caught many from off their feet  
And dashed them on through progress,  
Where they've never known defeat.  
Some from the humble cabin have entered  
Halls of fame,  
Sons of lowly peasants have brought  
Honor to their name.

Deep in the breast of true manhood;  
Burns a fire that's aflame.  
They love the home of childhood,  
And honor their parents' name.  
'Twas with them that they learned  
Their first lesson  
Of honor, of God and truth;  
They were led by them to the altar,  
To meet the God of their youth.

'Twas around the dear old fireside  
That they learned to pray  
To the One who reigns in glory  
And keepeth against that day.  
How many homes, I wonder,  
In this modern age of ours,  
Are sowing thought producing seed  
For our children's quiet hour.

Will our children hallow the memory  
Of the homes of their rushing age,  
Or will they loom up empty  
And memory wax cold and vague?  
Our homes, the nation's foundation,  
Are crumbling and falling in shame,  
And the childhood home of our children  
Will be only a home in name.

Swing backward, oh time, swing backward,  
And stay humanity's rush.  
Give back the old fashioned mothers  
And maidens who know how to blush.  
This age of youthful freedom,  
This rush for wealth and fame,  
Some day will tell it's sad story—  
A nation put to shame.

We owe a debt to our children—  
Their claims are ours to meet.  
We have taken a God-given heritage

And dragged it under our feet.  
Better live in an humble cabin  
And follow the path of truth,  
Than rule an ill gained mansion,  
Misguiding the lives of youth.  
When old age overtakes us  
May we leave on memory's page  
The memory of an old fashioned home  
Maintained in a Modern Age.  
—Mrs. F. L. McNeer.

#### North Carolina Conference

#### IN JERUSALEM, JUDEA, SAMARIA

There are ten millions or more of the Negro race, our life-long friends and fellow citizens, within the bounds of the fifteen Southern States (the natural territory of the Southern Methodist Church), representing about one-third of the population of these states. By every principle of justice, righteousness and mercy we are debtors to these people to the limit of that great love which said: "All authority hath been given unto me, in heaven and on earth; go ye, therefore, and make disciples of all nations, \* \* \* teaching them to observe all things whatsoever I have commanded you." Are we ready and eager to go quickly to the more than fifty millions of unchurched, neglected, unsaved people of our own land? Has the Holy Spirit taught us to look upon and love the dark-skinned people among whom we have been born and reared as our brothers and sisters? The Master said: "A new commandment I give unto you, that ye love one another even as I have loved you, that ye also love one another, By this shall all men know that ye are my disciples, if ye have loved one another."—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### NATIONAL NEGRO HEALTH WEEK APRIL 1-7

It is insistently urged that our auxiliaries through their Inter-Racial director, or if they have none, their superintendents of social service, cooperate with the negroes of their communities in observing the National Negro Health Week, April 1-7, programs for which appeared on this page last week. This is not a denominational matter, but is under the auspices of the Inter-Racial Committee, which is made up of representatives from all denominations and organizations interested in the negro. Our own Mrs. Luke Johnson is the chairman of the whole big woman's section of the Inter-Racial Committee. Our Mrs. W. A. Newell, Council superintendent of social service, is one of the most influential members of it. And it was one of the measures most dear to the heart of our sainted Miss Bennett. Surely where these splendid lead, we can but follow as they urge us to go. The attention of the whole South has been more or less concentrated during the past few months upon the negro, studying him, his needs, his privileges, his rights. Many of the best women throughout our country have been thinking of and studying about him, with the earnest desire born of the love of God in their hearts to understand and help him. Why should we give of our means to help the negroes in far away Africa, sending missionaries to teach, heal and preach to them, and refuse to do the same thing to those who are right at our doors? Doesn't it seem a bit inconsistent if we should? But we will not be so inconsistent. Methodists may not make a parade of their loyalty to church and leaders, but that is one of our chief characteristics—we go where we are sent, we take whom is sent to us, and we do what we are told to do by our own regularly appointed or elected leaders, even if we don't really like it overmuch. So, dear women, as loyal Methodist missionary women, let's get busy on this program. If the negroes in your community do not know about it, go to them, explain what it is all about, and the importance of it, and help them to observe this week in

the best way for them. Help them to make Thursday, in memory of their Booker T. Washington, a real inspirational day for them, by talks on some of the many members of their race who have done worth while things, interspersing them with their folk songs and recitations by their school children from their poets or other writers. Get your prominent men and women—doctors, nurses, mayors, superintendents of schools and teachers—interested in this Health Week and ask their co-operation.

There isn't a more responsive or pleasant class of people anywhere to work with than our Southern negro, if we gain his confidence by showing him that we really are his friends, that we desire his good, and are glad to contribute our share to his getting it. We hope that we will all meet the expectations of our leaders who urge us to do this thing, and that many communities can report a successful and interesting Negro Health Week.

#### IMPORTANT ANNOUNCEMENT

The Woman's Missionary Conference of the M. E. Church, South, N. C. Conference will meet in Henderson April 24-27. Henderson is looking forward to this meeting with pleasure. It is her desire and intention to do all in her power to make the women of the conference feel at home, to make the conference a success in every way. Conditions for entertaining are there just as they are everywhere else, not as they once were. It is in the power of every delegate to make the entertaining not a hardship but a pleasure to her hostess. Every auxiliary can help by electing its delegate at once and sending on her name immediately. So you are urgently requested to do so. According to the standing rules of our conference every auxiliary, adult and young people, is privileged to send one delegate—only one—as its representative. To represent the children's auxiliaries the superintendents of children's work are expected to go. This limitation was made because of the size of our conference. It was becoming rather burdensome in this day of servants few and far between and the high cost of living, to entertain it. And one representative from one auxiliary is a sufficient number. Elect your delegates at once and send their names immediately to Mrs. R. J. Corbitt, Henderson, N. C.

#### STUDYING THE NEGRO

The members of Kittrell's Auxiliary, Gates, Elizabeth City district, organized a mission study class in January, 1923, with nine members. We will finish the first book, "Handicapped Nations," this quarter, and have decided to study next, "The Trend of the Races," hoping to finish a book each quarter. As we finish these books we plan to give them to the young people's society. Mrs. J. F. Wiley, President.

This is a part of a letter written for reporting and information, not for publication, but coming just at this time it seems such a splendid example of loyalty, of the effort to carry out the desire of our leaders, that we cannot forbear publishing it. There are others of our faithful women who are studying one of the books on the Negro question recommended by Council, but this is the only one so far to take two.

#### Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

Delightful party now forming. Reservations should be made early. Special Tour of Europe for young ladies, etc.

REV. J. M. ROWLAND  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.



# SUNDAY SCHOOL WORK

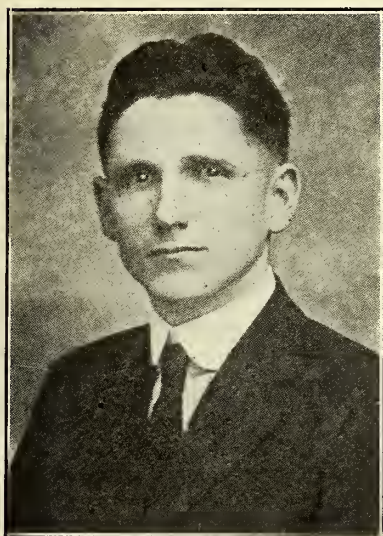
## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference



REV. M. B. WOOSLEY

One of my distinct surprises at the last annual conference was the placement of Rev. M. B. Woosley, my youngest brother, on the Sunday School Board. But such was done and now this member continually reminds me that he will get even with me for all past experiences heaped upon him.

My brother's Christian experience, unlike mine, does not date from an event but has been a process. He accepted Jesus Christ as personal Savior and Lord as soon as he reached the knowing stage and since there has been a continual growth. From very early boyhood it was generally understood that he would be a preacher. He said so, we said so and the Lord said so. We helped the Lord call him. After getting his early training at various places, he being the product of a Methodist parsonage, my brother entered Trinity College, where after four years managed to graduate. Following this event he was sent to Granite Falls to fill out an unexpired year and while there taught school in addition to his pastoral work. The next four years were spent at Davidson College as pastor there and now he is on his second year at South Main Street, Salisbury, where good work is being done as a teacher of young men, a director of league work and as a pastor. He gives much time to the youth of his congregation.

While at Granite Falls he married Miss Lucille Warlick, the oldest daughter of Mr. and Mrs. D. H. Warlick, prominent Methodists of the Statesville district. This union has been blessed with the addition of Rebecca, a fine little girl of three years. I frequently tell my brother that he outmarried himself. He reminds me that I did the same thing.

## ELEMENTARY NOTES

Miss Jenkins visited Central, Asheville, Sunday school Sunday morning, February 25th. During the afternoon of this date she conducted a greater Asheville Elementary Council. There were twenty-seven elementary leaders present and a good meeting was held. The following day Miss Jenkins met the Asheville pastors in their meeting and held a conference with Miss Ruth Brown, elementary superintendent for the Asheville district.

On Sunday, March 4th, Miss Jenkins met our Shelby Sunday school and addressed Rev. A. L. Stanford's large audience throughout the eleven o'clock hour. In the afternoon an Elementary Council was held, to which came twenty-one people interested in the small child. A conference was held with Miss Eunice Roberts, Shelby district elementary superintendent.

Saturday evening, March 10th, during a downpour of rain Miss Jenkins met the elementary workers at Wadesboro and went over with them the standards of the elementary departments. Twelve leaders were present.

Sunday, March 11th, was spent at Monroe, where in the afternoon a conference was held with those working with the religious development of the small child. Fifteen people were present and a conference was held with Miss Lura Heath, director of religious education of Central church.

In each of the foregoing meetings a most cordial situation prevailed and much good was accomplished. During office hours our elementary superintendent has worked out outlines entitling her for being accredited by the Leadership Training Department, at Nashville, to teach in our Standard Training Schools Junior Organization and Administration and Junior Lesson Materials and Teaching.

## BESSEMER CITY

Fulfilling an engagement made with Rev. E. P. Stabler many weeks ago I went to Bessemer City Saturday, March 11th, to spend the following day with him and his Sunday school workers at Bessemer City and Concord, where a new order of things seem to be prevailing. The Sunday school at the two points are led by two brothers, S. B. Hovis, at Bessemer City, and T. M. Hovis, at Concord, a congregation worshipping in a large new brick church in a fine rural section of Gaston county. Brother Stabler and his good wife are held in high esteem by their parishioners. On being asked how she liked Bessemer City, Mrs. Stabler replied in her agreeable way, "We always like wherever we are." Brother Stabler seems to never worry and he knows how to get at an unpleasant task in a pleasant way. It was a pleasure to spend a day with Stabler and his good people.

## BLUE MONDAY?

Was Monday, March 12th, a blue Monday? No, for I spent a large part of it with Rev. C. S. Kirkpatrick visiting Rev. N. C. Williams and several of his Sunday school leaders at Granite Falls and Rev. P. W. Tucker in his grand parsonage at Lenoir. We were talking up the Standard Training School to be held at Hickory April 8-13. Everybody favored the idea and many will attend it. The splendid workers at Granite Falls will send over some fifteen or twenty people to Hickory, a distance of seven miles. Some fifteen will come from Lenoir, a distance of twenty-one miles. Rutherford College, ten miles away, will send in a good delegation, and Newton, ten miles away, will not be left in the good work. Quite a number of country churches, led by the Westview circuit, will swell the band of Christian workers. Monday, March 12th, was no blue Monday.

## THE HICKORY SCHOOL

Beginning Sunday afternoon, April 8th, the first Standard Training School for Hickory and contiguous territory will be held. In addition to enrolling leaders from a number of Methodist schools the Presbyterians at Hickory will join in making the most of the school. The following courses and faculty will help make the school:

- Primary Organization and Administration—Miss Georgia Keene.
- Junior Organization and Administration—Miss Virginia Jenkins.
- Principles of Religious Teaching—Prof. C. T. Carr.

Life of Jesus—Rev. C. S. Kirkpatrick.

Sunday School Organization and Administration—O. V. Woosley.

## ALL ABOARD

The Greater Gastonia Co-operative Standard Training School for Methodist and Presbyterian Sunday school leaders is about ready to start. Enrollments have been secured from about all the leading schools in Gaston county and a large school is assured.

Six courses and six good instructors are arranged as follows:

- Beginner Lesson Materials and Teaching—Mrs. C. L. Van Noppen.
- Primary Lesson Materials and Teaching—Mrs. G. W. Green.
- Junior Lesson Materials and Teaching—Miss Virginia Jenkins.
- Intermediate - Senior Organization and Administration—Mrs. B. H. Bunch.
- Principles of Religious Teaching—Prof. C. T. Carr.
- Sunday School Organization and Administration—Prof. H. E. Spence.

## ASHEVILLE DISTRICT CONFERENCE

After staying awake about all night on a train detained behind a freight breakdown I arrived at Hot Springs, six miles this side the Tennessee line, in company with Editor Plyler and Centenary Courtney, early Tuesday morning, March 13th, to attend the Asheville district conference. In spite of bad weather, bad roads in the depths of the mountains and magnificent distances there was a good attendance present. Elder H. C. Sprinkle began his well planned conference ahead of time. Although beginning at nine in the morning and not closing till after five in the afternoon no one wanted to leave the sessions of the conference. The elder kept something doing all the while. He not only heard from pastors but also the laymen were called upon to report on definite things. The Sunday school work was in the hands of Mr. Edwin L. Brown, district superintendent, and he made one of the best, if not the best, report and presentation of the Sunday school work I have ever heard. He had written to ninety superintendents and had replies from seventy of them, a simply marvelous achievement. Brother Brown is doing a most excellent piece of work in the Asheville district. At the night session Lay Leader H. A. Dunham conducted a layman's anniversary, at which C. H. Ireland, conference lay leader, and several other spoke. The Asheville district is alive and is going forward. The laymen have raised their pastors' salaries in the district this year to the extent of \$8,000, and both laymen and pastors are doing well.

## North Carolina Conference

### ROBERT NORTH WILSON

The subject of this paragraph in our "Who's Who in the Districts" is Prof. Robert North Wilson, district secretary of the Durham district. Having been at Trinity College for thirteen years and during this time closely and actively identified with Sunday school work, particularly in Durham and the Durham district, Professor Wilson is already known by quite a number of our readers. His good humor, his knowledge of Sunday school work, his devotion to what he considers his duty to the church, his desire to serve, and withal his good common sense fit him admirably for the work of district secretary. Born at Lenoir, Catawba county, the grandson of George Hopkins Round, of the (then) South Carolina conference, he soon found himself identified with the Sunday school of his community, and he has been in all sorts of Sunday schools, in all sorts of capacities, for the last forty-five years. He has had experience in country, city missions, and city church schools, and

he has served all the way from pupil, janitor, and class officer to secretary, teacher, and superintendent. And he's still on the job. He, his wife and children find themselves one hundred per cent at school at 9:30 o'clock every Sunday morning. He has certificates of credit for a number of units in the standard training course, teaches them in some of our standard and non-standard training schools, and besides, studies for credit in every standard school he gets a chance. He is vice-chairman of our Conference Sunday School Board, scoutmaster of Durham Troop No. 1 (the best in town), and professor of chemistry at Trinity College. Before coming to Trinity thirteen years ago, he taught chemistry at Guilford College for twelve years. He has been a steward in the church, but that's too slow a job at present. In the Sunday school work in the district he is occupying first-line trenches and is going to help lead this sector of the Sunday school army over the top and accomplish its great objectives.

## CREEDMOOR TRAINING WEEK

A non-standard training school for the Sunday school workers of Creedmoor, Banks, Bullocks, and neighboring places was held at Creedmoor last week. The winds blew, the rain came, the waters covered the face of the earth, the roads became sticky, some of us got stuck in the mud, but the training work hardly even slowed down. Beginning Sunday evening, this school, offering three courses in modern principles and methods of Sunday school work, ran through Friday evening, with good attendance and splendid interest. Miss Keene taught a fine group of elementary workers, Prof. R. N. Wilson had a large class of teachers and prospective teachers in the higher grades, and your conference superintendent of Sunday school work taught a group of officers and parents in the organization and administration of the Sunday school.

Rev. V. A. Royal, the pastor, was not quite well but managed, nevertheless, to attend some of the meetings of the school. Mr. N. J. Boddie, superintendent at Creedmoor, had charge of local arrangements, and to him much credit is due for the successful issue of this training enterprise.

## FIFTH-SUNDAY INSTITUTES

Sunday, April 29, will be the next fifth Sunday. As is the custom with a number of our more progressive circuits, this day will be used as a time for holding what has come to be known among us as Four-Times-a-Year Circuit Institutes. Quite a number of circuits maintain a circuit Sunday school organization, meeting every fifth Sunday, for the purpose of open conference, business relating to the interests of the Sunday schools, and inspiration. This office is ready to supply to such as are interested suggestions as to how to go about the formation of a circuit organization and as to what the institute program should include, together with some report forms for general use. Write to L. L. Gobbel, Durham, N. C.

## GRADED LESSONS AT ENO

Rev. D. M. Sharpe, pastor of Eno church, near Hillsboro, has recently introduced Graded Lessons in the elementary classes of his Sunday school. He has also secured the Program of Work for schools of this type and is otherwise co-operating with the superintendent, Mr. C. B. Stanley, with the view to increasing the efficiency of the school. Already improvements along many lines and new interest and enthusiasm among both pupils and teachers are evident. This is a school of about 140 pupils, with seven teachers and two class rooms. We expect to see additional rooms provided before many moons. When a school sets out to do something, when it sees



# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

## Western North Carolina Conference

### CHARLOTTE EFFICIENCY LEAGUE

The Epworth Leagues of Charlotte will hold their third annual efficiency institute at Trinity Methodist church, March 26th, through March 30th. Rev. J. B. Craven, presiding elder of the Charlotte district, will act as dean of the institute and Miss Grace Bradley, field secretary, Jas. S. Sease, president of the Charlotte Epworth League Union, and Mr. M. R. Simpson are executive officers. Rev. H. G. Hardin, pastor of Tryon Street church, will teach Weatherford's "Introducing Men to Christ." Rev. C. M. Short will teach "The Young Christian and His Community" by Smith. Rev. C. L. McLain will teach "Missionary Study Principles" by Manly. Mr. G. C. Chalker will teach First Department Methods, Rev. J. H. Armbrust will teach Second Department Methods and Mr. E. O. Harbin, central office representative, will have charge of the Third Department work with Miss Ruth Anthony, a life service volunteer, teaching missionary methods. Miss Grace Bradley will have charge of the junior and intermediate classes. The platform periods will be conducted by Rev. J. B. Craven and Mr. E. O. Harbin. The preliminary work, under the personal direction of Mr. Jas. S. Sease has been completed and indications point to the best institute that Charlotte has ever had. The sessions will be from 7:30 to 9:30 each evening.

### BETHEL JUNIOR LEAGUE

Don't you worry,  
Don't you fret,  
We Junior Leaguers  
Will get there yet!

We of the Bethel Methodist church of Asheville are full of pep and vim, and we are doing our utmost to make our league a success, and a success it is going to be.

Our meetings are held each Sabbath afternoon from three to four. We have a large enrollment and each Sunday finds most of our members present.

We are hoping by the help of God to achieve much and to make of ourselves a band of workers for Him.  
Edna Orr.

### LEAGUE AT RIVERVIEW

We have Solomon as one of our leaders. League work was in progress at Riverview church, Rougemont circuit, but was organized better February 11, 1923. These were the officers elected:

- President—Miss Verdine Thompson.
- Vice President—Mrs. Lillie Forbush.
- Secretary—Solomon Hancock.
- First Supt.—M. C. Ellerbe.
- Second Supt.—Garland Roberts.
- Third Supt.—Mrs. W. A. Glenn.
- Fourth Supt.—Miss Thompson.

The attendance of this organization continues to increase, programs are prepared by the children twice a month and interest is increasing all the time.

The league would appreciate any help that might be offered, as it is in its youth but is improving all the while.  
A Member.

### North Carolina Conference

#### DISTRICT SECRETARIES

- Durham—Rev. G. M. Daniel, Graham.
- Elizabeth City—Rev. T. M. Grant, Hertford.
- Fayetteville—C. C. Parker, Dunn.
- New Bern—H. L. Collie, New Bern.
- Raleigh—Philip Schwartz, Raleigh.
- Rockingham—J. C. Lentz, St. Paul.
- Washington—Rev. W. N. Vaughan, Wilson.

Weldon—W. L. Knight, Weldon.  
Wilmington—H. S. McGirt, Wilmington.

### LISTEN, FOLKS!

Your immediate response to our S. O. S. call as elders, parsons and ordinary league people is going to show to the world who's who in our young people's work. When our five-hundred copy twelve-page Easter paper comes out and you see it, you are going to be sorry if your district, charge or league is not represented in it. Somebody is going to think you are asleep. Arouse ye, my countrymen! Arouse ye, heavenly fellow citizens.

### OBSERVE ANNIVERSARY DAY

Have you ordered those specially prepared anniversary programs from our publishing house, Richmond? We are supposed to present the work of the league to the entire congregation on this Sunday, April 8. It should be representative of the interest we have in our young people. Sure it takes work, but practically the only way your congregation has of informing itself on the work and becoming interested in it is through what we do on these special occasions. Why not get some placards like you would for a play or a big ball game. Advertisement works as well in our work, and it certainly is as much worth while. Urge a liberal offering.

### LAGRANGE OFFICERS

The wide awake LaGrange Senior Epworth League recently elected the following officers for the coming year:

- President, Marvin D. Harper; vice president Mrs. Daisy N. Smith; recording secretary, Silas S. Best; corresponding secretary, Miss Annie Smith May; treasurer, Miss Helen Wrenn; Era agent, Miss Florence Eason; 1st Supt., Parrott Hardy; 2nd Supt., Miss Christine Fields; 3rd Supt., Mrs. L. F. Davis; 4th Supt., Mrs. J. M. Aldridge. The pastor is Rev. R. A. Pittman.

## How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4 B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly)

## MEETING AN EMERGENCY

### THE RESPONSIBILITY

The Methodist Episcopal Church, South, has a definite missionary responsibility. We have been assigned certain definite tasks in the missionary enterprise. We are responsible for the cultivation of important mission fields. If we fail to cultivate them they will suffer. Other churches have their own responsibilities and fields and hence they cannot take care of ours.

### THE PLEDGE

When the Centenary campaign was launched we made pledges sufficient to meet our responsibilities. These pledges were made in good faith. They were accepted by two hundred and forty new missionaries, including wives of missionaries, who have gone to represent us in China, Japan, Korea, Siberia, Brazil, Mexico, Cuba, Europe and Africa. They were accepted by native churches and church members in all our fields.

### THE VICTORIES

Four new missions have been opened and there has been great advance in all the older missions. Hundreds of new congregations have been organized. Thousands have been added to the Church. The way has been opened to still larger success.

### THE EMERGENCY

Our pledges have not been repudiated nor will they be. But our people are behind in their payments. There is great danger that the work will suffer. We must collect \$4,000,000 on these pledges now or the program will be halted.

### THE COST

It will not be easy to collect this amount of money now. Many will have to make sacrifices to pay what they promised to pay. It will cost; certainly it will cost to pay our pledges, but it will cost infinitely more to fail to pay them.

**Southern Methodists must not falter in the hour of crisis.**

### THE MISSIONARY CENTENARY

LAMBUTH BUILDING

NASHVILLE, TENN.

Mrs. Johnsing: Ah thought you-all said you was gwine to name your new baby "Victrola," but Ah hears you-all done make a change.

Mrs. Moses: Yas, Ah expected it would be a girl an' Ah had decided to name her "Victrola," but she turned out to be a boy, so Ah done name him "Radio."

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rode-heaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

### METHODISTS—AND OTHERS

Every Methodist, and many others, want "Chapel Talks," by the late Bishop John C. Kilgo. Bound in cloth, price postpaid \$1.25. J. T. Norsworthy, The Book Man, Gastonia, N. C. I supply any book, postpaid, at publisher's price.

### JAMES M. McMICHAEL

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Charlotte, N. C.

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By Margaret Slattery

This is one of the best-written and most attractive little inspirational books that has appeared in a long time. Most of the Lord's workers understand what the author means by the title. It is a book for those who want to or ought to enlist. Bound in ornamental leatherette 75 Cents

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## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

### THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

We certainly are having a hard time trying to get to the churches with our singing class. There are seventeen children and Mrs. Rieves and myself, and we have just one five-passenger car on which we take eight. If we had a seven-passenger car, with the Dodge we now have, we could take all the class and get about with much less expense. Unless we can get another car we shall be forced to give but very few sacred concerts over the conference. It would be a fine thing if some church would give us that seven-passenger car.

\* \* \* \*

The one thousand dollar gift from Brother M. J. Best, of Goldsboro, for the Baby Cottage has greatly encouraged me in my efforts to secure the entire amount for this much needed building. We now have in cash twelve thousand and five hundred dollars and about two thousand and five hundred in subscriptions, making in all fifteen thousand dollars. Just three thousand dollars more will give us the required amount. Three other friends like Brother Best would enable us to reach the goal. Just as soon as the landscape gardener completes his work, locating buildings, we will begin at once the erection of the Baby Cottage. Before we begin actual construction it would be much better if we had all the money in hand. Can't we get it? Who will give us a thousand or five hundred dollars for this most sacred cause?

Fremont is not one of our most important towns from a commercial standpoint. Educationally, it has maintained a good school for many decades. It is located in the finest farming section in the state. Fremont gave the state the great educational governor whose influence is more alive today than when he was among us.

It was with great joy I took the Orphanage singing class to Fremont last Sunday. A large congregation was present to enjoy the sacred concert given by the children. Brother J. A. Dailey, who has made a fine hit among all the people of the town and entire charge, gave us a warm welcome. For many years he has taken a lively interest in our Orphanage. He is chairman of our conference Orphanage committee and has been for several years. He believes in the orphanage with all his heart and proves his interest by enlisting his churches in our behalf. I had the pleasure of being guest of my cousin, C. D. Hooks. He and his most excellent wife are great workers in the church and do much toward its progress. From this community and church the writer has gone forth to make his little contribution of service to the church.

\* \* \* \*

When we reached Rocky Mount the second Sunday afternoon Brother H. M. North and his committee were waiting for us at the church. Within a few minutes our children were in the best homes in the city. The large gathering at the church at the night hour greatly encouraged our singing class. In a few well chosen words Brother Nash welcomed us to his church and to the homes of his people.

Many of those present expressed themselves as being pleased with our children and the program. One of our trustees, Brother J. C. Braswell, is a member of this church and expressed himself as being highly pleased with the sacred concert. Two of our girls were entertained in his lovely home. I had the good fortune to fall into the hands of good friends and relatives. It was a joy to be in the home of Mrs. Kate Aycock for the evening meal. She and her sister, Miss Martha Darden, are active members of the First church. John Westbrook, chairman of the board of stewards, entertained me in his home after service. I first knew him at Trinity when he roomed next to me. He is a royal fellow and an enthusiastic Methodist and a consecrated Christian. On a former visit to Rocky Mount, when preaching for the pastor one Sunday, I had the pleasure of being guest in this good home. It is always a joy to be with Westbrook and his noble wife.

### SPECIAL RATES FOR REUNION

A special rate of one cent per mile will be charged Confederate veterans, and members of their immediate families accompanying them, who will attend the annual reunion of the United Confederate Veterans that will be held in New Orleans from April 10 to 13. One fare for the round trip has been made for the Sons of Confederate Veterans, Confederated Southern Memorial Association, Daughters of the Confederacy, including sponsors, matrons and maids of honor. Tickets will be sold from North Carolina points April 6, 7, 8 and 9th, with final return limit April 30th. This announcement has been made by L. A. Peacock, city ticket agent of the Southern Railway of this city.

### BIBLE STUDENTS AND READERS

You will find Dummelow's Bible Commentaries satisfyingly beneficial. It is authoritative, comprehensive, useable, both for the clergyman and lay reader. Send postpaid on receipt of price, \$3.00. Money refunded if you are not satisfied. J. T. Norsworthy, The Boow Man, Gastonia, N. C. I promptly supply ANY BOOK, postpaid, at publisher's price.

### BRIGHTEN YOUR HOME WITH A PIANO

Did you ever notice the difference between a home that is filled with music and one that has no music to drive away dull care and bring that feeling of contentment and joy? You realize what it means to your wife and daughters to have a piano and to be able to render beautiful music therefrom, don't you? You know that music is one of the greatest gifts to mankind, and that it means culture, refinement and better homes.

Have you a piano or player-piano in your home? If not, do you think you can't afford one? Why, you don't know just how easy and safe it is to own a high grade instrument by buying through the Advocate Piano Club. Read What It Means to You and Others. It means that you are buying at wholesale prices instead of retail prices. Each club consists of 100 members who by buying together gain a much better price than any one purchaser can procure. You are only responsible for your own purchase, but you get wholesale prices.

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

You have the privilege of trading in your old piano at its real valuation for a new one or a player-piano.

Don't delay longer. Get the Club's beautiful illustrated Catalogue showing the many designs from which to choose and giving full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

### KEEPING UP TO DATE

A somewhat rapid city man, according to a story that is going the rounds, remarked to a farmer friend:

"Thursday we autoed to the country club and golfed till dark, then trolleyed back to town and danced till morning."

The farmer "got back" in this language:

"I've been havin' some time myself. Wednesday I muled to the cornfield and gee-hawed till sundown. Then I suppered till dark and piped till nine. Then I bedstedded till 5 o'clock, then breakfasted till it was time to go mulin' again."—Selected.

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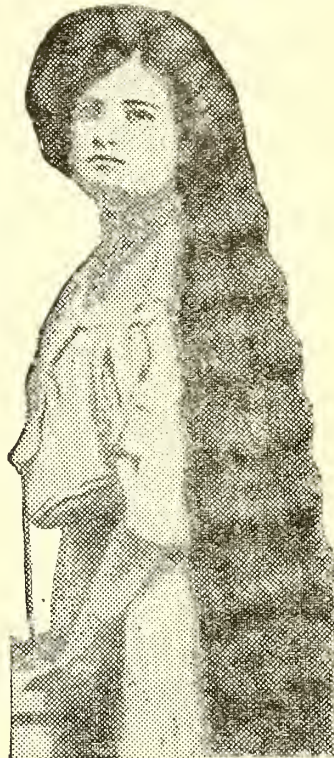
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## Why Take Laxatives?

Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)



## OUR LITTLE FOLKS

### DON'TS FOR GIRLS

Don't say "Say,"

And don't say "See?"

Don't say "Listen,"

And don't say "Gee."

Don't powder your nose

In the public gaze;

Don't polish your nails

In the public ways.

And don't display

Such a length of limb;

Don't dress on the street

As if going to swim.

Don't talk so much about "him" or "his,"

Don't say so often, "I'll say it is,"

And don't say "dearie"

And don't chew gum,

And then I'll say

The millennium's come.

—Exchange.

### MARY ELLEN'S WAY

Ruth Stern had just gotten her report card, and her average was the highest in school; yet she was not happy about it.

"It's only that the other girls do not love me, mother," she replied when her mother had asked her what was the matter. "I make the highest grades every month and study hard, yet none of the children seem glad. When my name was read out, nobody clapped; but when Mary Ellen's name was read out, and it's the first time she ever was put on the honor roll, why they clapped so loud the old schoolhouse rang."

"Perhaps it was because of its being the first time for Mary Ellen," suggested her mother.

"No, ma'am, I don't think it was that. At recess she is always followed by all the girls, and the trouble is I don't see why it is. I've watched her, and I can't find out her secret."

"Then watch some more," suggested mother. "There must be a reason."

So Ruth determined to find the reason, and she could think of no better way than walking with Mary Ellen to school and talking to her.

"Hello," she said as Mary Ellen came running toward her with sparkling eyes. "Let's walk together this morning. I want to ask you a question. I'm trying to find out why everybody loves you so. I'd give anything if they would love me that way."

Mary Ellen looked at Ruth in astonishment. "But I didn't know they did," she declared. "I never thought of it before—I mean I never thought about the children's loving me, but I know I think a lot of all of them."

"I don't," said Ruth. "I am too busy."

"I've noticed you are always busy," answered Mary Ellen. "You never even take time to play at recess much, do you?"

Just then Elsie Terrance came around the corner. "I've been wishing I could meet up with some one before school who could explain that last problem to me," she said, looking at both girls in turn. "I have worried so over it and don't know what to do."

"It's too late to open our books here; we'll be late for school," began Ruth, but Mary Ellen was already busy unstrapping hers as she walked.

"I had a time with that problem myself," Mary Ellen said, "and I am awful glad to pass it on. Here, Elsie, just glance at it—here, all worked out—maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem and had entirely forgotten Ruth, who walked silently along by their sides. Here was an opportunity she had avoided, while Mary Ellen had grasped it at once. But what a trouble to put oneself to! Then when Elsie thanked Mary Ellen, there was a light of happiness in Mary Ellen's eyes which would be there all day.

That night when Ruth reached home she said to her mother: "I have found out the secret Mary Ellen has. She doesn't know what it is herself, because she never thinks of herself; but I know now, and I will never forget it."

"I think I know already what it is," answered her mother, "but I would like for you to tell me."

"Well, I think it is because Mary Ellen always helps every one she possibly can. I never thought of it before, but I just know that is the secret of her popularity, isn't it, mother?"

"I am sure it is, my dear, and you must follow her example."

"And will all the children love me as they do Mary Ellen?"

"You must not think of that part. Give with your whole heart. Ask nothing in return. That part will be taken care of, never fear."—Exchange.

### FAIRY HELPERS

Nobody liked cleaning up the nursery floor. It was covered with papers now, and to "tidy up" seemed hard work. Mother came in and turned the task into a game.

"I am the fairy queen," she said. "I'm powerful, and I have many fairy helpers. When a whirlwind has turned every town topsy-turvy, then I sing:

"Leave your dance, leave your song.  
Come along, come along.  
Come and clear it all away,  
Willing work makes happy play."

"And my fairy workers have such nice names."

"O, I want to be one!" cried Margaret.

"I do, too," said Katherine.

"And I," said John.

"Very well," said mother. "Margaret may be the 'Pick-Up Praxie'; Katherine, 'Elf-Elf, tidy up the shelf'; and John may be 'Brownie, Brownie, bring a broom, Brownie.'"

How the fairies worked! John ran for the broom, Margaret swept and brushed up all the cut paper, and Katherine tidied the shelves. In fifteen minutes you never would have known the nursery. Then mother said: "Now, dance in a ring and sing:

"Happy when our work is done,  
Being fairies is such fun!"

And I'll go down and send up the fairies' banquet."

After that they always played fairies when cleaning-up time came.—Youth's Companion.

The thing that goes the farthest toward making life worth while, That costs the least and does the most is just a pleasant smile. The smile that bubbles from the heart, that loves its fellow men, Will drive away the clouds of gloom and coax the sun again. It's full of worth and goodness, too, with manly interest blent; It's worth a million dollars and doesn't cost a cent.

There is no room for sadness when you see a cheery smile; It always has the same good look; it's never out of style; It nerves us on to try again when failure makes us blue.

The dimples of encouragement are good for me and you.

It pays a higher interest, for it's merely lent;

It's worth a million dollars and doesn't cost a cent.

A smile comes very easy; you can wrinkle up with cheer

A hundred times before you can squeeze out a soggy tear.

It ripples out moreover to the heart-strings that will tug

And always leaves an echo very like a hug.

So smile away, folk know by what a smile is meant;

It's worth a million dollars and doesn't cost a cent.

—M. B., Paris, 1906.



## MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that

is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

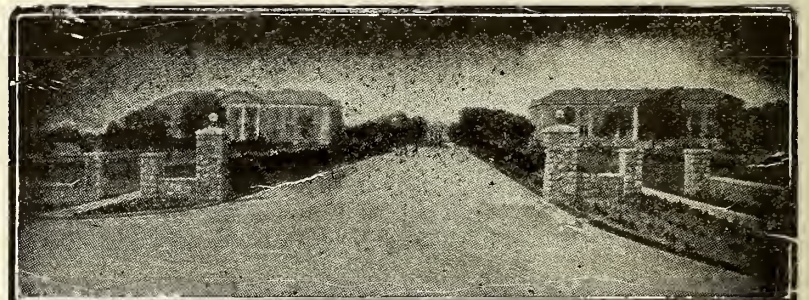
The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.



FOUNDED 1838

CHARTERED IN 1859

## TRINITY COLLEGE DURHAM, N. C.

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS,  
Secretary to the Corporation.



SUNDAY SCHOOL WORK

(Continued from page nine)

its handicaps but is unwilling to be bound by them, then it is in the right attitude to relieve itself of its handicaps and expand in numbers, in usefulness, and in opportunities for service.

HALIFAX WESLEY CLASS

Halifax Sunday school as a whole may have some weak points, but the Adult Wesley Class has no weak links. Every officer is on his or her job all during the work days as well as on Sunday.

Cordiality to visitors is a specialty. Wednesday evening, March 7th, the president, Mr. W. D. Dickens, and his energetic wife entertained at their home the class together with the superintendent and teachers of the entire Sunday school.

The guests were met by the host and presented to Mrs. Van Warren, who very gracefully presided over the punch bowl. Miss Mildred Campbell, Sunday school organist, rendered the music.

Methods and plans were discussed and many suggestions offered if carried out will add much to the efficiency of the class.

The hostess served a delightful course of chicken salad, crackers and hot coffee. We took our departure feeling very much indebted to the host and hostess for a pleasant evening together.

A Member.

Aspirin

Say "Bayer" and Insist



Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

- Colds Headache
Toothache Lumbago
Earache Rheumatism
Neuralgia Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

AGENTS WANTED

Men and women. Big profits for full or spare time. Our line of Bibles, Testaments and Religious books are fast sellers.

JOIN HANDS WITH US.

Write for catalog with agent's terms.

Wilmore Book & Bible Co. 443 So Dearborn St Chicago, Illinois

Advertisement for 'Ditching Terracing' featuring an image of a machine and text describing its benefits for farming and road grading.

WELDON DISTRICT REPORT

The February report of Mr. E. S. Yarbrough, of Henderson, Weldon district Sunday school secretary, indicates that we have an official in the Weldon district who is not only an officer but a worker. In February, the first month of Mr. Yarbrough's work, he made two visits to Sunday schools, attended a meeting of district workers in Raleigh, wrote eighty-two letters, and sent one telegram. This is a splendid start. But it is only a start, for already Mr. Yarbrough has engagements for every Sunday in March and April. In fact, all of our district workers are entering upon their duties with a zeal and persistency that bespeaks advancement along all lines of Sunday school endeavor.

DURHAM DISTRICT SCHOOLS

Plans are being perfected for two Standard Training Schools in the Durham district in April. At Graham April 15-20 we will conduct such a school for our churches of Alamance county, or the southwestern section of the district, and, according to Rev. G. M. Daniel, chairman of the board of managers, who was in our office last week, prospects for a successful school are encouraging.

The other standard school is to be held at Trinity College, Durham, for the Sunday schools of Durham and Durham district within a radius of twenty or twenty-five miles of the college. Committees have been named, and plans are being completed to make this the best school ever held in the district. The date was originally set for April 8-13, but it has been found necessary, due to conflicting engagements, to change it to the week of April 22-27.

Rev. M. T. Plyler, presiding elder, and pastors are taking much interest in these schools and are going to attend and bring many of their workers and prospective workers with them.

MOREHEAD CITY THIS WEEK

A non-standard training school is being held this week at Morehead City. Workers of Morehead City, and perhaps a few from neighboring places, are studying under Miss Keene, conference elementary superintendent, and Rev. W. A. Cade, the pastor. Courses in elementary work and in principles of religious teaching are being offered.

BEWARE OF IDES OF MARCH

We quote from "The Methodist Superintendent and His Helpers":

"This season is to be the culmination of our special efforts to win every unconverted Sunday school pupil to Jesus Christ. Shall we not 'beware of the ides of March,' lest this time of opportunity escape us? Train your converted pupils in the meaning and value of church membership."

AN EVANGELISTIC SCHOOL

It should be the aim of every Sunday school to "lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord and to develop a Christian character that is expressed through worship, right living, and efficient service." All perhaps are seeking to realize this lofty aim, some with more encouraging results than others. Here what Mr. E. J. Cheat-ham, superintendent of our Sunday school at Franklinton, says in this connection. In a letter to your conference superintendent of Sunday school work he says:

"I know you will be glad to know that at Decision Day today thirty children of church age came forward to the altar and will be with Rev. Mr. Dowd in a class for instruction until Easter Sunday, when the doors of the church will be opened. The earnest work of the pastor and teachers, along with literature sent from Nashville, was rewarded."

IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and vomiting.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells

you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

HAVE YOU ORDERED?

Every Family Should Have a Copy

"Our Loved Ones Gone, or the Bible View of Life After Death," by H. L. Atkins, is a pamphlet you can read in less than two hours, and will give you years of settled peace of mind. It turns the light of God's revealed Word upon this old new and universally interesting subject.

Order now from The Advocate Publishing Co., Greensboro, N. C.

One copy, 20 cents; one dozen, \$1.80; 50 for \$5.50; 100 for \$10; 1,000 for \$80.

Five Makes of Pianos Comprise THE STIEFF LINE

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There is a piano to fit every purse. \$340.00 up. Payments surprisingly small. Write for catalogue.

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Please send catalogue and prices of Pianos.

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Address



STIEFF PETIT GRAND

The smallest Grand Piano made that embodies all the essential qualities of the Concert Grand.

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



**IN MEMORIAM**

**FOSHEE**—Miss Allie Ray Foushee, the youngest daughter of Mrs. Haword Foushee, was born September 9, 1900, died in Richmond, Va., February 18, 1923. In girlhood she was converted and joined the Methodist church at Lea's Chapel on Person circuit, and was a consistent member till the death angel called her home. Allie desired to be of service to her church and to humanity. She had been a great sufferer, but never murmured or complained. She radiated brightness among her associates and many turned from the grave determined to live closer to God. May the blessings of heaven abide with the sorrowing ones.  
B. C. Thompson.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom and mercy has seen fit to call Dr. M. L. Smoot back to Himself; and hereas, the departure of Dr. Smoot means an irreparable loss to the membership of the Hay Street Methodist Sunday school, be it resolved:

That we, the membership of Hay Street Methodist Sunday school, assembled in our regular place of worship and study on the morning of Sunday, February 25, 1923, at 10 o'clock, do hereby express, among ourselves and in the presence of Almighty God, our sincere love and respect for Dr. Smoot, whose manly Christian life will ever remain an inspiration to us all; that we extend to the bereaved family and loved ones our deepest sympathy, and that we resolve to send a copy of these resolutions to each member of the family and to our church paper and our local paper for publication.

R. W. Herring,  
J. H. Judd,  
M. B. Andrews,  
Committee.

**RESOLUTIONS OF RESPECT**

God in His wisdom has called from earth to heaven our beloved Sunday school teacher, Miss Jean Lea Clarke. Therefore be it resolved by her Sunday school class of Concord church:

First, That in the removal of Miss Jean to her home above we have lost a beloved teacher and friend, whose life of truthfulness and righteousness has been an inspiration to her class and to the members of the church. Her place will be sadly missed, while her memory will be a precious one.

Second, That in the removal of Miss Jean we recognize our Father's loving will, and pray that He who doeth all things well and makes no mistakes will comfort her loved ones where earthly friends fail, and that her mantle may fall on others.

"She saw a hand we could not see, Which beckoned her away; She heard a voice we could not hear Which would not let her stay."

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, one to the M. & I. and a copy to the bereaved family.

Her Sunday School Class.

**RESOLUTIONS OF RESPECT**

Whereas, our brother, Rev. Paul Deatur Anthony, in the infinite wisdom of God has been removed from our midst and transplanted in the City of God, be it resolved:

First, That in his departure the club has lost a faithful and beloved member.

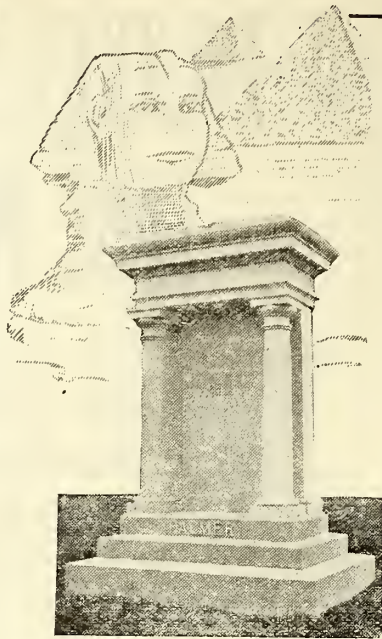
Second, That while we feel deeply our loss, our hearts go out in sympathy for his bereaved relatives.

Third, That the members of the Ministerial Band will ever remember his wife and infant son in prayer to God.

Fourth, That a copy of these resolutions be spread upon our minutes, one sent to his wife, one to his parents, one to the North Carolina Christian Advocate, and one to the Rutherford Breezes.

Adopted by the Ministerial Club, Rutherford College, in regular meeting this eighth day of February, 1923.

W. G. Pratt,  
E. H. Nease,  
P. R. Rayle,  
Committee.



**Everlasting Memorials**

The Pyramids and Sphinx of Egypt were old when Solomon brought the daughter of Pharaoh into the City of David. They stand today, as they have stood for 5000 years, silent but eloquent tributes to the strength of the material from which they were constructed—GRANITE. This is the most enduring stone known to man and is always used where lasting, weather-resisting qualities are required. Therefore it is the part of wisdom to specify

TRADE  
**Blue OGLESBY Granite**  
MARK

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Memorials cut from this everlasting stone are as perfect in later years as they were when first erected. Oglesby Granite is the stone of strength, durability and exquisite beauty.

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**WINSTEAD**—Arthur G., son of Chas. S. and Tonisa Winstead, was born November 23, 1871, died February 12, 1923. In early manhood he was married to Miss Mollie Barnette, who died February 27, 1912. He was a good husband and father, a good neighbor and all who knew him loved him. For eleven years after the death of his wife he kept the six children together and tried to make it a home for them. He suffered many hardships, yet he did not complain. He said he was ready to go and only dreaded the moment of death. May his children and aged mother with the sister and brothers meet him above the stars and be with God forever.  
B. C. Thompson.

**WOODY**—Nathaniel K., son of Mr. and Mrs. W. C. Woody, was born November 10, 1907, died January 13, 1923. He was converted and joined the Methodist church at Concord on the Person circuit when eleven years old. He was a good boy, doing well what he was asked to do, always bright and cheerful, and everybody that knew him said "Nat is a good boy." He was a member of the Epworth League and gave promise to be one of our best workers. The fond parents and three sisters are under a deep shadow, but as they trust in God joy comes to them as they remember we shall meet after awhile where partings come no more.  
B. C. Thompson.

**BROOKS**—Mrs. Arabella Brooks, wife of the late Benjamin Brooks, was born June 9, 1843, died February 17, 1923, at the home of her daughter, Mrs. M. W. Clement. This sincere Christian woman has gone to her reward and we will miss her, but her works follow her and all will remember Aunt Belle. She leaves five children to mourn their irreparable loss. Her body was laid to rest in the cemetery at Concord Methodist church in Person county, N. C., in the presence of a large company of sorrowing friends and relatives. May they all meet her where parting is no more.  
B. C. Thompson.

**TURNER**—Mrs. Amelia Turner was born August 6, 1847, and died February 22, 1923, leaving three sons, N. F., W. H. and B. B. Turner, to mourn their loss.

She was the daughter of Mr. Harrison Rand, who was the youngest of several brothers, members of a family who for more than a century were prominent and influential in Wake county.

In early life Mrs. Turner became a member of Holland's M. E. church, perhaps the oldest Methodist church in Wake county, and remained true to her vows until death.

In October, 1867, she was happily married to W. S. Turner, who died in June, 1915, after a long life of very exemplary Christian character.

Mrs. Turner possessed a very modest, retiring nature, embodying those high qualities of womanhood that characterize the devoted wife and mother. May her loved ones left behind emulate the virtues that crowned her useful life.  
J. M. Turner.

**WRIGHT**—"Precious in the sight of the Lord is the death of His saints" aptly describes the going of Mrs. Edward B. Wright from her earthly home in Asheville on February 18, 1923.

Margaret McCarley Wright was born at Laurens, S. C., in January, 1886, married on July 7, 1907, and died on date indicated. She was a devoted Christian and member of West Asheville Methodist Episcopal Church, South, and although an intense sufferer for 18 months, she trusted Him who suffered her not for any pains of death to fall from Him.

Mrs. Wright leaves her good husband, four children, one brother and three sisters and many other relatives and friends, but they well know where to find her. L. W. Colson, Pastor.

**BOYETTE**—Sister Fannie Boyette, nee High, fell asleep in Jesus on the morning of January 2, 1923.

She was born November 25, 1882; was married to Frank Boyette December 20, 1900. To this union eight children were born. She was converted at the age of 15 and joined the M. E. Church, South, of which she was a faithful and devoted member till the end came. She loved her home, children, church and community with a beautiful, tender love, but above all she loved her God.

Sister Boyette is not only missed in the church and Sunday school but in the Ladies' Aid Society, where she was a faithful member, always ready and willing to do her bit.

Our hearts are grieved, but we realize while it is our loss it is her gain, and we humbly bow in submission to Him who doeth all things well.

Mrs. W. A. Griffin,  
Pres. Ladies' Aid Society.

**RESOLUTIONS OF RESPECT**

Whereas, the great Supreme Ruler of the universe has in His infinite wisdom removed from among us Sister Minnie Pleasant Wrenn, our assistant and co-worker in Sunday school at Warren's Grove.

Whereas, the intimate relation held with her in faithful performance of her duties as a Sunday school worker, we sadly miss her.

Resolved first, That we as scholars of the Sunday school do try to live and carry out the good deeds which she set before us.

Second, That the removal of such a life from our Sunday school leaves a vacancy and a shadow that will be deeply realized by the members and friends of the Sunday school and community.

Third, That with deep sympathy for the bereaved family and relatives of the deceased we express our hope that even the loss to us all may be overruled for good by Him who doeth all things well.

Fourth, That a copy of these resolutions be sent to the Advocate and to the Roxboro Courier for publication and that one be sent to the bereaved family.

Mrs. Arch Hamlin,  
Miss Sadie Moore,  
Miss Pearl Parver,

Committee.

**UNDERWOOD**—Mrs. Minerva Underwood of Cedar Creek, Cumberland, N. C., after several months' illness, passed to her heavenly reward February 25, 1923. She was sixty-six years and two months old. Amid a large number of friends and relatives we laid her body to rest in the family burying ground near her home. Eight children survive her to mourn their loss, two of whom are married and reside in and near Roseboro, N. C.—Mrs. Mary Thaggard and Mrs. Ella Underwood; Livius, Walter, Fannie, Mamie and Lillie, all at home. She joined the Methodist church early in life and ever afterward lived a faithful Christian life.  
R. F. Taylor.

**FRECKLES**

March Worst Month for This Trouble—How to Remove Easily.

There's a reason why nearly everybody freckles in March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of Othine—double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they may stay all Summer, and spoil an otherwise beautiful complexion. Your money back if Othine fails.

**Whittemore's**

**GILT EDGE**

**Black Self-Shining Shoe Polish**

Requires No Brushing

Use Whittemore's Polishing Pastes For all kinds of Men's, Women's and Children's Black, Tan and Oxblood Shoes

Whittemore Bros., Cambridge, Mass.

**CHURCH FURNITURE**

**PEWS · PULPITS**  
**CHANCEL FURNITURE**  
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CHARLOTTE, N. C.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Weaverville, N. C. SECOND ROUND

Table listing appointments for Asheville District, including dates and locations like Leicester, Grace, 11 and West Asheville, 7:30.

CHARLOTTE DISTRICT. J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. SECOND ROUND

Table listing appointments for Charlotte District, including dates and locations like Peachland, Fountain Hill, 11 a.m.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. SECOND ROUND

Table listing appointments for Greensboro District, including dates and locations like Wentworth, Wentworth and Reidsville, 11.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. SECOND ROUND

Table listing appointments for Marion District, including dates and locations like Bostic, 11 and Broad River, Kistlers, 11.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mount Airy, N. C. SECOND ROUND

Table listing appointments for Mount Airy District, including dates and locations like Ararat, Hunter's Chapel and Sandy Ridge, Delta.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including dates and locations like North Wilkes, Miller's Creek and N. Wilkesboro, N. Wilkesboro.

North Carolina Conference

Table listing appointments for North Carolina Conference, including dates and locations like Wilkes, Wilkesboro, Wilkesboro, ngt.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including dates and locations like Yadkin, 7:30 p.m. and Park Avenue, 11.

Table listing appointments for Woodleaf Ct., South River, 11 and East Spencer, 7:30.

Table listing appointments for Gold Hill, Zion, 11 and Salisbury, First Church, 11.

Table listing appointments for Albemarle Ct., Pine Grove, 11 and Central, 11.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing appointments for Shelby District, including dates and locations like Crouse, Lander Chapel, 11 and Franklin Ave., 7.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing appointments for Waynesville District, including dates and locations like Bryson-Whittier, Bryson City, 11 and Shoal Creek Ct., 11.

WINSTON-SALEM DISTRICT W. A. Newell, P. E. 1084 W. 4th St., Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, including dates and locations like West End, West End, 11 and Kernersville, Sedge Garden, 3.

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including dates and locations like Hillsboro, Carr and Eno, Eno, 7:30.

Table listing appointments for Yanceyville, Yanceyville and East Roxboro, Grace, 7:30.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E. SECOND ROUND

Table listing appointments for Elizabeth City District, including dates and locations like Belhaven and Pantego and Currituck.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including dates and locations like Lillington, Parker's Grove and Mamers, Cool Spring.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including dates and locations like Atlantic-Sealand, Atlantic, 11 and ngt.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing appointments for Rockingham District, including dates and locations like Robeson, Bethesda and Lumberton Ct., Smith's.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing appointments for Raleigh District, including dates and locations like Four Oaks, 11 and Benson, 11.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including dates and locations like Elm City and Wilson, First Church, night.

Table listing appointments for Greenville, night and Robersonville, Wharton.

Table listing appointments for Rocky Mount, First Church and South Rocky Mount, night.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including dates and locations like Battleboro & Whitakers Chg., Whitakers, 11.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing appointments for Wilmington District, including dates and locations like Maysville, Hopewell, a.m. and Swansboro, Swansboro, a.m.

Advertisement for cough remedy: 'Makes a Family Supply of Cough Remedy' with text describing its benefits and preparation.

Text describing the cough remedy: 'If you combined the curative properties of every known "ready-made" cough remedy...' and 'This Pinex and Syrup preparation gets right at the cause of a cough...'.



IN MEMORIAM

IN MEMORY OF MR. D. MARSHALL REEVES OF STANLY COUNTY

On the twenty-second day of January, Monday morning, near five o'clock, At Long's hospital in Statesville. The death angel came and knocked.

He came right in and took away A precious one so dear. No more we see his precious face, No more his voice we hear.

One precious to our hearts has gone, The voice we loved is stilled; The place made vacant in our home Can never more be filled.

His vacancy will be missed by all, The thought it gives us pain; But we believe his loss to us Is his eternal gain.

He was only sick for about two weeks, Although he was nursed with care; But the Lord never makes a mistake When He takes our precious ones so dear.

He will be missed by this community As a faithful and true-hearted friend, And to his bereaved wife and children My sympathy I send.

Grace Kirk.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom removed from us on the 28th day of December, 1922, our beloved friend and co-worker, Mrs. Edgar L. Hart; therefore be it resolved:

First, That we, the women of Grace Missionary Society, cherish the memory of one who loved the cause of missions and gave of her time and means unselfishly.

Second, That we feel deeply our loss, but we take courage and thank Him for the life of one who radiated so much of goodness and power.

Third, That we extend to the bereaved ones our sympathy.

Fourth, That a copy of these resolutions be sent to the husband, to the North Carolina Christian Advocate, to the Missionary News, and a copy be spread upon the minutes of the society.

Mrs. W. A. Stanbury, Mrs. W. E. Perdew, Mrs. C. H. Fore, Committee.

A TRIBUTE

The Woman's Missionary Society of Centenary church mourns the loss of one of its most faithful and beloved members. On December 1, 1922, Mrs. Maybell Gray Barber, after a few hours illness, fell peacefully asleep, to awaken in the "clear morning of that other country." Hers was a rare character, abounding in good works. In all the relations of life she was faithful, her watchword was service.

In her home her devotion was supreme—ministering to others was her greatest joy. Bound by strong cords of love to each member of her large family circle she had for each an especial interest and affection.

As neighbor and friend, all who came under her influence can testify to her thoughtful kindness.

To her church she was loyal and constant—to her pastor a "cup of strength."

For more than forty years she was a member of the Woman's Missionary Society, and gave to it a large measure of time and thought. In former years she was a leader of the "Bright Jewels," afterwards the "Light bearers." She was faithful in attendance upon all meetings, and while we shall miss her presence, her influence will long be with us.

We extend our sympathy to her family, who feel most keenly the loss of her whose heart overflowed with love for them, and the loss of whose touch and voice leaves a void in their lives that can never be filled.

"There seems a shadow on the day, Her smile no longer cheers, A dimness on the stars of night Like eyes that look thru tears."

Mrs. W. P. Hill, Mrs. L. K. Stanton, Miss Nora Dodson, Committee.

LAX—Sallie Mae (Bulla) Lax was born December 4, 1878, and departed this life February 21, 1923. She was converted in early life and joined the Methodist church, and lived a faithful and consistent member until God said come home. She has been in poor health for 25 years, and though she has suffered so much, she still trusted in her Saviour till the last. She has gone to be with Him whom she loved. May we live here so we shall meet her when God shall call us home. Our heartfelt sympathy goes out to those bereaved ones that are left behind.

J. N. Randall, P. C.

REEVES—Elisha Monroe Reeves was born July 1, 1841, and died February 7, 1923. He was married October 18, 1866, to Mary Delphina Davis. There were born four children to this union, all of which are living to mourn their loss. Brother Reeves professed faith in God and joined the Methodist church in early life, and lived a faithful member until he was called to his reward to live with the Christ whom he loved and had served for so many years. May the blessings of God and the love of His Son ever hover around those that are bereaved.

J. N. Randall, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has taken from our midst J. E. Wooler on January 8, 1923, be it resolved:

First, That we as officials of Main Street M. E. Church, South, of High Point, N. C., will miss his constant and able service both as an official and member of the church.

Second, That we will cherish his memory in the coming years.

Third, That we as representatives of the church express our sympathy to the sorrowing family.

Fourth, That we insert a copy of these resolutions on our quarterly conference records, a copy be sent to the North Carolina Christian Advocate, and a copy be sent to the stricken family.

The officials of the church, by J. W. Clinard, W. H. Davis, C. H. Lamberth, Committee.

RESOLUTIONS OF RESPECT

Whereas, Almighty God in His infinite wisdom has called from our midst our beloved pastor, Rev. W. S. Hales, we, the Board of Stewards of the Badin M. E. Church, South, do offer the following resolutions:

First, That we deeply feel the loss of our consecrated Christian leader, counsellor and friend.

Second, That we extend heartfelt sympathy to the wife and children in their great bereavement.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, the Albemarle Press, and the family of the deceased.

R. L. Miller, H. A. Lilly, J. S. Cox, Committee.

RESOLUTIONS OF RESPECT

Whereas, in His infinite wisdom and love, God has removed from earth to heaven Mrs. Carrie White Miller, for many years a faithful member of the Woman's Missionary Society of Centenary church, Winston-Salem; we therefore resolve:

First, That we have lost from our society a loyal and consistent member, one who though she was prevented for several years by failing health to attend our meetings, was always ready to give generously of her service and means to further the work of missionary work.

Second, That we extend to the family our heartfelt sympathy, commend them to the Father who has taken their mother from weakness and suffering to a higher place, where in renewed strength she will receive the reward of the ransomed from her Redeemer. May the memory of her life and character be an inspiration and guide to them during their remainder of their lives.

Third, That a copy of these resolutions be sent to the family, to the Christian Advocate, and also spread upon the minutes.

Mrs. C. F. Lowe, Mrs. C. D. Powell, Mrs. L. C. O'Brien, Committee.

BULLA—Nammie Bulla was born December 2, 1894, and departed this life February 6, 1923. She gave her heart to God in early life, and joined the M. P. church at Liberty, and remained a faithful member there until God saw fit to call her home. While her mother was visiting her a short time ago she said, "Ma, if you hear that I am dead, don't shed a tear or fear, for I will be at rest forevermore." She leaves a husband, J. C. Bulla of Winston-Salem; a mother, Mrs. W. E. Davis; two brothers, A. R. Davis of China Grove and R. L. Davis of Pinson, and a host of friends to mourn their loss; while we feel that our loss is her eternal gain.

J. N. Randall.

SCOVILLE—John Edwin, son of Rev. V. P. Scoville and wife, was born November 10, 1908, in Whigham, Ga., and died November 27, 1922, in Wilson Sanitarium, Wilson, N. C., where he had been carried from his home in Greenville, N. C., for an operation for appendicitis. All that skilled physicians and surgeons, anxious and solicitous friends and loved ones, and trained and faithful nurses could do to stay the hand of the grim reaper was unavailing and death was victor over the mortal body, but the immortal spirit of this splendid, promising and manly boy was borne by angels to the city celestial to be forever happy in the presence of the good and great Giver of life.

His sudden and unexpected going was a great shock to his parents and the entire community. We can bear to see the aged depart, for their work is done, and it is well that they rest from their labors. But when youth departs, it seems so untimely, so out of the natural order. Gone with the sweetness of the flower upon their breath. But God knoweth best.

John Edwin's stay was comparatively brief—a few days more than fourteen years—but he tarried long enough to enshrine himself in the hearts and affection of a wide circle of friends and acquaintances. His was a fine and portly physique; he was unusually handsome, of manly bearing, courteous and considerate in conduct, possessed an active, alert and uncommonly bright intellect, and above all a beautiful Christian character.

As a token of the high esteem in which he was held by the faculty and students of the Greenville High School in which he was a student, a memorial tablet, commemorative of his exemplary conduct and work as a student, will be placed by them in the school.

When five or six years old John Edwin accepted Jesus as his personal Saviour and joined the church which his father and mother love so well and serve so faithfully. Blessed with the heritage of a parsonage home the son was growing in grace and knowledge of the Lord Jesus Christ and becoming active and useful and happy in the work of his beloved church. Just a week or so before the fatal illness seized him he led in public prayer in an Epworth League service and otherwise participated in the program being rendered. While the revival meeting in his father's church last fall was in progress John Edwin was actively interested in the work, engaging in effective personal work, and on one occasion he came with radiant face and rejoicing heart to his father and said, "Papa, I have brought two fine boys to Christ today." How beneficent the reward of such service!

"They that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." The ideal of his father's life, in him he centered high hopes for the coming years, and his passing into the silence leaves loving hearts of devoted parents lonely and indescribably sad, but how comforting to know that the beloved boy lived successfully and died triumphantly and is now happy and secure in the heavenly home.

Kind and sympathetic friends sought in every way possible to comfort and strengthen the stricken hearts of sorrowing and bereft loved ones and omitted no service that kind hearts and willing hands could give.

The funeral service was conducted from Jarvis Memorial Methodist church on the afternoon of January 28th by this writer, assisted by Rev. S. A. Cotton, presiding elder of the Washington district, and the pastors of the various churches of Greenville,

the body of the deceased being laid to rest in the family plot in the Greenville cemetery.

The large company of people present and the beautiful and profuse floral designs that hid the mound under which the body sleeps in its enduring casket attest the good name and popularity of the deceased and the high esteem and love in which the sorrowing family is held.

May God in His infinite love and mercy comfort and sustain Brother Scoville and his family in this hour of their sorest trial.

"He lives!—in all the past He lives; nor, to the last, Of seeing him again will I despair; In dreams I see him now; And on his angel brow I see it written, 'Thou shalt see me there!'"

John W. Wright.

BYNUM—Miss Julia C. Bynum was born in Winston-Salem, N. C., July 28, 1885. On Tuesday afternoon, February 20, 1923, her enfranchised spirit winged its flight to the realms of glory, leaving behind a frail, disease racked body, and a host of friends who gazed after her with mixed emotions; rejoicing that another faithful soul had been set free and was at home with her Lord, and sorrowing that earth ties had been broken, and that we who needed so much her help and encouragement would be permitted to see her face no more in this world.

But, thank God, we know that she is happy. She went as she had lived, with a smile on her face, answering, ready. She was always ready for the Lord's will to be done in her life. We realize today that not truer, sweeter spirit has ever been imprisoned in a tabernacle of flesh in this city. She is gone, but her spirit and influence will continue to live with us. Her passing reminds us again of the Psalmist's words: "In the midst of life we are in death," for she was barely half way up the sunny side of the mountain. To our beclouded minds it seems a tragedy that one who loved life so much, and whose life was a benediction to so many weary pilgrims along the way, could not have been spared to us a few more years. But God, in His infinite love and wisdom, knows best, and we doubt not at all that one whose life was so full of service here will have even grander opportunities for service there.

Miss Julia gave her heart and life to her Lord when just thirteen years of age, and joined Centenary Methodist church. For twenty-four years she lived a most exemplary Christian life. Her religion was not confined to Sunday, but was made to permeate the whole round of life. In her home she was tireless in her unselfish devotion to her loved ones, anticipating her father's every wish. To her friends, who were many, she was always loyal and true. To old people she was a tender, ministering angel of mercy. To little children she was a companion and playmate. To the poor she was the exemplification of the spirit of her Master, sympathetic and ready to help. To her church she was loyal and untiring in her service, loving it for the sake of Him whom it represented. In her Sunday school, missionary societies and other organizations of the church where there was need for earnest workers, she was ever found ready to do her best. She lived a life of buoyant optimism, and radiated joy and sunshine wherever she went. In spite of limitations, imposed by the condition of her health, she made her life count, and she left the world better for having lived in it.

Besides her wide circle of friends, she leaves her father, Major Z. T. Bynum, two sisters, Mrs. Thomas Kapp and Miss Grace Bynum, and three brothers, Messrs. A. B. Bynum, Z. T. Bynum, Jr., and Turner Bynum, to mourn her death.

To the bereaved family we extend our deepest sympathy. We pray that the God of all comfort who has promised "Never to leave us alone," who stood before the grave of Lazarus and beside the bier on which was borne the widow's son and proved Himself to be the resurrection and the life, may take his place constantly by their side and cheer them with the thought of the glorious resurrection morn when those whom we have loved and lost awhile shall be restored to us forever.

Z. E. Barnhardt.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

"Tomb, thou shalt not hold him longer;  
Death is strong, but life is stronger;  
Stronger than the dark, the light;  
Stronger than the wrong, the right,  
Faith and hope triumphant say.  
Christ will rise on Easter day."

\* \* \* \*

"Man does not get to God on his feet," says Bishop Collins Denny. "He comes to God on his knees. That is, as St. Augustine puts it, 'Man reaches God through his affections.'"

\* \* \* \*

Some "don'ts" that are good. Don't grumble, don't bluster, don't shirk. Don't magnify your worries, but magnify your work. Sing at your task and shout in the midst of the battle. "No man sees his shadow who faces the sun."

\* \* \* \*

From the ancient city of Prague comes this message from our Bishop Beauchamp: "The field is white to the harvest and there is great need and opportunity for us in Europe. We must not fail in such an hour." In the first century the Macedonian call summoned St. Paul into Europe. Now in the twentieth century a later "Macedonian cry" calls Southern Methodism into Europe. Shall we enter with the Pauline spirit and with that great apostle's vision and abandon?

\* \* \* \*

Gipsy Smith is a great soul and a most effective gospel minister. Five continents bear testimony to the real worth of this true man of God. But with all his genuine worth, that Gipsy tent of his has served a great purpose. It has enabled him to get a wider hearing than he could otherwise have hoped for. In other words his being a Gipsy aroused a popular interest that in all parts of the world gave him a good hearing from the start. The practical lesson growing out of this fact is: Use all legitimate methods to get the ear of the people, but be sure to have a message worth their hearing.

\* \* \* \*

Paul's specialty was experience. His theology was rooted in his personal religious experience. All vital theology is so rooted. That theology which does not issue from the deep centers of one's own personal fellowship with God is only so much ecclesiastical junk. Paul relied more implicitly upon his Damascus road experience than upon logical syllogism. The climax of his arguments was the story of his conversion. This stood at the beginning and in a striking sense was the explanation of his entire Christian life. He wrote in comprehensive and impressive terms of what we call the deity of Jesus Christ, but this divine and eternal Lord of the apostle's thoughts was first the Lord of his own personal experience. "I know Him," became the triumphant declaration that rings like the clear note of a silver bell through all his utterances and that nerved him for every task of his eventful life. John Wesley in this respect was a direct descendant of the Apostle Paul.

Easter is almost here again. It is the glad occasion which sets ajar the gates of the future. The resurrection of Jesus Christ enables us in the language of Robert Browning to "Greet the unseen with a cheer." With glad hearts should we bid welcome the joyous Easter day. Young and old should join in the Easter hymns. Pull out all the stops of the great organs and let these instruments of praise send forth their most triumphant notes. "Shout His praises through the ages: Christ is risen, Lord of all!"

\* \* \* \*

The March winds may not be at all necessary for the making of the flower gardens of spring. But these blustery days, oftentimes wild and wicked, certainly makes us appreciate all the more those halcyon days which bloom in beauty and are musical with birds. We sometimes wonder whether disagreeable people, these March wind folks, are really necessary or not. But we are sure that they greatly enhance the world's appreciation of agreeable people. Those whose very manner adds to the joy of all who touch elbows with them. The law of contrasts play a big part in the lives of us all. Yet who should wish to be like the March wind just to make his neighbors more appreciative of pleasant people?

\* \* \* \*

"Bishop Mouson is making himself felt," is the way that the Central Methodist Advocate puts the case in speaking of the bishop's work in Tennessee. That's the idea. Make himself felt, whether he be a bishop, presiding elder, pastor or some other leader. Make himself felt not with his fist, but on his knees, not with his tongue in making a great noise, but with his head in working out great plans. Make himself felt by putting his heart and all other resources of his personality into the tasks which call for the very best that he can give. It is wonderful how every condition and all sorts of people respond to capable leadership. The private soldier fights the battles but he wins only when his general knows how to command. Efficient leadership goes ahead of the victory.

\* \* \* \*

The juniper tree stands well amid earth's flora, but has fallen into bad repute among religious teachers. In common parlance, it stands for a cowardly, depressed spirit. Its shadow is regarded as the headquarters of gloom. Elijah is responsible for it all. Elijah's fit of the "blues" has done the juniper tree great hurt. It is wonderful how a man's or woman's presence affects the things about him. The presence of Moses has caused that "bush" on the Arabian desert to leave a luminous trail down the centuries. The presence of the youthful Isaiah caused the trembling temple to be filled with seraphims who cried: "Holy, holy, holy, Lord God of Hosts!" Mary's matchless love and devotion caused the broken box of spikenard to fill the world with its odor. A baby in thatched roof cottage converts that abode into a lordly mansion and transforms its humble threshold into the gates of paradise. A single vine over the door where love abides is better than a garden of roses with the wormwood of hate.



## IN THE LAND OF THE SKY

Rev. Z. Paris, the wide-awake and popular presiding elder of the Marion district, shattered all precedents, so far as we know, by calling his district conference to meet on Sunday night. It was real interesting to see a train load of preachers and laymen on their way to attend a church meeting on Sunday afternoon, but this is what happened. Brother Paris had called for the conference to meet on Sunday night, March 18, and practically all the preachers and a large number of laymen answered to the first roll call.

The conference was opened with a most excellent sermon by Rev. W. F. Elliott, of the Connelly Springs charge, after which the sacrament of the Lord's Supper was administered by the presiding elder, assisted by Revs. W. R. Ware and W. E. Poovey.

Mr. B. L. Lunsford, of Marion, was elected secretary.

The first item of business on Monday morning was reports from the preachers. The presiding elder informed them that he wanted to know something of their experience, and instead of the cut and dried reports the conference was turned into an old-time experience meeting. The pastors on the Marion district are hard working men and from the reports heard in open conference and in private we feel that much progress is being made throughout the district.

Monday afternoon was given over to the renewal of licenses of local preachers, election of delegates to the annual conference, etc.

Bishop Denny arrived Monday night and presided over the conference on Tuesday. He preached a great sermon at 11 o'clock to an audience that taxed the capacity of the Rutherford county court house.

Those representing special interests of the church were there in full force. Rev. J. K. Jolliff, presiding elder of the Petersburg district, Virginia conference, and Rev. R. M. Courtney represented the Centenary. Mr. O. V. Woosley presented the Sunday school work. Rev. W. O. Goode was on hand to tell of the progress of the educational movement. The Children's Home was represented by Rev. C. A. Wood. Mrs. Goodman of Morganton told of the woman's work in the district. Rev. M. T. Hinshaw, president of Rutherford College, made a strong appeal for the support of that institution and asked the district to raise \$25,000 to go toward a \$100,000 endowment fund that an effort is being made to raise in the conference. He made the statement that there are at Rutherford College at this time 55 ministerial students. The writer was given ample time and a fine opportunity to represent the North Carolina Christian Advocate. None of the brethren can complain of the treatment accorded them by Presiding Elder Paris. He was considerate of all and gave them a cordial welcome.

The Marion district is in the hands of a man as elder who is trying to do his best to lead in a way that will bring the highest good to the church. He is spiritual and always alert to the advancement of the kingdom of God. He assured us that the Marion district would not fall behind its usual good record in the matter of renewals and new subscribers to the Advocate. The preachers are all at work for the church organ and we expect fine reports to come in during the next month from that section of the church.

## In Asheville for a Sunday.

Thanks to the way railroads do business we spent Sunday, March 18, in Asheville. We had an engagement at Spruce Pine, but when the Southern train arrived at Clinch Cross, the Clinchfield train had been gone just 20 minutes, and this after our conductor had wired ahead that he had passengers for that road. It does seem that the corporation commission would compel roads to make connection when notified by another road that they have passengers for certain trains.

But back to Asheville. We sat Sunday morning for about thirty minutes in the men's class of Central church and listened to addresses by Dr. O. J. Chandler, and Brothers Curtis and Brown. All of them were fine exegesis of the trial of our Lord.

At the 11 o'clock hour we sat in the pulpit with the pastors, Drs. Chappell and Chandler, of Central. It was an inspiration to sit and look over that great audience which had gathered to hear the popular pastor preach. At the hour appointed for service every available seat in the main auditorium

was filled and in five minutes the Sunday school auditorium was crowded. Chairs were placed down the aisles and around the walls and when Dr. Chappell arose to preach there was not standing room anywhere in that great church and, we are confident, that there were at least one hundred turned away that could not get inside. Brother L. B. Rodgers told us it was that way every Sunday. The message of the pastor was a simple gospel message, void of sensation or anything to detract from the old story. The people heard it gladly and all felt moved to try to do better when they left the church. Dr. Chappell has made for himself a large place in the city of Asheville and Central church is growing by leaps and bounds. We expect to have more to say about them real soon. T. A. S.

## RAMBLING ROUND

At noon Saturday when the presses and linotype machines in the Advocate shop stood still, thereby marking the end of another busy week in the shop, I left the office to catch Southern train No. 21 for Hickory, where Rev. J. R. Walker, the pastor of West View, took the peripatetic quill driver in hand. The final destination of the evening was Bethel, one of the churches on the West View charge three miles out from the center of Hickory. But the church is in one of the suburbs of the town. Hickory is now a city about six miles long.

Brother Walker began a revival at Bethel Friday night with Rev. N. C. Williams of Granite Falls doing the preaching. The meeting will continue through this week. The Granite Falls people declare that they have one of the finest preachers in the Western North Carolina conference and if his sermon Saturday night is a fair specimen of his preaching I am in hearty accord with their estimate of the man.

Brother Walker with his accustomed zeal is looking carefully after every interest of the church on his charge of five churches and he is doing very fine work.

At the close of that good old fashion Saturday night revival service, in which Prof. J. W. Bennett of Rutherford College led the singing and where he was to preach Sunday morning, I found myself being whirled in Brotnor Williams' car over the good roads to the parsonage at Granite Falls. My stay in that parsonage was as delightful as could be. Those three black-eyed boys, the youngest only two years of age, give promise in the future years of adding fresh laurels to the "sons of the parsonage."

Sunday was a great day at Granite Falls. Big Sunday school, big congregation and at the close of the sermon, the board of stewards at the request of the pastor pledged to join him in the work of putting the Advocate in every home. We will hear more of this a bit later when the work has been completed.

I had the privilege Sunday afternoon of preaching for Rev. J. M. Barber, the pastor of Dudley Shoals charge, at Ebenezer church near the village of Dudley Shoals. This is the church where Rev. George W. Ivey on the afternoon of November 2, 1902, closed a ministry of 52 consecutive years.

Brother Ivey had come from his quarterly meeting at Grace chapel to Ebenezer to preach a funeral sermon at three o'clock in the afternoon. His text was 1st Timothy 6:12: "Fight the good fight of faith, lay hold of eternal life." He had been preaching about 20 minutes and had just said, "Eternal life is"—when he suddenly took his seat, lost consciousness and was carried from the church to a nearby house where he remained till Tuesday when, having regained consciousness, he was taken to the parsonage at Granite Falls. On the following Friday, the 47th anniversary of his marriage, one of the greatest circuit riders in all the annals of the Methodist itinerancy went to his reward.

I confess to a strange sense of unworthiness last Sunday afternoon as I stood where that great man who not in a chariot of fire, as Elijah of old, but from the pulpit of a little country meeting house completed his ministry and went to his home in the skies. But it was fitting that this apostle to the yoemanry of North Carolina should finish his work in the pulpit of a country church, for the country church had been for half a century his throne of power.

Brother Barber is making a great record at Dudley Shoals and those elders who are wide awake will keep their eyes on this young man. A.W.P.

## OPINIONS FROM THOSE WHO KNOW

A newspaper is not the product of any one individual. It is an institution that employs the talent and time of dozens, if not scores of people, in its making. For that reason we do not hesitate to quote some recent words of praise for the Advocate from two of the leading papers of the state.

Charity and Children, that good Baptist paper edited by Mr. Archibald Johnson, one of the great editors of the country, said last week: "The North Carolina Christian Advocate is stronger, brighter and finer than it has ever been. It is a worthy exponent of the great denomination behind it. As our readers know, we take large toll of its fruitful columns."

The News and Observer in a recent issue said editorially: "The North Carolina Christian Advocate has more subscribers than any other religious paper printed in the South. It deserves them all."

Our Methodist people should appreciate these words of commendation from such high sources as Charity and Children and the News and Observer, and do all in their power to get those who do not already take the Advocate to subscribe and to become readers of their church paper.

We are exceedingly anxious that our Methodist people should all become readers of the Advocate so as to become intelligent Methodists and that they may have good reading matter in their homes. Give your children a chance, give yourself a chance. Let's put the Advocate in as nearly all of our Methodist homes as it is possible to do.

## THE STATESVILLE DISTRICT CONFERENCE

District conferences like freight trains are all essentially alike regardless of chronology or geography. The Statesville conference last Wednesday, Thursday and part of Friday at Catawba was no exception to this rule.

But these conferences generally have one or more unusual features that become of public interest. The conference at Catawba was unique in the method of entertainment. The people of Catawba provided supper, breakfast and lodging and the other three churches of the Catawba circuit served a picnic dinner each day at the church—Bethlehem on Wednesday, Hopewell Thursday and Concord Friday. Perhaps no district conference has seen so much food of the finest quality carried back home after dinner as was carried away each of these days at the Statesville conference. There was enough brought each day to have fed the conference all the days. It is needless to say that Rev. A. C. Kennedy and his people took good care of the conference. Brother Kennedy was a delightful host whom we thank for our good home with Mr. and Mrs. Oscar Sherrill.

Bishop Collins Denny and Rev. D. M. Litaker directed the affairs of the conference and Bishop Denny preached both Thursday and Friday. We speak with caution, his sermons were great and greatly enjoyed.

The Statesville district now has 30 pastoral charges, which gives the presiding elder a man's size job. Brother Litaker has more than enough to do, but he is at his task with a zeal that becometh a sub-bishop.

Items from Elizabeth City district: Quarterly conference, Perquimans charge, March 31-April 1; Woodland, April 7-8. Centenary speakers at Elizabeth City April 8, Hertford night of April 8, Roper 11 a. m. April 9. This meeting for Plymouth, Columbia, Belhaven and Pantego charges.

Bishop Denny will preach on Saturday, May 26, at Winston-Salem district conference and on Sunday following will dedicate the Burkhead Methodist church in Winston. This church has been erected within the last year at a cost of \$75,000 and is admirably located. Rev. J. S. Hiatt is the pastor.

Our book of Discipline says: "By means of the budget plan, or in some other practical way, let each church put the conference organ into every Methodist home. Let the circulation of church periodicals be diligently and faithfully promoted by pastors and official members." This is the law of our church and it is good to be observant of the law. Those Methodists who keep our law cannot go wrong.



## PEOPLE AND THINGS

Dr. Ashley Chappell, the pastor, is holding this week pre-Easter revival services at Central church, Asheville.

Pastors in the Greensboro district will please see that their quarterly conference records are at the district conference at Pleasant Garden on April 5-6.

Rev. J. W. Vestal is in a revival meeting this week at Lewisville. Rev. H. G. Allen of Walkertown is doing some fine preaching in this meeting.

Rev. H. G. Allen, pastor at Walkertown, has received thirty-nine into the church on profession since conference. These all joined at the regular church services.

Mr. and Mrs. C. L. Read wish to announce to their friends through the Advocate the birth of their daughter, Nancy, on the 21st of March, 1923, St. Paul parsonage, Goldsboro.

Rev. D. A. Oakley is doing a fine work at Hiddenite. Bad roads have hindered his work this winter. Seldom does one now hear of bad roads in North Carolina. There has been a great revolution in this respect within the last decade.

Rev. E. W. Fox, Race Street, Statesville, has made more than eight hundred pastoral visits since the annual conference. Most of these visits were to the sick. He has been in the midst of a "flu" epidemic. His people are better now.

A series of revival meetings will begin at the Methodist church in Newton on Sunday, April 8th. Rev. J. F. Moser, of Cherryville, is expected to do the preaching and Prof. Curry, of Hendersonville, will have charge of the music.—News-Enterprise.

Lenoir station has 194 members of the Woman's Missionary Society—a remarkable record for a church with 447 members. This charge has one of the very best parsonages in the conference. Rev. P. W. Tucker is the pastor who enjoys this elegant home.

An article in appreciation of the late Alfred M. Gilliam has been received in this office. There is no name to indicate the author, hence the article cannot be published until the name of sender is known. Also one in memory of Mary Ann Charlotte Kestler.

Brother James D. McLean reports that the work goes well at Dick's Creek chapel on the Leicester circuit. Brother John W. Hoyle, the pastor, has closed a two weeks' meeting with fine success. Seldom have the people heard such powerful preaching as this pastor did in that meeting.

Rev. J. R. Walker at West View, Hickory, has in a pastorate of 16 months received 99 members into the church. With two revivals just ahead he expects to add many more in the next few weeks. Last year he added 61 new subscribers and 37 renewals to the Advocate and expects to do better this year.

Bald Creek charge is planning a new church at one point and expects to spend ten weeks in revival meeting—two weeks at each church. Rev. T. W. Hager is the pastor, and a man who puts all the energies of his life into his work. His goal is 25 new subscribers to the Advocate and 50 renewals before the end of the present campaign.

Mooreville now has three stations. Rev. L. B. Abernethy is the pastor at Central and Rev. G. W. Fink is pastor at Broad Street. Two strong self-supporting stations for the town of Mooreville is a record of progress. Thirty years ago the Mooreville church was on a circuit. Broad Street, the new station, is planning a big new church. Jones Memorial is the other Methodist church in Mooreville and it is already looking to the day when it will be self-supporting.

Dr. Franklin N. Parker, dean of Candler School of Theology, Atlanta, Ga., sends us the following interesting news item: "Mrs. Sam Jones has established an endowed lectureship in the Candler School of Theology on Evangelism in memory of her husband, the famous evangelist. It has been thought appropriate by all parties concerned to have the first series delivered by Dr. George R. Stuart, pastor of First Methodist church, Birmingham, Ala., and for some time Brother Jones' associate in evangelistic work. The lectures are to be given in the chapel of the Divinity School of Emory University during the week beginning April 23rd."

Grays's Chapel on the Dudley Shoals charge is being enlarged and otherwise improved at a cost of \$6,000.

The Hillsboro circuit is building two parsonages this year in preparation for a division at conference. Work will begin on the parsonage at Hillsboro in a few weeks. Timber is being cut for the new parsonage at Cedar Grove. A brother has donated an admirable site and the success of the enterprise is assured. Both of these buildings will be attractive and comfortable homes.

The women of the missionary societies of Person county held a county meeting last Friday at Brookdale. Mrs. B. C. Thompson was in charge and the result of her efforts appeared on every hand. The attendance, the most excellent program, the entertainment of the Brookdale ladies and the interest shown contributed to the fine success of the undertaking.

Rev. G. Ray Jordan with Robt. Z. Tyler of Atlanta to direct the music is this week in a series of revival services at Black Mountain. Preparatory cottage prayer services were held last week and the pastor's themes this week are in part as follows: Sunday morning, "Hand-Picked Fruit"; Sunday evening at 7:30, "The Man in Need"; Monday evening, "Praying Effectively"; Tuesday evening, "A Mad Man for God."

That veteran soldier of the cross, and an Israelite in whom there is no guile, Rev. Robt. M. Hoyle, pastor of our church at King's Mountain, sent us the largest check for subscriptions to the Advocate that had been received up to Tuesday morning of this week. Brother Hoyle has always been a staunch friend of the church paper, and never fails to see to it that it is properly presented to his congregation. We thank you, Brother Hoyle.

Probably very few of our churches have so efficiently organized and zealously operative woman's societies as those in Roanoke Rapids. Last year the local branch raised \$1,000 and rendered substantial and much appreciated help to a greatly burdened membership. And the first quarterly reports this year were highly encouraging. The new missionary society has started off hopefully, and that with a splendid organization. Mrs. J. A. Moore, a most excellent executive, directs the untiring activities of these societies.

### STATESVILLE DISTRICT

The Statesville district will observe Sunday, April 8th, as Centenary Sunday on all the stations and half the circuit churches, the following Sunday to be observed on the remaining circuit churches. The week preceding the pastor, lay leader and Centenary treasurer will organize the collecting committee and examine the subscription cards. On Sunday the Centenary will be presented from the pulpit and the following afternoon or the following week will be devoted to visiting the subscribers and soliciting payment to date, four of the five payments now being due.

D. M. Litaker, P. E.

### TRINITY ALUMNI MEET

The annual meeting of the Guilford County Trinity College Alumni Association was held last Monday night at West Market Street church with Fred C. Odell presiding. Prof. R. L. Flowers was the principal speaker. Richard E. Thigpen, assistant alumni secretary, told of the work in organizing the alumni association in various sections of the county. Officers to serve for the ensuing year were elected as follows: Sidney S. Alderman, Greensboro, president; W. M. Marr, High Point, vice president, and O. A. Pearce, Greensboro, secretary-treasurer.

The occasion was one of fine fellowship, the supper first class, the music good, and Prof. Flowers measured up to his usual high standard in the address of the evening.

These county alumni associations are being organized all over the state. Thirty-five county associations have been already organized mainly in the central and western section of the state and the next three weeks will be given by Mr. R. E. Thigpen to the eastern part of the state, beginning at Goldsboro April 2, New Bern April 5, Wilmington April 10, and Fayetteville April 12.

This movement has in it untold possibilities for serving Trinity College and should have the enthusiastic support of every former student of the college.

### AN EXPLANATION

In justice to myself I think I should say that the district conference notes published in this week's Advocate over my signature were not intended to be given as a communication. They were mere notes sent to Brother Sikes to be used by him in his write-up of the conference. R. H. Willis.

### NEW BERN DISTRICT CONFERENCE

Please state in the Advocate this week that visitors and delegates who expect to attend the New Bern district conference, April 10-12, Mount Olive, will please write the pastor at once, so that entertainment may be provided. We shall expect the Advocate to be represented. Geo. B. Starling.

### GREAT DAY AT TRINITY CHURCH, DURHAM

Bishop Collins Denny preached at 11 a. m. Circle meetings were held at 26 homes of the members at 3:30 o'clock in the afternoon, which were rallying points for the canvass that resulted in pledges, as announced at the night service in the Academy of Music, amounting to \$151,272. This with the insurance on the old church brings the total above \$220,000.

The plans approved for the new building provides for three units on the site of the old church. The three separate buildings, church, Sunday school building and parsonage, which are to be erected, will cost \$300,000. The work is expected to proceed with dispatch. These new buildings will give the Trinity congregation a great plant.

### SHELBY DISTRICT CONFERENCE

The Shelby district conference will be held at Central church, Shelby, April 12-13, beginning at 9:30 a. m. We hope to have Bishop Denny and Mr. G. L. Morelock, secretary of the laymen's work, with us. We hope to have a full attendance of the laymen as well as pastors. I know it will be a busy time, but by careful planning I believe that most of those who ought to go can get their work in such condition as to make it possible for them to do so. All local preachers are requested to have written reports ready to submit, and the recording stewards will please be sure and have the quarterly records present for examination. The good people of Shelby are making plans to give the conference fine entertainment, and I hope we will have a great conference. Revs. J. E. Thompson, O. P. Ader and J. F. Moser will act as committee of examination for license to preach, orders, etc.

Visitors who expect to attend the conference will please notify Rev. A. L. Stanford, so that entertainment may be provided for them.

H. H. Jordan, P. E.

### CENTENARY EMERGENCY CAMPAIGN

For a little more than two weeks a special team of Centenary speakers have been visiting churches in the bounds of the Western North Carolina conference. This itinerary for the Western North Carolina conference came to a close in Asheville Sunday, March 25th. The members of the team expressed themselves as being very much encouraged with what they had seen in the Western North Carolina conference. Beginning with Monday, March 26th, the team of speakers are scheduled for points in the North Carolina conference. In the team at present are Bishop Hay, Dr. Hounshell, Dr. Joliff, Dr. T. M. Elliott and Dr. A. D. Wilcox. On Friday, March 30th, Dr. Rawlings and Dr. Hounshell will be at Durham district conference, West Durham. On Friday night, March 30th, Dr. Hounshell will be at Burlington, Dr. J. K. Joliff at Weldon and Bishop Hay at Oxford. On Sunday, April 1st, the members of the team will be at Raleigh and Durham. The last week of the itinerary we will have Dr. Rawlings, Dr. Joliff, Dr. Walt. Holcomb, Dr. T. M. Elliott and Dr. T. N. Ivey. The points to be visited on the week of April 2d to the 8th are as follows: Littleton and Goldsboro, Monday, April 2nd; Louisburg, Rocky Mount and Mt. Olive on Tuesday, April 3rd; Sanford, Greenville and LaGrange, Wednesday, April 4th; Dunn, Washington, Morehead City and Beaufort, Thursday, April 5th; Wilmington, Elizabeth City and New Bern on Friday, April 6th, and the members of the team will remain over Sunday, April 8th. On Monday, April 9th, there will be held at Roper a group meeting and some member of the team will go to Hertford on Monday, April 9th, for service at 7:30 p. m.

R. M. Courtney,

Centenary Field Secretary.



## From The Inkhorn of an Itinerant

### THE DEEP DRAWN LINE OF SEX

Some would wipe out the old and persistent line of sex. They decry the womanly and strive for all that is manish. Aping manish attire and affecting masculine manners with not a few women become a consuming passion. As one has put it: "They have been encroaching on us poor fellows for years. They have taken our hats, coats, shirts, collars, top-boots, and have long been tugging at our trousers." And he adds: "Do not women know that the more nearly they approach the likeness of men in dress, voice, manners, habits, conduct and vocation, the less attractive they become to men and that they may reach the point of actual repellancy?"

Still, the drums are beating and the banners are flying as the cause is marching on. The barriers are breaking down and the most conservative retreats are being invaded. All the doors of the most ancient seats of learning must admit both men and women. What for? To make of them the truly cultured of the feminine type? No, the presumption is that they will be cast in the mold of the masculine. Will it be possible to run our humanity, male and female, through the mill of conformity until the presumably fixed and eternal line between man and woman has been wiped out?

Somehow, the instinct that calls for a drum in one tot in rompers, and that calls for a doll in another, is most deeply seated and persistent. The tendencies regnant in life's morning-time remain to the close of day. The line may be blurred and, at times, seemingly obliterated only to persist in the face of the most determined efforts to wipe out all distinctions and long recognized differences. Though voices many call the modern woman to go after strange gods, enticed by the promise of escape from the quiet ways in which our grandmothers walked, the fact remains, writ large on all the tablets of the race, that woman in her deeper longings and truer hours desires to be sheltered, protected and loved. Every girl, answering the normal impulses of her soul, delights in pretty dresses and love letters. The one graces the goddess of form; the other finds ready response in the awakening soul. Life's true destiny begins to glimmer on the far off horizon of the years. The violets are blooming and the blue birds are singing on every hand, for spring is everywhere. Beneath the enforced uniformity of these modern times, with the tides washing out every line of distinction between man and woman, and under this tinsel and show, paraded on every hand, lie the deeper longings and diviner impulses of the womanly soul. Hidden away in the inmost core of every woman's being is the sly and sneaking expectation that on cheery day, when the opportune hour strikes, there will be the fragrance of orange blossoms in the air. True, few will admit this to themselves, and no normal woman will proclaim it on the housetops, for the truest sanctities of life are not flaunted in the face of the world; but the fact remains and, once the right man comes along, the proof will be forthcoming.

Fortunately, man has much the same deep-seated and persistent longings. Though markedly different in many respects, in this, men and women show tendencies in common. The heart of the normal man never fails to respond to the tender sentiment expressed by Whitcomb Riley in the familiar lines:

"When we should live together in a cosy little cot  
Hid in a nest of roses, with a fairy garden-spot,  
Where the vines were ever fruited and the weather  
ever fine,

And the birds were ever singing for that old sweet-  
heart of mine."

Perhaps, the tendency of woman to lose her poise and equanimity has been exaggerated, in her eagerness to follow the object of her affections and to answer the demands of life; still, at almost every turn, we meet with agitated, pale, languid women, who have grown discouraged and are ready to fall by the wayside. The eagerness of youth and the expectations of other years have fled. The color has gone out of life, age has crept on apace, and the future settles like a heavy fog over a moaning

sea. Women incline to lose their balance and to plunge headlong in the line of their affections, or else how are we to account for the many fine women who marry such ordinary men. Furthermore, there is that feeling expressed in the Spanish lady's guitar song:

Time flies, and flying, gathers one by one  
The buds that burgeon at Life's golden gate:  
Be wooed and wedded ere thy day is done;  
Man roams afar, but woman cannot wait.

The bird without a mate must cease to sing,  
The rose, neglected, shatter on her spray;  
The vine must perish where it cannot cling,  
The summer reft of sunshine, pass away.

When strands of silver thread thy silver locks  
Like webs of moonbeams as the night grows late,  
Sweet love no longer at thy portal knocks;  
Man roams afar, but woman cannot wait.

Man sails the seas for glory, wealth or power,  
For court, or camp, or battle-field departs;  
We, left behind, from lonesome hour to hour  
Hear but the beating of our restless hearts.

Youth, like a fragile morning-glory bloom,  
Long ere the noontide meets his hapless fate;  
Haste, ere thy queenly beauty suffers doom;  
Man roams afar, but woman cannot wait.

\* \* \*

### THE PREACHER'S HOUR ON SUNDAY

Does the average preacher appreciate the high hour of opportunity he has in his pulpit on Sunday? Oftentimes, this is the only hour which he can call his own in the month. Certainly, he can claim not more than two hours a month in the country. Then, when he remembers that fully one-half of his congregation is not there more than half the time, the limited opportunity offered is such as to constrain the thoughtful man devoted to his high calling to make the most diligent use of this hour.

In the congregation are the burdened and the broken-hearted, the careless and the worldly-minded, the thoughtful and the frivolous, the devoted saint and the outrageous sinner, the young and the old; in a word, a mixed multitude, in need of being made awfully conscious of the divine presence, faces the man of God in this hour of opportunity. How criminal to trifle away the time with a stale, flat, unprofitable homily; or what is worse, to harangue the crowd with cheap abuse of the follies practiced by people who are not present, when a vigorous, thoughtful, spiritual message should make real the eternal message of the gospel! Once Methodist preachers follow the injunction of Wesley to preach on the great theme, heaven will come near and sermons will grip heart and conscience of the hearers.

On the average circuit, six or eight times a year marks the limit of a preacher's opportunity with the mass of the people. Deduct from this the hindrances that come because of sickness and family demands, to say nothing of the depletion suffered because of bad weather and worse roads, the more urgent becomes the demands to make the most of every moment allowed the man in the pulpit. Surely a man with a prophet's message burning in his bones and a preacher's message in his heart will use the one hour which he can call his own as the one hour fraught with eternal issues. Is it too much to expect him to preach "as dying man to dying men?"

The men who continue to get a hearing and are able to command the attention of the multitudes, Sunday after Sunday, have a way of making vital and fresh the occasion from the first note on the organ to the last amen. They do not quibble over announcements and waste time on the trivial. Those who do are doomed. A preacher who can fill full the hour with a vitally personal message from a personal God, carried fresh and full to the hearts of men, can send men away with a fresh consciousness of the Divine presence. To such, the hour on Sunday is highly significant.

### THE COUNTRY CHURCH IN APRIL

Once the ground hog has retired after a forty days' reign, the country people cherish fresh expectations for the open season of the coming spring-time. Fresh life manifests itself in forest and field and a new stir is on about the country meeting house. The long dormant energies of the more mature in years begin to awake with the assurance that the young life is now ready to gather once more in the Sunday school. Of course, every one informed knows that it is not the young but the old who close the Sunday schools during the winter. Not necessarily those old in years but those old in the methods used and the feelings cherished. But now with the first of April even these see better prospects ahead.

Some allowance must be made for winter weather and bad roads. But worse than these are the poorly heated houses and the would-be leaders so wanting in zeal and energy. Once we are wise enough to have well equipped and comfortable country churches and will set about training a few who are willing and know how to lead, we will not wait for the coming of April buds to stimulate us to new efforts in the church work.

Once more, however, April is with us and the spring revival is on. New faces are in the Sunday schools and larger crowds greet the preacher; a finer fellowship is evident on every hand. Will the preachers and the officials make the most of this and rally all to new effort in every line of endeavor? Some have not been to church since last October and have not contributed one red cent to any cause since last annual conference. The pastor has met the little shivering groups of loyal and devoted members of the old guard, but the great mass of the people have not been in evidence through the long winter months. Why not make this April a notable month in every country church so as to make possible the finest victories before the leaves fall?

### SHAVER NEWS LETTER FOR OCTOBER, NOVEMBER, DECEMBER, 1922

Conversions, 7; probationers, 6; accessions to church, 7. Total members of the church, 81. New Sunday school members, 18; total Sunday school members, 123. Total Epworth League members, 25. Contributed for all purposes: church, 154.39½; Sunday school, 14.20. Tracts distributed, 200; baptisms 8, seven of which joined the church; enquirers, 65.

During the past quarter we have opened up regular work in South Hiroshima. We have a good Sunday school and Bible class here which we started last year.

The work at Itsukushima is moving along nicely. I baptized a young man down there last Tuesday night, December 26. He will join the church as soon as we organize. This was the first Christian baptism ever administered on the Island of Itsukushima, so far as I know. I expect to conduct a special meeting there this spring.

I conducted a revival meeting at Yanai about a month ago. Had very good results. I had the honor of being the first foreigner ever to speak in some of the schools in Yanai.

Mrs. Shaver is teaching sewing at the Hiroshima Girls' School this year.

### A Modern Good Samaritan.

Last spring a couple of young men came to our home to play tennis. One was interested in Christianity and asked me what a person had to do in order to become a Christian. I told him as best I could in my Japanese, and invited him to come to church. I also gave him some tracts. He immediately began attending church, and a few weeks ago I baptized him and he was received into the church. Just one week after his baptism, while walking up the street he met a poor man with two small children. They needed food and clothing. This young man, feeling very sorry for them and not having anything except what he had on, removed his own coat and placed it around one of the suffering children, and then, with tears in his eyes, he ran to his school and borrowed one yen from his teacher and gave that to the poor man. "Inasmuch as you did it unto one of the least of these, ye did it unto me."

This young man having returned to his native village, has invited us to come and preach there also.

Yours in His service,

Hiroshima, Japan.

I. L. Shaver.



## EASTER AND EVANGELISM

By R. L. Russell.

It has come to be a custom with many of our churches to conduct pre-Easter evangelistic campaigns. This is a good sign, and it will be a great thing for our Methodism when all our churches devote the month preceding Easter to evangelism.

In these campaigns we should promote services of prayer, family religion, Christian stewardship and life service; but most of all, we should proclaim the happy news of salvation to all penitent sinners.

It is hoped that with the close of this Easter time there may be at least 100,000 people added to our church. This should be our minimum goal. Why should not 2,300,000 members gain 100,000 new members for the church and kingdom in a four weeks' campaign? One hundred thousand new members would be less than fifteen to each pastor of our denomination. Therefore, if every pastor of the church would set as his minimum goal fifteen additions to the church as an Easter offering to our Lord, we would easily reach the 100,000.

The Bureau of Evangelism craves to be of help to the brethren in creating a real revival spirit throughout the church. We are glad to co-operate with the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America in this great pre-Easter campaign, and submit herewith a letter which they have addressed to all Protestant churches in America:

**A Call to Prayer for the Pre-Easter Period and the Holy Week of Prayer, March 25 to April 1, 1923.**

"When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and her own life so true that she can be the purifying influence in a time of selfishness and sin?"

"The call of the church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

"There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Day long a craven cry goes up,  
The people drink a bitter cup,  
They languish, seeking stones for bread.  
Brave faith seems fallen, the old hope dead,  
The habblers will not cease,  
The people have no peace.  
Wake, wake your strings of fire!  
Fod for us—strike the lyre!"

"Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that He cannot meet it; there is not want that He cannot satisfy. Once more we follow in His footsteps through the tender teaching, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter dawn and pray that the light of that day may illuminate the world.

"He went out into a mountain to pray and continued all night in prayer to God."

"And when it was day . . . He came down . . . and stood in the plain . . . There virtue went out of Him and healed them all."

"Thus with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the sources of his spiritual strength. There is no vital service without a commensurate spiritual life and the one will be as real and abiding as the other is deep and reverent.

"The world's deepest need is not political, is not economic; it is, in every age, and above all at the present hour, the need of vital religion."

Protestantism may find it difficult to get together on many things, but we should find it easy to agree

on a campaign of soul winning. The salvation of the human race waits largely upon the American churches, and yet not one-half of the American people are members of any church—either Protestant or Catholic, and many of us who belong to the churches are half Christian and half pagan—judging by much of our attitude of life. It is well, therefore, that we set aside the pre-Easter time for heart searching, repentance, a renewal of our vows, and an aggressive campaign for the lost.

## EVANGELIZING IN BELGIUM WHEN ALL EUROPE IS TENSE

By Bishop W. B. Beauchamp.

Newspapers in the United States and the newspapers in Europe are full of startling headlines and disturbing news. But even so, one cannot quite get the deep uncertainty of affairs nor realize the international suspicions unless he breathe this atmosphere.

Mr. Lloyd George said the other day in the House of Commons, "Is it cash or smash?" speaking of the Ruhr Valley situation. I am ten days longer getting to Prague from Brussels, as German trains will not pull French or Belgian cars. I am in Vienna today and the kronen sells seventy thousand to the dollar! The only thing cheap in Austria is her money.

Placards are up in the hotel saying, "If the American will give ten dollars to the committee this will insure one heal a day for three months to a suffering and hungry citizen"—the names of the committee guarantee the program. There is much and wide-spread suffering. The value of the franc, Belgian and French, is falling rapidly.

A distinguished speaker said the other day in London, "Europe needs to disarm mentally." This is very true and the nations need just as certainly to disarm physically. But I dare not enter upon other manifest and blighting evils which have followed in the wake of war. The Church of Christ has a tremendous responsibility to help the nations disarm mentally and physically. The Protestant churches in America believe in peace and the power of the gospel to redeem nations have a great task in Europe. The Romanist view and method, with always a longing and plotting for material world power, is a menace to all the nations.

So here in Belgium we are carrying on under these European conditions, in faith, according to the plans of the gospel.

I went to the market place where our colporteurs go and sing and preach and sell Christian literature and the gospels. One night I went to the service in the hall at Aernaudt. It was full of men and women and children. They were having gospel hymns and singing with a vim! One afternoon, Thursday, I went to the Sunday school at Herstal. There were eighty children and such stirring gospel singing! Then on Sunday night I went to Antwerp and spoke to a hall full of people. Our workers are getting a hearing in this half Catholic and half Socialistic country. The propaganda by pamphlet and through the colporteur is going in a most remarkable way. Brother William Thonger, through this department, is doing a most remarkable piece of work.

The Christian Clinic, owned jointly by us and the National Church, is now paying its way. It is entirely too small. We ought to have a nurse training school in connection with it in order that we may be able to do a thoroughly Christian and constructive piece of work. I am sure there is a place and opportunity for such a work in Brussels.

The orphanage with fifty children is as fine in Christian spirit and management as I have ever known. The oldest girl of the orphanage is now at Herstal in Christian work in our church. And the oldest boy is taking normal school training for Christian service. The atmosphere is thoroughly Christian.

Our girls' school, Les Marrioniers, has seventy students—the only Protestant boarding school in Belgium. I am sure this school is a great need of Belgium and a great opportunity. There are special difficulties but we can succeed and ought to plan for enlargement. None of our workers in Belgium have faced greater difficulties than our American teachers in this school and they are facing the situation bravely and courageously.

So in this little nation of Belgium we are seeking to do our part as a great Protestant group to leaven this people with the ideals of Protestantism and of the Bible.

## CHRIST IN THE GARDEN

The following Easter poem, which has been for more than 30 years in the possession of Mr. J. McB. Hurley, was sent us by Rev. A. J. Parker, who found this note pinned to the original copy of the poem:

"This beautiful pen picture of our Saviour's agony in the Garden of Gethsemane, we publish by request of Rev. W. M. Boyles, and other readers of The Vidett of Mt. Gilead. When we first heard it sung, by Rev. Marcus C. Thomas of the North Carolina conference many years ago, we thought it sweetly beautiful, grand."

While nature was sinking in stillness to rest,  
The last beam of daylight shone dim in the west,  
O'er hills by the moonlight my wandering feet  
Sought in quaint meditation some lonely retreat.

While passing a garden I paused there to hear  
A voice faint but plaintive from one that was near.  
The voice of the stranger affected my heart,  
While in agony pleading the poor sinner's part.

I listened a moment then turned me to see  
What a man of compassion this stranger could be;  
I saw him low kneeling upon the cold ground,  
The loveliest creature that ever was found.

His mantle was wet with the dew of the night;  
His locks by pale moonbeams shone glittering and bright;  
His eyes bright as diamonds to heaven were raised,  
While angels in wonder stood 'round him amazed.

So deep was his sorrow, so fervent his prayer,  
That down o'er his bosom rolled blood, sweat and tear;  
I wept to behold him, and asked him his name;  
He answered, "'Tis Jesus, from heaven I came:

I am thy redeemer, for thee I must die;  
The cup is most bitter but can not pass by;  
Thy sins like a mountain were laid upon me,  
And all this great anguish I suffer for thee."

I heard with deep sorrow the tale of his woe,  
While tears like a fountain of water did flow;  
The cause of his sorrow to hear him repeat  
Affected my heart and I fell at his feet.

I trembled with horror then loudly did cry,  
"Lord, save a poor sinner; Oh, save or I die!"  
He smiled when he saw me; he said to me, "Live;  
Thy sins which are many I freely forgive."

How sweet was that moment he bade me rejoice;  
His smiles, oh, how pleasant! How charming his voice;  
I flew from the garden to spread it abroad,  
I shouted salvation and glory to God!

I'm now on my journey to mansions above,  
My soul's full of glory, of light, peace and love:  
To think of the garden, the prayers and the tears,  
Of that loving stranger who banished my fears.

The bright day of glory is rolling around,  
When Gabriel descending the trumpet shall sound;  
My soul then in raptures of glory shall rise,  
To gaze on this stranger with unclouded eyes.

## PARAGRAPH 253

We have a special request from one of our pastors to publish paragraph 253 in the Discipline. Here is the desired paragraph:

253. The stewards shall report to each church the whole amount to be raised, and that part of it which each congregation is expected to pay. The church conference may adopt its own method of raising the money. Unless otherwise ordered by the church conference, the stewards shall adopt the plan of assessment with consent, as provided in the following paragraph: provided, nevertheless, that no board of stewards or pastor shall incur any indebtedness for the payment of the preacher's salary or the benevolences, which indebtedness shall be left upon the charge for his successor to raise.

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—Fenelon.



FIRST REPORT IN ADVOCATE CAMPAIGN

The Advocate campaign is now beginning in earnest and for the next four weeks will occupy the center of the stage. Up to this date has been a period of preparation. The month of April will bring in thousands of renewals and new subscribers. Every pastoral charge ought to make a good showing. The policy of each pastor should be to do something big for the Advocate.

Among the features of the reports to date is this: Mr. Henry Ledbetter of the Ledbetter Manufacturing Co., Rockingham, N. C., has sent in six new subscriptions and 26 renewals for employes of his company. That is fine. Other men might do well to follow his example.

WESTERN NORTH CAROLINA CONFERENCE

Table listing churches and members in the Asheville District, including Asheville-Bethel, Central-Ashley, Brevard, Fairview, Flat Rock & Fletcher, Dargan, Hendersonville, Henderson, Hominy, Hot Springs, Marshall, Mills River, and Weaverville.

Table listing churches and members in the Charlotte District, including Charlotte-Belmont, Trinity, Tryon, Hickory Grove, Lilesville, Marshville, Matthews, Monroe, Morven, Peachland, Pienville, Polkton, Prospect, Wadesboro, Waxhaw, Bethel, and Ansonville.

Table listing churches and members in the Greensboro District, including Asheville, Deep River, Gibsonville, Centenary, Carraway, W. Market, E. Greensboro, W. Greensboro, Wesley, James, Pleasant Garden, Randleman, Randolph, Reidsville, Ruffin, Uwharrie, and Wentworth.

Table listing churches and members in the Marion District, including Bald Creek, Bostic, Broad River, Bursville, Cliffside, Connelly, Forest City, Henrietta, Marion, McDowell, Micaville, Mill Spring, Morganton, Old Ft., Rutherfordton, and Table Rock.

Table listing churches and members in the Mount Airy District, including Ararat, Danbury, Dobson, Elkin, Jonesville, Madison, Mayodan, Mt. Airy, Pilot Mountain, Rural Hall, Walnut Cove, and W. Davie.

Table listing churches and members in the North Wilkesboro District, including Boone, Creston, Elkland, Helton, Jefferson, Laurel Springs, N. Wilkesboro, N. Wilkesboro, Sparta, and Wilkes.

Table listing churches and members in the Salisbury District, including Albemarle, Concord, Forest Hill, Harmony, Westford, Concord, Gold Hill, Kannapolis, and Landis.

Table listing churches and members in the Shelby District, including Belmont, Park St., Belwood, Cherryville, Cramerton, Dallas, Gastonia, Franklin Ave., Ranlo, West End, King's Mountain, Lincoln, Lincoln, Lowell, Lowesville, Mount Holly, Polkville, Rock Spring, Shelby, Lafayette, South Fork, and Stanley.

Table listing churches and members in the Statesville District, including Balls Creek, Catawba, Cool Spring, Davidson, Elmwood, Granite Falls, Hickory, Hiddenite, Lenoir, Lenoir, Maiden, Mooresville, Broad St., Mooresville, Mount Zion, Newton, Olin, Rhodiss, Statesville, Race St., Statesville, Stony Point, and Troutman.

Table listing churches and members in the Waynesville District, including Bethel, Bryson, Canton, Franklin, Fines Creek, Hayesville, Haywood, Highlands, Macon, Murphy, Shoal, Sylva, Waynesville, and Webster.

Table listing churches and members in the Winston-Salem District, including Cooleemee, Davidson, Davie, Denton, Farmington, Hanes, Lewisville, Lexington, Mocksville, Thomasville, Thomasville, Walkertown, and Centenary.

Table listing churches and members in the Durham District, including Burlington, Chapel Hill, Memorial, Durham, Hillsboro, Mt. Tizah, Person, Roxboro, Rougemont, and Yanceyville.

Table listing churches and members in the Elizabeth City District, including Chowan, Columbia, Currituck, Edenton, Elizabeth City, Gates, Hatteras, Hertford, Kennekeet, N. Gates, Pantego, Pasquotank, Plymouth, Roper, S. Mills, and Stumpy Point.

Table listing churches and members in the Fayetteville District, including Buckhorn, Carthage, Duke, Dunn, Elizabeth City, Fayetteville, Humble, Person, Fayetteville, Goldston, Haw River, Hemp, Jonesboro, Newton, Parkton, Pittsboro, Roseboro, and Sanford.

Table listing churches and members in the Raleigh District, including Benson, Cary, Creedmore, Four Oaks, Franklin, Granville, Kenly, Louisville, Mill Brook, Oxford, Oxford, Princeton, Edenton, Smithfield, Tar River, and Zebulon.

Table listing churches and members in the Rockingham District, including Aberdeen, Caledonia, Ellerbe, Laurinburg, Lumberton, Maxton, Mt. Gilead, Raeford, Red Springs, Robel, Rockingham, Robeson, Rowland, St. John, Troy, Bailey, Bethel, Elm City, Fairfield, Farmville, Fremont, Grimesland, Greenville, W. W. W. W., McKendree, Nashville, First Church, Rocky Mt., Spring Hope, Swan Quarter, Washington, Wilson, Aulander, Ahoskie, Conway, Enfield, Garysburg, Halifax, Henderson, Littleton, Middleburg, Northampton, Rich Square, Roanoke Rapids, Rosemary, Scotland Neck, Warrenton, Weldon, Windsor, Williamston, Carver's Creek, Chadburn, Clinton, Hallsboro, Jackson, Maysville, Scott's Hill, Shallotte, Southport, Town Crk., Epworth, Grace, Total, Miscellaneous, and ASHEVILLE DISTRICT CONFERENCE.

Table listing churches and members in the New Bern District, including Goldsboro, St. John, St. Paul, Kinston, LaGrange, Morehead City, Mt. Olive, Newport, Ocracoke, Oriental, Pamlico, Pink Hill, and Snow Hill.

Table listing churches and members in the Raleigh District, including Benson, Cary, Creedmore, Four Oaks, Franklin, Granville, Kenly, Louisville, Mill Brook, Oxford, Oxford, Princeton, Edenton, Smithfield, Tar River, and Zebulon.

Table listing churches and members in the Rockingham District, including Aberdeen, Caledonia, Ellerbe, Laurinburg, Lumberton, Maxton, Mt. Gilead, Raeford, Red Springs, Robel, Rockingham, Robeson, Rowland, St. John, Troy, Bailey, Bethel, Elm City, Fairfield, Farmville, Fremont, Grimesland, Greenville, W. W. W. W., McKendree, Nashville, First Church, Rocky Mt., Spring Hope, Swan Quarter, Washington, Wilson, Aulander, Ahoskie, Conway, Enfield, Garysburg, Halifax, Henderson, Littleton, Middleburg, Northampton, Rich Square, Roanoke Rapids, Rosemary, Scotland Neck, Warrenton, Weldon, Windsor, Williamston, Carver's Creek, Chadburn, Clinton, Hallsboro, Jackson, Maysville, Scott's Hill, Shallotte, Southport, Town Crk., Epworth, Grace, Total, Miscellaneous, and ASHEVILLE DISTRICT CONFERENCE.

Table listing churches and members in the Washington District, including Bailey, Bethel, Elm City, Fairfield, Farmville, Fremont, Grimesland, Greenville, W. W. W. W., McKendree, Nashville, First Church, Rocky Mt., Spring Hope, Swan Quarter, Washington, Wilson, Aulander, Ahoskie, Conway, Enfield, Garysburg, Halifax, Henderson, Littleton, Middleburg, Northampton, Rich Square, Roanoke Rapids, Rosemary, Scotland Neck, Warrenton, Weldon, Windsor, Williamston, Carver's Creek, Chadburn, Clinton, Hallsboro, Jackson, Maysville, Scott's Hill, Shallotte, Southport, Town Crk., Epworth, Grace, Total, Miscellaneous, and ASHEVILLE DISTRICT CONFERENCE.

Table listing churches and members in the Weldon District, including Aulander, Ahoskie, Conway, Enfield, Garysburg, Halifax, Henderson, Littleton, Middleburg, Northampton, Rich Square, Roanoke Rapids, Rosemary, Scotland Neck, Warrenton, Weldon, Windsor, Williamston, Carver's Creek, Chadburn, Clinton, Hallsboro, Jackson, Maysville, Scott's Hill, Shallotte, Southport, Town Crk., Epworth, Grace, Total, Miscellaneous, and ASHEVILLE DISTRICT CONFERENCE.

Table listing churches and members in the Wilmington District, including Carver's Creek, Chadburn, Clinton, Hallsboro, Jackson, Maysville, Scott's Hill, Shallotte, Southport, Town Crk., Epworth, Grace, Total, Miscellaneous, and ASHEVILLE DISTRICT CONFERENCE.

ASHEVILLE DISTRICT CONFERENCE. Nestled in a little pocket of the Great Smokies is the village of Hot Springs, to which the preachers and elected delegates of the Asheville district journeyed to hold their annual meeting. This was the thirty-fourth session. On Tuesday morning, March 13th, 1923, Presiding Elder H. C. Sprinkle, with a carefully prepared calendar, proceeded to the dispatch of the business usual to such gatherings, and proved himself equal to the task. W. Frank Sandford was put at the secretary's table and handled that end of the program. At the first roll call eighteen pastors and forty-four delegates were found to be present.

And of course there was a fair representative list of "visiting brethren," namely, Rev. W. M. Curtis, from G. W. C.; Rev. R. M. Courtney, of the Centenary work; Rev. A. W. Plyler, who runs the Advocate; Prof. O. V. Woosley, who pushes the Sunday school interests; Miss Grace Bradley, the enthusiastic Epworthian; Rev. W. O. Goode, the earnest educational secretary; and last, but not least, that princely layman, Mr. C. H. Ireland. A district conference would be a tame affair without these.

"One minute reports" was the schedule for the preachers, and they made it lively. Not a discouraging tone! It was all of progress, interest and growth. "We do move" in the Land of the Sky.

The names of the local preachers were called and passed—and something new just here, nearly all submitted a written report. Three of these faithful men had died during the year—F. A. Barrett, J. B. Hyder and T. E. Ray—and suitable memorials of their lives and labors were prepared and read.

The afternoon of the first day was given over to the report on Sunday schools and education, which gave time for a full and free discussion. All interests were considered carefully, and all representatives had ample time for addressing the conference on their particular work and mission.

Particular inquiry into arrangements for the work of Sunday schools was made. A committee was appointed to "develop and work out plans whereby country church buildings and one-room houses of worship can be arranged, by changes and additions, for more efficient work and to meet the requirements and needs of the times."

By a strong vote the conference changed the presiding elder's residence from Weaverville to Asheville, and appointed a committee to aid the board of trustees in the disposition of the old property and the purchase of a new residence.

The night service, of the first day, was the laymen's session, and it was live and interesting; presided over by Mr. H. A. Dunham. (The editor has reported Edwin L. Brown's direction of the religious service and Dunham's management of the meeting.) This was a time when lay activities had about every phase of the work presented in the most attractive and interesting manner. They are "doing things" up here in the mountains.

The second day was crowded with miscellaneous business—reports from the committees and "five minute talks" on the questions involved; resolutions upon sundry matters; the election of delegates; the licensing of local preachers, and "where shall we go next year?"

The opening service at eight o'clock in the morning, the administration of the Lord's Supper, called many out early and set its stamp upon the proceedings of the entire day.

The committee on missions, in their report, advocated a religious survey of the entire field and a forward movement to "bring the people to Christ." The matter was referred to the Pastors' Conference of Asheville Methodism for further discussion and action.

The delegates elected to the annual conference are: K. E. Sherrill, C. F. Bland, Frank Smith, E. L. Brown, H. A. Dunham, G. P. Morris, J. E. Rector and Mrs. E. O. Chanley.

K. G. Patterson was granted license to preach. O. E. Croy, a preacher from the Pentecostal Holiness church, and N. A. Mace, a preacher from the Baptist church, were received and licensed as local preachers.

The conference voted to meet at Swannanoa at its next session.

The Hot Springs church was an ideal host, and the homes of that splendid people kept open door for the Methodist conference, giving every one who attended "the best home."

W. F. Sandford.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Durham, at West Durham, March 29-30  
Greensboro, Pleasant Garden, Apr. 5-6  
New Bern, at Mt. Olive...April 10-12  
Weldon, at Jackson .....April 11-13  
Shelby, at Central, Shelly...April 12-13  
Washington, at Pine Tops, April 18-20  
Charlotte, at Morven.....May 3-4  
Waynesville, at Franklin...May 9-11  
Raleigh, at Princeton ....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkes-  
boro ..... May 30-31  
Rockingham, at Aberdeen...June 19-21  
Salisbury, at Gold Hill.....July 6-8



Bishop S. R. Hay, who is speaking in North Carolina in the interest of the Centenary. This is Bishop Hay's first visit to our state since his election to the Episcopacy last May at Hot Springs. Bishop Hay has charge of our China mission.

**REV. THOMAS J. OGBURN — AN  
APPRECIATION**

(Prepared by H. M. Blair for Methodist Preachers' Conference at Greensboro, N. C.)

"God buries his workmen but carries on his work." Thus Mr. Wesley expressed his sorrowful appreciation of his co-laborers, apparently indispensable as helpers in the work in hand, when they were snatched away by death in the midst of their busy tasks. We were reminded of these words of our great founder when on Saturday, February 24, 1923, our dear Brother Ogburn was suddenly taken from us after only a few days' illness.

Our hearts are sad because of the absence of Brother Ogburn from our Monday morning conferences, where his brotherly greetings and godly counsels were always helpful and inspiring. At the age of 73, after a most zealous and effective ministry of 57 years, he stepped into the heavenly chariot and went home to God. A great preacher, unique in style, incisive and powerful in the presentation of the essential truths of the gospel, he is just-

ly classed among the faithful prophets of the New Testament dispensation. As few among us he could call down fire from heaven to consume the works that are evil, at the same time holding up the cross of Christ as the hope of the evildoer. In a most unusual way Brother Ogburn combined the spirit of the Old Testament prophet and the New Testament evangel.

The passion of this man to "be about the Father's business" is seen in the urgency of the divine call which thrust him out at the age of sixteen, and in his eagerness to preach even after his superannuation. Like our Lord he could truly say, "My meat is to do the will of him that sent me and to finish his work." Busy to the last with both tongue and pen, he went home to God from the harvest field, having the sweat of toil fresh upon his brow.

"Redeemed from earth and pain,  
Ah! when shall we ascend  
And all in Jesus' presence reign  
With our translated friend?"

**EAST HIGH POINT**

The assistant editor had the pleasure of trying to preach to the congregation at East High Point last Sunday. It was a revelation to him. He had thought this to be a small struggling congregation over in that section of the city. But when he arrived he found the Sunday school in session and the house filled with enthusiastic folks. At 11 o'clock a nice congregation greeted us and listened with enthusiasm. Brother O. G. Allen was present and represented the Y. M. C. A. proposition to the congregation. High Point is entering a campaign for a \$200,000 Y. M. C. A. building, and, it is needless to say, that the project will be a success.

Rev. E. J. Harbison, pastor at East High Point, has captured his congregation and is receiving a large hearing every Sunday. A movement is on foot to erect a new house of worship down on Green street. The congregation is falling in line with the plan and, in a short while, plans will be drawn and work on the construction of the new home for this growing congregation will be started.

Preacher and people assured us that the Advocate would have the attention it deserves in a short while, and that efforts would be made to secure renewals and a large list of new subscribers.

**INFORMATION WANTED**

I would like for you, or some one, to give me a little "more light" on the Reports (?) of North Main Street, Salisbury, and Bald Creek, Marion districts, for 1922.

I find by reference to the minutes of 1921 that in 1921 North Main Street, Salisbury, paid the P. E. \$120, and the pastor \$1200; in fact, she paid all of her assessments in full. The grand total in table No. 3 shows that in 1921 North Main paid \$3761. Rev. A. C. Tippet was appointed for his third year, but in the minutes for 1922 table No. 3 does not show that this charge was even assessed for a single thing. The whole thing is a total blank, thus showing up very badly for this church and marring the report of the great old district in which it is located. As a former pastor I am interested in North Main Street. The same "blank condition" obtains in the Bald Creek charge, to which Rev. J. M. Price was reapointed for his second year. Can these brethren explain how it all happened?

I expect to send in new and renewal subscriptions to the best church paper I know anything about, namely, the "N. C. C. A."

G. A. B. Holderby.

**RACE STREET, STATESVILLE**

Today, March 26, we are in the second week of what gives every promise of a really great revival at Race Street. Rev. R. A. Taylor, one of our conference evangelists, is doing the

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preaching and doing it well. His sermons are well prepared and delivered with telling effect. His attacks on sin are bold and fearless and with prophetic earnestness and power he appeals to men to repent and believe the gospel. He has pronounced evangelistic gifts and ought to be kept busy in our conference.

At the morning service yesterday there were six professions at the altar. In the afternoon service thirty-five children professed conversion, and last night fourteen more grown people professed saving faith. To date there have been sixty-nine professions.

We are taking care of Brother Taylor in one of the prettiest and best parsonages in the conference. The addition to the parsonage was begun in the latter part of last year and finished and well furnished since last conference. With growing Sunday school classes and congregations crowding the auditorium we are seeing the necessity for the enlargement of our church. E. W. Fox.

**C. H. TROWBRIDGE MADE PRESIDENT OF WEAVER COLLEGE**

Carl Hoyt Trowbridge, A. B., A. M., and well known writer on educational subjects, has been elected president of Weaver College, Weaverville, and will assume his duties at the conclusion of the present term of the college, according to an announcement by the board of trustees Saturday.

The board of trustees made it known that all members of the board feel that the election of Mr. Trowbridge assures a brilliant future for Weaver College. The official announcement said:

"With enlarged and improved physical equipment; with further enlargement in immediate prospects; and now with the selection of a man of outstanding attainments to head the institution, it is confidently expected that Weaver College will take front rank among the leading educational institutions of the South."

Mr. Trowbridge will succeed Dr. A. M. Norton, president for the past three years. During Dr. Norton's administration many improvements have been made at the college and forward strides have been made in scholastic and athletic endeavors. It has not been announced where Dr. Norton will probably decide to locate, but his friends freely express the opinion that any institution that he may become connected with, and any college that he may head will grow and enjoy an era of progress.

In occupying an enviable position as an educator Mr. Trowbridge has many friends who recognize him as a man coming of parents of distinguished scholastic attainments and notable careers as educators. He was married in 1905 to Miss Emily Bond La-

**NEW CHURCH DESIGNS**

"HIGHEST EFFICIENCY YET ATTAINED"  
INDORSED BY CHURCH AUTHORITIES

WRITE  
US  
YOUR  
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nius, and they have one child, a daughter.

He was graduated in 1893 from Pritchett Institute with the degree of A. B., which degree he also received in 1901 from the Harvard Graduate School, from which latter institution he later received the A. M. degree. He pursued special studies at the University of Chicago and the State University of Iowa for five summers, and was in residence as a graduate student of the State University of Iowa for the term of 1920 and 1921. He is now a candidate for the Ph. D. degree at the State University of Iowa, having completed his necessary residence and filed examinations for this honor.

He is a member of the National Educational Association, Phi Delta Kappa Fraternity, Southern Mountain Workers' Conference, Epworth League Board, and Board of Christian Literature.

He directed a Mountain Exhibit at the great Centenary Celebration of the Methodist Church at Columbus, Ohio, in 1919.

Mr. Trowbridge's name is listed in "Who's Who" in America, and will be listed in the forthcoming publications of "Who's Who in Education" and White's National Encyclopedia of American Biography.

Mr. Trowbridge's experience as an educator covers public school work in Missouri, Chair of Science at the Central College for Women at Lexington, Missouri; Chemistry at the Manual Training School of Washington University of St. Louis. He has been superintendent of the Vocational School at Brevard, North Carolina, since 1907, where he built the administration building and dormitory, supervised the finances, boarding house, farm, academic and vocational departments, and was director of county institutes and summer schools in Transylvania county. Under his administration, Brevard Institute has developed into one of the largest educational institutions in Western North Carolina.

In addition to his activities as a student and educator, Mr. Trowbridge is a well known writer on educational subject.—Citizen.



### WOMAN'S WORK

#### N. C. CONFERENCE

Mrs. J. LeGrand Everett ..... Editor  
Rockingham, N. C.

#### W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

#### THE EASTER TIDINGS

Two angels sat in the empty tomb,  
And one to the other said,  
"We know that the Lord has risen  
again,  
Though the whole world thinks Him  
dead.

"I wish I might go to the city now,  
Where they weep in the upper room;  
I could bring glad news to the faith-  
ful ones  
That would drive away their gloom!

I should like to go to scribe and  
priest,  
And the Roman in his hall,  
And bid them look upon Him they  
pierced,  
Who liveth, the Judge of all!

"And then I would go into all the  
world,  
Wherever men draw breath,  
And tell the news of the risen Christ,  
And the broken gates of death."

Then the other sweetly answered him,  
"Nay, God hath a better plan;  
We may sit and point to the empty  
tomb,  
But the word shall be borne by man!

"For that poor, sorrowful Magdalene,  
Who wept when they laid Him here,  
Shall bear the news to the faithful  
band  
Lamenting their Master dear.

"And Peter, the man who feared and  
fled,  
And mourneth in deep chagrin,  
Shall boldly stand before scribe and  
priest,  
Convincing them of their sin.

"And John and Andrew, and all the  
rest  
Shall hasten forth with the word,  
And soon shall the whole world hear  
the news  
Of the slain and risen Lord!"

The years have come and the years  
have gone,  
And centuries passed since then,  
And still the angels are longing to go,  
But the word must be borne by men.

And I think the Shining Ones marvel  
much,  
As they gaze from the world above,  
To see how slowly we spread the news  
Of that sacrifice of love!  
—Missionary Voice.

#### APRIL FIRST

The spring has come! Let us lay  
our ear close to the heart of nature  
and listen to the current of life puls-  
ing with new courage, hope and ef-  
fort, and open the eyes to see in field,  
forest and stream, new manifestations  
of life's energy, new creations bearing  
evidence that seeming death is but  
the pause of sleep between a yester-  
day and a tomorrow. Looking up  
"from nature to nature's God," let us  
realize the fullness of the meaning of  
the angel's words: "He is risen!" ...  
Thanks be to God, who gives us with  
Christ the victory over death and the  
grave! As surely as Christ lives to-  
day, so surely do our loved ones who  
have passed through the tomb live  
again. ... The three great eternities  
are life, love and truth, changed in  
form, unchanged in our deathless love,

we shall meet and know each other as  
never before in the fullness of God's  
eternal truth.—Mary Helm, in the  
Lambuth-Bennett Book of Remem-  
brance.

Dear Co-workers:

I am going to talk to you about our  
missionary society at King's Moun-  
tain, not because I feel that it is so  
worth telling about, but because it is  
probable that some other band of wo-  
men is trying to solve the same prob-  
lems and might find some aids to their  
solution in learning how we have  
solved them. If more societies will  
write about what they are doing I am  
sure we will be greatly benefitted and  
a better spirit of co-operation and  
enthusiasm will be fostered through-  
out the realm of woman's work.

We hold our meetings sometimes in  
the church but more often in the  
homes, especially during the cold  
months, as we find it more conven-  
ient and comfortable than seeing that  
the ladies' parlor is properly heated.  
The attendance is better by this meth-  
od, we find, also. We do not make a  
practice of serving refreshments, al-  
though occasionally we have a light  
course such as hot chocolate, candy  
or sandwiches. We urge the plan of  
paying our pledge up to date each  
month, so that it will not accumulate  
and be a burden at the end of the year.

We have a very interesting mission  
study group which has labored faith-  
fully to get something from the books  
prescribed for our use. We have stud-  
ied them as faithfully as we knew  
how, using the helps for leaders, and  
have had some splendid programs and  
much enthusiasm has been manifest-  
ed. Especially have we enjoyed and  
found helpful the study of "Handic-  
apped Winners," which we have just  
completed. As a rule, however, we  
have found the books not adapted to  
local needs and too complicated to  
hold the interest of the average group  
with limited leadership.

We completed the study of "Handi-  
capped Winners" in two meetings by  
the following method: The stories in  
the book were assigned to members of  
the young people's society and told in  
their own words at the adult class  
meeting. Following this we had a  
round table discussion of local condi-  
tions among the negroes and ways by  
which we might help them and bring  
about a better spirit between the  
races. Several sacred selections, sung  
by the Fisk Jubilee Quartet, were  
played on the Victrola, after which  
light refreshments were served by the  
hostess. The same stories and story-  
tellers were used later in a study of  
the book in the young people's society.

The greatest problem we have is  
that of securing a leader for our young  
people. At present we are using this  
plan, and although it is not an ideal  
one it has worked pretty well with us.  
Our vice president has the work in  
charge and is responsible for the meet-  
ings. She has, however, the privilege  
of appointing a member of the adult  
society to get up the program each  
time and meet with the class. In this  
way we all take turns in working with  
the young people without sacrificing  
altogether the unified management.

We are going to have a Bible study  
class this spring with our pastor as  
leader and are looking forward with  
keen anticipation to the time when  
Brother Loyale will feel physically able  
to begin the class.

We have sent a box of linen to Bre-  
vard, given regular assistance to a  
widow and her family for several  
months, sent flowers in instances of  
bereavement, and our chairman of so-  
cial service has inspected the county  
home and jail. We have a regular  
flower fund to which each member con-  
tributes at least 25 cents a year. We  
also have a sinking fund box in which  
each member puts as many pennies as  
she is years old at the meeting which  
occurs in the same month as her  
birthday.

We are planning to give a mission-  
ary pageant in the near future to  
awaken our church more fully to the  
meaning and scope of missions, and  
hope thereby to gain some new mem-  
bers. The idea of dividing our society  
into circles is at work in our minds  
and we would be glad to hear from  
others who are using this plan.

We ask that each of you pray that  
we may consecrate ourselves suffi-  
ciently to accomplish something worth  
while for the Master, for we realize  
that without consecration our efforts  
are vain. Yours in the work,  
Mrs. E. W. Griffin,  
Supt. Study and Publicity.

#### A CAPSULE SOCIAL

Friday afternoon at the parsonage,  
the home of Rev. and Mrs. A. S. Raper,  
the members of the Methodist Wom-  
an's Missionary Society gathered for  
an "at home" to all the ladies of the  
church.

A large number who braved the  
stormy weather and downpour of rain  
were amply paid by these few hours  
of pleasant fellowship together.

No set program was arranged other  
than the revelation of the little acts of  
kindnesses secretly performed to each  
other during the three months, since  
drawing their capsule friend. Each  
told of the attentions received and  
given since only one had any knowl-  
edge of her capsule friend, the fun was  
in the guessing. When the name of  
one of their faithful and much loved  
members, Miss Margaret Gaston, was  
mentioned and who passed into the  
great beyond since this pleasant  
scheme of kind acts was inaugurated,  
all rose and with bowed heads for a  
few minutes silence in her honor were  
then led in prayer by their pastor.  
During the social hour music was dis-  
persed from the Victrola and piano se-  
lections by Mrs. S. C. Cornwell while  
the hostess, Mrs. A. S. Raper, was as-  
sisted by Mrs. A. A. Willis and Miss  
Jonnie Detter in serving sandwiches  
and coffee.

Those present were Mesdames S. C.  
and C. C. Cornwell, G. W. Detter, Cora  
Altman, Sarah C. Rhyne, A. J. Beau-  
champ, G. W. Ballard, J. L. Rhyne,  
James Taylor, E. F. Friday, W. B.  
Sims, E. N. Shell, A. A. Willis, Avery  
Willis, G. S. Spargo, Misses Jonnie  
Detter, Darcus Gaston, Emma Kayler,  
with the host and hostess, Rev. and  
Mrs. A. S. Raper.

#### North Carolina Conference

#### IN JERUSALEM, JUDEA, SAMARIA

Not only do those at a distance need  
our home mission work, but it is equal-  
ly needed right at our doors. Do you  
see that poor little outcast crouching  
in the alley corner because he has no  
home, driven to vice by misery? Do  
you see that poor, degraded woman  
whose heart often throbs with the ag-  
ony of remorse and despair in the  
midst of her guilt? Do you see that  
criminal in his cell, embittered toward  
the world because not a soul in it cares  
for him? These are God's creatures.  
Have you no care for them, and yet  
profess to be God's child?—Lucinda  
B. Helm, Lambuth-Bennett Book of  
Remembrance.

#### APRIL 1ST

There is something else associated  
with April 1st besides the pranks and  
practical jokes of "All Fool's Day."  
Report! Report! Report. Superinten-  
dents of social service, send your for-  
mal reports of the quarter's work to  
Mrs. F. S. Love, Wilson, N. C. Super-  
intendents of study and publicity, send  
your formal reports of your quarter's  
work to Mrs. J. LeGrand Everett, Pock-  
ingham, N. C. These two departments  
expect reports from the young people  
and children as well as from the  
adults. Superintendents of young peo-  
ple, report to Miss Lillie Duke, West  
Durham, N. C.; the superintendents of

children's work to Mrs. N. H. D. Wil-  
son, Elizabethtown, N. C., and every  
auxiliary corresponding secretary to  
her own district secretary. The blanks  
for these formal reports are all in  
your corresponding secretary's record  
and report book—splendid, spanking,  
brand new report books which, once  
she has gotten it, every corresponding  
secretary will be delighted to have, be-  
cause the forms are so much fuller  
and better than the old ones. Only 35  
cents. Blank forms for two years. Or-  
der from Literature Headquarters,  
Lambuth Building, Nashville, Tenn.

#### IN OUR AUXILIARIES

Three years ago when we were ap-  
pointed to take charge of this column  
for our conference, we were directed  
to discontinue publishing the lists of  
new officers after they were elected  
in the auxiliaries in December, for lack  
of space. There have been several  
times when we have broken over that  
rule, when there has been nothing of  
an urgent nature for that week, but  
usually we have more copy than we  
have room for. If you have a record  
of auxiliary work, or other items of  
interest, send them to us and we will  
gladly use them, but in all kindness we  
ask you not to ask us to publish only  
just a change of officers. Send your  
lists of officers to Mrs. F. S. Love, Wil-  
son, who needs it to get her social ser-  
vice literature to you; to Mrs. J. Le-  
Grand Everett, Rockingham, who must  
mail you the Bulletin and literature  
concerning mission and Bible study;  
and to Mrs. W. F. Murphy, Wallace, N.  
C., who will hereafter mail your pro-  
gram literature to you.

#### SUBSCRIBE NOW TO THE COUNCIL BULLETIN

The Council Bulletin, containing the  
full proceedings of the Council ses-  
sions to be held in Mobile, April 4-11,  
will be issued this year as usual. The  
first issue will contain a full account  
of the memorial service to our beloved  
late president, which will be held on  
Wednesday evening, April 4. Write  
your name and address plainly and  
send with 25 cents to Mrs. S. G. Bar-  
nett, Literature Headquarters, Lam-  
buth Building, Nashville, Tenn., and  
the Council Bulletin will be sent you  
as soon as it comes from the press.

#### NOTICE!

The eleventh annual meeting of the  
Woman's Missionary Society of the  
North Carolina Conference will con-  
vene in Henderson April 24-27. We  
hope that each auxiliary in the confer-  
ence will be represented.

It is requested by the good women  
of Henderson who will entertain us  
that names of delegates be sent to  
Mrs. R. J. Corbitt, Henderson, N. C.,  
during March. Their prompt atten-  
tion of the auxiliaries to this will be  
much appreciated.

Miss May Edla Smith, Pres.  
Mrs. E. M. Snipes, Rec. Sec.

#### AUXILIARY PRESIDENTS OF THE WOMAN'S MISSIONARY SOCIETY

Will you please send to me the  
names of members in your auxiliary  
that have died since the last annual  
meeting, as we wish to enter the same  
on the memorial roll. I would like to  
have the names not later than April  
15, 1923. Sincerely,  
Mrs. S. H. Scott,  
New Bern, N. C.

#### IN HONOR OF MRS. J. W. BURTON

At a recent meeting of the Mission-  
ary Society of the Jacksonville church,  
Wilmington district, at motion was  
made and adopted that hereafter our  
auxiliary be named and known as  
"The Minnie Burton Auxiliary," in  
honor of Mrs. J. W. Burton, who pass-  
ed away just one year ago, and who  
had given so many years of her life  
in loving, loyal service to her church.  
Mrs. E. L. Cox.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### EDWIN S. YARBROUGH

"My wife says you had better not let her see you when you come to Henderson and, if she does, that she is going to sue you for 'the alienation of the affections of her husband.'" Whe-e-w! Your conference superintendent of Sunday school work is in a peck of trouble! Well, yes, of a sort. The fact of the business is that husband's affections have been somewhat inclined toward the great Sunday school cause for quite a while, and your superintendent of Sunday school work found it out and gave him a job.

The quotation at the head of this section of our "Who's Who in the Districts" is from the pen of Mr. Edwin S. Yarbrough, of Henderson, whose services as district Sunday school secretary of the Weldon district are so much in demand that he finds it difficult to spend a week-end at home. He has been quite active since assuming the district work soon after conference; he has been visiting one or more Sunday schools almost every Sunday and already has engagements ahead for every Sunday until the first Sunday in May.

Who is this new district secretary, anyhow? We have already said enough to convince readers of these columns that he's a hustler—a really interested, energetic, active friend of the Sunday school cause. Mr. Yarbrough was born in Caswell county August 18, 1881. His parents were farmers and whole-souled, energetic Christians—active workers in their churches. He was educated at Cary high school and Trinity College, being graduated from the latter institution in the class of 1902. From then until 1920 he was connected with the Erwin Cotton Mills Company at Duke. He was one of the organizers and the first superintendent of the Sunday school at Duke and held this position until he left there in 1920 to become president of the Henderson Hosiery Company. He has been and is active in his church at Henderson and is a member of the board of stewards. He is also a Rotarian, a public-spirited gentleman, and a man of influence. In fact, he's a "reg-lar feller."

#### TO SET HISTORY STRAIGHT

It has been the policy of the writer to refrain from publishing his trials and tribulations. To set history straight, however, it becomes necessary to deviate just a bit at this point and add a "postscript" to the item in these columns last week concerning our Creedmoor non-standard training school. That item was written Wednesday or Thursday, just a day or two before the close of the school. A statement was made to the effect that the rains came, the winds blew, and so on, and that all of this hardly slowed down the training enterprise. Well, this was just partly correct; it was correct so far as it went, chronologically, but it was a bit premature. That unlucky Friday night had not yet arrived, with its superabundance of rain, mud, and mired automobiles. In order to be able to carry on two jobs the same week, Professor Wilson and the writer made trips back and forth to Creedmoor each night—except Friday night. We started on time this time and finally got there, but too late for school (and only a handful of our pupils got there at all). When we finally

did show up in the Granville town, we looked more like plasterers or wet fishermen than persons headed toward a Sunday school meeting, and our automobile was four or five miles outside the gates of the city stuck fast on a hillside.

Having set history straight and incidentally told something of our trials and tribulations, fairness, if nothing more, would lead us to add that Superintendent Boddie had a warm fire and a cozy corner for us when we finally arrived, that quite a few of those who enrolled completed the work and will receive certificates of credit on the standard training course, and the school is branded a success in spite of rains, roads, mud, mire, snakes, shivers, frost, frogs, and a few other things. If possible, however, we will try to pick a better week next time.

#### PROF. WILSON—BURLINGTON

Prof. R. N. Wilson, Durham district secretary, spent Sunday in Burlington in the interest of Sunday school work in general and the Alamance Standard Training School in particular. At the Sunday school hour he visited Webb Avenue and spoke briefly concerning the training school, and at 11 o'clock he addressed the Front Street congregation. The Alamance Training School, a standard training school for all our Methodist Sunday school workers and prospective workers, and any others who may desire to take advantage of this great training opportunity, will be held at Graham April 15-20.

#### ALAMANCE TRAINING SCHOOL

Programs of our Alamance Standard Training School have just come from the press and are being mailed out to quite a number of persons who are expected to attend. Standard courses will be offered and certificates of credit awarded to those who earn them. Following are the co-operating charges and pastors: Front Street, Burlington, Rev. W. B. North; Webb Avenue, Burlington, Rev. N. E. Coltrane; Burlington circuit, Rev. Lindsay Frazier; Graham-Haw River, Rev. G. M. Daniel; Mebane, Rev. N. C. Yearby; South Alamance, Rev. W. R. Hardesty. Rev. G. M. Daniel, chairman of the board of managers, reports pleasing prospects for a splendid enrollment.

#### FIRST DISTRICT CONFERENCE

The first district conference of the new year was the Fayetteville district conference at Sanford March 14-15, and although held a little earlier than such meetings are usually held, was quite a success. Every pastor was present, five of the charges had full delegations, and interest was fine. Rev. R. H. Willis, who is serving his first year as presiding elder of this district, kept things moving.

The conference was liberal with its time and attention devoted to its Sunday school interests. The writer was given about thirty minutes immediately before the noon recess Thursday in which to explain the official Programs of Work of Methodist Sunday schools, set forth Sunday school conditions in the district as revealed in the last annual conference journal, and propose certain objectives for the new year. Then just after the recess period the conference returned to the consideration of Sunday school matters, voted unanimously in favor of holding another Standard Training School at Fayetteville October 7-12 for the eastern half of the district and asked that a similar school be arranged for the western half of the district. This will be held at Jonesboro October 14-19, the week immediately following the Fayetteville date. The conference also adopted unanimously a resolution offered by Rev. O. I. Hinson, of Siler City, endorsing the Programs of Work and pledging members of the conference to the work of building up the Sunday school of the district to the

point where they will measure up to the standard of efficiency set forth in the Programs of Work.

#### FAYETTEVILLE'S GROWTH

Fayetteville district made rather remarkable gains in Sunday school enrollment and efficiency last year. Whereas at the close of 1921 the enrollment for the district was 8,365, at the close of 1922 it was 10,498, an increase of 2,133, raising the percentage of Sunday school enrollment on church membership from 37 per cent to 81 per cent. And whereas in 1921 353 pupils joined the church, in 1922 there were 481, an increase of 128. By their fruits ye shall know them.

#### SECURE PROGRAMS OF WORK

Programs of Work were placed in six Sunday schools of the Fayetteville district in connection with our visit to the district conference at Sanford. Supt. T. W. Sprinkle, of Duke, ordered Program "C" for his school and expects to use it to good advantage in building up his school to a higher degree of efficiency, and Rev. J. A. Tharpe, of Roseboro, ordered five of the same type, one for each Sunday school of his charge.

#### FAISON-WARSAW SCHOOLS

We have also recently placed Programs of Work "C" in the Sunday school at Faison and also at Warsaw. Rev. C. M. Lance, the pastor, together with the superintendents, Mr. C. E. Weatherby and Mr. S. E. Butler, is thoroughly interested in making the schools more effective and in building them up to the points of efficiency set forth in the programs.

#### MOREHEAD CITY SCHOOL

About fifty Sunday school workers and prospective workers attended the non-standard training school held at Morehead City March 18-23. Rev. W. A. Cade and Miss Keene each taught a course, and two class periods were held every evening. An interesting social feature was held in connection with the school, the ladies serving refreshments between class periods.

#### NEXT SUNDAY IS EASTER

Next Sunday is Easter! On this day we celebrate the great fact that He is not dead but is risen. We celebrate the crowning event of the life of our Lord on earth. This will be a day of rejoicing. It will be a day, too, in which some of the crowning work of the Sunday school will be made manifest; many boys and girls will this day unite with the church and definitely dedicate their lives to the service of the risen and reigning Lord.

#### Western North Carolina Conference

##### CENTENARY HONOR ROLL

The following Sunday schools of the Western North Carolina conference have paid in full the five year pledge to the Centenary. The first figures given stand for the amount of pledge and the second for total payment to date.

Elk Mountain .....	\$126	\$181.70
Biltmore .....	150	259.31
Tryon Street .....	900	1120.22
Glenwood, Greensboro..	120	173.23
Gilkey .....	120	132.11
Madison .....	150	158.18
Antioch, R. Hall.....	60	70.76
Asbury, Lincolnton ...	300	321.46
Thomasville .....	1500	1500.00

There are 58 other schools that made no subscription and have made payments of varying amounts ranging from \$813.27 to \$1.40. It is earnestly hoped that our Centenary honor roll may grow and grow. The figures given are based on the report to February 1, 1923.

#### GLORIOUS!

The Gastonia Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers has been grand and glorious. The en-

rollment has been over 300 with over 250 actually sticking throughout twelve sessions of each course of study. Not all of these have done all the work, but they have attended regularly. The credit students will be given next week. Gastonia has treated the faculty with much consideration. Presiding Elder Jordan and Pastor W. A. Lambeth have been untiring in their efforts to make the school a success. Our Presbyterian friends have not been left in the nice things done. The Business Women's class of First Presbyterian church entertained the whole training school one evening after the class work was over.

#### FILLING THE BILL

Prof. H. E. Spence, instructor in Organization and Administration of the Sunday school in our school, has been in great demand as an after dinner speaker and as a director of thought in public addresses. In addition to teaching twelve class periods during our present school he has made during the week eight public appearances and got away with it all in grand style. It seems that Gastonia is a thorough admirer of the inimitable Spence. Incidentally Trinity College has been favorably advertised as has also our training work. Spence is a great asset to our cause.

#### WEST END, GASTONIA

It was my pleasure Sunday morning, March 18th, to speak to the men's Bible class and then to the eleven o'clock congregation at West End, Gastonia, where Rev. D. W. Brown is doing such fine work. Brown has more tasty and thoughtful slogans placed about in his church than I have ever seen in any church anywhere. He believes that people learn more through what they see than what they hear and he is right. A year ago his church built quite an addition to the church and is now getting ready to build just as much more in addition. His church membership has over doubled in one year's time. Brown knows how to work out his troubles. He is a fellow who spends his time solving things rather than in discussing unpleasant situations. He is doing his great work up brown.

#### A HUSTLING CROWD

After the opening of our training school Sunday afternoon Brother R. H. Kennington, the hustling pastor of our growing congregation at Lowell, ran in for me and I had the pleasure of speaking to his people Sunday night in that splendid new church they have just built. It was a joy to note a new church built for the Sunday school departments as well as for the other good work it is to do. I have seen no church that meets the situation better. The cost of the building was less than \$10,000. Brother Kennington, W N C SUN SCHL—TWO g flo as pastor, and Brother P. Rankin, as superintendent, are doing a great work. Bless their sweet souls! And better than they are the ones who so gladly follow their directions. Lowell is made up of a bunch of Christian hustlers.

#### MARION DISTRICT CONFERENCE

The Marion district conference began its first session at Rutherfordton Sunday night and closed on the following Wednesday, after a most profitable meeting. Monday night was set apart for the Sunday school anniversary, where to a large congregation the Sunday school report was read by Rev. R. C. Goforth and then discussed by your humble servant. Sunday school work is in great favor in the old Marion district and therefore it is always such a pleasure to meet with the brethren over there.

Rev. J. O. Erwin, our pastor at Rutherfordton, is arranging with the aid of his good laymen, among whom is the

(Continued on page thirteen)



# Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking 20 gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, Indigestion or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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Address .....  
Shipping Point .....  
(Please write distinctly)

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### THE WAY

By Lina Covington Harrell.

The cross I bear seems hard to me,  
Until I glimpse lone Calvary.

Beneath life's jeers my head must bow,  
But for that patient, thorn-crowned brow.

The world derides my best—my all;  
'Gainst His lips too they pressed the gall.

Long hours of lonely misery  
Recall that dark Gethsemane.

Weary and spent, each day I grope  
To touch that tortured hand of hope.

And from the cross His voice I hear—  
"I give my spirit to Thy care."

Lo, then the night fades into day!  
A risen Lord shows me the way.

### MISSION INSTITUTE BEING HELD AT TRINITY

Members of the department of religious education at Trinity College, stronghold of Methodist education in North Carolina, co-operating with the Southern Board of Missions, are presenting to the 900 Trinity students on Wednesday and Thursday an institute of missions. Planned especially for the benefit of the men and women who are preparing to enter either the ministry or the foreign missionary field, the Trinity authorities are directing special attention to interest the entire student body in the institute. Dr. Few, president of Trinity, in chapel Monday morning urged as many as possible of the students to attend the meetings. Special arrangements have been made whereby students who are interested will be excused from regular classes to attend the sessions of the institute.

Leading figures in Southern Methodism will be at Trinity for the institute. They include Bishop James Cannon and others. The program as arranged by Professors Spence and Cannon is as follows:

#### Wednesday, March 28.

8:30 a. m.—Y. M. C. A. hall, Rev. C. G. Hounshell.

9:30—Y. M. C. A. hall, Mr. W. W. Alexander, race relations.

10:10—Craven hall, Bishop James Cannon, Mexico.

11:00—Y. M. C. A., Rev. S. A. Stewart, Mexico.

12:00—Y. M. C. A. hall, Mr. W. W. Alexander, race relations.

No public meetings in the afternoon.  
7:30 p. m.—Y. M. C. A. hall, Bishop James Cannon, Africa.

#### Thursday, March 29.

8:30 a. m.—Y. M. C. A. hall, Rev. S. A. Stewart, Japan.

9:30—Y. M. C. A. hall, Bishop James Cannon, "Moral Tendencies of the Post-War Years."

10:10—Craven hall, Mr. E. H. Rawlings, the Orient.

11:00—Y. M. C. A. hall, Mr. W. W. Alexander, race relations.

11:00—Hesperian hall, Dr. E. H. Rawlings (private meeting with ministerial students and students volunteers, for foreign missions. Subject: "Missionary Preparation.")

12:00—Y. M. C. A. hall, Rev. S. A. Stewart, Japan.

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In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

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Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

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A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
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**FORM OF BEQUEST**  
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.  
Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

LaGrange opened its doors and heart to our Orphanage singing class the second Sunday. Brother R. E. Pittman, the successful and much beloved pastor, together with the members, made elaborate preparations for the coming of the class. On Sunday morning the church was crowded with an enthusiastic congregation. The attention was, fine all the way through the program. The many expressions of approval made glad the hearts of our class. The homes of the congregation were thrown wide open for our entertainment. I was happy to be guest of Brother R. E. Pittman. He and his devoted wife did much to make my brief visit one of real joy. Brother Pittman is doing a constructive work, and is getting gratifying results. It is encouraging to see a man who is on his job and bringing things to pass. LaGrange and Lenoir county were hit hard in a financial way last year, but our friends are not going to neglect or forsake the claims of our beloved Methodist Orphanage. They know our needs and are manifesting a real spirit of sacrifice in order to make our work a success.

\* \* \* \*

The coming of Easter brings to us a large number of our former sons and daughters. A very interesting program has been prepared for the Easter holiday. Invitations have been sent to all of the old boys and girls whose address we were able to secure. What a happy time it will be for those dear old boys and girls to meet again and talk over the rich experiences they had in their Methodist Orphanage home. Most of them realize now more keenly what the home meant to them than they did while here. A deep sense of genuine gratitude is felt in their hearts for the Christian training which they received at the hands of their devoted teachers and matrons. The children who are now members of the Orphanage household enjoy immensely the coming of their older brothers and sisters. They hear them relate their experiences at the orphanage and how much they owe the orphanage for their success in life. Frequently the returned sons and daughters tell those who are here now that they have the best home in the world and that they ought to appreciate it and stand loyally by it in all things. So the Methodist Orphanage Alumni Association benefits both those who remain as well as those who have gone out into the big world to make for themselves a name worthy of the spirit and ideals of their alma mater.

\* \* \* \*

One of the largest congregations that has ever greeted our class was present the second Sunday night at the Queen Street Methodist church in Kinston. The main auditorium and all the galleries were filled. The immense audience received the sacred concert with evident satisfaction and with a degree of enthusiasm. Rev. C. K. Proctor welcomed us as a father who welcomes his own sons and daughters back home again after a long separation. He is one of our favorites at the Orphanage. Twice he has held our annual revival and has contributed largely to the spiritual en-

richment of the lives of our boys and girls. He is not only held in the highest esteem by the children and officers, but greatly beloved by every one of us. We have no better friend anywhere than Proctor. It is a source of genuine joy to see him filling a position of such commanding influence and power with such acceptability. He is preaching to growing congregations and the most complimentary remarks are being made about his sermons by the leading members.

It would be impossible for me to over-state the gracious hospitality I received at the hands of Mr. and Mrs. Felix Harvey at their palatial home. It is one among the most beautiful in the state. Whoever is entertained there will never forget the fellowship experienced. Two of our daughters, who are members of the singing class, were also entertained by these good friends of our cause. Of course I was happy over a remark Mrs. Harvey made about the two girls mentioned. She said she had had many young people visit her home, but had never had any who were more refined and lady-like than our two orphanage girls. Wherever we go the common verdict is that our boys and girls are not institutionalized, but happy normal children with high ideals and a serious purpose in life. No higher compliment could be paid our Orphanage than to have such things said of us. Wherever we go all erroneous ideas about our orphanage are scattered to the four corners of the earth. It has become a common expression among the thinking people of the conference that our children are being trained better than nine-tenths of the children in private homes.

I cannot close this paragraph without thanking our friends who so kindly took our children to Goldsboro early Monday morning in time for them to take the 6:45 train for Raleigh. It is no little undertaking to take a party of nineteen a distance of thirty miles for such an early train. Yet our Kinston friends did that in such a beautiful spirit. When I reached the church at 5:15 Monday a. m. a crowd of men were there with cars to take our class to Goldsboro and on every face was a happy smile. I call that just fine! With such a warm reception and a gracious send-off is it passing strange that our class should sing the praises of Proctor and the membership of a queenly church?

## THE CHILDREN'S HOME

There are many signs and sounds of spring on The Home hill and farm. There is a warm red prophecy of coming leaf in the treetops, a fresher green in the turf, venturesome pink peach blossoms, and a wealth of yellow and white in the early flowering golden bell and spireas.

And the morning chorus of the birds in the pinetops has swelled to a grand concert of many new notes. I wish I knew the different singers well enough to name them for you. If I had the ear and eye of a John Burroughs, for instance, I could write a whole chapter on the birds that visit The Home in the spring, and what is more, you would be charmed to read it.

There is a little owl that sings every night in a pinetop above my window in low continuous quavers. Probably he is telling his mate what he thinks of the warm spring winds, the silvery moonlight, and the prospects of nest building.

Perhaps you might not think there is music in the voice of the frogs, singing along the branches every night now, but it sounds so hopeful and sure of the early coming of warm weather that we would be sorry to miss the familiar sound from the spring.

A lady once offered Thoreau a biography of Dr. Chalmers to read, but he didn't seem to care to take time to read it, and the lady commented on the amazing fact that Thoreau spent

half hours at a time listening at the frogs croak! It all depends on being able to understand what you hear.

\* \* \* \*

Even the hum of the sewing machine has a sound of deeper interest at this season, for the girls are all thinking of the early prospect of new spring dresses, and the sewing room is working full time to get as many dresses made as possible by Easter, when spring hats will be worn for the first time. If there is anything more delightful to a young girl than wearing a new spring hat and dress, it remains to be discovered.

\* \* \* \*

There have been some pretty dresses sent in by the kind friends who are clothing individual children. A whole dozen of attractive dresses and other things came in one lot last week for little Charlie H., who has been adopted by a Lexington missionary society. The little touches of hand work show that a lot of sympathetic love, as well as excellent taste and skillful sewing, went into those garments for a little six-year-old girl. There was a brown linen dress worked in cross stitch of darker brown, lavender crepe with white organdie collar and sash, an orange linene worked in black, a blue soisette trimmed in white organdie ruffles, a light blue gingham worked in black and yellow, a green gingham worked in pink and other gingham of simple and pretty design and trimming.

\* \* \* \*

One of the little boys, too, got a nice box containing two play suits of khaki and a nice serge suit for best wear, a very becoming hat of dark blue straw and another to wear at play, three suits of summer underwear and some playthings and candy.

\* \* \* \*

Sometimes there is inquiry made as to whether, in sending extra pretty clothes to individual children, if they do not excite envy and discontent in the others. It does not seem to work that way. The children seem to get pleasure in seeing pretty things on each other. Besides, the sewing room turns out attractive garments, too, and Miss Goodnight is teaching the sewing girls to add the hand touches that make for artistic effect.

\* \* \* \*

I asked the children to help me find news items for The Home page in the Advocate. Here are some they brought in:

Miss Ivey, our school teacher, gives her room a birthday party each month. This month we had it last Thursday. There were candy Easter eggs on each desk. We played games with the eggs. One game was to try to throw a candy egg into a glass jar. The one who could throw an egg into the jar got ten eggs. If it went inside a string circle around the jar you got five.

Another game was to try to carry some candy on a knife blade from one chair to another while someone counted twenty-five. Marquis Wood.

\* \* \* \*

Some students from Salem College have been coming over occasionally to entertain the smaller children by teaching them new games to play.

Each school grade at The Home is trying to get up some flowers and plants for their rooms in the new school building.

The seventh grade has been having drawing lessons and hopes to have some work done well enough to use in our new room when we move in.

Myrtle Cox.

\* \* \* \*

In our grade we have been writing compositions on some European country. I chose Holland. It is a very interesting country. Leta Marr.

\* \* \* \*

The boys are having a lot of fun playing peggy now.

John M. took a load of chairs to the new school building a few days ago.

James Rink.

Sixteen of the girls at the Smith Cottage are planning to plant flower gardens this summer. Miss Huitt, our matron, bought us some flower seed.

Dorothy Hartman.

\* \* \* \*

We are going to plant poppies and petunias and tulips in our gardens. We have violets in bloom.

We have been making "clean up" posters in our room at school.

Molly Skinner.

\* \* \* \*

The Home is very beautiful and I love to stay here.

I have planted two cans of flowers inside the house. I hope they will come up. Katie Horton.

\* \* \* \*

I help with the ironing, but my thoughts often stray to the sewing room where the girls are busy on the new spring dresses. Mine is made of pretty gingham with white organdie bertha and sash. My hat is gray and blue stray. My mother sent me some brown slippers. Cornelia Whisnant.

\* \* \* \*

The superintendent has attended district conferences at Elkin, Rutherfordton and Catawba.

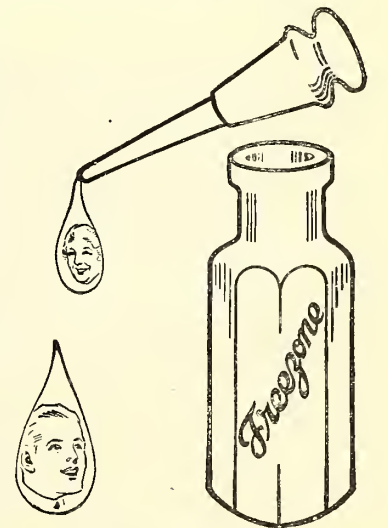
While on his last trip he visited the Southern Desk Company at Hickory. He was informed that the desks for the new school building would be shipped in a few days. Mr. G. F. Ivey, who is the head of the Southern Desk Company, is a trustee of the Children's Home. The chairs for the auditorium were also bought from Hickory and will follow the desks soon.

We hope to be using the school house in a few weeks. It will be nice to have a suitable place in which to hold commencement exercises. Last year school closing exercises were held on the lawn, and the clouds and threatening rain kept away the crowd and made the rest of us uncomfortably anxious. But before commencement there will be several weeks of school in the new school house, for we are to have ten months school this year.

Martha M. Wood.

# Corns

## Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly! Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

## TEACHERS WANTED

Positions to offer in grades, High School subjects; Principles and Superintendents of High Schools; also in Colleges. Correspond with us at once.

South Atlantic Teachers' Agency  
410 Wesley Mem'l Bldg., Atlanta, Ga.



## OUR LITTLE FOLKS

### BIDDY'S EASTER EGGS

The topknot biddy with yellow legs  
Was Harry's, and every morn  
He gave her orders for Easter eggs,  
While he scattered the oats and  
corn.  
Day by day for a week he fed  
Rations of every hue:  
Chosen ears of yellow and red  
And squaw corn white and blue.

"Now, Biddy Topknot," I heard him  
say,  
"Easter will be here soon.  
A dozen eggs at least you must lay  
By tomorrow afternoon:  
Red ones, Biddy, the nicest kind,  
And yellow and blue, real bright,  
Speckled and striped and spotted.  
Now mind  
Zat you make 'em zackly right."

But in spite of feeding and coaxing,  
too,  
His biddy would only lay,  
Instead of red and yellow and blue,  
Just one white egg a day.  
And Harry's patience was sorely tried,  
But he waited and watched the nest  
And stroked his biddy and softly  
sighed:  
"I fink she will do her best."

On Easter morning wasn't it fun  
To look at him through a crack?  
He went to the nest, as he'd often  
done,  
But soon came capering back  
With his apron full of Easter eggs,  
Striped and speckled and gay.  
The topknot biddy with the yellow  
legs  
Was petted and praised that day.

He told mamma just how it befell;  
She listened again and again.  
'Twas such a pleasure to hear him  
dwell  
On the skill of his wonderful hen.  
And when he had gone to share his  
prize  
With Susy and Katy and Ned,  
The dear mamma looked ever so wise,  
But never a word she said.  
—Zion's Herald.

### THE SQUEAKY CHAIR

A queer old rocking-chair there stands  
Right by my little bed;  
It has a cover on the back  
With yellow flowers and red,  
And when I have been very good  
And said my prayers all right,  
I go to Katie and I say:  
"Rock me to sleep tonight?"

(I'm awfully big to rock to sleep,  
I'm nearly half-past five).  
Then Katie says: "Why, baby's back,  
As sure as I'm alive."  
But then she takes me on her lap,  
Although my legs hang down,  
And laughs and says: "Now, baby dear,  
We're off to Sleepy Town."

"Eenk—awnk, eenk—awnk," the old  
chair goes.  
It has an awful squeak.  
"Eenk—awnk, eenk—awnk," I try to  
talk,  
But I—forget—to—speak.  
"Eenk—awnk, eenk—awnk," the old  
chair says.  
From some place far and deep  
I hear it call, "Eenk—awnk—eenk—  
awnk,"  
And then I go to sleep.  
—Mary Fanny Youngs, in Zion's Her-  
ald.

### ARE ALL THE CHILDREN IN?

Are all the children in? The night is  
falling,  
And storm-clouds gather in the  
threatening west;  
The lowing cattle seek a friendly  
shelter;  
The bird hies away to her nest;  
The thunder crashes; wilder grows the  
tempest;  
And darkness settles o'er the fearful  
ain;

Come, shut the door and gather round  
the hearthstone,  
Are all the children in?

Are all the children in? The night is  
falling,  
When gilded sin doth walk about the  
streets.  
For, "at last it biteth like a serpent."  
Poisoned are the stolen sweets.  
Oh, parents, guard the feet of inexperience,  
'Too prone to wander in the paths of  
sin!  
Oh, shut the door of love against  
temptation!  
Are all the children in?

—Selected.

### BUNNY'S DISOBEDIENCE

"Mother," called little Bunny Rabbit,  
"I want to go into Mr. Brown's garden  
and get some cabbage."  
"You must not," replied Mother  
Rabbit. "It doesn't belong to us; so  
you must not take any of it."  
Little Bunny Rabbit hopped out of  
the tunnel that his father had dug un-  
der the ground to their house. He was  
disappointed. The cabbage leaves in the  
garden looked tempting, and, oh, how  
good they would taste!

He sat in a corner of the field near  
the garden and smelled the delicious  
odor of the cabbage leaves. He wrinkled  
his nose and hopped up.  
"O pshaw!" he exclaimed. "Mother's  
always saying not to do this and not  
to do that. What harm will it do if I  
crawl under the fence and eat a few  
of the leaves? No one's about, and  
mother will never know."

Little Bunny Rabbit sneaked into  
the garden. He hid under a great cab-  
bage leaf and nibbled until he thought  
he couldn't nibble any more. Then he  
crawled out of the garden.

Bunny Rabbit sneaked along the  
fence until he began to feel sleepy  
and tired. Soon he came to a bunch  
of clover where he thought he would  
lie down and take a nap.

"Wasn't I smart?" said little Bunny  
and smiled to himself. "No one saw  
me get the cabbage, and no one will  
ever know—"

Then Bunny Rabbit's eyes began to  
open, and he felt a dreadful pain in-  
side. He rolled over on the ground,  
but the pain did not go away, and lit-  
tle Bunny Rabbit felt very sick.

He tried to crawl home, but he was  
weak and had a long way to go; and  
all the time he kept thinking what he  
should tell his mother. He didn't  
want to say anything about the cab-  
bage that he had been forbidden to  
eat but that he had eaten anyway.  
How he wished now that he hadn't  
gone into Mr. Brown's garden at all  
but had joined his brother and sister  
in the clover field and eaten a break-  
fast of clover! Then he would have  
been all right.

"Help! I'm sick!" cried Bunny Rab-  
bit when he reached his home.

Mother Rabbit came out of the  
house in a hurry, and after she had  
looked at her son she told his brother,  
Gray Rabbit, to run for Doctor Jack.  
Little Bunny Rabbit groaned at  
those words.

Pretty soon Dr. Jack Rabbit came  
with his medicine chest, and after he  
had made little Bunny Rabbit open his  
mouth he stuck a spoon into it. Then  
old Dr. Jack shook his head until his  
glasses fell off his nose.

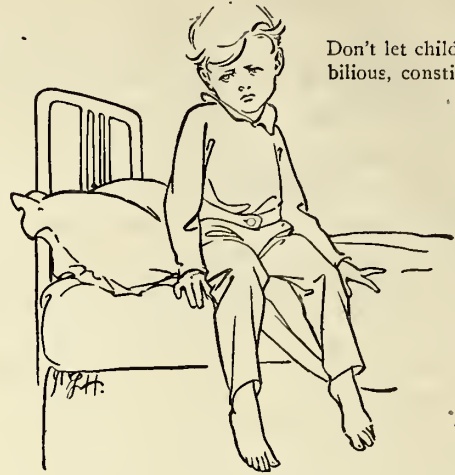
"A pill," said the doctor. "That's  
what you have to take when you are  
naughty."

"What has Bunny Rabbit done?"  
asked Mrs. Rabbit anxiously.

"Eaten too much cabbage," answer-  
ed Doctor Jack, "but this pill will cure  
him all right."

Little Bunny Rabbit felt very much  
ashamed of himself. And when he  
swallowed the pill, which had a terri-  
bly bad taste, he was sorrier than  
ever that he had been disobedient.

"O dear!" he whispered to himself.  
"It will be a long time before I eat  
any more cabbage."—Frank A. Halver-  
son, in Youth's Companion.



Don't let child stay  
bilious, constipated

## MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste  
and it Never Fails to Empty Little Bowels

When constipated, bilious, irritable,  
listless, or full of cold, your little one  
needs a teaspoonful of "California Fig  
Syrup" to quickly start liver and bow-  
el action. In a few hours you can see  
for yourself how thoroughly it works  
the sour bile and undigested food right  
out and you have a well, playful child  
again.  
Millions of mothers keep "Califor-

nia Fig Syrup" handy. They know a  
teaspoonful today saves a sick child  
tomorrow. It never cramps or over-  
acts. Ask your druggist for genuine  
"California Fig Syrup" which has  
directions for babies and children of  
all ages printed on bottle. Mother!  
You must say "California" or you  
may get an imitation fig syrup

### TED'S EASTER EGGS

Ted tried to find some new way for  
everything he did. He had even been  
known to put on his jacket wrong side  
out "just for a change."

So it was not strange that when he  
happened to think of Easter he went  
to mother one day early in March to  
ask if she could not find some new  
way to fix his Easter eggs that year.  
"For," said he, "I've had them dyed,  
and I've had them painted."

Mother thought a minute and said  
she believed she knew a plan that  
would just suit him. It would be a  
good deal of work, she said, but she  
would not mind that for a boy who was  
always ready to bing in wood and  
nearly always remembered to wipe  
his shoes when it was muddy. Mother  
went on to explain that she would be-  
gin right away and employ an assist-  
ant who would give her whole time to  
it until Easter. Ted opened his eyes  
pretty wide at that, and within half  
an hour he had filled the big wood box  
heaping full.

Ted was rather surprised in the next  
three weeks that he did not see any-  
thing of mother's assistant. But he  
knew she would do whatever she  
promised; so he carried a great deal  
of wood and wiped his shoes very  
clean and asked no questions.

On Easter morning he began to hunt  
for the eggs as usual. He looked all  
over the house and finally went to the  
woodshed. There he found mother  
bending over a box, and he heard a  
little twitter and chir-r-r that seemed  
to come from the box. As soon as he  
noticed that he forgot his eggs for a  
minute and hurried to see what it  
meant. There was his Easter surprise.

He thought he had never seen a  
prettier sight than the nest full of  
tiny, downy chicks, all huddled to-  
gether and trying to get under one  
another's wings and chirping for the  
mother hen. And they were his!

"O mother!" cried Ted. "Those are  
my Easter eggs, I do believe!" And  
he gave her a good lug on the spot.  
"But where's your assistant? I  
thought you were going to employ one.  
I haven't seen her yet."

"Right here," said mother, turning  
over a big pail and letting the proud,  
fussy little mother hurry to the box to  
cuddle her ten babies. "Just the most

faithful assistant you could imagine,  
Mrs. Biddie Bantam, Ted, and I'll ad-  
vise you to employ her right along."—  
Youth's Companion.

## BOILS

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Burns have been  
healed since 1820  
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When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method — lubrication. Try it today.

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**F. J. COOLEGE & SONS**  
 ATLANTA, Ga.

### SUNDAY SCHOOL WORK

(continued from page nine)

fine young man, J. C. Cowan, Jr., superintendent of the constantly growing Sunday school, to build at a near date a commodious new church, and it was my pleasure to talk plans with the building committee. Rutherfordton is going to do the thing right.

### STATESVILLE DISTRICT CONFERENCE

It was hard to leave our training school again, but the Statesville district conference was too important to miss and so I ran over to Catawba Wednesday, March 20th, to keep in touch with our good people and the good work they are doing in the hub of our conference. After meeting with the Sunday school committee in the afternoon the cause was presented at night. Rev. C. S. Kirkpatrick read the Sunday school report, one of its provisions being that the Statesville district will find during this year 2,000 new Sunday school scholars.

### LISTEN!

Our Hickory school prospects are growing encouragingly. At a meeting of the pastors during the recent district conference at Catawba it was learned that in addition to Lenoir, Rutherford College, Granite Falls, Westview and Newton, other points would join to make the school larger and better. Catawba, Ball's Creek, Maiden, Hudson, South Lenoir and Dudley Shoals charges will, through the efforts of their pastors and superintendents, send groups to the Hickory Co-operative Standard Training School, which open in the First Methodist church, at Hickory, Sunday afternoon, April 8.

### SUNDAY SCHOOL DAY

Paragraph 393 of our "Discipline" says, "Let every Sunday school observe with appropriate services the third Sunday in April, or as near thereto as practicable, as Sunday School Day, and take an offering for Sunday school work, to be forwarded to the treasurer of the Conference Sunday School Board."

It is earnestly hoped that our schools are getting ready to do this very thing. Let's have a big Sunday School Day Honor Roll this year. You might just get ready to look for the first installment of this honor roll just after the third Sunday. We have a growing number of those who never disappoint us.

### TRINITY, GASTONIA

Trinity congregation, in South Gastonia, has for several years worshipped in a school house. But soon a new order of things will prevail, for a nice new church is in the course of construction, one that will have department rooms for Beginners, Primaries, Juniors, Intermediate-Seniors and a main auditorium for the Young People-Adults. In addition to this the church will house a good library and a pastor's study. Brother M. W. Heckard is wisely leading this work. Today we have collaborated with him in two conferences, one with Elder Jordan, Parson Lambeth and Rouser Spence, and the other with Heckard's building committee. Brother Heckard is just getting out from an attack of the measles which prevented his attendance upon the sessions of our Gastonia training school. But Heckard takes all the opportunities offered and will be ready to get the others as they come.

It is not a minister's wisdom but his conviction which imparts itself to others. Nothing gives life but life. Real flame alone kindles other flame; this was the power of the apostles: "We believe and therefore speak." Firm faith in what they spoke, that was the basis of the apostles' strength.—F. W. Robertson.

# IF SICK TODAY! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

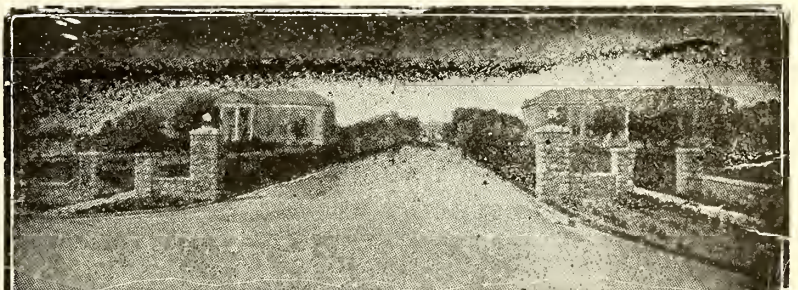
The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
 STATESVILLE, N. C.



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**Relieves soreness**  
 by warming and circulating blood

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Sloan's relieves sore, aching muscles, banishes the pains of rheumatism and neuralgia. Breaks up colds in chest. Stops suffering—wherever congestion rouses pain.

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**Sloan's Liniment—kills pain!**

**As the World Passes On  
 the Memory of Her Life  
 Fades Into Oblivion**

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**Winnsboro Blue Granite**

will insure a perpetuation of the memories we hold so dear. Its rugged strength, sparkling beauty and faultless color will befittingly commemorate the best qualities of the most beautiful lives.

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Monuments  
 Maintain  
 Memories

**WINNSBORO  
 GRANITE CORP.**  
 Rion, S. C.



**WELDON DISTRICT CONFERENCE  
 JACKSON, APRIL 11-13**

Opening sermon Wednesday evening at 7:30, preached by Rev. J. C. Humble, of Battleboro and Whitakers charge.

Communion service follows opening sermon and will be conducted by Rev. G. F. Smith, pastor of Littleton, and Rev. H. M. Eure, pastor of Rich Square circuit.

**Thursday, April 12—Morning.**

9:30—Conference convenes. Devotional service conducted by Rev. J. B. Thompson, Conway circuit.

9:45—Reports of committees:  
 (a) On Education. Addresses by our various educational institutions.  
 (b) On Christian Literature. Addresses by Rev. R. H. Broom, Rev. T. A. Sikes.

11:30—Sermon by Rev. H. B. Porter.  
 12:30 to 2 p. m.—Dinner.

**Afternoon.**

2:00 to 2:15—Devotional. Rev. J. L. Midgett.

2:15—The Sunday school work. Report of committee. Addresses: Rev. Rufus Bradley, Mr. E. S. Yarbrough, Mr. L. L. Gobble, Rev. H. E. Spence.

3:15—The Orphanage work. Address by Rev. A. S. Barnes.

3:45—Short verbal reports from the preachers of the several charges.  
 Adjourn at will.

**Evening.**

7:30—Lay activities:

(a) Devotional led by Dr. D. B. Zollicoffer.

(b) W. L. Knight, district lay leader, will make report and preside over the service.

(c) Addresses: Hon. G. E. Midgett, Dr. W. P. Few, conference lay leader, G. L. Morelock, general secretary of the Board of Lay Activities, M. E. Church, South.

(d) Benediction.

**Friday, April 13—Morning.**

9:30—Devotional. Rev. J. T. Draper.

9:45—Address of the committee on the Spiritual State, and Intensifying Christian Living in the District.

R. L. Towe—Christian Stewardship.  
 J. E. Rooker—Tithing.

Rev. S. T. Barber—Evangelism.

E. L. Hillman—Intensifying Christian Life in the District.

12:00 to 12:30—A Survey of the Church in the District. Rev. L. D. Hayman.

12:30 to 2:00—Dinner.

2:00—Devotional. Rev. B. F. Boone.

2:15—Work of the Woman's Missionary Society in the district, led by Miss Ama Graham, district secretary.

3:00—The Epworth League in the district, led by Rev. L. C. Larkin.

3:20—Fixing the place for holding the next district conference.

3:20—Election of lay delegates to the next annual conference to be held in Elizabeth City.

3:30—Reports and miscellaneous business.

Adjournment.

**Committees.**

On Education—M. Y. Self, H. B. Porter, T. G. Vickers.

On Christian Literature—L. D. Hayman, R. H. Broom, Wm. Towe.

On License and Orders—R. H. Broom, E. N. Harrison, L. D. Hayman.

On Sunday Schools—R. Bradley, E. S. Yarbrough, J. C. Humble.

On Epworth Leagues—E. L. Hillman, B. F. Boone, L. C. Larkin.

On Quarterly Conference Records—M. F. Hodges, E. D. Dodd, G. G. Whitehurst, J. L. Midgett, M. R. Chambers.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E.

THIRD ROUND—IN PART

Table listing appointments for Asheville District, including Henderson Ct., E. Biltmore, West's Chpl, Weaverville Ct., Mars Hill Ct., Chestnut St., Rosman, East Fork, Brevard.

Table listing appointments for Asheville District, including Asheville Ct., Mills River, Fairview, Haywood Street, Bethel, Hendersonville, Saluda, Flat Rock-Fletcher, Biltmore.

Table listing appointments for Asheville District, including Hominy, Acton, Mount Pleasant, Summer School Trinity College.

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

THIRD ROUND

Table listing appointments for Charlotte District, including Calvary, Belmont Park, Bethel, Sunday School Institute, Seversville, Lilesville, Rural Trinity, Tryon Street, Duncan Memorial, Sunday School Institute, Waxhaw, Sunday School Institute, Matthews, Pineville, Sunday School Institute, Spencer Memorial.

Table listing appointments for Charlotte District, including District Conference, Brevard Street, Hickory Grove, Trinity, Calvary, Marshville, Sunday School Institute, N. Monroe, Weddington, S. S. Institute, Belmont Park, Wadesboro, Morven.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

Table listing appointments for Greensboro District, including Ashetoro, New Hope, Pleasant Garden, Gibsonville, Spring Garden.

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

Table listing appointments for Marion District, including North McDowell, Marion Mills, Marion Ct., Bald Creek, Burnsville, Spruce Pine, Micaville.

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

THIRD ROUND

Table listing appointments for Mount Airy District, including Sandy Ridge, Danbury, Leaksville, Spray, Pilot Mountain, Walnut Cove, Mt. Airy, Rockford.

Table listing appointments for Mount Airy District, including Maydan, Madison-Stoneville, Draper, Jonesville, Elkin, Rural Hall.

Table listing appointments for North Carolina Conference, including Dobson, Stokesdale, Summerfield, Mt. Airy Ct., West Davie.

Table listing appointments for North Carolina Conference, including Yadkinville, Danbury, Sandy Ridge, Ararat.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

Table listing appointments for North Wilkesboro District, including Jefferson, Warrenville, Creston, Helton, Laurel Springs, Sparta, Watauga, Boone, Todd, North Wilkes, N. Wilkesboro.

Table listing appointments for North Wilkesboro District, including Wilkes, Wilkesboro, Avery, Elk Park.

The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

THIRD ROUND

Table listing appointments for Salisbury District, including Park Avenue, North Main, Salisbury Ct., Woodleaf Ct., East Spencer, Concord, Forest Hill, Concord Ct., Epworth.

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

SECOND ROUND

Table listing appointments for Shelby District, including Bessemer, Trinity, Main St., Dallas, Belmont, Belmont, Cramerton.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

THIRD ROUND

Table listing appointments for Statesville District, including Mooresville, Westview, Ball Creek, Newton, Rhodhiss, Cool Springs, Hiddenite, Stony Point, Elmwood, Race St., Mooresville, Mooresville Ct., Troutman, Statesville.

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND

Table listing appointments for Waynesville District, including Shoal Creek Ct., Judson Ct., Robbinsville, Andrews Sta., Murphy Ct., Hayesville, Murphy Sta., Hiawasse, Highlands, Glenville, Macon, Franklin, Franklin Sta.

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

THIRD ROUND

Table listing appointments for Winston-Salem District, including Denton, South and East, Centenary, Forsyth, Linwood, Davidson, Green St.

North Carolina Conference

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

SECOND ROUND

Table listing appointments for Durham District, including Roxboro, Person, Leasburg, S. Alamance, Trinity, Pearl Mill, Chapel Hill, Carrboro, Milton, Brooksdale, Yanceyville, East Roxboro.

Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.

SECOND ROUND

Table listing appointments for Elizabeth City District, including Perquimans, Hertford, Currituck, Chowan, Edenton, Gates, N. Gates, South Mills, First Ch., Columbia, South Camden, Kennekeet, Hatteras, Stumpy Point, Roanoke Island, Kitty Hawk, Dare.

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

SECOND ROUND

Table listing appointments for Fayetteville District, including Buckhorn, Dunn, Duke, Glenden, Carthage, Jonesboro, Sanford, Hemp, Goldston, Haw River, Pittsboro, Siler City, Stedman, Elizabeth, Roseboro.

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern.

SECOND ROUND

Table listing appointments for New Bern District, including Hooker Ct., Snow Hill, Grifton, Mt. Olive, Bridgeton, LtGrange, Caswell, St. Paul, Elm St., Mt. Olive.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

SECOND ROUND

Table listing appointments for Rockingham District, including Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Red Springs, Rowland, Caledonia, Maxton, St. Paul, Lumberton, Mt. Gilead.

RALEIGH DISTRICT

J. C. Wooten, P. E., Raleigh, N. C.

SECOND ROUND

Table listing appointments for Raleigh District, including Millbrook, Tar River, Franklinton.

Table listing appointments for Youngsville, Shiloh, Louisburg, Cary.

Table listing appointments for Oxford, Kenley, Smithfield, Central, Jenkins Memorial, Princeton.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

SECOND ROUND

Table listing appointments for Washington District, including Rocky Mount, Ayden, Greenville, Robersonville, Bethel, Tarboro, Aurora, Calvary, Bailey.

Table listing appointments for Washington District, including Rocky Mount, Bath Ct., Washington, Spring Hope, Nashville, Vanceboro, Fairfield, Mattamuskeet, Swan Quarter, Grimesland, Farmville.

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

SECOND ROUND

Table listing appointments for Weldon District, including Norlina, Northampton, Conway, Rich Square, Murfreesboro, Aholkie, Aulander, Windsor, Williamston, Scotland Neck, Warren, Middleburg, Garysburg.

WILMINGTON DISTRICT

J. M. Daniel, P. E., Wilmington, N. C.

SECOND ROUND

Table listing appointments for Wilmington District, including Jacksonville, Old Dock, Tabor, Chadbourn, Burgaw, Wilmington, Hallsboro, Carver's Creek, Whiteville, Scott's Hill, Southport, Shallotte, Town Creek, Wilmington.

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**IN MEMORIAM**

**WESTBROOK** — Death entered Woodland M. E. church on Pink Hill charge and removed from our midst Bro. Duffy Westbrook. A good man has gone from us to his reward. He leaves a wife, two small children, father and mother, sisters, and a host of friends to mourn their loss but his gain. He joined the Methodist church in April, 1914, and remained faithful to the day of his death, January 17, 1923.  
R. W. Barfield, P. C.

**GARRETT**—Mrs. Harriet Anne Garrett was a faithful member of the Methodist church at Brooksdale and was the oldest member at the time of her death. She was converted when young and joined the Methodist church at Allensville, later removing her membership to Brooksdale. Three children, Mrs. C. G. Daniel, William H. and Charles P. Garrett, survive. Not only they but others who knew her, rise up to call her blessed. Truly a mother in Israel has fallen, but to rise victorious.  
B. T. Hurley.

**FULCHER**—Norman Talmage, infant of Mr. and Mrs. O. C. Fulcher of Buxton, N. C., was born in May, 1922, blessed and brightened their home for six months and died in November, leaving a void never to be filled in this world. While we sorrow with them in their affliction, we rejoice in the fact of a deeper consecration in their lives and a closer walk with God. We bow in submission to the will of Him who said "Suffer the children to come unto me, for of such is the kingdom of heaven."  
J. M. Jolliff, Pastor.

**STOWE**—Ira Stowe was born May 23, 1845, died February 5, 1923. He joined the M. E. Church, South, Hatteras, N. C., about fifty years ago, later transferring his membership to the M. E. church. Brother Stowe led a very quiet life, loved and respected by the entire community. He leaves a wife 87 years old and blind, and several children and grandchildren. He was known as one of the best surfmen on the coast and a real friend to man. Sweet be thy rest.  
J. M. Jolliff.

**BURCH**—Death came into the midst of our young people and took away on New Year's day Miss Virginia Burch. Her body was laid to rest in the family cemetery near Roxboro the following day, January 2, 1923. The funeral services were conducted by her pastor, assisted by Rev. B. C. Thompson of the Person circuit. Virginia was a member of Allenville Methodist church, a devout Christian character, and loved by all who knew her. She was born July 25, 1907. She leaves behind two brothers and four sisters to greet her parents and other loved ones who have gone on before.  
B. T. Hurley.

**MOTON**—God never makes a mistake, so when on March 5, 1923, the death angel entered the home of Mr. and Mrs. J. B. Moton and plucked from their arms their only son, we feel 'tis but right that we humbly submit to the will of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Such a little while ago little Raymond was only a little bud of not quite four months, but this morning a full blown rose in God's garden awaiting the coming of father and mother; and may each one realize that he was too pure for earth, just fit for heaven. Nellie Sherrill.

**AUSTIN**—H. B. Austin was born in Dare county, N. C., August 31, 1855; died February 1, 1923. Brother Austin joined church under the ministry of Rev. W. E. Troutman in 1908, having been a sailor in his early life. We found him in the stewardship at Frisco, and I believe he tried to meet the requirements of that office. The prevailing opinion is that he was a man of solid piety. His door opened wide to receive the preacher. The writer has indeed lost a friend, but we shall see him again. He leaves a wife, one brother, six children (all married) and several grandchildren, and a whole community to lament his going. Good-night, dear friend, we'll meet you in the morning.  
J. M. Jolliff, Pastor.

**GILLIAM**—A. M. Gilliam was born in October, 1837, in Union county, N. C., and went home to heaven February 13, 1923, being a little over 85 years old. He joined the Methodist church at 12 years of age, and has been a consistent, faithful and useful member for over 73 years. His was a life wholly given to the service of God, and he will live on with God and in the hearts of those who knew him. He leaves a wife, two sons and three daughters. May the Lord comfort the bereaved ones and prepare them to meet him above.  
R. A. Swaringen, P. C.

**DAIL**—Mrs. W. H. Dail was born August 10, 1848; was married to Mr. W. H. Dail when 18 years of age. Sister Dail joined the Methodist church when young and remained a faithful member until her death. For several years Sister Dail was not able to attend her church, but she was ever willing to do her part. For a member of years, as long as Sister Dail was able to make her own money, she had her tithing box, and one of the things she did with this tenth was to take care of an orphan. For quite a number of years Sister Dail was treasurer of her missionary society.  
Sister Dail died January 1, 1923. She leaves several children and other loved ones and many friends to mourn her death.  
Her pastor,  
C. T. Rogers.

**Mitchell**—Sister Mary Mitchell was born February 13, 1835. She departed this life November 20, 1922. Most of her life was spent in Asheville, N. C., where she served well her church and community, being a consistent member of the M. E. Church, South, for more than sixty years. She had many friends who will miss her, for she was kind and affectionate toward all. She was twice married and outlived both her husbands. Her last request was to be buried by her first husband, who died in the war between the states, Mr. Andrew Cooper. She was a kind and loving sister, always standing for peace and right. She loved her church, she loved her home, she loved all her many friends, and appreciated all that was done for her to the last days of her life.  
Her only sister,  
Mrs. J. H. Pinner.

**RESOLUTIONS OF RESPECT**  
Whereas, on February 27, 1923, one of our most faithful and loyal members, Miss Grace Harrington, was suddenly called from this life of service to that greater life above; therefore be it resolved:  
First, That we, members of Poplar Springs Sunday school, bow in humble submission to the plan of our God.  
Second, That though we shall miss her we hold in great remembrance her faithfulness to duty and commend to all her Christian life.  
Third, That we extend to the family our deepest sympathy in their sorrow which is our sorrow.  
Fourth, That a copy of these resolutions be sent to the family, to the county papers and North Carolina Christian Advocate.  
Mrs. Paul Kelly,  
Miss Lulu Campbell,  
E. C. Brown,  
Committee.

**PARIS**—On Sunday morning, January 20, 1923, God called one of our most faithful workers, Mr. W. H. M. Parris. He was sick ten days preceding his death. He died of appendicitis, and during his last illness suffered much, yet he did not complain. All the time he was very patient. Brother Parris was born July 20, 1852. He joined the Methodist church in his youth and remained a faithful member until his death. During this time he held the office of district superintendent for a number of years. This position he filled with great loyalty to the church. He is survived by two brothers and two sisters—Mr. P. C. Paris, Mrs. Sarah Velamar, Mrs. Julie Muse, all of Pamlico, N. C., and Elder Z. Paris of Marion, N. C.  
The funeral was conducted by Rev. O. P. Fitzgerald and his body laid to rest in the cemetery of the M. E. church. May God richly bless and comfort the bereaved and make them to realize that heaven is made brighter by their loss and that they may meet again "some sweet day."  
Mrs. Sarah Velamar.

**RESOLUTIONS OF RESPECT**  
Whereas, the Supreme Architect of the universe has deemed best in His infinite wisdom to call from our midst our beloved friend, Mrs. W. H. Dail, Sr. Be it resolved, That while we, the members of the Woman's Missionary Society of the Methodist church, bow submissively to the will of the great God who called her; still we mourn the loss of our friend, who was the oldest member of our society.  
That we extend our deepest sympathy to the members of her family who survive, and join them in commending her spirit to the God who gave it.  
That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the relatives of the deceased, and copies sent to the Missionary Voice and the Standard Laconic for publication.  
Mrs. Mark Lasitter,  
Mrs. S. H. Hicks,  
Mrs. J. G. Anderson,  
Committee.

**WRENN**—Mrs. Minnie W. Wrenn, the devoted wife of William W. Wrenn, was born July 12, 1874, and died at her home near Roxboro February 21, 1923, of pneumonia. She was ill only a short time, hence her death was a shock to the community. She was aware that the grim reaper was near, and being perfectly rational, made plans for her funeral, talked with those at her bedside about her home over yonder to which she was going, saying that she was ready and had no fears, and with her weak voice sang hymns with the family. Truly she died in the faith in which she had lived for more than a quarter of a century. Sister Wrenn was a faithful and consistent member of Brooksdale Methodist church. The church and community as well as her family, will miss her.  
She being surrounded with a host of friends and admirers, a devoted family, congenial and happy, and living in a home with all the necessary comforts, yet she had many great sorrows through which she had to pass. Only a year ago she had to give up her young son who was just approaching manhood. This was a great blow to her, and while she was submissive and resigned to the will of God, it was too great a shock for her delicate constitution, and she never completely recovered from it. She leaves behind her husband, eight children and one brother to mourn her passing. May God's grace be abounding in this time of their great grief and need.  
B. T. Hurley.

**BERRY**—On Thursday morning, February 15, 1923, the death angel visited the home of Mr. and Mrs. T. L. Berry and took from them their son, Rupert Berry. He was sick with pneumonia but a short while. His suffering was great, but he bore it with patience.  
He leaves behind to mourn their loss father, mother, four sisters, four brothers and many friends and relatives. Home is sad, O God, how dreary; Lonesome, lonesome, every spot. Listening for his voice still weary—Weary, for I hear it not.  
Just when his life was brightest, Just when his hopes were best, He was taken from this world of pain To a home of eternal rest.  
He was laid to rest in the family burying ground to sweetly sleep till the final resurrection. Peace to his soul.  
Lillian Gibbs.

**CARR**—Lubley Carr was born March 28, 1883; was married to Fannie Dail January 15, 1911. To them were born five children, all dying in infancy. Brother Carr joined the Methodist church when quite young and remained a faithful member until his death. His place in church and Sunday school was never vacant unless kept away by sickness. Everyone had so much confidence in Brother Carr, and knew he was walking in his heavenly Father's footsteps. Brother Carr died December 27, 1922, in the Kinston hospital with an abscess of the brain. He said he was not afraid to die, and though very sick he would have his devoted wife to read from God's holy word. Brother Carr leaves besides a devoted wife seven brothers and five sisters, a father and a step-mother. He lived well and died triumphantly.  
His pastor,  
C. T. Rogers.

**RESOLUTIONS OF RESPECT**  
Whereas, God in His wisdom has seen fit to remove from our midst one of our much loved members, Mrs. Ida Munn, and whereas, the Woman's Missionary Society of the Methodist church of Pilot Mountain wishes to place upon record an expression of their affection for her; therefore be it resolved:  
First, That we feel a sense of personal bereavement in the loss of our dear friend and that we extend to each of her children our heartfelt sympathy and pray that the loving Father may manifest to them, the continuous presence of His Holy Spirit and supply them with sufficient grace in their great grief.  
Second, That we rejoice in the belief that her earthly life, after her conversion and joining of the Methodist church, was wholly given to the service of the Master whom she loved so devotedly.  
Sister Nunn was never absent from her place in church, Sunday school, prayer service or missionary meeting. She told her Sunday school leader not long before she was taken away that she had never missed a Sunday school service since she joined her class, and hoped she would be able to attend until the close of the year, which she did, her death coming suddenly on the last day of the year.  
Third, That these resolutions be recorded on our minutes, that a copy be sent to the Christian Advocate and a copy to the grief-stricken family.  
Mrs. R. E. Worth,  
Mrs. L. M. Snider,  
Mrs. Chas. E. Hiatt.

**RESOLUTIONS OF RESPECT**  
Whereas, God in His great love and wisdom has removed from the home of Mr. and Mrs. N. J. Boddie the sweetest and brightest ray of sunshine in taking to Himself dear little John Thomas, who so blessed that home with its short sweet life.  
Resolved First, because of his bright, sweet disposition we feel that he was the idol of the home. He never seemed afraid of anyone, because his white dimpled little hands were always laughingly extended to any who offered to take him. Truly we all loved him and are thankful for his dear short life of six months.  
Second, We know that God so often takes from us our sweetest and best, but it is to make heaven. What on honor that God, our heavenly Father, selects from among us to make that eternal home.  
Third, That we extend to the family our heartfelt sympathy and love in this sad hour of bereavement, knowing that "sometime we'll understand."  
Fourth, That a copy of these resolutions be spread upon the minutes of our Sunday school of which he was a cradle roll member, a copy sent to the family, one to the Creedmoor Times, and one to the N. C. Christian Advocate.  
Mrs. V. A. Royall,  
Maye Moss,  
G. H. Dow,  
Committee.

**RESOLUTIONS OF RESPECT**  
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Mrs. R. E. Worth,  
Mrs. L. M. Snider,  
Mrs. Chas. E. Hiatt.

**KING**—James Frederick King was born in Columbus county, North Carolina, September 17, 1850, and died at Asheville November 8, 1922. In 1877 he was married to Miss Eliza King, who passed away a few years ago. Surviving him are his three daughters, Mrs. J. H. Hinyard, Mrs. R. E. Lewis, Mrs. Thomas G. Curtis, and one son, W. L. King; also two sisters and three brothers. He gave his heart to the Lord when he was eleven years old and joined Waymen Methodist church and continued in its fellowship all the rest of his life. He was ever faithful in serving the church and his Lord. For twelve years he was superintendent of the Sunday school.  
Brother King was of that meek and quiet spirit which is in the sight of God of great price. It was my pleasure to minister to him during the last year of his life. Although weak in body he was a constant attendant upon Sunday services. It was good to see his face light up with joy in the hours of worship. He loved all that was high and holy and delighted in the companionship of Christian people. He died as he had lived—in the faith. We shall find him waiting in the Father's house.  
Harry M. North.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, APRIL 5, 1923

No. 14

## EDITORIAL PARAGRAPHS

Preachers have to bear the brunt of the stories about public speakers. But here is one on the lawyer. A young lawyer in defending a foreigner in the courts put forth his best efforts and secured an acquittal for his client, whereupon the appreciative alien who was not familiar with the finer distinctions of the English tongue approached his attorney with these words of appreciation: "Tanks! That was a pretty fine noise you make."

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The sermon is not a machine put together like a Ford car, even if a Ford has a good motor in it. Sermons, frequently, do not have so much as going power. Neither is it a toy that runs a circular track, or crys like a kitten or a rabbit to amuse children. Yet some people seem to think that the object of a sermon is to amuse folks, to entertain the "babes in Christ." A sermon is a living organism that has grown out of the fertile soil of the preacher's life and character and that has been watered with the warm blood of a great heart. It is a tree with flowers and fruit and its very leaves are for the healing of the nation. Under its shade the weary traveler may find rest for his soul. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." So of the sermon.

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The snob is servile to the few whom he regards as his superiors and insolent to the many whom he looks down upon as his inferiors. Furthermore, his judgments are based upon second or third rate considerations and even upon assumptions that are groundless. Riches or supposed riches, claims in heredity, social position, intellectual pretensions, ecclesiastical considerations in religion, are among the things that claim first place with the snob. These are to him a thousand fold more valuable than the fine gold of character. He turns up his nose at the things which are really worth while, and struts like a peacock at the glitter of his tailfeathers. There are social snobs, intellectual snobs, religious snobs, etc. But of them all none try the patience of a saint like the religious snob.

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It is agreed on every hand that the Christian church rose out of the belief in the resurrection of Jesus Christ. Paul staked his all upon the resurrection of Jesus Christ from the dead. He did not even mention some of the things that are uppermost with a few today—the virgin birth, for example—but the resurrection from the dead, the deity of our Lord, and the cross of Christ occupied the primary places in his thought and life. "God forbid that I should glory save in the cross of our Lord Jesus Christ." "That in all things he might have the pre-eminence," and the joyous, triumphant note, "death is swallowed up in victory," are the great central declarations of this mighty man, who is chief among all the disciples of our Lord. The resurrection is not simply for Easter but for the ages. The living Christ is the world's only hope.

We are going at a pace that kills. To make money, to make a name, or just to keep up with the rest, requires every moment of time and every ounce of energy. As a result old friendships are severed and new ones are never formed. In consequence a great loneliness, sometimes it's unconscious, is settling down upon the hearts of men. Here is the idea in verse:

"Tomorrow," I say, "I will call on Jim,  
Just to show that I'm thinking of him."  
But tomorrow comes and tomorrow goes,  
And the distance between us grows and grows,  
Around the corner—yet miles away  
"Here's a telegram, sir. Jim died today!"  
And that's what we get and deserve in the end—  
Around the corner a vanished friend.

\* \* \* \*

Growth is the big word in the realm of life. You can build a house, a monument or a temple, but you cannot build a tree, a bird or a man. These are living organisms and reach maturity by means of growth, as all living things do. A stone may be chiseled into the shape of a man, but it is still a lifeless stone statue. Christian characters must be grown. And this requires not a saw and hammer, but food, and health and time and culture. At present, we fear, there is too much of the mechanical and too little of the natural method in the formation of character. We grow into Christ our living Head.

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"The old rugged cross" does not appeal to the fastidious taste of a smug, passionless Christian. Calvary's sacrifice has to be eliminated from his theology. He is content with a religion that rests primarily upon ethical codes and with a pulpit that has been converted into a forum for the discussion of social programs. It seems never to have occurred to him that the church of God is the power house of sacrificial love, and that the cross of Christ is the highest earthly manifestation of this love. The world's great issues are not settled in cold blood. Rugged and full of passion, of passionate love, is that faith which is able to conquer the world. Gethsemane, Calvary and the ashes of martyrs all belong to that type of Christianity which is to win.

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Every pulpit utterance to be effective must bear the stamp of authority. The authority that grows out of a sterling character back of the sermon, the authority of a deep conviction, the authority of certain knowledge, the authority of a warm, passionate heart, the authority of a shining face fresh from the mount of God. "He spake as one having the authority." In this Jesus differed from the Pharisees and other religious teachers of his day. And the Christian minister who speaks for his Lord is expected to preach with divine authority, and therefore, with heavenly power. Sharp speech, dogmatic utterance, defiant attitude on the part of the preacher, or abuse of others, even abuse of the devil, must not be mistaken for that authority which convicts and persuades men.



## ONE OF THE ELECT WOMEN

Mrs. A. A. Connelly has charge of the Advocate campaign for Dr. W. R. Ware at Morganton. This efficient manager of the campaign has already sent in \$106 for renewals and new subscribers. Mrs. Connelly was on the job at Morganton last year and made a great record for her church and for herself. She goes this year as one of the delegates to the annual conference.

## A LAYMAN WHO IS GOOD AS GOLD

Mr. Chas. B. Smith of Ramseur has sent his check for \$107.00 for renewals and new subscribers to the Advocate. This is the third year that Brother Smith has made the unusual record of having more subscribers to the Advocate than there are families in the church. Some outsiders take the paper. Three cheers for Smith and Ramseur!

## LEWISVILLE AND BROOKSTOWN

I spent last Sunday with Rev. J. W. Vestal at Lewisville and Brookstown. It was at Lewisville the last day of a decidedly successful revival in which Rev. H. G. Allen had been the preacher up to Sunday, when he returned to his own pulpit. Brother Allen as a preacher and revivalist won golden opinions of the pastor and people of Lewisville. The pastor received into the church as a result of the revival 30 on profession of faith and one by letter. The meeting closed Sunday night.

I preached at 11 o'clock to a large congregation at Lewisville, enjoyed a delightful hour at the parsonage and after dinner went in company with the pastor to preach at Brookstown, another one of his seven churches on the Lewisville charge. Brother Vestal preaches three times every Sunday and looks after the interests of all these churches. He has enough to keep him busy, but he is doing the work in a very satisfactory manner.

This pastor has all plans made for his other revival meetings and excellent preachers secured to assist him in the work. It was a delight to spend the day with Brother Vestal and his people.

A. W. P.

## DURHAM DISTRICT CONFERENCE

The Durham district conference at West Durham church started off at 10 o'clock Thursday, March 29, "full steam ahead." Rev. M. T. Plyler, presiding elder, and Prof. F. S. Aldridge, secretary, two veterans in district conference management, were in charge and they stopped only for refreshments, and not long for these, though the table in the yard groaned under its burden, if one may use that hoary and decrepit expression.

The pastors' reports came thick and fast and full; the visitors were introduced and given all the time needed, if they talked to the point. Almost two hours were devoted to the layman's work. Dr. W. P. Few, conference lay leader, who is taking great interest in this work, directed the program and presided part of the time.

Mr. G. L. Morelock, general secretary of the Board of Lay Activities, was the principal speaker. His address was both interesting and instructive. The speaker, also, answered a number of questions of a practical sort as they relate to the laymen's work.

Some interesting moments were given to the Advocate campaign. Rev. B. C. Thompson, who is looking after the campaign in the northern part of the district and who is doing such fine campaigning on his own charge, the Roxboro circuit, made a red hot speech and declared that victory belonged to his territory, to the Durham over other districts, and to the North Carolina conference over the W. N. C. conference in the present campaign.

Rev. J. W. Bradley, the conference host, and a good one, and the man who always succeeds in all his work, told the brethren how to put on the campaign so as to get results. He suggested among other things rival teams of canvassers and told of one charge which had challenged one adjoining charge.

Rev. G. M. Daniel, who is at the head of the campaign in Alamance county prophesied big things for the Advocate in Alamance.

The first day was full of "pep" and the second day was doubtless like unto the first. We had to leave at the end of the first, but are looking to the secretary for the detailed report of business transacted.

## BISHOP COLLINS DENNY, L. L. D.

Bishop Denny is at the Greensboro district conference this week. He is in labors abundant. Presiding over and preaching at district conference and visiting other important points according to previous engagement keeps him on the go constantly. Our bishop is giving great service in this episcopal district. His presence delights both preachers and people wherever he goes.

Our bishops with scarcely an exception are the hardest worked men in the church. He who desires the office of a modern bishop desires an office with an unusual amount of hard work, to say nothing of grave responsibility. And it is a safe assumption that none of these bishops are meeting the responsibility and duties of their office more effectively than our North Carolina bishop.

## JOURNAL OF SOCIAL FORCES

In the March number of the Journal of Social Forces, we call attention to the North Carolinians who have contributed. While the May number will feature especially, in honor of the National Conference, such national leaders as Dean Pound of Harvard, Prof. Franklin H. Giddings of Columbia, Prof. James H. Tufts and Chas. E. Merriam of University of Chicago, and many other distinguished writers, we are particularly proud of the North Carolina contributors in the March number. Gerald Johnson has a unique interpretation in "Mr. Babbitt Arrives at Erzerum"; Dr. Branson continues his farm tenant studies; Dr. Wm. Poteat is good in "The Social Hope"; Mrs. Bertha P. Newell of Winston-Salem has an unusual article on the work of women's organizations in the churches; Bishop Penick on the social progress of the Episcopal church. Besides this are articles by Dr. J. F. Steiner, Prof. Walter Matherly, Prof. Homer Hoyt and the editor, from the University; a short discussion by Harriet Herring of Spray, Wiley H. Swift of Greensboro, Miss Emeth Tuttle and Nell Battle Lewis of the State Department of Public Welfare, and Mayor T. B. Eldridge of Raleigh.

## THE MAN AT THE WHEEL

Automobile accidents and even fatalities are becoming alarmingly prevalent. The situation instead of improving appears to grow worse. A list of the dead and injured is a deplorable feature of the morning papers.

If one will keep an eye on all these unfortunate occurrences where people are killed or injured, he will discover that the man or woman who drives the car is more largely to blame than any other. This is clearly the case in accidents which occur in speeding. The driver is responsible for the speed of his car. In collisions some driver is to blame for not observing the rules of the road or for not keeping his car under control.

Children are frequently run over by a car and the report goes out that the child ran in front of the car from behind some object and the driver could not stop. This is no excuse at all. All drivers of cars should exercise particular caution about children and assume that they are just as liable to run in the way of a car as not. Consequently the driver when passing any object behind which a child may be hidden from view and quickly run in front of the car should have his auto under control, and when children are in sight there is no excuse whatever for an accident, for the driver should exercise such caution as to render it impossible.

What is the first duty of all people who handle the wheel? Never be reckless, or careless. Exercise caution, even undue caution. If you must drive fast get out on some lone road where there is neither man nor beast. It does not matter about the birds. They know how to escape unless a chicken be called a bird. The chicken is sure to cross the road.

The law is to be invoked in these perilous times when every man, woman and child's life is in jeopardy from the automobile, but the remedy, we repeat, rests mainly with the men and women who sit at the steering wheel and who "step on the gas." The remedy must be sought among the people who have the cars in hand on street and highway. Yet we would have the officer of the law alert in getting the "speeder." And the mailed fist of the law should be laid heavily upon all truck drivers who defy every right of man on the road and in the street.

## ENCOURAGING FIGURES OF CHURCH MEMBERSHIP

The total increase of church members in the United States for the past year, as given out by the Department of Statistics of the Federal Council of Churches, is 1,220,438. This is a decided gain over previous years.

The present membership of all religious bodies in this country is now 47,461,558. The total population of the United States as given by the census of 1920 is 105,710,620. The membership of all religious bodies, therefore, makes a creditable showing when compared with the total population.

It is interesting to note that the recent figures puts the Protestant constituency, that is the members of all Protestant churches and the adherents to these churches, at 78,104,481, and the constituency of the Roman Catholic church at 18,104,804. If these figures are anywhere near correct, this is overwhelmingly a Protestant country. And it is.

The Federal Council statistics places the Methodist constituency at 23,253,854, the Baptist constituency at 22,869,098 and the Roman Catholic, as already given, at 18,104,804. The Methodists and Baptists each have a larger constituency in this country than the Romanists. Yet we hear in every election of the "Catholic vote," but nothing of the Methodist vote. The politicians have to reckon with the Roman Catholic vote because it can be delivered in a bloc. This Protestant country should put a stop to Roman Catholicism's attempt to control the politics of this country.

Other figures of particular interest are these: Mormons 604,082, Jews 3,300,000, Unitarians 108,560, with a gain of 4,624 for the past twelve months.

Yet there are a few ministers in the evangelical churches of this country who are denying the deity of Jesus Christ and from their pulpits preaching Unitarian doctrines as they relate to the person of Christ. Any man who is at all acquainted with Christian history and knows as much mathematics as the multiplication table should have better gumption than to do such a thing, to say nothing about loyalty to his vows.

## THE ADVOCATE CAMPAIGN

Since the ground hog has ceased to function, and spring has come, the friends of the Advocate who have been in winter quarters, have come out and the campaign for renewals and new subscriptions has taken on new life. We are confident that during the present month the pastors, committees and all the friends of the church paper are going to bestir themselves, and will make this the most fruitful year in the history of the Advocate. We most earnestly ask that all the friends of the church paper put forth special effort during the month of April to secure the renewal of all old subscribers and at least 5,000 new ones during the month.

Because of press of other matters this week we are not able to publish in detail the standing of the various charges, but this will be done next week. The following have sent in nice lists since last week: L. B. Hayes, Park Place, to every family represented in the charge; R. F. Munns, Hope Mills; G. W. Williams, Rockford Street, Mt. Airy; B. C. Thompson, Person charge; R. A. Bruton, Newport; G. R. Jordan, Black Mountain; J. T. Ratledge, Walnut Cove; L. M. Chaffin, South Mills; W. L. Scott, Ramseur; L. H. Joyner, Granville; N. C. Williams, Granite Falls; G. L. Wilkinson, Belmont; A. J. Parker, St. John and Gibson; W. R. Ware, Morganton; W. R. Shelton, Wadesboro; B. E. Stanfield, Jonesboro; J. W. Bradley, West Durham; S. J. Starnes, East Roxboro and Longhurst; J. H. Bradley, Mt. Zion; L. D. Thompson, Hawthorne Lane; J. A. Fry, Spruce Pine; H. C. Ewing, Branson, and J. B. Thompson, Conway.

Alice Robertson made a significant statement in closing her congressional career. It indicates that politics does not satisfy the true and deeper instincts of woman's nature. Listen to her: "I want to go home as soon as possible. I am going back to my old arm chair, in the garden where the flowers will be blooming, to listen to the mocking birds and at dusk, out over the southwestern oil fields—just to rest and think, for the twilight of life is a time for reverie and remembrance. No, public life is not the highest career of a woman. Her happiest place is in the home."



## PEOPLE AND THINGS

Mr. and Mrs. C. M. McKinney announce the birth of a son, George William, on 29th of March, 1923.

Mr. J. C. McLain, Statesville, N. C., after May 1 will be open for some dates for singing in revival meetings.

Rev. A. L. Lucas is in the midst of a revival at Bethany church. The attendance is good and Bro. Lucas is doing excellent preaching at every service.

West Market Street church, Greensboro, has received 25 by letter and seven by vows as a result of the recent revival. This makes a total of 73 for the year.

Rev. W. H. Willis last Sunday received 14 on profession of faith, 21 members by certificate and baptized four infants at Ashboro. He has received 50 new members at Ashboro this year.

Mr. Joseph T. Waddell and Miss Emily Hilliard were united in marriage Sunday evening, April 1, 1923, at six o'clock at the Methodist parsonage, Goldston, N. C., by Rev. E. C. Sell.

Rev. G. L. Wilkinson, pastor of Park Street charge, Belmont, will begin a revival meeting at Ebenezer April 15. The first service will be held at 11 o'clock and Rev. R. L. Forbis of Ranlo will preach throughout the meeting.

"Wesley's Chapel on the Broad River circuit caught fire in the loft Sunday morning while the Sunday school was in session and burned down." This distressing message comes from Rev. Elmer Simpson, the pastor.

Rev. R. A. Truitt, the pastor at Bethel, Greensboro, will in a week or two move into a new \$5,000 parsonage. West Market has donated for the enterprise \$2,000, Park Place \$1,000, Centenary \$1,000 and the Bethel people will raise \$1,000. This is a good piece of work on the part of these churches.

Rev. F. S. Love began revival services in his church at Wilson last Sunday. Rev. J. W. Moore, pastor of Broad Street church, Statesville, who is doing the preaching, arrived Monday and preached his first sermon Monday night. With the gifted Statesville pastor to assist him in the work Dr. Love is expecting a great meeting.

Revival services at the Ahoskie Methodist church which began last week have been prolonged and will probably continue throughout this week. Rev. Mr. Barber, pastor, is conducting the services, which have been well attended during the ten days. A special service for young children was held Monday afternoon.—Herald.

Each evening this week Rev. J. E. Abernethy is holding revival services in his church, Trinity, Charlotte. The meeting began last Sunday. Mr. Abernethy is one of our most successful pastor evangelists and it is confidently expected that this meeting will result in great good. Trinity continues to prosper under the leadership of Dr. Abernethy.

Rev. J. Herbert Miller, the pastor, began a two weeks' revival meeting Sunday, March 25, at Pine-top. The interest and attendance has been good from the very start and continues to grow. The pastor is doing the preaching. Brother Miller is giving a good account of himself at Pinetop. He is one of our finest young ministers. His church is to entertain the district conference this year.

Centenary church, Greensboro, is making good progress under the pastorate of Rev. R. G. Tuttle. A meeting will begin April 23. Rev. D. H. Tuttle of Smithfield and a brother of the pastor, will assist in the meeting. The Centenary people and Greensboro will enjoy the ministry of Brother Tuttle. He is "a man of God who rightly divides the word of truth." Four were added to Centenary church last Sunday by letter.

Bro. Elzie Myers says: "We are trying to do something over here. Have just let the contract for our new brick veneer church to cost \$11,500 when furnished. The plan calls for six Sunday school rooms, and will seat about 500 people by using the Sunday school rooms. It will be a very pretty church when completed. It has taken work to put it over, but I am convinced that with hard work almost any good proposition can be put over. We have some mighty fine Methodist people here. They gave us a warm reception when we came last fall, and a big pounding, Thanksgiving, and have been sending things to the parsonage ever since."

Rev. E. E. Williamson and his people at Grace church, Winston, have paid off the \$4,000 indebtedness on that church and expect to have the dedication just as soon as Bishop Collins Denny can arrange to give them one Sunday for these services. Brother Williamson is enjoying great success in his pastorate at Grace.

Dr. C. C. Selecman has been elected president of Southern Methodist University, Dallas, Texas, in place of Dr. H. A. Boaz, who last May was elected bishop. Dr. Selecman was born in Missouri in 1874 and has been in the active ministry 26 years. He was for seven years pastor of Trinity church, Los Angeles, Cal., and came from there to First church, Dallas, in 1920. His successor at First church has not been announced.

"Mrs. Clater Winn Smith requests the honor of your presence at the marriage of her daughter, Helen Slade, to Mr. Rupert Lee Benson, on Wednesday, the eleventh of April, nineteen hundred and twenty-three, at half after five o'clock in the afternoon, Grace Methodist Episcopal church, Wilmington, N. C." Miss Smith is the daughter of the late Rev. C. W. Smith, and Mr. Benson a nephew of the late Rev. J. M. Benson, both of the North Carolina conference.

The revival services which have been in progress at the Methodist church since Sunday, March 18, have been steadily growing in interest. Large crowds attend each service and quite a number of professions have been made. Rev. Jim Green has been preaching plain, forcible sermons calculated to carry the truth home to his hearers. This afternoon he preaches especially to the high school pupils. The service will be held at four o'clock at the church. Sunday afternoon at three o'clock he will hold a special service for the women and girls.—Smithfield Herald.

For some time the young superintendent of the Sunday school at Epworth church, Wilmington, N. C., has been specializing in methods, plans, administration, etc. The results of his labors have been manifested in the success of his school. But he was not satisfied with his achievements and recently decided there were other worlds to conquer. With this decision there came a heartfelt need of a helper or assistant; and on Thursday, March 29, at 5:30 p. m., in the auditorium of Epworth church, this earnest and enthusiastic worker, Andrew J. Lee, Jr., was married to Miss Katie Leonora Swann of Wilmington. The Rev. A. J. Hobbs, Jr., pastor of the young couple, performed the ceremony. After the marriage Mr. and Mrs. Lee left on a two weeks' tour to Jacksonville, Palm Beach and Cuba. Upon their return they will be at home at Sixteenth and Orange streets, Wilmington.

Prof. W. F. Massey, who died last Friday at the age of 83 in Salisbury, Md., was the pioneer of diversified farming in North Carolina, and did more than any other man to emphasize the value of cowpeas for the improvement of the soil. The older readers will remember the department on farming that he carried for several years in the Advocate and how immensely popular this column was with all classes of readers. His style was attractive and with great clearness did he present the facts that related to successful farming. One loved to read what he wrote whether specially interested in the farm or not. His articles were sought by all farm journals and by some of the leading dailies. Hundreds of people in North Carolina will learn of his death with genuine sorrow.

Arrangements are practically complete for the State Sunday School Convention to be held in Winston-Salem April 10th, 11th and 12th. The program committee, composed of J. B. Ivey, Charlotte; J. M. Broughton, Raleigh; E. B. Crow, Raleigh; Chas. M. Norfleet, Winston-Salem, and D. W. Sims, Raleigh, feel confident that in subject matter and personnel of speakers the program is unusually strong. More than fifty people will take part on the program. Among the prominent Methodists on the program are Prof. D. W. Donaldson, Washington, N. C., professor of Religious Education in Washington Collegiate Institute; Rev. J. H. Barnhardt, Greensboro, pastor West Market Street Methodist church; Miss Meta Liles, Tarboro, superintendent Primary Department St. James Methodist church; Miss Sallie Carroll, Winston-Salem, director Religious Education, West End Methodist church; Mr. R. L. Pope, Thomasville, teacher Men's Bible Class, First Methodist Sunday school; Miss Maud McKinnon, Charlotte, director of Religious Education, Tryon Street Methodist church.

Park Place church, Greensboro, on Easter Sunday received eight members on profession of faith and five by letter.

Prof. Earl H. Sikes of Dartmouth College is spending the Easter holidays with his parents, Rev. and Mrs. T. A. Sikes, Greensboro. He will return Saturday to his duties at the college.

Calvary Methodist Episcopal church, 129th street, New York City, the church that Dr. Chas. L. Goodell served as pastor, has been transferred to the colored people and the name changed from Calvary to Salem. The influx of the negro population in that section of the city between 125th and 145th streets has made the change desirable, even necessary.

J. Wesley Higgins, a wealthy and well known citizen of Burnsville, N. C., was the victim last Monday of an automobile accident in his home town of Burnsville. He died while being taken to the hospital at Rutherfordton for treatment. He was 82 years of age, had represented his county in the legislature of 1895, had been for 25 years president of the Citizens' National Bank, Burnsville, and was a liberal contributor to the new Methodist church in Burnsville.

Rev. S. F. Nicks, who is in his fourth year on the Leasburg circuit, has been preaching twenty years, has served only five charges, and all these were in Caswell county except on one charge a few of the churches were outside of Caswell. He has been pastor of every Methodist church in the county. And this man, whose ministry for twenty years has been primarily in one county and who never moved till the end of the four years, is a native of that section. Apply not to this man the proverb, "A prophet is not without honor save in his own country."

Bro. F. E. Whitener writes: "A two weeks' revival meeting closed last Sunday at Lafayette Street Methodist church with Rev. J. W. Ingle, the pastor, conducting the services and doing all the preaching. Brother Ingle did some wonderful preaching. His sermons were just wonderful, and it was a great revival. There were 60 conversions and reclamations. Thirty new members by conversion were added to the church and eight joined by letter. At the close of the meeting the church presented Brother Ingle with \$60 cash and granted a few days much needed rest. He starts for Columbia, S. C., today to be gone until the 11th of this month."

Rev. R. D. Sherrill, who following a stroke of paralysis had to take the superannuate relation at the conference of 1921 and who has since lived on his farm near Statesville, is greatly improved in health. He now drives his car and, partially in jest but with a good measure of intention, says that he expects to buy a mule and go to ploughing again as when a boy. His multitude of friends who are just about as numerous as his acquaintances, will learn with delight of his good health. We hope before a great while to see him once more active in the pastorate where he wrought so well for 30 years.

Northwestern University is annually becoming more cosmopolitan as regards the religious affiliations and preferences of the student body. A religious census just compiled shows that although Methodists lead in numbers many other creeds are strongly represented. The canvass which is composed of statements from 78 per cent of the total enrollment gives the church connections of the students in this order: Methodist Episcopal, 1320; Roman Catholic, 690; Presbyterian, 651; Jewish, 534; Lutheran, 447; Congregational, 352; Protestant Episcopal, 531; Baptist, 249; Protestant (denomination not specified), 208; Christian Scientist, 177; Unitarian, 10; miscellaneous, 331; no preference, 633.

Rev. Marvin Heflin is the Methodist pastor at McRae, Ga. He is a native of Alabama, a brother to Senator Tom Heflin, whom North Carolinians love to hear speak, and he can tell as good a story as his brother, the senator. It will be of interest to those Carolinians who know Marvin personally to read the following introductory paragraph of a three column report of a recent sermon that he preached in his church at McRae. The Telfair Enterprise says: "Rev. Marvin Heflin preached a powerful sermon on 'The Divine Gift' last Sunday. He paid his respects to Dr. Grant and Dr. Fosdick, and advised that both read Bishop Warren A. Candler's book on 'The Kingdom of God and His Dear Son,' and Phillips Brooks' sermon on 'The Light of the World.'" He pointed to the value that God has set on the soul as proof of Immortality and stated that every race of people seek Eternity."



## REPORT OF COMMITTEE ON THE SPIRITUAL STATE OF THE CHURCH

Adopted and Ordered Published in the North Carolina Christian Advocate by the Statesville District Conference.

A glance at our annual conference reports reveals the fact that for many years the Statesville district has been moving in the very front ranks with the most spiritual, therefore the most prosperous, districts of our great conference. Great revivals; rapidly increasing church rolls; increasing liberality; numbers of churches being built and remodeled; rapidly growing Sunday schools; real living and constantly growing Epworth Leagues; and Women's Missionary Societies which are really moving things, are among the convincing evidences of the fact, that never before in the history of our beloved district were there more encouraging indications of still greater achievement along all worthy lines than for the present year; yet we frankly admit that as a district, we are alarmingly below our privileges along spiritual lines.

Among the many things which contribute to the lack of spirituality among our people, only a few, which we consider the most important just now, can here be mentioned, among which are:

1. A lack of due reverence for God and holy things.
2. The absence of a conscious need of a spirit-filled life on the part of too many church members and some leaders.
3. Entirely too few family altars and too little consideration given to the importance of the Christian home. We are facing grave dangers at this point, for our churches can rise no higher in spirituality than that of our homes.
4. The small number of church members who consider it a privilege to be honest with God by practicing tithing as compared with the large number who cry for help, shutting the door of heaven in their faces by failure at this point.
5. A great lack of personal interest in the salvation of lost souls and the spiritual development of young converts, on the part of so many church members and some leaders.

In addition to the omissions and failures mentioned, we find that many commissions and much worldliness on the part of many church members and even some leaders, are doing untold hurt to the spiritual life of the church, only a few of which can be mentioned here, among which are:

1. "The Christless Motion Picture Business of today," whose only motive is to get the money of the people at any cost:
  - (a) At the cost of high and worthy ideals of children and young people.
  - (b) At the cost of making criminals of the young generations.
  - (c) At the cost of the virtue of women.
  - (d) At the cost of the sacred marriage relation.
  - (e) At the cost of the home itself.
  - (f) At the cost of the Protestant ministry, which is the only hope of the salvation of the world.
  - (g) At the cost of law and order and the constitution of our beloved nation itself.
  - (h) And even at the cost of civilization, and whatever else of virtue yet unmentioned; yes, at the cost of all that is worth while here or hereafter.

The only successful way to deal with the present picture industry is to have such strong censorship laws passed, and for all Christian people to boycott the unholy institution until it breaks completely down; which it will do, just as certainly as the saloon is doing, which as bad as it is, is the least hurtful of the two institutions.

2. The present day swimming pools which are patronized by both sexes at the same time, are more destructive to decency and morals than the dance halls ever were, as justly as they receive the condemnation of all Christian people.

3. The tendency of so many parents, and some institutions of learning, to insist on such immodest dress for girls of the adolescent age that "modesty," which is the crowning virtue of women, is trampled beneath their feet, and thus the foundation for the present day "flapper" is securely laid for the girls of today, and the net set for boys of like age to become victims of the decoying influences thus thrown around them and thus they are in grave danger of falling together.

4. Sabbath desecration is another growing evil of our day. Sabbath joy-riding, patronizing swimming pools, publishing and reading newspapers on the Sabbath are among the numberless desecrations in which many professing Christians engage.

These and other devices too numerous to mention, are chains with which satan is endeavoring to bind our churches, and not only rob them of spiritual power, but so bind the church that it can do his cause no hurt. This is no time for pacifists to arise, pleading compromise with sin and the powers of darkness, to save criticism or a few dollars some might withhold because of disturbed pets; but it is the day when the church needs Daniels, Nathans, Jeremiahs and Elijahs to "cry aloud and spare not, and show the house of Israel their sins." Also to preach the old Methodist doctrine of genuine repentance, regeneration, the spirit-filled life, a hell to shun and a heaven to gain and Christ the only way of salvation, who offers salvation to all who will meet the conditions of His saving grace.

We think there is no doubt but that we are in the midst of one of the greatest extremes of sin the world has ever known. To recognize this fact is no pessimistic howl, but simply the willingness to behold things as they are; which should only stir us to a high state of righteous indignation, and challenge the best there is in us, as we go to our God given tasks. Sin has reached a climax just before every great forward movement of the Lord in the past, as a glance at a few of them will clearly reveal: Sin reached a climax just before God swept the earth with the flood; just before God led Israel out of bondage by the hand of Moses; just before Christ began His ministry; just before the Protestant Reformation, and also at the present time, which is doubtless on the verge of the greatest forward movement the world has ever known in some respects.

Since the Statesville district has its share of the evils mentioned, therefore your committee sees, as no doubt all you leaders see, that the thing of paramount importance is a genuine revival of religion in every church in the district. Not just a week or ten days protracted services, but a genuine revival sent down from God Himself. In order for this to be realized we think some important preparation should precede each meeting: First, a survey of the community should be made; second, prayer meetings in homes and general prayer meetings should be held in the church at least two weeks before the beginning of each meeting. As far as possible the pastor and people should hold their own meetings, but where outside help is secured neighbor pastors, and conference evangelists and our presiding elder when possible should be secured. Under all circumstances look to God and not to the preacher for the victory, and continue the meetings until the victory is realized.

G. W. Fink, Chairman,  
R. K. Brady, Secretary.

### SUMMER TRAINING SCHOOL FOR CHRISTIAN LEADERS

By J. W. Perry.

The Board of Missions, the Sunday School Board and the Board of Education are fostering summer training schools for city and rural pastors and church workers. This summer such schools are planned in eighteen centers, covering our whole territory. The one for the territory covered by this paper will be held at Durham, N. C., June 6th-16th. Lectures will be given by the best qualified men the boards have been able to secure. No pains or efforts have been spared to get the best. Each man is selected because of special fitness to give instruction on the subject assigned him. This work is designed to be helpful to our pastors in our cities, larger towns and industrial centers as well as for those serving in the country places. The country preachers have shown great appreciation of the advantages offered by these courses, and have been greatly benefitted as their work makes evident, and large numbers of them have attended.

Our cities and industrial centers are growing rapidly, and will continue as the demand for manufactured goods increases, agriculture improves in method and output per man and per acre, and as facilities for transportation and production of raw materials increase. For some time the growth of churches in membership has not kept up with the increase of population in the larger centers. The message of the preacher and the program of work

of the congregation must be adapted to changed and changing conditions of life. The distractions, increasing materialism, temptations and vices of our urban life must be overcome by a gospel ministry that reaches all conditions and serves in helping to "make the whole man sound." The morals of our cities will determine the character of our civilization. The preacher needs to be equipped for the tasks of this day, if he is to lead the forces of righteousness to victory. Do we not need to feed frequently our minds and our spirits that we may be strong men, growing men, with a vision, and program of work commensurate with that vision, and the demands of this age? What better way to spend a few days than in the study of these matters with teachers of ability and experience? "As iron sharpeneth iron, so does the contenance of a man his friend." The very discussion will prove helpful to any earnest man.

There will be treated this year such subjects as: Bible Study, or Bible Messages for Men of Today; Evangelism—Methods and Message; Social Teachings of Jesus; Social Background for a City Church; and The Church School, Its Program and Method. These subjects will be related to the four general themes which will run through a four year course of study: 1. The Minister's Message; 2. The Community the Church Serves; 3. The Methods the Church Needs to Employ; and 4. The Training of Leaders.

It is confidently expected that large groups of our pastors will gather at the different centers this summer for twelve days of Christian fellowship, study and recreation. The recreation will be conducted in a way to demonstrate some of the things which can be done in any congregation without special equipment and at little cost, to provide our people, and particularly the young people, a program of wholesome recreation.

Business organizations conduct schools for their employees. Our states require the teachers of public schools to attend training schools in order to equip themselves better for their task. The leaders of the church of God must keep apace with leaders of commerce and education if they are to be real leaders of men in this modern world. The man of God must be thoroughly furnished unto all good work.

### LATIN AMERICA RESPONDING TO EVANGELICAL CHRISTIANITY

Bishop Hoyt M. Dobbs.

The Centenary movement has in five years laid sixteen million dollars on the altars of the church at home and abroad, and has witnessed an increase in pastoral support of thirty-five per cent.

"An institution is the lengthened shadow of a man." The church house is a heightening of the outward symbol of an inner life. For the first time in the noble history of fifty years Methodism in Brazil is adequately housed. "The church which was in the house" were words which were frequently on the lips of Saint Paul. For many years in South America the only church which the toiling missionary had was "in the house." Happily today the church which was in the house has become in many instances the church in the center of the square, or on the mountain top.

In the Latin-American countries the institutional forms of religion carry almost as much weight as the life and teachings of its members. It is therefore very evident that Methodism in Brazil has received an added impetus resulting from the houses which we have builded.

The funds have without exception been administered, and will continue to be administered, with wisdom and economy. The building program has not been feverishly planned. In some instances a term of years must elapse before it can be completed.

I think it safe and entirely accurate for me to say that these great gifts have not pauperized the native church. On the other hand there is rapidly appearing a larger evidence of self-sustaining and self-supporting strength than at any other time in their history. The toiling missionaries have been greatly heartened and reinforced for their tasks by this generous act of the whole church.

It is perhaps altogether fitting and proper that I should mention the fact that evangelical Christianity in South America is today one of the most rapidly growing mission territories on the globe.



## THE PREACHER AT HIS WORK

Frank Culbreth.

In this article we are to give consideration to the preacher in his parish—the workman at his work—or the shepherd with his flock. A careful reading of 9th and 10th chapters of the Gospel of Saint Luke, and the first chapter of the Acts of the Apostles will force the conclusion that Christ was very much concerned about where and when each of his apostles should preach. All the world was to be reached, but by a process and a definite plan. The human in the apostles and the people to be reached was fully recognized in this plan. It has been said that we inherit our religion and politics. It is my opinion that the law of inheritance is more powerful in forming our religion and our politics than the law of heredity. It is well nigh impossible to separate people from their religions and political views or principles. To realize this fact ought to help us also to realize that a man can not be one thing and successfully preach another. A large and an increasing number of people know nothing about the Divine Call to the ministry, the preacher and the church, and their relations as these are set forth in the New Testament. Their whole notion is formed from their acquaintance and association with preachers and church members. And generally they always see the worst and credit with the lowest values. The most subtle and damaging force arrayed against the kingdom of God is not aimed against the revelations and inspiration of the Bible; nor against the moral, social and ethical teachings of Christ, but against the church, against the working church as it is composed of and organized by human beings. Here is a very, if not the most, important part of the battle field today. Weakness or failure in the ministry is so damaging, and in many instances, either is deadly. The minister is the agency by which sinful humanity is brought into vital contact and relation with the Divine Word and Spirit. To be a real medium he must have power with both God and man. It is through his life and manner of living that he becomes powerful or powerless with men. Of all the tragedies and sad sights in life a powerless ministry is without an equal. How the preacher needs the consciousness of the Divine Presence while he is handling the all important and awful truths of the gospel! The time and attention that he gives to his own religious life and experience will bear an abundance of fruit in the life of his congregation.

Christ thought and spoke of himself and his apostles as being shepherds. This term is common in both the Old and the New Testaments. Of all the terms by which preachers are known, this is the most universally understood, accepted and appreciated in the church. Preaching the gospel is still the real work of the minister and will continue to be, because it is still the chief way of shepherding the flock. It is still by the foolishness of preaching some will be saved. There is no such thing as a preacher being a really great and effective preacher, but a poor shepherd. Nor is the converse true. The pulpit and especially the sermon is an essential method of shepherding the flock. Some of the preacher's most effective preaching is done outside the church edifice. We may separate preaching and shepherding in thought and in terms, but in fact they are so close in their relations and are so dependent the one upon the other that they are inseparable. There are folks in most congregations who clamor for this thing or that thing to the exclusion of other things, while there are others who clamor against this thing or that thing and in favor of something else. But the true pastor cannot afford to discriminate against any interest of the church, or any opportunity for service. The pastor cannot specialize, for he is not a specialist. He is a shepherd and he dare not try to be anything else. He should remember that good and excellent preaching is essential to the life and growth of the church. The pulpit service broadens and increases the preacher's influence and power outside of the church, just as his conduct and manners outside of the church multiplies his pulpit power and influence. Why should it be supposed that a preacher cannot be both, a good preacher and a good pastor? The fact is he cannot be one without being the other. You cannot separate doing from being in matters of religion. A good preacher is not always what the public would call a good entertainer. The world today is so anxious to be entertained that it

is very willing to accept entertainment for many of the higher and better things of life, sometimes even for religion itself. There are godly men and women in our church who feel that in many places the Sunday church services are drifting towards, and there is danger of their becoming, here Sunday and polite entertainments. If there is such a tendency the whole life and influence of the ministry should be thrown against it, for it is in the church service the lost are found and the hungry are fed. It is not mere entertainment. It is life or death.

The New Testament notion of the church includes also that of the congregation and the preacher. There is a difference, but it is sufficient for both to recognize it. Very little is gained by either being all the time conscious of it. The minister who feels this difference and magnifies his own place and importance in the church is a millstone about the neck of the church. Such a church will not have very many young men coming into the ministry, and those who do come, having been brought up under such a ministry, will not be apt to become true shepherds. These same results may be, and sometimes are, produced by the congregation. It requires more than a preacher, a church edifice and a church roll to produce real shepherds. There must be a true shepherd and a real flock, and both must recognize and faithfully observe the relations that each sustains to the other. The church would do well to take cognizance of the young men who offer themselves for its ministry, but also of the congregation that has mothered them and the ministers who have been their pastors. It would be very little advantage to the whole church to fill all of its pulpits with young men coming from some congregations, having been brought up under the ministry of some preachers. Some preachers seem to think the church is a necessary evil. They act as though they thought they were a great deal bigger and of much more importance than the church. Were it not for the church they could accomplish something. Brethren, we may or may not magnify the ministry, but we must magnify the church. We can well afford to keep hands off of all so-called religious activities that lead from the church and minimize its worth and importance.

Churches, like individuals, have a personality, notions and whims. The preacher should study these. He should never undertake to go farther or to do more with these than he has earned a right to go and to do by knowing and loving the flock. All these things may become a source of great strength and help to him in the prosecution of his work. Changing the church's way of doing or not doing things; reversing its whole order may not always be real progress. It requires a little time to reverse the gears. There is always a way to do these things and sometimes they should be done. But better let them go undone than discredit the whole church. The whole ministry centers around the local church. The candidate for the ministry is the child of the local church—and such a father such a son. For this reason if for no other there should be a better understanding of the church and the ministry, by both pastor and congregation. There is great need of oneness in Christ of pastor and congregation. There should be more sympathy for, cooperation with, and appreciation of each other. I believe the human side of the whole problem of supplying the church with an adequate and competent ministry is with the local church and its pastor. A congenial, sympathetic and cordial attitude toward each other would do a great deal in influencing the young of the congregation towards the ministry. The preacher need not assume a pious sanctimonious appearance, manner, or tone of voice. He should not try to appear too heavenly or preachery. These things will hardly attract strong, vigorous, honest, sincere young people. The preacher should not dehumanize himself, nor should the congregation. The notion that a man can not be Christ-like or a true shepherd unless all the human has been got out of him or so submerged that it never appears has not done the church any good. If Christ had wanted beings other than human beings to preach His gospel He would have commissioned them long ago, and He would not have been so patient and long suffering with His church.

Not in any one thing that a part of the church may or may not do, but in the faithfulness and fidelity of the whole church to all of its interests and opportunities even down through the minutest details does the solution of this problem lie.

## DEEDS OF HEROISM IN SONG

"Whenever were there deeds of heroism worthy of a song in which North Carolina did not have a part?" were the apt words of Bishop Collins Denny in his eloquent reference to the doings at Yorktown, by way of illustration, in a sermon at Trinity church, Durham. Such a touch could but cause a North Carolina audience to sit with bated breath as the good bishop completed the picture of that day and its significance. This incident in Virginia of Revolutionary days reminded the Tar Heels of later doings as expressed in the familiar phrase, "First at Bethel, farthest at Gettysburg and last at Appomattox." Then, we do not forget the boys who stood at the Marne and made glorious Chateau Thierry and Balleau Woods, and of that larger group who crossed the Hindenburg line on that memorable September day. Yes, North Carolinians have a way of being on hand when deeds of daring are to be done, whether the poet is there to sing the song or not.

But it is always well to remember that "Peace hath her victories no less renowned than war," and to know that the Old North State has been heroic in the days of peace. Most real heroism has been shown by the plain yeomanry of North Carolina, during the plodding days of peace, in the heroic efforts to gain the place of advantage won in the face of our terrible struggle with ignorance, poverty and sin. The end is not yet, but the promise of a better day greets us. The gray dawn streaks the east and the masses are astir. The spirit of the men in moccasins and coon-skin caps at Yorktown abides and comrades of those who sleep under the Stars and Stripes in France are citizens of the new day in this commonwealth. North Carolinians will be found doing their part wherever there are deeds of heroism worthy of a song.

The consideration of first importance in the midst of all the devotion shown in the so-called march of progress is to see that vision does not perish and the finer aspirations of the soul do not die so that there be no poet to sing the song. Could many of the deeds done by the sons of Carolina have been told in song and story ours would have been a larger place in the record of a great free people. Tennyson rendered immortal the charge of the Light Brigade.

X.

## FILLING STATIONS MANY AND VARIOUS

Itinerant, in his perambulations, passed along the streets of a little town until he chanced upon a man who had every appearance of being to the manor born. Engaging the gentleman in conversation, this question was put to him: "How many filling stations have you in this town?" After a moment's pause the reply was forthcoming, "Five."

This led Itinerant to put another query: "How many newspapers have you?" With little hesitation came the reply, "One, and it has a hard time to get along."

To ask about the book stores would have been useless. A book store or a library had never once entered the mind of the most visionary citizen, and none had ever stopped to ask, "Why this state of affairs?" But, somehow, the matter of filling stations took hold of Itinerant and he could not get away from the fact that filling stations of greater variety were needed.

Think of five filling stations for automobiles and not one for the mind! Gas and go are not all of life; vision and thought have a place. Fewer gas stations and more book emporiums would secure a finer balance in the life of a people. Will not a better adjustment have to be made before proper proportion can be maintained in life's values? Millions are poured out like water for schools in the wonderful advance of the present time in educational effort, without any notable increase in the demand for the stations furnishing supplies for the mind. Why is this? Does it mean that books have but small place in the life of the modern man? Green says that in the days of the Puritan, England became a nation of one book; it would seem that America has become a nation of no book. We live on head-lines of newspapers and the pictures in magazines and the movies, entrusting our salvation to gas and go.

X.

Life is not a diamond, but a seed with possibilities of endless growth.—J. R. Miller.



**WELDON DISTRICT CONFERENCE**

All visitors and delegates who expect to come by rail to the Weldon district conference to be held in Jackson April 11-13 will be met at Weldon if they notify the pastor on what date and train to expect them. Please notify us promptly.

B. P. Robinson, P. C.

**IMPORTANT NOTICE**

I would like to ask that the pastors of the Washington district kindly furnish me with the names of the delegates from their respective charges who will attend the sessions of the district conference at Pinetops April 18-20. All visitors expecting to attend will kindly notify me of their coming. Of course the editors are expected to attend.

J. Herbert Miller, Pastor.

**HELP WANTED**

Letters have been mailed to 844 Sunday school superintendents and 289 pastors urging the use of enclosed order blank for securing free of charge Sunday School Day programs. To date just 160 Sunday schools have availed themselves of this opportunity to help themselves and our conference Sunday school work. Will not our Sunday school friends throughout the bounds of the Western North Carolina conference help this matter along? The matter is urgent. If the order blank has been misplaced write for another. The third Sunday in April is the date set apart for Sunday School Day, though another date will do if it suits better.

The helping Sunday schools listed to date by districts are as follows:

Asheville district .....	13
Charlotte district .....	17
Greensboro district .....	18
Marion district .....	20
Mt. Airy district .....	6
North Wilkesboro district .....	6
Salisbury district .....	22
Shelby district .....	19
Statesville district .....	17
Waynesville district .....	6
Winston-Salem district .....	16

O. V. Woosley, Conf. Supt.

**A HOME-GROWN REVIVAL**

Some features of the fifteen days' revival services recently held at Ashboro may be of interest to the Methodist public.

**Preparation.**

Timely topics discussed at church and prayer meetings during the preceding two months.

Two class meetings—one for the board of stewards, the other for the missionary society.

Ten simultaneous prayer meetings held mostly by stewards in pairs the preceding Friday night.

Printed and addressed announcements delivered to each of the 475 white residents of the town.

**Activities for the Two Weeks.**

Ten morning services at eight o'clock with an average attendance of 125. At these ten minutes of catechetical instruction was given to children bearing on the fundamentals of religion and church membership.

Thirty-nine women's prayer meetings held by 32 different leaders on topics previously furnished and outlined by pastor, with a combined attendance of 720.

Ten noon-day shop meetings at five factories, with an average attendance of 60.

One meeting for men only, with about 175 present.

One children's service.

One sunrise praise service.

One street meeting.

The fourteen evening services were generally to full houses.

About 500 carefully selected tracts and leaflets were properly placed.

The preaching was all done by an ex-presiding elder.

The music was led by the regular organist—a timid highly cultured woman, who would pray or exhort from the organ stool as occasion demanded.

**Results.**

Thirty-five accessions, 21 of whom came by letter. Four infants baptized.

Many reconsecrations—nearly the whole membership on "higher ground."

Easter offering for Children's Home of \$200. Expense of meeting \$30.75.

W. H. Willis.

**AN APPEAL**

The appeal of Pisgah church, Lincoln circuit, for help to repair the church has been answered with liberal amounts by several of the good superintendents of the Western North Carolina conference. We are grateful for their support in this work.

We are far from our goal, and hope that each superintendent who has received the letter of appeal sent out by me and have not as yet taken this matter up with their school will do so at once, because the church is depending on the Sunday schools to come to their aid, and I believe that they will when they have given this matter their careful and prayerful attention.

Brother Vaughn from Grace church, Greensboro, sent me a donation, and he said in his letter that he was glad of the opportunity of helping us, for he knew what it was to be in need of a friend at a time like this.

The Oak Grove Sunday school took this matter up, and instead of sending one dollar as requested, they sent the whole Sunday school collection, and others have done likewise.

W. S. Abernethy,  
Route 6, Lincolnton, N. C.

**NEW SUNDAY SCHOOL BUILDING AT JUNALUSKA**

Among the notable improvements which will mark the Southern Assembly grounds at Lake Junaluska, N. C., when Methodists clans gather there for their usual summer season of denominational activities, will be the new standard training school building, property of the general Sunday school board of the M. E. Church, South. According to A. L. Dietrich, business manager of the board, the building is already under way and will be a model of convenience. It will be erected at a total cost of about \$50,000 and is expected to be ready for use during the six weeks training school for Sunday school workers in July and August.

Mr. Dietrich says that foundations for the new building are now being laid. The building will have a frontage of 150 feet and will be 90 feet deep. It will contain 20 class rooms, a large lobby with galleries, stage and moving picture booth. There will be a library and reading room, faculty rooms, offices for the Sunday school editor and general secretary and business offices. The building is located on the crest of the hill between the upper and lower lakes, and faces easterly toward the new missions building. It is on the property recently purchased from E. A. Cole of Charlotte, N. C., and adjoins other property owned by the Sunday school board and occupied by its cafeteria and dormitories.

**A TRIUMPH OF MEDICINE**

For a long time diabetes has ranked as one of the most intractable of human diseases. In many instances it is incurable. It is also a very common disease. The announcement, therefore, that a young physician of the research department of the University of Toronto has discovered an effective antidote for this form of mal-nutrition marks a real epoch in medicine. The discovery is based on the accepted principle that the illness is due to a failure of the pancreas, an organ which supplies some elements that are essential to the complete digestion of food. His investigations having convinced him that the pancreatic principle is essentially the same in the lower animals as in man, Dr. F. C. Branting, the youthful investigator to whom we have referred, has succeeded in insulating that principle in a non-poisonous extract which may be injected into the blood of the patient. The tentative results have proved almost miraculous. Dr. Banting and the professor at the head of his department, Dr. J. J. R. MacLeod, after satisfying themselves of the efficacy of the treatment, are now engaged in experiments with a view to producing the new extract, which has been named "insulin," in quantities sufficient for general distribution. With the usual boldness and abnegation of the medical profession, Dr. Banting experimented first on himself to make sure that the injections had no harmful effects. Dr. MacLeod, who disavows for himself any credit for the discovery of his subordinate, is prepared to certify to its most extraordinary results in relieving those who suffer from diabetes. Some who had even reached a state of coma, hitherto always the precursor of death, have been restored to health.—St. Louis Christian Advocate.

**MRS. MARGARET KELLY ABERNETHY**

Mrs. Abernethy, who has been for 13 years editor of the social department of the Charlotte Observer, retires from the newspaper game to enter the real estate business. This talented and gracious woman will make money in her new field of activity, but the readers of the Observer have lost more than money, they have lost the giver of sunshine and happiness as she chronicled the news of the day. She was a past master at saying pleasant things most beautifully. As she retires from her strenuous task the public will hold this gifted woman in appreciative remembrance and miss her greatly that she is out of the game.

**THE SOUTHERN METHODIST HANDBOOK**

The Southern Methodist Handbook for 1923 is ready for the mail. In some respects it is a clear condensation of a larger scope of information than has been seen in any previous year. The illustrations are numerous and artistic. Now let your eye run over the following features and you can form some estimate of the high value of the informational survey accomplished in the 1923 Handbook: Connectional directory embracing boards, committees, commissions, and councils; rolls of presiding elders, secretaries, agents, superintendents, managers, evangelists, evangelistic singers, college and university presidents, professors, and students; missionaries and chaplains; General Conference legislation from the beginning; historical and statistical miscellany; connectional officers from the beginning; net increase or decrease by year in number of preachers in charge, local preachers, and lay members from 1900 to the present; survey of ministerial support since 1900, giving average support and average per member; sketches of our new bishops; memoirs of bishops who have died during the year; departmental information embracing Publishing House, periodical literature; conference organs, church extension, Sunday school, Epworth League, education, missions, etc., orphanages and hospitals; other Methodist branches; general religious organizations; subscriptions and payments on Centenary and Christian Education Movement; statistics of general Methodism; summary of gains and losses for all the denominations. Send to Lamar and Barton. Price 50 cents.

**MAIN STREET, THOMASVILLE**

The last revival is usually thought to be, by the preacher who conducted it, the best, the greatest meeting "in the history of the church." As a great many things happened in old Main Street, Thomasville, of which I know nothing, I shall lay no claim to that unique honor. This, however, I do know: We closed a good meeting last Sunday, Easter.

Forgive me if I wax a bit enthusiastic. It was a great moment in my life, and I believe in the life of the church, when 34 candidates for church membership, mostly young people, stood at the chancel. It was a moment in my life made greater by the consciousness of the fact that I knew the road most of them came; for I did the preaching myself and came into personal contact with all of them. I think the true pastor's heart never swells quite so large as when reaping the fruit of his own labors.

But as I look back over the field and think of the struggle, the 24 members on profession of faith and 14 by certificate, making in all 48 accessions to the church, was not all that took place, possibly not the greatest. Just for a great congregation to give itself, day after day, in loving service, even though there be few visible results, is great, is glorious. Several services were attended by congregations that taxed the church for room. All considered I was never given more loyal support by any church. This was one of the finest things to come out of the meeting.

One word more. Brother Frank P. Allen of Charlotte was with us from first to last and led the singing. He is a man of wide experience as an evangelistic singer, and unusual ability. He knows music and, furthermore, he knows what is not music. He is a gifted soloist and an accomplished choir director. His influence is altogether wholesome. If any of the brethren need a cultured, talented Christian singer he fills the bill. Thomasville loves him.

One boast more. We have received, since conference, 78 members into the church. Our congregations are large morning and evening. When we get ready we're going to build a church. And when the roll is called we'll be there. A. C. Gibbs.



NORTH CAROLINA CHRISTIAN ADVOCATE

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A. W. PLYLER Editor T. A. SIKES Business Manager

SUBSCRIPTION RATES

One Year \$2.00 Six Months 1.00 To all preachers of the Gospel, year 1.00

FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

Greensboro, Pleasant Garden, Apr. 5-6 New Bern, at Mt. Olive...April 10-12 Weldon, at Jackson...April 11-13 Shelby, at Central, Shelly...April 12-13 Washington, at Pine Tops, April 18-20 Charlotte, at Morven...May 3-4 Waynesville, at Franklin...May 9-11 Raleigh, at Princeton...May 23-25 Winston-Salem, Farmington, May 24-26 North Wilkesboro, at North Wilkesboro...May 30-31 Rockingham, at Aberdeen...June 19-21 Salisbury, at Gold Hill...July 6-8

FINE REVIVAL AT LAFAYETTE STREET

We have just closed a fine revival at Lafayette Street. We had 75 conversions; 45 joined the church, 38 our church and seven the Baptist. The pastor did the preaching and the church worked in harmony with me.

My people gave me a free trip to Columbia to hear Billy Sunday. Mrs. Ingle and I will leave tomorrow. Our men's Bible class, taught by that splendid young man, Charlie Roberts, deserves credit along with many others for making this trip possible. The purse amounted to \$60. To God be all the praise. J. W. Ingle.

BALD CREEK CHARGE

Please allow me a little space in your paper to say a few words in behalf of Bald Creek charge.

At the last session of conference we were appointed to this charge. A few days later we started for our new work. We arrived here just before night and found a number of the good ladies in charge of the parsonage putting it in shape to make us feel at home. They also had a nice warm supper ready for us, which we enjoyed very much after our long drive over the mountains. We have been most hospitably received by all our people.

We found in the kitchen a good supply of groceries which is continually being recruited. On the night before Thanksgiving our good people gave us an old time pounding. Then again on Christmas night they came with another big pounding, which added much to our Christmas joy. We feel very grateful to these good people for the many kindnesses shown us since we came in their midst.

Now just a word about our work. We have held two revivals with splendid results. We have organized a mid-week prayer meeting, a teacher training class, and a Cradle Roll at Bald Creek. We have a live Woman's Missionary Society that is always ready for service. The women of this society are planning to put new seats in the church in a short while. They are continually adding more furnishings to the parsonage. Then in our Epworth League we have some splendid young people who are planning to do things this spring and summer.

We hope to remodel our church at Bald Creek and add some Sunday school rooms.

We now have on a contest at two of our Sunday schools. To know just what we are doing come and see.

J. W. Groce.

HOT SPRINGS REVIVAL

The Hot Springs revival meeting protracting from the Asheville district conference closed Thursday, March 26. The meeting was decidedly a great success. There were 25 professions, many of whom were men of promising worth to the church. Several were added to the church and the church as a whole greatly revived.

Dr. D. V. York, traveling evangelist, did the preaching, which was of a timely gospel in a timely method, and quickened the church as it has not been quickened in many years. Dr. York is an able preacher and an incessant worker. He will begin a meeting at Brevard April 1, assisting Rev. L. A. Falls.

Prof. George Hawks, of Rutherford College, directed the music, which contributed greatly to the success of the meeting. Professor Hawks is a good singer. Any one in need of an evangelistic singer will make no mistake in securing his service. Address him at Rutherford College, N. C.

A. A. Angel.

REMARKABLE REVIVAL AT JEFFERSON

One of the greatest revivals of religion in the history of Jefferson has been in progress in the Methodist church for the past two weeks, conducted by Pastor J. L. Reynolds. Rev. J. W. Williams, the presiding elder of the North Wilkesboro district, and Rev. A. H. Gentry rendered assistance for the first week. But the greater part of the preaching has been done by Pastor Reynolds, who has presented the gospel in a simple but effective style. No man has made a deeper impression on such large numbers in the memory of the oldest citizen. Pastor Reynolds is intensely sincere. His earnestness make the faithless begin seeking for faith. No one can listen to him and doubt his belief in prayer and in God.

Pastor Reynolds set for his goal 75 conversions in this staid and conservative old town. Monday he was within four of his goal, for 71 have made professions of religion. The faithful preacher is talking of raising his goal to 100. And he says that the Lord is sending him new material for his higher standard. Having won all but three or four of the pupils of the Jefferson School, he was looking for recruits from other sources. The town and community have contributed to the number of converts. And on Monday the school from West Jefferson came in a body. Several of them were converted the first service.

Members of all denominations who maintain churches in Jefferson have joined in the meeting wholeheartedly. Baptists and Presbyterians, temporarily without pastors, have gladly heard the word as preached by Pastor Reynolds. In fact, almost everybody in the community but the devil seems to have enjoyed the meeting. Only a few hardened sinners have refused to be moved by the powerful pleadings of the preacher. No one who knows Jefferson would expect unanimity and there may have been criticisms, but we have not heard them. And a spirit of unity and good fellowship seems more apparent than for years.

A feature of the services has been experience or testimony meetings. Young men and young women, little children, old men with white hair, middle aged men and women who have never spoken in church before have joined in expressions of testimony and lifted their voices in behalf of the cause of the Christ.

Pastor Reynolds says only the Lord knows when the meeting is going to close. X.

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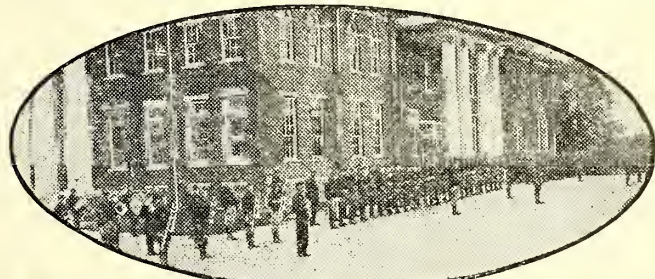
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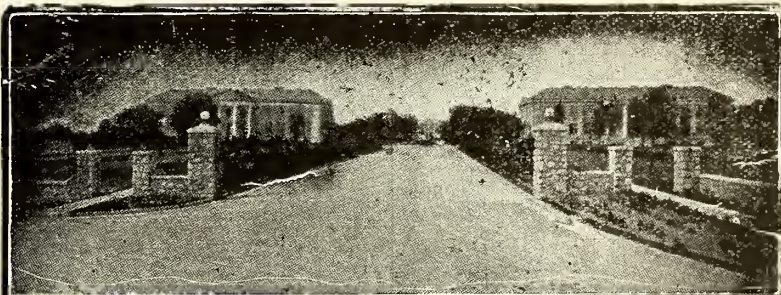
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### WOMAN'S WORK

#### N. C. CONFERENCE

Mrs. J. LeGrand Everet .....Editor  
Rockingham, N. C.

#### W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

#### KNOWING GOD THROUGH FAITH

God's leaders must be men and women of vision. Not of supernatural vision in these days, but men and women who lift up mind and heart until they can think God's thoughts and read God's plans. I had a friend who was the head resident in a great city settlement. One evening he went out into the country to spend the night, taking with him a half-grown lad who had never known anything beyond the city slums until he touched this strong man's life. When the evening was advanced and the darkness had settled down, the man, taking the boy with him, stepped out into the yard. The boy shrank back with a cry of fear and astonishment. He had never seen the silent night with the great starry heavens spread out over it before. He was afraid of the heavens that "declare the glory of God, and the firmament that showeth his handiwork." God has so many fearful leaders because they have such narrow visions.—Bell H. Bennett, Lambuth-Bennett Book of Remembrance.

Remember now is the time to order the Council Bulletin, containing full proceedings of our meeting in Mobile. Price 25 cents. Send name, address and money to Mrs. S. G. Barnett, Lambuth Building, Nashville, Tenn.

#### THE BELLE H. BENNETT MEMORIAL

The committee, composed of Mrs. F. F. Stephens, vice president of Council; Miss Estelle Haskin, Council superintendent of literature; Mrs. R. L. Kirkwood, corresponding secretary of S. C. conference; Mrs. Lee Britt, president of Virginia conference, and Miss Esther Case, administration secretary Latin-American and African fields, is considering plans for a suitable memorial to Miss Bennett to present to Council when it meets next month. The conferences throughout the Southern Methodist church are being asked to make pledges to the fund being raised for this purpose, and are responding liberally and joyously: "We count it a privilege to have a part in such a movement." "One of the most splendid things the Council has ever done." "Our conference will joyously co-operate." "The plan is attractive and sure to succeed. I am wholeheartedly in favor of it and glad to further it." "We are delighted with the plan, and our conference will do all in its power to make it a success." "I am heartily in sympathy with the plan and write to tell you so." To those conferences which meet after Council meets, which is the case with both the North Carolina conferences, the privilege is extended their conference officers of making a pledge for their conferences, "subject to the approval of the conference in annual session. That is a good plan and doubtless many conferences will desire to use it. Then if the conference desires to set a larger amount than their representatives at Council did, or a smaller one, that may be done. Since the memorial is a part of the Christian Education Movement, it is necessary to act promptly. That movement has but three more years for payment and 1923 is one of them. For this reason it is felt that the memorial must be planned this year and the payments started this year."

#### A BOARD OF MISSIONS IN CHINA

At the last meeting of the China mission conference a Board of Missions was organized whose purpose will be to project work in Manchuria where the gospel of Jesus Christ has never penetrated. The personnel of this board consists of five laymen, five women who are elected by the Woman's Missionary Society, and five preachers, all of whom are native Chinese! So eager were they for the establishment of a Mission Board that when it was organized, it was learned that 1,000 yen had been saved for the extension of the work. China is indeed waking up. While in the Orient, Miss Howell assisted the Chinese conference in the organization of a Deaconess Board. The native Chinese women who desire to become deaconesses, after finishing their training, will be appointed to their work by the bishop in charge of the work in the Orient at the regular annual meeting of the China conference.—Bulletin.

#### NORTHAMPTON COUNTY FEDERATION

The Northampton County Federation of Missionary Societies met at Conway, March 22 at 11 o'clock.

The president, Mrs. J. B. Stephenson, presiding. Hymn 649 was sung, after which devotional exercises were conducted by Mrs. P. C. Brittle. Prayer by Rev. J. B. Thompson. Welcome by Mrs. C. J. Garriss. Response was made by the president in the absence of Mrs. John Shoulers, who was on the program for response but who was kept away by sickness.

Vocal solo, Miss Gwendlyn Martin. Paper, "The Relation of Church and Missionary Society," was read by Mrs. J. B. Stephenson in the place of Mrs. John Woods, who was absent on account of sickness. Although hurriedly gotten up by Mrs. Stephenson, it was worthy of much favorable comment.

Talk by Mr. Stephenson, "Am I Individually Responsible for a Missionary Spirit in My Church?" This was also an able discourse. Our ladies feel indebted to Mr. Stephenson for helping us out, as Mrs. C. W. Martin was on for this talk, but again sickness interfered.

A roll call of the different auxiliaries in our county revealed the fact that we had a good representation from most of the societies. Several responded with good reports and helpful information.

At the noon hour lunch was served on the church grounds a la cafeteria.

Afternoon. Music by choir; prayer by Rev. Mr. Towe of Seaboard.

Devotional by Mrs. Richard Edwards.

Talk, "Missions and Our Young People," Mrs. J. H. Brown. This was listened to with profound interest.

A vocal solo by Mrs. W. D. Barbee was much enjoyed by all.

The young people and Bright Jewels of Conway church entertained the audience with the following program:

Y. P.—Chorus.  
Y. P. duet—Virginia Gariss and Frances Flythe.

Y. P. reading—Clarence Odom.  
B. J. recitation—Little John Paul Garriss.

Vocal solo—Lorraine Martin.  
Recitation—Glennie Draper.  
Report of committees.

Offering. Hymn 633. Benediction.  
Next meeting will be with Garysburg auxiliary July 26.

Mrs. C. J. Garriss,  
Cor. Sec. pro tem.

#### A WOMAN'S GIFT STIRS THE CHURCH

Rev. J. W. Daniel, presiding elder of the Cruz Alta district, Brazil, tells this new and startling story: "In Palmerra they are building a new church. It is one of the liveliest congregations in Brazil, with a membership of some two hundred, several of whom are rich enough to pay the whole cost of the building without feeling the pinch.

But this people who know so well how to work among the poor, the sick, the prisoners, who have conversions every Sunday in their services, and sometimes at prayer meeting, do not know the grace of giving. When we put on the campaign there for the building fund, we only raised about one hundred dollars. Nothing discouraged, we continued to preach money, tithing, giving on every occasion, and at last we are beginning to see things come to pass. At the close of the last service I held there a young woman arose and offered a 'conto of reis'—at usual exchange about \$300. Everybody was astounded, except myself who did not know her financial condition. Later I learned that she had placed her home on the market, and was offering not a tenth, but one-third of the selling price, to the church. She is a spinster who gains her living by her needle, and her little home is the only property she possesses. I protested that she should not make such a sacrifice, that the Lord does not demand so much of her. She was firm. And now I'm not sure but that the Lord did demand that some one should really sacrifice for the cause. Just why sacrifices are necessary I do not know, but I do know they are not made in vain. The pastor writes me that this woman's gift so stirred the church that there will now be no difficulty in raising the quota assessed. What a whole year's preaching could not accomplish this one sacrifice did within a week."

#### Western North Carolina Conference

Great without seeking to be great  
By frond of conquest; rich in gold,  
But richer far in the large estate  
Of virtue which thy children hold.

With peace that comes of purity,  
And strength to simple justice do,  
So runs our loyal dream of thee;  
God of our fathers, make it true.  
—J. G. Whittier.

#### SUBSCRIBE TO THE COUNCIL BULLETIN

Do not fail to send your name and 25 cents to Mrs. S. G. Barnett, Literature Headquarters, Lambuth Building, Nashville, Tenn., for Council Bulletin.

Do not fail to send in names of delegates to our annual meeting to be held at Monroe April 24-27 to Mrs. Atha Stevens, 605 W. Franklin St., Monroe, N. C.

The Woman's Missionary Council is now in session at Mobile, Ala. Our president, Mrs. Robertson, and Mrs. H. A. Dunhan, are in attendance.

#### REIDSVILLE AUXILIARY

Monday evening, March 19, at 7 o'clock the four circles of the Woman's Missionary Society of Main Street church, Reidsville, met in the basement of the S. S. Annex for their quarterly union meeting.

The first number on the program was a most tempting lunch prepared by a committee under the direction of our very efficient president, Mrs. J. S. Turner. This was very much enjoyed by the forty members present. Covers were laid for sixty, but there was a very decided change in the weather and the evening was very disagreeable on the outside. On the inside all was warmth and comfort, and after lunch we all joined heartily in singing "The Kingdom is Coming."

We now entered into a short business session and had reports from the leaders of the four circles, and raised our budget (\$50) for the coming year.

We elected Mrs. Lytt Gardner delegate to the annual conference in Monroe.

#### Program.

Solo: "If Jesus Goes With Me, I'll go," by Miss Mamie Jones.

Reading, by Mrs. Walker of Circle No. 1, "Missionary Woman's Creed."

A quiz on the Centenary, by Mrs. Ellington of Circle No. 2. This quiz gave us an idea of the vastness of the Centenary movement.

Paper: "Echoes," by Mrs. Watt of Circle No. 3.

Circle No. 4 gave two numbers—"How Mary Sue Finds a Home," by Mrs. Addison; "Cindy's Chance," by Mrs. Waggoner.

In this room full of 39 women was one brave man. We were so glad to have Brother Moores with us. He conducted the devotional, reading a part of the first chapter of John, and led in prayer.

We closed this very delightful and inspiring meeting with the singing of "Blest Be the Tie That Binds."

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# SUNDAY SCHOOL WORK

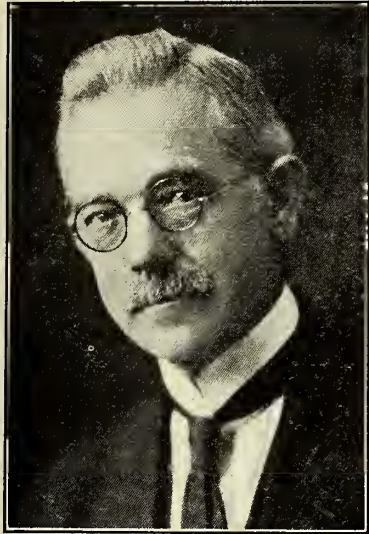
## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference



REV. H. H. JORDAN

Rev. H. H. Jordan, presiding elder of the Shelby district, is worth his weight in gold, and then some, to our Sunday school work. In addition to a continual emphasis each year he features his third round of quarterly conferences with Sunday school institutes. At these, on a week day, I have seen more people than could get in the churches. Brother Jordan got his start in a country Sunday school in Iredell county, where as a teen age boy he superintended a dead school to life.

This country lad, after getting only a common school education, read law at Statesville under Major Harvey Bingham and after three years of practice in the legal profession yielded to the insistent call to preach, in which high calling he has been eminently successful. Jordan gets things done.

Years ago at Burlington, N. C., he married Miss Annie Sellars and this happy union has been blessed with six talented children, the youngest three now being students at Trinity College. As his boys and girls go through the learning process so do the parents. Both attended regularly our recently conducted Gastonia Sunday School Training School, even though Mrs. Jordan was quite unwell. There are many Sunday school workers in this land who have been encouraged to press on by the recognition of the elder of the "Old Shelby" and there will be many to gather around him in heaven and talk over old times in the Christian service.

### FINE, SUPERFINE

The Gastonia Co-operative Standard Training School was fine, in fact it was superfine. Out of an enrollment of 300 and a regular attendance of 250 one hundred and seventy-four credits were registered, 108 of which were Methodists, 51 Presbyterians and 15 other denominations. The type of work done was very fine as several instances of handwork and written papers will show. The Methodist credit students are hereby given by courses:

Beginner Lessons Materials and Teaching, Mrs. Charles Van Noppen, instructor—Mrs. E. D. Atkins, Mrs. L. B. Altman, Miss Lula Boyd, Miss Annie Bridgers, Mrs. J. L. Cely, Miss Pearl Gallant, Mrs. R. L. Hughes, Miss

Daisy Hunter, Miss Charlie Huss, Mrs. Harry E. Jenkins, Miss Millie Kanipe, Mrs. W. A. Lambeth, Miss Fannie Lee Pruitt, Miss Mabel Rankin, Mrs. E. P. Rocketts, Mrs. H. D. Shelton, Mrs. E. P. Stabler, Mrs. L. A. States, Mrs. K. D. Starrette, Miss Jeanette White.

Primary Lesson Materials and Teaching, Mrs. G. W. Green, instructor—Mrs. M. S. Anderson, Mrs. J. W. Atkins, Mrs. C. W. Boshamer, Mrs. J. P. Chandler, Miss Florence Dalton, Mrs. W. C. Davis, Miss Ida Haas, Mrs. J. F. Hoffman, Mrs. W. G. Jenkins, Mrs. B. O. McGhee, Miss Minnie Lee Peedin, Mrs. John R. Rankin, Miss Maurie Simpson, Mrs. Sam Shuford, Mrs. Clay C. Stimson, Mrs. S. H. Walker, Miss Mildred Williams, Miss Eunice Raggins.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Miss Berta Boyd, Miss Lucile Cox, Miss Etta Cunningham, Mrs. Lola Hiden, Miss Eileen Holland, Mrs. Guy Killiam, Miss Marie Langston, Mrs. John McFalls, Mrs. C. E. Monteith, Miss Margie Misinheimer, Miss Hattie Neil, Miss Ida Pursley, Mrs. Albert Rankin, Miss Lena Smith, Miss Christine Sloan, Mrs. D. A. Tucker, Miss Geneva Wilson, Miss Carrie Morris.

Intermediate - Senior Organization and Administration, Mrs. B. H. Bunch, instructor—Miss Rozella Abernethy, G. C. Andrews, Miss Ella Bradley, Mrs. G. C. Andrews, Rev. D. W. Brown, Mrs. J. S. Brown, Miss Lola J. Davis, Mrs. F. W. Fink, Mrs. J. W. Gaston, Miss Emma Hall, G. W. Hanner, Miss Lola Hovis, Mrs. S. A. Lanier, Miss Lola L. Long, Mrs. H. B. Patillo, Miss Mary Grace Ray, J. W. Smoot, Mrs. T. E. Summerrow, Mrs. George K. Tate, Miss Lucile Tatum, Miss Lelia B. Caves, Miss Louise Tripp, Miss Katie Smith.

Principles of Teaching, Prof. C. T. Carr, instructor—Miss Annie Surig, W. R. Ford, Mrs. W. R. Ford, L. B. Altman, Miss Evelyn Carter, W. E. Beal, Herman Nichols, Mrs. F. J. Bradley, Miss Cora Altman, Burton E. Collis, E. J. Abernethy, M. W. Mann, Chas. W. Gunter, Joe Holland, Miss Verna Stanton, Marvin D. Rabb, Lillian Tatum, Marshall Dilling, Mrs. S. B. Hovis, Miss Mary Shuping, Nelle H. Wilkes, C. C. Smith, W. P. Grier, J. C. Reed, Jr., Mrs. J. P. Gold, Miss Jinsie Underwood, M. F. Kirby.

Sunday School Organization and Administration, Prof. H. E. Spence, instructor—Rev. H. H. Jordan, Rev. W. A. Lambeth, Rev. G. W. Vick, Rev. O. P. Ader, Rev. E. P. Stabler, Rev. A. S. Raper, Rev. G. R. Wilkinson, J. H. Separk, G. W. Wilson, T. R. Cash, G. T. Smith, W. G. Gaston, W. G. Jenkins, G. B. Caldwell, S. B. Hovis, F. P. Whitesides, J. Y. Todd.

### MINISTERIAL HONOR ROLL

The number of Methodist pastors who are willing to study to keep up with the aim and program of our growing Sunday school work is constantly increasing. I believe we will have 75 or 100 pastors on our honor roll by the time our next annual conference meets, at which time, it is hoped that the presiding bishop will deliver Certificates of Award. In the recent Gastonia school the following pastors attended, did all the work and received credit:

Revs. H. H. Jordan, W. A. Lambeth, G. W. Vick, A. S. Raper, M. W. Mann, D. W. Brown, O. P. Ader, G. R. Wilkinson.

### IN THE LEAD

Main Street, Gastonia, had 52 credits in the recent Gastonia school. This is the greatest number from any one church in our conference, and unless Edenton Street, Raleigh, can beat it, the greatest in the state. Pastor Lambeth and Supt. Separk not only urged their people to work but they worked themselves. Separk canceled a speaking engagement at a big Rotary convention to stay home and write Sun-

day school papers. Hurrah for Separk and Lambeth and their Main Street, Gastonia, Sunday school!

### IN EARNEST

Splendid delegations from Bessemer City, McAdenville, Belmont, Dallas, Cherryville and Mount Holly came regularly to the Gastonia school. In each instance the pastors led the procession.

### BETTER AND BETTER

The following came in one mail: Just wanted to tell you that we had 516 present in our Statesville Sunday school last Sunday. This, as you know, is our record attendance to date. We are now striving for 600 and have every reason to believe that we will soon reach and even go beyond that. Would be glad to have you visit us at some convenient time.

Yours very truly,

R. C. Bunch.

Replying to your letter of March 22, wish to say that I am today mailing check to Col. John E. Edgerton in sum of \$315, covering the balance due on Wesley Memorial Sunday school pledge to the Centenary fund, amounting in all to \$2100.

Yours very truly,

W. T. Powell.

In reply to your recent letter will say that I have already secured our Sunday School Day programs and we will observe the day at Green Street the third Sunday in April. We will try do our best for you. We are going to have the whole school in it from the Cradle Roll to grandpa and grandma. At our last Workers' Council we had 33 of our 38 officers and teachers present. Ha! Ha!

H. C. Jones.

Our Morganton school is moving along in fine style, our attendance being well over the 400 mark each Sunday and we have set our mark for 500 by the first Sunday in May. The Sunday school has a message and in order to give it to the folds you have to get them to come.

Next Sunday I have arranged to go to two churches on the Morganton circuit with Brother Price and establish schools where there now are none. I figure that there is no church too small or too insignificant for a Sunday school and of course it will mean a better church for having one. These churches did not report a school last year.

I received your letter in regard to the Centenary pledge of our school. It will perhaps be information to you to know that I hold a 100 per cent card for our school and that we are keeping up to date with our pledge. We evidently got into this class since you received the statistics from the treasurer. We are going to pay monthly and will be paid up when the time is up. "Every day in every way we are getting better and better."

Kindest wishes,

Joe Kjellander.

### NEXT WEEK

Next week I want to present the cut of a young man who is meaning so much to our work in the Salisbury district and at the same time tell of a county-wide meeting he conducted. Lack of space now forbids.

### North Carolina Conference

#### R. E. PRINCE, RALEIGH

Our district secretary of Sunday school work in the Raleigh district is Mr. R. E. Prince, of Raleigh, an active layman and a Sunday school worker of ability and experience. It is to him that this paragraph of our "Who's Who in the Districts" is devoted. Mr. Prince has been active in the Sunday school from his youth up. He was only twenty years old when he was elected superintendent of a school at Pearson, Ga. He came to Raleigh and became a member of Central church in the early part of 1899 and was

elected superintendent of this school in the fall of 1903, being now in his nineteenth year as superintendent at Central. With the exception of about four years, therefore, he has been superintendent of some Sunday school since 1897. He has been a steward in his church twenty-three years and has also served in some of the important places of the League. He has also served as president of the Raleigh district Sunday school organization and has always been interested in seeing the great Sunday school cause go forward. As district secretary he is offering himself freely to the work. He is throwing himself into it with energy and enthusiasm, and we expect to see progress in the Raleigh district as a result of his activities. In a letter to superintendents of the district Secretary Prince sounds this clear call. "Help make the Raleigh district the banner district. With your help we can."

Secretary Prince, like all our district workers, is a voluntary worker; he's working for nothing and boarding himself. To provide for the physical and financial necessities of himself and his, however, he conducts a real estate business. He is manager of Prince Realey Company, 301 Tucker building, where he always keeps open house alike to Sunday school workers and customers and clients.

### RUNS STRICTLY ON SCHEDULE

Mr. E. S. Yarbrough, of Henderson, Weldon district secretary, visited our Sunday school at Scotland Neck Sunday, March 18, and came away gratified. He found, says he, a live school with a young, energetic superintendent working toward definite objectives and a pastor thoroughly interested and active. Read some other things which Secretary Yarbrough says about Scotland Neck:

"Mr. J. G. Madry, the superintendent, has adopted the Program of Work 'C' and will already make a grading of about 80 per cent, and hopes to make his school a standard one before the year is gone. He had his program for the morning session previously arranged, every song selected, knew who would lead the prayer and what Scripture passage would be read, and, the good part, he carried it out in detail. He started on time, went to classes on time, and quit on time. The officers and teachers were in full accord, and the work ran smoothly.

"Brother Hillman, the pastor, has planned a year's work in the Sunday schools of his charge, has set certain goals and will have each school working towards certain ends. They have planned to have the workers from the three churches meet once monthly for a conference. This first conference met Sunday afternoon and the workers from Palmyra, Hobgood and Scotland Neck had been invited, and some from each place put on the program. The meeting was well attended and every one showed keen interest in the work. The Program of Work 'C' was thoroughly discussed. Mr. Madry made the opening remarks and presided, and Mr. Hillman enthused those present with a strong address on Sunday school work and what they hoped to accomplish this year in his district. "The Hobgood delegation invited the meeting to be held at Hobgood next month, and they will also serve light refreshments."

### THIS LOOKS LIKE BUSINESS

"Gibson Sunday school has made great improvement in attendance during the last quarter. We have had several rainy Sundays, but the attendance has not been less than one hundred on any Sunday. We have lost a few members by their moving away into other communities. There are 174 members enrolled in the main school. There has been added a Cra-

(Continued on page thirteen)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### Western North Carolina Conference

#### CHARLOTTE UNION EFFICIENCY INSTITUTE

The Epworth Leaguers of Charlotte have just enjoyed their third Efficiency Institute, which was conducted by the Charlotte Epworth League Union during the week ending March 30th, at Trinity Methodist church. We were fortunate in having with us during the entire week Mr. E. O. Harbin, third department superintendent, from the Central Office at Nashville, and Miss Grace Bradley, field secretary for the Western North Carolina conference. The other members of the faculty were local leaguers and pastors.

Thirty-eight Christian Culture Certificates were awarded as a result of work done by those attending the institute. The average attendance on the study periods was more than one hundred.

The banner offered to the league with the largest percentage of their membership attending the institute was won by Spencer Memorial League an average of 55 per cent. Trinity League, host to the institute, came second with a percentage of 34.

The prize for the best poster was awarded to Miss Katherine Foard of Belmont Park League. In the absence of the dean, Rev. J. B. Craven, the certificates were presented by Mr. Jas. S. Sease, president of the Charlotte Union.

### NORTH MAIN LEAGUE, SALISBURY

A very enthusiastic crowd met Sunday night at North Main Street church and organized a Senior Epworth League. We were delighted to have the Rev. M. B. Woosley, pastor of South Main, and Mr. George M. Jarvis, president of the Senior League at First church, here to speak to us on the nature of the work and the organization of the league.

We are sure of success for three reasons: Because of the efficient officers at its head, because there are several in the league who have had experience in other leagues, and because we have a number of young people to join. We spell nothing but success. Just watch us go.

We elected the following officers:  
President—Mrs. M. L. Jacobs.  
Vice President—Miss Artie Hoffner.  
Supt. 1st Dept.—Rev. J. M. Brandon.  
Eupt. 2nd Dept.—Mrs. Baxter Wyatt.  
Supt. 3rd Dept.—Mrs. J. E. Jacobs.  
Supt. 4th Dept.—Miss Mary Doby.  
Secretary—Miss Nellie Jacobs.  
Cor. Sec.—Miss Eva Hauser.  
Treasurer—Miss Mabel Roberts.  
Era Agent—J. E. Jacobs.  
Nellie Jacobs, Sec.

### SHALL OUR LEAGUERS ATTEND COLLEGE?

There is a greater appreciation of the value of a college education today than ever before. More of our boys and girls are preparing to go to college and more of them are actually entering college each year than was true the year before. But in spite of this fact, a large number who could go to college if they were willing to pay the price are failing to enter college and are beginning to work.

A number of our finest boys and girls who ought to go to our church schools are entering other colleges each year. Many of these could have been directed to our church schools if enough thought had been given to them at the right time. The Intermediate Epworth League is attempting to do just that sort of work through the League College Club.

Every intermediate chapter ought to use the program given in the Interme-

mediate Epworthian for April 15th. If the program cannot be used on that date, use it as soon afterwards as possible, but by all means use it. Organize a College Club. As soon as the club is organized send the name of the intermediate superintendent of the league and the name of the correspondent of the college club, together with the names of all members, to the central office of the Epworth League.

As soon as the club is reported, information will be sent, and the club will be put in touch with information regarding the club and correspondence will be started with a representative of each of the Methodist colleges in your territory. Our effort will be to get the colleges in touch with the college clubs and the clubs in touch with the colleges.

There is a tremendous possibility in these clubs. If you want further information, I shall be more than glad to have you call on me.

James E. Ellis,  
810 Broadway, Nashville, Tenn.

### TRINITY EPWORTH LEAGUE ENJOYS BANQUET

The regular annual banquet of Trinity Epworth League, which is held on the occasion of the installation of its officers for the ensuing year, as a means of welcome and send-off to the new officers, was held at the church on Friday evening, March 23, at 6:30 o'clock.

The retiring president, Mr. G. C. Chalker, acted as toastmaster and made a talk on the accomplishments of the league during the past year and wished the incoming officers "God-speed."

The names of the new officers were then called, and after assembling within the crescent formed by the banquet tables, they were installed by Dr. J. E. Abernethy, pastor of the church, who afterwards made a talk, congratulating the retiring officers on the work of the league during the past year and wishing the new ones the same success, also offering his services when desired.

The incoming president, Mr. M. R. Simpson, was then called on for a speech, whereupon he responded with a stirring and impressive speech, setting forth the attainment of his ambition to become the leader of Trinity Epworth League and that as such he expected to give it his very best and hoped that the league, under his administration, would have the same continued success as that of the past year; also calling upon the newly elected officers to stand by him in his efforts—also stating that he hoped he would have the same success as that of the presidents for the past several years in another respect—that of winning their life's partner.

Miss Winnie White, vice president, was next called upon and she responded by saying that she stood ready to do her part and felt certain that a successful year would ensue under Mr. Simpson's administration.

The officers elected for the ensuing year are as follows: Mr. M. R. Simpson, president; Miss Winnie White, vice president; Mr. Jesse T. Griffis, treasurer; Miss Thelma Wall, recording secretary; Miss Mary Lee Gilbert, corresponding secretary; Miss Marie Owen, Epworth Era and Tar Heel Leaguer agent; Miss Estelle Hamilton, musical director; Miss Mary Van Derberg, publicity director; B. E. Crater, chairman ushers' committee; G. C. Chalker, superintendent department of spiritual work; Miss Alice Pickler, superintendent department social service; Mrs. Paul Palmer, superintendent department of recreation and culture; G. M. Lupo, superintendent department of missions.

### SUMMERFIELD

This league was organized Sunday afternoon, March 18, electing the following officers:

President—J. T. Lloyd.  
Vice president—C. B. Gamble.  
Secretary—Miss Ruby Dawson.  
Treasurer—Theo. Crews.  
Cor. Sec.—Miss Margaret Medearis.  
Era Agent—Miss Katherine Hoskins.  
It was a great pleasure to be with them last Sunday evening. I like the way they are getting down to business. The interest shown is inspiring.  
D. L. Webster.

### GREENSBORO DISTRICT

Every league is busy working on the Anniversary Day program. We are getting the co-operation of our pastors in this and look for April 8th to be the red letter day for the Epworth League in the Greensboro district.

A new league was organized at Bethel two weeks ago. They are progressing finely. A full report from this league will be given later.

The April district union meeting will be held at Walnut Street, Proximity, Thursday night, April 12. All chapters of the district take notice. We are expecting the largest attendance in the history of the union.

The Jamestown Epworth League has been doing some fine work during the last few months which is due in a large measure to the enthusiasm of Miss Novelle Templeton. For some time Jamestown has held the attendance banner of the district union meetings.

Our last meeting was held Thursday night, March 8th, at the White Oak Y. M. C. A. building. We not only had a good delegation, but won the judge's decision in a singing contest between Spring Garden Street church and the Jamestown church, after which we listened to a short talk on "Building Character" by our presiding elder, Mr. Womble.

We have now accepted a challenge from Carraway Memorial church for another singing contest at our next monthly meeting. So join us, all ye leaguers, and let's win again.

### North Carolina Conference

#### A CORRECTION

We desire to make the correction in the last published list of district Epworth League secretaries of Miss Hazel Thompson, Durham, as secretary of the Durham district in place of Rev. G. M. Daniel, as published.

We hope every league in the North Carolina conference at least will rightly celebrate Anniversary Day next Sunday. Our Epworth League Special which we hoped would come out as an Easter Special will be out as an Anniversary Special instead.

We will publish in the next issue of the Advocate a full program of the Summer Epworth League Assembly to be held at Morehead City June 18-24. In addition to the North Carolina conference leaders, most of the platform work will be done by the noted Dr. Ivan Lee Holt, pastor of St. John's church, St. Louis, Mo., one of the outstanding preachers of our church, and by Dr. B. Brummitt, editor of our Epworth Herald, the official league organ of the Northern Methodist church.

Let's get everything in line to break all precedents in the coming assembly. These and the district institutes are indispensable to our every individual league.

## Rheumatic Pains Aches

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Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

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Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

**FORM OF BEQUEST**  
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.  
Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

In the spring a young man's fancy not only turns to thoughts of love, but to baseball. Our boys have the fever now and it will run higher as the season advances. We have the material out of which we expect to organize the best team we have ever had. I wish to offer my sincere sympathy to any team that may challenge our boys.

\* \* \* \*

Our singing class visited Mount Gilead and Troy the fourth Sunday in March. It was with sincere regret that conditions were such that I could not accompany the class. Mrs. Nellie Rives, who has charge of the class, together with the children, tell in glowing terms of the warm reception which they received at the hands of the good people of Mount Gilead and Troy. We appreciate the many courtesies extended to us by Brothers Martin and Harrell.

\* \* \* \*

Just this little reminder. Here and there occasionally a Sunday school or organized class drops behind or out of the procession and causes us to feel sad and lonely. When all are keeping step and others joining the happy band, we experience a feeling of exhilaration. Let's all join hand and heart and march together as one great band of enthusiastic orphanage workers. By so doing we shall make our beloved Methodist Orphanage second to none in all this beautiful Southland of ours!

\* \* \* \*

In the passing of that saintly woman, Mrs. Mary C. Daniels, the Methodist Orphanage loses one of the best friends it ever had. She never made any large gift to us from a financial standpoint, but her loving ministry and self-sacrificing spirit endeared her to our home and enriched the lives of our children. Having been left an orphan at an early age, she understood and appreciated the needs of our children. For many years she clothed one of our girls. From the very beginning of our orphanage work she took a lively interest in everything that pertained to the good of the home. She now rests from her labors and has entered upon her heavenly reward.

\* \* \* \*

Barium Springs, Feb. 20.—The architect was here today going into the preliminary work of the boys' dormitory and baby cottage, which were recently authorized for immediate construction by the board of regents of the Presbyterian Orphans' Home. The ground will be broken for both of these buildings within two weeks. In speaking of the matter today, General Manager Joseph B. Johnston said: "It is our sincere hope that construction of the buildings can be rushed quickly to completion before our list of applications gets so big that even the addition of these buildings will not begin to handle them."

\* \* \* \*

I was present at the Fayetteville district conference for a few hours. The laymen's movement was under discussion. With Dr. W. P. Few as our leader it is confidently believed that the great cause will be given its

rightful place in our conference. Brother Willis, who is uniformly courteous to all, was very kind to the orphanage man. Most of us who represent the various interest of the church are disposed to take more time than can well be spared at a district conference when the time is so limited. A short speech right from the shoulder is more effective on such occasions when time is very precious for the transaction of the business of the district. A word to the wise is sufficient.

### "UNDERSTANDEST THOU?"

"Understandest thou what thou readest?" (Acts 8:30). Bible readers require "Dummelow's Bible Commentary" in order to get the best in the reading and study of "The Book of Books." "Dummelow's Bible Commentary" is authoritative, comprehensive, usable. Size 5x8x2 1-2; 1200 entertaining, inspiring, educative pages. Price postpaid \$3. J. T. Norsworthy, The Book Man, Gastonia, N. C.

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

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2. The Faculty.
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In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 115,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.  
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# OUR LITTLE FOLKS

## WHAT HAPPENED ON A PUMPKIN LEAF

Once upon a time there was a vegetable garden in which were many things besides vegetables. There were worms and caterpillars and many different kinds of insects. On this particular day several insects had met on a large pumpkin leaf to gossip.

"I see by the latest copy of Insect Fashions that polka dots are the newest thing among the best people," said Mr. Lady-bug, "and I am glad of that, for my wife has been trying to get me to wear stripes for a change."

"And what is the matter with stripes?" asked Mr. Squash-bug.

"Nothing," replied Mr. Lady-bug, "but polka dots are said to be the newest style."

"Well," said Mr. Squash-bug, "I'm going to stick to stripes just the same. I cannot spend a cent on clothes this year, whatever the styles say."

"Then you'll be behind the times," said Mr. Lady-bug, a remark that made Mr. Squash-bug feel sad.

"Oh!" cried Miss Fuzzy Caterpillar. "What shall I do? I have just chosen my new wrap, and it cannot possibly have polka dots on it!"

"I'm sorry," replied Mr. Lady-bug, "but you should have waited before you made your choice. You will have to be out of style, that is all." Poor Miss Caterpillar crawled to the edge of the leaf to hide a tear.

"What about me?" asked a bright green three-cornered bug. "I heard that jade green was the color likely to be the favorite, and I have the newest shade of it. It would not be any prettier if it had polka dots."

"Oh, but you should have had the dots just the same," said Mr. Lady-bug. "It was a great mistake not to, and you will find yourself out of style."

The bright green three-cornered bug turned his head and coughed hard to keep the others from thinking it made any difference to him.

"Dear me!" sighed a red ant. "I wish I had known that sooner. I should have had a large polka dot on my back and a small one on my head, done in jet black!"

"Yes, it is a pity you were hasty," said Mr. Lady-bug. "You will be so old-fashioned." The poor ant cried so hard that his shoulders shook.

"What about me?" asked a large dragon-fly perched on the tip of the leaf. "Polka dots would not be becoming to me!"

"I can't help that," said Mr. Lady-bug. "It does not say that you must stop to think whether the style is becoming or not; it merely says that polka dots are the latest thing, so I am afraid you will look shabby this year." Mr. Dragon-fly hid his large eyes as well as he could with his front legs.

"Oh, but that does not mean me," said Miss Butterfly, who had chosen nearly all the colors of the rainbow. "No one can be more beautiful than I," and she turned slowly round so that the insects could see her.

"Well, my dear," said Mr. Lady-bug, "you may think so yourself, but according to the latest news you are just a plain, everyday person, quite out of style."

Poor Miss Butterfly nearly cried out loud.

Now it happened that under the leaf sat a black beetle, who did not like the way Mr. Lady-bug was going on. Mr. Beetle had neither stripes nor polka dots. He was not fuzzy like the caterpillar, gauzy like the dragon-fly or colorful like the red ant, the bright green three-cornered bug or the rainbow butterfly. He thought it was time to put a stop to the doings; so he crawled out from under the leaf and said to Mr. Lady-bug, "Let me see that copy of Insect Fashions!"

Mr. Lady-bug was so startled he had not time to think; so he handed the

magazine to Mr. Beetle and backed off to the edge of the leaf. After a glance at the magazine Mr. Beetle read aloud:

"The latest styles for insects this year are as follows: Summer furs for caterpillars; lengthwise stripes for squash-bugs and potato-bugs; crosswise stripes for ringed worms; gauze for dragon-flies; jade green for three-cornered bugs; red or black for ants; all colors for butterflies; and polka dots for lady-bugs."

"There," he said, "I thought so! Mr. Lady-bug did not give you the whole list of styles. You see, you are all in fashion, as I was sure you were. We shall now hear what Mr. Lady-bug has to say for himself."

But when they looked around they did not see Mr. Lady-bug, for he had flown away. So instead they said it for him, and what do you think it was? Why, that the lady-bug is no gentleman.—Blanche Elizabeth Wade, in Youth's Companion.

## AN EXTRA PIG

Alice did not have a great deal to do. That is why she stood so long outside the pen and looked at the white pigs.

"What do you think of them?" asked Mr. Ginty, who was the owner of the pigs.

"They are little dears," replied the little girl. "But there's an extra one."

"How's that?" Mr. Ginty was a friend of Alice's, and he always paid attention to her opinion; so now he put on his spectacles carefully and came closer to the pen.

"Yes, sir," said Alice firmly. "There should be only five pigs in the family. Don't you know, one little pig went to market, one little pig stayed at home, one had roast beef, and one had none, and one little pig cried, 'Wee, wee,' all the way home?"

"That's a fact." Mr. Ginty slapped his thigh. "Well, now, I hardly know what to do about it. Which do you think is the extra one?"

Alice considered carefully. "I believe it's that one," she said, pointing to a fat little fellow standing off by himself.

"I'm sure you're right. He doesn't look as if he belonged here. I wonder—would you be kind enough to—er—adopt that pig—take him home with you?"

"For good, you mean?"

"Yes," said Mr. Ginty gravely, "for the pig's good. He looks lonesome."

"Oh, thank you," Alice had often told Mr. Ginty how much she wanted a live pet. "I should love to have the little extra pig." She was delighted. She clutched the pig in her arms and started to go home.

She walked fast at first, but after a while the sun grew hot, her legs grew tired, and the little extra pig grew heavier and heavier. And just as she had decided that she couldn't go another step she saw an empty pigsty at the side of the road. At the same time the pig squirmed out of her arms and fell to the ground.

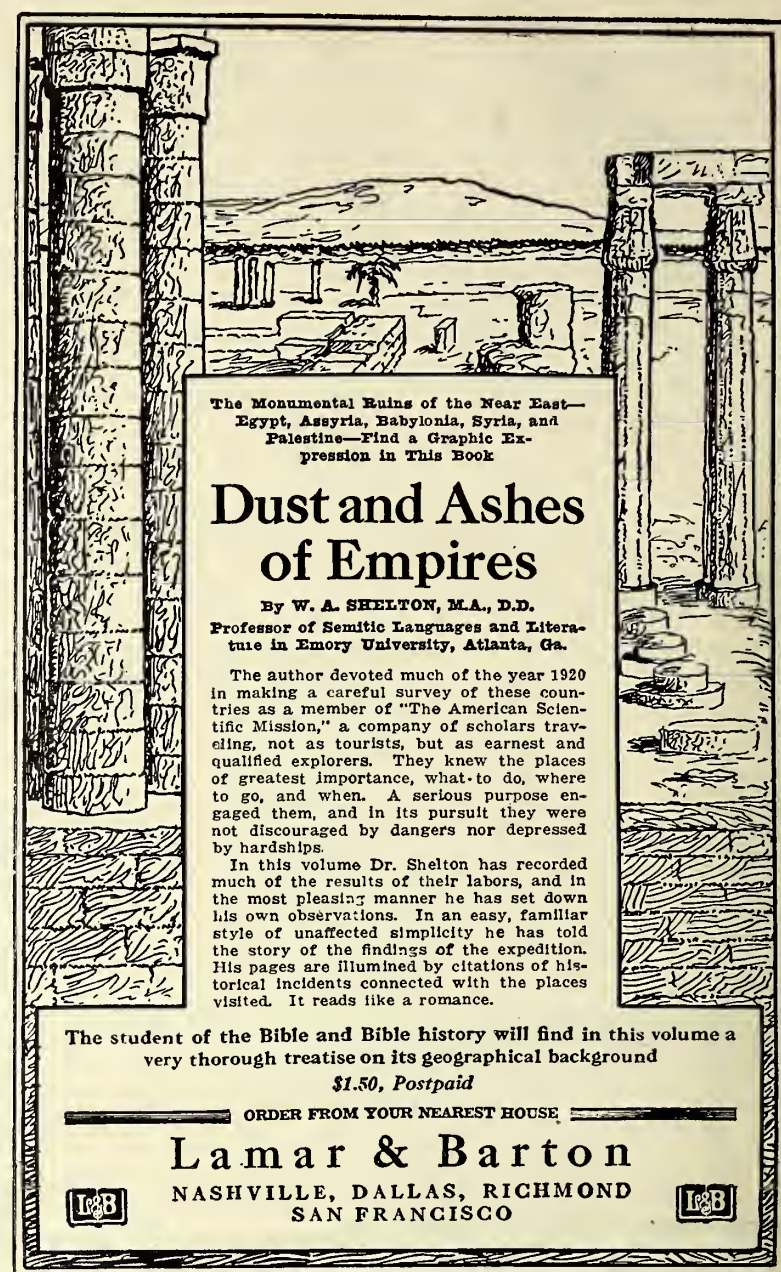
"Oh, your poor little piggy!" wailed Alice and reached down to pick him up. But the pig was already running toward the pigsty.

"A good place to rest," said Alice. She followed the pig into the sty and shut the gate after her. Then her heart sank, for she heard the spring lock fasten on the outside.

She looked about her. The fence was made of boards that ran up and down, too high and straight for her to climb and much too close for her, or for her piggy either, to crawl between.

Now when the little pig found they were locked in he cried too; but he didn't fall down to do it. He went about sniffing at every inch of the fence. Finally at one corner he found a sunken place. It was only a tiny hole, but large enough for him.

With his little round pink nose he began to root vigorously. Now and then he sneezed the dirt from his nose, but not once did he stop digging. When Alice was tired of crying she looked round and saw him just squeez-



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ing his fat little body through the hole that he had dug.

"Oh, don't leave me," she begged.

But the pig gave a grunt and pulled himself under the fence. Then he shook himself and started down the road with a happy little squeal.

"Well, I guess what pig can do I can do." Alice thought and began to dig at the hole that the pig had made. Some of the dirt got into her eyes, and a great deal clung to her hair; but she kept on digging.

The pig was fat, but Alice was thin; and before long she was able to squeeze herself through the hole just as he had done. "And I didn't have to use my nose," she thought, with a laugh. Once outside, she shook herself and started down the road just as piggy had started, except that she didn't squeal.

The road led over a brook that had to be crossed on a bridge of slim logs laid together. The pig had started over the bridge, but instead of staying on the logs his feet had slipped into the spaces between. When Alice arrived there he hung, with his legs dangling on both sides and his fat little body see-sawing across the top of a slippery log. He squealed with all the breath he had left.

Alice could not help laughing at him. But one good turn deserves another, and right here was where she could repay the little extra pig for starting that hole. By this time he had come to look upon her as a friend; so he did not squirm when she lifted him in her arms and carefully picked way over the bridge.

Once across the brook she set him on the ground. "Now, sir, I'm done with you. You may do just as you please. I'm going home." She turned at the crossroads. She was so hot and tired and dirty that pigs no longer interested her. She did not even look to

see which way he turned at the four corners, nor did she care!

It wasn't far now to her home. She ran through the yard and into the house, but as the screen door swung shut behind her she heard a forlorn little grunt and whirled round in time to see piggy caught in the crack.

"Oh, you precious little thing, did you follow me? Do you really want to be my own little extra pig?" She held the door open for him to come in. Together they walked straight into the room where mother and father were.

"Why!" cried mother. "What have we here?"

"A little extra pig," said Alice.

"Umph! It looks like an ordinary pig to me," said mother. But it did not look at all like an ordinary little pig to Alice.—Catha Wells, in Youth's Companion.

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**SUNDAY SCHOOL WORK**

(continued from page nine)

the Roll department, with Mrs. Berta Adams as superintendent, and a Home department with Mrs. A. J. Parker as superintendent. There are 17 members of the Cradle Roll and 36 in the Home department. This gives us an enrollment of 227 in all departments. The membership of the church is 182. We have a Workers' Council in which the officers and teachers plan their work. Have held one meeting. The teachers are showing a great deal of interest in their work. Most of them have their classes organized and will apply for certificates.

For one week beginning February 23 a non-standard teacher training school was conducted by Mr. L. L. Gobbel and Miss Georgia Keene. They did us fine service. Several persons from other churches were present during the week. We were greatly benefited by the school. The school has filled a much needed want in the life of our teachers and officers, and we hope to have still another course in the future. Our school is not a standard one yet, but we are planning to reach the standard in the near future. We are working and planning to meet the threefold task of the Sunday school, which is to guide the growth of the pupil into religious knowledge and to train them in Christian worship and Christian service.

Respectfully submitted,  
Willie Gibson, Supt."

The foregoing is the report of the superintendent at Gibson Sunday school to the quarterly conference of St. Johns and Gibson charge, Rockingham district. This superintendent has reported, in a concise yet comprehensive way, the conditions of his school. The report itself and the facts reported indicate interest and business-like methods, so essential to successful Sunday school work. Other superintendents should read paragraph 390 of the Discipline.

**SANFORD AND SILER CITY**

Your conference superintendent of Sunday school work spent Sunday, March 25, in Sanford and Siler City, speaking to the Sunday schools, workers' councils, and congregations at these places, making six engagements in one day. Sunday morning he visited Steel Street Sunday school and said a few words there. At 11 o'clock he spoke to 400 or 500 people, and after this hour met with the officers and teachers of the school, presenting the Program of Work for the class-room type Sunday school. These workers voted unaproposely to adopt this official program for their school and to set about systematically to attain the points of excellence set forth in the program. These good people not long since have made several changes and improvements in their Sunday school equipment, providing two or three departmental rooms, and expect to reach more members and improve the effectiveness of work. Rev. L. B. Jones, the pastor, believes that "nothing is more important at this time than the Sunday school work," and he is giving considerable attention to it.

**OVER THE A. & Y. LIMITED**

Double-timing it from Parson and Mrs. Jones' dining table, via their Franklin automobile, to the union station, your conference superintendent caught the Atlantic and Yadkin Limited (limited to twenty miles per hour, more or less,) at 1:42 for Siler City, where he had engagements for the afternoon and evening. At 3:30 he was in the West End Sunday school, where he found Supt. J. F. Lambe and his assistants working away at the King's business and to whom he presented the Program of Work for the small Sunday school. At 4 o'clock he met with about forty officers, teachers and

friends of Siler City Sunday school, in a workers' council meeting and discussed the Program of Work and other phases of Sunday school interest. Then at 7:30 he spoke to the whole congregation.

This congregation is now using the ground floor of its new building, which, when completed, will represent an outlay of approximately \$30,000. The Sunday school, under the leadership of its energetic superintendent, Mr. M. M. Fox, and its good pastor, Rev. O. I. Hinson, is taking on new life, and expects to do greater things when it can use its new equipment. This school was organized in 1886, with Mr. W. F. Womble (now the Rev. W. F. Womble, presiding elder of the Greensboro district) as superintendent. He served for three years and was succeeded by Mr. J. F. Lambe, who was at the helm for eighteen years, when the present superintendent, (a brother of Rev. E. W. Fox of the Western North Carolina conference), was chosen for this office.

**PARKTON TRAINING CLASS**

Rev. R. F. Munns has organized a training class at Parkton with an enrollment of fifteen, seven or eight of whom will stand the examination for a certificate of credit. "The Pupil" is the course being studied.

**BYNUM TRAINING CLASS**

Rev. John R. Edwards is teaching a class of Sunday school officers and teachers at Bynum in "The Organization and Administration of the Sunday School."

**WHOLE LOT IN FEW WORDS**

In a few words Supt. Paul C. Moore says a whole lot about his Sunday school. Read what he says: "The Sharon Sunday school, North Rocky Mount charge, is working to become a 100 per cent Sunday school this year, Program of Work "C." We are carrying out the ten points or requirements. Have ten classes, five of which are Wesley classes. The average attendance for the first quarter was 75 per cent, officers and teachers 93 per cent."

**AN APPRECIATION OF PROF. A. M. NORTON**

We, the senior class of Weaver College, owing to our regard for our president, Prof. A. M. Norton, our appreciation of his work and influence, and our regrets at his departure, pass the following resolutions:

1. We feel that Prof. Norton is a man of the highest Christian character, has a broad mind and a generous heart; that he possesses wonderful self-control, great fortitude and judgment in time of stress, and unusual power to handle delicate situations; that he is a teacher of marked superiority, which qualifications distinguish him as a man of superior ability, and as one fitted to be a leader of young people in a Christian college.

2. We wish to express our deepest appreciation of his work with us, his justice to the individual student, his deep insight into our needs, his fair-minded generosity, and for the example of his noble life.

Also, we wish to express our sincere appreciation for the interest Mrs. Norton has shown in us, and the many ways in which she has helped us.

3. We feel the deepest regret that we are to lose the man we so much appreciate and love. We regret the loss that Weaver College sustains in losing him. Also, we wish for Prof. Norton the greatest success in the field of work that he takes up.

Passed unanimously, first by the senior class of 1923, and then by the entire student body.

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful and serious and hastening to be alone.—B. F. Burnet.

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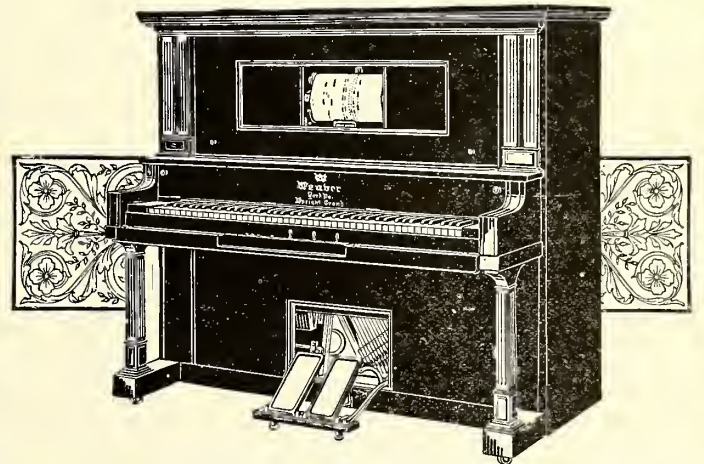
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**W. E. WEBB, Secretary**  
STATESVILLE, N. C.



# IN MEMORIAM

**SHANK**—Sarah Jane Shank was born September 4, 1846; died February 28, 1923, age 76 years, six months and 24 days. She was twice married, first to Daniel Adams and last to Thomas Shank. She was the mother of five children. Two dead, three living, two in Concord, one at Mischaner Springs.

She professed religion when quite young and joined the Methodist church at Salem and was a member when the end came. She was a great lover of the Bible and a constant reader of it, and she made it her life-long study. Even in her last days when her health was declining it was still her desire to read her Bible, and when friends would visit her she would talk of the Bible and her desire to continue it until the end came. She was bright, cheerful and a patient Christian light until the end came.

She leaves three children, 26 grandchildren and two great-grandchildren and a host of friends to mourn her departure. Comfort to her loved ones and peace to her ashes. F. F. M.

## RESOLUTIONS OF RESPECT

God saw fit on the night of January 31, 1923, to send the death angel into the home of Dr. J. P. Brown to bear the soul of Mrs. Florence Sanford Brown through the portals. She had been a great sufferer for many years. In early childhood she gave her life to Christ and walked daily with Him through a pilgrimage of fifty-six years. She was the first Bright Jewel in North Carolina, and was a charter member of the Florence Brown Missionary Society and of the Parsonage Aid Society. She worked for everything that was for the upbuilding of her church and community. So great was our love for her and so keenly do we miss her that we resolve:

First, That we, the Missionary Society of Trinity M. E. Church, South, of Fairmont, N. C., bow in humble submission to the rulings of God.

Second, That we will emulate her example, walk in the paths she has trod and try to be so ready for every call.

Third, That we extend to the family our heartfelt sympathy, our love and our prayer in this hour of sorrow.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the Missionary Society, a copy be sent to the Robesonian, and one to the N. C. Christian Advocate for publication.

Mrs. A. S. Thompson,  
Mrs. W. F. Trawick,  
Mrs. E. J. Chambers,  
Committee.

**DRAPER**—The subject of this sketch was born September 20, 1841; died February 14, 1923. He was the son of the late Richard Draper and Emma Elizabeth Everett. He was thrice married. His first wife, who was Miss Sallie Winfield, died March 22, 1880. To this union were born Mrs. Emma Adams of Washington, N. C., Thomas Draper, Mrs. R. H. Criffiel, Mrs. C. E. Waters, Mrs. Ella Williams, all of Bath, N. C., who live to mourn his loss. Besides these he leaves four grandchildren as well as a host of friends all over Beaufort county and elsewhere, who feel the loss of a kind friend and useful neighbor. His second wife, to whom he was married in December, 1882, was Mrs. Martha Adams, who died October 9, 1908. There were no children born to this union. On March 12, 1913, he married Mrs. Mattie Marse, who still survives him. Brother Draper was a consistent member of the Methodist Episcopal Church, South, and was trustee to the church property for a great many years, holding that position at the time of his death. For a number of years he has been in declining health, and during this time he was not heard to complain, but seemed to realize the presence and power of an Almighty God, and passed off quietly to his eternal reward. He was laid to rest in the old burial ground near Bath, funeral services being conducted from his home by his pastor, Rev. R. J. Lough, in the presence of a large number of sorrowful friends and loved ones. Peace to his ashes. R. J. Lough.

## RESOLUTIONS OF RESPECT

On the morning of January 13, 1923, God in His infinite wisdom and love took to Himself the spirit of Mrs. Henry A. Rives, removing from her family circle of husband and two little girls a devoted wife and mother; from our society one of its most loyal members, and depriving all whose privilege it was to know her well of an exceedingly true friend. Therefore we resolve:

That, although our hearts are saddened because of her going from us, we will be resigned to the will of God, who makes no mistakes but causes all things to work together for good to them that love Him.

That we will extend our heartfelt sympathy to her family in their bereavement and point them to the Great Comforter.

That a copy of these resolutions be sent the family, a copy spread upon our minutes and one sent to the N. C. Christian Advocate.

W. M. Society Jonesboro M. E. Church.  
Mrs. B. E. Stanfield;  
Mrs. Belle Barnes,  
Mrs. Jas. P. McDavid.

## RESOLUTIONS OF RESPECT

The following resolutions were adopted by the quarterly conference of the M. E. Church, South, Morehead City, N. C., February 16, 1923:

In the wisdom of our heavenly Father, He has seen fit since our last conference to take from us by death our much loved friend and co-laborer, Bro. R. W. Taylor, who was for a long time the very efficient and faithful chairman of our board of stewards as well as a trustee of the church.

His going seems untimely to us and we cannot understand why those who are so faithful should be called so soon. The irrevocable call to him has caused us to reflect upon the uncertainty of life, and to more fully realize that what we have to do in the church of Christ or elsewhere we must do very quickly. His faithfulness will ever be an inspiration to us to do our best in the work in which he was engaged with us.

Be it resolved, That we bow humbly and submissively to this ruling of providence; we shall miss Brother Taylor, not only in our church, but in the community as well; we shall try to emulate his Christian life, and feel that we are the better by reason of our association with him. His patient suffering during his illness was beautiful, and could but impress those who came in intimate touch with him, of his perfect resignation to the will of Him "who doeth all things well."

Resolved further, That a copy of these resolutions be spread upon our minutes, a copy conveyed to his widow and children, and publication of same be made in the N. C. Christian Advocate and the Coaster.

**CROWELL**—Mrs. Sarah Jane Davis Crowell, widow of the late S. H. Crowell of Indian Trail, died at her home February 28, 1923, of pneumonia. She was a daughter of A. A. and Martha Davis of Union county. She was married to the late Samuel H. Crowell on October 15, 1896, and to this union were born seven children, all of whom survive. They are Misses Annie, Kate, Allea, Martha and Sarah Crowell and Messrs. Clayton and Samuel Crowell, also a step-son, R. B. Crowell of Indian Trail. Also surviving are her aged father, A. A. Davis, three brothers, A. W., W. C. and J. L. Davis, of this county, and two sisters, Mrs. E. H. Morris of Indian Trail, and Mrs. T. A. Plyler, wife of Rev. T. A. Plyler of Woodleaf.

Funeral services were conducted at the Indian Trail Methodist church, of which the deceased was a devoted member, at 11 a. m. Thursday, March 1, 1923, by her pastor, assisted by Rev. T. J. Huggins, our pastor at Weddington, Rev. Mr. Shankel, former pastor, and Rev. Mr. Underwood, the present pastor of the Indian Trail Presbyterian church. Mesdames J. F. Laney, C. C. Weaver, Ray Funderburke and G. M. Smith furnished the music. Interment was at Mint Hill cemetery.

Nothing better could be said of Mrs. Crowell than that she loved her God and Saviour and the church. This love dominated all her activities. As the product of this love she has a home not made with hands, eternal in the heavens, and the church has a heritage never to be forgotten. R. E. Hinshaw, Pastor.

**FERRELL**—Mrs. Alda Nicholson Ferrell was born in Iredell county near Statesville about the year 1869; died February 25, 1923. Between these two dates there was lived a beautiful life.

Seven years ago Miss Nicholson married Bro. W. V. Ferrell. After their marriage they came to Burgaw to live and make their home; and their home was not merely a house, it was a home presided over by this good woman.

She had been a member of the Methodist church for a long time. We shall miss her, for her presence together with her husband was a benediction. Brother Ferrell is lonely and sad without her. She died at her father's home in Statesville and was buried at Snow Creek Methodist church. The funeral services were conducted by Rev. J. W. Moore, pastor of Broad Street Methodist church, Statesville, N. C.

Blessings upon her aged parents, Brother Ferrell and all of the family. Her pastor, C. H. Caviness.

**PATTEN**—Ellen Frances Patten (nee Hancock) was born in Tremham, Mass., January 18, 1842. Wellington Patten and Ellen Frances Hancock were married February 5, 1867, at Bridgeville, Delaware. They moved to Mt. Olive, N. C., in 1898. Mrs. Patten was a charter member of the Presbyterian church at Calypso, N. C. Removed to St. Cloud, Fla., in 1920, where she died February 25, 1923. Her sons, Wellington and Walter, were with their mother when the end came.

She is survived by her husband, Wellington Patten, St. Cloud, Fla.; her sons, Edwin Patten, Rockville Center, L. I., Wellington F., Calypso, N. C., Charles H., Providence, R. I., Walter, Chapel Hill, N. C., and her daughters, Mrs. H. J. Pope, Mt. Olive, N. C., Mrs. H. L. Faison, Norfolk, Va.; brother, Charles E. Hancock, Providence, R. I.; sister, Mrs. F. M. Whiting, North Attleboro, Mass.

Funeral services held in Presbyterian church, Calypso, N. C., by the pastor, Rev. Mr. Baker, assisted by Rev. Peter McIntyre, Rev. S. B. Starling and Rev. J. M. Duncan.

## DR. MARVIN L. SMOOT

The subject of this sketch was born August 24, 1876, at Cool Springs, Iredell county, N. C., and died in the triumphs of the Christian faith in Fayetteville, N. C., February 6, 1923. He gave himself to God and joined the Methodist church when only 13 years old. On April 5, 1906, he was married to Miss Margaret Giddens of Goldsboro, N. C., unto which union were born children, two of whom, a daughter, Margaret V., and a son, Marvin L. Jr., with their mother survive. On August 1, 1912, he moved to Fayetteville for the practice of his profession. Thus are given about the chronological facts of one of the best lives that ever blessed the walks of mankind.

I count it an extraordinary delight to have known intimately the deceased through a period of six years—to have had his confidence, to love and be loved by him. After this acquaintance with him I would not have suggested one alteration, if I had been given the privilege of making him over. In temperament he was quiet, rather reserved, not of surplus words, with no spirit of show, preferring to follow than to lead, but willing to do either if duty called him. His convictions of right were clear-cut and his courage was heroic in his stand for them. He leaves the record of no word or act to stain any page of his clean life. He made good in any sphere he moved, whether as a citizen laboring to promote the civic righteousness of his city, a co-worker in Y. M. C. A. activities, a steward and Sunday school superintendent in his church or the kind-hearted, sympathetic physician in the relief of human suffering. Excelling everywhere else it was, however, in the home sphere that he reached the highest peak of unsurpassed excellence. In the sacred precinct of the family circle he appears that Christian husband keeping inviolate his marriage vows and that patient sympathetic father. Here in this circle of brightness, with his devoted wife and children about him, he spent his happiest moments and found his most precious companionships. He loved his loved ones, tenderly gratifying the wants of each, and delighted in having his friends join him in the joys of his household.

With such a record behind him, no wonder that he could approach that sleep which knows no human waking with the calmness of going away for a vacation pleasure, gently call his son to him and say, "I am depending on you. Be a good, clean man," and to his daughter, "My old partner, how I love you!" and to another, "I have a home waiting for me." What a blessed heritage of sacred memory this closing, touching scene of Dr. Smoot's life to this bereaved wife, children, sister and three brothers with his innumerable friends!

In the ever widening sphere of usefulness, more and more entrenching himself in the love of a city population which vents itself in tears at his passing, and not old: Why must he go now? Out in the unknown to human mind lies the possibility that God needed him to help lift up the fallen of another sphere even more than on this, thought that seems hard to say. Se he may be gone to do his best work after reaching efficiency here.

So dear Dr. Smoot, we will not think of you as sleeping in the cold, cold ground, but of carrying cheer and sunshine to other God-created beings, hungering for the clasp of a warm hand and the smile of a bright face, or as resting in that home you said was waiting for you.

Farewell till we meet you again.  
J. D. Bundy.

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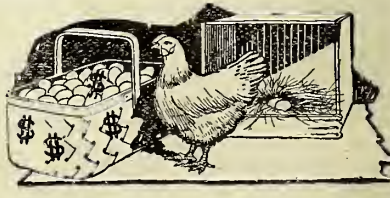
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E.

THIRD ROUND

Table listing appointments for Asheville District, including locations like Henderson Ct., E. Biltmore, West's Chpl, etc., with dates and times.

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

THIRD ROUND

Table listing appointments for Charlotte District, including locations like Bethel, Sunday School Institute, etc., with dates and times.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

THIRD ROUND

Table listing appointments for Greensboro District, including locations like Glenwood, West Market St., Park Place, etc., with dates and times.

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

Table listing appointments for Marion District, including locations like Bald Creek, Burnsville, etc., with dates and times.

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

THIRD ROUND

Table listing appointments for Mount Airy District, including locations like Leaksville, Spray, Pilot Mountain, etc., with dates and times.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

Table listing appointments for North Wilkesboro District, including locations like Warrenville, Creston, Helton, etc., with dates and times.

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

THIRD ROUND

Table listing appointments for Salisbury District, including locations like Salisbury Ct., Woodleaf Ct., etc., with dates and times.

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

SECOND ROUND

Table listing appointments for Shelby District, including locations like Dallas, Belmont, etc., with dates and times.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

THIRD ROUND

Table listing appointments for Statesville District, including locations like Westview, Ball Creek, etc., with dates and times.

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND

Table listing appointments for Waynesville District, including locations like Robbinsville, Andrews Sta., etc., with dates and times.

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

THIRD ROUND

Table listing appointments for Winston-Salem District, including locations like Centenary, Forsyth, etc., with dates and times.

Table listing appointments for Linwood, Wesley's Chapel, Davidson, Yadkin College, Green St., etc., with dates and times.

North Carolina Conference

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

SECOND ROUND

Table listing appointments for Durham District, including locations like Leasburg, Hebron, S. Alamance, etc., with dates and times.

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.

SECOND ROUND

Table listing appointments for Elizabeth City District, including locations like Currituck, Asbury, Chowan, etc., with dates and times.

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

SECOND ROUND

Table listing appointments for Fayetteville District, including locations like Dunn, Duke, Black's Chapel, etc., with dates and times.

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern.

SECOND ROUND

Table listing appointments for New Bern District, including locations like Griffon Ct., Mt. Olive & Calypso, etc., with dates and times.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

SECOND ROUND

Table listing appointments for Rockingham District, including locations like West End, Hoffman, Aberdeen, etc., with dates and times.

RALEIGH DISTRICT

J. C. Wooten, P. E.

SECOND ROUND

Table listing appointments for Raleigh District, including locations like Tar River, Trinity, Franklinton, etc., with dates and times.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

SECOND ROUND

Table listing appointments for Washington District, including locations like Ayden, Greenville, etc., with dates and times.

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

SECOND ROUND

Table listing appointments for Weldon District, including locations like Northampton Chg., Conway Chg., etc., with dates and times.

WILMINGTON DISTRICT

J. M. Daniel, P. E.

SECOND ROUND

Table listing appointments for Wilmington District, including locations like Old Dock, Tabor, Clarendon, etc., with dates and times.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good...

Form for requesting Shivar Mineral Water, including fields for Name, Address, Shipping Point, and a note to write distinctly.



# Ruptured? —

## Throw Away Your Truss!

For Many Years We Have Been Telling You That No Truss Will Ever Help You --- We Have Told You the Harm That Trusses Are Doing. We Have Told You That the Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance --- and That It Is

### Sent on Trial to Prove It

If you have tried most everything else, come to us. Where others fail is where we have our greatest success.

Send attached coupon today and we will send you free our illustrated book on Rupture and its cure, showing our Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, we use no salves, no harness, no lies.

We send on trial to prove, what we say is true. There is no better guide in life than the experience of others.

Below are a few letters picked, all from our files, and coming from all sections of the country. They cover the experience of men, women and children.

Some of them may prove of interest to you. We have thousands of similar letters all of them telling the gratitude and joy felt by the writers over the relief and cures brought by the Brooks Appliance.

Read them and try to imagine your own joy if you too had found all your rupture troubles over.

#### "Did Everything You Said It Would"

Mt. Pleasant, Utah, Box 151,  
February 9, 1921.

Dear Mr. Brooks:—I am writing this letter to let you know that your Appliance has completely cured me of my rupture. I wore it for one year and it did everything that you said it would. I have recommended your Appliance to several of my friends for I am sure it would do them as much good as it has done me. If you wish to use my name for advertising you have my consent.

With Kindest Regards,

J. C. Christensen.

#### So Reasonable in Price

Oswego, Ill., Box 53,  
July 7, 1921.

Dear Sir:—I am pleased to inform you that your Appliance absolutely cured me and I truthfully recommend it to anyone that is ruptured. I thank you for the wonderful cure that your Appliance gave me and, as it's within the reach of everybody, I should surely think they would get one. If this will help you along you can use it as you wish.

With Best Wishes,  
David T. Matthews.

#### Advices All to Try the Appliance

Hawatha, Mich.,  
July 14, 1921.

Brooks Rupture Appliance Co.,  
Marshall, Mich.  
Gentlemen:—A year ago I purchased one of your Appliances, and after wearing it three months I was completely cured. The Doctor had told me I would have to have an operation, but I advise all sufferers of hernia to try your Appliance first. You may publish my statement if you care to.

Yours truly,  
Mrs. Glen Reed.

#### "My Rupture Completely Cured"

Horton, Kans.,  
June 12, 1921.

My Dear Mr. Brooks:—I have not had occasion to put the Appliance on for more than two years and have not worn it to exceed one year old. My rupture is completely healed, and you may use this for a testimonial if you choose. I will gladly refer any rupture patients to you that I may come in contact with.

Yours truly,  
L. T. Brouddus.



The Above is C. E. Brooks, Inventor of the Appliance. Mr. Brooks Cured Himself of Rupture Over 30 Years Ago, and Patented the Appliance From His Personal Experience. If Ruptured Write Today to the Brooks Appliance Co., Marshall, Mich.

#### Ten Reasons Why

#### You Should Send For Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without juring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. We guarantee your comfort at all times and in all positions, and sell every Appliance with this positive understanding.

#### "Thought We Would Try Your Appliance First"

Princeton, Minn., R. No. 5,  
April 26, 1921.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir:—Our little girl became ruptured about three years ago. The Doctor said an operation would be about the only cure for her, but we thought we'd try your Appliance first. After wearing it about one year she was cured. She hasn't worn it now for over a year and is perfectly cured. Use my name in any manner for the benefit of those who are suffering.

With Best Wishes,  
Wm. Vedders.

#### Surprised and Grateful

Roanoke, Ind., R. No. 2,  
March 23, 1921.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir:—I laid my Appliance aside in June, 1920, and haven't had it on since. I now feel that my rupture is completely cured, for which I am surprised and greatly thankful. I am a farmer and do all kinds of work now without fear. I believe the thing to do for rupture is to get the Brooks Rupture Appliance.

A. L. Brundige.

#### "Tried All Kinds of Trusses"

Gordon, Nebr., R. No. 1,  
January 6, 1921.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir:—I tried all kinds of trusses without any relief until I bought your Appliance. When I sent for the Appliance I thought it was like all other trusses, but no—it relieved me. I wore your Appliance a long time, being afraid to go without it, but am completely cured. I will be glad to answer any inquiry that is made and words tell how thankful I am.

Sincerely yours,  
Gust Nordwall.

#### Experience of a Molder

Dayton, Ohio, 201 Springfield St.,  
February 14, 1921.

Brooks Appliance Co., Marshall, Mich.  
Gentlemen:—About a year and a half ago I bought an Appliance of you and it has cured me of my rupture. Haven't worn it since February 23rd and feel as if I am entirely cured. I am a molder and did heavy work of it. I am recommending your Appliance to all I know.

Yours truly,  
Robinson.

#### Remember

Never on sale in stores, as every Appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trademark bearing portrait and signature of C. E. Brooks which appears on every Appliance. None other genuine.

#### "Have Done All Kinds of Work"

Mouson, Maine, Box 234,  
March 15, 1921.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir:—It has been two years and over since I wore my Appliance and have done all kinds of work—and have felt fine ever since. It's the best Appliance I ever had and will encourage everyone I see that has a rupture to get one of your Appliances.

Yours,  
J. W. Russell.

#### Cannot Express Gratitude Felt

Mattoon, Wis., Box 605, R. No. 1,  
April 10, 1921.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir:—I cannot find words to express my gratitude—all I can say is "Thanks to your Appliance." It has done wonders for my son. It is a year and four months since he was ruptured and after wearing your Appliance four months it disappeared. You can use this in your testimonials.

Truly yours,  
Frank Beck.

### FREE Information Coupon

Brooks Appliance Co.,

443J State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name .....

Address .....

R.F.D. .... City ..... State .....



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, APRIL 12, 1923

No. 15

## OUR MONTHLY SERMON

By

Rev. Clovis G. Chappell, D. D.

### A GOOD MAN—BARNABAS

Text: Acts 11:24.

This is the text: "He was a good man." Doubtless you think me daring to the point of rashness to undertake to interest and edify a modern congregation by talking about a virtue so prosaic as goodness. "He was a good man." We do not thrill when we hear that. It is not a word that quickens our pulse beat. We do not sit up and lean forward. We rather relax and stifle a yawn and look at our watches and wonder how soon it will be over. We are interested in clever men, in men of genius. We are interested in bad men, in courageous men, in poor men and rich men, but good men—our interest lags here, nods, drowns, goes to sleep.

The truth of the matter is that the word "good" is a bit like the poor fellow that went down from Jerusalem to Jericho. It has fallen among thieves that have stripped it of its raiment and have wounded it and departed, leaving it half dead. It is a word that has a hospital odor about it. It savors of plasters and poultices and invalid chairs. Its right hand has no cunning. Its tongue has no fire. Its cheeks are corpse-like in their paleness. It seems to be in the last stages of consumption. If people say we are handsome or cultured we are delighted, but who is complimented by being called good?

What has wrecked this word? What is the secret of its weakness and utter insipidity? Answer: bad company. The Book says, "The companion of fools shall be destroyed." And this word is an example of the truth of that statement. It has been forced to rub elbows with bad company till it has come into utter disrepute.

Its evil companions have been of two classes. First, it has been made to associate with the gentleman about town whose greatest merit was that he would smoke a cigar with you, if you would furnish the cigar, or take a drink with you, if you would furnish the liquor. He also graced a dress suit, even though it were a rented one with the rent unpaid. And he looked well in pumps. He was a graceful dancer and good at poker. He also was very skilled in never having a job. And his friends all said that "he was a good fellow." And, of course, being forced to keep company with said fellow was enough to ruin the reputation of the word forever more.

But as if that were not enough calamity to befall any innocent and inoffensive word, it was forced into another association that was but little less disreputable. There was an individual—sometimes a man, sometimes a woman—who did not swear, nor lie, nor steal, nor dip snuff; whose conduct was as immaculate as that of a wax figure in a show window; who never made a mistake, nor did he ever make anything else. He was as aggressive as a crawfish and as magnetic as a mummy. He was "faultily faultless, icily regular, splendidly null." And one day we felt called upon to clothe this colorless insipidity, this incarnate nonentity, with some sort of an adjective, and so we threw around its scrawny shoulders this once glorious robe "good." We said, "Yes, he isn't much account, it is true, but he is a good fellow." And the garment fit him as the coat of Goliath would fit a pigmy. But little by little the once great cloak seemed to draw up and to come to fit the figure of the dwarf.

Thus the word "good" lost its reputation, fell, as many words and many folks do fall, through bad

Introducing the Preacher: Dr. Chappell is the pastor of the Representative Church of the Methodist Episcopal Church, South, Washington, D. C. He preaches to larger congregations than any other pastor in the capital city and hundreds are turned away every Sunday for lack of room. His are interesting and helpful gospel sermons which attract all classes and conditions of people.

company. But let me remind you that, in spite of popular misconception, "good" is not after all a weak word. It is a strong, brawny, masculine word. It has the shoulders of a Samson. It has the lifting power of a Hercules. And the reason God employed it here to describe this man Barnabas was not because He had to say something about him and could not find anything else decent to say. It was not a word to cover up the deformity of uselessness or the glaring defect of a moral minus sign. He used the word because there was none other that would fitly describe the fine and heroic man of whom He was speaking. It means here all that "Christian" means.

"He was a good man." That was what God said about him. That was how he looked when seen through "the microscope of Calvary." He had matriculated in God's school, and after faithful and patient study, his Master gave him a degree. And what was that degree? Barnabas, the genius? No. Barnabas, the gifted? No. It was a higher degree than either of these. It was the highest degree that Heaven itself can confer. He gave him the degree of "good." Barnabas, the good. "For he was a good man."

Now, why did God call him good? Or, in other words, what are the characteristics that go to make up a good man? When is a man good in the sight of "Him who sees things clearly and sees them whole?" In what branches must a man show himself proficient in order to receive this degree? I ask these questions with the hope that some of us who are here today may want to matriculate in God's school to receive the high degree that was conferred upon Barnabas.

The first branch in which Barnabas showed himself proficient in his preparation for this degree was the branch of Christian Stewardship. And I make bold to say that no man will ever receive the degree that Barnabas received who is not proficient in the grace of stewardship.

Here is the story. Barnabas is in Jerusalem at the time of Pentecost. The church is in the early spring-time of its power. Many Jews, both home-born and foreign-born, have been brought into the fold. They have thereby broken with their kindred, and many of them are without any means of support. Then Barnabas comes forward. He is a wealthy land owner. He sells his land and puts every dollar of it upon the altar of his Lord, for the saving of the church in its hour of crisis.

What does this mean? It means that when Barnabas became a Christian, that when he gave himself to Christ, he gave his money also. Now, stewardship for you may not mean that you, as Barnabas, sell what you have and give it all away. God does not call upon all men to do that, but what He does do is to call upon every man to put both himself and his money at His disposal. He calls upon every man to recognize God, and not himself, as the owner. That is the first step in Christian

stewardship: that God owns all; He owns me; He owns my home; He owns my children; He owns my property. I have called your attention before to the fact that the modern idea of ownership is pagan. The Christian idea is this: that God is the absolute owner of all things.

Second, Barnabas was proficient in that difficult branch that we call faith. He had acquired faith till he was full of it. Faith in God? Yes, he had faith in God. That lies back of all that he did and all that he became. But the faith that shows itself most in his life, as we see it is his faith in men. How he did believe in folks! Confidence in men is an essential to true goodness. I do not believe that a cynic was ever a really good man. I know we sometimes pride ourselves on being hard to fool. We congratulate ourselves at times on being able to see more through a keyhole than other folks can see through a wide-open door. We boast of our ability to read character and to see behind the scenes and to detect sham where other folks dreamed there was sincerity. And I am not arguing for blindness or stupidity, but what I do say is this: that the really good men are the men who believe in their fellows.

You have met the man who says that every fellow has his price. But whenever you hear a man say that you may know that there is at least one man who does have his price, and that is the man who is making the statement. You can compromise till you come to persuade yourself that compromise is the law of life. You can play with honesty till you come to believe in the dishonesty of the whole world. And the man without confidence in his brother is a man who personally knows that he himself would not do to trust.

Barnabas believed in men. One of the greatest enemies that the church ever had returned one day from a tour of persecution in Damascus. He declared that he had been converted on the way, but nobody in Jerusalem believed him. Yes, there was one glorious exception. That exception was Barnabas. He believed in Paul, staked his reputation, his life, his church, which was dearer to him than his life—he staked all these upon his faith in Paul's sincerity. But for that, Paul might have been lost to the church.

And here is another instance: Paul and Barnabas are on their first missionary tour. With them is a young man named Mark. He has been tenderly nurtured. He finds the missionary life harder than he expected. He proves a coward and goes home. Years after, when the faces of Paul and Barnabas are again set to the battle front, Mark once more offers his service. But Paul will not accept him. He knows that the mission field is no place for parlor soldiers. And so he flatly refuses to allow him to become a part of the army of invasion.

But Barnabas—somehow he cannot bring himself to give him up. He believes that even if a man failed once he may succeed at a second trial. He believes that a coward may become a hero, that a deserter may yet become a trusted and faithful soldier. And so he stands by John Mark even at the great price of parting company with Paul. And his confidence was gloriously justified, as our confidence so often is. Who wrote the second Gospel—one of the choicest pieces of literature in the world? It was written by John Mark, the deserter.

Then years later, when bitter days of persecution

(Continued on page four.)



### SOME FAMILY HISTORY OF UNUSUAL INTEREST

A letter of unusual interest has just reached us from Rev. W. L. Sherrill of Leaksville. It is so replete with important family history of wide interest that we must give it to the Advocate readers. Brother Sherrill who is just up after an illness of ten days writes:

"During my illness I received the sad news of the death of Rev. Dr. John Langdon Weber, Rev. Dr. John O. Wilson and Judge Geo. E. Prince, all closely related to our family. Dr. Wilson and Judge Prince both married daughters of the Rev. Dr. Samuel Lander, the founder of Lander College, and were all men of exceptional ability and prominent church men. It seems a strange providence that these men, associated with my family by marriage and blood should have died during the last ten days of March.

"My grandfather, Samuel Lander, the First, an Irishman fresh from Tipperary with his wife and two children, members of the Church of England, arrived at Boston in 1818, and at easy stages made their way to Salisbury, where one hundred years ago they dwelt for a while. Fortune did not favor them, a fire destroyed their home and all their possessions. Finally about 1825 they proceeded to Lincolnton and through the attention of Methodist circuit riders, my grandfather attended the Rock Springs Camp Meeting in Lincoln county in August, 1828, and was powerfully converted, and with Irish zeal became a zealous Methodist and local preacher, exercising a wonderful influence for near forty years in that section until his death in 1864. He was a man of wonderful mentality and his wife was a cultured gentle-woman. After his conversion, fortune smiled upon him. He prospered, he educated his children, among whom were:

"First: The Honorable William Lander (for whom I was named), who was a noted orator and brilliant jurist; was a member of the Constitutional Convention of 1861 and of the Confederate Congress. All of the Landers now in Lincolnton are his descendants.

"Second: A second son, Rev. Dr. Samuel Lander, who served the church as a teacher, first at Olin and at Greensboro College, Lincolnton Seminary and Davenport College removed to South Carolina in 1870, and Lander College at Greenwood today stands as his monument. His son, Rev. Dr. John M. Lander, has been a missionary to Brazil since 1889. His two daughters were the wives of the two gentlemen who have recently died. His other sons occupy positions of prominence in the social, professional and industrial life of South Carolina.

"Third: Ann Lander, the oldest child of Samuel Lander, the first, married John W. Weber of Snow Creek, Iredell county, and was the mother of Rev. Dr. Samuel A. Weber, the Nestor of the South Carolina conference, and Dr. John L. Weber, who has just died, is his son. As was also Dr. William Lander Weber, a layman, but consecrated Christian, son-in-law of Bishop Wilson and member of the General Conference of 1910. He died in 1911.

"Fourth: Margaret Lander married Rev. Dr. William I. Langdon, a brilliant preacher of his day, of the North Carolina conference.

"Fifth: Sarah Katharine Lander was my mother.

"You will observe from all this history, Samuel Lander, the First, converted at the Rock Springs Camp Meeting in 1828, set in motion a chain of influences which have flowed on as an ever widening stream, and left as his conversion to Methodism, he becoming a preacher himself, his son Samuel Lander, the Second, was a preacher and his son, John M. Lander, and Norman Lander Prince, son of the late Judge Prince, who died last week, and Dr. Samuel A. Weber, his son, Dr. John L. Weber, and myself, besides Dr. John O. Wilson and Rev. William I. Langdon and Rev. Geo. H. Wells married in the family."

It is particularly interesting to note that the pivotal point in this interesting story furnished by Brother Sherrill is in the conversion of Samuel Lander at the Rock Springs Camp Meeting in August, 1825.

Methodist circuit riders had induced him to attend the camp meeting in Lincoln county, where he was powerfully converted. What a debt this nation and American Methodism owe the circuit riders of those early days! What mighty influence through the first half of the nineteenth century was the camp meeting!

### "METHODIST ADVOCATE"

The name of the Midland Methodist, which is the official organ of the Holston, the Tennessee and the Memphis conferences, was a few months ago changed to the Central Methodist Advocate. Owing to the similarity of this name to that of The Central Methodist of Kentucky, the joint commission of the Tennessee paper, at the request of the managers of the Kentucky paper, dropped "Central" from the name of their paper and it now stands "Methodist Advocate."

We like the new name better than the former name because it is shorter, simpler and saves from the confusion of the names of the two papers.

The Methodist Advocate of which Dr. J. A. Burrow is the editor is as bright as a new silver dollar. Its editorials sparkle. For news notes, personal and otherwise, it knows no end. Those Tennessee Methodists should give their paper enthusiastic support.

### DISTRICT LOAN FUND

The Greensboro district conference has not done a finer thing than establish a loan fund for ministerial students of limited means. Only a few minutes were required at Pleasant Garden last week to secure \$1070, which was contributed by churches and individuals. Other contributions will be secured each year to supplement this fund till the money loaned shall have been paid back in sufficient amounts to take care of all those in the district who need such aid.

The trustees have decided upon a low rate of interest, 4 per cent, and will require full reports of the grade of work done by the beneficiaries, so that only worthy students shall have access to this sacred fund. But there will be no lack of worthy young men in need of help.

Other districts would do well to establish such a fund. There would be little trouble to raise the money if properly presented and it would serve a great purpose in providing for the needs of worthy students.

### GOD HONORS HIS OWN

Randleman was the editor's place of service last Sunday morning. After the sermon at St. Paul's church, Rev. J. A. Bowles, the pastor, in about two minutes secured the renewal of all subscribers present and five new subscribers. This was the beginning of his campaign for the paper. Brother Bowles is doing at Randleman the same high grade, constructive work that has characterized his ministry for 40 years. No man among us has been a more successful workman in all the charges that he served than has J. A. Bowles. The gracious hospitality of the parsonage at dinner was enjoyed to the limit. Only two of the children, the baby boy and the youngest daughter remain at home. The other two daughters with their husbands have builded homes of their own. Five boys, manly, noble young men, are out in the great busy world filling a large place. There is not a black sheep in the flock. But each of them is adding fresh honors to the "sons of the parsonage."

### EXPANSION OF RELIGIOUS TRAINING AT TRINITY COLLEGE

Rev. J. M. Ormond, who for two years past has been a member of the faculty of the school of theology of Southern Methodist University, has during the spring quarter taken up his new duties as a member of the department of Religious Training of Trinity College. Prof. Ormond's coming to Trinity increases the number of full time instructors in this department of the college to three; Prof. H. E. Spence and Prof. James Cannon III having been working in the department for several years. The two North Carolina conferences have provided for four full-time instructors in this work at Trinity, and a force of nine men is contemplated when the full program is put into effect.

There are now 70 candidates for the ministry at Trinity and 35 students, men and women, are members of the life service band, the majority of whom are volunteers for the foreign mission fields. The present year there are 495 students taking college courses in religious training, 190 of whom are taking active courses. Besides the three full time instructors in the department two other members of the college faculty offer courses in this field.

### GREENSBORO DISTRICT CONFERENCE, PLEASANT GARDEN

Gardens may be "pleasant" or otherwise. From Eden to Gethsemane is included all the human emotions. But Pleasant Garden is properly named. Every one who attended the district conference will say so.

Was it this inviting community, love for Elder Womble or fear (?) of the bishop that brought every preacher to answer present at the conference? These factors possibly are to be considered but, knowing the men, we should say that love for the church had most to do with it. Anyway, they were all there and it was a notable and profitable meeting.

In addition to the preachers present 100 per cent there were more church lay leaders there than usual. And they talked about their jobs earnestly and hopefully. Those of us who preach have new reason for joy in this age because our splendid laymen are holding up our hands and taking over an increasing amount of the detail of the work. With Ireland leading the conference and Tate the district, this work in our section is going to be carried on and out.

This conference was characterized by a fine spirit that carried the routine and work of the assembly without tedium. Every committee and man did the work assigned with pleasure and the reports indicate that the district is in good spiritual and financial condition. The quiet and earnest leadership of the presiding elder is being felt and followed. His contribution to the nurture of the children and young people is so marked that every church must feel it.

The visit and the ministry of Bishop Denny was without doubt a most gracious and inspiring occasion. Those sermons will reverberate in the memories of the congregations for days and years. It seemed that every preacher went out after the high tide of Friday with more heroism and deeper love for the Christ of Paul than he had ever commanded. No greater evidence of wisdom and true service can be had than this reaching out to the people in small communities on the part of our bishop.

Possibly the greatest single act of the conference was the creating of a loan fund for needy ministerial students. For some time the district has felt the need for a supporting hand for her young and ambitious students. One thousand and seventy dollars was subscribed by the churches and individuals and trustees were elected to administer this important fund, which shall be a revolving loan to be turned back as soon as the one aided can get to work.

The following delegates were duly elected after much balloting to represent the district at the annual conference: C. H. Ireland, F. C. Odell, F. N. Tate, I. F. Craven, W. B. Hunt, R. B. Chance, J. M. Gibbs and W. M. Clark; alternates, T. A. Glascock, R. E. Bundy, A. J. Idol and E. P. Hayes.

Aaron Watson Lynch was licensed to preach and recommend to the annual conference for admission on trial.

All the interests of the church had careful attention—the space and time does not allow a published record. Many other things were done and written in a book and all those who visited the conference and made speeches (or tried to) and those who came to see the bishop and get their names in the Advocate (Newell, for instance,) are hereby disappointed. I think I know who ought to be praised at this conference: Hurrah, for Lofton and Pleasant Garden! They actually fussed because more people did not spend the night with them!

L. B. Hayes, Secretary.

E. J. Harbison, G. W. Clay, Assistants (and did most of the work.)

Have a care for the children in the home. The leaders of our church life today in the great majority of cases are men and women who were nurtured in Christian homes. This is as it should be and as it will continue to be. There is no escape from this fact and there can be no substitute for the Christian home. The church and the Sunday school may and must supplement the work of the home in this respect, but these cannot become substitutes. Good mothers and good fathers are even more essential than good preachers. The right sort of homes are the sure foundations of both church and state. The salvation of society comes largely through the mothers of the race.



## PEOPLE AND THINGS

Rev. W. A. Jenkins of Central church, Concord, received a number of children into his church Easter Sunday.

Rev. Geo. W. Clay begins a meeting at Gibsonville the fifth Sunday in this month. Rev. T. P. Jimison of Spencer will assist him.

Rev. C. M. Pickens at First church, Albemarle, received 27 into the church Easter Sunday, 13 on profession of faith and 14 by letter.

The Junior Steward is becoming a force in our Methodism. Read the report in this issue from South Main Street church, Salisbury.

Rev. William Pratt, Rutherford College, has open dates from May 12 to July 30 for revival meetings. Pastors interested will take notice.

Miss Hazel Thompson is doing very fine work for the Epworth Leagues in the Durham district. Her work is appreciated and the leagues prosper.

Rev. B. F. Fincher of Kerr Street, Concord, will begin a revival meeting in his church next Sunday, April 15, to continue two weeks and will be led by Dr. D. V. York.

Rev. W. L. Sherrill, who has been ill for several days, is convalescing and expects to be all right before a great while. This is gratifying news to his wide circle of friends.

Rev. J. Frank Armstrong, pastor of our church at Forest Hill, Concord, made an address before the Statesville District League Institute at Mooresville last Saturday night.

Rev. M. A. Osborne of Epworth church, Concord, is looking forward to a good meeting which will begin the first Sunday in May and continue two weeks under the leadership of Rev. D. V. York, D.D.

The City Union of Epworth Leagues in Concord was held in Epworth church last Friday night and was attended by between three and four hundred people. The auditorium and Sunday school rooms were crowded.

Rev. R. F. Mock, the energetic pastor of our church at Harmony, Concord, began a revival meeting in his church last Sunday. For some time cottage prayer meetings have been held preparatory to these services.

W. R. Ware the III came last Saturday to bless the home of Mr. and Mrs. William R. Ware, Greensboro, N. C. North Carolina Methodism now has Rev. W. R. Ware, Morganton, N. C., W. R. Ware, Jr., of Greensboro, and W. R. Ware the III, who tips the scales at ten pounds.

Mrs. Martha King Patterson, of North Iredell, and the mother of Mrs. B. F. Fincher, of Concord, died Wednesday of last week, having reached the ripe age of eighty-three years. She was buried at Snow Creek church in the Olin charge, the services being conducted by her pastor, Rev. D. H. Oakley.

Rev. J. C. Umberger of Westford church, Concord, has just closed a good revival in his church, which resulted in a number of accessions and a quickened interest in all the work of the kingdom in that promising field. Brother Umberger has found time to get out a most helpful parish paper.

Dr. J. A. B. Fry, our pastor at Stockton, and Mrs. Fry, left last Monday for the meeting of the General Board of Education to be held in Nashville, April 11 and 12. While East Dr. and Mrs. Fry will visit the old home in North Carolina and other interesting points.—Pacific Methodist Advocate.

The work on the Forest Hill church at Concord is being rushed now and it is hoped that the middle of the summer will see this large building enterprise completed. This congregation is looking forward with great interest to the coming in June of Dr. G. T. Rowe, of Nashville, Tenn., to conduct a two weeks' revival.

The Methodist people at Franklin have just paid off a \$10,000 debt on their church and Bishop Denny on the second Sunday in May, following the meeting of the Waynesville district conference, will dedicate this elegant and commodious house of worship. The Franklin Methodists are happy and have a right to be. Rev. W. M. Smith is the pastor.

Rev. J. C. Richardson, East Thomasville, began a meeting Easter Sunday and up to Monday night of this week there had been 22 professions. Rev. P. E. Parker, missionary evangelist, is doing the preaching. It is a good meeting.

Mr. Denver R. Huff and Miss Sarah F. Putman were married Monday evening, April 2, at the Methodist parsonage, Spring Garden Street Extension. Rev. C. F. Sherrill, the bride's pastor, performed the ceremony.

Mr. O. V. Woosley is a very busy man with all the Western North Carolina conference as his territory in the Sunday school work, yet he has time to look after the Advocate subscription list at Lexington. Watch his list each week.

Rev. W. L. Dawson is this week assisting his son, Rev. W. L. Dawson, Jr., in a meeting at Marion. The revival is expected to continue into next week.

Mr. and Mrs. W. G. McFarland announce the birth of their son, Daniel Miles. Born the 7th day of April, nineteen hundred and twenty-three.

Rev. Jesse Lanning, who was last December transferred from North Carolina, and is stationed at Ukiah, in the Pacific conference, has thoroughly won the hearts of his people. He particularly has laid hold on the young life of his church, and is organizing the young people in a manner that promises the largest success.—Pacific Methodist Advocate.

Revival services at Ahoskie closed last Sunday night at the Methodist church. There were seven accessions to the church on profession of faith, six of whom were baptized. There will be received into the church about twelve by letter. The preaching was done by Rev. S. T. Barber, pastor in charge, and his sermons made a deep impression on those who heard him as being an earnest gospel preacher.—Herald.

Another students' recital was given Monday night in Odell Memorial building of Greensboro College. The program was made up of compositions by American composers only, which proved a welcomed innovation. The work of the students was of the kind that is unanimously spoken of as successful. They had no trouble with memory, exhibited none of the symptoms of stage fright. They were faithful in adhering to the fundamental principles of the general laws of musical interpretation. One excellent number followed another the whole evening. The pianists met the trying ordeal with steady hands and played their selections in a manner greatly to be praised. The two singers, Misses Clarabel Morris, Ashboro, and Dorothy Waldrop, Hendersonville, sang in that artistic way that can please an audience which can tell good singing. The pianists were Misses Kathryn Jones, Sanford; Mabel Parker, Clinton; Agnes Edwards, Seaboard; Audrey Bruton, Mt. Gilead; Willie Faire Hemby, Matthews; Mary Scott Tucker, Raleigh; Ernestine Reynolds, Elizabeth Mann, Lois Allred, Bailey Watson, Greensboro.

### DAVENPORT COLLEGE NEWS

A thoroughly enjoyable program was given to the students and faculty and to the public by the Davenport College Glee Club on Tuesday, April 3, at 8 p. m. Under the direction of Prof. F. W. Kraft, of the Department of Music, the young ladies were well trained, and gave the following much appreciated numbers:

"The Gypsy Trail" (Galloway-Warhurst). Glee Club.

"Song of the Brook" (Hewitt). Louise Tabor.

"The Fairy Pipers" (Brewer-Stebbins). Lila Fisher, Mildred Sherrill, Louise Templeton.

"When Celia Sings" (Moir). Ada Farthing.

"The House That Jack Built." Mary Shelley and Glee Club.

"Narcissus" (Nevin-Martel). Ethel Davis, Helen Meyers, Ruth Hargett.

"In An Old-Fashioned Garden" (Squires). Helen Meyers.

"Dreaming" (Shelley). Glee Club.

"The Grasshopper," a tragic Cantata (Randolph).

There will be a meeting of Davenport alumnae on Monday evening, April 16, to make plans for a homecoming of the former Davenport students for the commencement exercises, May 21-23.

It has been officially announced by President Hornaday that the annual literary address will be delivered this year on Wednesday of commencement week (May 23) by Dr. E. C. Brooks, state superintendent of public instruction for North Carolina. The college considers it a great privilege to have so distinguished and interesting a public man to deliver the commencement address.

Many Davenport students went home for Easter. But those who remained at the college were by no

means left unthought of. There was a weiner roast, attended by both teachers and students, on Saturday night. On Monday morning at ten o'clock, upon the invitation of Mr. S. S. Jennings, the students and members of the faculty visited the plant of the Lencir Chair Company and were conducted through the factory and shown the machinery, processes and craftsmanship that are necessary for the manufacture of high grade chairs. The visitors followed the process of making chairs from the rough lumber all the way through to the finished product. The exhibition was a real benefit to all who attended. Refreshments were served to the visitors by the management of the company. A handsome little footstool was presented to that one of the guests who held the lucky number in a drawing contest, Miss Nettie Hauser being the fortunate one.

Mr. and Mrs. D. J. Johnson, of Seagrove, visited their daughter at the college during the Easter holidays.

Wesley Taylor.

### TRUSTEES TO MEET

The board of trustees of Jefferson School is called to meet at the Methodist church at North Wilkesboro, on Thursday afternoon, April 19th, at one-thirty o'clock. This is a very important meeting, as plans for the future of the school are to be fully considered and decided upon. John F. Kirk, Chm. Board of Trustees.

### "HONOR TO WHOM HONOR IS DUE"

I note in this week's Advocate you give me credit for sending in the 54 subscriptions, when as a matter of fact I do not deserve it. Brothers I. F. Craven and V. C. Marley really deserve as much as I, as they are on the committee and helped secure them. Please correct this in next week's issue of the Advocate. As much as I covet the honor, I cannot accept credit for all of it.

Wishing you and your great paper all the good things you may desire, I am,

Yours very truly, C. B. Smith.

We did not intend to overlook Brothers Craven and Marley, but the check for a moment threw us off our balance.—Ed.

### WASHINGTON DISTRICT CONFERENCE

The conference will convene at Pinetops Wednesday, April 18, at 9 a. m., and will close Thursday, April 19th. The opening sermon will be preached by Rev. W. C. Benson at 8 p. m. Tuesday, April 17.

Let the preachers prepare written reports from their charges.

The afternoon of the first day of the conference will be given over to the Board of Lay Activities.

All those who have church institutions which should be represented will be given ample time to do so and we hope they will be on hand.

Trains reach Pinetops as follows:

From Tarboro at 7:05 a. m. and 2:45 p. m.

From Farmville at 8:45 a. m. and 5:45 p. m.

Let every preacher strive to have a full delegation and let everyone be on hand for the opening.

S. A. Cotton.

### SIMPSON-GRIFFITH

A pretty wedding marked by quiet simplicity was solemnized Wednesday afternoon, April 4, at 12:30 o'clock, when Miss Orion Edna Simpson of this city became the bride of William E. Griffith of Winston-Salem. The ceremony was performed by Rev. R. G. Tuttle, pastor of Centenary M. E. church, at the home of the bride's parents at 515 Julian street, in the presence of a few intimate friends and relatives.

Mrs. Henry Faulconer played "Traumerei" during the ceremony and Miss Lee Allred sang softly "I Love You Truly."

The room was decorated tastefully and artistically with palms, Easter lilies and snap dragons.

Immediately following the ceremony the happy couple left for New York City and other points for an extended trip of ten days or two weeks. Upon their return the young couple will make their home in Winston-Salem.

The bride is the attractive daughter of Mr. and Mrs. W. G. Simpson. She is an accomplished young woman of lovely Christian character and has a wide circle of friends.

Mr. Griffith is the son of Mr. and Mrs. E. A. Griffith of Winston-Salem and holds a responsible position with the Underwood Typewriter Co.



## OUR MONTHLY SERMON A Good Man—Barnabas

(Continued from page one.)

have come, Paul is in prison. He especially needs men about him now on whose loyal courage and devotion he can count absolutely. For whom does he now ask? Listen! "Take Mark and bring him with thee, for he is profitable to me for the ministry." Mark has come back. He has been saved to Christ and to the church. And the one to whom we are mainly indebted for his salvation is none other than the good man Barnabas. And Barnabas won because of his sturdy, persistent faith.

Now to some this virtue may seem a bit of a weakness, but if weakness, how like it is to the weakness of Christ Himself! For certainly one of the most marvelous characteristics of Jesus is His faith in men. How Jesus could expect that the poor slattern who was dragged into His presence taken in adultery could be utterly different from that hour, I do not know. I certainly would not have expected it of her, but He did. And I hear Him saying to her, "Go and sin no more." How Jesus could expect that twelve faulty, unlearned, self-seeking men, such as His disciples were, would ever be the means of remaking the world, I cannot for a moment see. They failed Him in His hour of supremest need. They slept in the garden and ran like frightened sheep when He was arrested. And yet, knowing their cowardice and their weakness, He tumbles the responsibility of world conquest upon their frail shoulders with the declaration that "the gates of hell should not prevail against them." Certainly the wildest faith that was ever exercised is the faith that God exercises in men. And the faith of this man Barnabas was a quality born of a goodness that was close akin to the goodness of God.

That is the way, I think, that this man got his name. You know they did not always call him Barnabas. The folks over in Cypress knew him as Joses. They named him Barnabas because that was the word that best described him. It was a verbal picture of the man. What does it mean? A son of consolation. Isn't that fine? James and John were called the sons of thunder. That speaks of power, might, dash, the lightning's flash, the thunder's crash. There is storm wrapped up their personalities. But Barnabas is the peaceful sunset after the storm. He is the light at eventide. He is a son of consolation.

Now, if there is anything finer than that I do not know just what that something might be. To be incarnated encouragement, embodied comfort, flesh and blood consolation—it would be hard to find a better vocation than that. This man had the tongue of the learned that he might be able to speak a word in season to him that was weary. He delivered men from the bondage of their self-despisings, from the burden of their self-contempt. He brought hope where there had been despair and turned the westward gaze toward the east. He pointed out the streaks of dawn that were lighting the sky. He made men hear the bird's song within the voiceless egg and to catch the perfume of flowers under the snow. He was a son of consolation. "Be pitiful," says Dr. Watson, "for every man is having a hard time." There are some folks who depress us. There are some wet blanket personalities who stifle us. And there are others like Barnabas who refresh us, and when they come and knock at our doors we pass out of the stuffy atmosphere of a mental prison into a flower garden where the air is fresh and sweet with perfume and musical with the morning song of birds.

And last of all, Barnabas was a spiritual man. The inspired writer says that he was full of the Holy Ghost. And that implied, of course, that Barnabas was a man fully given up to God. There can be no deep spirituality apart from that. Our surrender is the condition of our being full of the Spirit. "For we are His witnesses of these things, as is also the Holy Ghost, whom God hath given to them that obey Him."

So you can readily see why Barnabas has a right to the fine compliment that is paid him here by the writer of the Acts. Barnabas was generous with his possessions. He had the Christian attitude toward money. Barnabas was generous in his judgments. He had a brother's attitude toward his fellows. He was thoroughly missionary. He made Christ's program for world conquest his own. He

was profoundly and genuinely spiritual. And because of these fine qualities one who know him well said of him, "He was a good man."

Now, there are compliments more flashy than being called good. There are encomiums that are much fuller of glitter, but in spite of that, I am convinced that nothing greater or better could possibly be said about any one of us living today or any one that ever has lived than just this that is written about Barnabas: "He was a good man." I had rather my boy would be able to say that about me when he stands by my grave, sunken and grass-grown, than to say anything else in all the world.

Brother, let us covet goodness. Let us seek that rare treasure. For there is nothing better or finer or more beautiful or more useful. "Goodness." It is the fairest flower that can ever bloom in your soul garden. It is the sweetest music that even God's skilled fingers will ever be able to win from your thousand stringed heart harp. It is the virtue in those we love that grips us tightest and holds us longest. And wonderful to say, it is within reach of every one of us.

There are certain fine things that you and I can never possess. We know that. Genius, greatness—they are high and forbidding mountain peaks. Their sides are rugged and precipitous. They have pulled iron hoods of snow and ice upon their brows. But goodness—that is a peak that may be scaled by the tender feet of little children and by the tottering feet of old age. It may be scaled by the reluctant feet of those in life's prosaic middle passage. Let us address ourselves then to this high task. Let us matriculate this morning in God's school for this degree, the degree of "goodness." And one day it may be written of us as it was written of Barnabas, "He was a good man."

### BREVARD STREET IS ALL RIGHT

After all, the Brevard Street people do have some life and good qualities. The report which came to me the day that the appointments were read in Monroe last October was to this end: "You are going up against the toughest bunch that is to be found in the conference." It was discouraging to a fellow going to his first regular appointment. Even in my first sermon I showed a big lack of confidence and trust, but I tried my best to look for the good and not think of the ugly report which had come to me.

I forgot the ugly report after the first Sunday. I turned myself out in the field of service and gradually I saw that genuine Christian leadership was what was needed in this community. The Sunday school work was growing and the leaders were desirous to see it reach out and render the service which it should render in this community. This being the work in which I am especially interested cause me to realize my opportunity. Day by day I realize that I have a great opportunity in the Sunday school work and in my pulpit. I am trying to meet these opportunities the best I possibly can, and I am deeply gratified with the co-operation I have received. When I made it known that I was going to have a companion in the parsonage with me, the official board started plans to do some work on the parsonage. They did the work—a good job, too. The Ladies' Aid decided then that they would finish the job, and they did it well. On Tuesday night, March 13th, when Mrs. Higgins and I came to the parsonage, we found it beautifully lighted and decorated in good taste, a well prepared supper, and a table in the kitchen so well loaded that even now we can see some of this food lasting until up in the summer.

Without exaggerating, I believe that there are some members in this church who do not know what failure is. The Ladies' Aid is composed of just such people. We do not have so very many, but when they decide to do a piece of work they do it. The Sunday school superintendent is a man interested in the young life of the community, and his labors are bearing fruit. The board of stewards are wide awake, and we are greatly encouraged with the prospects for the year.

Mrs. Higgins and I are happy in this field of service as we realize the great challenge which it presents to us, and when a challenge becomes a charm there is joy in the work.

I believe the Brevard Street people have a joy in the work.

Chas. H. Higgins.

## OUR PREACHERS' GRAVES AND MEMORIAL DAY

At our last conference a committee was appointed to see that more attention be given to and care taken of our preachers' graves. Memorial Day, May 10th, was suggested as the time when these graves should be cleaned off, if necessary, and decorated with flowers. Where there is a grave of one of God's ministers unmarked, if the church and community where such a grave is located desires to erect a modest tombstone or monument over the sleeping dust of these heroes of the cross, it would be a most commendable thing to do. But let each community that is so highly honored as to have one or more of our preachers' graves in its cemetery see to it that proper attention is given and flowers are placed there Memorial Day.

The following is the committee by districts: Asheville district, L. R. Geiger, Hendersonville, N. C.; Charlotte district, J. A. Bell, Charlotte, N. C.; Greensboro district, C. H. Ireland, Greensboro, N. C.; Marion district, D. E. Hudgins, Marion, N. C.; Mount Airy district, J. D. Minick, Mount Airy, N. C.; North Wilkesboro district, J. D. Moore, North Wilkesboro, N. C.; Salisbury district, Rev. J. F. Armstrong, Concord, N. C.; Shelby district, Clyde R. Hoey, Shelby, N. C.; Statesville district, W. D. Turner, Statesville, N. C.; Waynesville district, D. J. Kerr, Canton, N. C.; Winston-Salem district, Rev. W. L. Hutchins, Lexington, N. C.; W. R. Ware will try to get in touch with some one who will agree to look after the graves out and beyond the bounds of our conference.

Will the pastor, some layman, or other interested person, where a grave of one or more of our preachers is located, please notify at once some member of the above named committee where such grave is; and will each committeeman please make permanent record of the name of each minister and place of burial. Unfortunately there is no such record known to our conference. Let's be ready to make as complete a report as possible to the conference next October. Will not all concerned please manifest active interest in the sacred cause above mentioned.

W. R. Ware.

### WE MUST REDEEM OUR PLEDGES

Bishop Collins Denny.

In the apostolic church collections for the work of the church played no small part, and in his Epistle to the Corinthians the Apostle Paul treats of these collections. Promises had been made by the Corinthian church, and the apostle urges the payment of these promises. In that day he was able to speak of the fact that "in a great trial of affliction and abundance of their joy and their deep poverty abounded unto the riches of their liberality." Indeed, he is able to say that he could bear record to their power, "yea, and beyond their power, they were willing of themselves," so willing that they prayed the apostle and his associates "with much entreaty that they would receive the gift and take upon themselves the fellowship of the ministering to the saints."

It will be helpful to all of us to read and re-read the eighth and ninth chapters of the Second Epistle to the Corinthians. The apostle had boasted in Macedonia and Achaia of the promises of the Corinthians and now he urges those Corinthians that they do not make him ashamed in his confident boasting. He was calling for a payment of the ready subscriptions made by the members of the Corinthian church.

With a liberality beyond anything known before in Methodism our people made large subscriptions during the Centenary period. We must now, following the example of the apostle, urge upon our people not to fail to pay these subscriptions. It will be to us, as it would have been to the Corinthians, a "shame" not to redeem the promises made. Our "poverty" is not so "deep" as was the deep poverty of the Corinthians, and our poverty can also abound unto the riches of our liberality.

Great as was our rejoicing when the subscriptions were made, and great as was the blessing that came to us at that time, greater still will be the rejoicing and the blessing when with thanksgiving to God for the opportunity and ability we shall have paid for His work and His glory the subscriptions we were glad to make.



### THE DURHAM DISTRICT CONFERENCE

The fifty-seventh session of the Durham district conference was held in the Methodist church at West Durham. The first session began at 10 o'clock Thursday morning, March 29, and was continued through Friday.

All the preachers having charges were present except Brothers M. Bradshaw, N. C. Yearby and N. E. Coltrane. They were detained on account of illness either of themselves or some one in the home. The attendance of the delegates was very gratifying: We have had some unusually unfavorable spring weather for the farmers. Until recently they have been unable to do any work on their farms. Notwithstanding this many of them came to the conference and remained until the close. The attendance of visitors was larger than usual, both local and connectional.

Practically every department of our activities was represented by some one or more of the connectional workers and their addresses were of the finest order. It is hard to think that the laymen or preachers could go away without a new vision and a greater determination to do the work assigned to them.

The following were some of the connectional brethren: Mr. G. L. Morlock, general secretary of the Board of Lay Activities; Dr. T. M. Elliott of the publicity department of the Centenary; Rev. A. W. Plyler, editor of the North Carolina Christian Advocate; Rev. C. G. Hounshell, educational secretary of the Board of Missions; Dr. S. B. Turrentine, president of Greensboro College for Women; Rev. A. S. Barnes, superintendent of the Orphanage at Raleigh; Rev. H. M. North, conference secretary of the Christian Education Campaign; Rev. R. M. Courtney, Centenary secretary for both North Carolina and the Western North Carolina conference; Dr. W. P. Few, North Carolina conference lay leader; Rev. S. A. Stewart, president of the Hiroshima School for Girls in Japan. Prather Stewart preached on Thursday evening to the delight and edification of the conference.

The reports from the preachers were encouraging. Some have already been engaged in special evangelical work and the others are planning their meetings. The Epworth League work was especially encouraging in many parts of the district.

The work among the laymen is taking on new life and there will be a forward movement along this line of endeavor. It is the aim to have a live organization of lay activities in every church in the district.

The delegates to the annual conference are: Dr. W. P. Few, J. T. Ware, R. L. Flowers, W. H. Woods, Miss Mattie Pulliam, Dr. N. P. Boddie, J. A. Isley, and H. H. Mullen.

From the beginning of the conference till the end the efficient presiding elder kept the interest of every one from lagging. It is the regret of the whole district that Brother Plyler is rounding out his fourth year in the Durham district. He has done a great work in every way and the affairs of the church are in much better condition than when he came to us. F. S. Aldridge, Secretary.

### A NEW PARSONAGE AT CARTHAGE

One of the most up-to-date parsonages owned by any charge in the North Carolina conference, if not in the entire state, is the new domicile just completed at a cost of \$7,000 by the Carthage circuit, Fayetteville district.

The plans for it were drawn by S. Gasden Sayre, well known architect of Raleigh, and Anderson, S. C. The construction work was in the capable hands of Norman Kline, local contractor, and the result is a splendid, artistic and well built structure, that is a thing of beauty and will no doubt prove a "joy forever" not only to Rev. G. W. Perry and his family, the present occupants thereof, and those ministers who are to be designated to follow him, but also to the good people of the church and charge who made it possible by their contributions, as well as our people generally.

It would take a connoisseur to justly describe in detail the many good points of the building. Suffice it to say that it is of wood, two stories high, and contains 12 rooms including bath. On the first floor there are, reception hall, dining room, breakfast room, kitchen, two bed rooms and bath. On the second floor is the study, dressing room, two bed rooms and a bath.

No doubt feeling that such a handsome structure should have a proper setting and becoming setting, the ladies of the Carthage church had the yard and grounds put into splendid shape, employing a florist to plant out suitable shrubbery in the yard.

Hardly had Brother Perry, the popular pastor, and his family been settled in their new home, when the Carthage and Center churches gave them an "unmerciful pounding." Making for a while at least it a matter of small concern to them whether the H. C. L. goes up or down. S. R. H.

### BETHEL, MARVIN, WEST HICKORY, HOUK'S, FAIR GROVE

Four good points for Bethel:

1. Our meeting, March 23-April 1.
2. The ladies put the building in good condition for the meeting.
3. During the meeting Bethel pounded the pastor.
4. The editor of the Advocate visited Bethel.

The Rev. N. C. Williams, of Granite Falls, preached ably, and Prof. J. W. Bennett, of Rutherford College, led the singing acceptably, in addition to preaching two strong sermons. Our people were revived.

Pastor and family are happy over the kind and severe pounding.

We enjoyed the editor's visit. I want the Advocate in every Bible home.

On the fourth Sunday morning in March I walked into a church where I thought Marvin church was. I asked, "What church is this?" It had on a new spring hat and new clothes—in plain words, a new roof, and painted outside and inside, a new carpet for the pulpit, and so on. Nearly all our Marvin Advocate subscribers have renewed and I think the others will do so. With a membership of 74, Marvin takes 14 Advocates.

While West Hickory hopes to be in a new church within a few years, our people are repairing and beautifying the old building. The Epworth League has charge of the inside work—cleaning and carpeting. We needed a new roof; we put on a galvanized iron roof so that when we sell the old building, if it should be remodeled the roofing can be used.

Houk's is repairing and is improving in church attendance and interest.

Look out later for some extra good news from Fair Grove.

I want our Advocate in every home at every church. J. R. Walker.

### GOOD RESULTS AT FOUR OAKS

I am sending a list of subscribers and a check to the amount of \$72. Hope to be able to send more soon.

At Four Oaks, cdSHRETASHETTETAOETAOI Our new Four Oaks church was completed and opened for services one month ago. We have the best church in the county. Our Sunday school has increased about 100 per cent since going into the new church. Our revival services will begin in this church with the first Sunday in May. Bro. H. A. Humble will do the preaching and we are expecting a great meeting.

The church at Sander's Chapel gave the pastor a big pounding and always furnish him a big crowd to preach to. The Elizabeth people are continually giving and doing things—two turkeys and many other nice things for Christmas.

The reason you have not heard from us was because we were too busy to write and not because we had nothing to write about.

Come to see us and we will give you a good time. J. A. Russell.

### VISITING DAY IN GRAHAM

By G. M. Daniels.

Every alert pastor, I think, gets tired now and then of the grind of routine, and will heartily welcome a suggestion or plan that holds promise of breaking the monotony by the fact that it has been worked successfully somewhere. With this in mind, I am wondering if there are not quite a few pastors right here in North Carolina who will be interested in a visiting program which worked in one church.

Our workers here who have gone out in the annual every-member canvass and the special canvasses for different cause have invariably come back with this statement from some one or several who have somehow been neglected or overlooked in the swapping of neighborly visits: "None of our

Methodist people ever come to see me EXCEPT WHEN THERE IS SOME MONEY TO BE RAISED." The remark has origin sometimes in a generally disgruntled disposition; sometimes in a brooding, dyspeptic imagination; and oftentimes in fact.

Anyhow, sometime ago a few of us determined to give that wall a jolt. We would surprise some folks by making a visit and getting away without calling attention to the dotted line. In a business-like way five interested persons set to work, with the pastor, to do the first necessary thing—district the territory. We didn't want anybody to be overlooked. After outlining boundaries for six districts, we took the roll of members and located every Methodist home according to district.

Three Sundays before the day set for visiting the plan was announced, and its possibilities emphasized. On the next Sunday attention was again called to the program, and a card was passed out which asked four questions:

Do you think this visiting plan a good one?

Do you think of a particular home we ought to visit?

Whom do you suggest for a visitor?

Will you make at least one visit under direction of a leader?

Right away these cards enlisted the attention of everybody, and when they were taken up we found that quite a large number had volunteered to make one or more visits. Some that the committee hadn't thought of at all seemed eager to visit. The rest was easy. One week remained, and then "visiting day." In this week we selected our leaders for the six districts, and apportioned visitors according to the number of homes in the district. District number two, for instance, had twenty-three homes, while district number five had only six. Of course district number two was given the larger number of workers.

Then came the day. There was not much to do except visit. Everything was in readiness. Announcement was made in the Sunday school and preaching service that all visitors were agreed to meet at the church at two-thirty, spend a half hour in getting final directions, then spend two hours in visiting. At the hour appointed the visitors were at the church and it was a matter of just a few moments to "pair off" the workers and put cards giving the names of persons to be visited in their hands. On the card also was a number of topics suggested for conversation, as prayer meeting, the Sunday school, the Epworth League, the church paper. "Money" was taboo.

At the evening service there were radiant faces and happy hearts. True, there were tired bodies; some "so tired they could hardly drag." But what is tiredness when there is joy in the soul! And every Methodist home had a visit. You see, when the two hours set for visiting were up, the visitors dropped in to see each other. Wasn't that fine? Conversation on high themes in more than a hundred homes in a comparatively small community on Sunday afternoon—and everybody enjoyed it. The bond of Christian fellowship cemented more closely; all more securely tied to our great God-blessed church! Brother, it is worth trying.

### A UNIQUE EVANGELISTIC MEETING

Twenty-three accessions by vow at the end of a four-day evangelistic meeting is a rather unusual result. It was a meeting with and for the children exclusively. A junior chorus-choir led the singing. When an offering was taken—one time crooked sticks were currency, another it was empty spoons—junior boys waited on the congregation. When the altar was crowded with those who had come to surrender to Christ, it was a line of juvenile church members who encircled the altar to pray for their companions. And when the junior group had been received by vow and baptism they reverently knelt about the chancel and received the elements of the Lord's Supper.

The simple gospel truths were illustrated with stories, blackboard drawings, and other object lessons, and the response of the boys and girls to the gospel messages were spontaneous, and yet deliberate and serious.

Why not have a graded system for evangelistic work as well as for the day-school and the Sunday school?

Our accessions total fifty-six to date at First church, Marion. W. E. Poovey.



ADVOCATE CAMPAIGN REPORTED BY DISTRICTS AND CHARGES

The Statesville district in the following report leads with a total of 236. The Shelby follows a close second with 218. Charlotte has 185 and Fayetteville is close up with 173. Fayetteville leads in the number of new subscribers and Shelby in the number of renewals. According to the reports that reach this office, the campaign is now going good in most places.

WESTERN NORTH CAROLINA CONFERENCE

Asheville District. Asheville-Bethel-T. C. Jordan. Central-Ashley C. Chappell. West Asheville-L. W. Colson. Black Mountain-G. R. Jordan. Brevard-L. A. Falls. Fairview-A. H. Whisner. Flat Rock and Fletcher-M. W. Dargan. Hendersonville-Frank Siler. Hominy-H. L. Powell. Hot Springs-A. A. Angel. Marshall-C. M. Carpenter. Mills River-J. O. Cox. Weaverville Ct.-A. J. Burrus.

Charlotte District. Charlotte-Belmont Pk.-W. B. Davis. Brevard Street-T. F. Higgins. Hawthorne Lane-L. D. Thompson. Trinity-J. E. Abernethy. Tryon St.-H. G. Hardin. Hickory Grove-E. Myers. Lilesville-D. F. Carver. Marshville-J. J. Edwards. Matthews-R. E. Hinchshaw. Monroe-Central-C. Weaver. Morven-Seymour Taylor. Peachland-W. R. Harris. Pineville-T. J. Hottel. Polkton-D. C. Ballard. Prospect-F. W. Cherry. Upronsville-J. W. Strider. Waxhoro-W. R. Shelton. Waxhaw-E. N. Crowder. Bethel-R. E. Hunt. Ansonville-D. S. Richardson.

Greensboro District. Ashboro-W. H. Willis. Deep River-J. A. Howell. Gibsonville-G. W. Clay. Centenary-R. G. Tuttle. Carraway Mem.-J. W. Kennedy. Glenwood-W. A. Barber. Spring Garden St.-G. T. Bond. Walnut St.-A. Burgess. W. Market St.-J. H. Barnhardt. E. Greensboro-D. R. Proffitt. W. Greensboro-C. F. Sherrill. Wesley Mem.-B. K. McLarty. James'n-Oakdale-W. C. Jones. Liberty-A. L. Lucas. Pleasant Garden-A. G. Loflin. Ramseur-Franklinville-W. L. Scott. Randleman-J. A. Bowles. Randolph-J. E. Woosley. Randsville-M. F. Moores. Ruffin-H. F. Starr. Uwharrie-W. B. Thompson. Wentworth-C. P. Goode.

Marion District. Bald Creek-J. W. Groce. Bostic-L. L. Smith. Broad River-Elmer Simpson. Burnsville-J. B. Tabor. Cliffside-J. C. Keever. Connelly Spgs.-W. F. Elliott. Foney City-Parker Holmes. Marion-W. E. Poovey. Marion Ct.-E. D. Barber. McDowell Ct.-P. H. Brittain. McDavid Ct.-H. E. Stimpson. Mill Spring-H. C. Freeman. Morganton Ct.-R. Ware. Morganton Ct.-J. C. Gentry. Old Fort-G. H. Christenberry. Rutherfordton-J. O. Ervin. Spruce Pine-J. A. Fry. Table Rock-W. J. Hackney.

Mount Airy District. Ararat-J. A. Snow. Danbury-D. V. Howell. Dobson-C. C. Totherow. Elkin-A. P. Ratledge. Jonesville-J. J. Eads. Madison-Ston'vl-J. P. Morris. Mayodan-W. M. Wall. Mt. Airy, Central-H. K. Boyer. Rockford St.-G. W. Williams. Pilot Mountain-J. H. Capps. Rural Hall-A. G. Canada. Summerfield-W. L. Dawson. Walnut Cove-J. T. Ratledge. W. Davie Ct.-W. J. S. Walker.

North Wilkesboro District. Boone-G. C. Brinkman. Creston-A. A. Godfrey. Elkland-T. G. Williams. Helton-W. E. Moretz. Jefferson-J. L. Reynolds. Laurel Springs-H. A. Chester. N. Wilkesboro-M. T. Smathers. N. Wilkesboro Ct.-W. J. Miller. Sparta-Elzie Myers. Wilkes Ct.-E. E. Yates.

Salisbury District. Albemarle-Central-C. M. Pickens. Albemarle Ct.-E. J. Poe. China Grove-S. E. Richardson. Concord-Central-W. A. Jenkins. Forest Hill-J. F. Armstrong. Harmony-R. F. Mock. Westford-J. C. Umberger. Concord Ct.-W. A. Rollins. Gold Hill-D. P. Grant. Kannapolis-R. A. Swearingen. Landis-J. C. Brown.

Mt. Pleasant-W. T. Albright. Norwood-F. O. Dryman. Norwood Ct.-G. G. Adams. Salisbury, First-J. F. Kirk. Salisbury Ct.-C. R. Allison. Spencer-Central-T. P. Jimison. E. Spencer-R. C. Kirk.

Shelby District. Belmont-Main St.-A. E. Thompson. Park St.-G. L. Wilkinson. Belwood-D. H. Rhinehart. Cherryville-J. F. Moser. Cramerton-C. M. McKinney. Dallas-A. S. Raper. Gastonia-Main St.-W. A. Lambeth. Franklin Ave.-G. W. Vick. Ranlo-R. L. Forbis. West End-D. W. Brown. King's Mountain-R. M. Hoyle. Lincolnton-J. T. Mangum. Lincoln Ct.-J. W. Combs. Lowell-R. H. Kennington. Lowesville-O. C. Fortenberry. Mt. Holly-O. P. Ader. Polkville-E. M. Avett. Rock Spring-H. C. Byrum. Shelby-Central-A. L. Stanford. Lafayette St.-J. W. Ingle. South Fork-W. M. Boring. Stanley-Albert Sherrill.

Statesville District. Balls Creek-T. W. Hager. Catawba-A. C. Kennedy. Cool Spring-J. E. McSwain. Davidson-R. L. Foster. Elmwood-D. A. Lewis. Granite Falls-N. C. Williams. Hickory-First-C. S. Kirkpatrick. West View-J. R. Walker. Hiddenite-D. A. Oakley. Lenoir-First-P. W. Tuttle. Lenoir Ct.-E. H. Price. Maiden-Ira Erwin. Mooresville-Central-L. B. Abernethy. Broad St.-G. W. Fink. Mooresville Ct.-D. P. Waters. Mt. Zion-J. H. Bradley. Newton-W. B. Shum. Olin-W. N. Rathburn. Rhodhiss-J. E. Hipp. Statesville-Broad St.-J. W. Moore. Race St.-E. W. Fox. Statesville Ct.-R. L. Melton. Stony Point-T. E. Wagg. Troutman-J. A. Peeler.

Waynesville District. Bethel-J. M. Green. Bryson-Whittier-L. T. Cordell. Canton-A. L. Aycock. Cullowhee Ct.-S. H. Hilliard. Franklin-W. M. Smith. Fines Creek-N. M. Modlin. Hayesville-F. L. Setzer. Haywood-P. L. Terrell. Highlands-C. S. Plyler. Macon-W. I. Hughes. Murphy-M. B. Clegg. Shoal Crk.-Echota-J. R. Church. Sylva-O. J. Jones. Waynesville-G. D. Herman. Waynesville Ct.-J. G. W. Holmway. Webster Ct.-Van B. Harrison.

Winston-Salem District. Cooleemee-P. L. Shore. Davidson-R. F. Huneycutt. Davie-J. B. Fitzgerald. Denton-J. N. Randall. Farmington-C. O. Kennerly. Hanes-Clemmons-J. C. Cornett. Lewisville-J. W. Vestal. Lexington-W. L. Hutchins. Mocksville-A. C. Swafford. Thomasville-Main St.-A. C. Gibbs. Thomasville Ct.-T. B. Johnson. Walkertown-H. G. Allen. Centenary-Z. E. Barnhardt.

NORTH CAROLINA CONFERENCE

Durham District. Burlington-First-W. B. North. Burlington Ct.-Lindsay Frazier. Brookdale Ct.-B. T. Hurley. Chapel Hill-W. Patten. Durham-Branson-H. C. Ewing. Carr-J. H. Buffalo. Memorial-M. Bradshaw. Pearl Mill-H. M. Wellman. West Durham-J. W. Bradley. Durham Ct.-W. J. Craven. Hillsboro Ct.-J. E. Blalock. Leasburg Ct.-S. F. Nicks. Mebane-N. C. Yearby. Mt. Tirzah Ct.-J. C. Williams. Person Ct.-B. C. Thompson. Roxboro-Long Memorial-J. B. Hurley. E. Roxboro and Longhurst-S. J. Starnes. Rougemont Ct.-J. F. Starnes. Yanceyville Ct.-J. T. Stanford.

Elizabeth City District. Chowan Ct.-N. M. Wright. Columbia Ct.-M. W. Hester. Currituck Ct.-J. P. Bross. Edenton-J. V. Knight. Gates Ct.-E. R. Clegg. Hatteras Ct.-J. M. Joliff. Hertford-T. M. Grant. Kennekeet Ct.-C. A. Johnson. Kitty Hawk Ct.-E. J. Midgett. Moyock Ct.-W. B. Humble. N. Gates Ct.-J. O. Long. Pantego and Belhaven-T. E. Davis. Pasquotank Ct.-E. L. Stack. Plymouth-W. G. Lowe. Roper Ct.-E. L. Hill. S. Mills Ct.-L. M. Chaffin. Stumpy Point-A. E. Brown.

Fayetteville District. Buckhorn Ct.-W. A. Piland. Carthage Ct.-G. W. Perry.



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Table listing various districts and their members. Includes New Bern District, Raleigh District, Rockingham District, and Wilmington District. Lists names of individuals and their respective districts with associated numbers.

WHAT ARE PUPILS READING?

Do you object to your boys and girls reading trashy literature? Then, provide them with more wholesome reading. Our publishing house issues four weekly papers for Sunday school pupils—for the sake of the children, youth, and young people and not for the sake of revenue. They are: "Boys and Girls" for children under ten, "The Haversack" for boys from ten to seventeen, "The Torchbearer" for girls from ten to seventeen, and "Our Young People" for young people. You owe it to your pupils to provide these. Order them with your next supplies, if not before.

English Tommy—Well, I'll wager a bally pound on this. American Darcy (holding four aces) —Ah dunno too much 'bout yo' English money, but I'll bump yo' a couple of tons.—William Purple Cow,



**NORTH CAROLINA CHRISTIAN  
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T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

New Bern, at Mt. Olive...April 10-12  
Weldon, at Jackson .....April 11-13  
Shelby, at Central, Shelly...April 12-13  
Washington, at Pine Tops, April 18-19  
Charlotte, at Morven.....May 3-4  
Waynesville, at Franklin...May 9-11  
Raleigh, at Princeton ....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkesboro ..... May 30-31  
Rockingham, at Aberdeen...June 19-21  
Salisbury, at Gold Hill.....July 6-8

**A SANITARIUM IN THE MOUNTAINS**

Through the columns of the Advocate I wish to advise any of its readers who may need to spend the summer months at a sanatorium in the mountains that an excellent place exists in Weaverville, N. C., known as Bethel Home. It is situated on the side of Hamburg Mountain and commands a panorama of wonderful mountain scenery. The Home has all conveniences, water lights, etc., and the expense of boarding will not exceed ten dollars a week for each patient. The co-operative plan makes possible this low rate. Only tubercular patients who are able to be up and about can be taken. The sanatorium is conducted as a Christian home, and only those who wish to be in such a place are desired. Opened May 1, it stays open till November 1. Those desiring further information should communicate with Rev. Homer Casto, Bethel Home, Weaverville, N. C. I can recommend the place fully.  
James H. Burrus.

**GREEN STREET, WINSTON-SALEM,  
MAKING GOOD RECORD**

"They make you work whether you want to or not," said Rev. G. A. Stamper, the new pastor of Green Street church, a few days ago in conversing with a friend. Perhaps this is the reason he has kept out of the columns of the Advocate this year. However, as a layman, I wish to tell the Methodists of the two conferences something of the work of one of the best churches in the state.

Entering a new house of worship last year at the close of a successful four-year pastorate, the congregation regretted to see Rev. A. C. Swafford, who had so much to do with the building of the church leave for another field of labor. However, every member of the church has fallen deeply in love with Rev. Mr. Swafford's successor, Mr. Stamper, who is one of the best preachers and leaders in the conference.

The new pastor took up the work where Mr. Swafford left off and has been pushing things with a vim. He declares that he never had such prayer meetings anywhere as he has been having this year at Green Street. Twice within a few months a count of faces revealed more than 150 people at the mid-week service. Wednesday night, March 29, the attendance totaled 176.

Every effort possible is being put forth to clear the church of all debt and have it dedicated this year. The

new pews have been ordered and will soon arrive.

The congregations at preaching services fill the church and often at night the big auditorium is packed and jammed. The new pews will greatly relieve this condition, as more seating room will be available after their installation.

It is generally understood that Green Street has one of the best departmentalized Sunday schools in the conference. (Ask Woosley). All departments are functioning splendidly and the attendance is growing very rapidly. With an average attendance around 350 now, the wide-awake superintendent, H. C. Jones, and his co-workers, is pulling for 400 before the end of the year.

We are looking forward with a great deal of interest to the coming of the annual conference this fall, and Green Street will do its part in entertaining this body.  
A. W. Cline.

**TWO CHURCHES PAID CENTENARY IN FULL**

Will you permit me space in the Advocate to say we have two churches on Marion circuit that has paid their Centenary in full. Hope to raise the Centenary at the other one this month.

Our people have painted the parsonage in the inside and at our second quarterly conference they decided to give it a coat of new paint now on the outside and do some other work on it. At the beginning of the year the good people raised the salary of their pastor about 65 per cent above what the same churches paid last year. We have made a gain of seven members to date.

We have plans for special services for the children this month and will take an offering for the Children's Home. At these services, brethren, we have some good, loyal Methodists to serve up here. Pray that we may have the greatest year in the history of Marion circuit.  
E. D. Ballard.

**A PREACHER CORRECTED**

We noticed in this week's Advocate that Bro. G. A. B. Holderhy desired information concerning the report of North Main Street in last year's minutes. Do you know Bro. A. C. Tippett? He knows all about it. Just write to him and I am sure he will be glad to tell you what you desire to know. The people all over North Carolina do not know about that report and could not give you any information. When a preacher does the work that his church demands of him, he doesn't have time to hussy himself with old reports.

I will say here that the people did fine here last year considering their chances. They didn't quite pay everything in full, but how many churches did? It is true that they have no credit in the minutes for what they did, but that is not their fault. They did the work.

We are moving along nicely this year. Our Sunday school has more than doubled. It has even grown out the front door. The man's and young men's Bible classes are having to meet in street cars because of a lack of room. We are expecting to build an addition to the church right soon. Have just organized an Epworth League with twenty-five charter members. This promises to be a live league.

I think our Ladies' Aid Society here has done exceptionally well during the last few months. It has raised \$806, not by soliciting funds, but by giving suppers and bazaars. They gave the people something for their money. We are now having fine success at raising \$1650 on the parsonage debt.  
F. J. Stough, Pastor.

(Rev. A. C. Tippett, who is now a student at Trinity College, writes in detail of North Main and of the report in question. The fact in a word is that Brother Tippett sent the report, to conference, but for some reason it failed to reach its destination.—Ed.)

**NOTE OF THANKS**

We wish to extend a note of thanks to the neighbors and friends for their kindness during the sickness and death of our father, C. C. Weisner. During the ten weeks father was confined to his bed there were more than one hundred friends and neighbors visited him to pay a tribute of respect in his last hours here on earth. May God's richest blessing be with them all is our prayer.  
C. W. Weisner.

**JUNIOR STEWARDS BUSY AT  
SOUTH MAIN, SALISBURY**

The work at South Main Street Methodist church, Salisbury, has been the best ever during this conference year. We have the largest Sunday school in attendance and enrollment in the history of the church. We have nearly reached our goal of 400 in actual attendance each Sunday, and when we reach the goal of 400 we will place our goal out to the 500 mark.

The Epworth League that was organized last year has now 85 enthusiastic members. This organization is doing excellent work in our community. We are glad to report that South Main has a large number of young and energetic people who are loyal to the church. They are largely financing and directing the program in the community house built beside the church. Games, socials and even shower baths are offered to the young people free of charge.

The writer just now, however, is mostly interested in the drive made by the junior board of stewards for Advocate subscribers. We are late about beginning, but we are now being coached for our task, and we propose to place the Advocate in the home of every member of South Main Methodist church.  
William S. Hartsell,

Chm. Jr. Board of Stewards.

**WORLDLINESS**

In Romans 12:2 we read: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Be not conformed. Be ye transformed. What wonderful advice! Are you conformed or are you transformed? You have to be transformed if you would "prove what is that good, and acceptable, and perfect will of God." You can't be both consistently. Jesus said, "Ye cannot serve God and mammon." Matt. 6:24. How pitiful to see a person who was once transformed that has compromised with the world and is now conformed to it. Such a person is not proving the good, acceptable, and perfect will of God.

Church members are of three classes: Those who are transformed, those who have been transformed, but are now more or less conformed to the world; and those who have never been transformed. It is not surprising that those who have never made any profession, and who have never taken upon themselves the vows, should be worldly. But it is serious when those who have "renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them" (Discipline), are conformed to the world, and when rebuked try to justify themselves by saying, "Everybody does it."

Reader, please ask yourself the question, Am I conformed to the world, and is my influence encouraging others to be worldly?

Why am I writing this article? Simply to get people to thinking, and thinking seriously. And to get them to acting, and acting rightly. Let the woman who dresses indecently "think on their ways and take heed." We have many church members and some professing Christians who are wearing the devil's uniform. It's no use to mince words—it is a serious situation.

The Apostle Paul says, "Wherefore, if my meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." 1st Cor. 8:13. Again he says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1st Cor. 10:31. What a beautiful thing if all our members would follow this teaching! There is no question in my mind that great harm is done by women appearing in public indecently garbed. It often suggests unclean thoughts to men, and no doubt many times causes some to commit adultery in their hearts, to say the least. See Matt. 5:28. "Brethren (sisters) these things ought not to be." Women of our country, you make it harder for our young men to live clean lives by your abominable fashions. I wish that the good (transformed) women of our land would rise up in a great movement and banish these abominations forever. As a rule men don't like to see women half naked. I put this proposition to my Sunday school class of boys and young men, and the vote was unanimous that women be properly dressed. Brother Pastor, spring this proposition on your congregation some morning and surprise somebody. I'm afraid we use praise too much. Seems to me it is nearly worn out from so much use. Of course, praising God is always proper. Amen! Sometimes David needs Nathan. Of course Nathan's job was not easy, but it was the thing needed at the time. His medicine was bitter, but it effected a cure. Had he failed to give David the right medicine, probably we would not have the wonderful collection of psalms that David left us, and that made his name immortal.

Brethren, we need more Nathans today.  
Samuel Johnson.

**MRS. ALICE J. WILSON**

Rev. A. C. Swafford, pastor at Mocksville, has prepared for Advocate readers an interesting sketch of the life of Mrs. W. C. Wilson, who died in Mocksville March 13, 1923, and who left the residue of her estate amounting to several thousand dollars to the "Forgotten Man." Brother Swafford's sketch of this good woman follows:

"Mrs. Alice Jean Long Wilson, widow of the late Rev. W. C. Wilson, was born October 8, 1843, in Virginia. She passed away March 13, 1923, at her home in Mocksville.

She was a daughter of Rev. John Long, who was an honored member of the Virginia conference. She was educated in Greensboro.

May 21 1867, she was happily married to Rev. W. C. Wilson, with whom she traveled as a faithful helpmeet to him in his work as an itinerant Methodist preacher until his death in 1903.

At the age of nine years she was happily converted and joined the Methodist church. Her best service was given her church until ill health deprived her the privilege of carrying on its work. Though almost an invalid for 42 years she never lost interest in any of her church's plans. She loved its history and had great faith for its future.

In her many weary years of suffering she was patient, seldom ever uttered a complaint though suffering excruciating pain.

Mrs. Wilson was much loved by all who knew her. Perhaps no person in the town was ever more loved than she and none more worthy of that respect and affection.

Her natural graces were patience, gentleness, kindness, faithfulness, hospitality and cheerfulness.

She is survived by one adopted daughter, Mrs. Elsie Godhy of Mocksville.

The funeral was conducted from the church Thursday, March 15. Services conducted by Revs. W. A. Newell and A. C. Swafford. Interment was in Rose cemetery beside the grave of her husband."



# WOMAN'S WORK

## N. C. CONFERENCE

Mrs. J. LeGrand Everet ..... Editor  
Rockingham, N. C.

## W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

The wind that blows can never kill  
The tree God plants.  
It bloweth east, it bloweth west;  
The tender leaves have little rest,  
But any wind that blows is best.  
The tree God plants  
Strikes deeper root, grows higher still,  
Sureads wider boughs, for God's good  
will  
Meets all its wants.  
—Lillie E. Barr.

"Bite off more than you can chew—  
then chew it!  
Plan for more than you can do—then  
do it!  
Hitch your wagon to a star,  
Keep your seat—and there you are!"

### SNAPSHOTS

"It is dangerous to take the verdict of an uncommon action. If you want the truth, judge yourself by today," says a wise writer. It is not the beautiful act of self-sacrifice that you rendered in an hour of enthusiasm and inspiration that tells just what you are, nor is it the ignoble act to which you stooped in a moment of sudden temptation and which you deplore. Both these possibilities lay within you, but they may have surprised you quite as much as they surprised any onlooker. The real self is the self of the common days, the self that meets weariness and monotony, that is faithful or unfaithful in the everyday duties; the self that the family, the school, the office, or the factory force knows. It is the usual, the often wearisome usual, that is the real test of character, and it is by this that we shall be remembered when we have passed on. The picture for which we have posed may hang in its frame and be admired, but it is the little snapshots that are smiled over and cherished.—Exchange.

### COUNCIL BULLETIN

Do not fail to send in your name and 25 cents to Mrs. S. G. Barnett, Literature Headquarters, Lambuth Building, Nashville, Tenn., for the Council Bulletin!

If you have not already done so, send names of delegates to annual meeting to Mrs. Atha Stevens, 605 N. Franklin St., Monroe, N. C., at once. The date for annual meeting is April 24-27.

### A MONOLOGUE BY PUBLICITY

Well, how do you do, dear women of the Woman's Missionary Society? I have waited so long for some of you to call on me that I made up my mind that if there was any calling done I should have to do it! I have been consulted in one way and another for centuries—don't you drop me! And when I hear some of you say that you wish there was more interest in missionary work and that you just don't know what is the matter—well, I want to tell you that the reason is this: you think you are sufficient unto yourselves, but the fact is evident that you cannot get along without me! Oh, call it conceit if you wish! I am perfectly willing to be maligned if it gives me a chance to prove my point.

A few years ago Mrs. Charles Evans wrote a leaflet, about me, and if every woman in the society had studied that there would be no need for me to say the things that are in my mind now. Right on the cover (you

see she said some good things before she began to say any thing!) is this bit of wisdom:

"Oh, never mind that cooks are scarce, The cost of things a-soaring.  
To talk of these things all the time Will sure your friends be boaring!  
Just use these little publishers, Your lips and tongue, I'm meaning,  
To talk to our Society;  
'Twill stop all idle dreaming.  
The folks will want to do their bit,  
And crowd to your next meeting.  
Just try it out! **Publicity,**  
I give you friendly greeting!"

"We are advertised by our loving friends," says a well-known advertisement. If this is true of a baby food, why not make it true of the greatest society for women in all Methodism? More people are attracted by the use of posters than in any other way. Use this method of keeping before the public the up-to-date things in our work. Take our literature, for instance. On a large cardboard put a picture of a maid trying to learn to skate. Of course she is down the most of the time! A lad is doing his best to help her. Print under this, "A friend in need is a friend indeed, and in larger letters say, "This is what the Missionary Voice will be to you."

Of course you use posters to announce your meetings, but don't forget to use the telephone also. A lady said to me, "I get better results from the telephone than from a letter, because on the telephone I can nail people down to a definite answer."

See that a report of all meetings gets to the local paper. Keep your work before the public, that they may know you are alive and working.

Now you see this means that I must have a helper in every society who will do this in addition to seeing that an attractive notice is in the church calendar or read from the pulpit. And do make these notices pep-py! Don't word them as your grandmother did hers!—Adapted from Woman's Missionary Friend.

### North Carolina Conference

#### WOMANHOOD AND THE KINGDOM

The Woman's Missionary Society is the best mobilized arm of the church. You are the women called of God to lead in this great awakening of his sleeping forces. In all of our congregations there is a "No Man's Land," where ignorance, indifference and spiritual coldness keep silent watch. These must be won to a study of God's word to a close, loving knowledge of our divine Leader's life, and to a passionate desire to walk in His footsteps. There must be a great league of prayer, prevailing prayer, undergirded with that humble confession of sin and disobedience that only a broken heart and a contrite spirit can make.—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### WOMAN'S MISSIONARY CONFERENCE, HENDERSON, APRIL 24-27

Have you elected your delegate and sent her name to Mrs. R. J. Corbitt yet?

Our president, with her advisers, has planned an interesting and helpful program, emphasizing all phases of our work. In order to do our part of the work well, it is absolutely necessary that we be informed. Much of this information can be gotten from our various conferences and group meetings. Our annual conference is our great authoritative source of information in all departments. Every auxiliary then should be represented by a member, as delegate, who can and will absorb everything to carry back home to inspire and stimulate her co-workers.

Mrs. J. H. McCoy, of Nashville, Tenn., Council administrative secretary of the Atlantic and Gulf States

Division, will tell us about our Home Mission work in her territory. Mrs. W. A. Newell, of Winston-Salem, our Council superintendent of social service, author of most of our best social service literature, will speak to us on Inter-Racial Relations. Mrs. Newell is also one of the most prominent and capable members of the Inter-Racial Commission, and of our own Inter-Racial state committee. Our conference has had the privilege of entertaining Mrs. Newell before, and will extend her a cordial welcome. Two of our own dearly loved missionaries, at home on furlough, will also be with us and speak of their work to us, Miss Sallie Lou McKinnon of Maxton, and Miss Ida Hankins of Wilmington. Mrs. C. L. Stediley of Gastonia, a noted evangelist and Bible teacher, will conduct the noon devotionals. A deaconess, whose name was not given us, will discuss the deaconess work. In addition to these delightful visitors, whom we will be so delighted to welcome, our own conference and auxiliary women will contribute their share towards making this conference a great one.

Send your delegate's name to Mrs. R. J. Corbitt, Henderson, N. C.

#### VIRGINIA K. JOHNSON HOME AND SCHOOL

The providence of God! The miracle of grace! What sainted follower of the Lord Jesus could have prophesied in 1893 that in 1923 there would stand a magnificent three-story brick building for unfortunate girls that would cause the angels in heaven to rejoice? Beautifully located on an 18-acre campus with every comfort and convenience the Methodist Episcopal Church, South, owns and manages this, the greatest benevolent institution of its kind in America.

When God drafted us for this sadly needed and difficult work, we enlisted as soldiers of the Cross. We knew we must first consult our bishops and ministers. They joyfully enlisted, knowing it was God's call!

Then we realized that with "The Dallas News" victory would be sure. So we put our cause before Col. Belo, owner of this great paper. With royal enthusiasm he replied, "I have ordered my editors to print everything you write, regardless of what they think of it." Such an honor from one of the greatest newspaper leaders in America, enthused us with unspeakable gratitude. Then, his president, Geo. B. Dealey, has been ever our truest counsellor and adviser. Never shall we cease to honor and praise these generous and whole-hearted friends.

Besides our church, we realized our Mission was:

"To the high for the low,

To the rich for the poor,

To the good for the bad,"

and through the 29 years the providence of God has led us on and on giving us blessings untold.

Officers and teachers in the school are:

President, Mrs. M. L. Stone; Mrs. Gertrude Brown, president of City Church Board, is our assistant manager; Miss Nellie Denton, literary teacher; Miss Mary Burelsmith, sewing teacher; Miss Ruby Ruxton, domestic science teacher; Miss Lula May, household arts; Dr. May Agnes Hopkins, one of the greatest women physicians of America, is our medical treasure and has made our sanitarium one of the best and most wonderfully successful in city or state. Miss Anna M. Lowe, our graduate nurse, and supervisor of the girls and infants, has few if any equals. She is a wonder, and trains many girls to become nurses.

Rules and regulations are given by request. Every girl admitted signs a contract to take a two years' educational and vocational training course. The aim of the institution is to Christianize, educate and train the girls to make noble, helpful, Christian women. The Bible is taught as a text book.

And every teacher has an evening with the girls to hold a social or religious service. The spiritual atmosphere of the institution would convince one that Christ is the recognized head of this house, and we give Him all glory.

Besides our local board, composed of three members from our 18 Methodist churches, Christian Service Girls' Club of S. M. U., Mrs. A. A. Cocke, Dallas' splendid Expression teacher, and other church and social societies give us many delightful and helpful entertainments, which means educational and religious training to our students and cheer and comfort to teachers.—The King's Messenger.

### GROUP MEETING

On March 22, 1923, at Windsor M. E. church, Windsor, N. C., the auxiliaries from Bertie, Hertford and Martin counties met in a group meeting. A most cordial welcome was extended to the visitors by the ladies of the Windsor auxiliary and their pastor, Rev. B. F. Boone.

After the devotional exercises and the address of welcome, the greater part of the morning session was spent in the discussion and organization of the county units, after which a most tempting lunch was served by the Windsor auxiliary.

The afternoon session was made very interesting by the presentation of "What a Missionary Society Should Not Be." This was followed by an outline of "What a Missionary Society Should Be," by Miss Amma Graham, our district secretary. Then Miss May Edla Smith in her usual pleasing and impressive manner gave us a very inspiring talk. She stressed the need of individual consecration and made an earnest appeal for willing workers. Quite a pleasing feature of the program was the special music rendered by members of the Windsor auxiliary.

Each one felt as she left that it had indeed been a pleasant and profitable day, and that much inspiration had been gained which we could carry back to our auxiliaries.

Mrs. Alvah Early, Rec. Sec.

The Nashville auxiliary of the Women's Missionary Society was on Monday, March 12th, delightfully entertained by Miss Leta Carter with the reading of Handicapped Winners (Sarah Estelle Haskins). Each chapter of the book was portrayed by six little girls, namely, Song, Poetry, Clock, Shoes, Goobers and Yams. After the reading, which was a study of the colored race, refreshments were served of sweet potatoe pie and other goodies dear to the negro's heart. A quartet sang "I Want to Be a Christian," after which all present voted the evening well spent and much enjoyed.

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Knoxville, Tenn.

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**At Actual Cost**

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810 Broadway - Nashville, Tenn



# SUNDAY SCHOOL WORK

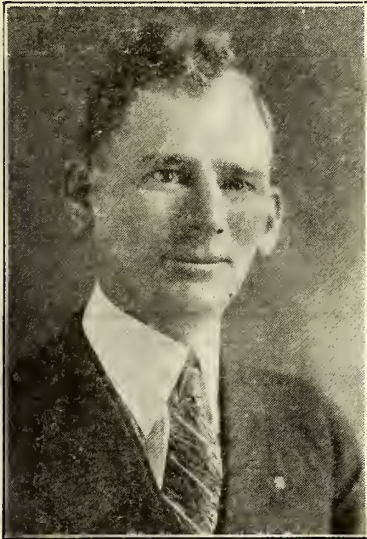
## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference



SUPT. C. A. REAP

Charles Augustus Reap is a product of Stanley county, where early in April thirty-one years ago he first saw light. But he is no April fool, he is the alert and most successful superintendent of public instruction in Stanly county. Getting his first training in his own county schools he then went in turn to Mt. Pleasant Collegiate Institute, Weaver College, and Trinity College, graduating with honors at each place. Following his graduation from Trinity two years were spent in varied and distinguished military service and following the Armistice he taught American soldiers at Beaune University, France. Other teaching experience was gained in his home county schools and at Weaver College. In 1921 Mr. Reap attended the University of Chicago for graduate work.

As superintendent of public instruction of Stanly county Mr. Reap has done a most wonderful work in consolidating schools, building splendid brick buildings and in elevating the teaching standard. He is an outstanding success.

He gives his church a good portion of his time. He superintends a constantly growing departmentized Sunday school at Central, Albemarle, and is also superintendent of Sunday school work in the Salisbury district, where he is by no means a figurehead. Reap reaps results. It's a pity he is not married, but maybe some day he can make it.

## NORWOOD

A few Sundays ago I had a delightful visit to our Sunday school at Norwood, where Dr. T. A. Hathcock superintends, Rev. R. O. Dryman ministers and Bro. J. F. Shinn promotes. The Methodist church is the biggest thing in Norwood and about it center the loyalty and service of a host of people. Each year this Sunday school sends three of its teachers to the Junaluska Training School and in time this good work will result in one of the best departmentized schools in our conference. Church work is no side issue at Norwood.

## COUNTY WIDE, SIR!

When we secured Supt. C. A. Reap to become superintendent of Sunday school work in the Salisbury district we harnessed up something that would

pull. Already he has held a county wide meeting for Stanly county and is arranging for two other such meetings. At Albemarle Sunday afternoon and night, March 25th, a well attended and well balanced conference was held at which the actual work of the Sunday school was got at in earnest. In addition to the conference workers such outstanding personages as Dr. T. A. Hathcock, R. L. Smith, J. F. Shinn, Rev. F. O. Dryman, Rev. R. O. Eller, Rev. C. M. Pickens and others participated. Mr. Reap had a map of the county mounted showing the location of each church together with its church membership and Sunday school enrollment. He also had complete figures showing the work of all other churches. By this method the task at hand was brought directly before the eye and the ear. The Stanly county meeting was a great success.

## BUILDING AND ENLARGING

Some days ago an engagement was filled with the pastor, superintendent and other interested parties connected with the building of quite an enlargement at Forest Hill, Concord. The building is a reality. It is up, covered and only the inside work is to be completed. Our job was to help decide on inside arrangement. A Beginners', Primary, Junior, Intermediate-Senior, and Young People-Adult Department, five in all, have been provided for and in addition there will be seven class rooms for adult classes. Supt. A. G. Odell and Rev. J. F. Armstrong have led well and our Forest Hill folks will be well housed.

## THE BISHOP TALKED

Yesterday was spent at the Greensboro district conference at Pleasant Garden, where a well attended meeting was held under the direction of Bishop Denny and Presiding Elder Womble. In the afternoon of the first day Bishop Denny called on the pastors to report as to the work of their Sunday schools and then made a most clear-cut and emphatic Sunday school appeal. He said this was an age of prevention rather than cure, that we ought to vaccinate against sin as much as possible, that it was better to keep a fellow out of the gutter than to pull him out. He reminded his hearers that a gutter fellow nearly always had the gutter smell to him. It was really fine to hear a bishop talk this way. I had never heard one do so before.

Following the bishop Bro. I. F. Craven, district superintendent, presented an exhibit of Sunday school growth in the Greensboro district that was very encouraging. This is the only district in our conference having more Sunday schools than churches. Brother Craven set up five outstanding goals for the year, one of which is the attainment of 2000 additional enrollment. This will be reached, for Brother Womble is squarely behind it.

## A TEAM

Did you know that Presiding Elder J. B. Craven and District Superintendent D. E. Henderson were making a good Sunday school team? Well, they are covering the Charlotte district in Sunday school institutes in April, May and June. Just think what this will mean! Somehow the rural sections of the Charlotte district are behind the rest of Piedmont North Carolina in Sunday school interest. The situation can and will be changed as this strong team gets into action. It is wonderful what an elder and a good layman can do. It will take both. No district work goes faster than the elder goes.

## DO DO IT

Don't say you won't. Don't say you can't, but do do it. Observe Sunday School Day and take an offering for our Sunday school work. It will make you happy and cause us to shout. Write for free programs.

## North Carolina Conference

### MRS. E. B. WARD

Assisting Miss Keene in promoting elementary work in the Rockingham district is Mrs. E. B. Ward, of Rowland, district elementary superintendent, whom we make the subject of this sketch in our "Who's Who in the Districts." Mrs. Ward is a modest woman and of course is not seeking publicity, but Miss Keene has gathered together certain interesting facts concerning her, and we are setting them forth here in order that you may know what a capable, energetic and efficient voluntary worker Mrs. Ward is and will co-operate with her in the great work which she is doing.

Mrs. Ward was born at Marietta, Robeson county, the daughter of Mr. and Mrs. J. S. Oliver, and is a direct descendant of the late Rev. John Oliver, an honored local preacher for whom Olivet church, Robeson circuit, was named. She was educated at Greensboro College for Women, the University of North Carolina, and Columbia University. She taught school several years, being for some time a teacher in the Raleigh city schools. She married Mr. E. B. Ward, of Rowland, who, too, comes from a prominent Methodist family and who is very much interested in the Sunday school. She has attended our great Junaluska Training School, attended the Rockingham district school at Maxton last year, and has made extensive and varied experience in both small and large Sunday schools. She is also active in the work of the Woman's Club, Epworth League and missionary society.

Already she has placed elementary standards in fifteen Sunday schools of her district, appointed four elementary key women, introduced graded lessons in one school, and is planning to carry on until the elementary departments of every school in the district become more and more effective in serving and conserving, training and developing the child life of the district.

## WEST DURHAM CONFERENCE

The interests of the Sunday schools of the Durham district were considered Thursday afternoon of the district conference held at West Durham, March 29-30. Presiding Elder Plyler cleared the decks for us about 3:30, and from then until adjournment Prof. R. N. Wilson, district secretary, and your conference superintendent of Sunday school work set forth certain facts as to conditions of the schools as revealed by the last conference journal and certain suggestions and recommendations designed to increase their efficiency.

## OUR HENDERSON SCHOOLS

The writer had the pleasure of spending Easter Sunday with our schools in Henderson. Sunday morning he took part in a special Easter program at First church after listening to Easter songs, readings, and recitations by members of the various classes in the school. At 11:15, in company with Mr. E. S. Yarbrough, Weldon district secretary, he found himself at North Henderson, where the pastor, Rev. G. G. Whitehurst, insisted that we talk Sunday school to his congregation. Immediately following the morning service we checked North Henderson Sunday school on the Program of Work "C," and as a result seals will be awarded on several points.

While in Henderson we were shown the architect's drawings of the new Sunday school and church building soon to be begun by First church. These plans are thoroughly modern, providing for a strictly departmental school and a handsome church auditorium, which will cost approximately \$100,000. When completed and furnished the plant and lot will represent an investment of about \$150,000. Rev. T. G. Vickers, the pastor, is now lead-

ing in a movement to provide the funds and is meeting with splendid responses.

## CREEDMOOR SCHOOL LEADS

The first Sunday school in the North Carolina conference to ask to be checked on the official Program of Work "C" is that at Creedmoor, Raleigh district. At the request of Mr. N. J. Boddie, the superintendent, the writer attended the workers' council meeting the night of March 29, checked the school, and awarded seven seals, indicating that this school has attained the Progressive rank. It lacked only a few details in three points, measuring up to the hundred per cent mark for schools of this type. These earnest workers have already set themselves the task of eliminating these few defects and becoming the first Standard Sunday school in the conference. These Programs of Work have been placed in about fifty other Sunday schools, and many of them will grade high already. Let's see which is first to become standard.

## THESE HAVE PAID IN FULL

Three Sunday schools in the North Carolina conference have paid in full their Centenary pledges, being therefore more than up to date in their payments. They are Weldon, Faison, and Wesley Memorial, Wilmington. Weldon Sunday school has been contributing over \$150 a year to the support of a native worker in Japan, Faison school about \$60 a year to Hoochow hospital, China, and Wesley Memorial about \$25 a year to general missionary interests. These schools are considering continuing their missionary specials as a regular part of their program. Let's all give three cheers to these three! They have set the rest of us good examples.

## THESE PAID UP TO DATE

In addition to these schools which have paid in full their Centenary pledges, the following are up to date in their payments: Graham, Haw River, Leasburg, Milton, Pantego, Pleasant Grove, Roper circuit; Wesley Chapel, Elizabeth circuit; St. John's, Goldsboro; Banks, Creedmoor circuit; Selma, Rockingham, Robersonville, Murfreesboro, Winton, and Union schools, Murfreesboro-Winton charge; Holly Springs, Williamston-Hamilton charge; Whiteville, and Grace, Wilmington.

## "LIFE IN THE MAKING"

Eight workers of Concord Sunday school, Person circuit have been studying "Life in the Making," one of the books in the standard training course, and expect to receive certificates of credit. Mrs. T. C. Wagstaff has been teaching the class. Rev. B. C. Thompson is the pastor.

## SOME NEW WESLEY CLASSES

Five new Wesley classes have recently been organized, four of them at Stumpy Point. They are as follows:

1. "Fisherman's Bible Class," Stumpy Point; G. W. Hooper, teacher; H. E. Hooper, president; L. H. Wise, secretary; 23 men.
2. "Persistent Workers," Stumpy Point; Miss Edith Meekins, teacher; Colon Midgett, president; Lonnie Hooper, secretary; six senior boys.
3. "Willing Workers," Stumpy Point; E. Marvin Hooper, teacher; Miss Frances Wise, president; Miss Evelyn Hooper, secretary; six intermediate girls.
4. "Helpers," Stumpy Point; Miss Mabel Stephens, teacher; Robert Midgett, president; Warren Meekins, secretary; eight intermediate boys.
5. "Daughters of Wesley," Nashville; S. F. Austin, teacher; Miss Sallie Benson, president; Mrs. M. W. Lincke, secretary; 21 women.

The William Meredith Memorial class of Grace, Wilmington, has changed its name to the Addie Hart

(Continued on page thirteen)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### THE MOREHEAD CITY ASSEMBLY

Prof. R. L. Flowers of Trinity College, who speaks the first evening of the Assembly, will present the claims of higher education upon our young people. The consecration service on the closing day will be conducted by Rev. W. W. Peele, pastor of Edenton Street church, Raleigh.

Dr. Ivan Lee Holt, pastor of St. John's church, St. Louis, Mo., one of the outstanding preachers of our church, and Dr. Dan B. Brummitt, editor of The Epworth Herald, who has endeared himself to countless thousands of young men and women will do most of the platform work of the assembly.

Mr. J. B. Reed, pianist and evangelical singer, will have charge of the music. The recreation will be directed by an experienced leader called to the assembly for that purpose.

Begin to plan and prepare now to go. You cannot afford to miss it.

#### DAILY PROGRAM FOR EPWORTH LEAGUE ASSEMBLY

- 7:30. Morning prayer.
- 8:00. Breakfast.
- 9:00-9:50. Bible study. Old Testament, Ivan Lee Holt; New Testament, H. E. Myers.
- 10:00-10:45. League administration and departmental work. Class for presidents, secretaries and treasurers, Dan Brummitt; class for departmental superintendents, F. S. Love; class for Junior and Intermediate superintendents, Miss Edna Wilkins.
- 10:45-11:00. Recess. Games in assembly room.
- 11:00-11:50. Mission study. Foreign, E. L. Hillman; home, H. I. Glass.
- 12:00-1:00. Platform hour.
- 1:00. Dinner.
- 2:00. Faculty meeting.
- 2:30. Class for district secretaries, Dan Brummitt.
- 3:30. Directed recreation.
- 6:30. Supper.
- 8:00-8:30. Song service.
- 8:30. Evening platform hour.
- 10:30. Group prayer meetings.
- 11:00. Lights out over building.

#### REPORTS—RALEIGH DISTRICT

The district secretary mailed quarterly report blanks to the various leagues in the district February 24, 1923, for the quarter ending February 28 and received them back as follows:

- Clayton Juniors, February 28.
- Elizabeth Church Seniors (Four Oaks Ct.), February 28.
- Methodist Orphanage Seniors, February 28.
- Central Church Intermediates, March 1.
- Four Oaks Seniors, March 1.
- Central Church Seniors, March 6.
- Ebenezer Seniors (Garner Ct.), March 7.
- Smithfield Seniors, March 7.
- Edenton St. Church Seniors, March 15.
- Cary Seniors, none.
- Ingleside Seniors (Tar River Ct.), none.
- Plank Chapel Seniors (Tar River Ct.), none.
- Epworth Church Seniors, none.
- Smithfield Intermediates, none.
- Clayton Seniors, none.
- Methodist Orphanage Juniors, none.

#### Western North Carolina Conference

##### DAVIDSON LEAGUE

The Davidson leaguers elected new officers Tuesday, April 3, at the Methodist church. The officers who now enter their work as leaders of the

league are enthusiastic workers. The members displayed good judgment in their selection. Mr. Clyde Johnson, who is a student in Davidson College, was elected president; Miss Sue Mock, vice president; Miss Grace Goodrum, secretary; Miss Fannie McConnell, treasurer, and R. L. Foster, the pastor of the church, corresponding secretary. Perhaps this new office will stop my excursions into so many fields of speculation and keep me from imposing on the public with my dissertations on evolution. At any rate, I now must write at all hazards.

A rising vote of thanks and appreciation for the faithful work of our retiring officers was given and every leaguer looks to the future with confidence of success and progress.

R. L. Foster, Cor. Sec.

**MORPHINE and WHISKY HABITS** successfully treated. Write for information. Correspondence confidential. 12th successful yr. **WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.**

**Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.**

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## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

## THE CENTENARY AND HOME MISSIONS

No other nation ever faced a world responsibility such as this nation faces today. America is in better position to lead the world toward a Christian course than any nation has ever been.

To meet this responsibility America herself must be made genuinely Christian. Furthermore, America must be made Christian for her own sake as well as for the world's sake. Nothing less than a great spiritual awakening can save America from perils that will destroy the best in our civilization.

The responsibility for Christianizing America is the responsibility of the church. No other agency is seeking such ends and no existing agency is in position to lead in such a worthy effort.

As one of the great denominations of America the Methodist Episcopal Church, South, is seeking to do its share. No worthy Methodist will be satisfied for his church to do less than its share.

The Centenary made it possible for the church to institute a very hopeful program in the homeland and already much has been accomplished.

This program includes a better approach to the city problem, better work in our vast rural sections, work among foreign speaking groups and the maintenance of a larger force of workers in sparsely settled districts in the West and Northwest.

To halt the program now would be tragic. It would mean the loss of much that has already been achieved and to regain the position to which we have come would require larger expenditures in the future.

Unless Centenary pledges are collected this great program must halt.

Payments must be made at once if the church is to hold its position.

#### THE MISSIONARY CENTENARY

LAMBUTH BUILDING

NASHVILLE, TENN.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

The Orphanage notes in this issue of the Advocate were written by Mr. John W. Jenkins, whose sainted father was the founder of the Methodist Orphanage. Mr. Jenkins is a newspaper writer of national reputation, having served on the editorial staff of the Baltimore Sun for several years. During the World War he was closely and intimately associated with Mr. Josephus Daniels, Secretary of the Navy. He has known the Orphanage from its beginning. He has always manifested a lively interest in all of its affairs and writes as a friend who understands and appreciates the true worth of our Home. I am sure our Advocate friends will be glad to read what he has to say about our children.

\* \* \* \*

"This is the happiest, healthiest looking lot of children I ever saw," remarked a recent visitor to the Methodist Orphanage. And they are attractive children, too, the kind you would like to have for your own, the kind you know will grow up into good citizens, an honor to their state and country.

With its broad sweep of lawns and spreading trees, its buildings on the hilltop commanding an extensive view, the Orphanage is one of the most beautiful spots in this region. Situated at the edge of the capital city, in the midst of its best suburban section, the location and surroundings are ideal. Its more than 100 acres give ample space for expansion—for farm and garden, dairy, play grounds, and all requirements. Since its purchase, the value of the land has increased many times and is constantly increasing. Considered as a mere piece of property, this is about the best investment. North Carolina Methodism has ever made.

But far more important than this superb setting is the human element, the life and work of those who dwell therein. For this is the Home of the children—a real home, where those who would otherwise be homeless. Those who have been denied a father's and a mother's care are given all the advantages of Christian family life. And it is truly Christian, breathing the spirit of the Master, who said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

To one who has seen large charitable institutions in great cities, where hundreds of children are crowded together in brick walls, where the inmates, clad all in the same sombre uniforms, seem all cut out of the same pattern, this institution is a revelation. There is nothing of the kind here. Individuality is fostered and encouraged. There is every opportunity for normal development, and these youngsters are as normal and varied and individual as in any public school, or any gathering of children who come from the best of private homes.

The whole institution exists for the children. From the superintendent and matrons and teachers down to the little toddlers learn their A. B. C.'s, they are like one big happy family.

There are now some 250 children here, and the average, physically, mentally and morally, is quite as high—

in fact, a little higher, if anything—than in the same number coming from private families.

The final test of any institution is its product, and here its work is measured in terms of human life. And by that measure the Methodist Orphanage is yielding the richest of results. If you could see some of the children who are brought here for admission, tiny boys and girls whose faces are still wet with the tears of grief over the loss of father or mother—if you could see them when they arrive, lonely and sad, and then see them a few months later with bright eyes and smiling faces illuminated with hope and happiness, you would know that all the money given for them, all the care and effort devoted to them is worth a thousand times the cost.

There is one little girl, with a wealth of reddish gold curls, and an ever-smiling face, who attracts the attention of everyone. "Isn't that the dearest, most lovable child!" one visitor after another exclaims. Yet that tiny sprite when she came to the orphanage was one of the saddest little figures imaginable, with neither kith nor kin to care for her.

This is an extreme case, but there are not a few of them. Many of the children come from as good blood as there is in the state, sons and daughters of fine families which have been broken up by death and misfortune. They were born in Christian homes, loved as dearly as your own little ones, but robbed by death of the mothers and fathers to whom they were dearer than life itself. They come from all kinds and conditions of people. The door of the Orphanage opens wide to all of them. The one thing that is considered is their need, and that the institution strives in every way to supply.

It is a home, it is a school, it is a community of busy workers—a little world in miniature, this institution. For it must not only provide for physical, but mental and moral needs. Providing proper food and shelter and clothing for 250 lively, growing youngsters is, in itself, no easy task. Education is another big problem, for many a North Carolina town has fewer children in its schools than there are here. There must be classes for all ages, for all of them go to school daily. And the grades and studies correspond with those in the public schools.

School and work and play make up a busy day, for every child has its daily work and duties. The girls do the cooking and housework and laundry work; the boys run the farm and gardens and dairy and care for the grounds. They all have plenty to do, but there is also plenty of time for study and play.

They have their organizations, Epworth League, missionary and literary societies. They are intensely interested in the Sunday school and church activities. One of the outstanding features is the real religious atmosphere which enters into their daily lives. They love hymns, and it is inspiring to hear their fresh young voices ring out the sweet song of Zion. The fatherhood of God must have a meaning for them which it can hardly have for those of us who have earthly fathers. "Jesus loves me" is no empty phrase to them, but a personal belief that carries hope and comfort. Every Christmas the children have the privilege of telling what they desire most for a Christmas present. It surprised even their teachers when last Christmas many of the little ones said that what they wanted most were Bibles of their very own with their names printed on them.

Music is something they thoroughly enjoy. Thousands of people throughout the state have heard the Orphanage Choir in various towns and enjoyed its sacred concerts. They could really form a dozen choirs here—and the tiny tots in the Jackson building sing almost as well as their big broth-

## GREENSBORO COLLEGE

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Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

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ers and sisters. Many of the girls are taught piano as well as voice, and a number have developed into talented musicians.

Athletics form an essential part of the regular program. The boys have a baseball team which ranks high among the amateurs of this region, and the girls have an excellent basketball team. Both compete with the neighboring high schools, and the boys and girls show the most intense interest in these contests.

All these things are fine for those in the institution, you may say, but how does it work out in preparing them for after life, what kind of men and women do they develop into? That is the final test.

I only wish you could have been here this Easter and attended the annual reunion of those who have gone out from here. The former boys and girls came not only from other towns but other states to attend the annual meeting of the alumni. Students came from Trinity, the Greensboro College for Women, from Louisburg and other colleges they are attending, where they stand high in their studies. Some of the young women, now presiding over happy homes, brought their husbands and children; young men now in business came from other cities.

If you could have seen the lovely, cultured young women, the sturdy, up-standing young men, you would have had not doubt about the quality of the Orphanage's output. No school or college could have better examples. And their pride in the Orphanage, their pleasure at being "home again," testified to their appreciation of the care and training they received. They were splendid living examples of the Orphanage's contribution to good citizenship and fine womanhood and manhood.

When we recall the small beginnings of this institution twenty-two years ago, its growth has been marvelous. When I remember how my sainted father, Rev. John W. Jenkins, thought and planned for years before he could convince others that the idea was even practicable, and what a struggle it was to raise the first few thousand dollars to make a start, it seems a tribute to faith. For this institution was founded on faith and an ideal. His ideal was an institution founded on love and humanity.

"A little child needs love and care as much as it does food and clothes," he said. "There isn't anyone who would let an orphan girl or boy starve or freeze. But he must do more. We must give these fatherless little ones the same loving care and devotion we would our own children; give them as good a chance in life as other children have."

That is the spirit in which the Orphanage was founded and the spirit which prevails here today. It is a great dream come true. It was a deep satisfaction to my father that he lived to see the institution firmly established and deeply rooted in public affection. It is gratifying to all who have had its welfare at heart that the work has been carried on and expanded to such splendid proportions under the succeeding superintendents.

Under the Rev. John N. Cole, of blessed memory, the Orphanage was greatly expanded, and the new buildings erected in his administration

stand as monuments to his memory. But an even more enduring monument are the boys and girls who were trained and inspired and given a broader life through his ministrations.

Bringing to the institution his endowment of energy and devotion, the Rev. Albert S. Barnes has, for eight years, given his life and devotion to this great work, with what signal success the splendid condition of the Orphanage today attests. Consecrated, earnest, able, backed by a devoted board of trustees, the Orphanage under his administration is growing and expanding as never before. And this is only the earnest of greater things to come, for new buildings are needed, new departments, and a larger capacity to care for many more children. That the Methodists of North Carolina will provide them he is confident, for their generosity will not disappoint his faith or the children's needs.

No sketch of the Orphanage would be complete without tribute to "Miss Mattie," as the children call her—Mrs. Mattie Atwater Jenkins. As matron, she has been with the Orphanage from the beginning—a real mother to all the children, an inspiration to all who know her. Her services, her devotion are written in the hearts and lives of hundreds of boys and girls who rise up and call her blessed.

Founded in Faith, conducted in Love, developing Character, producing a high type of manhood and womanhood, caring for the fatherless in the spirit of the Father, the Methodist Orphanage is a superb example of the workings of practical Christianity.

John Wilber Jenkins.

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OUR LITTLE FOLKS

TOPSYTURVY

If pansies grew on apple pies,  
If lollipops went swimming,  
If kitty-cats barked, "Bow, wow, wow,"  
And lake with milk were brimming;

If children went to college first,  
And kindergarten later,  
And you and I sailed through the sky  
Perched on an alligator;

If stars lay twinkling up at us  
From every field of clover,  
And mountains bamboled 'round at  
play  
And roamed the wide world over;

If houses floated in the air,  
If sharks shed tears of glee—  
Oh, what a turvytopsy place  
This world of ours would be!  
—Lena B. Ellingwood in Zion's Herald.

SYMPATHETIC

Whenever I start out to walk, our dog  
he seems to know,  
And runs along ahead of me to show  
he's coming, too;  
And when there is a reason why he  
really mustn't go,  
The hollering "Go home" to him is  
awful hard to do.

He wags his tail and jumps around,  
and seems as if he said:  
"I guess you didn't mean it, you  
were only jokin' then!"  
But when he sees I'm serious he kind-  
er droops his head,  
Or looks up at me sorrowful, an'  
looks away again.

And then at last he minds me if I  
keep an angry tone.  
It's awful hard to do it, but I try  
with all my might;  
And sometimes when I look around I  
see him all alone  
A-watchin' me and watchin' me until  
I'm out of sight.

You see I know just how it is, 'cause  
some days when I find  
My brother's got to hurry off with  
bigger boys to play,  
And when he says I mustn't go and tag  
along behind,  
He leaves me sittin' somewhere and  
a-feelin' just that way!  
—From "Rhymes of Little Boys," by  
Burgess Johnson.

ANNE RUDILPH'S RIDE

It was late in the fall of 1777 that a  
foraging party from the British camp  
in Philadelphia made a descend upon  
the farm of Major Rudolph, south of  
that city. Having supplied themselves  
well with provender, one of the soldiers  
happened to espy a valuable cow in  
the lane leading to the barnyard, and  
poor Sukey was immediately confis-  
cated.

Now this cow happened to be the  
pride of the farm and was claimed as  
the exclusive property of Miss Anne  
Rudolph, aged twelve years. Of course  
no other animal on the estate was so  
important as this cow, and her confis-  
cation by the soldiers could not be  
tolerated. So Miss Anne made an im-  
petuous dash for her recovery; but  
finding the men deaf to her entreaties  
and the sergeant proof against her in-  
dignation, the spirited child rushed to  
the stables, saddled her pony, and was  
soon galloping toward the city, deter-  
mined to appeal to the commander in  
chief of the British army.

Meanwhile poor Sukey trudged  
along, her reluctant steps quickened  
now and then by the gentle prick with  
the point of a bayonet in her well-  
rounded side.

To reach the city before the forag-  
ing party was the one thought of the  
child as her pony went pounding  
along the old Chester road at a pace

that soon brought her within the Brit-  
ish line. She was halted at the first  
out post by the guard, and the occa-  
sion of her haste was demanded. The  
child replied: "I must see the general  
immediately."

"But the general cannot be disturb-  
ed for every trifle. Tell me your busi-  
ness, and if important it will be re-  
ported to him."

"It is of great importance. And I  
cannot stop to talk to you. Please let  
go my pony—tell me where to find the  
general."

"But, my little girl, I cannot let you  
pass until you tell me whence you  
came and what your business is with-  
in these lines."

"I came from Darby, and my busi-  
ness is to see the general immediately.  
No one else can tell him what I have  
to say."

The excitement of the child, togeth-  
er with her persistence, had its influ-  
ence. The officer well knew that valu-  
able information of the movements of  
the Americans frequently reached the  
British commander through families  
residing in the country. Here might  
be such a case, and this consideration  
determined the soldier to send the  
child to headquarters. So, summoning  
orderly, he directed him to escort the  
girl to Lord Cornwallis.

It was late in the afternoon by this  
time, and Cornwallis was at dinner  
with a number of British officers when  
"a little girl from the country with a  
message for the general" was an-  
nounced.

"Let her come in at once," said the  
general, and a few minutes later Miss  
Anne Rudolph entered the great tent.

"Well, my little girl, I am General  
Cornwallis," said that gentleman kind-  
ly. "What have you to say to me?"  
"I want my cow!"

Profound silence reigned for a mo-  
ment, then came a burst of laughter  
from all the gentlemen around the  
table. The girl's face reddened, but  
she held her ground, and her set fea-  
tures and flashing eyes convinced the  
the general that the child before him  
was of no ordinary spirit.

With ready tact the general drew  
from her a narration of her grievance.  
"Why did not your father come?" he  
asked.

"My father is not at home."  
"And have you no brothers?"

"Both of my brothers are away. But,  
General," she cried impatiently, "while  
you keep me here talking they will  
kill my cow!"

"So—your brothers also are away.  
Now tell me, child, where are they?"

"My oldest brother is with General  
Gates."

"And your other brother, where is  
he?" inquired the general.

"He's with Harry Lee." The girl's  
eyes fairly blazed as she spoke the  
name of gallant Light-Horse Harry  
Lee. "But, General, I want my cow!"

"Ah! ah! one brother with Gates and  
one with Lee. Now," said the general  
severely, "where is your father?"

"He is with General Washington,"  
answered the little maiden, "but he is  
a prisoner now."

"So, so. Father and brothers all in  
the Continental army! I think, then,  
you must be a little rebel."

"Yes, sir, if you please. But I want  
my cow!"

"Well, you are a brave little girl, and  
you shall have your cow and some-  
thing more, too." Then, stooping for-  
ward, he detached from his garters a  
pair of brilliant knee buckles, which  
he laid in the child's hands. "Take  
these," he said, "and keep them to re-  
member that Lord Cornwallis can ap-  
preciate courage and truth, even in a  
young rebel." Then, calling an orderly,  
he instructed him to go with the child  
through the camp in search of the cow  
and when he should find the animal to  
detail a man to drive her home again.

So Miss Anne returned home in  
triumph with her cow. And those  
sparkling knee buckles are still treas-  
ured by her descendants as a memento  
of Cornwallis and the Revolution.—  
Unknown.

IF BILIOUS, SICK!  
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knocked out. Your head is dull, your  
tongue is coated; breath bad; stomach  
sour and bowels constipated. But don't  
take salivating calomel. It makes you  
sick, you may lose a day's work.

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which causes necrosis of the bones.  
Calomel crashes into sour bile like  
dynamite, breaking it up. That's when  
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ramping.

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that it won't make you sick.

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ing because you will wake up feeling  
fine, your liver will be working, your  
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els regular. You will feel like work-  
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Bishop of the Methodist  
Episcopal Church, South

Edited by  
**D. W. NEWSOM, Treasurer of Trinity College**

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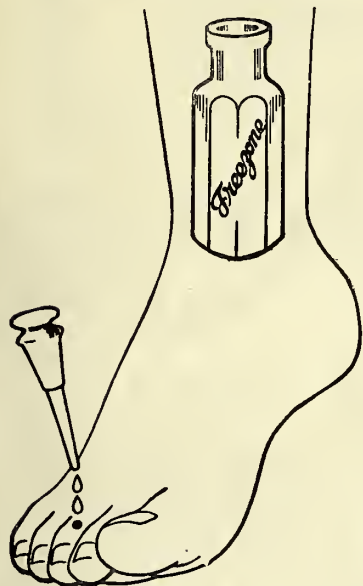
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## SUNDAY SCHOOL WORK

(Continued from page nine)

Memorial class, in memory of Mrs. Edgar L. Hart, beloved teacher, who recently died.

### MT. ZION SUNDAY SCHOOL

The membership of Mt. Zion Sunday school gave an interesting program Sunday, April 1st, for the benefit of the orphanage at Winston-Salem. We received six dollars.

The pastor, Rev. H. A. Chester, made an interesting address. Our Sunday school is growing. The people are interested in the work.

The people like their pastor and the work seems to be progressing. We hope to make this the best year's work we have yet had.

Mrs. J. F. Allen, S. S. Supt.

### DURHAM DISTRICT

Your committee submits the following report:

Brethren: We are all aware of the great service rendered by our Sunday schools. We believe that the Sunday school is not a part of the church, nor a sort of an attachment thereto, but the church itself, functioning in one of its divinely appointed ways as a teacher of religious truth.

To the end that it may make itself more effective in discharging the great task laid on it, so far as the Durham district is concerned, we make the following recommendations:

1. That we are in full accord with the policy and plans of the last General Conference and of the General Sunday School Board, and that we recommend to all pastors, Sunday school superintendents, and to all other local official members of our churches to acquaint themselves thoroughly with with that part of the Discipline that pertains to the Sunday school.

2. That we endorse the principle of teacher-training, and the plans of the general board in that direction, including:
  - a. Standard training schools.
  - b. Non-standard training schools.
  - c. Individual study in training courses.
  - d. Training classes in the Sunday school.

3. That we set up as goals to be reached during the coming year a number of things, namely:
  - a. Increasing the Sunday school enrollment to a number equal to our church membership.
  - b. At least one member from every school enrolled in some training course.
  - c. Every pastor working for credit in some standard training course.
  - d. As many as ten representatives from the Durham district attending the Summer School at Lake Junaluska.
  - e. Organization, wherever possible, or wise, of home departments, cradle rolls, and Wesley classes.
  - f. The observance of Sunday School Day in every school.
  - g. The use of or own literature, and especially the use of the new series of weekly papers, published for the use of boys and girls.
  - h. That all schools, wherever possible, keep open the entire year round.

4. The adoption of the Program of Work in at least 30 schools in the district.

5. That when buildings or repairs are being planned, that the architectural department of the General Board at Nashville be asked to make suggestions or submit plans.

6. That new schools be set up wherever circumstances of position or population seem to warrant.

7. The setting up of circuit institutes wherever they have not already been organized.

8. We recommend that all pastors and superintendents be free to make use of the conference superintendent of Sunday schools, and of the district superintendent whenever they can be of service.

5. That in our opinion the pastors could assist greatly in creating more interest in our Sunday schools on the part of the adult membership of our churches by stressing the work of the Sunday school from the pulpit.

By the committee: W. P. Henry, D. E. Earnhardt, J. B. Hurley, G. M. Daniel, R. N. Wilson.

### LETTER FROM BROTHER SALYER

After having to give up the work to which I was assigned on the Town Creek circuit, Wilmington district (because of no high school for our children) we came to Holly Springs, and here it has been our great pleasure to be given the young men's class in Sunday school, which gives us an opportunity to do in a measure some of the work to which I feel that the great heavenly Father has called me.

The good people of Holly Springs has not ceased, since we have been in their community, to in a substantial way express their appreciation of our presence in their church and community life.

But what I began to write about, dear Editor, in the first place, was the meeting in the M. E. church at Holly Springs. The pastor, D. W. Caviness, was assisted by his nephew, H. C. Caviness, who was for several years one of North Carolina's leading attorneys and politicians. But God called him into the ministry. He then went to the Moody Bible Institute at Chicago and made further preparation for his life work.

Bro. H. C. Caviness is a spirit-filled messenger, a cloven vessel. I cannot find words to adequately describe the meeting. The evangelist denounced sin in its every form with all the fiery zeal of an ancient prophet. Church members, we know not how many, were at the altar trying to correct their relationship with God; they were made to see that having their names written on the church register did not constitute Christianity. Many sinners were weeping at the altar because of their sins. The older people of Holly Springs say that there has not been such a manifestation of the power of God in this town in thirty years. In fact there was a great revival of the religion of the Lord Jesus in the church.

The pastor, D. W. Caviness, received twenty-two into the M. E. church on profession of faith and nine by letter.

The last day of the meeting, from 9:30 a. m. to 5 p. m., was a continuous service of fasting and prayer, and the service began again at 7:30 p. m. and lasted until one o'clock next morning. It looked as though the devil had been put entirely out of business in Holly Springs. This was not the "hand shake" sort of religion; it was the "pray through at the altar" kind. Forty-seven young people gave themselves for definite service.

Pray for us that we may keep the holy fires burning. S. Salyer.

### A GENEROUS RESPONSE

The response to the call I made some time ago for the superannuate was right liberal. I want to thank the contributors for him.

Quite a number of them live in the North Carolina conference. I think this brother once served in the bounds of that conference.

But I am sure no one was thinking about where he had served. These two great conferences will never allow a disabled preacher to be in need if they know it.

But let us feel confident that after the drive for the Superannuate Endowment Fund an emergency call will never again be necessary.

J. J. Gray.

As the great test of medical practice is that it heals the patient, so the great test of preaching is that it converts and builds up the hearers.—H. L. Wayland.

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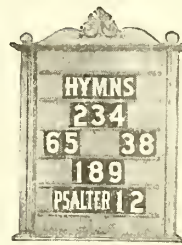
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**IN MEMORIAM**

**DOXY**—Bro. Haywood Doxy, one of the oldest members of Baxter's Grove church, passed away December 26, 1922. Brother Doxy was 84 years old and had been quite feeble for some years, not able to attend church, but notwithstanding this he was firm in the Lord, giving evidence of a living faith in Christ. He was laid to rest in the family burying place in the presence of a goodly congregation of sorrowing children, grandchildren and loving friends. W. B. Humble.

**AYDLETT**—Mrs. Mary Aydlett, wife of L. D. Aydlett, was born November 17, 1853, and died January 20, 1923. Sister Aydlett was at the time of her death a member of Baxter's Grove church and had been for 26 years. She joined the church when young at Poplar Branch and was a faithful member of the same for a number of years before coming to Baster's. Sister Aydlett was a great sufferer in the last few years of her life, but bore it with great patience and Christian fortitude. She gave unmistakable evidence of her acceptance with her Lord in her last illness. May God comfort her loved ones. She died in the home of her daughter, Mrs. Clara Ballance. She was buried from the home. W. B. Humble.

**GASKINS**—On Monday, February 19, 1923, the death angel visited the home of Mrs. J. H. Garrish and bore the spirit of Mrs. Dorcas Gaskins to its heavenly home. She was a member of the M. E. Church, South, for many years and a loyal member of the Ladies' Aid Society for twenty-seven years. She was known to all our pastors as "Aunt Dark" and always their friend. She leaves one brother, many relatives and a host of friends to mourn the loss of her, but we hope our loss may be her gain. All was done for her that loving hands could do, but God was calling her to come up to her higher home where parting is no more. Her presence will be missed by all relatives and all her loving friends. We pray that we may all meet her in heaven, and we can all say together, "Gone but no forgotten."

Mrs. M. L. Howard,  
Pres. Ladies' Aid Soc.  
Miss Florence Gaskill,  
Sec. Ladies' Aid Soc.  
Mrs. T. W. Howard.

**SESSOMS**—Miss Lillian Sessoms of Stedman, N. C., was born March 18, 1887; died March 6, 1923; aged 35 years, 11 months and 18 days.

She was converted under the ministry of Rev. L. H. Joyner when she was 17 years old and joined the Methodist church at Stedman, where she ever lived a faithful, consistent Christian life till death.

She leaves a sainted widowed mother, Mrs. Julia Sessoms, now more than 70 years of age; one single brother, Frank M. N. Sessoms; four sisters, Mrs. Mary Owen of Seventy-First township, Cumberland county, Mrs. Lula Gilbert of Lake Waccamaw, Columbus count, Misses Anna S. and Ethel Sessoms, both at home near Stedman, N. C.; a foster brother, Paul H. Sessoms, and five uncles, Alex. Sessoms of Florida, W. T. J. K., J. D. and H. H. Sessoms, to mourn their loss.

She received her educational training in the common schools of Cumberland county, and began teaching when she was 20 years old, and taught till about a month before her death—two years in the Thomas Industrial Institute in Florida, about ten or eleven years in the Cumberland county schools. The last year and a half she was an instructor in the Masonic Orphanage at Oxford, N. C., at which place, in February, she had a nervous breakdown. She at once gave up her position and returned home for rest and recuperation. But in a few days an awful disease attacked her physical nature so severely as to affect her mental condition and had to be taken to the State hospital, where she had every attention given her, but to no avail. She continued to grow worse till death relieved her spirit of the diseased body and took her home to live with God, where pain and affliction are no more.

She was a young woman of great usefulness, full of energy and always of a jolly, cheerful and happy disposition. None knew her but to love her.

She was a fine teacher in the school room and out of it. She lived such a fine Christian character that she did more to develop the character of others out of the school room than in it.

May the comforting influences of the Holy Spirit bless the mother, the brother, the sisters, and all their relatives and friends, soothe all their sorrows till they shall meet her in that haven of eternal rest.

On the eighth day of March the writer, her pastor, conducted the funeral services at the Fisher cemetery, their family burying ground near Stedman. There were about fifteen hundred people in attendance at the funeral services, the largest gathering probably that ever attended any funeral at this cemetery. The grave was completely covered with many of the most exquisite floral designs. R. F. Taylor.

**WATKINS**—John Casper Watkins of Cullasaja, N. C., peacefully passed to his reward in his 86th year on February 22, 1923.

In the death of Brother Watkins, Macon county loses one of its best citizens and the church one of its most excellent members. We say "loses," yet we know his influence will still live and we are sure he is a member of the church triumphant. Brother Watkins professed faith in Christ in the year 1853 when he was 16 years of age and joined the Methodist church and lived a faithful Christian to the end of his life. He served his church in the following capacities: Class leader, trustee, Sunday school superintendent and steward. He was a man of prayer. His prayers have proved a blessing to many people.

Four sons, four daughters and three brothers survive. R. E. Ward, P. C.

**FISH**—Wilburn Fish, son of Mr. and Mrs. G. M. Fish, was born January 19, 1905, and departed this life January 25, 1923, age eighteen years and six days.

He was converted and joined the Methodist church when just a boy. And when at home he was usually in his place both at Sunday school and church. Wilburn had a fine disposition and made friends wherever he went. He died in a hospital in Macon, Ga., after about a week's illness from pneumonia. The nurse who attended him said he talked freely about dying, and said he was happy and ready to go.

His body was brought home and laid to rest in the little cemetery on the hill overlooking the town of Clyde, N. C., to await the resurrection morn.

The funeral was one of the largest attended ever held in that community. The pastor was assisted by the following brethren: Professor White, to whom the young man had gone to school, Rev. T. F. Glenn, who had known him from childhood, and Rev. Carlock Hawk, a former pastor.

May the Lord comfort the bereaved family and help each one of them to so live as that there may be a happy reunion on the other side of the river.

W. M. Robbins, Pastor.

**STARR**—Robert Brooks, son of W. H. and Hallie Weaver Starr, was born in Wilkesboro, N. C., January 10, 1892, and died in Parrott Memorial Hospital, Kinston, January 30, 1923. Besides his devoted parents he is survived by one sister, Eloise, and one brother, Weaver.

Gob Starr was a fine Christian character. Uniting with the Methodist church in early childhood, he always proved himself a loyal and worthy member. For the past six or seven years of his life he had lived in Greenville, holding a responsible position with the Farmers' and Merchants' Bank.

He was very earnest and active in the Sunday school and Epworth League of Jarvis Memorial church, having been twice elected president of his class, which office he held at the time of his death. No young man among us was more highly esteemed for his Christian integrity than was Rob. His pastor accompanied the body to Wilkesboro, where it was met by a host of sorrowing friends and relatives and laid away to await the morning of the resurrection.

V. P. Scoville, Pastor.

**STATEMENT LUMBERMEN'S MUTUAL FIRE INSURANCE COMPANY  
MANSFIELD, OHIO**

Condition December 31, 1922, as Shown by Statement Filed.  
Amount of Ledger Assets Dec. 31st of previous year ..... \$ 1,804,421.88  
Income—From Policyholders, \$1,765,676.71; miscellaneous, \$83,298.13; total 1,848,974.84  
Disbursements—To Policyholders, \$742,422.01; miscellaneous, \$964,351.13; total 1,706,773.14  
Fire Risks—Written or renewed during year, \$150,653,629; in force..... 132,553,334.00  
All Other Risks—Written or renewed during year, \$14,482,317; in force 12,296,714.00

**ASSETS**

Value of Real Estate ..... 100,000.00  
Mortgage Loans on Real Estate ..... 410,798.67  
Value of Bonds and Stocks ..... 961,335.45  
Cash in Company's Office ..... 239.12  
Deposited in Trust Companies and Banks on interest ..... 299,642.40  
Agents' balances, representing business written subsequent to Oct. 1, 1922 172,135.36  
Agents' balances representing business written prior to Oct. 1, 1922... 2,472.58  
Interest and Rents due and accrued ..... 16,127.15  
All other Assets, as detailed in statement ..... 14,781.55

Total ..... 1,977,532.28  
Less Assets not admitted ..... 2,472.58

Total admitted Assets ..... 1,975,059.70

**LIABILITIES**

Net amount of unpaid losses and claims ..... 116,512.00  
Unearned premiums ..... 1,032,633.37  
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued... 500.00  
Estimated amount payable for federal, state, county and municipal taxes due or accrued ..... 25,000.00  
Contingent commissions, or other charges due or accrued ..... 13,561.69  
All other liabilities, as detailed in statement ..... 2,224.74

Total amount of all Liabilities except Capital ..... 1,190,431.80  
Surplus over all liabilities ..... \$784,627.90

Surplus as regards Policyholders ..... 784,627.90  
Total Liabilities ..... 1,975,059.70

**BUSINESS IN NORTH CAROLINA DURING 1922**

Fire Risks written, \$1,214,622; Premiums received ..... 35,938.21  
All other Risks written, \$600; Premiums received ..... 29.86  
Losses incurred—Fire, \$9,162.00; Paid ..... 16,511.71  
Losses incurred—All other, \$9.00; Paid ..... 8.65  
President, E. S. Nail; Secretary, W. H. G. Kegg; Treasurer, J. W. Frankeberger.  
Home Office, Mansfield, Ohio.

Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C. State of North Carolina, Insurance Department, Raleigh, February 23, 1923.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Lumbermen's Mutual Fire Insurance Company, of Mansfield, Ohio, filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.

Witness my hand and official seal, the day and year above written.  
STACEY W. WADE, Insurance Commissioner.

**STATEMENT MANTON MUTUAL FIRE INSURANCE COMPANY  
PHILADELPHIA, PA.**

Condition December 31, 1922, as Shown by Statement Filed.  
Amount of Ledger Assets December 31st of previous year ..... \$ 601,163.29  
Income—From Policyholders, \$452,316.30; miscellaneous, \$49,772.59; total 502,088.89  
Disbursements—To Policyholders, \$31,378.69; miscellaneous, \$493,488.97; total 524,867.66  
Fire Risks—Written or renewed during year, \$61,928,506; in force ..... 62,944,548.00

**ASSETS**

Value of Bonds and Stocks ..... 543,534.86  
Cash in Company's Office ..... 1,236.98  
Deposited in Trust Companies and Banks on interest ..... 15,203.67  
Agents' balances, representing business written subsequent to Oct. 1, 1922 17,519.01  
Interest and Rents due and accrued ..... 7,669.74

Total ..... 586,054.26  
Less Assets not admitted ..... 21,364.86

Total admitted Assets ..... 564,689.40

**LIABILITIES**

Net amount of unpaid losses and claims ..... 1,885.48  
Unearned premiums ..... 281,376.87  
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued... 231.55  
Estimated amount payable for federal, state, county and municipal taxes due or accrued ..... 1,000.00

Total amount of all Liabilities except Capital ..... 248,493.90  
Surplus as regards Policyholders ..... 280,195.50

Total Liabilities ..... 564,689.40

**BUSINESS IN NORTH CAROLINA DURING 1922**

Fire Risks written, \$1,274,930; Premiums received ..... 761.68  
Losses incurred—All other, \$32.39; paid ..... 32.39  
President, Fred'k A. Downes; Asst. Secretary, Chas. M. Corbett; Treasurer, Fred'k A. Downes.  
Home Office, Philadelphia, Pa.

Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C. State of North Carolina, Insurance Department, Raleigh, March 13, 1923.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manton Mutual Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.

Witness my hand and official seal, the day and year above written.  
STACEY W. WADE, Insurance Commissioner.

**STATEMENT MICHIGAN MILLERS MUTUAL FIRE INSURANCE COMPANY  
LANSING, MICH.**

Condition December 31, 1922, as Shown by Statement Filed.  
Amount of Ledger Assets December 31st of previous year ..... \$ 2,785,614.77  
Income—From Policyholders, \$855,191.36; miscellaneous, \$301,343.97; total 1,156,535.33  
Disbursements—To Policyholders, \$1,048,186.34; miscellaneous, \$598,495.09; total 1,646,681.43  
Fire Risks—Written or renewed during year, \$142,793,752; in force..... 101,554,250.00  
All Other Risks—Written or renewed during year, \$5,568,260; in force.. 7,853,982.00

**ASSETS**

Value of Real Estate ..... 41,150.00  
Mortgage Loans on Real Estate ..... 879,603.55  
Value of Bonds and Stocks ..... 1,128,656.00  
Deposited in Trust Companies and Banks on interest ..... 156,356.62  
Agents' balances, representing business written subsequent to Oct. 1, 1922 79,570.68  
Agents' balances, representing business written prior to Oct. 1, 1922... 98.11  
Interest and Rents due and accrued ..... 34,517.39  
All other Assets, as detailed in statement ..... 10,034.31

Total ..... 2,329,986.06  
Less Assets not admitted ..... 22,741.21

Total admitted Assets ..... 2,307,244.85

**LIABILITIES**

Net amount of unpaid losses and claims ..... 194,775.09  
Unearned premiums ..... 1,060,590.32  
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued... 10,000.00  
Estimated amount payable for federal, state, county and municipal taxes due or accrued ..... 11,704.32  
Contingent commissions, or other charges due or accrued ..... 5,000.00  
All other liabilities, as detailed in statement ..... 2,124.91

Total amount of all Liabilities except Capital ..... 1,284,195.24  
Surplus over all liabilities ..... \$1,023,049.61  
Surplus as regards Policyholders ..... 1,023,049.61

Total Liabilities ..... 2,307,244.85

**BUSINESS IN NORTH CAROLINA DURING 1922**

Fire Risks written, \$43,677; Premiums received ..... 2,759.03  
Losses incurred—Fire, \$2,025.26; Paid ..... 2,495.00  
President, Robert Henkel; Secretary, A. D. Baker; Treasurer, A. D. Baker.  
Home Office, Lansing, Mich.

Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C. State of North Carolina, Insurance Department, Raleigh, March 17, 1923.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Michigan Millers Mutual Fire Insurance Company, of Lansing, Mich., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.

Witness my hand and official seal, the day and year above written.  
STACEY W. WADE, Insurance Commissioner.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing church appointments for Asheville District, including Weaverville, Mars Hill, Chestnut St., Rosman, and Brevard.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing church appointments for Mount Airy District, including Pilot Mountain, Walnut Cove, Mt. Airy, Rockford, Mayodan, Madison-Stoneville, Draper, Jonesville, Elkin, and Rural Hall.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. THIRD ROUND

Table listing church appointments for Charlotte District, including Lilesville, Rural Trinity, Sunday School Institute, Tryon Street, Duncan Memorial, Sunday School Institute, Waxhaw, Sunday School Institute, Matthews, Bethel, Pineville, Marvin, Sunday School Institute, and Spencer Memorial.

Table listing church appointments for Greensboro District, including District Conference, Brevard Street, Hickory Grove, Trinity, Calvary, Marshville, Wingate, Sunday School Institute, N. Monroe, Icemorlee, Weddington, Hebron, S. S. Institute, Wesley Chapel, Belmont Park, Wadesboro, and Morven, Long Pine.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing church appointments for Greensboro District, including West Market St., Park Place, E. Greensboro, Holt's Chapel, Caraway Memorial, Liberty, Staley, Bethel, W. Greensboro, Groome's, Centenary, Ruffin, Hickory Grove, Gibsonville, Wesley Memorial, Jamestown-Oakdale, Jamesown, Main Street, Randolph, Ebenezer, and East End.

Table listing church appointments for Marion District, including Randleman, Old Union, Deep River, White Hall, Walnut St., Coleridge, Mt. Olivet, Ramseur-Franklin, Ramseur, Uwharrie, Union, New Hope, Eleazer, Ashboro, Wentworth, Bethlehem, Reidsville, Pleas. Garden, Rehobeth, and Spring Garden.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing church appointments for Marion District, including Spruce Pine, Penland, Micaville, Celso, Connelly Springs, Mt. Harmony, Table Rock, Mountain Grove, Morganton Ct., Bethlehem, Morganton, First Church, Rutherfordton, Gilboa, Gilkey, Hebron, Marion, First Church, Glen Alpine, McDowell, Trinity, and Old Fort, Bethel.

SHELBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing church appointments for Shelbury District, including Woodleaf Ct., South River, East Spencer, Concord, Central, Forest Hill, Concord Ct., Mt. Olivet, Epworth, Center, Gold Hill, Zion, Salisbury, First Church, South Main, Landis Ct., Unity, Kannapolis, New London, New London, Badin, Salem, Mt. Tabor, First St., Albemarle, Albemarle Ct., Pine Grove, Central, Mt. Pleasant, Mt. Pleasant, Kerr St., Norwood Ct., Norwood, Harmony, Concord, Westford, Spencer, Central, China Grove, Belmont, Main St., Cramerton.

Table listing church appointments for Salisbury District, including Woodleaf Ct., South River, East Spencer, Concord, Central, Forest Hill, Concord Ct., Mt. Olivet, Epworth, Center, Gold Hill, Zion, Salisbury, First Church, South Main, Landis Ct., Unity, Kannapolis, New London, New London, Badin, Salem, Mt. Tabor, First St., Albemarle, Albemarle Ct., Pine Grove, Central, Mt. Pleasant, Mt. Pleasant, Kerr St., Norwood Ct., Norwood, Harmony, Concord, Westford, Spencer, Central, China Grove, Belmont, Main St., Cramerton.

SHELBURY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. SECOND ROUND

Table listing church appointments for Shelby District, including Belmont, Main St., Cramerton, D. M. Litaker, Statesville, N. C. THIRD ROUND, Rhodhiss, Cool Springs, Rose, Pittsboro, Brown's Chpl.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing church appointments for Waynesville District, including Hayesville, Murphy, Hlawassee, Highlands, Glenville, Macon, Franklin, Franklin Sta.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing church appointments for Winston-Salem District, including Linwood, Wesley's Chapel, Davidson, Yadkin College, Green St., Hanes-Clemons, Grace, Burkhead, Farmington, Huntsville, Cooleemee, Advance, Southside, Welcome, Mocksville, Davie, Hardison, The Winston-Salem district conference will convene at Farmington May 24-26.

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing church appointments for Durham District, including S. Alamance, Saxapahaw, Trinity, Branson, Calvary, Carr, Pearl Mill, Lakewood, West Durham and Memorial in a union quarterly conference at Memorial at 8 p. m., Mebane, Mebane, Chapel Hill, Carrboro, Milton, New Hope, Brooksdale, Brookland, Yanceyville, East Roxboro, Grace, Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. SECOND ROUND

Table listing church appointments for Elizabeth City District, including Chowan, Evans, Edenton, Gates, N. Gates, Parkers, South Mills, Newlands, First Ch., Elizabeth City, Columbia, Alligator, South Camden, Wesleys, Kennekeet, Avon, Hatteras, Stumpy Point, Roanoke Island, Wanchese, Kitty Hawk, Carlington, Dare, Mashoes.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing church appointments for Fayetteville District, including Glenden, High Falls, Carthage, Center, Jonesboro, Poplar Spgs., Sanford, Hemp, Smyrna, Goldston, Bethlehem, Haw River, Cedar Grove, Pittsboro, Brown's Chpl.

Table listing church appointments for Fayetteville District, including Glenden, High Falls, Carthage, Center, Jonesboro, Poplar Spgs., Sanford, Hemp, Smyrna, Goldston, Bethlehem, Haw River, Cedar Grove, Pittsboro, Brown's Chpl.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing church appointments for Rockingham District, including Vass, Lemon Springs, Raeford, Bomore, Red Springs, Rowland, Purvis, Caledonia, John's, Maxton, St. Paul, Regan's, Lumberton, Mt. Gilead, Zion.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing church appointments for Raleigh District, including Youngsville, Shiloh, Louisburg, Cary, Macedonia, Oxford, Shady Grove, Kenley, Lucama, Smithfield, Central, Jenkins Memorial, Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing church appointments for Washington District, including Robersonville, Wharton, Bethel, Tarboro, Aurora, Small, Calvary, Simms, Rocky Mount, First Church, South Rocky Mount, Bath Ct., Bethany, Washington, Spring Hope, Nashville, Vanceboro, Fairfield, Mattamuskeet, Swan Quarter, Grimesland, Grimesland, Farmville, District conference at Pinetops.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing church appointments for Weldon District, including Murfreesboro-Winton, Winton, Ahoskie, Ahoskie, 7:30 & 11, Aulander, Lewiston, Windsor, Cashie, Williamston, Williamston, Scotland Neck, Scotland Neck, Warren, Bethlehem, Middleburg, Shocco, Garysburg, Seaboard, District conference convenes at Jackson Wednesday, April 4, 7:30 p.m. Quarterly conference at Jackson, April 16 at 2 o'clock p. m.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing church appointments for Wilmington District, including Burgaw, Herrings, Wilmington, Epworth, Hallsboro, Shiloh, Carver's Creek, Freeman, Whiteville, Whiteville, p.m., Scott's Hill, Snead's Ferry, Southport, Southport, a.m., Shallotte, Town Creek, Wilmington, Castle St., p.m.

FOR SALE McClintock & Strong's Encyclopedia, 12 vols. complete; new. First check for \$15 gets it. L. P. Bogle, 321 Dale Ave., S. E., Roanoke, Va.

Table listing church appointments for Wilmington District, including Burgaw, Herrings, Wilmington, Epworth, Hallsboro, Shiloh, Carver's Creek, Freeman, Whiteville, Whiteville, p.m., Scott's Hill, Snead's Ferry, Southport, Southport, a.m., Shallotte, Town Creek, Wilmington, Castle St., p.m.



**IN MEMORIAM**

**KING**—Dr. M. M. King of Brevard, N. C., died March 4, 1923, just having passed his 71st birthday. A physician for nearly half a century. A true and loyal citizen and a faithful friend. Twice married, he leaves four children and a loving companion to mourn their loss. Joined the Methodist church when but a mere boy; he died in its faith. Brevard loses a faithful physician and a very popular citizen. It is said, "He dies without an enemy." May the comforts of the gospel be the heritage of the grief stricken family.  
Lee A. Falls, Pastor.

**EVANS**—Weary of life's stress, after nearly 78 years of life's stress, John W. Evans forsook this world of clay and crossed the river whose waters lash the shore of eternity. His was the privilege of being one of seven charter members of Mt. Olivet church on Roanoke Island, and the impression of his goodly influence shall abide. Brother Evans "lived powerfully among men because he lived deeply in God." He had convictions of right and positively refused to sacrifice them for any earthly thing. Life to this Christian soldier was an abiding faith and death could but bring him the victory.  
E. C. Few.

**MAUDEN**—Adam Mauden was born March 13, 1870 and died March 4, 1923, aged 52 years, 11 months and 21 days. He leaves a wife and six children, two sisters and other relatives to mourn their loss. He had been a member of Stony Hill church, Albemarle circuit, for six years. One of his neighbors just before the funeral service said to me, "He was straight, honest, upright, one of the best neighbors I ever saw." Friend after friend departs;  
Who has not lost a friend?  
There is no union here of hearts  
That finds not here an end."  
E. J. Poe.

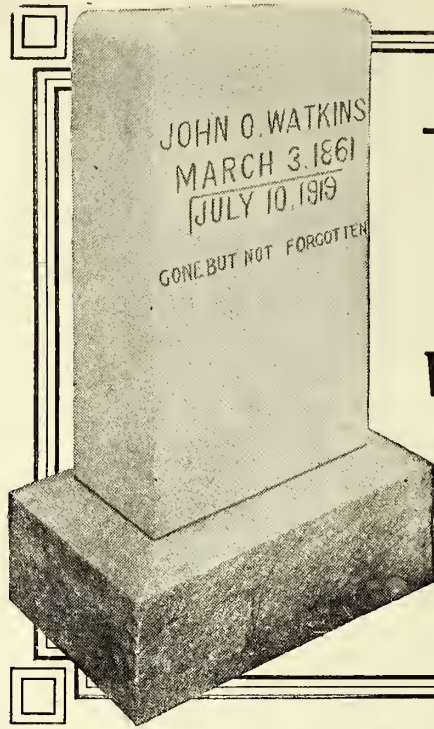
**BLALOCK**—James Elmer Blalock was born December 25, 1890, and died at the home of his mother, near Stony Hill Methodist church in Stanly county, February 24, 1923. The subject of this sketch was so afflicted from early infancy that he was never able to talk, but we trust that he has found his voice and now sings the praise of God with the saints and loved ones on the bright eternal shore, where there are no invalids. We laid his body to rest in Stony Hill cemetery to await the resurrection. May the Lord comfort the sorrowing ones.  
E. J. Poe.

**POPLIN**—Sarah Poplin, one of the oldest members of Pine Grove church, Albemarle circuit, departed this life on February 14, 1923. She expressed a desire and readiness to depart and be with Christ whom she had loved and served so long. The funeral service was conducted in Pine Grove church by the writer and Rev. Mr. Thompson of the Holiness church, who was a near neighbor of hers. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." May all the loved ones and kindred meet her on the bright celestial shore.  
E. J. Poe.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has removed from our midst our beloved friend and faithful member and co-worker, Mrs. Jane Glazener, and we as members of the Ladies' Aid and Missionary Society of the Roman Methodist church feel that the church and society has lost one of its most loyal and faithful members and benefactors, and while we bow in humble submission to the righteous will of Him who doeth all things well, yet we, the members of the Ladies' Aid Society of Rosman, N. C., wish to express our appreciation of her labors of love and unselfish service.  
Therefore be it resolved, that a copy of these resolutions be sent to the N. C. Christian Advocate and that a copy be spread upon the minutes of this meeting.

G. A. B. Holderby,  
Mrs. Gurn Hale,  
Mrs. Elmer White,  
Committee.



**—“Gone, but not forgotten!”**

*How beautiful the sentiment expressed, in these time worn and time honored words.—How true the expression when engraved in stone.—How secure we feel when the memories of our loved ones are truly entrusted to the massive strength and lasting durability of—*

**Winnsboro Blue Granite**

*Its flawless beauty, matchless color, beautiful legibility and contrast and lasting strength and durability safeguard and perpetuate the memories of thousands of Americans.*

**Specify Winnsboro Blue Granite**

Monuments  
Maintain  
Memories

Winnsboro  
Granite Corp.  
Rion, S. C.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has seen fit to take unto Himself our beloved sister, Miss Margaret Gaston, of Dallas M. E. church, a faithful member for 25 years. She passed to her reward on Thursday, February 1, 1923. So great was our lover for her, and so keenly shall we miss her cheerful presence that we resolve:  
First, That we have lost one of our most loyal, consecrated members in our societies and Sunday school class.  
Second, That we humbly submit to the will of Him who doeth all things well.

Mrs. C. C. Cornwell,  
Mrs. Cora Altman,  
Mrs. Adelene Spargo,  
Mrs. T. L. Rhyne,  
Mrs. A. S. Raper,

Committee.

**RESOLUTIONS OF RESPECT**

David H. Anderson is dead.  
In the midst of life, in active duty, and under full harness, Dave Anderson has been summoned by his Lord to his eternal home.  
We honor our heroic and patriotic dead by being true men, and as true men by faithfully performing our service as the dead performed theirs in their day. The best citizen, the best church member, the best man is the one who gives the best manhood to God.  
Dave Anderson is dead and the church and the church membership will miss him.  
Dave Anderson gave his manhood, his time, his services, his money to the Lord.  
He was the man who wrote upon his nature the Ten Commandments and the nine beatitudes.  
We are among the many who loved Dave Anderson, but we fling back the thoughtless speech that calls him dead. We have laid, for a period, his body beneath the soil that he loved. God reigns and his purpose lives, and although his lips are silent, the seeds of his service will live on. Therefore, be it resolved:

Whereas, our Lord, in His infinite wisdom has deemed it best to deny us the physical presence of David H. Anderson, and  
Whereas, the church has been bountifully blessed by having the services of our dearly beloved for half a century, and while mourning the loss of David H. Anderson to give praise to our Lord God of hosts for the services of His servant to us; and  
That these minutes and resolutions be read to the Sunday school and be spread upon the records of the church, and a copy sent to Mrs. David H. Anderson, North Carolina Christian Advocate, the Charlotte Observer and the Charlotte News, and that the closing sentence be: "Though we have lost, we have gained."

B. P. Wellens,  
J. A. Russell,  
Guy A. Myers,  
Committee.

**PAYNE**—Nathan O. Payne was born May 13, 1864, and died in Wanchese, N. C., February 26, 1923. He was converted and joined the Methodist church in early life, and from the time of his conversion until the day of his death he was ever at his post of duty in God's service. He had been an exhorter in the church for several years. On Sunday night, March 25, he attended the services at the church, went home from church and prayed with his family and was stricken before retiring, and passed away at about 6:30 Monday morning. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May our heavenly Father comfort the grief-stricken widow and six children that are left, besides a host of friends and relatives.  
A. W. Price.

**RESOLUTIONS OF RESPECT**

The Woman's Missionary Society of the Oxford M. E. church has sustained another loss in the death of Mrs. Mary Della Harris, which sad event occurred February 2, 1923. While we cannot question the wisdom or right of our Father to deplete our ranks, we deplore the loss. In her life and character were found all the elements of a refined Christian womanhood. Therefore be it resolved:

First, That our society has lost a valued member, and that while we shall miss her support and cheerful presence we bow in humble submission to the will of Him who never makes a mistake.

Second, That we extend to her children our warmest sympathy, and pray that God may be with them in especial tenderness in this their hour of great need.

Third, That a copy of these resolutions be sent to the family, a copy sent the Public Ledger and the N. C. Christian Advocate for publication, and a copy recorded in the minutes of our society.

Mrs. J. F. Veasy,  
Mrs. A. A. Hicks,  
Mrs. John Paris.

**VAUGHN**—Wilson B. Vaughn was born January 19, 1833, died February 21, 1922, aged 85 years, one month and two days. He served the entire four years from 1861 to '65 in the Civil War, being actively engaged in the Confederate Army.

He was married August 24, 1865, to Cora E. Blackburn. To this union were born nine children, three daughters and six sons. Two sons died in infancy; one daughter, Mrs. Susan Vaughn Fulton, died on April 6, 1922. His wife passed to her reward on April 4, 1922.

During the greater part of his life he was a member of the Methodist church, being converted when quite a young man. For many years he was the beloved superintendent of Stokesburg M. E. Sunday school and is kindly remembered as an earnest, untiring worker in that capacity, being held in

highest esteem by his former students and co-workers. He was a consecrated Christian all through life, and about two weeks preceding his death he told the family that he had a message from above the night before and was sure that before long he would receive his call; he was exceedingly happy on that occasion and was perfectly satisfied with his future in the great beyond.

For more than 50 years he was a member of the Masonic order, at the time of his death being an honored and faithful member of Walnut Cove Lodge No. 629, A. F. & A. M., and being one of the oldest Masons in this section of the state was honored and respected by his younger brothers who mourn the loss of one of their most valuable fellow workers.

His entire life was spent in Stokes and Forsyth counties, where he lived a life so nearly beyond reproach that he was loved, honored and respected by all who knew him—a landmark who will be sadly missed in the civic, business, social and religious life of the community.

He is survived by two daughters, Mrs. W. S. Gentry of Mt. Airy, Mrs. P. H. Linville of Walnut Cove; four sons, N. M. and W. F. Vaughn of Winston-Salem, E. W. Vaughn, Richmond, Va., and F. S. Vaughn, Mt. Airy.

J. T. Ratledge.

**MURRY**—Bro. E. P. G. Murry was born in April, 1836, and departed this life February 28, 1923. He was married to Miss Lou Singleton August 15, 1860. To this happy union there were born eight children, two of whom outstripped him in the lane of life. His wife also had crossed over the river and was resting under the shade of the trees eighteen years before his going.

Those of the family who survive him are Eu, Tom, James and Benjamin, and Mrs. Sadie Long and Mrs. Mattie Wells.

He was converted in early life and joined the Bethel M. E. church, and ever afterward lived a consistent life in the same church until he was called home. He was not a man of great display of his deeds, but almost a constant doer of the word. He loved his church. His pastor always found a cordial welcome and an abundant entrance into his home. He loved much, did much, and died well. He was both a soldier of his country and the cross. He saw service in the war between the states. He was ever ready to defend what he thought to be right and to help to down whatever he thought to be wrong.

We laid him away in the Bethel cemetery to await the resurrection of the just in the presence of a large congregation, which was a token of the high esteem and friendship in which he was held. He was a faithful member of the church, a good husband, a loving father and a dutiful citizen. God bless and comfort the bereaved ones.  
J. M. Green, P. C.

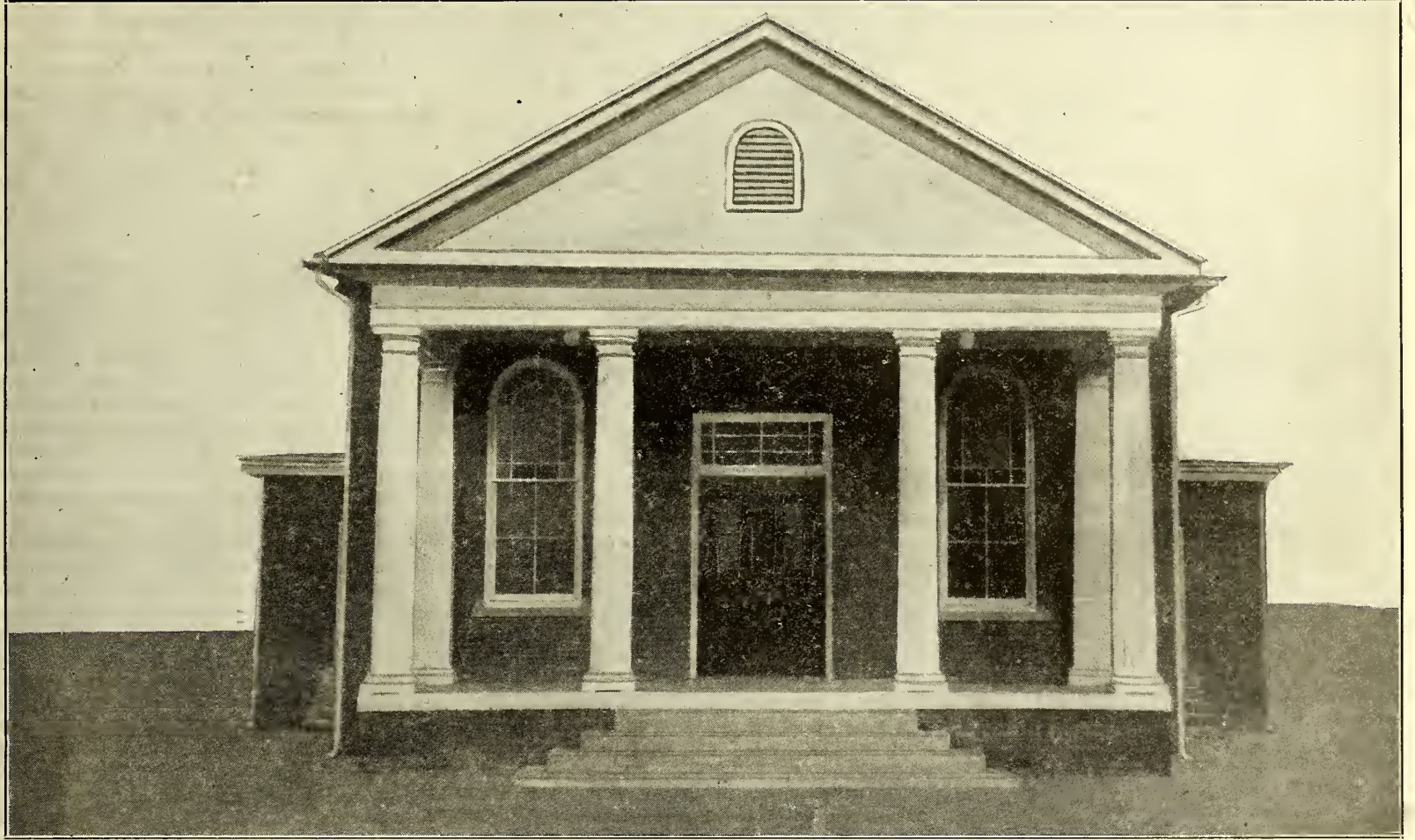


# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, APRIL 19, 1923

No. 16



PINETOPS METHODIST CHURCH, PINETOPS, N. C.

This new brick building takes the place of a one-room frame building which stood on the same lot. It was begun last summer by Rev. L. L. Smith and has been recently completed at a cost of about \$11,000. It has a beautiful auditorium and nine Sunday school rooms. The church was opened for worship on the fourth Sunday in March. The Washington District Conference is now in session at this church.

## THE RAM'S HORN OUT OF DATE

The walls of Jericho were not blown down by the ram's horns. It would be as accurate to say that the new song of the New Jerusalem was inspired by the heavenly trumpeters. These were but instruments in the economy of God. The one served in a primitive civilization, the other amid the perfected things of God's grace where the streets of the city were gold and the gates pearl and where rams and he-goats were not fit for sacrifice, because the sacrifice of "richer blood and nobler name" had appeared.

There is with God an eternal fitness of things, and there should be with men. Our civilization of the present day has no call for ram's horns, not a bit more than that rude far off age with its primitive shepherd tribes had for golden trumpets. And the man today who is just going to be a ram's horn for God had better get back amid such conditions as when He chose to use those instruments to overturn city walls.

God desires of every age the very best that the civilization of the times can furnish for his service. The automobile, the railroad train, the ships of the sea, and of the air, the winged messengers of communication swift as the lightning should all become servants of God.

The riches of this and every other generation is not for profane, but for holy purposes. Music and art and sculpture and those finer products of our humanity which hold dominion in the kingdom of beauty and culture should be consecrated to the cause of God's eternal Son. For there is a holiness in beauty as well as a beauty in holiness.

The call, therefore, is not for the instruments and methods of some far off day, which the world has clearly outgrown, to do God's work. But the urgency is upon us to take the things of today and use them in modern ways for God's glory. Instruments and methods are not eternal. Eternity belongs to the Divine spirit and the Divine power.

## WHY THE UNDUE AND UNNECESSARY ALARM?

The answers in philosophy change with the passing years, but the questions remain unchanged. Just so, the attacks upon Divine revelation differ with the succeeding generations, but "the Word of God standeth sure."

Even unto this day Tom Paine remains in the popular mind an outstanding representative of that infidelity which made vigorous and repeated assaults upon the inspired Word of God, but without results. A generation ago Agnosticism with Robert Ingersol as its brilliant though superficial apostle hurled its negations against the Bible and even against the throne of God. But the world has about stopped taking Agnosticism seriously.

Just now there is in some quarters a popular alarm for the safety of God's Holy Word. The cry is that the destructive critics are about to hew the Bible to pieces.

But in the face of the facts of history as they relate to the Word of God we refuse emphatically to become alarmed. The truth as stated in the following verses—not poetry—appeal to us:

"I stood one day beside a blacksmith's door  
And heard the anvils beat and the bellows  
chime;

Looking in, I saw upon the floor  
Old hammers worn out with beating years and  
years of time

'How many anvils have you had,' said I,  
'To wear and batter all these hammers so?'  
'Just one,' said he, then said with twinkling  
eye,

'The anvil wears the hammers out, you know.'

So me thought, the anvil of God's word—  
Of Jesus' sacrifice—have been beat upon—  
The noise of falling blows were heard—  
The anvil is unharmed—the hammers are all  
gone."

## ARE THE PRISONERS BADLY TREATED?

The people are entitled to know the exact facts as to the treatment of prisoners in the penitentiary at Raleigh. If the management is what it should be, let the public be so informed. If there be mismanagement, let the evils, whether those complained of, or others, be corrected. It will be a great mistake to attempt a job of whitewashing.

Those who are right need have no fears of the light. Turn on the light and let the people of North Carolina know what is going on in the state prison at Raleigh. In view of the past records, the people need some reassurance as to the management of that prison and now is a good time to give it.

Let's have the exact facts about the management of the penitentiary at Raleigh.



## TWO INTERESTING DISTRICT CONFERENCES

Last week was a strenuous one on "rod riders." Two district conferences were held in the North Carolina conference and one in the Western North Carolina. It fell to the lot of the business manager to attend those in the North Carolina conference and present the claims of the Advocate. This was a real joy to him. During the nearly three years we have been in the Advocate office we had only attended two district conferences in his own conference, hence it was a pleasure to be present at the sessions of the New Bern, which was held in Mount Olive, and the Weldon in Jackson.

Bishop Collins Denny preached the opening sermon for the New Bern district on Tuesday night to a large and delighted congregation. The bishop was at his best and immensely pleased his hearers. He preached again at the 11 o'clock hour on Wednesday and again the church was crowded to hear the learned, eloquent and consecrated bishop.

Brother Shamburger had instructed his preachers to have their reports ready, and they gave a splendid account of themselves. A large number of meetings have been held and many have joined the church within the bounds of the district. Much material progress has been made.

Brother Shamburger is finishing up his quadrennium on the district and will be able to hand it over to his successor in good shape. He is a hard, conscientious worker and all who know him love him.

Brother G. B. Starling was the pastor-host of the conference. He is in his third year and the people say they do not care if the time limit is removed altogether. They are perfectly willing to keep Starling indefinitely. He has done good work at Mount Olive during the past two and a half years. No better conference host could be found, and all the Methodist people of that good town opened wide their homes and their hearts to their visitors. We can prove by Revs. R. M. Courtney and W. M. Curtis that we had just about the best home in the town, but the thing about it is every other fellow that was in attendance thought the same thing. But over at Brother J. A. Westbrooks' we found just as good treatment as we could desire. The only regrets we had was we could not stay long enough in that splendid home. Senator Hargett, of Jones county, was at the secretary's table, and was one of the most efficient men we have seen in that position.

It was necessary for us to hurry on, as the Weldon district conference was in session at Jackson, the county seat of Northampton county. We were forced to take a night train out of Mount Olive and go to Rocky Mount and spend the early morning hours, leaving there about five o'clock and arriving in Weldon in time for breakfast. Our good friend, W. T. Shaw, took charge of us and drove us over to Jackson, where we found Brother Mercer and that excellent body of preachers and laymen of the Weldon district. Brother John C. Humble had preached the opening sermon the night before, and we heard the echoes of it when we arrived on Thursday morning. If reports are correct Brother Humble gave a good account of himself. After the sermon the Sacrament of the Lord's Supper was administered and the conference organized by electing Rev. M. Y. Self secretary and appointing the committees.

Brother Mercer had prepared a special program for his conference and announced that it would be the order of service during the entire session. He had the committee on Education to make its report and then gave representatives of the various educational institutions ample time to represent them. Brother Curtis, as is his custom, told in a very effective way of the merits of Greensboro College. Prof. Mohn, the new president of Louisburg College, represented that old institution of learning. Brother Mercer spoke in the interest of Trinity and Carolina.

The next order of business on the program was the report of the committee on Christian Literature, and Brother R. H. Broom, who is one of the most efficient men in the conference, and who knows how to write a report, read a carefully prepared paper which emphasized the importance of religious literature in the home, and urged that our people give more heed to what the young people read. The Advocate representative was given plenty of time and a good hour in which to tell about the North Carolina Christian Advocate. The Weldon district has always been a good friend of the church

organ and we are expecting this to be the banner year for the paper over there. The preachers and the presiding elder are all at work for it.

Dinner was served on the court house square and it is seldom that we are accorded the privilege of standing in front of a table loaded with so many good things to eat. There was plenty and to spare.

Brother Mercer is in his second year as elder on the Weldon district. He is always on the alert to the interests of the church, is cautious in his administration of the work, is kind and brotherly to his preachers and is popular with the people all over the district. He was specially good to those who were representing causes of vital interest to the church at large.

Brother B. P. Robinson was the host and he was enjoying looking after the brethren. Robinson is one of our most successful pastors and his heart is as big as his body.

The "connectionals" at these two conferences were Revs. R. M. Courtney, representing the Centenary; W. M. Curtis, Greensboro College; J. M. Ormond, Trinity; J. C. Wooten and L. B. Pattishall, the Methodist Orphanage; Mr. L. L. Gobbel, Sunday school field secretary; Prof. Mohn, Louisburg College, and the Advocate representative.

## WORLD VOICES

By Rev. Ashley Chappell, D. D.

We are in danger of listening to world voices. It is frequently said that a preacher is a "live wire." We all know what that means. It means that the preacher is wise for his generation; that he is alert and sensitive to world voices, and knows how to interpret them; that he can distinguish the popular and the unpopular, even in the distance, and governs himself accordingly; that he is thrilled by the maxims of the world, understands them, and uses them. It simply means that his citizenship is not in heaven but here; that he has a genius for listening to the lower world voices rather than the voices of authority that comes from the far-flung heights.

There is no doubt but that this is a temptation to all of us, a temptation that haunts us, and hounds us, through all of the centuries. It is so easy to listen to world voices. It puts one so easily in popular favor and in the popular eye. These world voices promise an immediate success, a success that is tangible. The man who listens to the world voices has much to say about the needs of the hour and the signs of the times. He does lots of talking. He makes the impression on himself and on others that he is saying something greatly worth while. He has no doubt that he will get along all right if he listens to these world voices. Lot, Demus, Judas, and many others who sold out for a mess of pottage, were good listeners to the voices of the world.

Every preacher feels the subtle tendency and temptation to listen to the call of the immediate present. Such a temptation confronted the Apostles, and it has grown more insistent with the years. Possibly there never was a time when our ministry was in greater danger of becoming side-tracked than the present. The duties that devolve upon the preacher are manifold, and he is troubled about many things. He must carry on banquets, organizations, the meeting of committees, and a thousand things innumerable, while church debts sit astride his neck until he is within whispering distance of frenzied finance. All of these things are good, and are necessary. But they are not altogether the preacher's job. The church that saddles all of these various tasks upon the preacher and makes it his first duty to be general business manager and financial agent for the church, is working for its own spiritual impoverishment, as well as that of its pastor. The pastor who allows himself to be ridden to death with a thousand intricate side issues is literally uncrowning himself as well as unfitting himself to listen to the higher voices, which he must hear if he speaks with the note of authority. The preacher already has a job, the most fascinating one in all the world. It is a wonderful privilege to be able to say, "The spirit of the Lord is upon me, because He has anointed me to preach the Gospel." This, and this alone, is his chief glory and task. He should remember that he is God's messenger, speaking the message of life to the world's fainting heart. No, he is not primarily a financial agent, though he ought to know how to teach the proper use of money. He is not an entertainer, though he should be the most fascinating man in the world. He should hold his audiences with deep and holy inter-

est. He must not be a mere lecturer on newspaper and magazine topics of passing interest, though he is to see all of these things with clear eyes, and in the light of eternity, to interpret them in the great trend of history, as it goes forward to the ultimate and divine event. He is not to be the dry and academic ransacker of the pockets of a dusty and dead philosophy, though he is to keep abreast of the times, to know the best that has been said and thought in the world.

What then, is the preacher's task? It is just this: he is to speak to the men of today, in the language of today, the message that he himself has received from the lips of the living Christ of today. His message must be the same old message, but brought in a vital and fascinating way that relates itself to the world of today. Such a message is both timely and timeless. It throbbed in the heart of God before the morning stars sang together. It will still be the mightiest force in the world.

"When earth's last picture is painted,  
And the tubes are twisted and dried,  
And the oldest color is faded,  
And the youngest critic has died."

It has power to kill and power to make alive. It cuts like a sword and heals like a balm. It warms like the noon-day sun and vitalizes like the breath of springtime. It sets men to sighing and sobbing; it also sets them to singing and shouting. It throws them upon their faces in the desert dust; it lifts them upon their feet to be ministers and witnesses for Christ. It drapes them in the sackcloth of penitence; it also decks them in linen pure and white. Brethren, we ought to give ourselves wholly to it. We ought to say with St. Paul, "This one thing I do."

The men who have brought the largest influence to the world for God and right in the past have been the men who did just this thing. It was the burning passion of their lives to speak God's message to men. They felt that "Woe is me if I preach not the Gospel." These great messengers were great listeners, not to world voices but to the Voice from above. They listened in order that they might have something to tell. That preacher who prayerfully listens, and who makes it the holy habit of his life, will have a ministry of perennial effectiveness. He will know how he "might speak a word in season to him who is weary." Such a word takes the weariness out of tired hearts, and the furrows out of tired faces. The great prophet lets us know unmistakably that nobody in the wide universe runs a school of oratory like the great God whose message he himself had heard. Isaiah, Jeremiah, John Wesley, all might have been very successful politicians, listening to world voices. But, above the insistent voices of the world, they heard the voice of God saying, "I have put My word in thy mouth." That, after all, is the final test of our credentials as spokesmen for God.

So in spite of all of the insistent voices of the world, we must still believe that the Apostle John was right when he made that strong resolution to give himself to this one divine task. We must believe in all confidence, too, that this is the supreme need of the preacher for this twentieth century day. In no other possible way will he be able to find the best; in no other way will the fine radiance of his early ministry abide with him in growing brightness to the end of the day. How fearfully easy it is for him to become a mere talker, a mere peddler of dead experiences, of passing things that are trivial, instead of a gladsome herald of the unsearchable riches of Christ. He knows better than anybody in all the world how easy it is to become a faltering purveyor of half-believed dogmas, instead of a winsome witness of what he has heard and seen in the secret place of the Most High. He knows with what facility he may pass from the high office of the shepherd of the sheep, to a mere gossiping gadabout, with no mighty rod to strike sin, and with no magic crook to guide the flock. He knows with what awful readiness he may be side-tracked from his holy office of the minister of Christ to become a mere pious piddler, fretting himself about a thousand things, instead of an inspired prophet, giving himself wholly to the one task of bringing God's burning message to men. The man of this one work will bless and bless continuously. He will be able to begin his sermon, "Thus sayeth the Lord," and those who sit under his ministry will rejoice with joy unspeakable and full of glory.

Asheville, N. C.



## PEOPLE AND THINGS

Rev. D. V. York will begin revival services at North Wilkesboro on Sunday, June 17.

Rev. E. R. Welch began a meeting last Sunday at Chestnut Street, Asheville. Rev. H. C. Sprinkle, the presiding elder of the Asheville district, is doing the preaching.

Rev. G. W. Fink of Mooresville is this week in a meeting at Erlanger with Rev. R. A. Smith, the pastor. This meeting, under the auspices of the Methodist church, is intended to meet a community need.

"Mrs. Anna A. Mahene died at the home of her daughter, Mrs. J. M. James, in Pineville, April 1, 1923. She was a noble Christian woman and will be greatly missed by her children and loved ones and a great host of friends." This sorrowful message comes from Rev. T. J. Houck.

Rev. Geo. F. Smith, pastor of our church at Litleton, was in Greensboro Tuesday to attend a meeting of the board of trustees of Greensboro College. As is his custom when in the city, he paid the Advocate a visit, and reported that his charge is moving along nicely.

Rev. Mr. Carpenter, we understand, after having undergone the second operation not many days ago, is showing more signs of improvement now than at any other time in the two and one-half months of illness and will possibly be home before so very much longer.—News-Record.

Rev. Chas. M. Lance sends us the following report that will bring sorrow to a host of Brother Weatherby's friends: "Brother C. E. Weatherby of Faison, at one time lay leader of the North Carolina conference, is now seriously ill in a Kinston hospital. His many friends throughout the state will be glad to join us in prayer for his restoration if consistent with God's will."

Rev. J. Herbert Miller says: "We closed a very successful meeting at Pinetops on last Sunday night, April 8. The attendance and interest was splendid throughout the meeting. At the closing service we had an overflow attendance. Every available seat was taken, people standing, and just a few who failed to get in at all. There were fourteen additions to the church on profession of faith."

"A most unique but interesting service was recently held in the Methodist church of Bynum, when an individual communion service was presented to the church in memory of a former pastor and his beloved wife, Rev. and Mrs. G. W. Perry. They still have many loyal friends here whose prayers will follow them wherever they go. The presentation was made by Miss Mamie Moore in behalf of the Philathea class of which she is a member."

Dr. S. B. Turrentine, president, has announced that Rev. Franklin N. Parker, D. D., dean of Candler School of Theology, Emory University, will preach the commencement sermon for Greensboro College on May 27, at 11 o'clock, and that Dr. C. G. Hounshell, of Nashville, Tenn., the sermon for the Y. W. C. A., the same evening at 8 o'clock. On Tuesday, May 29th, Mr. Harry Clark, of Nashville, Tenn., will deliver the annual address. The full program will be published next week.

Rev. Paul R. Rayle of Rutherford College and Miss Annie Bell Pearson of the Summerfield charge were quietly married Easter Sunday afternoon in Center church, which has been their home church from youth. Miss Pearson has been employed as one of the teachers of Ridgefield High School for the past three years, while Mr. Rayle has been preparing himself for his life's work. After the holidays each returned to their work. Mrs. Rayle will join Mr. Rayle at Rutherford College the 21st of this month.

Dr. F. E. Asbury of Ashboro, who was taken ill with pneumonia while attending the Greensboro district conference at Pleasant Garden, died Wednesday of last week at the home of Mr. C. F. Neeley, whose guest he was for the conference. The funeral services, conducted by Rev. W. H. Willis, were held in the Ashboro Methodist church April 13, and interment was in the Ashboro cemetery. Dr. Asbury was a prominent physician, loyal Methodist and highly esteemed citizen. A large circle of friends mourn the departure of this good man.

Dr. C. C. Weaver, the pastor, has just closed a meeting in Central church, Monroe, conducted by Rev. C. S. Kirkpatrick and Mrs. C. L. Steidley. It was a great success. More than fifty people came into the church, among them several grown men. In fact it was a men's meeting. Central church now has over 900 members—but will not be open this fall, according to the latest report from the pastor. We have no report from the people.

There is to be a program of special interest in connection with the third quarterly conference of the Waxhaw charge, M. E. Church, South, to be held in the Methodist church in Waxhaw, embracing the fourth Sunday in April. The program is to begin Friday, 7:30 p. m., April 20, with a sermon to the Epworth League and young people generally. Saturday, 11 a. m., sermon by Rev. J. B. Craven, P. E.; 1:30 p. m., "Loyalty to Our Church Vows," Hon. H. B. Adams; 7:30 p. m., "The Far-reaching Effects of the Cross." Sunday, 11 a. m., sermon on Missions, Rev. J. B. Craven, P. E.; 2:00 p. m., S. S. Institute; 7:30 p. m., "The Philosophy of Life."

There is one thing that our people and preachers should learn, and that is that Bishop Denny knows the law of the church and is going to be governed by that law when he is in charge of a conference. It seems that the local preachers in both conferences have been careless about sending in their reports and making a request for the renewal of their license to preach. They may just as well learn that Bishop Denny will not allow their license to be renewed unless they comply with the requirements of the discipline. Several of the local preachers' licenses were lapsed because of their failure to meet this requirement.

Rev. D. V. York writes from Brevard: "We are having the most outstanding revival here that has been for years. It is reaching the outstanding business men of the town. Have had about 75 conversions to date and the end is not yet. We have organized prayer squads and held prayer meetings in nearly every home in the town and some in the country. I look for over 100 conversions before we close. There are actually scores of people who are leading in public prayer that never thought of doing so before. I go from here to Concord for two meetings. The meeting is now largely reaching the men of the town. Excuse this irregular writing, as I have been holding three services all the time except about half of the time when I have been holding four services per day, and preached five times last Sunday and had 24 conversions during the day."

### SPRING GARDEN STREET CHURCH

Our call for help has been heard in the Far East. Bro. J. R. Moose, a missionary in Korea, sends us a check for \$5.00.

We feel that we ought to send this money back to Korea. God needs money there. Greensboro Methodism should come to the rescue of Spring Garden church, and with the consent of the pastors and official boards of the various churches of the city a campaign for funds for this church will be started Sunday afternoon, April 22. Every Methodist who has not already done so will have an opportunity to contribute to this church, located across the street from the N. C. C. W.

If you are interested in the N. C. C. W. and the work that Spring Garden Street church is doing for the girls of this great school send us a contribution.

Sincerely yours,

W. A. Mann, Treas.,  
710 Highland Ave., Greensboro, N. C.

### FOUNDERS AND BENEFACTORS DAY AT GREENSBORO COLLEGE

Greensboro College observed April 17 as Founders and Benefactors Day with appropriate exercises at 11 o'clock in the college auditorium of the Odell building. President S. B. Turrentine was in charge of the services. Mr. Chas. S. Wallace of Morehead City, president of the board of trustees, read a scripture lesson. Prayer was offered by Rev. M. T. Plyler of Durham. The address of the day was delivered by Rev. W. A. Lambeth of Gastonia. Mr. Lambeth's address, which met fully every demand of the occasion, centered about three words, namely, Benefactors, Gratitude, Emulation. Delightful music was furnished by the department of music of the college.

The trustees held their semi-annual meeting at two o'clock in the afternoon.

Rev. H. L. Davis writes that the second quarterly conference of the Duke charge was held at Black's Chapel church the seventh and eighth. It was an old time Methodist conference. Brother Willis preached an excellent sermon Saturday at 11 a. m. Lunch was then served out in the grove. After an hour of recess the business session was held. Reports were made as called for, and they indicated that the work was going along nicely and the pastor was not being neglected. Sunday afternoon at three o'clock Brother Willis preached another helpful and inspiring sermon. Brother G. T. Adams of Dunn was with us at Duke Sunday morning, April 8, and preached a great sermon, presenting the Centenary cause in a very interesting and appealing style.

### COMMENCEMENT PROGRAM DAVENPORT COLLEGE, MAY 21-23, 1923

Monday, May 21—4:30 p. m., May Festival, front campus; 7:30 p. m., Alumnae Reunion, main building.

Tuesday, May 22—10:30 a. m., Annual Sermon, Bishop Collins Denny, M. E. Church, South, Richmond Va.; 4:00 p. m., Exhibit by Department of Home Economics; 5:00 p. m., Senior Class Day Exercise; 8:00 p. m., Final Concert.

Wednesday, May 23—9:30 a. m., Graduating Exercises; 10:30 a. m., Annual Address, State Superintendent of Public Instruction, E. C. Brooks, Raleigh.

### REV. N. C. WILLIAMS ILL

Rev. N. C. Williams, the pastor at Granite Falls, is in Long's Hospital in Statesville suffering with a severe gastric ulcer. Just before taken suddenly ill on last Thursday, Brother Williams finished placing the Advocate in every home in his church, securing forty-two new subscribers. He did this work himself and he has now an efficient committee securing all the renewals. It is work like this which puts the Statesville district up around the head of the column. All over the district the Advocate and the Centenary canvasses are being vigorously pushed and fine reports will soon be forthcoming on both these great and good causes. D. M. Litaker.

### A DAY IN OLD IREDELL

I spent last Sunday with Rev. J. A. Peeler, the pastor of the Troutman circuit, and preached at 11 o'clock at Troutman and in the afternoon at Rocky Mount. Brother Peeler is pleased with his new charge and the people are delighted with him. Many were the joys of the day in being back upon the hills of my native county and among these delights was my stay at the parsonage, with its unstinted hospitality. Brother and Sister Peeler still carry in their hearts the sensitive wounds made by war in the loss of their oldest son. He was one of the immortals who broke the Hindenburg line and turned the fortunes of war. But he was among those boys of the infantry who fell in that awful struggle and his dust sleeps in a hero's grave "far from kindred and friends," while the people at home miss him still. A. W. P.

### GO-TO-COLLEGE SUNDAY

I am mailing to each pastor of the North Carolina conference this week six copies of the program for GO-TO-COLLEGE DAY. This will be sufficient for any one church, furnishing a copy for the leader, and a copy for each of the five people selected to assist the leader. The program is arranged in the form of questions and answers. The leader might be either the pastor, the Sunday school superintendent, the chairman of the educational committee, or any other good man or woman interested in this cause. Half of the Sunday school hour might well be used for these exercises, or a part, or even the whole of one of the preaching hours. In case of a circuit, I would suggest that these programs be used at one church, and saved to be used at the others, as I will not be able to furnish extra programs. When the service is over, these programs ought to be given to young people who will soon go away to college. The pastor, or some other leader, is requested to take the names of any young people ready for college and put our colleges in touch with them. I wish very much that this program might be carried out in every church or Sunday school or Epworth League in the North Carolina conference. H. M. North, Sec.



### WHY THERE SHOULD BE AN IMMEDIATE AND DETERMINED EFFORT TO CURB MOB VIOLENCE

1. Because of the great menace of mob violence to civilization.

2. There is a rising tide of sentiment opposed to mob violence. Lynchings have been reduced in a time of increasing general lawlessness.

3. Special moral obligation rests upon us as Southern citizens because the majority of the lynchings occur in Southern cities and because of the general opposition of the co-operation of the federal government in punishing those participating in mob violence. This was especially manifested in the opposition to the Dyer bill.

4. Such effort at this time would tend to reduce the general exodus of negroes from the South to other sections of the country.

5. It would strengthen the hands of those who are seeking to lead younger negroes, particularly negro college students, to a faith in Christian principles and methods as offering the largest hope for the negro race in America. Dr. McKenzie reports in a confidential conversation that it has become almost impossible to get negro college students to listen to a presentation of the claims of Christianity. They say that Christians could, if they would, prevent the outrages to which negroes are so frequently subjected and that this shows the utter futility of Christianity.

6. Such a vigorous campaign would help to break the power of the negro radical and would greatly strengthen the hands of that large number of negro leaders who at present seek to hold the masses of negroes to faith in their white neighbors, in the Christian church and in co-operation as opposed to force.

7. It would help to forward every constructive enterprise which is now being undertaken for negroes. Negro education and negro health cannot be successfully promoted in states where lynchings frequently occur. In those states where lynchings have been eliminated or reduced to a minimum, the program of education and general welfare for negroes has gone forward with increasing rapidity.

8. Will be most helpful in combating the general spirit of lawlessness which prevails throughout the country. The most effective way to combat the more violent forms of lawlessness in the South would be to concentrate on the elimination of mob violence.

9. The story of American mob violence, particularly against negroes, is known around the world and is a constant embarrassment to missionaries among the tinted races where the opinion prevails that Christian America butchers and burns black men and women with little consideration on the part of anyone. I was particularly impressed with this in a recent interview with the president of Peking University, and one of the bright Chinese Christians who is a teacher of philosophy in that institution.

10. It will remove from the Anglo-Saxon race the greatest blot which rests upon it in any part of the world. There is no other practice common among Anglo-Saxon people where so much savagery and brutality is manifested as in the lynchings in the United States. This, of course, bears directly on the future leadership of our race among the people of the world.

#### Why the M. E. Church, South, Should Do This.

1. Because the moral and religious appeal of the church is the only final cure for this evil.

2. Because it is a Southern organization. No organization outside the South, not even the Federal Council, can lead Southern public opinion this question.

3. The Methodist Episcopal Church, South, can reach Southern communities more thoroughly and more quickly than any other similar organization.

4. Other Southern churches and civic organizations will follow the leadership of the Methodist Church, South, more quickly than any other organization with similar influence.

5. The Methodist Episcopal Church, South, has a background of social vision and tradition which lays upon it a moral obligation for such an undertaking. The lives of Bishops Haygood, Galloway, Lambuth and of Miss Bennett with a host of others who have passed on, placed upon us a peculiar and inescapable obligation.

### JESUS, THE CHRIST, AND THE DESTRUCTIVE CRITICS

By E. Myers.

The great warfare between God and Satan, between light and darkness, between righteousness and unrighteousness, has been waged over the Christhood of Jesus and the present warfare between the faithful men of the church and the higher critics is a continuation of that same warfare. Satan began in the temptations in the wilderness; he continued it through the world and the church while Jesus was here on earth. The battle was begun by the Jews as soon as he began to show his claims to the Messiahship or to reveal himself as the Son of God. The first part of his ministry was popular as he taught the great crowds, fed the multitudes and healed the sick, but when he told them that he was the Son of God, the bread that came down from heaven and that except they eat his flesh and drink his blood that they could have no life in them, then the multitudes left him and persecution grew more intense as the days came and went and the challenge to his Messiahship or Christhood became more bitter and determined and they never let up until they got him on the cross. That fight was continued by these same opponents of Christ and others that arose from time to time and continued to war with the Apostles of Jesus, and most of them like their Lord suffered martyrdom for the same reason, namely, preaching the Christhood of Jesus. The word, resurrection of the dead, and especially of Jesus, stirred these haters of Christ, and not only resurrection but anything else that involved the Deity of Christ or his Christhood.

But perhaps John describes them more definitely than any other Apostle. In his epistles we will notice a few passages: 1 John 2:22, "Who is a liar but he that denieth that Jesus is the Christ?" (that is, denies the Christhood of Jesus). The same verse continues, "He is antichrist that denies the Father and the Son." Verse 23, "Whosoever denieth the Son, the same hath not the Father." So you see we cannot deny the Christhood of Jesus and have the Father.

First John 4:16. In these verses John urges the churches to "try the spirits whether they are of God, because many false prophets are gone out into the world." Verse 2, "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come: and even now already is it in the world."

Let us keep in mind that John is still speaking of the Christhood of Jesus. Of course the world around them knew of the historic Christ, but some denied his Deity or Christhood, and John says they are all false prophets and antichrists who deny his Deity or Christhood. He says also that they who deny his Christhood are not of God, but in verse 4 he tells the saints that they are of God: "Ye are of God little children and have overcome them; because greater is he that is in you than he that is in the world." Verse 5, "They are of the world; therefore speak they of the world and the world heareth them." Verse 6, "We are of God; he that knoweth God heareth us, he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

These verses draw the line and show up true Christians or true preachers and teachers, for that is what these verses refer to, and the false prophets or antichrists which answer to the critics of the present time. They teach the same doctrine, denying the Christhood of Jesus. John says those of his day were not of God. John 4:3, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come." So those of our day being the same kind are not of God. In John 2:19, "They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." These verses help to locate the critics of the present day. They went out, or went "over," as some are putting it, leaving the teaching of the church and the Bible and taking up the teachings of the age-long enemies of God and the church in the name of Science. The Apostle Paul said "science so called." It changes so often that you never know where to find it.

Now, to sum up the charges the Apostle brings against them, "False prophets," "antichrists," "not of God," "went out from us," and "not of us," five charges, all of which may be applied to the critics.

If these critics are as intellectual as they would have us believe, it seems to me that they would not use some arguments and make some claims which they are making.

1. They proceed with their arguments to show that Jesus is not divine and then turn around and call him Lord and Master. If he is not divine he is no Lord of mine. I had as soon offer worship to any other man. In fact to worship him would be idolatry; just as well worship Buddha or Confucius as to worship Jesus if he is not divine. But I am so glad I know he is divine.

2. They say it is his good example, lofty ideals, and superior teaching that appeals to them and commends him to them. I rejoice in all these, but these are his because he is divine. If he were not divine his would not be a good example. He would be a pretender (even the greatest pretender) and a hypocrite, for he claimed to be divine and his disciples claimed it for him and the Father owned him as his son before competent witnesses on two occasions, at the Baptism and on the Mount of Transfiguration. Now if Jesus was not divine, very God as well as very man, all this testimony is false and Jesus was an imposter and hypocrite. So we see that Jesus could not be a good example if he is not God. With one breath these inconsistent scholars (?) quote from the Bible and with the next they deny or ridicule it. Have they anything that is certain, that is sure and steadfast on which they can lean in times of storm, anything on which to pillow their heads in the dying hour? No Bible, no Christ, an uncertain and very vague kind of God that somewhere back in the millions of years gone by started things and left them to rock along at will.

It is not so surprising that men of the world, scientists that know nothing of God or of his salvation, should have such views as the critics are setting forth, but for preachers, theologians, with all sorts of D's hanging to their names to advocate such stuff, it is surprising. But when we turn to Jude 19, we read the explanation, "These are they who separate themselves, sensual, having not the spirit." The word "sensual" does not give the true meaning here, but the idea in the original word is intellectual, or natural, in opposition to the Holy Spirit, as he says, "having not the spirit." The Greek word translated "sensual" is psychikoi—mind or soul. So the way the devil gets preachers away from the main line of Holy Ghost religion is to get them on the sidetrack of intellectuality, and the switch on the sidetrack is so gradual and so near like the main line that the devil has them turned completely away from the main line before they are aware of it, as the only guard and guide is the Holy Spirit whom they have chosen against in accepting the critics' intellectualism. So before they are aware of it they get out on the devil's sidetrack and puff and blow and make a great deal of noise and would make the whole world believe they are on the main line of God's wonderful salvation. Of course, the track has sensuality on it and many other things that are not right, but the switch is being operated by the devil that engages the mind first then on to other things. We had better stay on the main line of Holy Ghost religion.

May the Lord give us grace to say with Peter, "Thou art the Christ, the Son of the Living God," and in this faith to live and die. Amen.

The preacher should be positive, but not dogmatic; earnest, but not denunciatory; tender, but not sentimental; scholarly, but not pedantic; simple, but not commonplace; impassioned, but yet graceful; popular, but not vulgar. Believing with all his heart in the reality and deadly power of sin, in the peril of the ungodly, and in the gospel as the only adequate remedy for a ruined race, he should try to make his fellowmen believe the same; and by his tremendous earnestness, by the contagion of his own faith, he should succeed.—Anon.

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful and serious and hastening to be alone.—B. F. Burnet.



### A VARIETY OF THINGS, INCLUDING SHELBY DISTRICT CONFERENCE

For weeks Bishop Denny has been on the go constantly and will continue this strenuous manner of life for weeks to come. I ran up with this hard working bishop last Thursday morning at 6:20 o'clock as we were climbing on board a southbound train at Greensboro. Bishop Denny had come through on the night sleeper from Goldsboro on his way from the New Bern district conference at Mt. Olive to the Spartanburg district conference. I was headed for the Shelby district conference. Consequently we made the trip together as far as King's Mountain.

The tedium of those morning hours was dispelled when the good bishop at the breakfast table talked most interestingly and at length of scholars, of scholarship and of the scarcity of real scholars. The world of scholarship is an enchanted realm to our bishop, but he is aware of its limitations as well as appreciative of its riches.

I had gone trusting to luck for a means of conveyance from King's Mountain to the seat of the conference at Shelby and fickle fortune smiled upon me upon this occasion. For Mr. E. A. Hauser had come over in his sedan from Shelby to meet Mr. E. B. Hunter, the telegraph editor of the Daily News, who was to be his "best man" at his marriage at 5 o'clock that same afternoon, and the bridegroom took me in. In addition to a delightful ride with these fine young men for 14 miles over the hills of Cleveland county, I enjoyed the hospitality of Dr. and Mrs. E. A. Hauser, the parents of the young man who had befriended me and also got an invitation to attend the marriage in the afternoon.

It was a beautiful marriage in the home of the bride's parents, Mr. and Mrs. J. A. Anthony, attended by the families of the contracting parties and a few friends and was followed by an elegant reception.

I reached the conference at the opening of the afternoon session while Rev. J. E. Thompson was conducting the half hour of worship. The morning session of the conference, according to reports, had been a busy time and the afternoon session kept the pace of the previous session. Sunday school work and the subject of Christian literature occupied a prominent place on the program of this session.

Rev. H. H. Jordan believes, with all his heart in the supreme value of good literature and he does not hesitate to use his influence to induce our people to become the readers of Christian literature.

The presiding elder and the pastors of the Shelby district are enthusiastically behind the North Carolina Christian Advocate in the present campaign. They believe in the paper and are working for it.

Thursday evening a large congregation listened with breathless attention for fifty minutes to an intensely interesting and helpful sermon by Rev. W. A. Lambeth of Main Street, Gastonia, upon the subject of A Masculine Gospel. Brother Lambeth drives home the truth with apt and telling illustrations.

One of the impressive and helpful hours of the morning session was at 11 o'clock, when the sacrament of the Lord's Supper was administered by Rev. R. M. Hoyle, "the grand old man of the Western North Carolina conference." He spoke impressively of this sacrament and every pastor should hear the address he made and then practice what he said. Jesus did not command us to celebrate his birth, his crucifixion or his resurrection, but he did command us to continue this "supper." Yet we make a great ado over the celebration of Christmas and Easter and at the same time neglect that which he specifically commanded.

It was this thought that Brother Hoyle put emphasis upon and at the same time told us of the great spiritual value of this sacrament. The hour was one of spiritual joy for the entire conference.

Brother Jordan is in his fourth year on the district and progress is manifest in every part of the district. The ladies each day served an elegant luncheon in the Sunday school department of the church. Rev. A. L. Stanford was alert to every demand and met in a large way his duties as a host. He is meeting with his accustomed success at Shelby with overflowing congregations, record breaking prayer meetings and a Sunday school near the 500 mark. He is now in a revival.

I look to Rev. W. M. Mann, the secretary, for a list of lay delegates to annual conference, the names

of those licensed to preach and other details of the conference.

To allow the delightful and elegant hospitality of Mr. and Mrs. D. V. Newton to pass unmentioned in these notes of the conference would be little short of base ingratitude. To stay in the home of these young Methodists, even for a night, adds a bright spot to one's memory of life's joys. A. W. P.

### DOWN BY THE SEASIDE

To ride on a train from Greensboro to Wilmington that makes about 22 miles per hour will try the patience and piety of almost any one. It is not that the train runs so slow while it is running, but it stays long enough at each station for friends to greet friends and for business men to transact their affairs. But it is not the fault of the railroad. Traffic is so heavy—baggage, express, etc., it requires much time to load and unload, but what is the use to be in such a hurry?

When Wilmington is finally reached the hospitality accorded by the good people of that fine city, repays for all other things. The train which carried the Advocate's business manager arrived Saturday night, April 14th, just thirty minutes late. As he stepped off the train our good friend, Fleet Williams, took charge of us and placed us in his high powered Mitchell and drove rapidly to Wrightsville Sound in company with Harry McGirt and Rev. A. L. Ormond, the ever increasingly popular pastor of Fifth Avenue church. I know of but two men anywhere who can eat more-rosated oyster than Fleet Williams and Harry McGirt. It is useless to call names.

Sunday morning found us at the opening of the Sunday school at Fifth Avenue. That Sunday school has grown just as much as it can till the new building is complete. Practically every seat in the main auditorium was occupied and it is impossible to do good Sunday school work with such inadequate quarters. But in a few weeks that Sunday school will move over to one of the best equipped Sunday school buildings that we have seen. Brother Gore showed the Advocate representative over the edifice and explained all the details to him. When completed there will be a main assembly room which will seat something like eight hundred or a thousand people, twenty-five class rooms, boys' scout room, men's class room, a room for all meetings of the ladies, and, in fact, everything that an up-to-date building of this kind demands. The Fifth Avenue Sunday school expects to occupy their new building early in May. It is the expectation of the pastor and officers to increase the school from their present enrollment of about three hundred to about double that number, and there is no reason why they should not, for as we see it this church is well located to take care of a large part of the city.

It is a great pleasure to preach to Fifth Avenue congregation. That Sunday morning the house was well filled, the choir rendered splendid music and the attention was an inspiration to the preacher.

Brother Ormond is there in his first year, but has won for himself a large place in the hearts of the people. The fact of the case is if we were right certain that Bros. Shore and McCracken would not read this we would tell just what the folks did say. But Ormond is making good and is having a fine hearing.

The Advocate is in good favor and a strong committee has been appointed to secure renewals and new subscriptions and we will be greatly disappointed if we fail to receive a long list real soon.

At the evening hour we worshipped with the Grace congregation and tried to preach to that splendid people. They were rather "fed up." Brother Stanbury has been preaching there for nearly four years and the people say that he is just about the best the church affords, and Dr. Rawlings had occupied the pulpit in the morning. So it was rather trying on us to attempt to preach, but we had a sympathetic hearing. Grace is one of the great churches of Southern Methodism and Stanbury is one of the most efficient men we have in the church. The past quadrennium has been one of splendid achievements. This is one of the few churches in the state that all official members are subscribers to the North Carolina Christian Advocate. It is our honest conviction that every official member of the church at least ought to take and read the church paper. Grace will do its part for the Advocate, we have no doubt.

Monday night, after another oyster roast, we at-

tended the quarterly conference at Trinity church. Brother Daniels, the methodical and painstaking presiding elder, was in command. If we had any misgivings as to Brother Daniels' ability to fill the office of presiding elder, they were dispelled on Monday night. He goes into every detail of church work and when he is through he knows what the church is doing, and, if his preachers are to be believed, he is popular all over the Wilmington district.

But the Trinity congregation are of the opinion that Rev. H. C. Smith is the finest fellow and just about the best preacher that the North Carolina conference affords, and we could not dispute with them. Brother Smith is doing a splendid piece of work and is appreciated by all the people in Wilmington who have come in contact with him. Trinity is well located. It is in a growing section of the city. The one mistake that was made in planning that church was in not building large enough. It is already too small for the increasing Sunday school and congregation. In the near future they will be forced to enlarge. A number of the official members are greatly interested in placing the Advocate in every home represented in the membership of the church, and we believe this will be done before the end of the campaign.

While in Wilmington we were the guest of that fine young couple, Mr. and Mrs. Fleet Williams in their beautiful suburban home. Their hospitality was the kind for which eastern North Carolina is noted.

T. A. S.

### N. E. W. S.

The word news is made up of the initials of the words North, East, West and South. I suppose it means information from all points of the compass.

We had in Rowan county, when I was a boy, a man who dearly loved to tell the news. He couldn't read, but he could spell, and when he had spelled out enough to make a news item he would hurry off to a neighbor's to tell it. His neighbors, knowing how he loved to tell it, would be sure to ask him the news. Then he had an odd way of telling it which made it interesting. When the great fire was raging in Chicago and after it had raged for about three weeks, this brother got hold of a paper that told about it. Loking at the maps that gave the track of the fire as it was driven by the wind first in one direction and then in another he spelled out the name of the place where it occurred and put out to a neighbor's house. Pretty soon someone asked, "Mr. ———, is there any news?" "News, itam, yes! Chick-a-go liked to got burned up the other day."

But I started out, Messrs. Editors, to say that we Methodists of North Carolina are and ought to be grateful to you for the excellent fund of news items you are giving us in the Advocate. It is astonishing how much you can gather from all points of the compass without a corps of paid reporters. "Day by day, in every way," the Advocate is getting better and better; but I want to record my appreciation especially of the religious news items you are giving us. If I had money I would send the Advocate to all of my people and many of my friends who don't take it. I hope you will get the number of new subscribers you set out to get, and that all delinquents will renew. D. L. Earnhardt.

### SHALL THE LINE BREAK?

Bishop James E. Dickey.

We have not forgotten the tense days of 1917-18, when the thin line across the frontiers of Belgium and France was bending and falling back and bending again. We waited with bated breath when the newsboys cried, "The Drive's On!" Strong men gripped hands and asked, "Will the line break?" Pale faced women fled to their closets and prayed that the line might not break, for it should break a besom of destruction would sweep on to Paris, across the channel and then deluge a wide world.

There is a thin line in Belgium today under the leadership of Bishop Beauchamp, another in far away Manchuria-Siberia under Bishop Boaz, another in China under Bishop Hay, another in Africa under Bishop Cannon, and another to the far south, under the Southern Cross, directed by Bishop Dobbs. These men, with their devoted followers, are there bearing aloft Immanuel's banner in the face of fearful odds. Humanity with all its hopes and all its fears hangs upon the destiny of those thin lines. Shall the line break?



# CENTRAL CHURCH, ASHEVILLE

## TO THE FRONT

*Five Hundred new Subscribers  
and all old ones renewed*

This is the Record of Central Church, Asheville, N. C.

Rev. Ashley Chappell, D. D., Pastor

Rev. O. J. Chandler, D. D., Assistant Pastor

First of the Churches with more than nine hundred members to put the  
Advocate in the regular budget

*The Pastor and Board of Stewards consider this one of their best investments*

*Who will be next?*

Since the list was published last week the following have sent in new and renewal subscriptions. We do not give those sending in less than four subscribers.

- |  |  |
|--|--|
| R. C. Goforth, Glen Alpine, 8 Renewals.          | H. M. Wellman, Pearl Mills, 1 New, 3 Renewals.   |
| L. L. Smith, Bostic, 6 Renewals.                 | S. M. Needham, Wilkesboro, 1 New, 6 Renewals.    |
| T. J. Houck, Pineville, 4 New, 26 Renewals.      | Guy Hamilton, Riverside, 4 New, 2 Renewals.      |
| B. E. Stanfield, Jonesboro, 5 New, 9 Renewals.   | N. B. Shinn, Newton, 2 New, 4 Renewals.          |
| J. F. Moser, Cherryville, 2 New, 6 Renewals.     | J. B. Fitzgerald, Davie Ct., 1 New, 8 Renewals.  |
| S. J. Starnes, Rougemont, 2 New, 5 Renewals.     | T. C. Jordan, Bethel, Asheville, 1 New, 4 R'wls. |
| J. B. Tabor, Burnsville, 5 New, 6 Renewals.      | W. M. Wall, Mayodan, 10 New, 9 Renewals.         |
| J. C. Gentry, Morganton Ct., 1 New, 4 Renewals.  | J. O. Ervin, Rutherfordton, 6 Renewals.          |
| L. E. Sawyer, Maysville, 1 New, 8 Renewals.      | H. M. North, Rocky Mount, 19 Renewals.           |
| J. W. Campbell, Southmont, 4 Renewals.           | W. L. Hutchins, Lexington, 34 Renewals.          |
| T. B. Johnston, Thomasville Ct., 6 Renewals.     | C. M. Pickens, Albemarle, 1 New, 3 Renewals.     |
| E. L. Hill, Raper, 8 New, 19 Renewals.           | N. E. Coletrane, Burlington, 2 New, 2 Renewals.  |
| A. S. Parker, Jacksonville, 2 New, 10 Renewals.  | J. O. Long, North Gates, 6 Renewals.             |
| W. L. Maness, Fayetteville Ct., 1 New, 3 R'ls.   | J. A. Peeler, Troutman's, 9 Renewals.            |
| J. T. Ratledge, Walnut Cove, 5 Renewals.         | N. C. Yearby, Mebane, 10 Renewals.               |
| J. P. Hipps, Andrews, 18 Renewals.               | J. E. Womack, Watauga, 5 Renewals.               |
| R. A. Bruton, New Port, 1 New, 7 Renewals.       | J. Bascom Hurley, Milton, 1 New, 3 Renewals.     |
| A. P. Ratledge, Elkin, 6 New, 47 Renewals.       | H. L. Davis, Duke, 5 New, 5 Renewals.            |
| W. J. Du Bois, Laurel Hill, 1 New, 7 Renewals.   | W. A. Lambeth, Gastonia, 1 New, 3 Renewals.      |
| J. N. Randall, Denton, 5 Renewals.               | D. H. Tuttle, Smithfield, 15 Renewals.           |
| J. C. Humble, Battleboro-Whitakers, 22 Re'wls.   | H. B. Porter, Warrenton, 2 New, 6 Renewals.      |
| R. M. Hoyle, Kings Mountain, 5 Renewals.         | Daniel Lane, Stantonburg, 1 New, 52 Renewals.    |
| D. H. Rhinehardt, Belwood, 13 Renewals.          | N. C. Williams, Granite Falls, 16 New, 1 R'wls.  |
| R. A. Truitt, Bethel, G'b'ro, 4 New, 6 Renewals. | C. C. Weaver, Monroe, 48 Renewals.               |
| O. P. Fitzgerald, Oriental, 9 Renewals.          | J. H. Barnhardt, Greensboro, 12 Renewals.        |



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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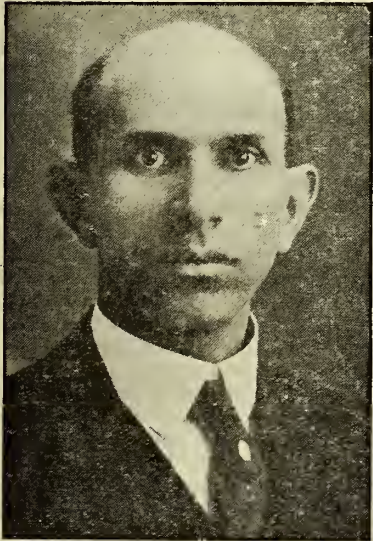
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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Washington, at Pine Tops, April 18-19  
Charlotte, at Morven.....May 3-4  
Waynesville, at Franklin....May 9-11  
Raleigh, at Princeton .....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkes-  
boro ..... May 30-31  
Rockingham, at Aberdeen..June 19-21  
Salisbury, at Gold Hill.....July 6-8



**REV. N. C. WILLIAMS**

Pastor of the Granite Falls station. Brother Williams has put the North Carolina Christian Advocate into all the homes of his charge, and then some. The Advocate was widely circulated at Granite Falls before this last step of progress.

**REVIVAL AT WEAVERVILLE**

We are in the midst of our revival meeting here at Weaverville. Bro. H. C. Sprinkle, our beloved presiding elder, did the preaching last week. He brought us messages valuable beyond measure. We feel that a great good has been done already. Dr. Ashley Chappell, the efficient pastor at Central church, Asheville, is doing the preaching this week. Dr. Chappell is a man with a message and he knows how to deliver it. Pray for us that we may have a great revival.

B. C. Reavis, Pastor.

**MACON CIRCUIT**

Am at work at last. Almost through with what is now my first round of church conferences—should have been the second round—and in these conferences held four time a year preceding quarterly conference every interest of the church is reviewed. This is how that in every church there is an elected representative of the Advocate.

Hope one of you can be at our district conference prepared to remain over Sunday. Two churches are to be dedicated, and I would like to arrange to have one of you to speak at Old Folks Day the third Sunday in September at Union. W. I. Hughes.

**BEST MEETING IN HISTORY OF  
CHURCH**

We closed what was said by the older members to be the best meeting in the history of our church last night. The people came to the altar and prayed through. We received thirty-five and will have others. The most of those who united with the church are men and women. About fifteen of the number are men. Bro. M. V. Lewis of Wilmore, Ky., had charge of the music and conducted it in a most excellent way. If any man wants a singer he will be indeed fortunate to get Brother Lewis. He is deeply consecrated, a fine worker, has power in prayer, a lovable man and can get more music out of a congregation than any man I ever saw. L. L. Smith.

**RAMSEUR-FRANKLINVILLE**

The work of the Ramseur-Franklinville charge is progressing well. The laymen are carrying on their share of the work nobly, thus making the pastor's work more effective. The wide distribution of the Advocate among our people aids greatly in preparing their minds and hearts for the splendid service rendered to the church and for the reception of the word.

Rev. A. W. Lynch, recently licensed to preach by the Greensboro district conference, preached at Ramseur Sunday morning, April 8th. Since he was recommended from our charge it was fitting that he should preach his first sermon here. The sermon was one of considerable power and was heartily received. For a man just starting in the ministry he possesses unusual knowledge of the scripture. This, linked up with his scholastic preparation and his consecration, renders him a young minister of promise.

W. L. Scott.

**THE GREAT RECORD OF A SUPER-  
INDENT AND HIS FAMILY**

I have been superintendent of our Sunday school at Green Street, Winston-Salem, nearly 15 years straight. In that time I have only missed three Sundays, and in that time I never have been late a single Sunday—I have been on time and ahead of time every time. My oldest son, now seventeen, has been in our Sunday school ever since he was eight months old, and he has not missed a Sunday in ten years. Our oldest girl is now twelve years old and has been in our Sunday school ever since she was four weeks old and has not missed over half a dozen Sundays in her life. Wife and myself are blessed with twin boys who are now eight years old, and we carried them to Sunday school the Sunday they were four weeks old, and they have not missed over six Sundays in this time. We now have a little girl in our home who will be thirteen months old the 12th day of this month, and we carried her the Sunday she was four weeks old and she has not missed a single Sunday yet. Today makes 53 Sundays out of the 57 Sundays that she has been in the world. We carried her the Sunday she was four weeks old and she stayed for preaching and we had her baptized on that day by our pastor, Rev. A. C. Swafford, at that time, and our twin boys joined the church at the same time.

We are now seven in family and we all have put in straight together with our baby and its mother 53 Sundays without a miss. Our car is somewhat a jitney on Sunday, but no charge. But we get good pay. Our oldest son takes our car and goes south and gets Mrs. W. M. Biles and children and brings them to school, then goes north and gets three ladies and comes by home and gets his mother and little sister and brings them to Sunday school also. So we are proud of such a record. But we give our heavenly Father the praise for it all, for it is His goodness and mercy that we have been able to do so.

Our twin sons' names are one—Woodrow Jones and Wilson Jones.  
H. C. Jones, Supt.

**SOUTHSIDE METHODIST CHURCH,  
WINSTON-SALEM**

The Wesley Bible class, taught by Mr. W. M. Spough, is a fine class of men of thirty-six (36) members.

The Sons of Wesley is an exceptionally fine class of fifty-six (56) members, with Mr. C. V. Pegram teacher.

The mothers' class has twenty-nine (29) members with a good leader, Mrs. J. A. J. Farrington.

The following classes are doing equally as well with fine teachers:

Daughters of Wesley, taught by Mrs. Kenny.

The Intermediate, taught by Mrs. H. G. Johnson and Mr. J. N. Hanks.

The Juniors, taught by Miss Carter and Mr. H. J. Daughtery.

Primary, taught by Miss Critz.

Beginners, taught by Miss Shelton and Mrs. Whitt.

There are four hundred and thirty-eight (438) on Sunday school roll.

The pastor, Rev. J. A. J. Farrington, has received twenty-five (25) new members into the church since conference. Rev. Mr. Farrington is a great worker and unusually popular.

We have recently organized a Junior Aid Society.

The Ladies' Aid Society, the Epworth League and all the organizations of the church are doing good work.

We have recently purchased two fine lots on which we hope at an early date to erect a modern new church building.

A revival will begin in our church April 22, conducted by Rev. H. G. Allen of Walkertown.

Our new orchestra, trained by Mr. W. C. Kearns, is to make its first appearance at church Sunday morning.

Mrs. J. H. Wimbish.

**THE CALVARY PASTOR POUNDS  
HIS PEOPLE**

The pounding is evidenced by the following facts:

1. Calvary is outgrowing the clothes handed down to her by former generations. She has become taller and they are too short; she has become broader and they are too narrow. She has clothed herself in the white robe of success.

2. In the good old days the parents used to send their children to Sunday school at Calvary armed with one red copper cent. Now they go and carry the children with them and give them a dime apiece for collection. Furthermore, these people have been doing missionary work in the community and now have an enrollment of 350 with 250 of them active in attendance and support. Not only so, for B. C. Woodall is the best superintendent in the city.

3. Financially we are rich and feel it. We keep the preacher and the elder fed up and paid up, and with the surplus we have recently carpeted the church, while we carry a regular installment on the church and parsonage debt.

4. Since the first of January we have added thirty-seven to our church roll and at present a class of fifteen are being instructed for church membership. This makes a total of fifty-two. This is backed up by the fact that they are still attending and joining. This work has been done through the week and at the regular Sunday services for we have not held a revival this year.

5. There is a spirit of friendliness in all the services at Calvary. Some fellows who used to be as sour as a peck of lemons now stand around the church smiling like a basketful of 'possum heads.

P. S.—If any of the brethren have any empty pews we can fill them at Calvary.

If any want to borrow money we can furnish them.

If any need a burning happy heart we can set the example and show them the way. D. E. Earnhardt.

**A GOOD MOVE IN THE RIGHT DI-  
RECTION**

Sharon congregation, Washington district, had outgrown its quarters, hence the need of a new building in which to house our church, Sunday school and Epworth League.

After some discussion we decided to erect our new church on another lot a mile or so away, and pursuant to this decision we called our men to the woods with axes, saws and log-carts and began cutting and hauling the timbers to a sawmill at Red Oak, where we were to build. The pastor and Bro. Brinkley Bedgood, in a race with other good crosscut sawyers, cut the first log on March 27th last, and that day we cut more than thirty thousand feet of timber.

In nine months time, from the stump and kiln, we built the best country church in the district—nine Sunday school rooms, six of which open into the auditorium, basement, hot air furnace and our own electric lighting system.

The first Sunday in 1923 we moved our Sunday school into the new church. Within five Sundays our Sunday school enrollment went from less than ninety to more than one hundred and fifty and our average attendance from less than fifty to more than one hundred. Our Epworth League more than quadrupled its membership, attendance and efficiency. Bro. H. M. North preached in our new church once and said, "It is a gem."

The good people of that congregation are looking forward to the not far distant future when they can have a pastor stationed there, thus giving Methodism greater opportunity to better care for her interests in that surrounding district. X.

**REVIVAL AT EPWORTH CHURCH,  
WILMINGTON**

We began a revival in our church with an altar service on Easter Sunday. On the following day Rev. J. W. Bradley, pastor of the West Durham Methodist church, came to us to do the preaching. The meeting continued eleven days, resulting in thirty conversions and reclamations. Eleven have already joined our church, and there are others to join at an early date.

Brother Bradley soon won his way into the hearts of our people. His soul-stirring sermons were delivered most forcefully and effectively, and when a visitor came for one service he returned for another.

Sunday night, April 8, we observed as "Railroad Night," with a special sermon to railroad men. Numerically speaking, this was the greatest service of the series. Some of the old landmarks among our membership say it was the largest congregation ever assembled in Epworth church. The special seats for railroad men were filled, along with all the others, and more space had to be provided. Chairs were placed in the aisles and the Sunday school auditorium was thrown open; still we were unable to seat the throngs that filed in, and many were turned away. We had a great service. The Holy Spirit was with us in abundance of power. Monday night was observed as "Sunday School Night," when a special message was delivered to the young people of the church. This was a good service, too, and was well attended.

The church has been greatly revived and we are looking to the future with courage.

A. J. Hobbs, Jr., P. C.

**FOR SALE**

A good nine-room house. Electric lights, screened, well on back porch; three acres land, 40 young fruit trees, outbuildings; mail twice daily; new house joining, college campus near. Graded school walking distance of Connelly Springs and Camp Free. Good title and no debts. Price \$3500; terms if desired. Apply to H. G. Haliburton, Connelly Springs, N. C., owner.



# WOMAN'S WORK

## N. C. CONFERENCE

Mrs. J. LeGrand Everett .....Editor  
Rockingham, N. C.

## W. N. C. CONFERENCE

Mrs. J. V. Wilson .....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

"By all the mercies of the past, by the glorious hope of the future, we dare not falter or fail."—Belle H. Bennett, in Council Banner.

#### NOTICE

Not only is Henderson pleased but the whole Weldon district at the honor of entertaining the Woman's Missionary Conference, April 24-27.

We hope for a great representation from every district of the North Carolina conference, and especially our own district. Homes will be provided for all county chairmen, so let us not have one missing, as theirs is the important place at this conference. If names have not been sent in, please let Mrs. R. J. Corbitt, Henderson, have them at once.

We are ready to serve you in every way we can. Come, don't disappoint us, Anna D. Graham, Dis. Sec.

### THE WOMAN'S MISSIONARY COUNCIL

In order that you might hear from our council, now meeting in Mobile, Ala., a little earlier than you will get the Bulletin, we subscribed to the Mobile paper which would carry daily the authorized reports of Council proceedings, The Mobile Register, from which we have selected the following items, though even with this effort for you, it will be almost two weeks before you see this:

Coming from 45 conferences, representing 300 districts and 10,000 churches, more than 2,000 people were expected to attend this Council, the arrangements for which were made by local committees under Mrs. L. G. Adams, chairman of all committees. To confer with the local committees the executive board of the Council arrived several days before the opening session. In addition to the 300 accredited delegates and other members of the Woman's Missionary Society, five of our bishops were expected to be present to take important parts on the programs. Requests for reservations poured in for weeks, 200 from Birmingham alone, and others from sections as remote as Arizona and New Mexico. The delegates were registered in hotels, while the visitors were entertained in Mobile homes, a number of persons of other faiths offering to help in this entertainment.

The Woman's Missionary Council is the second largest body in Southern Methodism, the General Conference being largest. Of the 45 conferences represented, 40 are in the United States and five in foreign fields where the Council is operating, China, Korea, Japan, Brazil, Mexico, Cuba and Africa. Our mission board operates in four European conferences in addition to these. The work done by Council in foreign fields includes educational, evangelistic, social service, industrial and medical activities, while here at home our work takes in cities, rural communities, mountain districts, mines and mills, expending over \$1,000,000 annually, coming from the conferences, Centenary and other sources.

Mrs. Hume R. Steele, assisted by members of Troop 2, Boy Scouts of St. Francis Street church, where the Council was held, had on exhibition in the assembly room of the Cawthon hotel, 216 hand-painted charts showing our work in figures and pictures.

The Council opened its thirteenth annual session at 8 o'clock Wednesday

evening, April 4th, Mrs. F. F. Stephens, vice president, presiding, with a memorial service for Miss Belle H. Bennett, its first and only president. The program was opened with devotional exercises conducted by Bishop E. D. Mouzon, and included two hymns and a solo, "This Is My Task," sung just after Mrs. R. W. MacDonnell's address, the memorial roll call of deceased members of Council, and the communion service. In her address, entitled "In Loving Remembrance of Miss Bennett," Mrs. MacDonnell eulogized the work of the late president of the Council, as well as her exemplary life, pointing out the many sacrifices she made in behalf of the organization and for humanity, playing such an important part in its history and the progress of its growth. The features of this meeting were Mrs. MacDonnell's address and the unveiling of Miss Bennett's portrait. This portrait was painted by Miss E. S. Hergesheimer of Nashville, Tenn., an eminent artist, and upon its return from Mobile will hang in the assembly room in the Lambuth building in Nashville. It was made possible through an accumulation of funds from the sale of "Women and Missions." According to a biographer, Miss Bennett was regarded as the greatest leader among the women of Southern Methodism. She was recognized as an authority on missions, having visited the seven foreign mission fields of our church, and just three years previous to her death went to Europe as a member of a commission to open mission work in Belgium.

Adoption of a plan for the establishment of a half million dollar memorial in honor of Miss Bennett, and an address by Bishop Mouzon on "The Spirit of Methodism," were the features of the first day's session of Council. The memorial will be in the form of a greater Bible training school, to be named in some way for Miss Bennett. The memorial campaign will be conducted in connection with the Educational Movement, according to plans made by the committee and adopted by Council. The present Bible and training school at Kansas City, in which Miss Bennett was so greatly interested and for the organization of which she worked so hard, will be moved to a more centrally located and more convenient place, it is stated, though the city has not yet been agreed upon. Whether the memorial to Miss Bennett will be an enlargement of the present training school or an entirely new institution has not been decided. An impressive feature of the day was the presentation of Miss Bennett's portrait to Council by Miss M. L. Gibson. It was received for the Council by Mrs. H. L. McClesky of Hattiesburg, Miss. It was unveiled by Miss Estelle Haskin and Miss Emily Olmstead, deaconess, devoted friends of Miss Bennett. Miss Olmstead read a memorial poem written by Mrs. Emily Allen Siler.

The noon devotionals are being conducted by Dr. W. A. Smart, of Emory University, Atlanta. The address of welcome was made by Mrs. L. G. Adams. The pupils of the seventh grade of the old Shellroad school gave an entertainment program, the subject being Japan, dressed in Oriental costumes. Invitations to hold next year's sessions were received from McKendree church, Nashville, from Centenary church, Winston-Salem, also from the Chamber of Commerce, the Rotary, Kiwanis, Lions and Civitans clubs of the latter city.

At the service for the consecration of deaconesses Bishop Cannon preached the annual sermon. Our other bishops present, speaking and preaching, were Bishop Sam R. Hay, Bishop Hoyt M. Dobbs and Bishop H. A. Boaz. The pulpits of the various churches of the city were filled Sunday by our bishops and Council women.

Her friends are missing Mrs. Luke Johnson, who on account of illness was not able to attend Council. Mrs.

Johnson is chairman of the Inter-Racial committee, and in her absence her report was read by Mrs. A. B. Smith, vice-chairman.

Mrs. R. W. MacDonnell, of Washington, D. C., who delivered the address in memory of Miss Bennett, is well known to many of our women, but for the pleasure of those who do not know her, it seems timely to close with these words about her: "She and Miss Bennett were co-workers in the cause of missions for more than a quarter of a century. Mrs. MacDonnell is the widow of Robert MacDonnell, of Macon, Ga., one of the pioneer missionaries to Mexico, sent out by our Southern Methodist church. After his death she accepted the position of general secretary of the Woman's Board of Home Missions, whose headquarters were in Nashville, Tenn. Under her leadership city mission work was begun, and the first Wesley Community House was opened in Nashville. Today there are 49 of these community centers scattered through the large cities of the South, with 400 trained missionaries and deaconesses, besides more than 5,000 volunteer workers, administering to approximately 445,000 people. In 1919 Mrs. MacDonnell resigned her position and now makes her home with her daughter, Mrs. Wilfred Balcom in Washington City."

### Western North Carolina Conference

#### THE JOY OF INTERCESSION

"Helping together by prayer."  
I like to feel that though on earth  
We never meet,  
Yet we may hold heart-fellowship  
At God's dear feet.

I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee, too.

I like to think that in the path  
His love prepares  
Thy steps may sometimes stronger  
prove  
Through secret prayers.

I like to think that when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus prayed for thee!  
—E. G. Barnes-Lawrence.

#### STANDARD OF EXCELLENCE POSTER

Attractive posters for the adult and junior auxiliaries are now ready for sale at twenty-five cents each. These will add very much to the beauty of the room and will be a reminder as well of the goal that is set for the auxiliaries. These posters can be secured at the Literature Headquarters, Lambuth Building, Nashville, Tenn.

#### MUST HAVE APPLAUSE

Alla Nazimova, Russian actress, who quit the stage for the screen, plans to leave the screen for the stage, because she craves applause.

"Applause," she said, "is the actor's greatest reward. It took me months before the camera to realize just what vital element was lacking. I have collapsed from sheer exhaustion after tense emotional scenes and always felt tremendous disappointment. I missed the applause. That is the difference between spoken and silent drama, and that is why I shall leave the screen."

There are many others who, like this actress, hunger for the world's applause and will compromise themselves if necessary to obtain it. We have a right to appreciate approval of our work when we have done our best, but sometimes the plaudits of men mean the sacrifice of a clear conscience and the loss of some once cherished ideal. It means a great deal more to feel that we have the approval of God and our own hearts.—Exchange.

#### GOOD NEWS!

The mission boards of the Orient have issued a statement requesting that all missionaries coming out to the mission fields be booked on American steamers only, since all other transports are carrying heavy embargoes of liquors.

Just a few more days until the opening of our annual meeting at Monroe. We are anticipating one of the most enjoyable meetings in our history. Let us each resolve to take home enough inspiration and enthusiasm to spread over all the "home ground" and so fertilize and enrich it that the gospel fruit for 1923 will exceed the crop of 1922 by a large per cent.

Be sure that your delegate's name has been sent to Mrs. Atha Stevens, 605 W. Franklin St., Monroe, N. C.

#### A MEDICAL MISSIONARY'S PRAYER

My Father!  
There is no greater, fuller life in the world than that of a medical missionary—and thou hast seen fit to give this great call TO ME.

The daily cares encompass and press and could not be borne without thy grace—and thou hast given grace sufficient TO ME.

Thou hast placed before thy church a great, restless throng of poor, ignorant, suffering, Christless human beings, to teach and lead back to thee—and thou hast given a part of the task TO ME.

Day by day and night by night the fight between life and death is waged. Thou hast commissioned many to be leaders in this great battle—thou hast even give a commission TO ME.

The suffering lowly ones, in their need and extremity—yea, in their last hour—search for a human hand, a human voice, a human face, to comfort and cheer and to guide them through the dark valley—and thou hast given this great responsibility and priceless privilege TO ME.

And because thou hast called me to this great and wonderful task, I thank thee! Because thou dost give strength of body, mind and spirit to send me forth day and night to serve with joy in my heart, I thank thee! And as thou hast placed me here to do this work for thee, I beseech thee that thou wilt give the comfort of thy grace, the power of thy spirit and the uplift of thy constant companionship TO ME. Rebecca Parish, M.D.

Manila, P. I.

**Cuticura Talcum**  
**is Fragrant and**  
**Very Healthful**  
Sample free of Cuticura Laboratories, Dept. V. Malden, Mass. 25c. everywhere.

You Cannot Afford to be without the Old Familiar Songs of the Gospel. Millions now in use. 53 songs, words and music, 12c. each in 100 lots, 161 songs, words and music 15c. each in 100 lots. Send 25c. for sample copies. We do not pay express charges on 50 or more books. Send cash with order. E. A. K. HACKETT, Publisher, Fort Wayne, Indiana

**JAMES M. McMICHAEL**  
CHURCH ARCHITECT  
Charlotte, N. C.

#### Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

Delightful party now forming. Reservations should be made early. Special Tour of Europe for young ladies, etc.

REV. J. M. ROWLAND  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.



# SUNDAY SCHOOL WORK

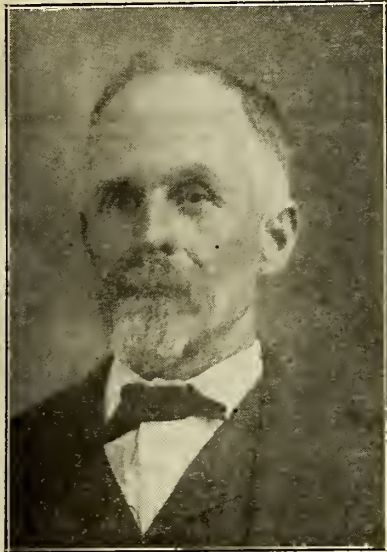
## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference



MR. N. E. ALLRED

Take off your hat! Pause long enough to thank the Lord. You are looking into the face of a man who has not missed Sunday school a single time in 41 years. Think of it—forty-one years! This splendid old gentleman lives at High Point and is now, and has been for a number of years, the painstaking librarian of Wesley Memorial Sunday school.

Brother Allred was born in Richmond county sixty-seven years ago, but for a number of years he has been living at High Point making a living and serving the Lord. When asked how it was that he had made such a wonderful record he replied that he promised the Lord that if He would open the way for going he would never fail to go, and "since the Lord has never failed me, I have never failed Him." Every Sunday school reader of the Advocate wishes, I am sure, to congratulate Brother Allred and the school he represents.

## THE HICKORY SCHOOL

The Hickory Co-operative Standard Training School for Methodist and presbyterian Sunday school workers opened at First Methodist church, Hickory, Sunday afternoon, April 8, with 219 present, one hundred and ninety-eight Methodists and twenty-one Presbyterians. Among the outstanding delegations the following were noted: Lenoir, twenty-one miles away, 54; Rutherford College, twelve miles away, 31; Granite Falls, nine miles away, 27; Maiden, twenty miles away, 8; Littlejohn's church, twenty-eight miles away, 5.

The sustained attendance each night to this school has been around one hundred and fifty. This attendance has been grouped in five classes as follows: "Primary Organization and Administration," taught by Miss Georgia Keene; "Junior Organization and Administration," taught by Miss Virginia Jenkins; "Principles of Religious Teaching," taught by Prof. C. T. Carr; "Life of Jesus," taught by Rev. C. S. Kirkpatrick; "Sunday School Organization and Administration," taught by Mr. O. V. Woosley. It now looks as if there will be around ninety credit students.

## WHAT'S A CAR FOR?

You people who have been saying that the automobile is ruining our church work should remember that the "pesky things" have traveled 42 miles each night of late to our school filled with the large Lenoir delegation, 56 miles with the Littlejohn's delegation, 24 miles with the Rutherford College folks and 18 miles with the Granite Falls workers. These and other busy people have made a living during the day and then hurried off to school to learn how to serve the Lord better. A car is all right when driven by the right folks.

## KIRKPATRICK & CO.

Kirkpatrick & Co. is a religious firm located at Hickory, N. C. For the past week this firm, composed of 66 stockholders, has been engaged in "selling" the Sunday school to themselves. Business has been mighty good and big dividends are confidently expected.

## ROLL CALL

Mr. Secretary, please call the roll of outstanding pastors and superintendents who have kept continually behind the delegations attending the Hickory school: Rev. P. W. Tucker, J. E. Shell, Rev. N. C. Williams, A. M. Martin, Rev. W. F. Elliott, A. M. Hauss, D. W. Alexander, J. E. Bolick, Rev. F. H. Price, W. M. Courtney, Mrs. H. Ballinger, Rev. C. S. Kirkpatrick, G. F. Ivey, Rev. R. K. Brady, Rev. J. W. Bennett.

## SHELBY DISTRICT

Getting in with Rev. W. O. Goode I had a fine forty-five mile ride with him in his dandy Franklin roadster from Hickory to the Shelby district conference at Shelby Thursday, April 12. Brother Goode is just as good a driver as he is an educational director and collector. After a good trip we found a good conference eating a good dinner, a real Shelby dinner.

On the evening of the afternoon session Rev. J. E. Thompson led the conference in a thoughtful devotional service and then "Elder Jordan" gave the Sunday school report of the way. The Sunday school report, prepared by Rev. W. A. Lambeth and District Superintendent Marshall Dilling, was read by Mr. Dilling and then spoken to by Miss Eunice Roberts, district elementary superintendent, Dr. I. R. Self, district Bible class superintendent, Mr. Marshall Dilling, general district superintendent, Rev. W. A. Lambeth, chairman of the Conference Sunday School Board, and your humble servant. Sunday school work is growing by leaps and bounds in the Shelby district.

## LEISURE TIME

The church must look into the way the people spend their leisure time. It is from one's leisure time, the time not occupied in making a living, that the church must draw for support. It is therefore important to develop this leisure time. What is your Sunday school doing to offer a program utilizing the leisure time of its people? Eight hours for sleep, eight for work and eight for leisure is the program contended for in many circles. This leisure time can be harnessed up in constructive recreation or it may be allowed to be dissipated. Folks are going to do something with it.

Norman E. Richardson in his recent book, "The Church at Play," says that the gate receipts of one of the world's series of baseball games was more than \$500,000. The cost of the baseball parks owned by the sixteen major leagues is approximately \$10,000,000. The annual receipts of the movies in the United States is estimated to be \$850,000,000. One hundred thousand young people every week are taught to dance in Manhattan Borough. More than 2,000,000 Americans play pool daily. Nearly 13,000,000 attend the movies daily. In one city the commercial immoral types of recreation cost \$1,900,000 annually.

People are going to use their leisure time for the devil if there is not a program of activities for a better use. What is your church offering for the making of good conduct? Better look out for that leisure time.

## North Carolina Conference

### ALAMANCE TRAINING SCHOOL

When this appears in print we will be in the midst of our Alamance Standard Training School at Graham, a big training enterprise for all our Sunday school workers of Alamance county. Rev. G. M. Daniel, pastor at Graham, and chairman of the local board of managers, with various committees, has been working like a Trojan for the past month or more getting everything lined up, and at this writing we are expecting a great training school. Four standard courses will be offered by the following instructors: Prof. R. N. Wilson, Mrs. E. R. Michaux, Miss Georgia Keene, and Mrs. C. L. VanNoppen.

### DURHAM SCHOOL NEXT WEEK

Durham is all set for the Standard Training School to be held at Trinity College April 22-27 for the Sunday school and church workers of the southeastern section of the Durham district, including Durham and the territory within a radius of about twenty miles. Committees in every school are enrolling workers for the training, and indications are that this, the fifth, will be the biggest and best school at all. Six courses will be offered, as follows:

"Sunday School Organization and Administration," Prof. J. M. Ormond, instructor.

"Principles of Religious Teaching," Prof. H. E. Spence, instructor.

"Christian Service for Adults," Dr. Emmett Hightower, instructor.

"Intermediate-Senior Organization and Administration," Mrs. B. H. Bunch, instructor.

"Junior Lesson Materials and Teaching," Miss Virginia Jenkins, instructor.

"Beginner Lesson Materials and Teaching," Mrs. C. L. VanNoppen, instructor.

### LISTEN TO BISHOP DENNY

"It's better to keep a child out of the gutter than to lift a man out. The man's never going to get entirely away from the marks of the gutter. . . . Our hope for the future is in the children, and we must pay more attention to our Sunday schools. So I'm in favor of this emphasis on the Sunday school."

So spoke Bishop Collins Denny at the New Bern district conference at Mt. Olive Thursday following the reading of a thoughtful report by Senator J. S. Hargett, district secretary, and a talk by L. L. Gobbel, your conference superintendent of Sunday school work, concerning the Sunday schools of the district and recommendations looking to Sunday school advancement. Bishop Denny was clear and forceful in his support of the Sunday school's interests.

"This was an almost barbarous country when we started business. We didn't pay much attention to children; we were busy converting the barbarians," said the bishop, who added that conditions have changed and "I hope we will pay attention to these Sunday schools."

Mr. J. F. Marquette, district Wesley class superintendent, and District Secretary Hargett were officially reappointed to their respective offices in the district. Presiding Elder Shamburger was very considerate of all the interests, and the conference proved quite interesting and helpful.

### MISS KEENE—STANTONSBURG

Miss Keene, conference elementary superintendent, conducted a one-teacher training school at Stantonburg April 1-5 for the Sunday school

workers of the Stantonburg circuit. Rev. Daniel Lane, pastor, was in charge of local arrangements. Following up the splendid start which Miss Keene made, the pastor purposes to teach a group the course on "Principles of Religious Training" and perhaps other units in the standard training course.

## JONESBORO DOING THINGS

Under the leadership of the pastor, Rev. B. E. Stanfield, the Sunday school workers of the Jonesboro circuit are doing things. Four schools of the circuit—Jonesboro, Broadway, Poplar Springs, and Morris Chapel—have adopted the official Program of Work and are working it. No, they are not working it quite all at once, but step by step they are improving their schools and before many months expect to attain the standard rank. Each of these schools has a Workers' Council meeting quarterly. Just recently Broadway school has organized a Home department, with Mrs. G. M. Harrington and Mrs. J. L. Thomas as joint superintendents. The next thing which persistent Pastor Stanfield will undertake is the organization of all classes whose members are over twelve years of age as Wesley classes. He paid the office of your conference superintendent a visit last week and secured Wesley class literature. This splendid leadership is making itself count in other ways, too. Last Sunday the school at Jonesboro, with an enrollment of 275, had an attendance of 235.

## WITH PEOPLE AT BYNUM

The writer spoke to the congregation at Bynum Sunday night in the interest of the Sunday school. Rev. J. R. Edwards, the pastor, and Mr. J. B. Atwater, superintendent, opened the way for us in good fashion. Following the general meeting, a Workers' Council was held, at which the official Program of Work was presented and adopted. This school has a large enrollment and a fine attendance. Additional equipment will be provided before long, and even greater work will be accomplished.

## BUSY IN RALEIGH DISTRICT

Mr. R. E. Prince, Raleigh district secretary, is making the wheels turn in his district. He is devoting considerable time to the work of placing the official Programs of Work and otherwise stimulating and improving Sunday school work. Sunday, April 8, he spent the afternoon in Smithfield, last Sunday with the schools of the Youngsville circuit at Bunn, next Sunday he will be at Garner with the schools of the Garner circuit, and the fifth Sunday he will be at Bullocks for the Creedmoor circuit institute. Then, the second Sunday in May he will be at Stem. Here's another district secretary who is not only an official but a worker, and the schools of the district are using him.

## SUNDAY SCHOOL BOOSTER

"Booster" is the title which has been given Mr. J. G. Butts, of the Halifax circuit. Rev. J. L. Midgette, the pastor, tells of Booster Butts and his work as follows:

"Brother J. G. Butts is our Sunday school booster for the entire circuit. He came into this office, as I see it, just as a preacher comes into the ministry—that is, by a call from God, or that is the way I explained it to the officers of the school after he had told me how he felt. He was president of the Wesley Bible class, and it was time to elect new officers. He came to me and said he believed he could do more service by advertising for the Sunday school. I said, 'Well, we will appoint you and then I want you to do what our church has been trying to get a charge lay leader

(Continued on page thirteen)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### JUNIOR-INTERMEDIATE LEAGUE WEEK, APRIL 15-22

The aim of this week is to emphasize the importance of the Junior and Intermediate age and work. All informed parents and senior leaguers, especially the leaders of senior leagues, have learned that the league work is in origin and nature founded in these younger people and their organized work.

In fact about the only way to have efficient senior leaguers for future church leadership is to grow them through these organizations. We have never received communications for publication from any junior or intermediate leagues except the intermediate league at Greenville. There are fewer than two dozen of both the junior and intermediate leagues in the entire North Carolina conference. Does this afford any indication of the nature and extent of our young people's problem? Does it explain to any degree the reason for the growing alienation of our awakened young people of most promise from the church? Are we fully awake to the seriousness of the so greatly lamented alienation, and its inevitable disastrous consequence both upon the church and the present and future age? It is up to us to measure up to our increasing responsibilities in our new age.

#### TO THE NEWLY ELECTED OFFICERS

To the newly elected officers for the new year one and all we extend congratulations. Our privileges and opportunities as chosen outstanding leaders of our respective communities constrain us in the realization of our proportional responsibility.

Your position in your relationship to the league and its work is quite similar to that of officers in an army. A receptive ear and an open mind and earnest purpose will double our own efficiency, our league enrollment, and growth of the general league work and world this year. The success or failure in the main is in exact proportion to the interest and ability of the leaders. Your council is the work-shop of the league. Let's be everlastingly at it. Let's go! What say you?

#### DISTRICT INSTITUTE, DURHAM

The Epworth Leagues of the Durham district will hold a district institute at Memorial church, Durham, Thursday night and Friday, April 19-20.

A live, snappy program is being arranged, which includes among the speakers the following: Rev. W. W. Edwards, Asheville, president of the W. N. C. League conference; Rev. W. W. Peele, Edenton Street church, Raleigh; Mr. Gehrman Cobb, Goldsboro, conference treasurer; Miss Edna Wilkins, Wilmington conference, superintendent junior and intermediate departments; and Rev. J. M. Ormond, professor of Biblical literature, Trinity College.

Arrangements for this institute have been delayed because of the change during the year of district secretaries. The new secretary, Miss Hazel Thompson, took office in January, and has since experienced a great amount of difficulty in getting in touch with all the leagues in the district. It is hoped that the institute will be the means of bringing the leagues together and of facilitating their progress.

Free entertainment during the institute will be provided by the leagues of Durham and Trinity College students. Every league in the district is expect-

ed to be represented by two or more delegates. A pleasant and profitable time is assured all who come.

A feature of the institute will be a pageant, "The Gift of Self," to be given on Thursday night by the Student Volunteer Band of Trinity College.

C. H. Smith,  
Publicity Director.

#### SPINDALE

On Sunday evening, April 8th, the Spindale Epworth League elected the following officers to serve during the next year:

President—Mr. Fred C. Kinzie.  
Vice President—Mr. T. O. Hendrix.  
Sec. Treas.—Mrs. T. O. Hendrix.  
Cor. Sec. and Epworth League Agent—Clarence Griffin.  
Supt. First Dept.—Mr. G. B. Howard.  
Supt. Second Dept.—Mrs. S. K. Yelton.

Supt. Third Dept.—Mr. Ivy Cowan.  
Supt. Fourth Dept.—Dr. G. F. Hovis.  
During the past year the Spindale Epworth League has made splendid progress under the able leadership of Dr. Frank Hovis. The past year was the first league that we have had here. Nastrally while we were going forward we made mistakes. The perseverance of the president has, in no small way, contributed to the success of the league, and profiting by our past mistakes we expect to have the leading league of the district by another year. Clarence Griffin,  
Cor. Sec.

#### HERTFORD CHAPTER

When Dr. Worth was assigned to our charge he found our Epworth League as wide awake as it was when Rev. T. A. Sikes left us. The same spirit of enthusiasm and co-operation has invaded our circle since its organization about 12 years ago. Mr. North was a potent factor in all activities which pertained to its uplift.

Mr. R. M. Riddick, the efficient superintendent, has a strong cabinet. If it were not unconstitutional all the officers would be re-elected.

The contest which has just closed added many new members.

It fills our hearts with joy to know that many of the leaguers who were trained in our chapter have carried to other fields enthusiasm and loyalty and are consecrated workers in their Master's vineyard. Because of sickness our delegate to Morehead at the last conference could not go. Look out for a strong delegation at the next session.

When Rev. T. M. Grant is removed from us our league will sustain a great loss.

With best wishes for all Epworth leaguers. Minne MacNewbold.

#### Western North Carolina Conference

##### EPWORTH LEAGUE BANQUET

The West Market Epworth League of Greensboro held their annual banquet with the election of officers Monday evening in the church basement. Fine music was rendered by the Sunday school orchestra and a solo by Miss Lucile Pettit and readings by Mrs. L. M. King were much enjoyed. The president welcomed every member and visitor and short talks were made by the presiding elder, the assistant pastor, the district union president, Mr. H. B. Gunter and Mr. Mendenhall.

After the program the following officers were elected: Calvin Leonard, president; B. I. Halfner, vice president; Virginia Vanderman, secretary; C. G. Hawkins, treasurer; Margaret Barnhardt and Mildred Michaux, Era agents, and Margaret Isley, publicity agent. The department superintendents will be appointed by the president.

As the great test of medical practice is that it heals the patient, so the great test of preaching is that it converts and builds up the hearers.—H. L. Wayland.

## DAVENPORT COLLEGE

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#### TRIBUTE TO A USEFUL CITIZEN

The many friends of Mr. George W. Martin, "Uncle George" as he is called by many of his friends, will be much grieved to learn of his recent affliction. However, they will be delighted to know that he is much improved at this writing. Ten days ago Brother Martin suffered a slight stroke of paralysis.

Mr. Martin has an enviable record and I wish I could give at this time a history of his life, but time and space will not permit. Let me give only a little sketch. Brother Martin is 73 years old; he has been a member of the church for more than fifty years. He has been a steward in the Methodist church, Madison, for 32 years; the most of that time he has been treasurer of his church. He has been recording steward for 25 years, district steward for 20 years or more. He has been trustee of the church property at Madison for perhaps 50 years.

Besides serving his church Mr. Martin has served his town and county. He was mayor of Madison for some years and register of deeds for Rockingham county. He has been chairman of the board of education for 25 years. Rockingham county has forged to the front in educational matters under his fine leadership till she now stands second to none in this great state of ours.

Mr. Martin is still very active in matters of church and state. There are so many things I would like to say but I must desist. Let me mention this one other little touching incident. Brother Martin's home church decided that, though afflicted with a weakened limb, that he is yet worth more to the church than lots of folks with two good limbs, so the church purchased for him a gold headed cane on which is beautifully engraved these words, "From the M. E. C. S., Madison, to George W. Martin, for his faithful services, 1890-1923, with love and esteem."

On yesterday morning Dr. J. T. Taylor, Mr. Martin's physician, in the presence of the wife, daughter and pastor, with a few well chosen words, presented the cane to Mr. Martin. In response there was a silver tear which stood for a moment on his cheek, which was the most eloquent response he could have made. By the use of this cane may he be able to serve his church for many years to come.

Our meeting will begin in Madison on the fourth Sunday morning in April at eleven o'clock and continue for two weeks. Rev. Carlock Hawk of Chestnut Street church, Asheville, will do the preaching and Mr. George Hawks of Rutherford College will have charge of the singing.

Jas. P. Morris.

#### REVIVAL AT HIGHLANDS

Rev. T. A. Groce, our Waynesville district evangelist, with our pastor, Rev. C. S. Plyler, have just closed a two weeks' revival at Highlands and it is generally conceded to be the most

successful meeting held here for many years. While there were but few accessions to the churches, the moral and religious sentiment has been lifted and many members of the various denominations revived and reclaimed.

Brother Groce is peculiarly called to this class of work. He is gentle in his manners and has a special gift in reaching the people, besides his work is indeed constructive in his manner of stimulating Bible reading, erecting family altars, enlisting recruits for Christian life work, and pledges for tithing.

I think it indeed a wise action upon the part of our evangelistic committee with the concurrence of our annual conference, and bishop, in placing a special evangelist in our district, and while it is a new departure in Southern Methodism, I believe it is bound to bring wonderful results for good.

To know Brother Groce is to love him and the congregation, charge, or station, who fail to secure his services will miss a rare treat. W. S. Davis.

#### THE MAXWELL EVANGELISTIC PARTY

We are now making dates for revivals for any time after June 17. I have H. P. Powell, Clinton, N. C., with me for the third year as song evangelist, and Rollin H. McKeehan, Chattanooga, Tenn., as pianist. We make our work Biblical and thoroughly constructive. We preach the Bible, exalt Christ, magnify the atonement, honor the Holy Ghost and stand squarely for the old time religion with the altar as the working ground. If you need this party write me.

Samuel Maxwell,  
1157 Yale University,  
New Haven, Conn.

#### BURKHEAD CONGREGATION WOR- SHIPS IN NEW CHURCH

Sunday was a glad day for the Burkhead Methodist congregation, Winston-Salem. The pastor and his people worshipped for the first time in their beautiful new house of worship, which cost \$75,000. The attendance at the Sunday school numbered 550 and the program included short addresses by former superintendents, etc. The pastor, Rev. J. S. Hiatt, preached to large congregations morning and night and in the afternoon at three o'clock a special service was held for the public, and at this hour the building was packed. Besides special music, splendid addresses were made by Mayor James Hanes, Attorney W. M. Hendren and Leon Cash. Bishop Denny of Richmond, Va., has accepted an invitation to dedicate the new church on Sunday, May 27th. Dr. J. E. Abernethy, pastor of Trinity Methodist church, Charlotte, has accepted an invitation to assist Rev. E. E. Willamson in a series of revival services at Grace M. E. church here, beginning May 7. Dr. Abernethy was pastor of Centenary church here for four years and was exceedingly popular.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE METHODIST ORPHANAGE

It has been a great pleasure as well as a privilege to have Mr. John Wilber Jenkins with us at the Orphanage for the past few weeks. He enters into all the activities of the Orphanage and manifests a keen interest in its future development. The Methodist Orphanage is the crowning work of his sainted father. Through the centuries the Home will stand as a monument to his memory.

\* \* \* \* \*

The Rev. M. T. Plyler, the aggressive and statesman-like presiding elder of the Durham district, was kind to me at the recent session of the district conference. I was given a choice time in which to present the needs of our Methodist Orphanage. Because of the rush at most of the district conferences, I never take but a few minutes to tell the folks something about our Home. During the noon hour several friends sought me out and gave me a lift which is sincerely appreciated. Others assured me that their churches and Sunday schools are going to give me their loyal and generous support. Such good news as that greatly encourages me in my responsible but joyous work. Let everybody fall in line and work together in building and maintaining the greatest Methodist Orphanage in the world. We can do it provided everybody joins hands and heart.

\* \* \* \* \*

We are again very fortunate in securing the right man to assist us in our annual revival. This time we are to have with us Rev. J. M. Ormond, who is now a professor in Trinity College. He is one of the best equipped preachers and teachers in Southern Methodism. He comes to us with a rich experience in institutional service of this kind. Knowing child psychology and having considerable experience in dealing with youth, we feel that this service will prove a benediction to our large family, numbering two hundred and fifty boys and girls. A great opportunity to mold them into beautiful and useful vessels for the Master's use. May I ask the prayers of all our people that our revival may prove a season of refreshing from the presence of the Lord.

\* \* \* \* \*

Methodism is strong in Rockingham. In its membership are many prominent and wealthy families. In the past the church has been rather conservative. Under the able leadership of Rev. J. D. Bundy the church is destined to become a mighty aggressive force locally and in its connectionism. No braver knight ever went forth on a holy crusade than Rev. J. D. Bundy. He has clear cut convictions as to what Israel ought to do and has the courage to back up his convictions. Being a man of intellectual attainments and genuine piety he commands the respect and admiration of the entire community. He paid our singing class a fine compliment Sunday night when he publicly declared at the close of the concert that the impression made upon him would go with him through life and into eternity. Our Rockingham friends gave us a large hearing. Hundreds came forward after the concert and shook hands with the class. Practically all expressed

themselves as being highly pleased with what they had seen and heard. We have many urgent requests to return at an early date. I was guest of Brother George L. Steel at the hotel. All the children tell in glowing terms how lovely their hosts and hostesses were to them. Bro. Thomas P. Wood put me under lasting obligations because of his many kindnesses to me. I am going to predict that from now on the Rockingham congregation will be more enthusiastic over our beloved Methodist Orphanage than ever before.

\* \* \* \* \*

It would be hard for us to overstate the kind treatment the singing class received at the hands of Rev. W. R. Royall and his committee upon our arrival in Laurinburg on Saturday night before second Sunday in this month. Every member in our party was accorded a warm welcome and given a delightful home. On Sunday morning at the eleven o'clock hour the church and Sunday school auditoriums were filled with interested friends to hear our children give a sacred concert. It may not be good taste on my part to say that the congregation was delighted with the children and program. Some of the leading members of the church told me that it went far beyond their highest expectations. Mrs. Nellie Rives, who has charge of the class, deserves high praise, and always receives it for training the class to such a high point of efficiency. Misses Eva Oglesby, Mary Ferree and Ladv Doles have greatly contributed to making the concert a success. If you want to get a fine conception of Methodism just visit Laurinburg. The church is almost ideal for worship and Sunday school. The parsonage is one of the best in the conference. The Laurinburg saints do not do things on a small scale. Brother Royall is in the midst of a great pastorate. He is happy in his work and the co-operation the people give him is enough to make glad the heart of any man. It was a rare privilege I had in his home. We used to be together a great deal in our early ministry. It was a joy to have fellowship with him and his delightful family. Lest I make the account of our visit to Laurinburg too long I will close by saying from now on that church and Sunday school are going to do still greater things for the Methodist Orphanage.

## Rheumatic Pains Aches

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## "Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will

relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

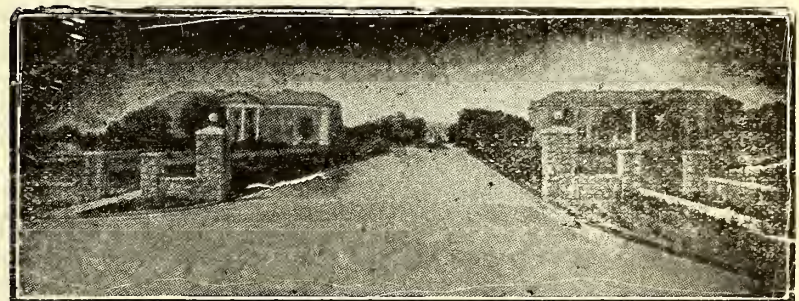
The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

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# Our Little Folks

## SMELLS (JUNIOR)

My Daddy smells like tobacco and books;

Mother, like lavender and listerine; Uncle John carries a whiff of cigars, Nannie smells starchy and soapy and clean.

Shandy, my dog, has a smell of his own,

(When he's been out in the rain he smells most);

But Katie, the cook, is more splendid than all—

She smells exactly like hot buttered toast!

## TWENTY-TWO YEARS AGO

Nobody swatted the fly. Nobody wore a wrist watch. Nobody sprayed orchards. Nobody knew about radio. Most young men had "livery bills." Farmers came to town for their mail. Many people read by the candle or kerosene light.

The heavens were not full of man-birds.

Nor the seas alive with underwater boats.

Young men learned trades at \$5 per week.

The butcher "threw in" a chunk of liver.

The merchant "threw in" a pair of suspenders with every suit.

Nobody listened in on the telephone. There were no electric meters.

Nobody observed a sane Fourth. The safety razor had not introduced the clean-shaven face.

(Times have changed).—Selected.

## A RURAL HOME

Late in the winter a March hare stood beside his bungalow in a wood when suddenly on his ear there fell the fairy tones of a tiny bell. "The telephone!" he cried. "Oho!" and hopped into the bungalow.

"Hello!" he called. "Mr Sun? You say that little Miss Spring starts north today? And you want me to tell folks far and near that in three more weeks she will be right here? The news is welcome, I'm sure," said he. "It shall go right out on the R. F. D."

"As quick as a wink he was at the wheel of his red, reliable jumpmobile. He carried the news to every house—to woodchuck, squirrel, and small field mouse; to chipmunk, porcupine, toad, he scattered the tidings as he rode. Then home he hurried to drink his tea and tell the tale to his family.

The message made a tremendous stir. Miss Pussy Willow bought brand new fur; the crocuses filled their snowy laces; the poplar satkins all washed their faces. Violet put on a purple hood and nodded gay to an elf in the wood.

Miss Hepatica down in the hollow called, "Good-morning, dear Miss Marshmallow!"

That night the wind blew a fearful gale; there was rain and snow, there was sleet and hail. Buffeted, drenched, and full of fears, the poor little flowers were all in tears.

The wood folk were murmuring everywhere, "Don't ever believe a mad March hare."

But the sun came out with a will next day, the world was bright and the wood was gay; the brave little blossoms took heart, and then the glad wood creatures wear gay again.

The March hare cried, when he heard them sing, "Now wasn't I right? And isn't this spring?"

Then he cut three capers and stood on his head. "My reputation is saved!" he said.—Carrie O'Neal, in Youth's Companion.

## THE SCRUB HORSE THAT HAD THE "GO" IN HIM

By Raymond Browning.

One of those unforgettable stories that "Old Sawney" Webb, the famous schoolmaster of Bellbuckle, Tenn., used to tell his boys in order to stir their ambition and spur them on to the finest intellectual attainments, was that of the little scrub horse that had the "go" in him. Every lad that has attended Webb School since this incident occurred, which was more than thirty years ago, has heard the story which in brief is this:

Mr. Webb was attending a horse sale at the county fair grounds in Culleoka, Tenn., when a negro man approached him and said, "Boss, won't you buy dis hoss fum me?" Mr. Webb looked the trim little horse over and then said, "Uncle, is this a blooded horse?" "Naw suh, Boss," replied the negro, "he aint no blooded hoss, but he sho can go. Dis hoss is jist natchelly got de 'go' in him." "What is he worth?" asked Mr. Webb. "I'll take seventy-five dollars fur him," was the reply. Mr. Webb hesitated for a moment and then said, "No, I don't want a scrub horse. I am looking for a blooded animal." In a few minutes he had purchased from a dealer for \$125 another horse which did not look nearly so good as the negro's, and later proved to be a mediocre trotter, although of good breeding. "Just think what I missed," Mr. Webb used to say in after years in his school lectures and the boys would roar with merriment at his droll air of pretended regret. Then with a twinkle in his nervous blue eyes he would go on with the story.

Another man bought the negro's horse and after hitching him to a two-wheeled sulky started away from the fair grounds. The little horse was swinging along in a nice easy gait when of a sudden a man driving a magnificent bay horse hitched to a bright new buggy came dashing up from behind. He wished the air with his whip and the big bay lunged forward and was about to pass the sulky, but the little scrub horse seemed to say, "What's this? Going to pass me, eh? Well, let's see you do it." And then that little scrub just stretched himself out down that turnpike and soon his heels were tossing dust in the face of the big bay. He seemed to be saying, "Come on with that pretty buggy. If you can pass me it's all right, but I'd like to see you do it." It was a great race and when the little horse had left the big one far behind his new owner said, "It's a great pity this horse is a scrub. He can trot like the wind, but he can never hold that gait for long because he's just a scrub." However, before he reached home a new idea came into his mind and he said with a smile, "Little Scrub Horse, I'll just give you a blooded horse's chance and see what I can make out of you."

Then came months of careful feeding and exercise and one day the owner took the scrub horse to the fair grounds and put him into a race with some real thoroughbreds. The little scrub seemed to say, "I've heard about blue blood all my life, and now here is my chance to see what it's like." The little scrub had the outside of the track but he was not discouraged. Finally, the starter waved the handkerchief and they were off. The scrub got right down to business and nosed his way past the nearest racer and that just seemed to fire his ambition. Soon he passed another, and then he seemed to say, "I believe I'll just go head in this class while I'm at it." Up and up he forged until he passed

the leader and got the inside of the track. "Come on, Bluebloods," he was saying in his horse language, "can't you go any faster than that?" He swept under the wire and won the race.

Six months passed by and the scrub horse was sold for \$1,400. A year and a half later he brought \$40,000. At the height of his career he was the most famous trotting horse in the world, and he was known as the "Little Brown Jug." He was a scrub horse but he had the "go" in him.

Soon after Little Brown Jug rose to fame "Old Sawney," as the schoolboys affectionately nicknamed Mr. Webb, looked out of his school-room door and saw Hon. John C. Brown, ex-governor of Tennessee, riding along the road with several men and an odd looking bunch of horses following. Mr. Webb inquired about the horses and the governor said, "Webb, these are Little Brown Jug's kinfolks. I've bought every one I could find. There's his sire, old Tom Hal." Thus one of the finest lines of race horses in Tennessee goes back to Tom Hal, who who was never heard of until Little Brown Jug brought fame to his family.

Mr. Webb never despised good breeding, but he used to say, "Good blood ought to produce good people. Don't you boys boast of your blue blood and then sit foot in your classes. If that's blue blood I would rather have frog-spawn or soapsuds in my veins." Then he would grip his short chin whiskers and laugh a little tantalizing laugh and say, "Boys, I'm for the scrub horse that has the 'go' in him."

Following this story he would then tell with graphic beauty and tenderness of some poor boy in whom ambition awakened and how he "wrong success from the iron jaws of adverse circumstances." For instance, he would tell of Braxton Craven, who was born amid such hard conditions that a kind-hearted old Quaker gentleman felt sorry for the neglected boy and persuaded the mother to let him take the little fellow into his family. It was a long hard road for the lad's feet, but there came a time when Braxton Craven was one of the greatest preachers and educators that the Old North State ever produced. He was for many years president of Trinity, which is now the largest Methodist college in the South, and today the name of Craven is a synonym of culture and refinement in North Carolina. As "Old Sawney" would say, "He was a scrub horse but he had the 'go' in him."

"The eyes have it," said the wavering professor as he wrote one A after another for his class full of co-eds.—Mugwump.

## FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily.

Here's a chance, Miss Freckle-face, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength Othine as this strength is sold under guarantee of money back if it fails to remove freckles.

THE SALISBURY MARBLE CO. Salisbury, N. C.



Anything in... CEMETERY WORK

Satisfaction our Motto

A card will bring full information.

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with  
**Gray's Ointment**  
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

**CHURCH FURNITURE**  
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**NEW CHURCH DESIGNS**  
"HIGHEST EFFICIENCY YET ATTAINED"  
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WRITE US YOUR NEEDS  
  
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Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Dislocated Drums, Boiling and Fleshy Sounds, Perforated, Wholly or Partly Destroyed Drums, Discharge from Ear, etc.  
**Wilson Common-Sense Ear Drums**  
"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 16 page FREE book on DEAFNESS, giving you full particulars and testimonials.  
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Made Easy—Bigger crops, better farms with **Marvin** Farm Ditcher Terracer & Road Grader  
Cuts Ditch V-shaped to 4 feet—Grades Roads  
10 day's trial—Money-back Guarantee  
All Steel—Practical—Adjustable—Reversible—No wheels, levers, cogs to get out of fix. Also cleans ditches, cuts and works out dirt same time. Does work of big machines, saves work of 100 men, prevents crop failures, reclaims abandoned land. Needed on every farm. Soon pays for itself. Write for free booklet and introductory offer.  
**Owensboro Ditcher & Grader Co., Inc., Box 49 Owensboro, Ky.**

## Why Take Laxatives?

Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)



# WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,  
Box 4H, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....  
(Please write distinctly.)

## Take



### for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

## SCIENCE'S DISCOVERY ROUTS CHICKEN LICE

Mineralized Water Gets Rid of Dusting or Spraying—Birds delouse Themselves. Fine for Baby Chicks and All Poultry.

A recent discovery promises to revolutionize all the commonly accepted methods for keeping poultry free from lice and mites. This wonderful product keeps the poultry always lice-free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.



Hick's Lice-Go, which is the name of this remarkable lice remedy, is dropped in the chicken's drinking water. Taken into the system of the bird, it comes out through the oil glands of the skin and every louse and mite leaves the body. It is guaranteed to help the hatchability of the eggs and cannot injure the flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days treatment at the start and then a little added to the drinking water each month is all that is necessary.

Send No Money—just your name and address to Chas. M. Hick & Company, Dept. 356, 1018 So. Wabash Ave., Chicago, Ill. A card will do. Mr. Hick is so confident that Hick's Lice-Go will get rid of every louse or mite that he will send you two large double strength \$1.00 packages for the price of one. When they arrive, pay postman only \$1.00 and postage. Sell one to your neighbor and get yours free. If you are not absolutely satisfied after 30 days trial, your money will be refunded. This offer is guaranteed by two big Chicago banks, who say that Mr. Hick will do exactly as he agrees without question or argument. Write today before this remarkable trial offer is withdrawn.

## SUNDAY SCHOOL WORK

(Continued from page nine)

to do for years—go from church to church and put new life into the laymen."

Already evidences of new life are apparent as a result of the work which Mr. Butts is doing, says the pastor.

## PLAN ROCKINGHAM SCHOOL

A big non-standard training school will be held at Rockingham April 29-May 4 for the Sunday school and church leaders of four charges near the Richmond county seat: Piedmont circuit, Richmond circuit, Roberdel circuit, and Rockingham. A board of managers with Rev. D. A. Petty as chairman, Rev. F. E. Dickson as secretary, and Rev. D. A. Clarke as treasurer, is busy making arrangements for the week's work. Sunday school officers and teachers and persons who may later become workers in the Sunday school, together with stewards, fathers and mothers, and Christian workers in general are expected to attend.

## SUNDAY SCHOOL DAY

"The third Sunday in April, or as near thereto as practical," is the time, according to paragraph 393 of the Discipline, for observing Sunday School Day. Programs have been sent to every pastor in the North Carolina conference in quantities sufficient for every Sunday school to have an adequate supply. If additional programs are needed in any instance, however, a letter or card addressed to L. L. Gobel, Durham, N. C., will bring them.

Sunday School Day can be made a real red-letter day in the life of the Sunday school. It offers an opportunity for setting before the congregation and the community the work of the Sunday school. It gives the pupils an opportunity to take part in a public program, and it does many other valuable things. All of this, however, requires some work and attention upon the part of those who care.

Let's have 100 per cent observance in the schools of the conference.

## A LAW TO SAVE LIVES

The General Assembly of North Carolina has done the sane and commendable thing in passing an act, effective July 1, 1923, requiring every person operating a motor vehicle on the public roads of this state to come to a full stop at a distance not exceeding fifty feet from the nearest rail of any railway track crossing the public road at grade.

Drivers of automobile and trucks should not consider the provisions of this act as a hardship on them, but as an effort on the part of the state to save them from injury and death. Official reports of the Interstate Commerce Commission show that in 1921 there were 5,387 persons killed or injured in automobile accidents at grade crossings with railways. In the last five years 9,101 persons have been killed in such accidents in the United States. North Carolina has contributed more than her full share to the list of victims.

Violation of this law will constitute a misdemeanor, punishable by fine or imprisonment. We do not see why any person should violate a law passed for his protection. We believe that observance of this law will save many lives and commend it to our readers.

The railways have been required to go to heavy expense to erect signs forty by fifty inches 100 feet from crossings, lettered "N. C. Law. Stop." When you see that sign, obey its injunction and protect yourself and those with you.

Many a meandering discourse one hears, in which the preacher aims at nothing, and—hits it.—Whately.

## The University of North Carolina Summer School

Thirty-Sixth Session : June 18-September 7, 1923

First Term, June 18-July 28—Second Term, July 27-September 7

Standard Courses in the Regular Departments of the University. Cultural and Professional Courses leading to the A. B. and A. M. Degrees. High Class Recreational Features and Entertainments of an educational character. Able Faculty of Trained Specialists. Spacious campus, modern library and laboratory facilities, delightful climate, highest service. Low cost. Write for complete announcement.

N. W. WALKER, Director, Chapel Hill, N. C.

## A COLLEGE THAT DEVELOPS

# Morals and Christian Character

As Well as Mind and Body

An A grade college, co-educational, of highest standards and scholarship.

# GUILFORD COLLEGE

Thorough instruction, excellent equipment, under Christian environment. Courses leading to A. B., and B. S. Degrees. Excellent Musical training and Home Economics. Able faculty. Fine athletic record. Ten modern buildings. Large campus. Healthful climate. Rates reasonable. Six miles west of Greensboro. For literature and other information, write—

THE PRESIDENT, GUILFORD COLLEGE, N. C.

## WHERE GO TO COLLEGE?

There are three major considerations that determine the greatness, or the potential greatness, of an educational institution.

1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.
2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 115,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

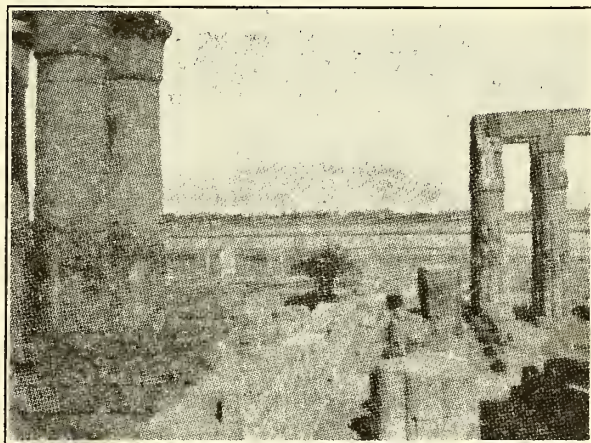
The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.  
For further information address

The Secretary to the President  
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

# A Timely Book

On the Monumental Ruins of the Near East—  
Egypt, Assyria, Babylonia, Syria, and Palestine



Looking out through the temple of Luxor to the hills of the Kings' Tomb

By DR. W. A. SHELTON  
of Emory University

## "Dust and Ashes of Empires"

—\$1.50—

The author was a member of the American Scientific Mission, devoting the greater part of 1920 to this exploring. Dr. J. H. Breasted was director of this mission. He is now in charge of the opening of King Tut-Ankh-Amen's tomb.

In an easy, familiar style he sets down for the average reader all the recent developments of that interesting subject, "Recent Archaeological Development and Its Tremendously Important Bearing on Bible History."

If you want something new and readable on the land of the Pharaohs, the world's most venerable monuments—where glorious civilization once flourished—the Pearl of Egypt, Trail of Moses, Abraham's Homeland, Ancient Rivers, Babylon, Bagdad, Tigris, Nineveh, etc., this book will give you a most pleasant and profitable evening.

## Publishing House M. E. Church, South

LAMAR & BARTON, Agents

Nashville      Dallas      Richmond      San Francisco



**ANNUAL SESSION N. C. CONFERENCE WOMAN'S MISSIONARY SOCIETY**

The first service of our conference which meets in Henderson next week, April 24-27, will be held Tuesday evening, April 24. Miss Lelia Tuttle, for fourteen years a teacher in McTyeire School, of China, will speak on "The Currents of Life in Shanghai."

On Wednesday evening Mrs. J. H. McCoy, administrative secretary of the Gulf States and Atlantic Division of the Woman's Missionary Council, will speak on "The Conquests of Jesus."

Thursday evening the Bright Jewels of Henderson sing for us and the Henderson young people will present "The Call of the New Year." On this program, too, Miss Ida Hankins speaks on "Why I Became a Missionary," and Miss Sallie Lou McKinnon speaks on "Life Investment." Miss McKinnon will also have other time on the program to tell of Virginia School, Huchow, China, and Miss Hankins will tell of our work in Songdo, Korea.

Mrs. W. A. Newell will speak on Thursday morning on "What the Council Means by Inter-Racial Work." Mrs. Newell is Council superintendent of social service.

Mr. A. W. Mohn will on Thursday afternoon tell of "Our Work in a Mountain School."

Not among the least of the attractive speakers and features of our Henderson conference will be the noon Bible hour conducted each day by Mrs. C. L. Steidley.

A two and a half day session and three evening programs packed to the full with subjects of interest and importance to the work of the North Carolina conference. We trust that each auxiliary will be represented and that each delegate will be present for the Tuesday evening service and remain until the closing service at noon Friday.

A wonderful conference is promised us. May from it go new strength and inspiration to each auxiliary in this great North Carolina conference.

May Edia Smith.

**REPORT CENTENARY COMMITTEE DURHAM DISTRICT CONFERENCE**

We, your Centenary committee, feel that the large number of members of our church, whose Centenary pledges are now past due and unpaid, are not intentionally indifferent to the tremendous issues involved in the vast and vital work of the Centenary movement, yet the condition that confronts us awakens our deepest concern.

We believe our people have a conscience in the cause. We fear, however, that with many this conscience is slumbering. It must be awakened. The five-year period is nearly ninety per cent past, and but fifty per cent of pledges are paid.

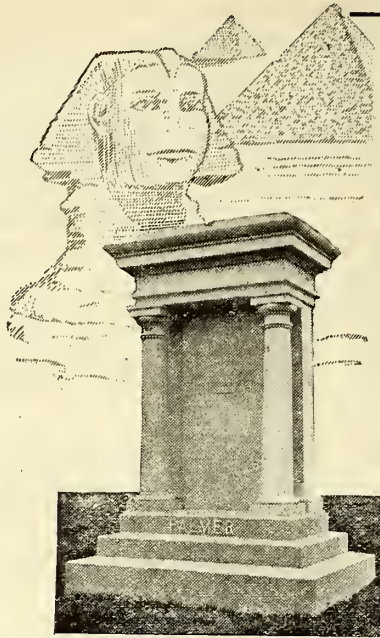
Our great world program waits. The restless, hungry millions. Our workers wait. Christ also waits! Have we done what we could? Have I? Have you? The kingdom our Master has committed to us hangs largely upon the payment of these pledges.

The appeal of the press and pulpit reaches many, and we trust all these are doing their duty. But we know that many do not read the papers or hear the preacher in the earnest call coming to us today. In the great opening campaign of this movement, the call was carried to the last man by a personal canvass. The present call must have the same help and helpers.

We therefore recommend that the month of April be used in all our district for such a personal canvass:

That our pastors call all the people to special prayer and to faithful preparation, calling upon the lay leaders and their organizations to join in the work to the end that it may be an intensive campaign for the fullest collection possible.

A. D. Wilcox,  
S. F. Nicks,  
W. F. Craven,  
J. D. Lee.



**GRAVES OF METHODIST PREACHERS AND THEIR WIVES IN MT. AIRY DISTRICT**

So far as learned by the committee the following states the year of death, the place of burial and whether the grave has a marker:

Miles Foy, 1895, old Methodist graveyard, Mt. Airy, marker.

Mrs. Miles Foy, 1891, old Methodist graveyard, Mt. Airy, marker.

W. S. Creasy 1899, Oakdale cemetery, Mt. Airy, marker.

A. M. Long, 1912, Little Yadkin graveyard, near Pilot Mountain, marker.

Mrs. A. M. Long, Little Yadkin graveyard near Pilot Mountain, marker.

R. M. Taylor, 1920, Salem graveyard, near Mt. Airy, marker.

James Needham, New Hope graveyard, near Ararat, marker.

S. H. Helsabeck, 1911, Antioch graveyard, near King, marker.

S. D. Stamey, 1903, Galax, Va. (outside conference bounds).

And Dr. Boyer, my pastor, tells me that over twenty years ago there was pointed out to him the unmarked grave of a Methodist preacher near Pine Ridge, in Surry county. It is hoped that inquiry that neighborhood may result in finding the grave and learning the name of this "unknown soldier" of the Cross.

This last item gives the reason for the action of the last annual conference.

Anyone who knows additional facts about the graves of Methodist preachers in the bounds of the Mt. Airy district can render service by sending a statement of these facts to me at Mt. Airy, N. C. J. D. Minick.

**McNEILL**—John A. McNeill was born January 23, 1877; died January 31, 1923. Between these dates lived a man of sterling qualities. His sunny disposition and spirit of optimism captured his acquaintances as friends and bound them to him as with hooks of steel. Hardly had he reached the zenith of life with its opened doors of opportunity so inviting, when without a moment's warning he was tragically taken from us. His passing was accidental, yet who is it that doesn't believe that God took him. The gardener plucks the choicest flowers to adorn his presence. John, as he was affectionately called, enjoyed the confidence of the people and served them for a number of years as county commissioner. He loved his pastor and church and was glad to attend its ordinances and support its institutions. He leaves to mourn their loss a devoted wife and five children besides an aged mother and other relatives. May the sustaining grace of an all-wise Father be their stay. Dear John McNeill, we shall miss your companionship along life's way. It's lonely here without you. We are anticipating seeing you again, and until then, farewell. F. E. Dixon.

**Everlasting Memorials**

The Pyramids and Sphinx of Egypt were old when Solomon brought the daughter of Pharaoh into the City of David. They stand today, as they have stood for 5000 years, silent but eloquent tributes to the strength of the material from which they were constructed—GRANITE. This is the most enduring stone known to man and is always used where lasting, weather-resisting qualities are required. Therefore it is the part of wisdom to specify

TRADE  
**Blue OGLESBY Granite**  
MARK  
The Standard Monumental Stone

Memorials cut from this everlasting stone are as perfect in later years as they were when first erected. Oglesby Granite is the stone of strength, durability and exquisite beauty.

**Monumental Art**—An artistic booklet illustrated with photographs of famous memorials cut in Oglesby Granite mailed free on request. It gives many splendid examples and suggestions for monumental designs and will solve the problem of stone selection. Write for your copy today.

**Oglesby Granite Sales Company**  
Sales Division Oglesby Granite Enterprises  
Elberton Georgia

**GREENSBORO COLLEGE**

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

**Five Makes of Pianos Comprise THE STIEFF LINE**

- Stieff—
- Shaw—
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- Davies & Sons—
- Leslie Bros.

There is a piano to fit every purse. \$340.00 up. Payments surprisingly small. Write for catalogue.



**STIEFF PETIT GRAND**  
The smallest Grand Piano made that embodies all the essential qualities of the Concert Grand.

Chas. M. Stieff, Inc.,  
Charlotte, N. C.

Please send catalogue and prices of Pianos.

Name .....

Address .....

**STATEMENT MERCANTILE MUTUAL FIRE INSURANCE COMPANY PROVIDENCE, R. I.**

Condition December 31, 1922, as Shown by Statement Filed.	
Amount of Ledger Assets December 31st of previous year.....	\$ 510,371.90
Income—From Policyholders, \$429,787.07; miscellaneous, \$28,425.55; total	458,212.62
Disbursements—To Policyholders, \$25,683.67; miscellaneous, \$400,234.59	
total .....	425,918.26
Fire Risks—Written or renewed during year, \$56,490,941; in force.....	59,870,617.00

**ASSETS**

Loans secured by pledge of Bonds, Stocks, or other collateral .....	9,530.00
Value of Bonds and Stocks .....	450,100.39
Deposited in Trust Companies and Banks on interest .....	63,356.58
Agents' balances, representing business written subsequent to Oct. 1, 1922 .....	19,579.29
Agents' balances, representing business written prior to Oct. 1, 1922.....	100.00
Interest and Rents due and accrued .....	4,843.92
All other Assets, as detailed in statement .....	4,870.61

Total .....	552,380.79
Less Assets not admitted.....	4,100.00

Total admitted Assets' .....

**LIABILITIES**

Net amount of unpaid losses and claims .....	1,135.00
Unearned premiums .....	279,429.08
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued .....	213.03
Estimated amount payable for federal, state, county and municipal taxes due or accrued .....	3,825.83

Total amount of all Liabilities except Capital .....	284,602.94
Surplus as regards Policyholders .....	263,677.85

Total Liabilities .....

**BUSINESS IN NORTH CAROLINA DURING 1922**

First Risks written, \$2,153,725; Premiums received .....	3,573.37
Losses incurred—All other, \$35.33; paid .....	35.33

President, Frederick W. Moser; Secretary, Walter K. Pullen; Treasurer, Frederick W. Moser.

Home Office, Providence, R. I.  
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C. State of North Carolina, Insurance Department, Raleigh, February 19, 1923.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Mercantile Mutual Fire Insurance Company, of Providence, R. I., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including Rosman, East Fork, Brevard, Asheville Ct., Emma, Mills River, Avery's Creek, Fairview, Tweeds, Haywood Street, Bethel, Hendersonville, Saluda-Tryon, Hominy, Biltmore, Flat Rock-Fletcher, Skyland, Mount Pleasant, and Summer School Trinity College.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. THIRD ROUND

Table listing appointments for Charlotte District, including Waxhaw, Waxhaw, Sunday School Institute, Matthews, Bethel, Pineville, Marvin, Sunday School Institute, Spencer Memorial, District Conference, Morven, Brevard Street, Hickory Grove, Derita, Trinity, Calvary, Marshville, Wingate, Sunday School Institute, N. Monroe, Icemorlee, Weddington, Hebron, S. S. Institute, Wesley Chapel, Belmont Park, Wadesboro, and Morven, Long Pine.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including E. Greensboro, Holt's Chapel, Caraway Memorial, Liberty, Staley, Bethel, W. Greensboro, Groome's, Centenary, Ruffin, Hickory Grove, Gibsonville, Gibsonville, Wesley Memorial, Jamestown-Oakdale, Jamesown, Main Street, Randolph, Ebenezer, East End, Randleman, Old Uni n, Deep River, White Hall, Walnut St., Walnut St., Coleridge, Mt. Olivet, Ramseur-Frank'l v. Ramseur, Uwharrie, Union, New Hope, Eleazer, Ashboro, Wentworth, Bethlehem, Reidsville, Pleas. Garden, Rehobeth, Spring Garden, and Marion District.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including Connelly Springs, Mt. Harmony, Table Rock, Mountain Grove, Morganton Ct., Bethlehem, Morganton, First Church, Rutherfordston, Gilboa, Gilkey, Hebron, Marion, First Church, Glen Alpine, McDowell, Trinity, Old Fort, Bethel, Cross Mill, Carson Chapel, Broad River, Providence, Henrietta-Caroleen, Caroleen, Cliffside, Cliffside, Spindale, Spindale, Forest City, Forest City, Bostic, Salem, Marion Ct., Pleasant Grove, Marion Mills, Marion Mills, Lebanon, North McDowell, N. Catawba, and Micaville.

Table listing appointments for MOUNT AIRY DISTRICT, including Spruce Pine, Bald Cre, Bald Creek, and Burnsville.

MOUNT AIRY DISTRICT J. H. West, P.E., Box 422, Mt. Airy, N.C. THIRD ROUND

Table listing appointments for Mount Airy District, including Walnut Cove, St. Mark's, Mt. Airy, Central, Rockford, Mayodan, Mt. Herman, Madison-Stoneville, Price, Draper, Draper, Jonesville, Maple Springs, Elkin, Rural Hall, East Bend, Dobson, Dockery's Chapel, Stokesdale, Glencoe, Summerfield, Center, Mt. Airy Ct., Beulah, West Davie, Callahan, Yadkinville, Center, Danbury, Sandy Ridge, Ararat, Carter's Chapel.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including Helton, Baldwin, Laurel Springs, Mt. Zion, Sparta, Shiloh, Watauga, Salem, Boone, Boone, night, Todd, Hopewell, North Wilkes, Roaring River, N. Wilkesboro, N. Wilkesboro, ngt, Wilkes, Wilkesboro, Wilkesboro, ngt, Avery, Mt. Zion, Elk Park, Newland. Includes note: 'The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.'

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including Concord, Central, Forest Hill, Concord Ct., Mt. Olivet, Epworth, Gold Hill, Zion, Salisbury, First Church, South Main, Landis Ct., Unity, Kannapolis, New London, New London, Badin, Salem, Mt. Tabor, First St., Albemarle, Albemarle Ct., Pine Grove, Central, Mt. Pleasant, Mt. Pleasant, Kerr St., Norwood Ct., Norwood, Harmony, Concord, Westford, Spencer, Central, China Grove. Includes note: 'The district conference will be held at Gold Hill July 6-8.'

STATESVILLE DISTRICT D. M. Litaker, P.E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including Elmwood, Knox, Race St., St. John's, Mooresville, Central, Mooresville Ct., Centenary, Troutman, Rocky Mt., Statesville, Broad St., Catawba, Hopewell, Statesville Ct., Bethel, Hickory, First, Lenoir, First, Dudley Shoals, Cedar Val., Granite Falls, Maiden, Mays, Davidson, Mt. Zion, Huntersville, Alex, Rocky Mt., Olin, Mt. Bethel, South Lenoir, Harpers, Lenoir Ct., Laurel, Hudson, Whitnel.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing appointments for Waynesville District, including Highlands Ct., Horse Cove, Glenville Ct., Cashiers, Macon Ct., Pattons, Franklin Ct., Clark's Chp., Franklin Sta.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, including Hanes-Clemons, Clemons, Grace, Grace, night, Burkhead, Burkhead, Farmington, Huntsville, Cooleemee, Cooleemee, Advance, Mocks, Southside, Southside, 11, Welcome, Vernon, Mocksville, Mocksville, 11, Davie, Ha-dison, 3. Includes note: 'The Winston-Salem district conference will convene at Farmington May 24-26.'

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including Mebane, Mebane, Chapel Hill, Carrboro, Milton, New Hope, Brooksedale, Brookland, Yanceyville, Yanceyville, East Roxboro, Grace, Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P.E., Elizabeth City, N.C. SECOND ROUND

Table listing appointments for Elizabeth City District, including Gates, Gatesville, N. Gates, Parkers, South Mills, Newlands, First Ch., Elizabeth City, Columbia, Aligator, South Camden, Wesleys, Kennekeet, Avon, Hatteras, Hatteras, Stumpy Point, Roanoke Island, Wanchese, Kitty Hawk, Carlington, Dare, Mashoes.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including Hemp, Smyrna, Goldston, Bethlehem, Haw River, Cedar Grove, Pittsboro, Brown's Chpl, Siler City, Mt. Vernon, Stedman, Bethany, Elizabeth, Purdis, Roseboro, Andrew's Chpl.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including LtGrange Ct., Institute, Caswell Ct., Kinston, St. Paul, Goldsboro, Elm St. & Pikeville, Mt. Olive Ct., Rones.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing appointments for Rockingham District, including Rowland, Purvis, Caledonia, John's, Maxton, St. Paul, Regan's, Lumberton, Mt. Gilead Ct., Zion, Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing appointments for Raleigh District, including Cary, Macedonia, Oxford, 7:30, Oxford Ct., Shady Grove, Kenley, Lucama, Smithfield, 7:30, Central, Jenkins Memorial, Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including Aurora, Small, Calvary, Simms, Bailey, Rocky Mount, First Church, South Rocky Mount, right, Bath Ct., Bethany, Washington, night, Spring Hope Ct., Nashville, night, Vanceboro, Fairfield, 11, Mattamuskeet Ct., Swan Quarter.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including Aulander, Lewiston, Windsor, Cashie, Williamston, Williamston, Scotland Neck, Scotland Neck, Warren, Bethlehem, Middleburg, Shocco, Garysburg, Seaboard, District conference convenes at Jackson Wednesday, April 4, 7:30 p.m. Quarterly conference at Jackson, April 16 at 2 o'clock p. m.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing appointments for Wilmington District, including Hallsboro, Shiloh, Carver's Creek, Freeman, Whiteville, Whiteville, p.m., Scott's Hill, Snead's Ferry, Southport, Southport, a.m., Shallotte, a.m., Town Creek, a.m., Wilmington, Castle St., p.m.

FIFTEEN MILLION GENUINE PORTO RICAN SWEET POTATO PLANTS, Government Inspected, Clear of Disease, \$1.35 per Thousand. Tomato Plants same prices. MANSOR PLANT CO., VALDOSTA, GA.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Redeemer's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

DR. CHAS. W. MOSELEY Diseases of Stomach and Internal Medicine

Office, 229 E. Elm St. Residence, 438 S. Mendenaal St., Greensboro, N. C. Office 604-Phones-Res. 1739

Advertisement for OXFORD LARGE TYPE BIBLES. Text: 'Older folks, and those with imperfect eyesight, appreciate the ease with which they can read an Oxford Large Type Bible. The styles on Oxford India Paper are especially desirable, being so easy to read and easy to hold. Many styles to choose from.' Includes illustration of an elderly woman reading a large Bible.

For Sale by Christian Advocate.



## IN MEMORIAM

**RYMER**—Death has again entered our borders and taken Mrs. Mitchell A. Rymer from the husband and family, after a life of seventy-five years. She joined the church at thirteen. A good Christian wife and mother is gone to her reward.

Also a young wife, mother and daughter, Mrs. Lola B. Hiatt. She was a good Christian and died triumphantly. A. J. Burrus.

**HAITHCOCK** — Mrs. Martha J. Haithcock died in Concord, N. C., January 23, 1923, at the age of 63 years. She leaves behind to mourn her passing two brothers, John Melton and William Melton and the following children, Eben of Augusta, Ga., and Dave of Concord, N. C., and Mrs. L. A. Griffin, Mrs. O. M. Cranford, Mrs. M. C. Jones and Mrs. Philmore Bunton of Mooresville, N. C.

Mrs. Haithcock was from childhood a devoted member of the Methodist church. She suffered much in her last days, but was uncomplaining.

J. Frank Armstrong, Pastor.

**SWARENGEN** — John Harrison Swarengen of Concord, N. C., died February 9, 1923, at the age of 75 years. His wife and nine children survive him. The children are Mrs. Mamie Kirk, Mrs. Eugenia Burns, Mrs. Phronia Mills, Miss Anna, Marshall, Henry, Calvin, Edgar and Crowell.

Brother Swarengen was a faithful member of Forest Hill church, but on account of affliction has not attended for a number of years. He died in peace and in faith.

J. Frank Armstrong, Pastor.

**WINECOFF**—Mrs. Florence Tucker Winecoff, wife of Mr. W. F. Winecoff of Concord, N. C., died February 20, 1923, at the age of 48 years.

There survive her in the immediate family the husband and three boys, Albert of Detroit, Mich., Lee H. of Charlotte, N. C., and George Frank, a lad at home with his father.

Mrs. Winecoff had been for many years a devoted member of Forest Hill church. She was a constant sufferer, but bore it with fine courage and died in triumph. J. Frank Armstrong,

Pastor.

**PARIS**—George Crockett Paris was born November 8, 1864, and died February 21, 1923. He was converted in early life and joined the Methodist church, remaining a loyal and influential member till death. At the time of his death he was the efficient treasurer of his church. He passed away from us in the full assurance of eternal life, and the last utterance of his lips were parts of a triumphant song. He leaves a wife, a number of children and a host of friends who are comforted in their sorrow by the hope of seeing him again the better land.

D. A. Lewis.

**BAUMGARNER**—On January 8 God called a loving mother, wife and sister, Mrs. A. C. Baumgarner, from her earthly home to dwell in that beautiful home beyond the skies. Mrs. Baumgarner was a daughter of the late Col. John H. Ally, and married Andrew C. Baumgarner about 52 years ago. She was the mother of nine children, seven boys and two daughters, all of whom are living except one son who died in 1914.

She had been an invalid for more than 22 years, but bore her suffering patiently. She professed faith in Christ more than 50 years ago and lived a devoted Christian life until her death. She was a member of the Pleasant Grove M. E. Church, South.

Just before the end came she sang most beautifully and spoke of the happy meeting over there, and said all was well with her and she had no fears of death.

The funeral was held at the Cashiers M. E. church, and was ably conducted by the Rev. W. T. Hawkins, after which the remains were laid to rest in the lower Zachary cemetery.

Mother's face has gone from us, but is beaming in glory this day. A Son.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has taken from their home and our Sunday school and church our beloved and loyal members, R. A. and O. M. Walker, therefore be it resolved:

First, That we, the members of Lowe's Sunday school, feel most keenly our great loss, but feel that our loss is heaven's gain.

Second, That we wish to attend to the family our most heartfelt sympathy in this their great hour of bereavement.

Third, That a copy of these resolutions be sent to the family, to the Reidsville Review and the Christian Advocate for publication.

W. T. Barham,  
R. L. Pearson,  
C. C. Roberts.

### RESOLUTIONS OF RESPECT

On Tuesday afternoon, February 20, the angel of death came for the first time to the Florence Lackwell Missionary Society, bearing away into the great beyond the gentle spirit of Julia C. Bynum.

From the time of the organization of the society Julia was ever one of the most loyal and enthusiastic members, always ready to do her part with willing heart and untiring hands. Ever modest, untiring and unostentatious in her manner, she was always helpful and ever ready with her words of praise and encouragement for her associates and fellow workers. The optimism of her life and her cheerful encouragement was ever an inspiration to the leaders. Too modest to assume the leadership herself she was always a willing and capable follower, carrying out her part with real ability. And now, even though she is not with us in her actual presence, her influence and the gracious benediction of her life among us as a friend and a member of our society will be felt as long as memory lasts.

"And so, now all thy days be fair,  
And shadows touch thee never,  
But his alone—God bless you, dear!  
So thou art safe forever."

Florence Blackwell,  
Anna Ogburn,  
Maude B. Trotman.

**LEE**—Mrs. Anna May Lee, wife of Thomas Lee, was born January 11, 1892, and died February 27, 1923. The subject of this obituary was converted and joined the Methodist Episcopal Church, South, at Perkins Chapel in 1922 and later removed to Moyock church and died a loyal member of this church.

Sister Lee had been a very great sufferer for quite a long while, having had most all the dreaded diseases as pneumonia, typhoid fever, influenza, and died with the dread disease cancer; but amid all these which were distributed over several years, she remained loyal to her Lord and kept the faith and because of this, it can well be said she was one of the most loved women among us—a loyal, devoted wife, and a tender thoughtful mother and devout Christian. Many times during her last year and more of suffering she expressed a desire to go where she would be forever free from the suffering of the body and as often assured us of her faith and confidence in her Lord, giving every evidence of her preparation for the change which she was conscious could not be delayed long.

It was indeed like heaven on earth to sit by her bedside when she was not in her most excruciating moments of pain, and hear her happy, cheerful voice even to the last few days before her death claimed her. She was indeed one of the most patient sufferers I ever saw—never a murmur, not even when it looked as if death was doing its work.

She leaves three girls and one boy, the oldest a girl of 13 and the youngest a boy of four, and a devoted husband who patiently watched and did all in his power for her, and a father, A. W. Oliver, two brothers and two sisters, Mrs. E. E. Sexton and Randal Oliver of New Bern, Mrs. L. A. Norman of Columbia and W. H. Oliver of Roper, and many devoted and loving friends.

The funeral services were held by the writer in Moyock church February 24 and she was buried in the family burying ground. The floral offerings were very beautiful. W. B. Humble.

**BROWN**—Allen, little four-year-old son of Mr. and Mrs. T. Ed. Brown, died March 19, 1923, with pneumonia. Allen was a bright little fellow and will be missed by all who knew him. His body was laid to rest in the cemetery at Centenary church. He leaves a father, mother, five sisters and one brother to mourn his loss. His little grave was covered with flowers.

We know he is safe in the arms of Jesus;

Little darling from that home is gone.  
A voice they loved is stilled,  
A place is vacant in that home  
Which never can be filled.

A Friend.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called home our beloved brother and member of our class, Temple Foster, who was born June 19, 1905, and died on February 19, 1923.

We, the members of the junior class of the Newland Methodist church, feeling the loss so greatly, desire to give expression to our sorrow; therefore be it resolved:

First, That while we sorrow for his going and our hearts are sad because he will not meet with us again on earth, we feel that all is well with him.

Second, That our sympathy goes out to his loved ones. They will miss his love and the sweet influence of his Sunday school attendance, precept and example, but will hold these as sacred memories and be guided by them in the years to come.

Third, That these resolutions be spread upon the minutes and that copies be sent to the family and to the North Carolina Christian Advocate for publication.

Johnnie Brothers,  
Jackson Stafford,  
Everette Beamon,  
Committee.

**RONEY**—Mrs. Eliza Roney, relict of Calvin N. Roney, ripe and full of years, passed to her deserved reward the 2nd day of March, 1923, at the age of 84 years. She fell and suffered a broken limb in the home of a daughter, Mrs. John C. Dailey of West Durham, with whom she had lived for a number of years, on January 23rd and at once was removed to Watts Hospital, Durham, where she lingered until death claimed her. She leaves three loving daughters to mourn her going, Mrs. John C. Dailey, West Durham, with whom she spent her last years, Mrs. Charles Park of Mississippi, and Mrs. Lee Hurdle of Alamance county.

It was the writer's privilege to have known Sister Roney for many years. It makes me happy to be able to bear testimony to her superior Christian life and character. I can say without reservation I have never known a nobler soul. She was indeed a mother in Israel, one who walked and talked with God. She was kind, gentle and beneficent in disposition, and withal, a great mother to her children. In other years, when she was strong and active, I have heard from her lips, in revivals especially, prayers uttered publicly, the fervency of which I have seldom if ever heard fall from mortals. I have known seemingly whole congregations to be wonderfully touched and moved while she in prayer would tenderly but bravely hold on to the altar. Sinners would often become convicted and converted while she would be talking with the Lord in prayer. Her last days in the hospital were wonderfully spent. Her mind returned as clear as a bell, and she would quote chapter after chapter of the Bible and sing softly and gently of the home of the soul into which she was so graciously to enter. The Lord created in these last days a confidence that nurses would not see her side from over the hospital, and hear feelingly her simple but triumphant story of redemption. Surely the gates of glory swung wide open when dear Sister Roney went that final day home to God. She left the enrichment of a gracious life as ointment poured forth upon her dear children, near relatives, which were many, and a host of friends over the country when she departed. Faithful God and loyal to the Methodist church many, many years, this saint of God has entered happily into the church triumphant on high. God's benediction rest continually upon all relatives and friends.

J. A. Dailey.

**HALEY**—Henry Ervin Haley was born July 27, 1850, and departed this life December 23, 1922.

Mr. Haley was a native of Cedar Grove community in Orange county. At the age of eighteen he professed faith in Christ and united with Cedar Grove Methodist church. Three years later he was elected Sunday school superintendent and in this office, and also as steward, he served the greater part of the fifty years of his Christian life.

At the age of twenty-nine Mr. Haley was married to Mary Burch, also of Orange county, and who still survives. This union was blessed with nine children, seven of whom, two boys and five girls, still survive.

In the death of Brother Haley the entire community has suffered a distinct loss. He was a staunch Methodist, always active, faithful and forward looking, a pillar in his church; but his activities were not limited only to those of his own denomination. He was a part of the community. He worked with and for all.

Mr. Haley was known, too, as a man who lived his religion in his home and in the fields. He was accustomed to pray and to praise God in the fields of his farm as well as in his home and church. To him all places might become the house of God and the gate of heaven.

The death of Brother Haley came unexpectedly and as a great shock, even to his most intimate friends. In his usual good health apparently, he attended a stewards' meeting on Thursday, went on a business trip Friday, was taken ill and rushed to a hospital for treatment and died early Saturday morning. But death had no terrors for him. He knew the end had come and he was ready to go.

Though great as is our loss we would not call our brother back from his well deserved rest and reward. We shall miss him and our work will be badly crippled for a time, but we are looking for God to raise up and lay His hand on others who may live and labor as worthy successor to this man of God. J. E. Blalock, Pastor.

**TYSON**—Richard H. Tyson was born in England October 15, 1869, and came to America in 1881. He was happily married to Miss Lizzie Smith April 4, 1917. To this union were born three bright little boys—Richard, Jackson and Thomas. Besides his wife and three little boys, he leaves four brothers and five sisters and many other relatives and friends to mourn his departure.

He was a good man and will be greatly missed in his neighborhood, where he had done so much, and his influence was felt by all who came in contact with him. He was not ostentatious, but strong, faithful and an humble Christian. We thank God for his life and having felt the influence of his gentle Christian life radiating its goodness and power to all those about him.

In his young manhood he was converted one day when alone in the field plowing, but did not join the church until after his marriage. He joined Pleasant Grove Methodist was superintendent of the Sunday school of that church for four years, and was entering on his fifth when on January 13 God called him to come and be with Him. He was faithful and was always there. He will be greatly missed and his place will be hard to fill. He was a man of very few words, but what he did say counted so much.

The burial service was held at Pleasant Grove church, conducted by his pastor, Rev. M. G. Irvin, assisted by Rev. J. C. Wooten of Raleigh, and his earthly remains were laid to rest in the church cemetery and the grave was covered with flowers, beautiful and fragrant.

He lived thirteen days after developing pneumonia and bore his affliction patiently. Everything that medical skill and loving hands could do was done to save him, but God knew best and took him hence.

May the Lord bless and comfort the bereaved family, and may they remember that God is too good to do evil and too wise to make a mistake. We extend to them our sympathy and trust that his beautiful life as husband and father will lead and beckon them to follow until they shall join him on the other shore.

Gone but not forgotten. A Friend.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, APRIL 26, 1923

No. 17

## EDITORIAL PARAGRAPHS

Some town and city churches shake their own hands in self-congratulation because fifty or a hundred new members have been added to the roll during the year, when the big majority of these came by letter from country churches or other town and city churches. This is nothing to boast about. Under the present condition of a constant influx of population from the country to the towns there is a constant drain upon the country churches and a consequent growth of the town churches. But the church in town should be careful not to trust for this growth from without and should be willing at the same time to lend a hand to the struggling country church.

\* \* \* \*

Pessimism is the philosophy of gloom. Its native tongue is a croak. Its progress is backward. From a philosophical viewpoint this is the worst possible world to a pessimist. From a practical viewpoint the world is growing worse all the while. Yet there are some professed Christians who are practical pessimists. To these the Master will say: "I never knew you; depart from me, ye workers of iniquity." For our Lord had confidence in humanity, and in the triumph of right. He dared to trust the truth, to trust men, and to trust the future. With Him Faith, Hope and Love are supreme. Instead of a wail of despair, the crucified Lord shouts from the cross a prophecy of ultimate victory. The "Man of Sorrows" knew but one song and that was a song of triumph.

\* \* \* \*

"Instead of asking the blessing every day at the table," said the inquisitive lad of his pious old father, "why don't you go to the smokehouse and ask the blessing upon all the meat at once and for the whole year?" Some folks seem to have the same idea about going to church. They go once or twice a year and seem to expect a whole smokehouse full of meat at one time. But this method does not satisfy the demands of piety. "Give us this day our daily bread," "Line upon line, precept upon precept," "Not forsaking the assembling of ourselves together, as the manner of some is." These are the Divine injunctions for our guidance and they emphasize the repetition of worship and study. Holy habits are one of the ends to be sought in worship.

\* \* \* \*

The kingdom of heaven is not a manufactured product. It is not made by machinery, neither is it hand-made. It is a growth. But it is not a hot house plant. Neither is it a product of the arctic regions. It belongs to the temperate zone. Abnormal heat generates fanaticism and in extreme cold the kingdom of God dwarfs and dies. It flourishes best in a moderate temperature. But this kingdom which is a growth requires constant and careful cultivation. The fields of the sluggard are overgrown with thorns and briars. The lazy pastor will be troubled with grass and weeds and a small yield at harvest time. Intelligent cultivation of a field in which hath been sown good seed carries with it the promise of an abundant harvest, "some thirty, some sixty and some an hundred fold."

The country made a constant appeal unto Jesus. Men from the out-of-doors were the first visitors to his cradle. The flocks and the lambs of the flocks became objects of his special care. His interest was in the speck of a seed which grew into a tree and in the birds that are fed without storehouses or barns. He talked of figs and grapes and of reeds along the ditches. The lilies in their beauty and the grass which is green today and tomorrow is cast in the oven became his theme. The fish in the meshes of the net, the fox with his cunning and the hen with outspread wings of protection were all employed by the Great Teacher to emphasize his truth. Jesus with his interest in and love for all things rural must have loved greatly the springtime when nature is at her best and shows forth her resurrection glories.

\* \* \* \*

The kingdom of God is no place for piddlers. Its tasks are tremendous and its duties amazingly exacting. Jesus Christ under the shadow of the cross saw a world to be redeemed and saw himself set to the task. Should not the disciple be like his Lord? If the Christian glories at all, it must be in big and hard work. For the honors of the kingdom are not measured by position, but by service. Any man who does not magnify the place which he occupies in the church of God should surrender his office to another who will. This applies to bishops, presiding elders, pastors, stewards, secretaries, editors, and every other person to whom has been entrusted a place of leadership in the church. Dare to undertake big things for God. World conditions call for nothing less. Furthermore, red blooded men are interested in the big job. Keep the iron hot all the time and hit hard while it is hot. But do not be a piddler. Children, not men and women, play mumble-peg.

\* \* \* \*

Under the caption "Straws in the East Wind" the New York Christian Advocate has this illuminating and to Christians encouraging paragraph: "The Weekly Review of the Far East, published at Shanghai, has been taking a poll as to the twelve greatest living Chinese. The results are worth noting because of the number of Christians whose names are near the head of the list. Naturally, Dr. Sun Yat Sen heads the poll, but General Feng, a Christian, sometimes called China's Cromwell, ran a close second. Dr. Wellington Koo, who stands next, is a graduate of a Christian college, and though not a church member, has shown sympathy with Christianity. C. T. Wang, a graduate of the same school (Saint John's College) and of Yale, has been vice president of the Senate and is a Y. M. C. A. leader. Dr. Wang Chung-hui, another Yale man, is the son of a Chinese pastor, and has been Minister of Justice. Then there are David Yui, senior secretary of the Y. M. C. A., and General Yen, Governor of Shansi, who has shown marked favor to Christianity. One-half of the big twelve of China are either active Christians, or the product of mission schools, or noted for their sympathy with Christian ideals and Christian missions." In the face of such facts who will say that Christian missions and Christian schools are not worth while?



RELIGIOUS JOURNALISM IN AMERICA

With the Advocate campaign approaching its close, there is a widespread interest in the church paper. We have, therefore, thought it an opportune time to present some facts and figures upon the subject of religious journalism as these have been collected by Dr. E. C. Wareing and presented in the Western Christian Advocate.

To all persons interested in their church paper, its cost and value, and in religious journalism, both Protestant and Roman Catholic, the comprehensive study made by Dr. Wareing will prove of unusual interest and profit. Read the following:

A study of comparative figures of membership and circulation will assist in producing information on the increasing value placed on the church paper. The following data covers completely all publications of the Baptist, Christian (Disciples), Lutheran, Presbyterian, Protestant Episcopal, Congregational, and Evangelical denominations:

Methodist Episcopal Church: Membership, 3,718,396; church paper circulation, 270,338, or approximately one subscriber to every fourteen members.

Methodist Church, South: Membership, 2,108,061; church paper circulation, 162,491, or approximately one subscriber to every thirteen members.

Baptist—North and South: Membership, 3,939,039; church paper circulation, 142,263, or approximately one subscriber to every twenty-seven members.

Christian Church (Disciples): Membership, 1,231,404; church paper circulation, 129,875, or approximately one subscriber to every nine members.

Lutheran Church: Membership, 2,452,850; church paper circulation, 138,964, or approximately one subscriber to every seventeen members.

Presbyterian Church—North and South: Membership, 1,613,056; church paper circulation, 94,170, or approximately one subscriber to every seventeen members.

Protestant Episcopal Church: Membership, 1,098,173; church paper circulation, 24,600, or approximately one subscriber to every forty-four members.

Congregationalist: Membership, 790,163; church paper circulation, 34,000, or approximately one subscriber to every twenty-three members.

Evangelical: Membership, 194,535; church paper circulation, 34,000, or approximately one subscriber to every five and one-half members.

Methodist System Best.

The above statement reveals the emphasis and concern the denominational leaders throughout the country are placing on the religious press. We learn privately from those with whom we are associated in the Editorial Council that the Methodist system of Advocates is regarded as the best in existence. Our method of being able to make every pastor "the Advocate agent" is regarded as the most efficient means of promoting circulation. Our aggregate circulation leads the Protestant press of America.

We also have the information that all outstanding religious journals have an annual deficit. Not one of them is published for gain. How they provide for their losses has not been divulged. However, by various sources we learn that this is done by three methods—private contributions, denominational subsidies, and foundation grants. The denominational paper is looked upon as an indispensable promoter of the interests of the kingdom of God. Returns are not to be expected in the department of promotion, but in all the other productive and constructive departments of the church. The advertising department of a business is indispensable, but it is supported by the productive results of the other departments which it promotes. The second-class mail matter of the postoffice department does not produce income sufficient to sustain it. There is annually a tremendous deficit. But the first-class mail which it promotes is highly remunerative.

Subscription Rates.

As to the subject of subscription rates, something should be said in the interest of the prevailing system. A study of the Protestant press reveals the following:

3	Protestant weeklies	at.....	\$4.00	per year
1	"	"	..... 3.50	"
3	"	"	..... 3.00	"
7	"	"	..... 2.50	"
30	"	"	..... 2.00	"
1	"	"	..... 1.75	"
13	"	"	..... 1.50	"

6	"	"	"	..... 1.25	"
5	"	"	"	..... 1.00	"
1	"	"	"	..... 50	"

In this same connection you will be interested in noting what our Catholic fellow citizens are doing along the same line. We find as follows: According to the last statistics available that they had a membership of 15,742,262. This membership is being supplied with forty-seven weekly Catholic papers, aggregating a circulation of 1,138,322, or approximately one subscriber to every fourteen members (same as our church). But to this should be added fifteen foreign language papers, with an aggregate weekly circulation of 145,811, giving the Catholic papers in America a total circulation of 1,284,133, or approximately one subscriber to every thirteen members. You will also find in their subscription rate that they have:

1	paper at.....	\$3.00	per year
2	"	..... 2.50	"
29	"	..... 2.00	"
11	"	..... 1.50	"
2	"	..... 1.00	"
1	"	..... 50	"

\$2.00 Normal and Accepted Rate.

From all this data it would seem that the normal and accepted rate of subscribers for both Protestant and Catholic faiths where large circulations are indicated is \$2.

The above statistical figures are given that you may be able to survey the religious press of the country and make comparisons. We believe that you will come to our conclusion, that the Methodist press, as it is now functioning, compares favorably with all others, and that the results are such as to justify increase of faith and accredit the judgment that counsels large investment of talent and money in it, and that pronounces our policy sound and worthy the utmost confidence.

There is a growing emphasis being placed upon the importance of the church paper. This is being done not only by the leaders of the denominations, but by all secular organizations which seek to reach the constituency of the church. The reason for this is found in the fact that men and women who represent the prominent citizenship of every community are largely members of some religious organization. They represent the taxpayers, the property holders, the constructive leaders, and the good citizenship of the community.

A BIG DAY AT DISTRICT CONFERENCE

With Pinetop and the Washington district conference as the final objective, I stopped over for a night at Wilson with Rev. J. F. Love, the shepherd of First church. Among the pleasures of my stay in Wilson was the privilege of looking over the new \$76,000 addition to First church. The walls are now to the second story and the work is to be completed by the middle of October.

There is a roof garden and all other equipment of an up-to-date church plant. When completed Wilson will have a church second to none in the state and equaled by few.

After Love had officiated at an early morning marriage we were off to the seat of the conference. Mr. John N. Hackney, Col. John F. Bruton, Rev. J. F. Love and I made up the party. Mr. Hackney was at the wheel of his big car, which without effort could make all the law would allow, and in a few minutes the 17 miles to Pinetop lay behind us. The conference when we arrived was running like a new, well oiled machine with Elder S. A. Cotton at the wheel. The Rev. S. A. Cotton can manage a district conference with the same ease that John N. Hackney drives an automobile.

The interest did not lag for a single moment throughout the day and the spirit of the occasion was as fine as one ever sees in a district conference. The morning was given mainly to reports from pastors and lay leaders and to the Advocate. To have a report from each of the lay leaders of the charge was a new feature to me in a district conference. But it was interesting and well worth while. For the conference got a report from the layman's viewpoint as well as from that of the pastor.

The afternoon was given to the laymen when Brother C. G. Morris, district lay leader, was in charge. The addresses were by Col. Bruton, James Galloway, L. L. Gravely and H. M. North. Col. Bruton has tremendous influence in that district, where he is so well known, and his address will accomplish great good. Brother Galloway spoke with authority because behind his speech is a life full of

good works. Mr. Gravely, who has traveled extensively in Europe, brought a remarkably illuminating address about conditions on the continent and what the Methodist work is accomplishing over there. Rev. H. M. North, who can do anything well from playing baseball to officiating at a marriage, explained clearly HOW laymen can help the pastor and serve effectively in the different activities of the church.

Pinetop has a new church of which the Methodists are justly proud. The cut of this church was on the front page of last week's Advocate. The name of Rev. J. Herbert Miller, the pastor, was inadvertently left off that page to our regret. But he is the pastor, has been for almost half a year, has led in the completion of the church and in sundry other ways is magnifying his office. Methodism is growing in Pinetop and with such an alert and capable pastor as J. Herbert Miller it will continue to prosper.

The barbecue for dinner served on the grounds was the very best. Edgecombe county claims to lead in the serving of barbecue. I am neither prepared nor inclined to dispute this claim, though some of the adjoining counties might set up a counter claim. I desire nothing better than Edgecombe barbecue. A. W. P.

A DAY IN UNION COUNTY

By an exchange in engagements between the editor and business manager the latter was permitted to spend last Sunday in his native county, and it was a happy experience to him. Pastor Crowder of the Waxhaw charge, had arranged for special services to be held in his church at Waxhaw in connection with the third quarterly conference. Preaching on designated subjects was announced for Friday night, Saturday morning, Saturday night, Sunday morning and Sunday night. Rev. T. J. Houck, of Pineville, preached on Friday night, Rev. J. B. Craven, the energetic presiding elder of the Charlotte district, on Saturday morning and Rev. J. J. Edwards on Sunday night. Saturday night and Sunday morning were turned over to the Advocate's representative. A Sunday school institute was held on Sunday afternoon. A team that has been assisting Presiding Elder Craven for some time was on hand to present this important department of church work.

The one thing that Waxhaw needs very badly is a new church building, and to be set off to itself so that it can have an all time preacher. The new building is being talked and when that is finished the station will come. There are large possibilities in that town for Methodism, and we must enter in and meet the responsibilities.

Sunday afternoon it was our privilege to be at Bethel on the Matthews charge. It was the occasion of the third quarterly conference. There are a number of fine young people at that church and Pastor Hinshaw is diligently looking after them.

We are under obligations to Brother and Sister Crowder and their fine daughters for their kindness to us while in Waxhaw, and to Elder Craven for being so nice in driving us around the country.

"A Dastardly Outrage" is the caption of a strong editorial in The Robesonian which denounces in no uncertain terms the outrage committed April 14 by 18 masked men at Proctorsville, Robeson county, when two women were taken from home into a negro church, their clothes removed and they severely whipped with a leather strap, while their children, five in number, three belonging to Mrs. Purvis and two to Mrs. Watson, the victims of this outrage were left in terror at home. "No more dastardly outrage has ever been committed in Robeson county," declares The Robesonian. One thing is certain, these hooded perpetrators of outrages in North Carolina gets no sympathy from the press of the state.

The stories in the daily press of Florida's treatment of her prisoners read like a chapter from prison annals of the Dark Ages. If the testimony of some of the witnesses in the case is to be accepted the old Spanish fort at St. Augustine with its instruments of torture need not be shown to visitors as a monument of Spanish cruelty but can be pointed out as typical of Florida's present day prison policy. Evidently it is time for Florida to clean up and for every other commonwealth to treat its prisoners as becomes an enlightened and humane Christian civilization.



## PEOPLE AND THINGS

Rev. Jim Green begins a ten days' meeting at Jotla on the Franklin circuit April 27th.

Mrs. J. A. B. Fry of Stockton, Cal., who has with her husband been spending some time in North Carolina, is visiting friends in Concord this week.

Dr. J. E. Abernethy preached the commencement sermon at Pineville high school last Sunday. It was a great sermon and was heard and greatly enjoyed by a large audience.

Any pastor or evangelist in need of an evangelistic singer during the months of May, June or July, please write A. N. Fisher, 3212 Ocean View Avenue, E. Fairmont Park, Norfolk, Va.

Rev. W. R. Shelton on Tuesday evening, April 17, addressed an audience of Bible class workers in Winston-Salem. The men's Bible class of Calvary Moravian church was host for the occasion.

Rev. R. G. Tuttle is this week holding revival services at Centenary, this city. Rev. A. Burgess is leading the song services. Brother Tuttle expects Rev. D. H. Tuttle of Smithfield to assist him next week.

Rev. E. C. Sell, pastor of Goldston circuit, who has been suffering from a deep, debilitating cold for some time, has gone to Wilmington on a visit to his family, hoping by a few days' rest to regain his usual strength.

First church Salisbury has wiped out its indebtedness of \$24,000. The money was raised in two weeks, half of it by free will offerings on two Sundays. The church is worth \$200,000 and one of the handsomest in all the country.

Rev. W. A. Newell has in this issue of the Advocate an interesting thought-provoking article on the rural church. Read every word of that excellent communication on the fourth page of this issue of the paper. Let's have a revival of practical interest in the country church.

Mr. A. S. King of Sloop Point, N. C., and Miss Hettie Mae Alexander of Scott's Hill were married Sunday, April 22nd, at the home of the bride's parents, Mr. and Mrs. C. H. Alexander of Scott's Hill. The ceremony was performed by the bride's pastor, E. W. Downum.

Rev. L. D. Thompson, pastor of Hawthorne Lane church, Charlotte, is now in a meeting at Trinity Methodist church, Newport News, Va. The daily press of that city is carrying extended reports of his sermons, which are being heard by large congregations. The meeting appears to be making a very decided impression upon the city.

Rev. J. F. Armstrong of Concord passed through Greensboro on his way home from Durham, where he delivered three addresses Sunday in behalf of the "Near East Relief Fund." He spoke to the Trinity Sunday school at 10 o'clock and at 11 a. m. and 3 p. m. in two of the Baptist churches of the city. Brother Armstrong has been a successful leader for Cabarrus county in the work of relief for destitute peoples in the East.

Rev. M. T. Hinshaw, president of Rutherford College, writes: "We have a young lady here who is finishing the high school work. She is preparing herself for foreign missionary work. She is endeavoring to make her way through school, and would like to have a position for the vacation with some of our pastors and assist him in his young people's work, visiting the sick, or in other words, serving as a deaconess. The young lady is thoroughly interested in religious work, and in my judgment would make a most valuable helper to some pastor."

Mr. E. C. Weatherby, a well known salesman of Faison and a prominent Methodist layman who has served as conference lay leader and on various boards and who had a summer home at Lake Junaluska where he delighted to stay amid those Methodist associations, dropped dead last Thursday in a Kinston hospital, where he had gone for treatment. Funeral services were held at his late residence in Faison Friday afternoon by Rev. C. M. Lance, the pastor, assisted by Revs. W. A. Stanbury, R. H. Davis, Walter Patten and P. McIntyre of the Presbyterian church. Brother Weatherby was widely known, personally popular and will be greatly missed by his large circle of friends.

Rev. and Mrs. J. C. Umberger of Westford, Concord, announce the birth of their daughter, Bulah Margaret, on April 6, 1923.

Dr. Ashley Chappell, the pastor, on Easter Sunday received 141 new members into Central church, Asheville.

If the "Friend" who wrote the obituary of Miss Belle Albea, of Harmony, will be good enough to send us his name it will be published as soon as possible.

Thomas Perrette, one of the oldest and most prominent citizens and for many years a member of the Faison Methodist church, was buried Monday, April 23rd. The funeral services were conducted by his pastor from his home in Faison. He held a large and important place in the community and church.

Edith Wilson, the four-year-old child of Mr. and Mrs. B. L. Umberger of Concord, died in the Charlotte Sanatorium last Sunday night following a major operation. She was buried in the Mt. Olivet cemetery Monday afternoon. She was the baby sister of Miss Mary Belle Umberger of Greensboro College for Women and was a most interesting and promising child.

"A good fly paper holder can be made of cardboard. Cut a piece of heavy cardboard, or two or more thin sheets 8 by 14 inches. Place sheet of Tanglefoot on cardboard, fasten four corners with wire paper clips. A half inch elevation in center of sheet increases the catch of flies. Bend up a piece one-half by six inches in center of cardboard lengthwise."

The pastor and congregation of Grace Methodist church at Winston-Salem are planning for an interesting service at 3:30 next Sunday afternoon. The outstanding feature will be the burning of the mortgage held on the church since it was built six years ago. All of the outstanding indebtedness on the property, aggregating about \$4,400, has just been liquidated, the money being raised through the efforts of the pastor, Rev. E. E. Williamson. An interesting program is being arranged for the service next Sunday afternoon. In addition to special music, short addresses will be delivered by Rev. J. S. Hiatt, during whose pastorate the present house of worship was erected, and one or two leading laymen of other Methodist churches in the city. Grace church will be formally dedicated in June or July. The exact date will be left with Bishop Denny, of Richmond, Va., who will preach the sermon. He will advise the pastor within the next few weeks when he can be here. Rev. W. M. Curtis, now secretary and treasurer of Greensboro College for Women, was the first pastor of Grace church. The congregation was organized with about 35 members in 1892 and Mr. Curtis served this charge most acceptably for four years.

### CHARLOTTE DISTRICT CONFERENCE

The Charlotte district conference will convene in Morven, N. C., May 3rd and 4th.

Those coming on the Winston-Salem Southbound will come directly to Morven. Those coming on the Seaboard will stop at Wadesboro and come on to Morven by automobile. There will be automobiles at Wadesboro to meet all persons who notify me beforehand on which train they will arrive. Those coming by automobile from west of Polkton will detour north in Polkton.

We of Morven hope to have a full attendance and are praying that the conference may be a great spiritual feast.

S. Taylor.

### COMMENCEMENT PROGRAM RUTHERFORD COLLEGE

Saturday, May 5, 8 p. m.—Music Recital.

Sunday, May 6, 8 p. m.—Y. M. C. A. sermon by Rev. W. B. Davis, Charlotte, N. C.

Monday, May 7, 8 p. m.—Exercises by the literary societies.

Tuesday, May 8, 11 a. m.—Commencement sermon by Rev. R. M. Hoyle, Kings Mountain, N. C.; 2:30 p. m., Alumni address by Hon. John M. Mull, Morganton, N. C.; 3:30 p. m., Alumni business meeting; 8 p. m., Commencement debate.

Wednesday, May 9, 10 a. m.—Graduating exercises; 11 a. m., Literary address by Dr. H. E. Spence, head of Biblical department of Trinity College, Durham, N. C.; 8 p. m., Drama by Dramatic Club.

Rev. J. C. Gentry is expecting the fifth Sunday to be a big day on the Morganton circuit when the people of the entire charge are to meet at Oak Forest church. Mr. O. V. Woosley and others will speak. There will be dinner on the grounds and all day services.

Mrs. S. E. Richardson, wife of our pastor at China Grove, was carried to her home from the High Point hospital Monday of this week. She is satisfactorily recovering from a recent operation for appendicitis. Brother Richardson, too, has been somewhat "out of form" but is better now.

Rev. L. L. Smith and his people at Bethel are building a \$57,000 church. The present membership of the church is a little over 200 and the attendance at Sunday school 350. This is a great record in a town of 800. Both the pastor and people are in the work with an enthusiasm that tells of a great future for this growing church.

Rev. and Mrs. J. A. B. Fry, of Stockton, Cal., have been visiting friends for several weeks in North Carolina. They spent last Sunday with friends in Pomona. Brother Fry at 11 o'clock preached an excellent sermon at West Market. Mr. and Mrs. Fry went Monday to visit friends in Marion. Brother Fry's mother lives at Spruce Pine and he expects to spend some time with her before leaving next Monday for the Far West.

"I am very sorry to tell you I will have to stop my church paper for a while at least. I have been in the hospital for eight weeks with cancer of the throat, and it takes all the money I have to pay my expenses. I like to read the Advocate. I read every page from cover to cover. I am a widow." This letter was received by the Advocate Wednesday morning. We have more than a dozen such letters on file. Who will help us send the paper to these dear old people?

### NOTICE OF TRUSTEE MEETING

The trustees of Rutherford College are hereby called to meet at the college Tuesday, May 8, 1923, at 1:30 p. m. Every member of the board is earnestly requested to be present if possible. There are matters of great importance to be considered.

H. H. Jordan, Chm.

### Waynesville District Conference.

The Waynesville district conference will convene at Franklin Wednesday, May 9th, at 8 p. m. Bishop Denny will preside. Rev. G. D. Herman will preach the opening sermon. Delegates and visitors will be met at Bryson City by conveyance from Franklin. The Advocate, Sunday schools, board of missions, church schools and colleges, Children's Home, and all other church institutions are expected to be represented.

R. S. Howie, P. E.

### PROGRAM OF GREENSBORO COLLEGE COMMENCEMENT, 1923

Saturday, May 26, 8:30 p. m.—Evening with the School of Expression.

Sunday, May 27, 11 a. m.—Baccalaureate Sermon, Rev. Franklin N. Parker, D. D., Emory University, Ga.; 8 p. m.: Anniversary Young Women's Christian Association, Rev. C. G. Hounshell, D. D., Nashville, Tenn.

Monday, May 28, 3 p. m.—Annual business meeting of the Alumnae Association; 5 p. m.: Class Day exercises; 6 p. m.: Alumnae-Student dinner; 8:30 p. m.: Annual Concert.

Tuesday, May 29, 10:30 a. m.—Graduating exercises; 11:30 a. m.: Literary Address, Dr. Harry Clark, Nashville, Tenn.

### TRINITY'S BEST REVIVAL IN YEARS

We are sure that the special evangelistic services held during the past two weeks in Trinity church were a great benefit to our church. About fifty persons joined the church at the morning service of April 15th as a direct result of the meetings and there are still others who were unable to present themselves for membership on that date who will join at a later date.

Our pastor, Dr. Abernethy, has, beyond a doubt, rendered this church a service of great value and at the last meeting of the Workers' Council of the Sunday school that body, by a rising vote of thanks, signified to Dr. Abernethy, who was present, its appreciation of this particular piece of service, as a large percentage of those who have just joined the church are members of the Sunday school.—Trinity Men's Club News.



## A GREAT OPPORTUNITY FOR RURAL DEVELOPMENT

By W. A. Newell, Presiding Elder of Winston-Salem District.

While 80 per cent of our church membership is found in the rural church at least 90 per cent of all our plans and programs are designed to meet the needs of the urban church. This inversion of interests is due to the fact that most of our leaders and "planners" are drafted from the city churches. Of course, most of them had been drafted from the rural church into the urban church before the boards called them to higher seats. But we have a strange facility for forgetfulness of the "rock from which we were hewn."

Close and constant contact with the country church for the last five years has convinced me that the rural church has not failed, is not failing and will not fail. They are more active and progressive than they have ever been and under wise supervision and progressive leadership they will continue to develop the very highest type of Christian life and fellowship in the countryside.

Our rural problem has two major difficulties which stand in the way of the most efficient organization. One is "absentee landlordism." Without doubt, this is the worst curse that can befall any rural community. At an early date we wish to make an analysis of the situation in some typical churches affected by this evil and suggest a remedy.

The other difficulty lies in inadequate equipment of the country church for the work that needs to be done. The day of the old one-room country church is gone. The sooner we realize this fact the better for our Methodism. I shall not argue this point. It is so evident that argument is ridiculous. The reason for one-room churches existed along with the need for one-room homes and school houses. It was the necessity imposed by poverty. That compelling force has been destroyed by an era of prosperity which we now enjoy but do not appreciate. Rural thought tends to conservatism and our country population is just beginning to understand that the highest form of prosperity is that which expresses itself in the things held in common by all the people, such as schools, roads and churches. On every hand we have convincing evidence that they are awakening to this fact and are rebuilding their communities in the light of a recognition of the common need and aspiration.

It behooves the church to take the place of real leadership in this magnificent development. Our great Methodism is peculiarly fortunate in its relation to this work. We are in that blessed estate of having nothing to "take back" and nothing to throw overboard. If I understand the situation we have need of all the methods and machinery of former days. In addition to this we need the sublime faith of the fathers that will enable us to meet changing conditions with the organizing power of the will and word of God. A confession of failure at this point is denial of Christ.

In its material equipment the country church needs rebuilding from the ground up. The spirit is willing but the flesh is weak. Some of our rural churches have already grasped this fact, acted upon it, and have now entered upon a new day of mastery:

There are so many phases of this problem that we shall confine ourselves to several of the more salient ones. The first is—

### Location.

Thousands of churches in town and country have been doomed to lives of futility because some misguided brother "gave them a lot" upon which to build. Others occupy locations that were good when the former church was built but the community has since grown away from it. I am convinced that, as a rule, we have too many country churches and too few town churches. Means of urban transportation have not changed so radically in the last few years as have those of the country districts. Practically everybody in the country now goes to church in the ubiquitous Ford. So, the ideal location for a country church is at that point where the greatest number of improved roads converge. A church at the cross roads has a fourfold greater chance for success than one located at the end of a road.

In this day of consolidated public schools the church and school should be in agreement upon the subject of location. The best location for a consolidated public school is the best location for a com-

munity church. We should erect a modern church in the immediate vicinity of every consolidated public school. There may be exceptions to this rule but I haven't found them. For five days in the week this is the community center. It is poor psychology to try to change it on Sunday. The church and school should be co-laborers in all worthy tasks and their combined efforts are always crowned with success. Our best country churches already occupy these strategic situations.

The growth of our larger towns and the expansion of the great mail order houses of the big cities have destroyed the country village as a trading center. But we now see the rebirth of the village around the school, the church, the physician and the larger social activities made possible by this new grouping of social forces. It is the most promising development of this new era.

The church should have an adequate area of land. With all the land God has made He should be granted enough for His church. Spacious grounds, well adapted to the purpose should be acquired by gift or purchase. See that there is plenty and then buy as much more. Then induce somebody who loves the Lord to give you two or three acres more. No church in the country should have less than two acres as a minimum. Five to ten acres should be standard. And not a foot of it should be used as a graveyard.

This brings us to the second big factor—

### Building.

A country church should be planned to take care of at least three items which I shall name in the order of their importance—Worship, Training and Religious Education, Social Life. There is absolutely no reason why the country church should not be just as beautiful and well equipped as the city church. Of course, you will hear the old cry of poverty and inadequate resources, but as a rule this cry is raised to hide the vice of stinginess. Perfect frankness will induce us to say that if the average country church would make the same degree of sacrifice as is made by similar churches in our industrial centers they could achieve wonders in the way of equipment. And there is no excuse for the erection of ugly, inadequate structures. Our Board of Church Extension, Louisville, Ky., stands ready to supply you with modern plans at a nominal cost. Our fathers built the old one-room churches. They wrought well, for their fathers had built log churches to take the place of brush arbors erected by the founders. As sons of such worthy sires we should build to meet the needs of this our day.

I shall not go into details concerning these buildings. The place of worship should be beautiful and set in beautiful surroundings. The Sunday school should have facilities equal to those of the public school serving the same group. A room apart from the worship room should be large enough for community group meetings. This room would also serve as one of the department rooms of the Sunday school. There are hundreds of good plans. Get in touch with the Board of Church Extension, call upon O. V. Woosley, our Sunday school secretary, visit other good churches and select the best. Then build of the best and most lasting materials available. Your people will rally to a big program when they see its possibilities.

### Difficulties in the Way.

I wish we might have time and space for the discussion of some of the difficulties and objections. I shall name just a few that I have met with. One is: "We are attached to the old site." This should hold just so long as the old site is the most suitable site. If we were building churches in unoccupied territory not half the old sites would be selected today.

"We can't leave our graveyard." This is most potent of all the forms of opposition. The only sensible solution where the present church is inadequate and poorly located is to make the building a mortuary chapel, keep it in good repair and maintain our cemeteries in decency and order. Certainly a neighborhood of living children should not be sacrificed to the ashes of the dead. A mere glance at the condition of the graveyard will often convince an unprejudiced observer that the spirits of the dead are "called up" upon occasion to disturb the living. I have seen many a deserted and abandoned graveyard, but they were in every case of the smaller kind. We should acquire large grounds for the burial of our dead for this, a process that will

continue for years to come. I yield to no one in my reverence for those who have fallen on sleep. I am willing to contribute my part to the maintenance of beautiful cemeteries without making if an excuse for worshipping God in an old tumble-down shack, far off the road, at the back end of a thicket.

"If we already have too many churches, why build another?" In every case where it is possible let us consolidate several of these struggling, starving country churches into one live organization which will meet the community's needs in the religious life. If they cannot be consolidated build the church at the center anyway. Whether you build the better church or not it is only a matter of a few years until the badly located and poorly equipped church will be abandoned to the bats and owls. It is one of the laws of life that no organism can survive which is out of harmony with its environment. And when the sad day arrives it will be too late for reorganization for this cannot be effected with the dead.

### In Conclusion.

The circumscribed space available for a discussion of this kind gives it a querulous tone. Nothing is father from my mind. I have always contended that the generous member of the rural church pays more for what he gets in religious service than any other element composing our church. My only complaint is that he doesn't get enough. Sometimes he is satisfied with too little. Sometimes he is made hopeless by the long struggle against adverse conditions. I was born in the country, have lived most of my life in the country and am hopelessly country-minded. My only contention is that the resident of the rural sections, child or adult, shall have his full quota of life—physical, intellectual and spiritual. The most condemnatory indictment of our civilization is that we have so neglected him that often he doesn't even know what his rights are in these holy things. The church must teach him in her Sunday schools and inspire him from her pulpits and endow him with her social spirit until rural life shall express that fine perfection which God means for it to have.

For after all it is the same people who toil in the fields and learn in the schools and travel over the roads and live in the homes of a community that make up the church of the community. Our churches should be that point where all these phases of community life come into personal contact with God. And under adequate leadership our country churches will come into this golden age of achievement which is destined to be glorious beyond the fondest dreams of the fathers. And my fellow countrymen will do the job right when they see what is to be done.

### VIGOROUS HEART ACTION ESSENTIAL

How shall we keep the heart of the church pulsating with vigor? Certainly not by raising a hue and cry for orthodoxy. An occasional revival soon spends its force, leaving but a waning life behind; and the ordinary rounds of preacher and officials degenerate into life "at a poor dying rate." Perhaps no one effort in the church will count for more than a real missionary organization among the women. This means the gathering into an organized group the very heart of the home and of the church. The best guarantee comes with the missionary society that the children will be trained, the young people cared for, and the outlook of the women cultivated.

The study of the fields, the acquaintance of noted missionaries, the regular contributions made, the unselfish work done, all contribute mightily to a vigorous life in any church. Information is carried into the home, a spirit of loyalty is cultivated, and a love for the world for which Christ died pervades the life. The women are doing a marvellous work in North Carolina, a work that is so much like the sunshine that we hardly perceive how it is done. In its quiet and pervasive way the work goes on. More and more, the children are being trained and a select number of willing workers are giving their dimes and their dollars and sending prayers heavenward, as they look out across the world with a new perspective and a fuller consecration. X.

As the great test of medical practice is that it heals the patient, so the great test of preaching is that it converts and builds up the hearers.—H. L. Wayland.



**WEEK DAY WORK IN RELIGIOUS EDUCATION**

By John W. Shackford, Gen. Sec. S. S. Board.

The action of our last General Conference in recognizing that week day work in religious education must be allied with work on Sunday is essentially sound. Nothing could be more unfortunate or divisive of the forces engaged in religious education than to undertake to create a new institution in the field of religious education known as the Week Day School of Religious Education. This would be still further to divide the interests and loyalties of the pupils, and set up a week day institution as a competitor of the Sunday institution attempting the same thing.

Every pastor who has had any experience in trying to develop a strong program of religious education in his own church realizes that the present need is to simplify and unify the agencies of religious education in the local church rather than to increase the overlapping and unrelated elements of the local church educational program. The importance of working out a unified program for the local church is fundamental, therefore, both from an educational viewpoint and from that of the practical situation existing in our local churches.

In order that this new development in week day work may be projected in harmony with this demand for unity and for simplification, it is most important that from the beginning the week day and Sunday program be projected as one under adequate provisions for co-ordination, both in administration and in curriculum.

Paragraph 361 of the Discipline says the General Sunday School Board "Shall have oversight of the Sunday school work of the Methodist Episcopal Church, South, INCLUDING ALLIED WEEK DAY INSTRUCTION." The board is also authorized to determine the Sunday school curriculum, including "Courses for week day religious instruction correlated with the Sunday school." (See paragraph 365. See also Paragraph 381).

Before any of our Methodist churches acting in co-operation with other local Methodist churches in the community, or with other denominations, enter upon the actual projection of any scheme of week day religious education, they should give the most careful study to the matter they are undertaking, and clarify in their own thinking the purpose and relationships of this new type of work and should make the necessary arrangements for permanency, for a competent teaching corps, and for adequacy of supervision.

Under the instruction of the General Conference, it is the purpose of the General Sunday School Board to provide for the supervision and guidance of week day work in religious education as a part of the program of religious education of the local church.

The purpose of the movement in the direction of week day work in religious education is:

1. To develop a more adequate program of religious education for the pupils of school age.
  - (a) By providing more time for religious education.
  - (b) By providing a more complete and effective program of religious education.
  - (c) By reaching a larger number with this program than are reached by the present program of the church school.

2. To seek as far as possible to unify the provisions for religious education as they relate to the pupil, whether such provision be made for Sunday or week days.

The relation of the church to religious education on week days deserves the most careful consideration at this time.

The entire program of religious education in so far as practicable should be arranged with the pupils' day school program in mind, both with a view to utilizing the interest and information gained in the day school for the more vital and intelligent study of the materials of religious education, and with the purpose of supplying a religious motive and viewpoint that may assimilate to itself the materials of the week day school, and altogether to unify the educational experience of the child and give that experience a distinctly Christian outlook and character.

On the other hand, the distinct responsibility of the church for the work of religious education should be kept clearly in mind. The church exists for the Christianization of the world and for the establishment of the kingdom of Christ in the earth.

Its chief means of making the world Christian is through Jesus' own method of teaching the Christian religion to those who are under its care and within the reach of its teaching ministry.

In its responsibility for teaching the Christian religion to those under its care, the church is second only to the Christian home, with which it shares this primary responsibility. Where the home is not Christian the church must assume the entire responsibility for teaching the Christian religion to the young in so far as this may be consistent with the wishes or consent of the parents or legal guardians of the pupils.

In attempting to provide a complete program of religious education, including week day time, the church will seek to co-operate with the public schools so as to insure needed relationship of curriculum, unity and experience, helpful advice and common understanding.

At the same time, the position of the church is that it is not the province of the state to undertake to become the interpreter and teacher of religion, or to attempt to mediate any distinct body of religious experience to the young. Our churches need to be warned against entering into any hasty alliances with the public schools by which they are asked to undertake religious education in any such sense as the church of Christ understands it; and any effort to turn this responsibility over to the state is fraught with untold dangers, both to the state and to the Christian religion.

Since, therefore, the church must hold to its own primacy of responsibility, after the home, for the religious education of those under its care, it is bound by every consideration, both to the pupils themselves and to society, to provide as rapidly as possible for a program of religious instruction and training that is educationally comparable to the educational program provided for the same pupils by the public schools.

The responsibility of the church in this field must be met mainly through and in connection with the local churches. In the local church, as a rule, some measure of religious instruction is already provided for a large proportion of the pupils of school age in the communities where such churches are located. Again, the local church supplies the most logical and natural avenue through which to reach pupils of the same communities, who as yet have not been brought under the influence of the local church school.

In our entire approach, therefore, to this subject this principle should be fundamental in our thinking, that the church functioning through the local church organization, and through its regularly established general plan of organization, must assume responsibility for maintaining and supervising the work of religious education on Sunday.

The General Sunday School Board will, upon request, make more detailed suggestions regarding the supervision and control of the various types of week day work in religious education with a view to helping those who are planning to project experiments in this field to project them in harmony with the general principles suggested above. Suggestions will be made with reference to unity of administration and consistency in the curriculum.

**MILK OF HUMAN KINDNESS**

There are many more kindly disposed people moving about incognito than the casual observer is aware of. The innumerable acts of kindness and goodness that are handed out to the distressed and the afflicted, silently, far outnumber the acts attended by the spectacular. To do a great thing is a joy—run about boasting of it and embellishing it is the act of a small soul.

There is an humble family in Concord, in which are two children with deformed lips that will mar otherwise attractive faces throughout life. An interesting physiological question may arise here in the power of pre-natal impressions; but this does not concern us at this time.

A bright faced, blue-eyed child of near unto a year of age passed a certain store the other day. A merchant, who has never appeared in the limelight as a philanthropist (he hides his acts of kindness and mercy) saw this happy little mortal with a physical blunder that would follow her throughout life. He felt sorry for the little girl baby. He had read somewhere that hair-lipped deformity could be remedied if attended to in time. He found the name of the baby girl, where her home is, and forth-

with 'phoned the facts to an officer of the local circle of King's Daughters with this short but matter-of-fact instruction: "I wish you to investigate this case; have the child placed under the care of a specialist, give it the best possible treatment, to the end that the horrible deformity may be obliterated. Send the bill to me—it will be my opportunity and pleasure to pay it."

Some of these days the name of this really humane gentleman will leak out; and there will be those, who are accustomed to see things and people through dark glasses, to be surprised. There are lots more good people in this world than bad and sorry ones—it depends on the angle from which you view them and the state of your own spirit of service.—The Uplift.

**THE MODERN MINISTER**

Time was when the first question asked about a minister was, "Is he a spiritually minded man?" but the Modern Minister, it is, "Is he a good executive? Has he administrative ability? Is he an organizer?" This is because of the supposed needs of the congregations. They want things done. They expect the minister to do them. They look for organization. They expect him to organize them. They look for results in church growth from methods and organizations, and he must show them. The Modern Minister must meet that demand, or he is professionally doomed! He is the church's factotum; its setter-up of machinery; its leader in social service; its hustler for pennies; its official advice receiver for the myriad recommendations of methods devised and offered; its organ of communication with a thousand applicants for its influence, money, co-operation; its raiser of special collections almost imperatively demanded of it; its agent for boosting outside organizations; its advertiser; its answer of innumerable and irrelevant questionnaires from every conceivable and inconceivable source; its setter and observer and holder of special days for everything on earth; its helper of endless business enterprises; its partner of every energetic book agent and newspaper circulator; its dispenser of lists of members for the exploitation of other people's business or schemes; its assorter of wealth, ability, or willing spirits of its members for the use of benevolent work, philanthropy or church building; its standardizer; its driver of drives and mover of movements; its manager of pageants and plays and days; its employment bureau for the unemployed; its refuge for the tramp; its patient bearer of every ill to which flesh is heir; in short, the church's combination organizer and drill-sergeant, cash register and adding machine! Is it any wonder that the Modern Minister is not a scholar?—Rev. George Summey, D. D., in *The Christian Observer*.

**RECITAL AT LOUISBURG COLLEGE**

On Friday evening, April 13, one of the most enjoyable programs of the college year was rendered by Miss Gracie Parker, graduate in Expression at Louisburg College, and her assistant, Miss Julia Daniels, pianist.

The entire program, which was well selected, gave evidence of careful preparation and rare appreciation, winning enthusiastic commendation not only for the two students but for their instructors, Miss Catherine Padwick, director of Expression, and Miss Ruth Hall of the Department of Music.

Miss Parker's impersonation in the play, "Beauty and the Jacobin," by Booth Tarkington showed splendid literary appreciation and decided dramatic ability. This fine play of the French Revolution was followed, after a musical number, by the delightfully modern story, "Exigencies of Etiquette," taken from Jean Webster's "When Patty Goes to College," in which Miss Parker showed a keen insight into the character of boarding school students and the strategy to which they sometimes resort. The last number, "Watching the Sparkin'", a monologue by Fred Emerson Brooks, brought again a storm of applause when Miss Parker revealed a keen grasp of humorous situation in giving the opinions of the boy who watches through the windows his professor's awkward attempts at courting.

Miss Julia Daniels in her usual proficient manner delighted the audience with "Romance" by La Dorge and "Caprice Viennois" by Kreisler, but especially in her rendition of "En Route" by Gourdard did she show a mastery of technique and a fine appreciation.



# The Advocate Campaign

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## Extended

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BECAUSE some of the Presiding Elders and a number of preachers have requested it, the campaign for renewals and new subscribers has been extended to the 31st. day of May.

¶ During February and March so many appointments were missed because of inclement weather that the canvass could not be completed.

¶ We hope all the friends of the Advocate will work with renewed energy during the next month, and make special effort to get all old subscribers to renew, and to secure a large list of new ones.

### *All together for a great finish*

Since the list was published last week the following have sent in new and renewal subscriptions. We do not give those sending in less than four subscribers.

J. T. Gibbs, Clayton, 5 Renewals.	W. L. Maness, Fayetteville Ct., 1 New; 4 R'wls.
T. E. Davis, Belhaven, 6 Renewals.	F. O. Dryman, Norwood, 4 New; 18 Renewals.
L. E. Sawyer, Maysville Ct., 1 New; 7 Renewals.	G. G. Adams, Norwood Ct., 7 Renewals.
A. R. Bell, Taylorsville, 2 New; 7 Renewals.	L. T. Singleton, Rocky Mount, 4 Renewals.
E. C. Few, Nashville, 1 New; 13 Renewals.	W. J. Du Bois, Laurel Hill, 1 New; 6 Renewals.
L. H. Joyner, Granville, 3 New; 1 Renewal.	B. E. Stanfield, Jonesboro, 5 New; 6 Renewals.
J. D. Spinks, Marion Mills, 3 New; 17 Renewals.	J. A. Martin, Mt. Gilead, 1 New; 13 Renewals.
R. A. Truitt, Bethel, G'boro, 4 New; 2 Renewals.	W. R. Shelton, Wadesboro, 4 New; 8 Renewals.
W. M. Wall, Mayodan, 5 New; 7 Renewals.	W. B. West, Dilworth, 1 New; 30 Renewals.
J. B. Thompson, Conway, 6 New; 6 Renewals.	W. R. Ware, Morganton, 10 New; 24 R'wls.
E. C. Maness, Person & Calv'y, 6 Renewals.	W. L. Sherrill, Leaksville, 7 New; 51 Renewals.
J. E. Woosley, Trinity, 4 Renewals.	C. T. Thrift, Farmville, 11 Renewals.
T. M. Grant, Hertford, 13 Renewals.	B. H. Black, Oxford Ct., 1 New; 3 Renewals.
R. G. Tuttle, Centenary, G'boro, 27 Renewals.	G. A. Stamper, Green St., 6 Renewals.
Parker Holmes, Forest City, 4 New; 14 R'wls.	E. R. Clegg, Gatesville, 7 Renewals.
E. W. Fox, Race St., 4 Renewals.	L. W. Colson, West Asheville, 1 New; 6 R'wls.
W. R. Hardesty, Swepsonville, 6 Renewals.	J. M. Barber, Granite Falls, 11 New; 7 R'wls.
F. B. Noblitt, Vass, 16 Renewals.	A. C. Kennedy, Catawba, 53 Renewals.
Seymour Taylor, Morven, 5 Renewals.	J. O. Ervin, Rutherfordton, 11 New; 40 R'wls.
A. P. Ratledge, Elkin, 1 New; 4 Renewals.	L. R. Goins, Mamers, 9 New; 22 Renewals.
L. B. Abernethy, Mooresville, 7 New; 13 R'wls.	J. C. Gentry, Morganton Ct., 7 New; 5 R'wls.
W. L. Hutchins, Lexington, 3 New; 26 R'wls.	J. E. B. Houser, Crouse, 29 Renewals.
J. H. Bradley, Cornelius, 2 New, 2 Renewals.	B. C. Thompson, Person Ct., 9 New; 8 Renewals.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

**SUBSCRIPTION RATES**

One Year .....\$2.00  
Six Months ..... 1.00  
To all preachers of the Gospel, year 1.00

**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Charlotte, at Morven.....May 3-4  
Waynesville, at Franklin....May 9-11  
Raleigh, at Princeton ....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkes-  
boro ..... May 30-31  
Rockingham, at Aberdeen..June 19-21  
Salisbury, at Gold Hill.....July 6-8

**WELCOME CIRCUIT**

We have held our meeting here at Welcome. It was a very good revival—about twenty-seven professions, and the church and community were brought closer together. As a result of the meeting we are planning to build a \$10,000 church in Welcome.

We are also planning to build a \$20,000 church at Midway. We have a building committee elected at Midway and at Welcome. So we hope to have these churches well on the way by fall.

Also our brave ever ready to do crowd at Ebenezer are going to build a nice five or six thousand dollar church. This church is three miles north of Lexington on the Winston road. They will soon be on the job. And at Vernon we are planning to build Sunday school rooms this fall. So you see we have a building program for this year. We have a fine charge to serve—people who can and are willing to do things.

We are expecting a great year on this charge. We are trusting God for great revivals on this charge which is needed so much in the church. I trust all the real saints of God who read this will remember us in your prayers.

May the Lord bless us in giving the greatest revivals in this conference we have ever had. John H. Green.

**SEVERSVILLE**

As all know Seversville and Rural Trinity were divided at our last conference, both being made stations. By personal choice, not often the case with a Methodist preacher, we were given Seversville. We have here a church membership of one hundred and twenty; like all places, not all loyal. On coming we found no parsonage and no money to build one; no house that we could rent. But finally found some rooms some distance from the church; moved in. After four and a half months in our own hired house, we are now in one of the neatest six-room bungalow parsonages in our conference, and it well furnished, the building being well worth five thousand dollars, with just a small debt and that arranged so it can be easily paid. This was done by about 21 members, with the exception of \$345 donated by outsiders.

The ladies, of course, put in the furniture at a cost of \$500, over which there is no debt—all paid for, for which they deserve great credit and praise, for it was only through a determined effort and hard work that they succeeded. There has been more than three times as much money raised to date by the church than has been raised in a whole year prior to this time.



**NEW PARSONAGE AT CHAPEL HILL COMPLETED**

On the site of the old Carr home next the west corner of Franklin and Columbia streets, the Methodist church of Chapel Hill has recently completed a beautiful new parsonage as the first unit of the enlarged building program for Chapel Hill of the Methodist conferences of North Carolina. The building is of colonial style, of common red brick, laid in Flemish bond and raked joints. It has the conventional entrance porch, and porches at the east and west ends connected with the front porch by uncovered brick terraces, with flower boxes built into the buttresses of the steps leading to all three of the porches. Large windows, glass doors, and three small pointed dormer windows across the front slope of the roof carry out the colonial idea.

The interior of the house is splendidly appointed. A wide hall divides the first floor into four large rooms, three of which open into one another and the hall by sliding glass doors. On the second floor there are four large and one small bed rooms, two baths and a linen closet, and an abundance of space for storage is provided in the attic which extends over the entire house. The basement is roomy and light, and is equipped with a low pressure steam heating plant and complete household laundry arrangements.

In addition to providing a home for the pastor, one of the chief purposes of the building is that of furnishing an attractive center for the Methodist students in the University. The first floor is splendidly adapted to this purpose, and already a general reception to the student body, a dinner for the men of the local church, and meetings of large groups representing various interests of the student body and congregation have been held in it. Its appointments and furnishings have been selected with the utmost care and taste, and altogether it is furnishing a most delightful home atmosphere. L. R. Wilson.

Not only this, on last night they came and took the new parsonage by storm, run the preacher under the table, for which deed he got a scolding by the mistress of the parsonage, went straight to the dining room; and when they had unloaded and we began to take stock we found many things that the preacher will have no need to buy until he meets the bishop at Winston, unless ye editors will come over and board with us a while. All this was accomplished by a big man with a bigger heart who is chairman of the board of stewards as leader.

Boys' watch Seversville grow. So much for the material.

The spiritual side is going forward. Our Sunday school is doing fine work. Our Epworth Leagues are very much alive. Our men's prayer meeting is growing in extent. A ladies' prayer meeting has recently been organized with prospects of accomplishing much good. The Ladies' Aid is very active doing many things for the church and parsonage. Our congregations are fine. And best of all, we are planning for a great meeting in May, closing the year with a great ingathering of souls. C. L. McCain, P. C.

**NEWTON GROVE CHARGE**

We have just closed a successful revival on the Newton Grove work which lasted two weeks. Rev. S. A. Maxwell did the preaching, which was well done, for he is an able speaker. Like John of old he points men to the "Agnus Dei, Lamb of God," "which taketh away the sin of the world." Brother Maxwell is a young man, but notwithstanding the fact he is an old-time Methodist preacher. He preaches death certain, hell hot, eternity long, and that a man must be born again or he cannot see the kingdom of God. He also believes in a revival that is prayed down and not worked up. In

other words, he believes in a Holy Ghost, heaven-born, old-time, sky-blue, blood-red, thirty-six inches to the yard, four quarts to the gallon, seven days of the week, twenty-four hours to the day, full measure, running over, shaken down, overflowing, sin-killing, devil driving, hell shaking, sin confessing, God honoring, sanctifying, rugged cross, Gethsemane, soul stirring, Holy Ghost religion that comes from God into the soul of man. This is just what he preaches. And the results are good. We received six into the church on profession of faith, and one by letter; the one by letter had been out of the church for seventeen years. Some over one hundred church members came to the altar during the meeting and were greatly blessed by the Holy Spirit, who was present at all of our services. While some were seeking to have the joys of salvation restored unto them, others were seeking a closer walk with Him, and others received their Pentecost. There are others to be received in the church the second Sunday in May, which will bring the total accessions to the church up to about ten or twelve.

Just a word about Brother Maxwell. He is a graduate of Trinity College and is now a student at Yale University, of which he expects to graduate next year with B. D. degree. The Lord is using Brother Maxwell as He is using no other young man in North Carolina to win souls for Him. Brother Maxwell is going to be one of our best evangelists, for he believes the Bible is the inspired word of God, and he is getting the best education possible. I think I can truthfully say that he is "every day in every way getting better and better."

I am going to begin a meeting in Antioch church in a few days, and I want to ask an interest in the prayers of the brethren of the North Carolina

conference that God will give us a gracious outpouring of His Spirit and that many souls will be saved for Christ's sake. Amen.

S. W. Phillips.

Mr. M. G. Piland, accompanied by Mrs. Piland and children, have been summoned to the bedside of his father, Rev. W. A. Piland, who has been stricken with paralysis. Mr. Piland will be remembered by many as a former pastor of the local circuit some eight years ago, and his many friends hereabouts will hope that he will soon be reported better. He now resides at Kipling, near Raleigh.—Mt. Olive Tribune.

**POUNDS AND POUNDINGS**

Brothers Earnhardt and Hornaday whooped a great deal about their poundings, but shucks! they should have seen the poundings that came to our house.

The Maysville, Tabernacle, Hopewell and Belgrade brethren kept us supplied with fresh backbones, spare-ribs, sausage and liver pudding till about Christmas. Then the Tabernacle folks loaded up a car and the Hopewell hosts a wagon with good things for the table, and stocked our pan'ry—yes, and sent some money, too, to buy Christmas fixings. Then the Pollocksville and Lee's Chapel brethren held a conclave and planned to do likewise, but out of sheer sympathy for their erstwhile cavernous but overfed parson, they decided to wait till the flush somewhat abated. So one night last week the Woman's Missionary Society rallied their forces and made a charge—Methodist, Presbyterian, Baptist and Episcopal—practically every family in Pollocksville was represented. And, my! what a pounding they did bring!

Yes, we are in good hands. The folks are kind and good to us, and we are trying to give them the best service of all our ministry. As they feed well our bodies, we are trying to feed their souls out of the same trough of good spiritual things with which the good Lord is blessing.

L. E. Sawyer.

**COOL SPRINGS CHARGE**

Our third quarterly conference convened at Rose chapel last Saturday, April 14. Presiding Elder Rev. D. M. Litaker was on the "dot" and presided. He is of that type of leader that lets no item of interest escape his notice. He knows what's right, and knows he knows it.

The churches on the charge were well represented and reports were good. Sunday schools are growing in number. Epworth Leagues are doing fine. Another new chapter organized at Cool Spring church. T. D. Shuford of Rose chapel says all the Sunday school rooms are full and that his Sunday school has gained 40 new scholars during the past four weeks.

Our Ladies' Aid Societies over this charge are doing a wonderfully good work. The ladies of New Salem are buying new carpet for the church. Those at Providence are making and selling fancy quilts—doing things for their church and parsonage. Ladies of Cool Springs have bought new lights for the church and are now supplying their church with "Our Methodist Hymnals." The ladies of Clarksbury are making marked improvements on their church building—cement steps, new lights, etc.

Our Circuit Sunday School Rally will be held at Cool Springs the fifth Sunday of this month.

Our presiding elder, Rev. D. M. Litaker, preached one of his strong sermons at Rose Chapel at 11 a. m. last Sunday. The people said on the way home from church, "Now we have something to think about." McS.

For Sale—In Rutherford College, 5 acres of land; good orchard, good 8-room house, small barn. If interested write me at Welcome, N. C. John H. Green.



## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everet ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

And Jesus answered and said unto him: If a man love me, he will keep my word and my Father will love him, and we will come unto him and make our abode with him.—John xiv. 23.

These promises are to us just as they were to his disciples. Do we believe them? Do we want to prove them true? Nothing but continuance in known sin can keep or prevent God, the Father, and Jesus Christ, the Son, from making their abode with us and in us if we obey him.—Belle H. Bennett.

Lover of souls indeed,  
But lover of bodies, too,  
Seeing in human flesh  
The God shine through,  
Hallowed be thy name,  
And for the sake of thee  
Hallowed be all men,  
For thine they be.  
—"Thy Kingdom Come," W. J. Dawson.

### A PRAYER

Our Father, we thank thee for the heroes of the cross who have carried the message into the dark places of the earth. Open the hearts of thy people to supply their every need, and fill their ranks, we pray thee, with a multitude of young lives ready to do valiant service for the King. Help us each one to do thy will, and grant that thy kingdom may come speedily upon the earth.—Sara Estelle Haskin.

Methodist missionaries in India began by preaching in a single native language, but now they are preaching in at least thirty-seven different tongues.

### A VAIN SEARCH OF FIFTY YEARS

A backslider who was converted and joined the church and who went to church at least once on Sunday, uphill or down, in or out of the path. If out at all, he went to church, twice if possible, but once sure.

A backslider who went to prayer meeting every Wednesday night if not sick abed; and if he would go to collect a bad debt of one hundred dollars, he was there. Of course he should pray if called on, but he went.

A backslider who read his Bible daily, if only one verse, at night or in the morning. He should hold family prayer, reading this Book; but the one thing he never neglected was to read a little from the Book each day.

A backslider who prayed in secret morning and night in his boarding house or home whether others did or not. If his prayers mixed in with the jeers of companions or even wife, yet he prayed. However short and lame, he prayed.

A backslider who took his church paper, read it enough to give an account of the drift of church affairs. Whether poor or plentiful, he invested in this much church inspiration.

A backslider who paid something to his pastor and other claims. If not much, it always came, at least before the preacher got off to conference.

A backslider who had his preacher around at least once a year.

A backslider who each day in his own way, whether simple or complex, tried to do some person a good turn in body, mind, or soul.

He who did these eight simple things I have never known to fail to get where he could not see far and finally forgot he had been purged from his old sins.—Rev. John B. Culpepper.

### THE TOMB OF MARY MAGDALENE

The sun shone clearly over  
The green hills of Palestine;  
No cloud came floating by,  
No quiver in the air,  
A marvelous stillness reigned supreme;  
There's such rare sublimity in the scene,  
To look upon the landscape  
At the tomb of Mary Magdalene.

Autumn-time is coming,  
But those flowers will never fade,  
Or bow their heads, or give away,  
To the birds that sing so sweetly  
All the day in Palestine.  
Oh, it's fine to view the scene,  
And to look upon the landscape  
At the tomb of Mary Magdalene.

Rocky ledges dot the hillsides,  
Sleeping the ages away;  
Grass springs up in the valleys,  
The sheep graze day by day;  
Our hearts go back there daily,  
Our eyes still view the scene—  
And we look upon the landscape  
At the tomb of Mary Magdalene.

Farewell to the hills and the valleys,  
To all upon the green—  
Where the view upon the hilltop  
Is the grandest ever seen.  
It's there our minds still linger,  
In a wonderfully charming scene,  
It's there our vision wanders  
To the tomb of Mary Magdalene.

### North Carolina Conference

#### WOMANHOOD AND THE KINGDOM

The greatest good accomplished by the Woman's Missionary Society during all the years since it became a part of the autonomy of the church is not recorded in the annual reports, nor measured by the suffering alleviated, the schools established, and the lives made better and more bearable by their work; but by the ever growing goodness of the women who have lived and loved and wrought for them with God.

The marked increase in the membership and collections of the society is but the natural and visible result of lives that are taking on more of the learning of God through service to man, and learning more of the mind of Christ in the struggle to apprehend the meaning of His words: "Love one another as I have loved you."

To the womanhood of the church He continues to say: "Behold I set before you an open door." His light shines with increasing brightness upon the dark places of the earth, and all who will may lift up their eyes and see. He still looks with compassion on the great multitudes that are like sheep without a shepherd and says to His church: "Feed my lambs."—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### TRINITY WOMEN BUSY

Since January 21 our society has been without a church building, for on that day old Trinity church, the oldest in the city of Durham and one of the oldest in the state, was burned completely down. Notwithstanding this great loss, our society has added seventeen new members to its roster, and there has been an awakening in interest and enthusiasm for our work. A new spirit of co-operation and unity has prevailed since the fire, and on the whole we believe our society is stronger in numbers, more zealous in efforts, and more consecrated in purposes.

Dr. A. D. Wilcox has continued his course in Bible study, meeting the membership once a month in a series of lessons on Biblical facts. A mission study class led by Mrs. Annie Wall Foushee has created a great deal of interest. This class has been studying Dr. Edward Leigh Pell's book on The Early History of Methodism.

The society is divided into four circles, each one concentrating at pres-

ent on the rebuilding of the church. A sock social netted about \$50 recently, and there are plans on foot for various other money-making events. One circle has sold pictures of the burned building. The society as a whole has pledged \$1,000 per year for the next four years, which does not include personal pledges or pledges made through other channels. This pledge of course is in addition to our missionary obligations.  
Mrs. J. C. Rose,  
Cor. Sec.

#### GROUP MEETING IN WINDSOR

The group-meeting of the Woman's Missionary Society for Bertie, Hertford and Martin counties was held in Windsor on March 22.

We had Miss May Edla Smith, our conference president, and Miss Amuna Graham, our district secretary, with us.

There were also visitors from Williamston, Aulander, Powellsville and the other churches on Windsor charge. It was a perfectly lovely day. But for the bad roads there would have been a much larger crowd, which we had so much hoped to have.

After devotional exercises Rev. B. F. Boone delivered the address of welcome.

Rev. Mr. Chambers from Williamston gave a short talk on the work and the needs of his charge, after which Miss Graham proceeded to organize and elect officers in these counties, to hold meetings quarterly in the different sections, trying to get all the societies in closer touch with each other, therefore making the work more effective and interesting.

Luncheon was served at the church. After a very pleasant social hour Miss Graham called the meeting to order and announced there would be a dialogue, "How Not to Have a Missionary Society," which was rendered by some of the members of the Windsor auxiliary.

Miss Smith then gave us a most excellent talk on the needs of the different mission fields, which was much enjoyed. A solo in the morning by Miss Belle Brett, and one in the afternoon by Mrs. Shock added much to the music. After having the reports from other auxiliaries and some very interesting and encouraging remarks from Miss Graham the meeting adjourned.

It was a very successful and inspiring meeting, and we feel that much good was accomplished.

Mrs. Bessie Dunstan, Cor. Sec.

#### WEST BURLINGTON MISSIONARY SOCIETY

West Burlington Missionary Society of Front Street church was organized by Miss Agnes Stewart March, 1917, at the home of Mrs. J. P. McPherson with eight charter members. The year closed with eighteen enrolled. Mrs. A. J. Whittemore was made president and still holds the office. Some of the other officers have remained the same for six years. We have lost two members by death. They were Mrs. J. W. Slaughters, mother of Rev. B. B. Slaughter, and Mrs. Flora Stubbins, who was once our treasurer. A good many have moved away but others took their places, so that our membership has remained between 20 and 25. Every fall we have sent a box of clothing to the orphanage at Raleigh ranging in value from \$24 to \$180.

All of our women work, so we meet on the first Tuesday evening in each month at 7:30. We meet in the different homes and have a business meeting followed by a social hour which we all enjoy.

Mrs. A. A. Apple.

No sermon is of any value, or likely to be useful which has not the three R's in it: ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit. My aim in every sermon is loudly to call sinners, to quicken souls, and to be made a blessing to all.—Hyland.

# Corns

Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

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**GILT EDGE**  
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Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.  
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.  
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**Nujol**  
A LUBRICANT—NOT A LAXATIVE



# SUNDAY SCHOOL WORK

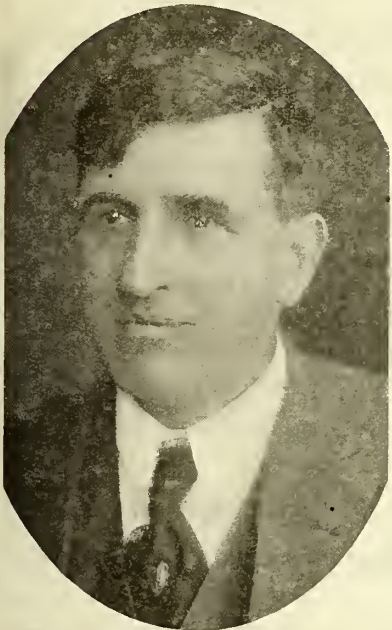
## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference



SUPT. A. C. REYNOLDS

It seems to me to be a pity that every one of us could not have been born in the mountains of western North Carolina and there to have faced the mountain difficulties and enjoyed the mountain scenery. The fellow who can come under the "hillbilly" or "mountain white" class is some fellow. Mr. A. C. Reynolds, superintendent of public schools of Haywood county, can qualify in every particular. Born in the Sandy Mush section of Buncombe county he had big obstacles and animating beauty on every hand. He waded through both and eventually graduated from Peabody Normal as a sort of a diamond with part of the rough rubbed off—not all, for "a diamond in the rough" always appeals to us all.

Following graduation Mr. Reynolds spent four fruitful years teaching at Camp Academy, in his home community. Then he directed the work for a while at Rutherford College, resigning to accept the superintendency of Buncombe county schools. After seven years he accepted the presidency of Cullowhee Normal and Industrial School, where eight years of splendid development accrued. He is now serving his third year as leader of the Haywood county schools where much progress is being noted.

As a teen-age lad our mountain leader gave his heart to God with the disposition to do everything He directed him to do. For thirty-four years this decision has been carried out. The Sunday school has given him the opportunity to teach, to promote and to superintend. His church has received much of his time, where as steward, lay leader and General Conference representative, the cause of righteousness has been promoted. At present Mr. Reynolds heads our Sunday school work at Waynesville and also in the entire Waynesville district, a mountain territory comprising seven counties.

Mrs. Reynolds, who was formerly Miss Nannie Elizabeth Woods, of Orange county, has been a great help to Mr. Reynolds in all the good work he has directed. The seven Reynolds children are normal "mountain whites" doing good work in school as they look the world straight in the face. The best thing I can say is what Rey-

nolds said to me, "As I grow older I become more and more impressed with the thought that we should make our best contribution to the race through our work in the church and through the children that God commits to our care."

## NINETY-SIX

Our Hickory Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers was simply great. It abounded in enthusiasm and good sound work. There were ninety-six credit students, those who attended throughout and did all the work, such as the reading and study of a text book, discussion in classes and the handing in of written papers. Ninety of these credit students were Methodists and they are located as follows: Hickory 29, Lenoir 26, Rutherford College 16, Granite Falls 10, Littlejohns 4, Connelly Springs 2, Rhodhiss 2, Hudson 1. These credit students are listed by courses as follows:

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. H. V. Bolick, Miss Coy Boyd, Miss Jessie Burney, Mrs. R. E. Deal, Miss Irene Dysart, Mrs. W. E. Howard, Mrs. C. W. Hailey, Mrs. C. S. Kirkparick, Mrs. G. A. Link Mrs. W. L. Long, Mrs. E. H. Nease, Mrs. Clary Stinson, Mrs. D. B. Taylor, Mrs. A. N. Todd, Mrs. T. A. Warner, Miss Lulu Wakefield, Mrs. Ernest Wright.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Mrs. W. W. Bryan, Mrs. Robert D. Brown, Mrs. H. W. Courtney, Martha Lewis, Mrs. W. F. Luther, Miss Louise Todd, Mrs. G. A. Tuttle, Estelle Wolf.

Principles of Teaching, Prof. Claud T. Carr, instructor—Mrs. Clyde V. Price, Miss Emma Bouner, Mrs. Maud Booth, J. A. Bowles, H. Lester Flowers, Mrs. Lula Hickman, Mrs. A. D. Abernethy, Mrs. M. E. Jones, H. G. Yount, Howard Wells, John Bennett, Mrs. John Bennett, C. C. Stimson, Jannie Tucker, Julia Tucker, Mrs. R. C. Powell, Mrs. F. H. Price, Mrs. D. W. Alexander.

Life of Jesus, Rev. C. S. Kirkpatrick, instructor—T. S. Golden, Mrs. Lloyd Miller, Mrs. A. M. West, Mrs. E. D. Sherrill, G. A. Flowers, J. C. Delinger, Mrs. G. A. Flowers, Miss Mabel Hight, Mrs. A. F. Seagle, Mrs. David Rowe, Mrs. Laurie Deal, D. H. Warlick, Mrs. Florence Russell, Mrs. P. W. Tucker, Mrs. Nell Goforth, Miss Helen Myers, Miss May Paett, L. E. Browder, Miss Virginia Ballengee, Mrs. R. T. Ballengee, S. E. Wright, Elmer Howard.

Sunday School Organization and Administration, O. V. Woosley, instructor—G. F. Ivey, Miss Lillian Hahn, Miss Ethel Bonchelle, L. A. Deal, Rev. N. C. Williams, A. M. Martin, J. E. Shell, Mrs. W. L. Minish, Mrs. W. H. Wilson, Mrs. D. A. Smith, L. B. Huntley, L. H. Wall, Miss Edna Armstrong, Rev. F. H. Price, Mrs. H. Ballengee, Rev. W. F. Elliott, H. C. Brockett, R. M. Hauss, A. R. Reap, G. A. Hovis, C. W. Jones, Miss Nora Tomlinson, D. W. Alexander, H. M. Courtney, Rev. R. K. Brady.

## IN APPRECIATION

Miss Estelle Wolfe, a student in our recent Hickory school, handed me the following, headed, "In Appreciation":

"Backward, turn backward, Oh Time in your flight."  
We have been to school, this week, every night;  
Teachers to train us the work we must do;  
We had a good time, not a moment was blue.

We hope to do better again next year, For results from this school already appear;  
Teachers, we thank you for all you have done;  
Good, solid work, encouragement and fund.

## THANK YOU

It is an intense satisfaction to note that many of our Sunday schools are going to observe Sunday School Day and then give a liberal offering for our conference and district Sunday school work. Quite a number that have not previously done so will do so this year. Already some \$250 worth of programs have been furnished our schools and the business is just getting in full sway. It's co-operation we want and it's co-operation we are getting. Thank you.

## STORY PAPERS

The Sunday school authorities for the Southern Methodist Church publish, in addition to the general Sunday school lesson materials, four story papers as follows: "Boys and Girls" for children through ten years of age, "The Haversack" for boys from ten to about seventeen, "The Torchbearer" for girls of the same age, "Our Young People" for young men and young women over eighteen years of age. There are 9,070 copies of the four story papers coming within the bounds of the Western North Carolina conference. If we can double this subscription list our publishing house will give us \$50 worth of Sunday school books. In the near future we will enter upon this campaign.

## North Carolina Conference

### MR. J. F. MARQUETTE

Our Wesley class superintendent of the New Bern district is Mr. J. F. Marquette, of Trenton. He's the best district Wesley class superintendent in the North Carolina conference! (He's the only one.) He's blazing the way, and we hope before long to have such a superintendent in every district. Born May 19, 1875, in Onslow county, he was baptized in infancy by Dr. Black in Queens Creek Methodist church. He has been active in Sunday school work for the past twenty years and was one of the first stewards of Caswell Street church, Kinston, after its reorganization. He is quite prominent in Masonic circles, being assistant grand lecturer, Grand Lodge, A. F. and A. M.

He believes in beginning at home. He has been giving some attention to classes in the neighborhood of his home town. Recently he organized a class of young men in Trenton Sunday school, "Sons of Wesley," with Mr. C. S. Hargett as president, Mr. E. S. Smith as secretary, and Miss Bessie Whitaker as teacher. In the same school he reorganized a class of young women, "Willing Workers," with Miss Roslie Windley as president, Miss Lillian Hammond as secretary, and Mr. T. A. Windley as teacher.

Mr. Marquette is thoroughly interested in the great Wesley class movement and is giving of his time to keep it moving. Pastors and superintendents of the New Bern district in whose schools classes should be organized or reorganized would do well to invite Mr. Marquette to their schools.

## WELDON DISTRICT SCHOOL

The feature of the Weldon district conference, which met at Jackson April 11-13, insofar as the Sunday school is concerned, was the unanimous decision of the conference to hold, in co-operation with the annual conference and general Sunday school boards, at Weldon, July 2-7, a big district-wide Standard Training School, and a board of managers, composed of Rev. L. D. Hayman, chairman and secretary, Mr. E. S. Yarbrough, vice-chairman, Rev. Rufus Bradley, treasurer, Rev. T. G. Vickers, Rev. H. B. Porter, Rev. L. C. Larkin, Rev. B. P. Robinson, Lesley Towe, W. N. Sherrod, D. R. Anderson, N. M. Sherain, E. J. Gerrock, and G. E. Midgette, with Rev. S. E. Mercer and L. L. Gobbel ex-officio members, was named to work out the details for a great training

school. The good people of Weldon will entertain all who attend, on the "Harvard" plan. Six days, Monday Saturday, will be devoted to a study of principles and methods underlying successful Sunday school work and problems of Sunday school management. There will also be inspirational addresses and interesting recreational features, including various outdoor games and contests. It is to be a week of pleasure and inspiration as well as of helpful study and work.

The report of the Sunday school committee, read by Mr. E. S. Yarbrough, district secretary, gave a clear analysis of the Sunday school conditions of the district. Following the report your conference superintendent of Sunday school work and Rev. Rufus Bradley, member of the Sunday school committee and of the Conference Sunday School Board, spoke to the report, the latter reading certain recommendations, among them the setting up of several definite goals for the year.

Rev. S. E. Mercer, the presiding elder, set a side a whole hour for considering Sunday school work, most of which time was consumed and, we believe, to advantage. Weldon district is all right. It has done much and it's going to do more!

## FINE SCHOOL AT GRAHAM

Our Alamance Standard Training School, in session at Graham last week, had a splendid attendance, and a good percentage of the enrollment earned the certificates of credit. The attendance ranged around 125 to 150, and every one of the six Methodist charges of Alamance county was represented. Taking advantage of this training opportunity, also, were quite a few Presbyterians, Baptists, and Methodist Protestants. They came from Burlington, Haw River, Mebane, Swepsonville and other places—pastors, superintendents, other officers, teachers, and pupils. Especially fine was the attendance of the pastors, all but one or two earning certificates. Rev. G. M. Daniel, chairman of the board of managers, did a fine piece of advance work, and everybody apparently enjoyed the week of fellowship and training. Names of those earning certificates will be given next week.

## BOLL WEEVIL VS. BUILDINGS

Our Sunday schools of the Weldon districts are not allowing the boll weevil scare to frighten them away from their building programs. Leastwise reports of pastors at the recent district conference indicate as much. Read these:

Rev. E. N. Harrison, of Rosemary, reported his Rosemary school was completing four new Sunday school rooms.

Rev. J. B. Thompson, of Conway, reported his people planning to build a new Sunday school at Conway.

Rev. Rufus Bradley said his school at Enfield was planning new rooms. He also reported a new Sunday school to be organized at Central Cross.

Rev. William Towe reported a new church at Seaboard about completed, this to have eight Sunday school rooms and to cost about \$15,000. He also said lumber was on the ground ready for remodeling the church and providing six Sunday school rooms, these improvements to cost about \$4,000.

Rev. T. G. Vickers reported plans progressing satisfactorily toward the erection of an up-to-date church and thoroughly departmental Sunday school building at Henderson, to cost about \$100,000.

Rev. M. Y. Self, of Norlina, told of a movement to remodel one of his Sunday schools. He reported his schools well attended, so much so that the buildings were overflowing and some of the classes meeting outside.

Rev. R. H. Broom, also, told of increasing attendance at Roanoke Rapids.

(Continued on page thirteen)



McADENVILLE METHODISTS BUSY

The Ladies' Aid Society of McAdenville Methodist church gave their annual anniversary meeting March 23rd, at which time the following program was carried out:

Voluntary—"Day is Dying in the West."

Opening Song—"Once More We Come Before Thee."

Prayer—By pastor, Rev. C. M. Campbell.

Quartet—C. C. Smith, S. R. Nichols, W. G. Roberts, G. H. Cavin.

Reports of year's work by secretary, Miss Mary Grace Ray, and treasurer, Miss Grace Nichols.

Expression of thanks by president, Mrs. R. L. Hughes.

Solo—Miss Mary Wheeler of Lowell School faculty.

Sermon—Rev. J. W. Roach of Presbyterian church, Lowell.

Closing Song—"There's a Wideness in God's Mercy."

Benediction by Rev. J. W. Roach.

Our members are very proud of the recent improvements in our church and every loyal member is doing his or her part to rally to the support of our much beloved pastor, Rev. C. M. Campbell, who has worked so faithfully among us for the past four years.

JONESBORO CIRCUIT—A MOST INTERESTING CONFERENCE

It was my privilege and pleasure as a steward in Jonesboro church to attend the second quarterly conference of Jonesboro church, which was held at Poplar Springs church, about six miles east of Jonesboro.

It would be a pleasing surprise to any of the former pastors of this work to look upon Poplar Springs church today. Through the efforts of Rev. B. E. Stanfield a transformation has been wrought in this church. Its glistening new coat of paint on the outside, and the remodeling, painting and carpeting on the inside make it very neat and attractive. They are now ready to have the windows replaced with memorial are glass.

This mid-week (Wednesday, April 18,) quarterly conference was attended by a large congregation. At eleven o'clock Brother Willis, P. E., preached a splendid sermon on "Owe no man anything but to love one another."

After the sermon a sumptuous dinner was served on the grounds, then the congregation reassembled for the quarterly conference. There was quite a full attendance of stewards and officials, 211 answering to roll call, every church on the charge being represented. The reports from all the churches were good. We are using the budget system at every church in our collections, and several churches have paid their assessments in full to the present. All departments of church work are active and enthusiastic, due to the untiring efforts of Brother Stanfield.

A fine talk was made by our associate district leader, Dr. M. L. Matthews, of Sanford, on church and Sunday school work. A pleasing and inspiring feature of the afternoon was the singing of the children of the Sunday school and day school. Altogether it was one of the very best quarterly conferences I have ever attended.

Mrs. J. D. Pegram.

NEWTON GROVE LEAGUE

The Newton Grove League is now doing the best work since it was organized, considering so many of our leaguers are away.

Special mention should be made of it because we have had a hard time in getting the leaguers to work together and see the importance of this great organization.

I think it will be well to mention our junior leaguers, for they are taking an active part in the programs and are doing worth-while things in making our league the best in this district. We are striving to bring all the young people into our league so we can work together, and make our community a

happier place to live in and do better service for our Master as we are commanded.

Our pastor, and Miss Mary Lula Ingram, president, Miss Naomi Warren, secretary, and Mr. Duffie Weeks, treasurer, are largely responsible for the success of our league. All of the officers are enthused and are very loyal to their duties.

On Easter morning after Sunday school, the league gave a very interesting program under the leadership of Miss Maude Warren. It consisted of readings, recitations and special music for the occasion. A very interesting feature of the program was an instrumental solo rendered by little Miss Kate Williams while the offering was being taken.

We are going to make the other leagues sit up and take notice for we are wide awake. Watch us.

A Leaguer.

WHY HE WAS LIKE A DONKEY

"William, do you know why you are like a donkey?"

"Like a donkey?" echoed William, opening his eyes wide. "No, I don't."

"Do you give it up?"

"I do."

"Because your better half is stubbornness herself."

"That's not bad. Ha! ha! I'll give that to my wife when I get home."

"Emily," he began, as he sat down to supper, "do you know why I am like a donkey?"

He waited for a moment, expecting, of course, that his wife would give it up; but she didn't. She looked at him with some pity in her eyes, and replied:

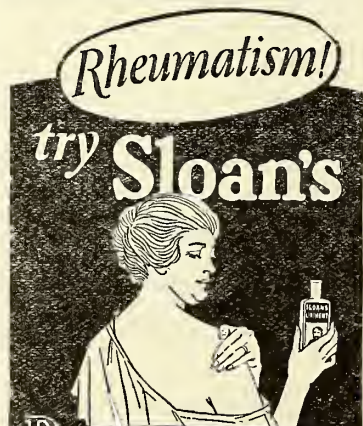
"Why, I suppose, dear, because you were born so."—Selected.

Rheumatic Pains Aches

are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30c, and 60c—TRY IT—LIKE IT.

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Millions are now using this simple treatment to stop pain. Sloan's, applied without rubbing, penetrates and produces a warming sensation. It stimulates new, fresh blood to and through the aching part. This breaks up the congestion, and since congestion has caused the pain—quick, grateful relief follows.

The world over, Sloan's stops rheumatic twinges and muscular aches. It eases aching backs and sharp neuralgic pains. Good, too, for colds in chest.

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Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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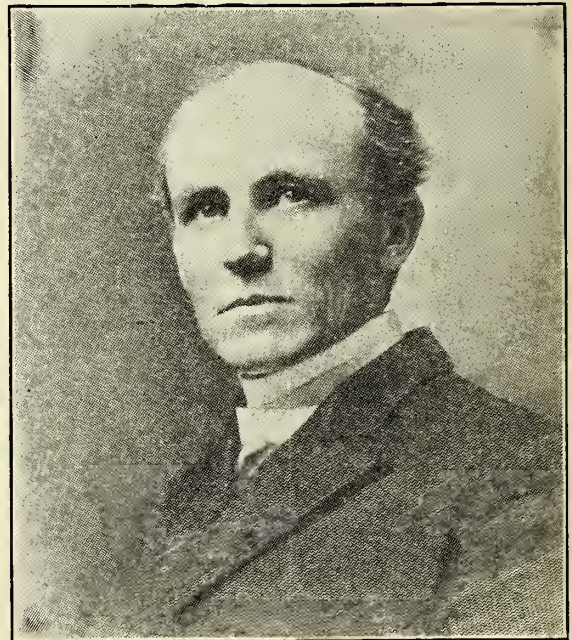
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JOHN CARLISLE KILGO

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"We know now that it was characteristic of an intimate love inspired in their hearts by his fatherly advice and counsel. The morning chapel hour frequently was occasion for a short talk by Dr. Kilgo on some practical question of Christian living. In this he was a master. His talks won the confidence and love of his students, destroyed their doubts, strengthened their resolve, and created a lasting desire to practice within their own lives these great teachings of Christian faith."

"The best of these masterly talks were stenographically reported by D. W. Newsom, Treasurer of Trinity College, and are now published under the title of 'CHAPEL TALKS, by John Carlisle Kilgo.'"

"They have a message for you, and through their reading you will come to know and love him as do his former students. You too will know him as a great man, a great leader, a great teacher, and as 'Doctor Jack.'"

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# OUR ORPHANAGE WORK

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Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE CHILDREN'S HOME

The recent Sunday school convention brought some nice things to the children of the Home. One night Mr. J. B. Ivey, of Charlotte, came out and gave the children a program of slight-of-hand tricks. No professional magician ever had a more appreciative audience. Every one was ready to help and all were duly thrilled when the missing money, rings, flags, etc., reappeared in unexpected places. The slight-of-hand performance was followed by a treat of candy, and after adjourning to the yard, by fireworks.

It is not often that the children here have the joy of an interruption during school hours. Perhaps that has something to do with their ability to finish a grade a year, though they only go half a day. But during the convention they had an interruption which they enjoyed very much. Mr. E. R. Stanford, of Nashville, superintendent of Intermediate-Senior work of our Sunday School Board, came over and made them a talk.

Edward C., who broke his leg last November, has come home from the hospital. He was in the hospital nineteen weeks and still has his foot in a plaster cast. After the superintendent and John M. had carried him upstairs in a chair, John M. said, "I am afraid Mr. Wood and I could not make a go as an ambulance without more equipment."

It is quite encouraging to note the increased number of children in the Home who are clothed and supported by individuals or classes. Two are being wholly supported, some partially supported, some clothed, and some receive nice occasional gifts of clothes.

The following, people and classes are doing this special work:

Young Men's Bible class, West Market, partially supports a boy.

Mrs. W. F. Womble's class, Greensboro, clothes a girl.

Missionary society, Lilesville, clothes a girl.

Mrs. J. W. Burk's class, Gibsonville, clothes a boy.

Wesley Philathea class, Lenoir, partially supports a girl.

A friend (name withheld) supports a boy.

First Avenue circle, Lexington, clothes a girl.

Philathea class, Wadesboro, clothes a girl.

Miss Hunt's class, Pleasant Garden, partially clothes a girl.

Young Matron's class, Trinity, Charlotte, clothes a girl.

Philathea class, Cooleemee, partially supports a girl.

Sunshine circle, Lexington, clothes a girl.

Young Ladies' class, Walnut Street, Greensboro, clothes a girl.

Board of stewards, Salisbury, partially supports a boy.

Mrs. W. J. Irvin, Reidsville, clothes a boy.

Miss James' class, Lincolnton, clothes a girl.

Men's Bible class, Shelby, supports a boy.

The O. B. Carr class, Lexington, clothes a girl.

A missionary circle, Hickory, clothes a girl.

Most of the children who are being

clothed have already received their summer outfits. The boxes that come contain such pretty things it is a joy to look at them. The ladies have put so much care in the selection of material and so many pretty stitches and extra touches upon the little dresses that no one seeing these little girls would know they did not have the care of a loving mother.

Receiving a box of pretty clothes (with sometimes a doll or toy hidden away) is quite as thrilling, and brings as much joy as anything that ever happened in a fairy story. A few days ago I was crossing the grounds when Geneva O. called out to me, "Miss Margaret, I've got some new dresses." I can't describe how her big brown eyes danced. If you want to know what it was like you will have to "adopt" a little girl and bring in her supplies.

The other day when some ladies brought in a lovely supply to one little girl another little girl said to the superintendent, "I think I will have to get me some ladies."

The boys are quite as interested in new things as the girls. Only two little boys are being clothed, but they have both received nice outfits and are as proud of them as any girl.

Since the first of March 118 dresses (most of which had bloomers to match) and 65 other garments have been received. One can see just what that means when there are only eight girls and grown persons sewing in the sewing room for 149 children.

The Wesley Philathea class, Brevard Street, Charlotte, sent in 25 dresses of assorted sizes.

Sunday was Decision Day at our Sunday school and eight of our boys presented themselves for church membership. One hundred and three of our girls and boys are already members of the church.

John M., who was once a boy here but is now a valued employe, had a birthday the other day and some of us decided to surprise him with a party. It looked for a while as if we were the ones to be surprised for John M. insisted on going off. But the superintendent came to our rescue by sending for John M. to come to the office and detaining him long enough for us to get our plans perfected. Back of the boys' study hall there is an alcove in which we arranged the table. When John M. came in there was no light except that of the 21 candles on the cake, and he was greeted with a yell from the high school girls and boys. Then the lights were turned on and he was presented with a box of toys that would have delighted a child of five or six years. We had a jolly time playing games for a couple of hours.

The children love their new pictures even more than we thought they would and they want to know the story of each one. The art department of the women's clubs of Winston-Salem and other friends have given us another nice selection of pictures which we hope to get framed soon. These pictures will delight the children for they are in colors. The pictures are:

"The Blue Boy," by Gainsborough.

"Innocence," by Reynolds.

"A Boy and Rabbit," by Raeburn.

"Simplicity," by Reynolds.

"Boy Christ," by Hoffman.

"Christ Blessing the Children," by Plackhorst.

"Spring Song."

The warm spring days are making the children long to go barefoot, and the superintendent is about as anxious as any of the boys for the time to come, though he is past the age when he can indulge in the pleasure himself. Last week John M. took thirty-five pairs of shoes to the repair shop, and our shoe repair bill is about \$75 a month. Margaret V. Wood.

### THE METHODIST ORPHANAGE

There is a tremendous demand being made upon us for the admission of children who are without homes and parents. How I do wish some one

# IF SICK, BILIOUS! START YOUR LIVER

## Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaks it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," your liver is torpid and bowels congested or you have headache, dizziness, coated tongue, if breath is bad

or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

### N. C. State College of Agriculture and Engineering

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## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

with means would give us about two hundred thousand dollars with which to erect cottages, dining room, kitchen, central heating plant, modern school building and industrial building. These buildings are an absolute necessity if we are to cope with the situation which now confronts us. Unless some one with large means supplies the money, I do not see much hope for any relief in the near future.

\* \* \* \*

It was a keen disappointment to me not to be able to attend the New Bern and Weldon district conference. Since I was providentially hindered I was very fortunate in securing the services of Brothers John C. Wooten and L. B. Pattishall to present the needs of the Methodist Orphanage to those respective conferences. Bros. Shamburger and Mercer were kind to my representatives and gave them an opportunity to say a good word for our Methodist Orphanage. I am greatly indebted to these good friends for responding to my request. That they made a strong appeal for our cause goes without saying.

\* \* \* \*

Mrs. Nellie Rives and the children who make up the singing class tell in glowing terms of the many courtesies and favors shown them when visiting

Aberdeen and Carthage on the third Sunday. In the absence of the pastor, Rev. Euclid McWhorter, Hon. R. N. Page, president of our board of trustees, was master of ceremonies at the concert in Aberdeen. He presented the class to the congregation in a friendly, whole-souled manner. With such a warm reception our children found it easy to respond with all their soul.

A tremendous congregation, taxing the church and Sunday school auditoriums to their limit, greeted the class at Carthage. Brother Perry gave the class a warm welcome for himself and the entire town. For many years Carthage has given our orphanage its loyal and generous support both through the church and Sunday school. We shall look forward with delight to the time when we can visit again our friends at Aberdeen and Carthage.

\* \* \* \*

That was a happy band of boys and girls who returned to the Orphanage for Easter holidays. There were about seventy-five who attended the reunion. We had made great preparation for the occasion. On Easter Friday afternoon we had a baseball game with

(Continued on page fourteen)



# Our Little Folks

## WELCOME, SWEET SPRING

By Opal Barnette.

Spring is here in all its splendor,  
Of all the flowers will be in bloom.  
Soon the seasons of the year,  
I like from March till June.

The violets the first to welcome us—  
I like their purple beauty.  
They teach us how our thanks to God  
Should be returned in duty.

Next comes the yellow jonquils,  
Or jaunty stems erect;  
And as we view the perfect bloom  
They remind us of neglect.

Of many things that we should do,  
As through life's way we go.  
Just as the flowers seem to say,  
This way is right, you know.

I often wonder as I stroll  
Among the flowers in spring,  
Would they not say if they could speak,  
Just you be happy and sing.

The flowers, they seem so happy,  
So fragrant and so sweet.  
I often think they seem to say,  
Good-day to all they meet.

And may we ever like the flowers  
Stand fourth in love and beauty;  
And at the end of life's pathway  
Proclaim we've done our duty.

## THE TALE OF A TAIL

Perhaps you do not know it, but in Bunnyland there lives a great-grandfather bunny. His real name is Bobby Bunny, but he is known to all the bunnies, great and small, as Great-grandfather Bunny.

Of course, he is quite old and very grey; almost as white as the cotton in his tail has always been. His frolicking days are over and he is content to sit still, and the rest of the bunnies see to it that he has the softest, cushiony arm chair to sit in.

Because Great-grandfather Bobby's teeth are not so good as they used to be, all the choicest morsels of corn and cabbage and carrots and bark are saved for him. Eating so much and sitting quiet have made him quite plump and even the very strongest chair in Bunnyland goes crickety-creak as Bobby Bunny carefully lowers his round, sleek body into it.

In the winter he sits by the open fire and nods and naps and tells stories. In summer weather his chair is placed in the shadiest corner of the north piazza where he nods and naps and tells stories. In fact, his silky, grey head seems to be just crammed with the jolliest stories.

And how all the bunnies love Great-grandfather Bobby and his tales, and no one ever tires of the rabbit lore of bygone days.

When Great-grandfather Bobby wakes in the morning and hears the pitter-patter of the rain on the roof, he knows he will have a busy day of story-telling, for, just like you, the little bunnies who do not want to play in the rain must stay indoors, and they like rainy-day stories and games, too.

Except when the dear old fellow actually drowns off in the middle of a story—they never wake him—there is seldom a time when his chair is not the center of a group of listening rabbits—big rabbits, middle-sized rabbits and teeny-weeny rabbits—all with long, shing ears, tilted eagerly forward.

Everyone knows that Great-grandfather Bobby is—oh, very wise, and all quarrels are brought to him. Whatever he says is quite all right.

Being very old, Great-grandfather

has many odd habits. When a matter is laid before him he always reaches for his pigskin case and puts his great, bowed, bone-rimmed, owly spectacles on his smooth, twitchy nose. And always he looks square over the top of them!

When thinking deeply he pulls his long, silky right ear down, tucks the tip of it into his mouth and chews it. That is the beginning of every story, and when his soft paw goes up every bunny who is near flip-flops his ears and twinkles his pink nose in expectation, and bunnies come scampering from all quarters to hear what Great-grandfather Bobby has to say.

The baby bunnies call Great-grandfather Bobby's ear the hi-ki-yi, which is rabbit for story book. You see, they have no books as you have, and they believe that Great-grandfather Bobby gets the tales in some strange way from his ear.

"Great-grandfather Bobby," one will ask, "why is it that my tail is so very short and my ears are so very long?"

Up goes the paw and down comes the hi-ki-yi. Great-grandfather Bobby has told the story a hundred times, but he does not seem to mind repeating it.

"It was this way, Sonny Bunny," he always begins the same way, except when it is a little girl bunny he says Sis Bunny instead of Sonny Bunny.

It is just because the very first bunny who came hippity hop into Bunnyland was too vain.

He had fine long ears like yours and his tail was bushy and long and flat; that is what caused all the trouble; it was such a splendid tail that Buster Bunny—that was his name—began to boast to his neighbors about it.

Next door to him, in Hollow Tree House, lived Squinky Squirrel who was just the same color as Buster, but, of course, he was much smaller and had neat little ears and a tail to match.

He was a good-natured, happy little fellow, and went whisking, frisking about his work and play. He and Buster became good friends, but always Buster teased Squinky about his short ears and tail to match!

Why didn't he have a long, handsome tail, such as he had? and Buster would hippity hop away through the woods to show off his graceful tail.

One day Squinky got real angry; he had heard quite enough about his neighbor's fine ears and tail. Besides, it made him feel badly; he had always longed for just such a long, curling tail but had never made himself unhappy over it. Now, no matter where he met Buster he was reminded of his homely, stumpy tail.

With a shriek of anger he darted at Buster—and if ever Buster needed all the hippity and hoppity in his four legs, it was right then!

Away they went toward Bunny Bungalow. Squinky was no longer his happy, whisking, frisking self—he ran with all his might, determined to punish his boastful friend.

My, but Buster did get tired, darting over rocks and logs and through bushes. But always Squinky was near his heels. He had to keep his precious tail laid flat on his back to keep the angry Squinky from tweaking it!

When he thought he could not go any farther or faster Buster would remember vividly that Squinky's teeth were sharp enough to crack nuts with and that his paws ended in the pointiest sort of claws and he would keep hopping and panting. By that time

the hippity was all gone from his legs. Seeing he was nearly home he dashed madly around a rough stump and as he went on, felt a great twinge of pain, but he never paused until he heard a queer, glad-sounding shout from Squinky.

His tail was hurting him and he wanted to see what made Squinky so happy. Turning his head he was shocked to see only a bit of his tail and it was white as the snow he loved to play in!

He forgot his weariness and hopped and hopped this way and that, to get a better view of himself—but his handsome tail was gone!

His big, round eyes grew bigger and rounder, when, in answer to Squinky's eager voice, he beheld the beautiful, bushy end of his tail being borne triumphantly off by his neighbor with the despised stump of a tail!

Then he knew just what had happened; in passing quickly around the stump, his flat tail had become wedged tightly in a crack and in his wild effort to reach his door, it had been jerked rudely off!

It was a sorry bunny that, over his shoulder, regarded the remaining homely stump of his once boasted bushy tail, and a sorrier one still who, a week later, was greeted by his neighbor Squinky, proudly wearing his own lovely, long tail!

Now he thought he knew how his friend had felt before, but it was too late to mend matters.

Squinky had carefully and gleefully carried home the severed tail, and though it hurt him badly, had coaxed his mother to sew it to his own poor one. Mother Squirrel had tacked it firmly with a thorn needle and a fibre thread. It was there to stay, Squinky said.

You may be sure there was no more chaffing about tails after that, for the new owner of the tail felt sorry for Buster.

"And why are our tails regular cotton balls?" begs Sis Bunny, though she knows quite well.

"Buster always said he thought his fear of Squinky that day had turned it—white—as—snow!"

Every bunny, with his finger on his lip, tiptoes softly away.

Great-grandfather Bobby is fast asleep!—Christian Guardian.

## KEEP A-GOIN'

If you strike a thorn or rose,  
Keep a-goin';  
If it hails of ef it snows,  
Keep a-goin';  
"Tain't no use to sit and whine  
When the fish ain't on your line;  
Bait yer hook an' keep a-tryin',  
Keep a-goin'.

When the weather kills yer crop,  
Keep a-goin';  
When you tumble from the top,  
Keep a-goin';  
S'pose you're out o' every dime,  
Bein' so ain't any crime,  
Tell the world you're feelin' prime,  
Keep a-goin'.

When it looks like all is up,  
Keep a-goin';  
Drain the sweetness from the cup,  
Keep a-goin';  
See the wild birds on the wing,  
Hear the bells that sweetly ring,  
When you feel like sighin' sing,  
Keep a-goin'.

—Frank L. Stanton in Christian Index.

## Unto the End.

"How's this?" asked the lawyer. "You've named six bankers in your will to be pallbearers. Of course, it's all right, but wouldn't you rather choose some friends with whom you are on better terms?"

"No, Judge, those fellows have carried me for so long, they might as well finish the job."—The American Legion Weely.

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IS IDEAL  
**For the Hands**  
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**DAISY FLY KILLER** at your dealer or 5 by EXPRESS, prepaid, \$1.25.  
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Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.  
The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.  
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**Look for the smiling red devil**  
You always know a can of genuine Red Devil Lye by the smiling red devil on the label. It stands for a lye that you can depend upon to do the hard, rough work. For twenty years it has been the standard for good lye. Ask your grocer for the can with the red devil label.  
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**RED DEVIL LYE**



**IN MEMORIAM**

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved brother and classmate, Heman R. Hall, we, the members of the Wesley Bible class of Hay Street Methodist church, do go on record as follows:

That we have lost an esteemed friend, a man faithful in all things and constant in the performances of his duty, a Christian whose constant presence in our midst leaves a place not soon to be filled.

Further, we do resolve that a copy of these resolutions be spread upon our minutes, mailed to the bereaved family and our church organs that the public may know that our class is the loser in this instance, though it is but God gathering in His own.

Respectfully submitted,  
R. W. Harring,  
E. A. Poe,  
T. M. Hunter,  
Committee.

**DOZIER**—William Riley Dozier was born in Pasquotank county, N. C., August 24, 1857. In childhood he moved to Camden county, where he spent the remainder of his life. For ten years he was register of deeds for Camden county. For sixteen years he was postmaster at South Mills, N. C. In early life he joined the Methodist Episcopal Church, South, at McBride's church on Camden circuit. Later he transferred his membership to Trinity church at South Mills, where it remained till his death. He served as steward in both of those churches. For many years he was a trustee of both churches, and also of the parsonage, holding all those positions at the time of his death. For some years, and at the time of his death, he had charge of the Chamberlain fund at McBride's church. He was the Centenary treasurer for his church, and also for the South Mills circuit. He was a modest, quiet, unassuming man. The people had confidence in him.

November 25, 1891, he was married to Miss Sarah F. Etheridge, who with four children, R. C. and W. R. Dozier, of Portsmouth, Va., Mrs. F. M. Jones and Helen Dozier, of South Mills, N. C., survive him. During the last year of his life it was my privilege to visit him many times, and a number of times to pray with him. He went toward life's sunset trusting in God through Jesus Christ. Friday, January 26, 1923, he reached the end of his life in this world. Sunday afternoon, January 28th, in Trinity church at South Mills, in the presence of a vast crowd that more than filled the church, this writer, assisted by Rev. Mr. Harrell, of the Baptist church, conducted the funeral service, after which in the burying ground not far away his wasted body was laid to rest. May God bless his widow and children.  
L. M. Chaffin.

**BELL**—Christopher C. Bell was born near Wildwood, Carteret county, June 23, 1849, and died at his home at North Harlowe October 11, 1922. In 1871 he moved from his old home near Wildwood to Harlowe, where he joined the church the next year, and three years later, 1875, was converted. After helping to build Oak Grove church in 1882 he moved his membership there, with that of his family, and was a faithful steward of that church until a few years ago.

On January 1, 1874, he married Mrs. S. J. Harris. Seven children were born to this union, four daughters and three sons; three of whom, two sons and a daughter, have gone on before. Surviving him are his saintly and aged widow; three daughters, Mrs. J. O. Barbour of Beaufort, N. C., Mrs. E. H. Connor of Jacksonville, N. C., Miss Bertha D. Bell of North Harlowe, N. C.; one son, G. Everett Bell of North Harlowe, N. C.; one brother, George W. S. Bell of Jacksonville, Fla.; two sisters, Mrs. Joseph Long and Mrs. Joseph Hales, both of Morehead City; one step-son, W. L. Harris, of Blades, N. C., and twelve grandchildren.

Brother Bell lived a consecrated Christian life from the time of his conversion until the end. His home life

was beautiful in its simplicity and sweetness. In his home his pastor always found one, and around his fireside there was ever a hearty welcome for relatives, friends and strangers. By his death his church lost a faithful worker and his community one of its noblemen. We that knew him loved him, and our tears of grief and sympathy mingled with the tears of those nearest him by ties of blood at the passing of this devoted follower of the meek and lowly Carpenter of Nazareth.

One Who Loved Him.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

There is also to be built new Sunday schools at Whitakers. Rev. J. C. Humble is the pastor and Mrs. L. L. Draughon the superintendent.

Rev. H. B. Porter said there is a need for Sunday school rooms at Warrenton, that a building project was being talked, and he hoped to get the needed equipment before long.

**MOREHEAD CITY TO BUILD**

Morehead City has definitely decided to build a thoroughly departmental Sunday school building, according to Rev. W. A. Cade, the pastor. It will have a capacity of 500 pupils. The architectural department of our church is being engaged to help draft the plans.

**DR. FEW TO GENERAL BOARD**

Dr. W. P. Few, president of Trinity College, attended a meeting of the General Sunday School Board in Nashville, Tenn., last week. Dr. Few has been a member of this board for a number of years and in the capacity of this membership and as head of this great college is making a big contribution to the cause of religious education.

**PROF. WILSON IS WORKING**

Prof. R. N. Wilson, district secretary of the Durham district, is doing a splendid work for our Sunday schools. Last week he taught a course in "Sunday School Organization and Administration" in our Alamance Standard Training School, in addition to carrying on his regular work at Trinity College. He and the writer rode the trains back and forth each morning and evening, working in the training school at night and in the class room, laboratory, and office during the day. Next Sunday he will be with Rev. Lindsay Frazier and his workers of the Burlington circuit in a Four-Times-a-Year Circuit Institute. The following day, May 6, he will have part in a Sunday school program at Salem church, Hurdle Mills.

**HAS EIGHT WESLEY CLASSES**

The Sunday schools of Oriental circuit believe in organized classes. They believe, also, in the great Methodist class organization, the great Wesley Brotherhood. They believe in encouraging class loyalty and class activities. Rev. O. P. Fitzgerald, the pastor, at the recent district conference at Mt. Olive, reported eight Wesley classes, with three more soon to be organized.

**MIDDLEBURG AND PROVIDENCE**

Mr. E. S. Yarbrough, district secretary of the Weldon district, was at Middleburg Sunday morning, April 8, made a Sunday school talk, and presented Program of Work "C." He was pleased to find an excellent corps of officers and teachers, which, he says, will adopt the Program of Work and work toward its points. They also expect to provide screens to separate classes during the lesson period. In the afternoon he was at Providence on the Warren charge, a country school in the hands of a good superintendent, Mr. F. P. Bowden. "This school," says Mr. Yarbrough, "is above the average of the country school."

**STATEMENT LUMBERMEN'S MUTUAL FIRE INSURANCE COMPANY MANSFIELD, OHIO**

Condition December 31, 1922, as Shown by Statement Filed.	
Amount of Ledger Assets Dec. 31st of previous year	\$ 1,804,421.88
Income—From Policyholders, \$1,765,676.71; miscellaneous, \$83,298.13; total	1,848,974.84
Disbursements—To Policyholders, \$742,422.01; miscellaneous, \$964,351.13; total	1,706,773.14
Fire Risks—Written or renewed during year, \$150,653,629; in force	132,553,334.00
All Other Risks—Written or renewed during year, \$14,482,317; in force	12,296,714.00
<b>ASSETS</b>	
Value of Real Estate	100,000.00
Mortgage Loans on Real Estate	410,798.67
Value of Bonds and Stocks	961,335.45
Cash in Company's Office	239.12
Deposited in Trust Companies and Banks on interest	299,624.40
Agents' balances, representing business written subsequent to Oct. 1, 1922	172,135.36
Agents' balances representing business written prior to Oct. 1, 1922	2,472.58
Interest and Rents due and accrued	16,127.15
All other Assets, as detailed in statement	14,781.55
Total	1,977,532.28
Less Assets not admitted	2,472.58
Total admitted Assets	1,975,059.70
<b>LIABILITIES</b>	
Net amount of unpaid losses and claims	116,512.00
Unearned premiums	1,032,633.37
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	500.00
Estimated amount payable for federal, state, county and municipal taxes due or accrued	25,000.00
Contingent commissions, or other charges due or accrued	13,561.69
All other liabilities, as detailed in statement	2,224.74
Total amount of all Liabilities except Capital	1,190,431.80
Surplus over all liabilities	\$784,627.90
Surplus as regards Policyholders	784,627.90
Total Liabilities	1,975,059.70
<b>BUSINESS IN NORTH CAROLINA DURING 1922</b>	
Fire Risks written, \$1,214,622; Premiums received	35,938.21
All other Risks written, \$600; Premiums received	29.86
Losses incurred—Fire, \$9,162.00; Paid	16,511.71
Losses incurred—All other, \$9.00; Paid	8.65
President, E. S. Nail; Secretary, W. H. G. Kegg; Treasurer, J. W. Frankeberger.	
Home Office, Mansfield, Ohio.	
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.	
State of North Carolina, Insurance Department, Raleigh, February 23, 1923.	
(Seal)	
I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Lumbermen's Mutual Fire Insurance Company, of Mansfield, Ohio, filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.	
Witness my hand and official seal, the day and year above written.	
STACEY W. WADE, Insurance Commissioner.	

**STATEMENT MANTON MUTUAL FIRE INSURANCE COMPANY PHILADELPHIA, PA.**

Condition December 31, 1922, as Shown by Statement Filed.	
Amount of Ledger Assets December 31st of previous year	\$ 601,163.29
Income—From Policyholders, \$452,316.30; miscellaneous, \$49,772.59; total	502,088.89
Disbursements—To Policyholders, \$31,378.69; miscellaneous, \$493,488.97; total	524,867.66
Fire Risks—Written or renewed during year, \$61,928,506; in force	62,944,548.00
<b>ASSETS</b>	
Value of Bonds and Stocks	543,534.86
Cash in Company's Office	2,126.98
Deposited in Trust Companies and Banks on interest	15,203.67
Agents' balances, representing business written subsequent to Oct. 1, 1922	17,519.01
Interest and Rents due and accrued	7,669.74
Total	586,054.26
Less Assets not admitted	21,364.86
Total admitted Assets	564,689.40
<b>LIABILITIES</b>	
Net amount of unpaid losses and claims	1,885.48
Unearned premiums	281,376.87
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	231.55
Estimated amount payable for federal, state, county and municipal taxes due or accrued	1,000.00
Total amount of all Liabilities except Capital	248,493.90
Surplus as regards Policyholders	280,195.50
Total Liabilities	564,689.40
<b>BUSINESS IN NORTH CAROLINA DURING 1922</b>	
Fire Risks written, \$1,274,930; Premiums received	761.68
Losses incurred—All other, \$32.39; paid	32.39
President, Fred'k A. Downes; Asst. Secretary, Chas. M. Corbett; Treasurer, Fred'k A. Downes.	
Home Office, Philadelphia, Pa.	
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.	
State of North Carolina, Insurance Department, Raleigh, March 13, 1923.	
(Seal)	
I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manton Mutual Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.	
Witness my hand and official seal, the day and year above written.	
STACEY W. WADE, Insurance Commissioner.	

**STATEMENT MICHIGAN MILLERS MUTUAL FIRE INSURANCE COMPANY LANSING, MICH.**

Condition December 31, 1922, as Shown by Statement Filed.	
Amount of Ledger Assets December 31st of previous year	\$ 2,785,614.77
Income—From Policyholders, \$855,191.36; miscellaneous, \$301,343.97; total	1,156,535.33
Disbursements—To Policyholders, \$1,048,186.34; miscellaneous, \$598,495.09; total	1,646,681.43
Fire Risks—Written or renewed during year, \$142,793,752; in force	101,554,250.00
All Other Risks—Written or renewed during year, \$5,568,260; in force	7,853,982.00
<b>ASSETS</b>	
Value of Real Estate	41,150.00
Mortgage Loans on Real Estate	879,603.55
Value of Bonds and Stocks	1,128,656.00
Deposited in Trust Companies and Banks on interest	156,356.62
Agents' balances, representing business written subsequent to Oct. 1, 1922	79,570.08
Agents' balances, representing business written prior to Oct. 1, 1922	98.11
Interest and Rents due and accrued	34,517.39
All other Assets, as detailed in statement	10,034.31
Total	2,329,986.06
Less Assets not admitted	22,741.21
Total admitted Assets	2,307,244.85
<b>LIABILITIES</b>	
Net amount of unpaid losses and claims	194,775.09
Unearned premiums	1,060,590.92
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	10,000.00
Estimated amount payable for federal, state, county and municipal taxes due or accrued	11,704.32
Contingent commissions, or other charges due or accrued	5,000.00
All other liabilities, as detailed in statement	2,124.91
Total amount of all Liabilities except Capital	1,284,195.24
Surplus over all liabilities	\$1,023,049.61
Surplus as regards Policyholders	1,023,049.61
Total Liabilities	2,307,244.85
<b>BUSINESS IN NORTH CAROLINA DURING 1922</b>	
Fire Risks written, \$43,677; Premiums received	2,759.03
Losses incurred—Fire, \$2,023.26; Paid	2,495.00
President, Robert Henkel; Secretary, A. D. Baker; Treasurer, A. D. Baker.	
Home Office, Lansing, Mich.	
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.	
State of North Carolina, Insurance Department, Raleigh, March 17, 1923.	
(Seal)	
I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Michigan Millers Mutual Fire Insurance Company, of Lansing, Mich., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.	
Witness my hand and official seal, the day and year above written.	
STACEY W. WADE, Insurance Commissioner.	



# WHY DRUGS FAIL

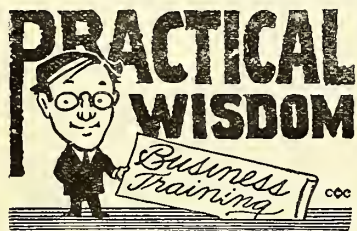
Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,  
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Knoxville, Tenn.

#### OUR ORPHANAGE WORK

(Continued on page eleven)

Wakefield High School on the Orphanage diamond and our boys won by a score of 9 to 4. On Friday evening we had a good, wholesome moving picture which we secured from the State Board of Education. On Saturday afternoon many of the old boys and girls witnessed a fine game of baseball at the State College. Saturday night the Senior and Junior girls gave a most interesting play, complimentary to the visiting sons and daughters. Church services were attended by the boys and girls on Sunday morning. At three o'clock in the afternoon a meeting of the Alumni Association was held and seven hundred and fifty dollars were pledged to the Atwater Memorial Building. At the night hour we gave a sacred concert in the Orphanage

chapel. Monday morning we had a baseball game between the present team and the visiting boys, score standing 5 to 4 in favor of the present team. The usual picnic dinner was given at Lassiter's mill pond. Monday night's program was in the hands of Senior and Junior boys. They pulled off a great negro minstrel, much to the pleasure of all who attended as well as credit to themselves. By Tuesday noon practically all had returned to school and to their work. It was a great joy to have the dear old boys and girls back home again. Each year we expect the attendance to increase until we have them here for the reunion by the hundreds.

### GREENSBORO DISTRICT LOAN FUND

Report of the committee of five appointed by the district conference to make recommendations relative to a loan fund, which was subscribed by different churches and individuals at the Greensboro District Conference on April 5th and 6th, 1923:

We recommend that the five trustees elected for this purpose by this district conference, namely, the Presiding Elder of the district, C. H. Ireland, A. W. Plyler, R. B. Chance and F. N. Tate, be and they are hereby constituted a Board of Trustees to hold and administer the funds raised for the purpose of aiding students who desire to fit themselves for Christian work and efficient service in the church.

We recommend that this board be empowered to pass upon the eligibility of all applicants and that they be required to execute such notes as they deem best for the safeguarding of the aforesaid fund; that the funds be loaned to the borrowers on a note to be signed by him, provided that not more than four per cent interest be charged for the use of same.

We recommend that C. H. Ireland and A. W. Plyler be elected for a term of one year; that F. N. Tate and R. B. Chance be elected for a term of two years; while the Presiding Elder will hold his office by reason of his official position and will, therefore, not be elected by the conference.

We further recommend that these men hold their offices until their successors shall be appointed and that two members of the board be appointed at each session of the district conference in each and every year.

We recommend that the board submit a report to the district conference annually as to the status of the fund and to whom loaned; and that they require each person aided by them to render a report of their work.

We recommend that the board of stewards of each of our churches be requested by the presiding elder to make a provision at the fourth quarterly conference for a sum to be paid such as they are willing to contribute each year, which shall be paid to the treasurer of this fund for the purpose of enlarging it in order to help needy students, and that this be continued until it shall have reached such an amount as to make it sufficient to take care of the needs of those who shall apply to the district for help.

We also suggest that when the borrower shall repay the amount so borrowed with the interest that this amount shall be turned into the treasury of this fund for the purpose of rendering assistance again to some needy student by the lending of this money. Respectively submitted,

C. H. Ireland,  
A. W. Plyler,  
F. N. Tate,

For the Committee.

The above resolutions were unanimously adopted.

The board, as above mentioned or appointed, met and elected the following officers for the year 1923-24: President, W. F. Mombie, Presiding Elder of the district; vice president, A. W. Plyler; secretary and treasurer, C. H. Ireland.

### STATEMENT MERCANTILE MUTUAL FIRE INSURANCE COMPANY PROVIDENCE, R. I.

Condition December 31, 1922, as Shown by Statement Filed.	
Amount of Ledger Assets December 31st of previous year.....	\$ 510,371.90
Income—From Policyholders, \$429,787.07; miscellaneous, \$28,425.55; total	458,212.62
Disbursements—To Policyholders, \$25,683.67; miscellaneous, \$400,234.59	425,918.26
total	59,870,617.00
Fire Risks—Written or renewed during year, \$56,490,941; in force.....	59,870,617.00
ASSETS	
Loans secured by pledge of Bonds, Stocks, or other collateral .....	9,530.00
Value of Bonds and Stocks .....	450,100.39
Deposited in Trust Companies and Banks on interest .....	63,356.58
Agents' balances, representing business written subsequent to Oct. 1, 1922 .....	19,579.25
Agents' balances, representing business written prior to Oct. 1, 1922.....	100.00
Interest and Rents due and accrued .....	4,843.92
All other Assets, as detailed in statement .....	4,870.61
Total .....	552,380.79
Less Assets not admitted.....	4,100.00
Total admitted Assets .....	548,280.79
LIABILITIES	
Net amount of unpaid losses and claims .....	1,135.00
Unearned premiums .....	279,429.08
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued .....	213.03
Estimated amount payable for federal, state, county and municipal taxes due or accrued .....	3,825.83
Total amount of all Liabilities except Capital .....	284,602.94
Surplus as regards Policyholders .....	263,677.85
Total Liabilities .....	548,280.79
BUSINESS IN NORTH CAROLINA DURING 1922	
First Risks written, \$2,153,725; Premiums received .....	3,573.37
Losses incurred—All other, \$35.33; paid .....	85.33
President, Frederick W. Moser; Secretary, Walter K. Pullen; Treasurer, Frederick W. Moser.	
Home Office, Providence, R. I.	
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C. State of North Carolina, Insurance Department, Raleigh, February 19, 1923.	
(Seal) I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Mercantile Mutual Fire Insurance Company, of Providence, R. I., filed with this Department, showing the condition of said Company, on the 31st day of December, 1922.	
Witness my hand and official seal, the day and year above written.	
STACEY W. WADE, Insurance Commissioner.	

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing church appointments for Asheville District, including Rosman, East Fork, Brevard, Asheville Ct., Emma, Mills River, Avery's Creek, Fairview, Tweeds, Haywood Street, Bethel, Hendersonville, Saluda-Tryon, Hominy, Acton, Biltmore, Flat Rock-Fletcher, Skyland, Mount Pleasant, and Summer School Trinity College.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. THIRD ROUND

Table listing church appointments for Charlotte District, including Pineville, Marvin, Sunday School Institute, Spencer Memorial, District Conference, Morven, Brevard Street, Hickory Grove, Derita, Trinity, Calvary, Marshville, Wingate, Sunday School Institute, N. Monroe, Icemorlee, Weddington, Hebron, S. S. Institute, Wesley Chapel, Belmont Park, Wadesboro, and Morven, Long Pine.

GREENSBORO DISTRICT W. F. Womble, P. E., 538 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing church appointments for Greensboro District, including Liberty, Staley, Bethel, W. Greensboro, Groome's, Centenary, Ruffin, Hickory Grove, Gibsonville, Gibsonville, Wesley Memorial, Jamestown-Oakdale, Jamesown, Main Street, Randolph, Ebenezer, East End, Randleman, Old Uai n, Deep River, White Hall, Walnut St., Coleridge, Mt. Olivet, Ramseur-Frank'l v. Ramseur, Uwharrie, Union, New Hope, Eleazer, Ashboro, Wentworth, Bethlehem, Reidsville, Pleas. Garden, Rehobeth, Spring Garden.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing church appointments for Marion District, including Rutherfordaton, Gilboa, Gilkey, Hebron, Marion, First Church, Glen Alpine, McDowell, Trinity, Old Fort, Bethel, Cross Mill, Carson Chapel, Broad River, Providence, Henrietta-Caroleen, Caroleen, Cliffside, Spindale, Forest City, Forest City, Bostic, Salem, Marion Ct., Pleasant Grove, Marion Mills, Mill Springs, Lebanon, North McDowell, N. Catawba, Micaville, Spruce Pine, Bald Cre, Bald Creek, Burnsville.

MOUNT AIRY DISTRICT J. H. West, P.E., Box 422, Mt. Airy, N.C. THIRD ROUND

Table listing church appointments for Mount Airy District, including Mt. Airy, Central, Rockford, night, Mayodan, Mt. Herman, Madison-Stoneville, Price, Draper, Draper, 11, Jonesville, Maple Springs, Elkin, Rural Hall, East Bend, Dobson, Dockery's Chapel, Stokesdale, Glencoe, Summerfield, Center, Mt. Airy Ct., Beulah, West Davie, Callahan, Yadkinville, Center, Danbury, Sandy Ridge, Ararat, Carter's Chapel.

Table listing church appointments for North Wilkesboro District, including J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND, Laurel Springs, Mt. Zion, Sparta, Shiloh, Watauga, Salem, Boone, Boone, night, Todd, Hopewell, North Wilkes, Roaring River, N. Wilkesboro, N. Wilkesboro, ngt, Wilkes, Wilkesboro, Wilkesboro, ngt, Avery, Mt. Zion, Elk Park, Newland, The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing church appointments for North Wilkesboro District, including Laurel Springs, Mt. Zion, Sparta, Shiloh, Watauga, Salem, Boone, Boone, night, Todd, Hopewell, North Wilkes, Roaring River, N. Wilkesboro, N. Wilkesboro, ngt, Wilkes, Wilkesboro, Wilkesboro, ngt, Avery, Mt. Zion, Elk Park, Newland, The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing church appointments for Salisbury District, including Concord Ct., Mt. Olivet, Epworth, Center, Gold Hill, Zion, Salisbury, First Church, South Main, Landis Ct., Unity, Kannapolis, New London, New London, Badin, Salem, Mt. Tabor, First St., Albemarle, Albemarle Ct., Pine Grove, Central, Mt. Pleasant, Mt. Pleasant, Kerr St., Norwood Ct., Norwood, 7:30, Harmony, Concord, Westford, 7:30, Spencer, Central, China Grove, The district conference will be held at Gold Hill July 6-8.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing church appointments for Shelby District, including Gastonia, Main St., Lincoln, Showell, South Point, McAdenville, Polkville, Bellwood, St. Peters, Lafayette St., South York, Plateau, Cherryville, St. Paul, West End, Rock Springs, Webb's, Mt. Holly, Shelby Ct., Pine Grove, Crouse, Pleasant Grove, East End, Lincoln Ct., Trinity, Lowesville, New Hope, Stanly, Trinity, Ranlo, Dallas, Hardin, Cramerton, Bessemer, King's Mt., Franklin Ave., Belmont, Main St., Belmont, Park St.

STATESVILLE DISTRICT D. M. Litaker, P.E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing church appointments for Statesville District, including Mooresville Ct., Centenary, 3&11.

Table listing church appointments for Raleigh District, including Cary, Macedonia, Oxford, 7:30, Oxford Ct., Shady Grove, Kenley, Lucama, Smithfield, 7:30, Central, Jenkins Memorial, 7:30, Princeton.

Table listing church appointments for Raleigh District, including Cary, Macedonia, Oxford, 7:30, Oxford Ct., Shady Grove, Kenley, Lucama, Smithfield, 7:30, Central, Jenkins Memorial, 7:30, Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing church appointments for Washington District, including Calvary, Simms, Bailey, Rocky Mount, First Church, South Rocky Mount, Bath Ct., Bethany, Washington, night, Spring Hope Ct., Nashville, night, Vanceboro, Fairfield, Mattamuskeet Ct., Swan Quarter, Grimesland Ct., Grimesland, Farmville, night, District conference at Pinetops April 18-20.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing church appointments for Weldon District, including Williamston, Williamston, Scotland Neck, Scotland Neck, Warren, Bethlehem, Middleburg, Shocco, Garysburg, Seaboard, District conference convenes at Jackson Wednesday, April 4, 7:30 p.m. Quarterly conference at Jackson, April 16 at 2 o'clock p. m.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing church appointments for Wilmington District, including Scott's Hill, Snead's Ferry, Southport, Southport, a.m., Shallotte, a.m., Town Creek, a.m., Wilmington, Castle St., p.m.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. SECOND ROUND

Table listing church appointments for Waynesville District, including Macon Ct., Pattons, Franklin Ct., Clark's Chp., Franklin Sta., Lenoir, Harpers, 11&1, Lenoir Ct., Laurel, Hudson, Whitnel, 3&8.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing church appointments for Winston-Salem District, including Burkhead, Burkhead, Farmington, Huntsville, Coolee, Coolee, Advance, Mocks, Southside, Southside, 11, Welcome, Vernon, Mocksville, Mocksville, 11, Davie, Ha-dison, The Winston-Salem district conference will convene at Farmington May 24-26.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing church appointments for Durham District, including Chapel Hill, Carrboro, 2:30, Milton, New Hope, Brooksdale, Brookland, Yanceyville, Yanceyville, East Roxboro, Grace, Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P.E., Elizabeth City, N.C. SECOND ROUND

Table listing church appointments for Elizabeth City District, including South Mills, Newlands, First Ch., Elizabeth City, Columbia, Aligator, South Camden, Wesleys, Kenneket, Avon, Hatteras, Hatteras, Stumpy Point, Roanoke Island, Wanchese, Kitty Hawk, Carlington, Dare, Mashoes.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing church appointments for Fayetteville District, including Haw River, Cedar Grove, Pittsboro, Brown's Chpl, Siler City, Mt. Vernon, Stedman, Bethany, Elizabeth, Purdis, Roseboro, Andrew's Chpl.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing church appointments for New Bern District, including Elm St. & Pikeville, Mt. Olive Ct., Rones, Jones Ct., Oak Grove, Morehead City, Newport Ct., Riverdale, Ocracoke, Harlowe Ct., Tuttle's Grove, Beaufort, night.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. SECOND ROUND

Table listing church appointments for Rockingham District, including St. Paul, Regan's, Lumberton, Mt. Gilead Ct., Zion, Mt. Gilead.

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**IN MEMORIAM**

**KESLER**—Mrs. Mary Ann Charlotte Kesler was born October 27, 1837, and departed this life March 8, 1923. She lived to the ripe old age of 86 years, four months and 11 days. She joined the Methodist church at the age of eighteen and was a faithful and consistent member to the end of her pilgrimage here. She leaves six living children, one step-son, one step-daughter, 41 grandchildren, 104 great-grandchildren, and two great-great-grandchildren. Sister Kesler was a woman of sterling Christian character. Those who knew her spoke in the highest terms of her. To know her was a benediction. R. C. Kirk.

**GOWAN**—Lucy Ann Gowan was born March 27, 1839, died February 13, 1923. She was the mother of four children, three daughters now living and one son dead.

She professed faith in Christ when a small girl and joined the Methodist church and lived a faithful life till God called her home. Her prayers and songs of praise will be greatly missed at Center church. It gave her great pleasure to work for her Master. For two years she was an invalid, and it was a great privilege for anyone to sit by her bedside and talk to her concerning her faith in God. The going away of this good woman will be greatly missed in the church and community. J. B. Fitzgerald.

**EVANS**—Richard Carroll Evans was born in Manteo, N. C., September 2, 1894, and died in Honolulu, January 23, 1923. His remains were brought to Manteo and the funeral services were conducted by the writer in the Methodist church, assisted by the Rev. Mr. Hines, pastor of the Baptist church here, on March 7th, and we laid his remains to rest in the cemetery of Manteo. He leaves a father, Mr. R. C. Evans, of Manteo, and two brothers, Dennis and Alton Evans, and two sisters, Miss Mabel and Miss Edna Evans, all of Manteo, besides a large concourse of friends to mourn their loss.

Carroll joined the U. S. Navy about eight years ago, re-enlisting at the close of each term, and had recently re-enlisted for a term of four years. During the service he rendered in the navy he had merited distinction and was advanced to official standing. He was highly esteemed and well liked by all who knew him for his quiet life, and he was kind to all. May God comfort the bereaved and sorrowing ones. A. W. Price.

**HOWIE**—William Cruse Howie of Mecklenburg county, N. C., was born March 16, 1866, and departed this life February 10, 1923.

He was married to Miss Mary Ida Elliott December 25, 1889, and is survived by her and the following children: Mrs. W. A. Yandell of Pineville and Mrs. W. W. Kerr of the Harrison community, H. B. Howie and John Howie of Charlotte, Charles, Emma, Elizabeth, Margaret and William, at home. He is survived by the following brothers: Rev. R. S. Howie of Waynesville, Rev. J. L. Howie of Chicago, and Edward E. Howie of Pineville.

Brother Howie was a faithful member of the Methodist church at Harrison, was a steward and a trustee when the Master called him home. He was one of the best citizens of Mecklenburg county; and no father and mother in this country have reared a brighter, better family of children than Brother and Sister Howie. He was a most lovable man, kind and good to all. He loved his home and his family, his church, his country and his God.

But he is gone. We all miss him so much. We laid his body to rest in the old cemetery at Harrison church to await the coming of our Saviour. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thes. 4:14). May our dear heavenly Father comfort his sorrowing loved ones, and may they every one meet him in heaven is my humble prayer. T. J. Houck, Pastor.

**RESOLUTIONS OF RESPECT**

Whereas, God in His wisdom called to Himself the soul of Sister Mary Neal Latham, therefore be it resolved: First, That we, the members of the Ladies' Aid Society of Washington M. E. Church, South, wish to extend our deepest sympathy to the bereaved husband in his sorrow and to point him to the God she loved and served. Second, That while we shall miss her we rejoice in the hope that it is well with her and that her reward is that of a faithful servant of God.

Third, That a copy of these resolutions be sent to Brother Latham, a copy to the North Carolina Christian Advocate, and a copy be spread upon the minutes of our society.

Mrs. George Watson,  
Mrs. Henry Harper,  
Mrs. S. T. Snell.

**EVANS**—John W. Evans was born in Chowan county, N. C., November 8, 1845, and died in a hospital in Newport News, Va., February 28, 1923.

He was married to Miss Rosa A. Brinkley May 24, 1871, who departed from this life September 21, 1898. He leaves four children, namely, Miss Helen Evans of Newport News, Va., Prof. Charles G. Evans of Danville, Va., Mrs. Eva E. Hocutt of Newport News, Va., and Mrs. Ruth L. Dozier of Nashville, N. C.

Brother Evans was a consistent and active member of the Methodist church in Manteo for several years. His name heads the list of the charter members of our church here in Manteo, which was organized February 13, 1888. The funeral services were conducted by the writer in the Methodist church, Manteo, N. C., March 2. May our gracious heavenly Father comfort the bereaved and sorrowing ones.

A. W. Price.

**RESOLUTIONS OF RESPECT**

The subject of this sketch, John D. Ellis, was born in Warren county, N. C., April, 1850, and lived all of his life, being nearly 73, within one mile of his birthplace. On December 23, 1922, the Lord called him to come up higher and thus passed from earth the spirit of our dear brother.

In early manhood he was happily married to Delena White, who preceded him to the better land about four years ago. She bore him eight children, six of whom live to mourn the loss of father and mother.

Brother Ellis joined old Hebron church in the early eighties and ever remained a consistent member of the same. He was for more than 20 years identified with the official body of the church, being at the time of his death a member of the board of stewards.

The church feels keenly the loss of this good man who quietly went about his "Master's business," and to his loved ones and friends we would point them to our heavenly Father who makes no mistakes.

Therefore be it resolved, that a copy of this be spread upon our quarterly conference minutes, a copy sent to the family of the deceased and a copy each to the North Carolina Christian Advocate and the Warren Record for publication.

A. S. Webb,  
J. R. Robinson,  
S. D. Tucker,  
J. E. Rooker,  
Committee.

**EASTERLING**—Silas A. Easterling was born in Marlboro county, S. C., on the 30th day of December in the year 1878, and departed this life on the 6th day of June, 1922. Brother Easterling and Rachel L. Gibson were happily married September 19th, 1900. To this union were born four children, two girls and two boys: Effie, Bessie, Belton and Paul. Brother Easterling was a member of the Roberdel Methodist church 23 years, was steward 14 years, and superintendent of the Sunday school three years. Brother Easterling was a true man everywhere, a loving and devoted husband, a tender and affectionate father, a noble citizen, and above all a soldier of the Cross. May the great God of all grace sustain his dear companion, comfort his children, and may they with all their relatives meet him again in the heavenly home, where there will be no more separation, no more sorrow, no more sickness, and no more death, is my humble prayer, for Jesus sake. A Friend.

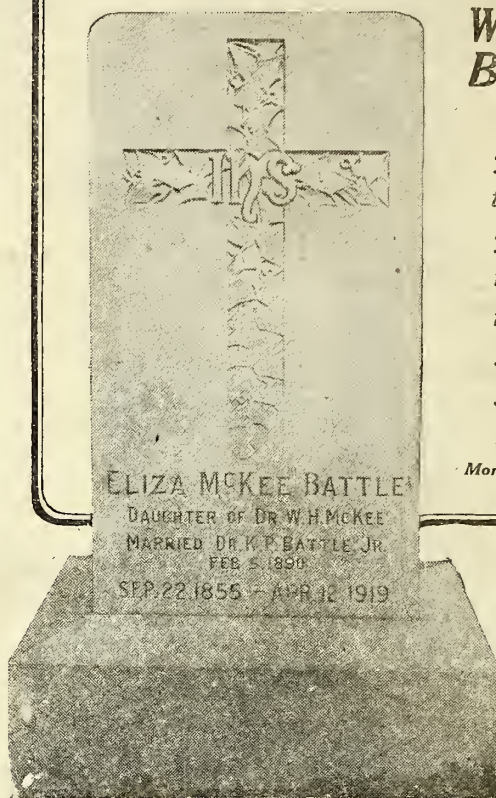
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**RESOLUTIONS OF RESPECT**

Whereas, God our Father, in His wisdom and love saw fit to remove from our midst the loving wife of J. D. Bobbitt, our beloved brother; therefore be it resolved:

First, That we, the members of the Pearle Mills Sunday School of Durham, North Carolina, feel deeply our loss in her death, but we bow submissively to the will of God, knowing that He doeth all things well. Though she was not permitted to attend the church regularly we felt that she was with us in spirit, and was anxious to do her part in all good works.

Second, To the sorrowing ones we extend our heartfelt sympathy and pray that God whom they serve may be with them in special tenderness in this their hour of great need.

Third, To Brother Rose, in the loss of his mother, we extend our deepest sympathy, praying that God may keep him in His ever abiding love.

Fourth, That a copy of these resolutions we sent to the North Carolina Christian Advocate.

W. A. Breeze,  
E. T. Vickers,  
R. H. Knight,  
Committee.

**CHRISTMAN** — Esther Caroline Christman was born Jan. 31, 1853, departed this life February 26, 1923, age 70 years and 26 days. She married Dobney Christman February, 1873. To this union were born ten children, eight sons and two daughters, nine of whom are living.

Sister Christman professed faith in Christ about the age of thirteen, remaining steadfast in faith until the end. She was a member of home, church and God's devoted companion, mother and neighbor, and was very much loved by her community. The last months of her sojourn here were very great suffering, but she bore the pain patiently and heroically until the Father said, it is enough, come up higher. Sister Christman is gone from among us, but her influence is yet in the world manifesting itself in her noble sons (one of whom is a minister of the gospel) and gentle daughters. May our good Father above comfort, sustain and keep her bereaved companion and children and help them to live that there may be no break in the family circle on the other side. Her pastor, C. C. Tótherow.

**HEIGHWAY**—On Friday, March 1, 1923, the sad news circulated that the wife of Dr. S. C. Heighway was in a critical condition and at eight o'clock in the evening she passed away.

While Mrs. Heighway had been broken in health for several years and at times her condition had been serious, yet her death was a surprise and shock to many of her friends.

She will be sadly missed in the work of her church, which was very dear to her loyal heart.

The keynote of her life was service, and her example of keeping her lamp trimmed and burning for her Master will ever shine, though her busy hands are folded in death and her weary spirit has gone back to its Creator.

The members of the Woman's Missionary Society would extend to the family their heartfelt sympathy in this dark hour of bereavement and would bring to them the comforting thought that they will not walk in the shadows alone, but will have the sweet companionship of Him who knows how to soothe and sustain the sorrowing heart:

Mrs. John E. Fair,  
Mrs. E. B. Norvell,  
Mrs. L. P. Kinsey.

**GOODSON**—Mary Elizabeth Goodson was born November 12, 1841, departed this life March 12, 1923, making her stay on earth 81 years and four months.

She made a profession of religion and united with the M. E. Church, South, in 1865, and lived a consistent Christian life until death. She was married to Albert Goodson February 18, 1865. To this union six children were born, three of which preceded her to the spirit land. Three still survive, G. B. and Charlie Goodson of Lincoln, N. C., and Fannie Goodson of Fort Lauderdale, Florida. All useful citizens. She was a noble woman who loved God and prayed much. She still lives in her sons, who are all Christians. The last son was converted in Miami, Florida, the fourth Sunday night in January of this year. She said when she heard the news of his conversion that she could now die satisfied, her children were all saved. Earth is poorer but heaven richer by her going. But we shall meet again where parting never comes. I. W. Combs.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL PARAGRAPHS

Avarice is the sin of old age. It is a plant that flourishes in the evening time of life. Old men on the margin of "the river" cling tenaciously to the dollar which they cannot take with them. This impressive fact becomes one of the strange anomalies of human conduct. As the physical forces fail and the mental vigor diminishes, the love of money in too many instances becomes a consuming passion. Tottering old age snatching for gold is a pitiable spectacle.

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Archibald Johnson speaks right out in meeting when in the last issue of *Charity and Children* he says: "We hope our prison officials are humane; we are quite sure they are inefficient. We have sufficient ground to make the last statement from what we have seen and heard within the past twelve months. We have little confidence in Dudding, but we are with Mrs. Kate Burr Johnson that the public ought to have assurance that cannot be denied that our prison system is faithfully administered."

\* \* \* \*

"Sober-minded," "High-minded," "Double-minded," "Otherwise-minded," "Carnally-minded," "Spiritually-minded" are hyphenated terms of the Bible which pound in the truth with sledgehammer blows. These are a sort of "Aryil Chorus" from the skies, which have become a classic for right-thinking. And with those come trooping other classic phrases like these, "Mind makes the man"; "As a man thinketh in his heart so is he"; "Let this mind be in you, which was also in Christ Jesus."

\* \* \* \*

A boy when asked how many gods are there, replied, "An awful mess of them, and they lived on Mount Olympus." This boy had been taught Greek Mythology in the schools but he had not been taught either at home or in the schools the very first principles of the Christian religion. He was a fair product of a pagan home and a pagan school system. It is unspeakably bad for any Christian state to have a school system that gives due attention to the gods of Mount Olympus, but ignores utterly the Christ of Mount Calvary.

\* \* \* \*

"He thanked God and took courage." Who? Paul. Why? Because he was lonely, and loving friends had come out to encourage him with their presence. He was tired and needed someone to bring him a word of cheer. Paul after the long tramp up the Appain way needed encouragement. All of us do on life's journey. Jesus, true to his task of helping mortals, was the great encourager. "Peter, satan is after you with his sifter, but I have prayed that your faith may not fail." "Fear not, little flock; it is your father's good pleasure to give you the kingdom." To give rest to the weary, to comfort the broken hearted, to help those who bear heavy burdens, is an urgent duty of all who walk in the steps of the Master. The world of mankind is in need of sympathy, words of encouragement and good cheer are "like apples of gold in pictures of silver."

Upton Sinclair is not numbered among the saints, but he is a versatile student of modern life and of social conditions and tendencies. Listen to this man as he says a word about the modern dance: "I know what these modern dances mean. They come to us straight from the brothels of the Argentine. Others have come from the jungle, where they were natural. The poor creature of the jungle has his sex desire and nothing else. He is not troubled with brains. He does not have a complicated social organization to build up and protect, consequently he does not need what are called 'morals.' But we civilized people need morals, and we are losing them."

\* \* \* \*

Bishop Mouson truthfully and with great force says: "Protestantism puts the Bible into the hands of every believer, and bids him read for himself. Necessarily, therefore, Protestantism allows large liberty of interpretation. And whoever denies to another this liberty to read the Bible for himself is essentially a Roman Catholic—and he ought to go home." Well said, dear bishop. But, unfortunately, these Romanists within the Protestant fold insist upon becoming a hierarchy of their own with the powers of life and death over those true Protestants who will never surrender the right of private interpretation of the Holy Scriptures.

The last paragraph of the *Western Christian Advocate* has a paragraph of such pungency on the "hold down minister" that we are glad to give it a wider reading. Here it is: "This hold-down minister, you have met him. He tries one's nerve. He is so cautious. He is so conservative. He is so wise. He is afraid of being too radical. No matter how great the need, he holds down effort. He discourages new undertakings. He sits tight. He works under the feeling that his congregation is getting along as well as could be expected. It has reached about its full development in the community. He can find a dozen reasons for not undertaking a thing that ought to be done and could be done in the name of Jesus Christ. He is marking time and does not know it. He is losing place and is utterly unconscious of it."

\* \* \* \*

Dishonor and dishonesty as related to material holdings have heavy judgments placed upon them in the Word of God. In this connection stands out conspicuously in the Old Testament Achan's wedge of gold and the Babylonish garment. In the New Testament are Annanias and Sapphira who lied about the money they got for their farm. But in each instance defeat and death followed in the wake of such dishonesty and dishonor. The wedge of gold in all ages has been an entering wedge for all manner of unholy practices, but the judgments of Almighty God invariably rest upon such practices. Our God is altogether righteous and will have no unethical religion. "Justice and judgment are the habitation of His throne." The greatest single verse of the Old Testament is this: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."



## DR. R. C. BEAMAN DENOUNCES MOB VIOLENCE

The recent outrages committed in Robeson county when two defenseless women were taken from their homes at night and whipped upon the naked flesh by a hooded mob, called out the fiercest invectives of Dr. R. C. Beaman in a sermon last Sunday morning in his church at Lumberton. Among other things, according to the Robesonian, "Dr. Beaman strongly denounced the recent outrage that has brought shame upon Robeson county. After referring to the world war, the liquor traffic and other conditions the world over which tend to drag the world back to an uncivilized state, he exclaimed:

"Is Robeson county civilized? Not when hooded men drag defenceless women from their homes and beat them cruelly on their naked flesh; not when men try to take the law into their own hands. We must have the protection of the law. Law enforcement cannot be in the hands of private citizens. Is Florida civilized, with recently-revealed conditions in her prison camps?

"That is the spirit that would wreck all civilization.

"There is not a spot ten miles square on God's green earth where Jesus is followed absolutely and loyally, but thank God we are marching on and Jesus leads the way, in spite of mob violence."

All honor to R. C. Beaman who dares to speak out, as every true minister should under such circumstances. It is time that the Christian ministry and the Christian church should take such a decided stand against hooded mobs and all other forms of lawlessness as will put an end to these things which threaten the stability of our civilization.

## NINE BOYS AND FIVE GIRLS

The Wilkesboro high school this year had nine boys and five girls in its graduating class. When has a high school class in North Carolina before this had such a big majority of boys composing its membership?

It was our pleasure last Sunday morning to preach to this unusual class in the capital of the "State of Wilkes."

With Prof. Ralph Weaver as principal this has been a successful year for the Wilkesboro school and with the new building completed by the opening of the next term the coming year promises even greater things.

Prof. Weaver is greatly impressed with the musical talent he finds among the young people of that section, especially among the young men. But their talents are not limited to music. There is a great future ahead of Wilkes county.

## THE EDITOR OF THE ROBESONIAN

J. A. Sharpe is the editor of the Robesonian. We knew him in the long ago at Trinity College. A fine lad was "John Sharpe," as the boys called him. He is a son of Rev. V. A. Sharpe for almost fifty years an itinerant Methodist preacher who went to heaven in 1895, and who was one of the great and good men of the North Carolina conference.

This son is proving worthy of his honored father. The testimony of this man as to the cruelty of the mob that beat the women in Robeson county should be read by the citizenship of North Carolina in order that they may know what has taken place within the borders of our state. Among other things he says:

"The editor of The Robsonian is prepared to swear that he has never seen a sight so shocking as the marks of violence left upon these women. He has never seen flesh of a human being, nay, he has never seen flesh of a dumb brute, which bore the marks of such a cruel beating. The wonder is that the women were able to walk home. And then consider for a moment the fiendishness of the brute who when one of the women felt that she could not walk further, remarked that maybe a few more lashes would help her along! Such marks of violence as make the blood run cold with horror and then burn with shame and boil with hot anger against cruelty and cowardice skulking in the name of order and decency and doing deeds that would delight the heart of a savage!"

## A RAINY DAY IN CATAWBA

Have you ever been to Ball's Creek Camp Ground? Have you ever met the Reverend Theodore W. Hager? If you have not you have at least two things that are worth while to live for. Ball's Creek Camp Ground was established in 1854 and is located in Catawba county about nine miles east of Newton. Since the time of the establishment of this old historic place there has not been a year that camp meeting has not been held under the old arbor. The land was given by some friends of the cause and vested in a self-perpetuating board of trustees. When the property ceases to be used as a camp ground it reverts to the heirs of the donors. The camp ground is located on a beautiful knoll, surrounded by an original forest of oak and pine. In the center of two and one-half rows of tents which completely encircle the grounds is a mammoth arbor which will seat something like two thousand people, but this will not begin to accommodate the immense crowds that flock there each fourth Sunday in August. Down under the hill are two of the most beautiful springs that we have seen anywhere. The trustees have taken good care of these. They will hold about five hundred gallons of water each and are cemented from top to bottom. From one of these springs five pipes extend. One of them is known by all the people in that section as the Methodist pipe, one as the Lutheran, one as the Baptist, one as the Presbyterian and the other as the German Reformed. We asked if each denomination used his own pipe and received an affirmative answer. We do not know whether this is true, but we do know that all get good water and from the same fountain. The good people of that section are expecting a great camp meeting this year.

But back to Brother Hager. This itinerant was sent to Ball's Creek charge by Bishop Denny at the last session of the Western North Carolina conference. He has taken charge with vigor and determination, and the people have fallen in line with him and they are all pulling together and results are already being enjoyed. The congregations are increasing all over the work, the Sunday schools are growing, salaries are being paid better than ever, one new church is planned, the parsonage lot has been beautified and all are rejoicing together. The pastor and his good family have been the victims of five very severe poundings—not the kind that Whipping Boss Higgenbotham administered, but the kind that makes a preacher and his family feel good. The fact of the case is Hager is very popular over on the Ball's Creek charge. We would advise Brother Litaaker to watch him closely at conference. There are about ten other elders who are looking for a man just like Hager.

The business manager of the Advocate was to have preached at the Fifth Sunday Charge Sunday School Institute last Sunday, but it rained in torrents and the people could not get there, hence it was impossible to carry out the program. But we attended Sunday school at Center and held a service of prayer under the arbor.

That charge, under the leadership of Brother Hager, is pushing the Advocate campaign and before the first of June will be up among the leaders.

## NO CLOSE COMMUNION IN HEAVEN

"Do you suppose that in heaven when communion is celebrated that John Calvin, John Knox, John and Charles Wesley and other great leaders in the non-Baptist world will be denied the privilege of sitting with Baptists?"

This is the question that Dr. Cornelius Woolfkin, the pastor of John D. Rockefeller's church in New York City, otherwise known as Park Avenue Baptist church, propounds to his Baptist brethren in arguing against the Baptist practice of excluding members of other churches from their communion table.

We Methodists can promptly answer this Baptist parson by declaring that Calvin, Knox, and the Wesleys will commune with Baptists in heaven and we could do it down here if invited. Dr. Woolfkin here is our hand, as "thy heart is with our heart."

## "A SECOND DANIEL COME TO JUDGMENT"

Judge W. F. Harding is a just judge who hates unrighteousness. And he does not hesitate to speak out against wrong whether it's done under cover of law or without law. Judge Harding is skilled also at putting the probe in the rotten spot.

His latest protest is against that specie of highway robbery practiced by some magistrates who at the instigation of a constable or deputy sheriff issues a warrant for an alleged speeding autoist and sends by mail an order to pay a stipulated amount so that the case can be dropped.

The strictures upon such procedure was called out by Judge Harding's having before him in Greensboro court last Monday an application for a writ of habeas corpus for a young man who had been ordered to send \$18 to a section of the state where this defendant had never visited but from which the warrant charged him with speeding. The writ was granted. Good for this righteous judge who hates robbery under cover of law.

## NOW FOR A UNITED EFFORT

In looking over the final reports of the eminently successful campaigns for the Advocate, both last year and the year before, we find that quite a number of pastoral charges made a very poor showing each year. Some others showed up well one year and did little in the other campaign. While the rest did well both years. It is not our purpose here to explain why. We simply state the fact.

What will be the final showing this year on the last day of May when the campaign closes?

We cannot answer, even though the date is close at hand. You can. What is going to be the answer for your charge, for your church at the end of this month? It will all depend upon whether the pastor and other leaders of the church put in a little enthusiastic work for the Advocate. In almost every instance where the North Carolina Christian Advocate is presented wisely and with enthusiasm the response is most gratifying. As in other years we are expecting a great response in the campaign that is now hastening to a close. Let's have a big report from each and every charge.

## REV. G. D. LANGSTON IS DEAD

Rev. G. D. Langston, a superannuate of the North Carolina conference, died at his home in West Durham Friday, April 27, at 2 o'clock in the afternoon. He was 77 years old. During his prolonged illness of several months, he had suffered intensely, but the end was peace. In the language of Rev. J. W. Bradley, who notified us of his death, "he simply went to sleep."

The funeral services were held Saturday afternoon in the West Durham Methodist church and his body was laid to rest in the Durham cemetery.

Brother Langston was a well known and honored minister who had been a member of the North Carolina conference since 1890. His ministry extended over a stretch of fifty years, but he did not join the conference till 1890.

His early life was spent in Wayne county. At the beginning of the Civil War he joined the Junior Reserves and soon became a sergeant in the company. At the age of 18 he became a member of Company I, Seventh N. C. Calvary, in which he served till the end of the war. Soon after his return home from the war he entered the ministry.

During his itinerant ministry he served churches in Durham, Wilmington, Henderson, Manteo, Graham, Mt. Olive, and other places in the North Carolina conference.

In 1868 he married Miss Sallis Giles of Beaufort county, who with five children survive him. The two sons are Col. J. D. Langston and Mr. W. H. Langston of Goldsboro. The daughters are Mrs. H. J. Elmore of Rocky Mount, Mrs. Fred Thomas of Durham, and Mrs. E. R. Thomas of Durham.

Some comrade of his in the itinerancy who enjoyed the high privilege of knowing Brother Langston intimately will prepare for the Advocate a fitting sketch of the long and useful life of this good man.



## PEOPLE AND THINGS

Western North Carolina Conference, October 17.  
North Carolina Conference, November 14.

Rev. S. T. Barber of Ahoskie is in town for a few days with his family, which has not yet moved to Ahoskie.

Rev. A. C. Gibbs, pastor at Thomasville, will preach the annual sermon May 20 for the city schools of Smithfield, N. C.

Rev. A. P. Ratledge will begin a meeting next Sunday in his church at Elkin. Rev. J. H. Barnhardt of Greensboro will assist in these services.

Rev. H. H. Robbins of Park Avenue church, Salisbury, is in the midst of an excellent revival. He is being assisted by Rev. R. O. Eller of Salem.

Rev. R. E. Pittman has Rev. L. B. Pattishall assisting him in a meeting at LaGrange with prospects of fine results.

The next General Conference of the Methodist Episcopal Church will meet in Springfield, Mass. It has been 72 years since the General Conference was held in New England.

Beginning the second Sunday in May, Rev. C. S. Kirkpatrick will be with Rev. W. M. Robbins, the pastor, in a meeting at Lake Junaluska. The meeting is expected to continue ten days.

Miss Annie Maie Hatch of Mt. Olive, N. C., and Mr. William E. Raper of Lexington, N. C., were married last Wednesday evening in the Methodist church at Mt. Olive. Rev. G. B. Starling officiated.

Married, at the parsonage at Polkville, Sunday, April 29th, Mr. L. E. Jenkins to Miss Cora Brooks, and Mr. Fred Grigg to Miss Carrie Brooks. The brides are sisters and the grooms cousins. Rev. E. M. Avett officiated.

Dr. G. T. Rowe of Nashville, Tenn., begins a revival meeting with Rev. J. F. Kirk and his congregation at First church, Salisbury, next Sunday. It is needless to say that the entire city is interested in this announcement.

Evangelist John Brown will begin a three weeks' meeting in Reidsville May 6. The services will be held in the Pinnix warehouse and there are six members of the evangelistic party. Reidsville is looking forward to a great evangelistic campaign.

Rev. M. A. Osborne of Epworth, Concord, preached for Rev. J. Frank Armstrong at Forest Hill church last Sunday night. Rev. W. A. Rollins preached for Brother Osborne and Brother Armstrong preached at the First Baptist church in Salisbury.

Rev. J. W. Moore began a revival last Sunday at the Broad Street church, Statesville. Rev. W. W. Peele, pastor of Edenton Street church, Raleigh, will do the preaching and the Wisdom Sisters will sing. The meeting will continue ten days or two weeks.

Asheboro has been given back its "e" by the Postoffice department, according to the postal guide. Several years ago somebody cut out the letter that belonged between "h" and "b" and the department much to the regret of some citizens of that town wrote it Ashboro. But that wrong has been righted, we are glad to report.

Mt. Olivet church on the Concord circuit enjoyed a fine illustrated lecture on Friday night of last week and again on Saturday night. These lectures were given by Rev. W. A. Jenkins of Central church. Saturday was a high day, too. It was the quarterly meeting occasion and in addition to the great sermon by the presiding elder, Dr. T. F. Marr, Attorney John M. Oglesby of Concord, J. F. Shinn of Norwood and Supt. C. H. Reep of Albemarle made interesting addresses. It was an all day affair with dinner on the grounds.

Rev. D. H. Tuttle is preaching this week for Rev. R. M. Tuttle at Centenary, Greensboro. The services are largely attended and Brother Tuttle's preaching is excellent. Rich in Christian experience, a close student of the Bible, he speaks with the authority of one who knows. To believe a thing with all his heart and to speak with the enthusiasm of youth are gifts of his that not only insure a hearing, but helps the people who hear. Centenary is fortunate to have the privilege of hearing this consecrated minister.

Mr. Clarence Register of Castle Hayne, N. C., and Miss Daisy Lee Ottoway of Holly Ridge, N. C., were married at the residence of Mr. B. G. Rhodes, 108 1-2 S. Front street, Wilmington, N. C. April 27, 1923, Rev. E. C. Sell of Goldston, N. C., officiating.

Rev. J. C. Gentry, pastor of the Morganton circuit, says: "The folks up here are beginning to see that they cannot get along without the Advocate. I may not be able to visit the homes of my people as often as they should be visited, but I am making an effort to have our paper do some of the visiting that it is not possible for me to do, namely, a visit to every home ONCE-A-WEEK."

Rev. T. P. Jimison of Spencer passed through Greensboro Monday on his way to Gibsonville to assist Rev. G. W. Clay in a meeting. Sunday he received three into the church and has 12 others to receive a little later. A drive is to be put on by the Spencer Methodists May 15, to pay off the indebtedness on their new church. They are going in expecting to clear it all off. The two weeks' meeting that Brother Jimison held some time ago was most successful. Fifty were converted on the last night of the meeting.

Rev. J. A. Cook and his youngest daughter, Mary, a charming young girl of sixteen, was in the Advocate office Tuesday on their return from Randleman, a former charge, to Mount Airy. Brother Cook has the walls of a church half up at New Hebron and a new church is being erected at Brown's Springs. Plans are being drawn for the \$20,000 church at Salem, two and a half miles from Mt. Airy. This is the home church among other preachers of Walter S. Creasy and Robt. M. Taylor, of precious memory, and of R. G. Satterfield, the associate editor of the Nashville Christian Advocate.

Dr. Wilbur F. Tillett, A.M., D.D., LL. D., professor in the School of Religion, Vanderbilt University, Nashville, Tenn., will deliver the MacDonald Lectures this year at the Scarritt Bible and Training School, April 21-26. General theme: The Paths that Lead to God. (1) God, Who is He? What is He? Where is He? 4:30 p. m., Sunday April 22. (2) Through Nature to God, 8 p. m., Monday, April 23. (3) Through Man to God, 8 p. m., Tuesday, April 24. (4) Through the Bible to God, 8 p. m., Wednesday, April 25. (5) Through Christ to God, 8 p. m., Thursday, April 26.

Rev. S. M. Needham, pastor of the Wilkesboro station, suffered a serious injury the night of April 14 while driving from Winston-Salem to his home in Wilkesboro, when the radius rod of his car broke and having lost control of the car it turned round, rolled down the bank and turned over, crushing his right foot, sprained his knee and injured some of the muscles of his thigh. His foot is still in a plaster cast, pains him quite a little and will not be well for several weeks. The people of Wilkesboro are exceedingly kind to him in the midst of his troubles. He was pounded to such extent a few nights ago that the parsonage for some weeks will be independent of a grocery store. The congregation is greatly pleased with their pastor and his family. Their praises are upon the tongues of the people irrespective of church relations.

The Daily Sentinel of Winston-Salem carries in a recent issue an extended story of historical value in which is given an account of the burning of the note which wipes out the present indebtedness and with this a history of the church since its establishment in 1892. The pastors who have served this charge include Revs. W. M. Curtis, J. A. B. Fry, W. H. Willis, J. H. Barnhardt, J. F. Kirk, W. M. Robbins (twice appointed), L. W. Collins, R. E. Atkinson, J. S. Hiatt, T. P. Jimison and the present pastor, Rev. E. E. Williamson. Grace was organized with 35 members. The church now has about 450. Leon Cash was the man to whom fell the honor of applying the match to the mortgage not to burn it entirely but to burn off one corner and leave this maimed document to lie in the archives of the church as a memorial of the day when this congregation passed out of the bondage of debt into the promised land of freedom. Hiatt, a former pastor of the church, seemed to have been the Miriam of the occasion as he talked of deliverance from "dirt, debt and the devil." The principal address of the occasion was by H. R. Dwire, who spoke aptly and well. To Rev. E. E. Williamson, the pastor, who has led in the campaign to clear the debt, is due a large measure of praise. He presided upon this happy occasion last Sunday afternoon.

We have a number of these good people on our waiting list. If you want to make some one happy for 12 months send us \$2.00, and we will select some one to receive the benefit of your generosity.

That fine Centenary congregation, Winston-Salem, mailed the Advocate a check for \$20, and Mr. Mason W. Gantt, clerk of superior court, Guilford county, handed us one for \$5 to be used in sending the Advocate to those who are unable to pay for it, but are anxious to read it.

Rev. L. B. Hayes has returned from Elizabeth City, where he assisted Rev. H. E. Meyers in a meeting at City Roads church. It was a simultaneous revival for the churches of the city. Dr. E. K. McLarty did the preaching at First church for Dr. N. H. D. Wilson. Brother Hayes reports good results.

Rev. H. A. Chester, Laurel Springs charge, writes: "We have been working on the Advocate and have got renewals and new subscriptions. We are finishing one of the churches on this charge and getting ready to build a new parsonage. We are expecting to have the parsonage ready for the preacher to move in after conference."

The Shelby district conference elected the following as delegates to the annual conference: T. F. Cline, A. E. Elmore, L. A. Jackson, W. L. C. Killian, Mrs. P. L. Hennessee, C. S. Lee, F. C. Todd and C. B. Goodson. Alternates: H. B. Sellars, W. N. Davis, Mrs. B. T. Morris and W. L. Tucker. The next session of the conference goes to Polkville. The licensing committee was elected as follows: W. A. Lambeth, J. W. Vick, A. S. Raper and D. W. Brown.

Rev. B. E. Stanfield passed through Greensboro last Friday on his way to High Point to purchase pews and furnishings for one of his churches on the Jonesboro circuit. Brother Stanfield has wrought wonders on that charge. To enlarge, rebuild and repair churches has been the order of the day since the arrival of this itinerant upon that important field. North Carolina Methodism has no more effective minister than B. E. Stanfield.

### CHAIRMAN EDUCATIONAL COMMITTEE

A few weeks ago I wrote the pastors of the North Carolina conference, asking them to give me the chairman of the Educational committee at each church. So far, I have heard from sixty of the pastors, leaving about three-fourths of them which I have not heard. It is quite important that I have this information, so I am asking all pastors to please have these committees appointed at each church and send me the names of the chairmen.

H. M. North,  
Rocky Mount, N. C.

### BIG MEETING AT CHARLOTTE FOR LAY ACTIVITY

The Mecklenburg County Board of Lay Activities has planned a great public meeting at Tryon Street M. E. church, Charlotte, on Sunday, May 6th, at 3 p. m., at which time there will be a great musical program in addition to the addresses to be delivered. Rev. J. B. Craven, presiding elder, will conduct the devotional services. D. E. Henderson, county chairman, will preside. Mr. E. A. Cole, district chairman, will present Rev. T. F. Higgins, who will deliver a ten-minute address on the pastor's need of active laymen. Rev. H. G. Hardin will present Hon. Clyde R. Hoey of Shelby, who will deliver a twenty-minute address on what laymen can do for the church.

They are planning one of the best musical programs ever offered in a church in Charlotte, which is as follows:

A large orchestra, directed by Mr. A. D. LaJoie; the Carolina Concert Club, directed by Mrs. Coral Hader Baker at the piano; the Trinity Quartette, directed by Mrs. Powell; the junior and senior choirs of Hawthorne Lane church, directed by Mr. C. A. McIlvane; the congregation, directed by Mr. Henry Benoit, and the Tryon Street choir, directed by Mr. Eugene Craft. In addition to the special numbers they are going to sing some of the old-time Methodist hymns, everybody joining in.

All Methodist laymen, both men and women in the county, including Bethel charge, in Cabarrus county, and their friends, are invited to be present on time.

We are receiving a number of letters thanking us for extending the Advocate campaign.



## WATCHES AND CHURCH EXTENSION

At a meeting of representatives of Conference Boards of Church Extension, held in Louisville, Ky., April 24, 1923, Rev. J. H. Barnhardt of the Western North Carolina Conference, at the closing banquet meeting, responded as follows to the toast:

"Tis with our Judgments as our Watches—  
None Go Just Alike, Yet Each Believes His Own."  
—Pope.

We must keep in mind the kind of timepieces we are to talk about—namely, the well regulated, scientifically built and adjusted watch, instead of the fair weather sundial or even the mongrel clock of which there are many types and patterns.

The natural gait of some of these freak time-keepers is heart rending. Doubtless you have heard of the clock of the gentleman who said that when the hands pointed at three, it struck nine, and then he knew it was half past six. There's a lot in knowing how to tell time in spite of the clock. Or maybe you have digested your dinner in some remote period of your life by chuckling over the story when it was fresh and you were young, of the man who was awakened early one morning by the clock on the mantle striking one hundred and three times. He called his wife and said: "Mandy, wake up and git up; it's the latest I ever knowed it to be."

We are talking about those useful and necessary timepieces which we carry around with us every day, and to which we fasten our fraternity emblems and college medals. No well dressed person would think of going out on the street immodestly unadorned by that indispensable article of apparel. And so acute is our sense of need at this point that very early in life we usually launch a campaign the objective of which is to furnish ourselves at least with an Ingersoll or a Waterbury. There may have come into your collection of stories the one in which the young son of the family is represented as begging his father to give him a watch until the insistence of his appeal brought down upon his head the paternal wrath. He was forbidden to mention the subject again under penalty of dire punishment. That day, as the family was seated about the dinner table, the father called upon each member as usual to repeat an appropriate verse of Scripture. When it came Willie's time, he bowed his head in mock reverence and shot a curve over the base which struck the old man out: "What I say unto you, I say unto all—WATCH."

One of the points in favor of a watch is its availability. It can be carried around and consulted at will. It is serviceable in your pocket, but right much of a nuisance in any other position. Nobody wants to get up and run to the mantel to consult a timepiece. A clock would soon be substituted. But a clock would be a sorry piece of furniture to carry around on one's shoulder. Dr. Joseph Parker, the famous London preacher, gave a striking illustration in which he took a complaining watch which objected to its modest, obscure surroundings, and put in the place of "Big Ben" high up in the Victorian Tower which crowns the stately Parliament building. It was not long until the little thing, which could not even be seen at such an altitude, begged its owner to put it back into his pocket.

There is this peculiarity about watches: they are said by jewelers to partake of the habits of their owners. It is said that the watches of some preachers never run down.

Service is the great watchword. The question arises: Why carry a watch at all unless you can trust it? Even though it should be readily accessible, suppose it is unreliable as a time keeper? If it doesn't keep time, have it regulated. Even then it may vary from the truth, for watches display some very humanlike qualities; but, even at that it is practically correct and should be trusted in a pinch.

We have come here to talk Church Extension. We bring to our consideration of the subject a great variety of individual standards of opinion and judgment, growing out of our contact with the real conditions which greet us from the several sections of our far-flung connectional territory. None of us have all wisdom; we are sincere, but not perfect; our ideals may be at fault in some measure; we do not see alike on all questions because our standards are not the same. And yet, in the main, our movements are all in the same general direction, and our love for the church is identical. We want to serve her to the best possible advantage. And so we come here to the great central observatory, so to speak, that we may check up our individual opin-

ions and judgments and compare them with the corporate judgment of the church at large, which is to be our standard of action, and regulate our little "biscuits," if necessary, to conform to the central mechanism of the department as determined by the General Conference which is the governing body of our Methodism. It has been a most delightful day which we have spent together, and one which indicates the closest co-operation among all our forces within the quadrennium in doing the great things committed into our hands. The splendid spirit of brotherly kindness and the deep Christian fellowship which have actuated all our deliberations speak in terms of prophecy concerning the success of our task in the future days.

But when I got here I found that some of you men from the west were running from one to two hours behind us in the east. I hadn't traveled two hundred miles in this direction until I had to set my watch back a whole hour, and slow down to your gait. I didn't want to do it; I just knew my watch ought not to be tampered with at all, but in the interest of harmony I had to do it. I didn't want to get to Louisville and find everybody out of step except myself, like Bridget remarked about Pat who was marching in the military parade.

It isn't necessary for me to take your time to enforce the tremendously vital work of Church Extension in our economy. Methodism must be adequately housed before we can function in any department of our work. It is undoubtedly true that our task has been unwittingly obscured in some measure by the very success of other companion interests which have received the full attention of the church in recent years. And we find ourselves embarrassed because the demand for service is so greatly in excess of the resources the church has put into our hands with which to do the fundamental thing of building. We men in the field are constantly up against the seamy side of administration. Charged with the duty of safeguarding all funds committed into our hands, often misunderstood by the brethren, and faced by constant insufficiency of funds, we often keep company with the great apostle in one respect at least, who represented himself in various kinds of perils and journeyings to the point of martyrdom. We are very much in the position of the Methodist layman who was called upon to make a speech in an Episcopal church. Before entering the pulpit the rector asked him if he would wear a surplice. He replied: "No, I believe I prefer to speak in ordinary men's clothes. Besides, I am a Methodist, and Methodists don't know anything about a surplus; all they are acquainted with is a deficit."

True, we conference board men have sometimes felt toward the general offices very much like the Irishman did about the pair of lawyers whom the court had appointed to defend him before the bar upon a charge of grand larceny. After consulting with the attorneys for awhile, he arose and, addressing the court, asked if he might not swap one of the lawyers for a witness. But then you, too, may have been in the notion, if the truth were told, to trade some of us off for a pair of jack rabbits.

Well, your watch says my time is up; and, while I don't believe it, I'm going to stop anyway just to be courteous.

## WHY SHOULD OUR YOUNG WOMEN ATTEND A CHRISTIAN COLLEGE?

Mrs. Lucy H. Robertson, Professor Religious Education, Greensboro College.

The above question is one of such vital importance, having such a far-reaching influence upon the three great factors of our civilization, the home, the church, and the state, that it calls for the most profound consideration of parents, educators, and, indeed, all who have at heart the future welfare of these three great institutions which form the foundation upon which rests the entire structure of human society.

When we remember that our girls enter college at the most impressionable period of their lives, when they are susceptible to influence for weal or woe, it behooves those responsible for them to consider wisely the environment in which they shall be placed. Any neglect or carelessness at this point may have most disastrous consequences, bringing incalculable sorrow into the lives of both parents and children. The college period is a time of final decisions upon some of the weightiest questions of life; a time when the judgment is maturing, and

the emotions are reaching out to entwine their tendrils about some strong and sure support. It is a time when the wavering, unstable nature of early growth is crystalizing into the solid form of feelings and opinions of mature life.

How important that this crisis should take place under most favorable conditions for securing right direction! Where, outside of the Christian home, can this favorable environment be more surely found than in the truly Christian College, under the guidance of genuinely Christian teachers? The last is of especial importance, for the personality of the teacher is a greater influence than what he may teach. It has been tersely said that "Character is caught, not taught." This being conceded, what wise parent would fail to take into consideration the kind of character-influence that he would wish to have imparted to the plastic mind and heart of the young? He would no more expose his child to moral contagion of un-Christian influence than he would expose her body to some foul disease. The mental and moral nature must be at least as carefully guarded from contamination as the physical.

In this we find one answer to our question, viz., the highest good of the individual. But since no one lives to himself alone, but from each there radiates an influence, we may well insist upon Christian education for our daughters for the sake of those who will come within the radius of that influence.

The future home-makers of our nation must be prepared to make the homes in which its future citizens shall be reared centres of all that is pure and ennobling, where the Christian graces may shed the sunshine and warmth in which Christian character may be nurtured, for in such an atmosphere alone can the great qualities of mind and heart reach their highest development.

It is largely the home that determines the character of a people; and out of our Christian homes must come the leadership of church and state. It is only when our homes train up leaders that will go out into the world in Christian service that we can hope for the church to fulfill her missions in the world, and to furnish a citizenship that will make us a nation of Christians in truth rather than in name.

Such a consummation may be brought about through educated and consecrated womanhood. Is not this then a sufficient reason why our young women should receive their life-training in Christian colleges?

## OUR PREACHERS' GRAVES MEMORIAL DAY

Will not the militant host of the Western North Carolina conference halt long enough to place a flower and drop a tear on the graves of our fallen comrades on Memorial Day, May 10th? Search for the resting places of these soldiers of Jesus Christ and let the busy, rushing world know they are not forgotten. Some of these may sleep beneath the broomsedge and the briars; if so, let these be cleared away and tokens of loving esteem be put in their place. The ministry of these men of God to our fathers and mothers, and to some now living, was inestimable. "They rest from their labors; and their works do follow them." Far from kindred and dear ones some of their graves may be. Let's see that they are not forgotten nor neglected in this springtime which calls to our memory the resurrection of our Lord and their Lord. The heroines of the parsonage who "stayed by the stuff" and made the victories at the front possible for their courageous husbands deserve like tokens of esteem. They now sleep in undisturbed repose side by side. The flowers they planted now bloom for others while they inhale the fragrance of those that never fail in the paradise of God; but the Father will smile on those who manifest their thoughtfulness and love for those who fell in the thick of the fight.

The following district committmen have written, saying they would do all they can to see that proper attention is given to the graves in their respective districts: L. R. Geiger, Asheville district; J. D. Minick, Mt. Airy district; J. A. Bell, Charlotte district; C. R. Hoey, Shelby district. I trust the brethren who have not written are diligently looking after this sacred trust in their respective districts. I have written concerning those buried beyond our bounds and have heard from some of these letters. Hope to get other replies. Let not this important matter pass unheeded.

W. R. Ware.



## SPRING

By Alma S. Trowbridge.

The winter's chill winds and fierce storms now are gone,  
And all gloomy scenes for a time are withdrawn.  
The hills and the vales far and wide brightly shine  
With beauties of nature in gorgeous design.

The leaf-buds from long winter's rest slowly creep,  
Bright jonquill, sweet hyacinth, up proudly peep,  
Swift birds, all so brightly arrayed, gaily sing,  
Mostly sweetly their echoes in air softly ring.

By warm sun and rain, the green grass swiftly leaps  
From its seeming lifelessness within the deeps.  
Wild flowers, so fragrant, so graceful they grow,  
Spring forth, as by magic, real cheer to bestow.

May we, from these beauties of spring now at hand,  
Learn surely the lesson that truth would demand.  
Though fruitless your life, and oft sad it may seem,  
Just give it to God who will gladly redeem.

## AN EXCELLENT NEW BOOK

Jno. R. Pepper.

Mr. M. W. Brabham some time superintendent of the Department of Administration of the General Sunday School Board of the Methodist Episcopal Church, South, has just published a most valuable book entitled, "The Sunday School at Work in Town and Country."

This writer has read every line of said book from title page to bibliography and questions for thought and discussion.

Having been reared in the mountains of old Virginia and for years in boyhood days he walked two or three miles to a regular country Sunday school.

For the past thirty-six years he has been chairman of the Sunday School Board of the Memphis conference with supervision over about 600 Sunday schools; the large majority of which are strictly rural schools and with these schools he has communicated constantly year by year, and has visited very many of them. Therefore this writer claims to have a fair first hand knowledge of conditions and methods of the average town and country Sunday school as it exists today.

The chapter titles of the said book are logical and very suggestive, while the treatment of each subject is simple and exceedingly helpful.

In fact every phase of present day Sunday school work is discussed in such plain and untechnical language that the most unlearned can understand and be stimulated by its fine teachings.

So that no rural pastor, superintendent or teacher can do his best work without reading and studying this splendid contribution to our Sunday school literature. Possessing and having read most of the books on the various subjects of Sunday school activities published during the past twenty-five years, I beg to say deliberately and without hesitation, that for practical purposes, and for reaching the vast constituency of the small town and rural schools, "The Sunday School at Work in Town and Country," according to my humble judgment is the best and will be the most abidingly helpful book yet written, or that will be written until material changes are made in our fundamental methods of work.

In order that I may endorse the foregoing publication more substantially than by mere words, I have ordered fifty copies sent to the superintendent of Sunday school work of the Memphis conference and by him to be given with my personal compliments to fifty rural pastors who will promise to carefully read the volume, and then see to it that each Sunday school superintendent on his charge does likewise.

If this is done we will surely raise the level of several hundred rural Sunday schools in the Memphis conference.

It is not a minister's wisdom but his conviction which imparts itself to others. Nothing gives life but life. Real flame alone kindles other flame; this was the power of the apostles: "We believe and therefore speak." Firm faith in what they spoke, that was the basis of the apostles' strength.—F. W. Robertson.

## CZECHOSLOVAKIA

By J. L. Neill, Supt. Czechoslovak Mission of the M. E. Church, South, Prague, Czechoslovakia.

Czechoslovakia is a rather difficult word for American people, but when compared with many other names of cities, countries and individuals one meets in Central Europe, and especially in Slavik countries, he realizes that this word is easy.

This new republic was formed out of sections of the old Austro-Hungarian empire. These sections were separate and individual kingdoms before the formation of the Austro-Hungarian empire. The fact is, the king of Bohemia, during the thirteenth and fifteenth centuries, was one of the greatest rulers in Continental Europe, having under his sway many other countries besides Bohemia.

The countries now forming the republic of Czechoslovakia are Bohemia, Moravia, Slovakia and Podkarpatska Rus. Bohemia is the largest and furthest advanced. Practically all of the industries, and by all odds the best farming land of the old Austrian kingdom are within Bohemia. In culture, education and economic progress, Moravia stands next. Slovakia is very far behind.

Many of the Slovaks cannot read or write. Their land is owned principally by the Magyar nobility, and controlled by Roman Catholic influence.

Podkarpatska Rus, which means literally Under the Carpathians, is the eastern end of the republic. It has a population of approximately a million people. Twelve per cent are Magyars, who are the land owners, fifteen per cent are Jews. These are the money lenders, and in the cities and towns compose seventy or eighty per cent. The remaining people are known as Little Russians, sometimes called Ruthenians. There are about seven hundred fifty thousand of them. Ignorance and vice among these people is beyond our understanding. Eighty per cent of them cannot read or write a word of any language. There are communities with ten thousand inhabitants and the nearest physician 30 miles away. I could not believe what I had heard concerning this section until I had visited it in person. Three visits to this section during the past winter led me to believe that probably no section in any part of the world is in any greater need of the power of the Gospel of Jesus Christ than this section.

Let no one in America be deceived concerning languages in Europe. In Czechoslovakia, with its population of less than twenty million, there are three and a half million who speak only the German language. In Bohemia and Moravia the language is Czech; in Slovakia, it is Slovak, but the language of the schools has been Magyar; in Podkarpatska Rus the language is a dialect without a particle of literature. The republic is now establishing schools throughout these sections and creating a language for them. This seems perfectly ridiculous to an American. It does appear that it would be much better to teach them some one of the old and classic languages of the Slavik people, either the Russian, Czech, Slovak, Polish, or some other one. The republic, however, believes that it is best to put this dialect into a written language. The reason the citizens of Podkarpatska Rus and Slovakia are so illiterate is due to the fact that under the old Hungarian regime they were not allowed their native language in the schools. Only the Magyar was taught. Magyar is not a Slav language and the Slovaks and Ruthenians refused to study it.

## Geographic Situation.

The whole republic of Czechoslovakia, as now constituted, is surrounded by mountains on every side. It is in reality like an island within a great continent.

It has two outlets to the sea, one by way of the Elbe river through Germany to Hamburg on the North Sea and the other by way of the Danube river, which skirts along the southern border of Czechoslovakia out to the Black Sea. There is much talk now of connecting the Elbe and Danube by means of a large canal, which would give a direct water course from the North Sea through the center of Europe into the Black Sea.

Czechoslovakia is virtually in the center of Europe. A line drawn from the southwest point of Spain to northwest Russia would pass through Prague. Also a line drawn from the most western point of France to Odessa on the Black Sea would pass through Prague. A line from the Baltic Sea on the north to the Adriatic on the south would pass

through Prague. Pragues would be near the center of each of these lines, as also the center of the one drawn from the northernmost tip of Norway and Sweden to the southernmost point of Italy. This will give you some idea of the geographical location of the republic. This in itself leads me to think that this republic will necessarily play an important part in European affairs in years to come.

## Economic Situation.

Aside from its geographical location, Czechoslovakia has a wealth of minerals, timber, farm lands and great industrial plants which give it an outstanding position among the Continental European countries.

The Skoda works, about which Americans have heard so much are located in Prague and Pilsen. The Big Bertha guns were built in these works. All these shops have been confiscated by the Czech government and are being operated today for the creation of machinery to develop Czechoslovakia industrially instead of building war machines.

Czechoslovakia is without any question the leader of the Slavik people at the present time. By Slavik peoples I mean Russia's millions, other millions in Poland, Jugoslavia and Bulgaria.

Czechoslovakia's plan is to develop the ancient University of Prague into the world's greatest university. They now claim something like thirty thousand Slavik students. Through this university Czechoslovakia will touch every phase of Slavik life. There are now in this university more than two thousand Russian students. Most of these students are taking technical courses preparing themselves for the development of their own country, when Bolshevism has either been eradicated or evolved into a democratic form of government. The latter is really what will happen, I think.

## Political Situation.

It is said that where you have two Slavs, you have three political parties. I am prepared to believe it. The Slav is without doubt the most independent individual I ever met with the exception of the American Indian.

In Czechoslovakia we have twenty-eight well organized political parties. I don't know how many more.

The form of government is very interesting and quite different, though similar to our American form. The first president, Dr. Thomas G. Masaryk, by the way one of the greatest thinkers in the world today, is elected president for life. At his death the president will be elected for a term of years and cannot succeed himself.

Instead of the secretary of state and other departments as we have them in America, the plan is here to have ministries and a minister for every department. The ministry of foreign affairs, which corresponds somewhat to our state department, has considerably more power than our secretary of state. The same is true of the other ministries in the government.

The law making body is composed of two houses, corresponding somewhat to our senate and house of representatives. The method of election, however, is quite different. The women have the same privilege of voting as the men, and quite a number of women have been members of the parliament since its creation. Representation in the senate and lower house is so divided among the various political parties that each party has its pro rata of representation. This is quite different from our American system. It could happen under our American system that members of only one party would be elected to Congress, but not so in Czechoslovakia. In the first election the citizen votes, or registers rather, his party affiliation. On the basis of that election it is determined that each party should have a certain number of representatives, so that the Communists and Radicals have a voice in all the affairs of the government. In some respects it may be a wise plan. Personally, I like our American plan better.

Another distinction is that the ministry is made up of individuals from the various party organizations, instead of being formed out of the majority party. One thing that can be said for this plan is that every belief can have its say and have an equal opportunity with others to present their claims to the people. It also provides a greater check on radical legislation than can be provided for under the American system.

(Continued in next issue.)



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# N. C. CHRISTIAN ADVOCATE

☞ Enjoys the largest circulation of any of the Advocates. It is the best from a mechanical standpoint. It is filled with wholesome reading matter. Every department of church work is given due consideration in its columns.

☞ Think what it means to Methodism and the Kingdom of God in the state. Think of the great help it is to the pastors and other church workers. Just think what it would mean if it went into the 75,000 Methodist homes in the state.

☞ If every preacher and every friend of the paper would work during the next three weeks a long stride in that direction would be made. That would put the organ of North Carolina Methodism right at the top with the leading religious newspapers in the United States.

*May we depend upon you?*

Let the answer be all renewals in your charge and a large list of new subscribers

## *All together for a great finish*

Since the list was published last week the following have sent in new and renewal subscriptions. We do not give those sending in less than four subscribers.

- |  |  |
|--|--|
| L. H. Joyner, Granville, 5 New; 1 Renewal.       | E. W. Hurst, Jr., Ingold, 1 New; 8 Renewals.   |
| J. M. Barber, Dudley Shoals, 3 New; 1 Renewal.   | W. R. Ware, Morganton, 5 New; 8 Renewals.      |
| E. P. Stabler, Bessemer City, 5 Renewals.        | L. C. Larkin, Murfreesboro, 10 Renewals.       |
| R. F. Munns, Parkton, 2 New; 4 Renewals.         | J. H. Bradley, Mt. Zion, 4 Renewals.           |
| S. F. Nicks, Leasburg, 7 New; 4 Renewals.        | W. E. Poovey, Marion, 4 New; 29 Renewals.      |
| Walter J. Miller, Wilkes Ct., 2 New; 11 R'w'ls.  | W. C. Jones, Jamestown, 5 Renewals.            |
| W. C. Martin, Hamlet, 4 New; 22 Renewals.        | M. B. Woosley, Salisbury, 19 New; 24 R'w'ls.   |
| W. C. Benson, Aurora, 2 New; 11 Renewals.        | M. E. Leftwich, Sandy Ridge, 2 New; 6 R'w'ls.  |
| T. M. Grant, Hertford, 4 Renewals.               | H. K. Boyer, Mt. Airy, 7 Renewals.             |
| W. L. Maness, Fayetteville Ct., 4 New; 4 R'w'ls. | J. O. Erwin, Rutherfordton, 3 New; 3 R'w'ls.   |
| T. S. Roten, Plumtree, 4 Renewals.               | J. A. Dailey, Fremont, 6 Renewals.             |
| P. H. Brittain, McDowell Ct., 5 Renewals.        | J. J. Edwards, 1 New; 3 Renewals.              |
| W. M. Wall, Mayodan, 1 New; 14 Renewals.         | J. A. Martin, Mt. Gilead, 13 Renewals.         |
| J. A. Bowles, Randleman, 8 New; 31 Renewals.     | B. O. Merritt, Chadbourn, 3 New; 6 Renewals.   |
| N. E. Coletrane, Burlington, 2 New; 2 Renewals.  | A. E. Brown, Stumpy Point, 4 New; 2 Renewals.  |
| J. O. Long, North Gates, 5 New; 11 Renewals.     | J. W. Vestal, Lewisville, 4 New.               |
| J. H. Brendell, Coleridge, 3 New; 10 Renewals.   | W. A. Jenkins, Concord, 5 Renewals.            |
| D. N. Caviness, Cary, 4 Renewals.                | N. M. McDonald, Lillington, 3 New; 7 Renewals. |
| T. W. Hager, Balls Creek, 3 New; 16 Renewals.    | E. W. Fox, Statesville, 2 New, 6 Renewals.     |
| J. C. Keever, Cliffside, 7 New; 19 Renewals.     | R. J. Lough, Bath, 4 Renewals.                 |



**NORTH CAROLINA CHRISTIAN  
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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Charlotte, at Morven.....May 3-4  
Waynesville, at Franklin.....May 9-11  
Raleigh, at Princeton.....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkesboro.....May 30-31  
Rockingham, at Aberdeen.....June 19-21  
Salisbury, at Gold Hill.....July 6-8

**HOME COMING DAY**

There will be a Home Coming Day at old Rehobeth on the Rock Springs circuit the first Sunday in May. Rev. W. C. Byrum has secured Mr. Stonewall Durham to make a speech and the children of the Sunday school will render a short program. Hence, Home Coming and Children's Day combined. A good part of the day will be spent socially. Hope to see many of our old pastors, friends and kinfolks out for the day. X.

**FLAT ROCK AND FLETCHER**

The revival for Flat Rock church is scheduled to begin the fourth Sunday in May. We will have with us Rev. R. F. Mock of Concord, a sound gospel preacher. A week of prayer will be observed prior to the meeting, and we are praying for a great awakening both in and outside the church. Our charge as a whole is taking on new life. Epworth League is growing and becoming more and more interesting. Our Sunday schools are improving and public worship better attended. There is room for much improvement along all lines, however. We need your prayers. M. W. Dargan.

**WASHINGTON DISTRICT CONFERENCE**

One of the most largely attended district conferences the writer has ever attended was the one held in Pinetops April 17-19. This conference was well attended by the laymen.

There were twelve charges with full delegations and seven with only one absent. This conference was not only well attended but well conducted. Brother Cotton, the elder, handled the business and men like a veteran. He had it well planned and carried out well his plans. There was not a dull moment during the whole session of the conference.

The conference was not only well attended, well administered and encouraging, but it was well cared for and entertained. Brother Miller, the host, and Pinetops and McKendree people left nothing undone to make the stay of the preachers and laymen pleasant and comfortable. In addition to looking after every want of the members of the conference they gave the conference an informal reception on Wednesday night, when they enjoyed a pleasant social hour together in the Sunday school rooms of that beautiful new church that has just been completed.

The various pastors and laymen were conscious of the great task at hand and ahead, yet they made very encouraging reports of the work throughout the district.

Bro. W. C. Benson preached the opening sermon on Tuesday night.

Wednesday afternoon was given over entirely to the laymen, and they made great use of it. It was a great feast for and encouragement to the preachers to hear the messages that came from the hearts and lives of such consecrated and able laymen as Col. J. F. Bruton, L. L. Gravely, C. G. Morris, J. C. Galloway and others.

C. G. Morris was re-elected district lay leader; L. L. Gravely and J. C. Galloway were elected associate lay leaders.

Bethel, Englehard, Aurora and Fremont invited the district conference for next year. The conference voted to go to Englehard.

The interest of the Advocate was well represented in the person of our busy, pleasant editor, Rev. A. W. Plyler, the orphanage by Mrs. J. W. Jenkins, the Centenary by Rev. R. M. Courtney, secretary of two conferences, Louisburg College by the president, Dr. A. W. Mohr, and Greensboro College by the presiding elder, Rev. S. A. Cotton.

Those elected to annual conference are: Col. J. F. Bruton, W. H. Newell, S. F. Austin, J. T. Thorne, J. B. Ross, W. W. Hooper, T. A. Person, J. D. Lancaster, and the following alternates were elected—L. L. Gravely, C. B. Keech, J. C. Galloway and W. H. Adkins. B. B. Slaughter, Sec.

**A CORRECTION**

I note in recent issues of the Advocate in giving results of the Advocate campaign the name of the pastor of Aulander circuit is given as Rev. J. M. Bigan. Please make this correction, not that Brother Gigan, whoever he may be, would be any the worse for living here, but then he is not here. M. F. Hodges is the humble pastor of Aulander circuit for this year. We will tell you something interesting about this new circuit in the near future. M. F. Hodges, P. C.

**BATH CIRCUIT**

The work is progressing nicely on Bath circuit, and I am going to send in a big list of renewals and also some new ones before long. We begin our revivals in June. Our people generally are getting wider awake each day in reference to the things of God. New prayer services are being instituted all over the circuit, and evidences of a desire to improve the church properties are being manifested. I regard this as a good indication that the people are becoming more and more interested in the establishment of the Master's kingdom. Pray for us. R. J. Lough, Pastor.

**PRICE-MOORMAN MEETINGS**

The Tarboro Methodist church is in the midst of a great evangelistic meeting. Evangelist Thurston B. Price and Julian P. Moorman, soloist and choir director, are doing a great work in a great way. They have gripped the people of Tarboro as no preacher has—at least in recent years. Crowds have been turned away from the church for the past several nights, and we have been forced to change the place of meeting from the church to the court house in order to accommodate the crowds that are flocking to hear the singing and the powerful messages being delivered by Mr. Price. When the first invitation was given Friday night, there were thirty-eight professions and fifteen reconsecrations.

The meetings will continue all the week in the court house at 8 o'clock and will close Sunday, May 6th.

Mr. Price and his high grade of work and thorough sane type of evangelism are too well known among us to need any detailed commendation and praise through the press. B. B. Slaughter.

Many a meandering discourse one hears, in which the preacher aims at nothing, and—hits it.—Whately.

**CALLED OF GOD**

No one except those called of God to do a special work, realize the responsibility and seriousness of the work as those that are. For the last ten years I have felt "woe is me if I preach not." I use to think I would join the Western North Carolina conference and looked forward to that end for some time. But the Lord seemed to lead differently. Had to quit school four times on account of my health, but get on all right in active work. Served nearly six years as pastor, but did not feel that that was my paramount work. Have felt ever since I was called to preach I must be an evangelist.

Did not ask for pastoral work this year. My plan is to give my life to evangelistic work. Will go anywhere. Have a new tent can use when advisable. My address is Nealsville, N. C. J. D. Pyatt.

**GRADUATING RECITAL AT LOUISBURG COLLEGE**

The graduating recital of Miss Mary Alice Campbell, pianist, was given at Louisburg College Friday evening, April 27. Miss Campbell was assisted by Miss Margaret Ledbetter, reader. Each number on the program was well rendered by an unusually appreciative audience. The ushers were Misses Geneive Peltz, Mary Wilson, Frances Russo, Katherine Melvin and Josephine Fuller.

The program was as follows:

C sharp minor, Op. 27, No. 2, Moonlight Sonata (Beethoven).

Fantasia in D minor (Mozart).

Preludio XXI from the Well-Tempered Clavichord (Bach).

"How It Happened"—in four acts—Marporie Benton Cooke. Miss Ledbetter.

LeChant du Ruisseau (Lack). Polichinelle Op. 3, No. 4 (Rachmaninoff).

"The Greater Love," from Tale of Two Cities (Charles Dickens). Miss Ledbetter.

Valse, Op. 15 (Arensky). Second piano, Miss Daniels.

**QUARTERLY CONFERENCE DEPLORES WHIPPING OUTRAGE**

Quarterly conference of Chestnut Street Methodist church, Presiding Elder J. H. Shore presiding, unanimously passed the following resolution:

"Believing that this governing body of our church should not allow to pass unnoticed acts of lawlessness that strike at the very foundations of our civilization, be it

"Resolved, That the quarterly conference of Chestnut Street Methodist church of Lumberton deeply deprecates the recent shameful outrage committed on the night of April 14, last, at Proctorville, this county, when a band of men, disguised in hoods and robes, entered a private home, took therefrom two defenseless women, and severely beat them on their naked flesh with a strap.

"Resolved further, That we regard such an outrage as this, and any other attempts to regulate the conduct of individuals without due process of law, whether perpetrated by masked or unmasked men and in the name of whatever organization committed, as lynch law and a terrible menace against which all law-abiding citizens who love their country should set their faces like a flint and to check which such citizens should render every aid in their power.

"Resolved further, That we call upon all parents and teachers in season and out of season to stress upon the minds and hearts of those in their care the supreme importance of profound reverence for law, flagrant evidences of disrespect for which may be seen on every hand and which if unchecked will make of our fair land a slaughter house and a by-word and a hissing."

**A GREAT GET-TOGETHER AFFAIR  
AT KINSTON**

This time it is the stewards' committee on Christian Education down here at Queen Street Methodist church in Kinston that makes a bid for the limelight. And, considering what that group did in arranging a big Methodist banquet and bringing Prof. Flowers here to make an address, it deserves recognition for service well performed.

This committee consists of Dr. Clifton F. West, Roy H. Leach and Reynold T. Allen. However, these men didn't actually put it over. They just hatched out the idea and handed it over to a sub-committee made up of C. F. Harvey, Jr., B. B. Jones, H. E. Fisher and our pastor, Rev. C. K. Proctor, to get busy and see that the affair was a success—and the event showed that they did it.

It was a get-together affair and was given Thursday evening, April 26. In addition to a large portion of the membership of Queen and Caswell Streets were present a number of visitors from outside the city as well as representative members of our sister churches in Kinston. The chairman of Queen Street's board of stewards, C. F. Harvey, Sr., presided as toastmaster, Rev. C. W. Howard of the Christian church gave the invocation, Rev. C. K. Proctor delivered a short address of welcome, Paul Frizzell of Snow Hill spoke and Rev. Hector N. McDairmid, pastor of the First Presbyterian church, brought to the assembled banqueters a fervent message of fellowship from the Ministerial Association of the city.

This was all preliminary to the principal address of the evening, which was made by Prof. R. L. Flowers of Trinity College. Prof. Flowers upon this occasion sustained his well established and justly ascribed reputation as being an able, eloquent and earnest champion of Christian education, a profoundly thoughtful observer and an accurate critic of social and religious conditions as they exist in our country today. Some one hundred and fifty banqueters heard Prof. Flowers with marked interest, and were generous in their applause and commendation of his masterful address.

A most delightful feature of the evening's entertainment was the musical program, one of the very best ever given in Kinston. Mrs. Dan Quimerly sang beautifully. She was assisted by Mrs. T. C. Etheridge on the violin and Mrs. Kola Farabow, pianist. Mrs. Etheridge with the violin and Miss Vida West at the piano then charmed their hearers with an instrumental duet. Following this Mrs. W. W. Gill, choir directress at Queen Street, with wonderfully full, strong and mellow voice, evoked continued applause by two selections.

Our able and consecrated young pastor, Rev. C. K. Proctor, is still giving a good account of himself. He works from fourteen to sixteen hours a day. The rest of the time—except at meal—he takes it easy. It is understood that he has thus far been able to take culinary refreshments three times a day. And they do say that upon one occasion at least the finny tribe has had ample cause to rue his prowess as an accomplished angler. Of a truth Mr. Proctor is a man "diligent in business"—the Lord's business; and his great employer is blessing his efforts to the upbuilding of the kingdom at this place. D. T. Edwards.

**ANNOUNCEMENT**

I have open dates from May 6th to July 15th. Will be glad to assist pastors needing a singer of experience. Address C. P. Curry, Hendersonville, N. C.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everet.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson.....Editor  
205 Lindsay St., High Point, N. C.

### North Carolina Conference

#### MISSION AND BIBLE STUDY, N. C. CONFERENCE, FIRST QUARTER

##### Durham District.

Concord Church, Roxboro—One M. S. class, 9 members; one reading circle; use Bulletin.

Trinity, Durham—One M. S. class, 12 members; one B. S. class; send missionary items to papers.

Mary Hambrick, Roxboro—One M. S. class, 48 members; one B. S. class, 93 members; use Bulletin; send missionary items to papers.

Memorial, Durham—Three M. S. classes, 30 members; one reading circle; use Bulletin; send missionary items to papers.

Leasburg—One M. S. class, 14 members; one missionary library; use Bulletin.

Front Street, Burlington—Two M. S. classes 33 members; use Bulletin; send missionary items to papers.

Prospect, Yanceyville—One M. S. class, 10 members; use Bulletin.

Graham—One M. S. class, 8 members; one B. S. class.

Circle 5, Front Street, Burlington—One M. S. class, 24 members.

Prospect Y. P.—One M. S. class, 28 members; use Bulletin.

Leasburg Y. P.—One reading circle.

##### Elizabeth City District.

Kittrells, Gates—One M. S. class, 9 members; use Bulletin.

Sunbury, Philadelphia Church—One M. S. class, 24 members; one B. S. class; use Bulletin; send missionary items to papers.

Stumpy Point—One M. S. class, 20 members.

Hertford—One M. S. class, 9 members; one B. S. class; use Bulletin. (By Mrs. Reed.)

Winfall B. J.—One M. S. class, 18 members.

The following auxiliaries were reported as having M. S. classes by the district secretary, but no other items could she give: Gatesville, Plymouth, Edenton, Winfall, New Hope, Anderson, Elizabeth City two, Hertford. A splendid showing anyway, but so much better if reports had been full.

##### Fayetteville District.

Sanford—One M. S. class.

Fayetteville Y. P.—One M. S. class; one reading circle; one Bible class; use Bulletin; send missionary items to papers.

##### New Bern District.

Elizabeth Hendren, New Bern—One M. S. class, 14 members; one missionary library; one B. S. class; use Bulletin; send missionary items to papers.

St. Pauls, Goldsboro—One M. S. class, 16 members; one reading circle; one missionary library; use Bulletin.

Jane K. Meadows, New Bern—One M. S. class, 27 members; one missionary library; one B. S. class, 15 members; use Bulletin; send missionary items to papers.

Hookerton—One M. S. class, 15 members; use Bulletin.

Beaufort—Two M. S. classes.

Mt. Olive—One M. S. class, 50 members; use Bulletin; send missionary items to papers.

Queen Street, Kinston—One B. S. class, 13 members; use Bulletin; send missionary items to papers.

New Bern Y. P.—One B. S. class.

Lisette Henderson, New Bern B. J.—Organizing for two M. S. classes.

##### Raleigh District.

Benson Y. W.—One reading circle; one B. S. class; send missionary items to papers.

Edenton Street, Raleigh—Six M. S. classes, 150 members; use Bulletin; send missionary items to papers.

Salem Church, Oxford—One M. S. class, 10 members; one reading circle; one missionary library; one B. S. class, 10 members; use Bulletin.

Smithfield—One M. S. class, 15 members.

Kenly—One M. S. class, 12 members; use Bulletin.

Mary Pescud, Raleigh—One M. S. class; one missionary library; use Bulletin.

Benson—One M. S. class; one B. S. class; use Bulletin; send missionary items to papers.

Zebulon—Uses Bulletin.

Oxford, Woman's—One M. S. class, 20 members.

##### Rockingham District.

Florence Brown, Fairmont—One M. S. class, 12 members; use Bulletin.

Greenlake—One M. S. class, 16 members; use Bulletin; send missionary items to papers.

Woman's, Rockingham—Use Bulletin; one missionary library.

Laurinburg—One M. S. class, 30 members; one reading circle; one B. S. class; send missionary items to papers.

Red Springs—Three M. S. classes, 46 members; use Bulletin.

Mary Steele, Rockingham—Use Bulletin.

Rebecca LeGrand, Rockingham—One M. S. class, 26 members; one B. S. class, 26 members; use Bulletin; send missionary items to papers.

Hamlet—One missionary library; five B. S. classes.

##### Washington District.

Farmville—One M. S. class, 27 members; one B. S. class, 27 members; use Bulletin.

St. James, Tarboro—One M. S. class, 33 members; one reading circle; one B. S. class; use Bulletin.

Stantonsburg—One M. S. class, 12 members; one B. S. class, 6 members; use Bulletin.

Ayden—One M. S. class, 18 members; use Bulletin.

Fremont—Two M. S. classes, 36 members; use Bulletin.

Belle H. Bennett, Rocky Mount—One M. S. class, 20 members; use Bulletin; send missionary items to papers.

Nashville—One M. S. class, 16 members; use Bulletin.

First Church, Rocky Mount—One M. S. class, 22 members; use Bulletin; send missionary items to papers.

Farmville Y. P.—One M. S. class, 8 members; one B. S. class; send missionary items to papers.

Stantonsburg B. J.—One M. S. class, 22 members.

##### Weldon District

Weldon Y. W.—One M. S. class, 10 members; use Bulletin.

Ridgeway—One M. S. class, 9 members; use Bulletin.

Garysburg—One M. S. class, 10 members; one B. S. class, 10 members; use Bulletin.

Winton—One M. S. class, 8 members; use Bulletin.

Warrenton—One M. S. class, 20 members.

Colerain—One M. S. class, 9 members; use Bulletin.

Norlina—One M. S. class, 12 members.

Weldon—One B. S. class; use Bulletin.

Windsor Y. P.—One M. S. class, 13 members; use Bulletin.

Ridgeway Y. P.—One M. S. class, 25 members; one B. S. class.

Garysburg B. J.—One M. S. class, 11 members.

##### Wilmington District.

Grace, Wilmington—One reading circle; one B. S. class, 18 members; use Bulletin; send missionary items to papers.

Fifth Ave., Wilmington—One M. S. class, 15 members; use Bulletin; send missionary items to papers.

Warsaw Y. P.—One M. S. class, 14 members; use Bulletin; send missionary items to papers.

## Western North Carolina Conference

### AS TO CONTRIBUTIONS

If you've got a thing that's happy,  
Boil it down.

Make it short and crisp and snappy,  
Boil it down.

When your brain its coin has minted,  
Down your page your pen has pointed,  
If you want your effort printed,  
Boil it down.

Take out every surplus letter,  
Boil it down.

Fewer syllables the better,  
Boil it down.

Make your meaning plain—express it  
So we'll know, not merely guess it,  
Boil it down.

Cut out all the extra trimmings,  
Boil it down.

Skin it well, then skim the skimmings,  
Boil it down.

When you're sure 'twould be a sin to  
Cut another sentence in two,  
Send it on, and WE'LL begin to  
Boil it down.

—Midland Methodist.

### ELEVENTH ANNUAL MEETING

The eleventh annual meeting of the Woman's Missionary Society of Western N. C. conference held its opening session at eight o'clock on Tuesday night in Monroe, N. C.

Devotional exercises were conducted by Rev. C. C. Weaver, D. D., who read verses from Jude, James, Phillipians, and 1st Corininthians, all conveying the idea of bond-servants to our Lord. Mr. Weaver said that the effect of Christianity is to diminish the importance of external things—that slavery is binding and if we are bound to Christ Jesus we are made free—free from unnecessary externals, free from fear. The Son shall make us free.

We enjoyed beautiful special music by the choir, and a most unique feature of the evening was greetings extended to our body of women from representatives of the various churches of Monroe, which were graciously responded to by Mrs. S. H. Isler of Greensboro. This was followed by a most glowing account of our recent council meeting at Mobile by Mrs. H. A. Dunham, conference corresponding secretary. At the close of the session we were invited downstairs for a social hour, during which time punch and wafers were served by members of our hostess church.

On Wednesday morning the session was opened by a devotional service conducted by Mrs. M. B. Goodwin, district secretary of Morganton district. She read Scripture from Eph. 3:14-21. Mrs. Goodwin said to us that more things are granted by prayer than by any other activity, and asked the question, "Are we using prayer as we should?" She cited the fact of nuns at St. Anne's in Quebec who go there for a life of consecration, never expecting to look on faces of the outside world again, thinking that they could do their part of the world's work better in that way than any other. We are constrained to say that Mrs. Goodwin must be one of this sort of sacrificial, praying women, since she has laid on God's altar for life service one of her own ewe lambs. Mothers can realize how close they must get to God our Father before they can willingly do this.

Devotional services were followed by organization, at which time Mrs. W. R. Harris was elected to act as recording secretary pro tem, in the absence of Mrs. G. W. Whitsett, who was unable to attend our meeting on account of illness in the home. It was voted to send telegrams of love and sympathy to Mrs. Whitsett, Mr. Frank Siler, Mrs. R. M. Courtney and Mrs. W. C. Houston, all of whom were unable to be with us, and a message of greeting to the North Carolina conference now in session, and to Mrs. W. A. Newell, who had already sent greetings to this body.

Mrs. Robertson brought us words of love and greeting and spoke to us along the lines of the keynote of our meeting—"Building." She said to us that neither an individual nor an organization can stand still, they must progress or retrogress. "He builds too low who builds below the skies." She urged us to lengthen the cords that bind us to our Father, that we build with Christ for our cornerstone and ourselves for the lining stones.

Mrs. Dunham again brought us an enthusiastic message—this time in regard to our own conference work. She told us we had 41 new organizations last year—21 adult, 10 young people and 10 children's societies; that we now have 359 auxiliaries, of which 174 are adult, 80 are young people and 105 children's; that 94 observed the week of prayer. She urged that we all observe this week of prayer both for the consecration of ourselves and for our gifts, financially, at this time. There were 19 adult auxiliaries attaining the Roll of Honor last year, and she presented to the representatives of these auxiliaries beautiful honor badges of white ribbon, printed with gold lettering.

Mrs. Dunham stressed the Lucy H. Robertson Scholarship Fund, stating that two girls are now at Scarritt as a result of this fund, while a third one is being supported by the Greensboro district.

Mrs. Dunham mentioned that Western N. C. conference stands fifth in the conferences in the amount of money to raise. She mentioned that by new ruling the auxiliary president has become a member of district conferences, and that a new by-law provided for a conference distributor of literature and publicity, each auxiliary to have a new officer, superintendent of publicity, who shall report to conference distributor of literature and publicity. Adult organizations are urged to aid and direct the social service work of the young people's organizations. It was advocated at the Council that instead of several adult organizations in one church, there be one body of women, divided into circles. We are going to be asked to assist in the campaign for the Superannuate Fund, and then our retired workers will come in for a share in the fund.

Mrs. Dunham spoke of the memorial to Miss Bennett, which will be an addition to Scarritt, and to which our conference pledged \$10,000, with three years in which to pay it. Our June meetings are to change the program from a social service one to one concerning this wonderful plan for memorializing the memory of this, the greatest woman of Southern Methodism, Miss Belle Bennett. Literature for this special program will be sent out at once and auxiliaries are urged to observe the change, substituting this new literature for the social service literature already sent them for the June meeting.

(To be continued next week.)

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### ALAMANCE SCHOOL CREDITS

Meeting in our Graham Sunday school's new hut, constructed just to the rear of the church, the approximately 150 Sunday school workers enrolled in the Alamance Standard Training School at Graham April 15-20 enjoyed a delightful commencement program and an informal social gathering on the closing night of the school, at which time it was announced that forty-five persons had earned the certificates of credit, these not only attending regularly but also reading the required textbook and doing the written work assigned by the instructors. These certificates were divided among the co-operating charges as follows: Graham-Haw River 14, Burlington 14, South Alamance 5, Burlington circuit 2, Mebane 1, other denominations 9. A fine spirit prevailed throughout the school, and the successful outcome of this training school has prepared the way for greater schools in the future.

The names of those earning the certificates of credit, according to classes, are as follows:

Beginner Organization and Administration—Mrs. C. L. VanNoppen, instructor—Mrs. G. M. Daniel, Miss Edna Reinhardt, Miss Ethel Porterfield, Mrs. S. K. Ireland, Miss Bessie Lee Nicks, Miss Grace Neese, and Miss Alice Bason.

Primary Organization and Administration, Miss Georgia Keene, instructor—Miss Mary L. Freeman, Miss Florence Gray, Miss Mary Walker, and Miss Selma C. Webster.

Junior Organization and Administration, Mrs. E. R. Michaux, instructor—Mrs. J. D. Lee, Miss Josephine Thurston, Miss Virginia Dameron, Mrs. John A. Robertson, Miss Reva Hamilton, Miss Joliette Isley, Miss Lala Browning, Miss Lucile Walker, Miss Lelia Walker, Miss Daisy Walker, and Mrs. C. C. Thompson.

The Organization and Administration of the Sunday School, Prof. R. N. Wilson, instructor—Miss Bettie Best, J. M. Buckner, Miss Espa Bullard, Miss Virginia Cates, Rev. G. M. Daniel, P. S. Dixon, Rev. Lindsay Frazier, Miss Margaret E. Freeman, W. B. Green, Miss Florine Robertson, J. H. Terrell, J. W. Thompson, Mrs. J. W. Thompson, W. E. Thompson, Rev. W. R. Hardesty, I. I. Henderson, Mrs. I. I. Henderson, F. C. Hunter, Joseph Isley, Miss Virginia L. Johnson, Mrs. Walter Neese, Dr. W. B. North, and Mrs. W. B. North.

#### THIS WEEK IN ROCKINGHAM

When this item gets into print we will be in the midst of what at this writing seems will be a splendid non-standard training school at Rockingham. We have arranged a school there for four charges—Rockingham, Piedmont circuit, Richmond circuit, and Roberdel circuit, and the enrollment from just two of the charges ten days in advance of the opening was well over the hundred mark. The public school building has been engaged for the week. Courses being offered are as follows: Elementary Work, Miss Keene; Principles of Religious Teaching, Rev. D. A. Clarke; Organization and Administration of the Sunday School, L. L. Gobbel; and A Methodist Church and Its Work, Rev. J. D. Bundy. The presiding elder, Rev. J. H. Shore, and all the pastors, with

committees, are thoroughly supporting this work, and the outcome is not in doubt. Rev. D. A. Petty is chairman of the board of managers, Rev. F. E. Dickson is secretary, and Rev. D. A. Clarke, treasurer. Serving with these pastors on the board are Rev. J. D. Bundy, Messrs. Walter Boggan, T. P. Wood, T. J. Fletcher, and S. A. Lampley.

#### TRAINING WORK FOR MAY

Four non-standard training schools are scheduled for May, touching four districts: Rockingham at Rockingham, Durham at Roxboro, New Bern at Snow Hill, and Weldon at Scotland Neck. The Rockingham school is being held this week. The one at Roxboro, which will serve six or seven pastoral charges, comes May 13-18; that at Snow Hill, for Snow Hill and Hookerton circuits, May 20-25; and that at Scotland Neck, for two or three charges, May 27-June 1.

#### SUNDAY SCHOOL DAY

This is the season for observing Sunday School Day, once called Children's Day. The Sunday School Board has sent, free, to the pastor of each charge in the conference, Sunday School Day programs, so that every school might observe this important day without inconvenience or delay. If your pastor has not a sufficient quantity, a letter or postal card addressed to L. L. Gobbel, conference superintendent, Durham, will bring as many as you need.

#### GOOD BUT WILL BE BETTER

Macon Sunday school, Warrenton circuit, of which Mr. Fletcher Bobbitt is superintendent, is a one-room school that's good but wants to improve its efficiency and field of usefulness. At its invitation District Secretary Yarbrough spent Sunday, April 15, there, with the result that the official Program of Work was adopted. Already plans are being made to build Sunday school rooms. With the Program of Work as a guide and class rooms as equipment these good workers will be able to make their good school better.

#### WE BEAT 36 CONFERENCE!

The annual report of enrollment and awards by conferences just made by Mr. L. F. Sensabaugh, director of training work, Nashville, Tenn., to the General Sunday School Board, shows that of the 39 conferences in Southern Methodism the North Carolina conference stands only third from the top in the number of standard training course certificates and diplomas awarded from February, 1922, to February, 1923. Only the Virginia and Alabama conferences made a better showing. For this period we earned 1,134 certificates, 19 incomplete diplomas, 15 blue seal diplomas, and three gold seal diplomas.

And we have just started! Let's beat 'em all! Join a training class, attend a training school, or enroll as an individual student with the Department of Leadership Training, 810 Broadway, Nashville, Tenn. Help us provide consecrated workers trained and equipped for the most effective service in the Sunday school!

#### DOES YOUR SCHOOL HAVE IT?

Is your Sunday school acquainted with the official Program of Work for Methodist Sunday schools? If not, invite your district secretary to visit your school and explain this Program of Work, or write us for this information. Approximately 100 of our schools have adopted this program already. Let's make it unanimous. Your school is missing something if it doesn't have this great help.

#### GREAT WEEK IN DURHAM

Twenty-four Sunday schools, most of them in Durham and Orange counties, were represented in the enrollment of our Durham Standard Training School in session at Trinity Col-

lege last week. These are just twice as many schools as were represented in the school of last year, and a high grade of work was done. Features of the school, outside the class-room work, were the opening address by Dr. Emmet Hightower, of Nashville, Tenn., a Beginner worship program conducted with adults by Mrs. C. L. Van Noppen, of Greensboro, presentation of the Program of Work by Prof. R. N. Wilson, Durham district Sunday school secretary, and the commencement program at the close of the school. Six courses were offered by the following instructors: Prof. H. E. Spence, Dr. Hightower, Prof. J. M. Ormond, Miss Virginia Jenkins, Mrs. B. H. Bunch and Mrs. Van Noppen.

#### "HAVE BEGINNERS IN MIND"

Rev. E. W. Hurst, Jr., and his people of the Ingold circuit, Wilmington district, are in the midst of a Sunday school building program, and the information coming to us indicates that the building is being planned in keeping with the needs of the pupils. This good pastor writes:

"We are building at Garland with special regard to Sunday school equipment. There are to be five Sunday school rooms, besides the auditorium. We have the Beginners in mind, remembering that they need smaller chairs than 'grown-ups.' We also expect to install a modern heating plant. One thing I have in mind especially is the arrangement of rooms to permit pupils to enter and leave class rooms in such a manner that pupils of other rooms will not be disturbed."

The last quarterly conference of this charge elected a building committee to build four good Sunday school rooms at Antioch, also, and plans are being made to erect a new church and Sunday school building at Longview.

#### THE MURFREESBORO WAY

Murfreesboro Sunday school, Weldon district, has entered the arena by adopting the official Program of Work and promises to give Creedmoor, Sharon, Whitakers, Scotland Neck, and the others a close race for efficiency honors. District Secretary Yarbrough presented the Program of Work and talked at Murfreesboro Sunday morning, April 22, and at Union and Winton at 2:30 Sunday afternoon. All three schools adopted Program of Work "C." Writing to the editor of this column Rev. L. C. Larkin, the pastors, says:

"We had Brother Yarbrough with us yesterday, and I feel that it proved to be a happy and profitable day. All three of our Sunday schools are enthusiastic in carrying out the Program of Work that has been outlined to us. I wanted to let you know how much his work is appreciated by all our people."

"Our Sunday school here at Murfreesboro," continues this good pastor, "is ready this week to meet the requirements of the 100 per cent standard. We have decided on our Promotion Day and have had our first meeting of our Workers' Council. All the officers and teachers have agreed to secure at once the books for teacher training. I am going to send in order today for books selected."

#### PERSON TRAINING SCHOOL

Detailed arrangements for our Person Training School to be held at Roxboro May 13-18 for the Sunday school and church workers of Person county were made by the board of managers, composed of the pastors and superintendents, meeting in Long Memorial church last Wednesday afternoon. Beginning Sunday evening at 7:45 o'clock and running through Friday evening, four courses will be offered, as follows:

Elementary Work—Miss Keene.  
Principles of Teaching—Prof. I. B. McKay.

Sunday School Organization and Administration—L. L. Gobbel.

Methodist Church and Its Work—Rev. M. T. Plyler.

Rev. B. T. Hurley is chairman of the board of managers, Rev. B. C. Thompson secretary, and Rev. J. B. Hurley treasurer. Your conference superintendent of Sunday school work attended the meeting of the managers and found them enthusiastic and confident of a good school.

### Western North Carolina Conference

#### HONOR ROLL

Our Sunday School Day Honor Roll has started. Note the Sunday schools that have sent their offering to Treasurer H. A. Dunham, Asheville, N. C. Two of these have let it be known that their offering will be made larger. This money goes towards keeping three whole-time workers busy and thirty-three part-time workers partially busy in the promotion of our Sunday school work as they hold training schools, institutes and conferences and as they otherwise "roust about." Quite a lot of literature is supplied needy Sunday schools. But note our headlines on the honor roll.

Spindale .....	\$10.00
West Market St., Greensboro..	53.15
Maple Spring, N. Wilkesboro Dis.	2.59
First Church, Lexington .....	41.71
Tabernacle, Lincoln Ct. ....	10.50
Bethesda, Swannanoah Ct. ....	5.88
Trinity, Charlotte .....	78.00
Littlejohns, Lenoir Ct. ....	5.40

#### THE SPARK PLUG

Every going concern has had to start. It has had some sort of a spark plug. The spark plug to the observance of Sunday School Day is the ordering of free programs. One hundred and ninety-eight spark plugs have been secured in our Western North Carolina conference Sunday schools. They are located in districts as follows:

Asheville .....	14
Charlotte .....	26
Greensboro .....	28
Marion .....	20
Mount Airy .....	10
North Wilkesboro .....	7
Salisbury .....	23
Shelby .....	22
Statesville .....	21
Waynesville .....	9
Winston-Salem .....	18

#### NUMBER FOUR

At a luncheon given by Mr. Edwin L. Brown, Friday, April 20th, to the pastors and superintendents of Asheville the fourth annual Standard Training School for Asheville and surrounding territory was set up. The school will open Sunday afternoon, May 6th, at three o'clock. Just four years ago the training work in our conference began at Asheville. Now it has grown to large proportions. The courses and faculty for the schools were decided upon as follows:

Beginner Lesson Materials and Teaching—Miss Jessie Spencer, Louisville, Ky.

Primary Organization and Administration—Miss Georgia Keene, Durham, N. C.

Junior Organization and Administration—Miss Virginia Jenkins, Lexington, N. C.

Intermediate Senior Agencies—Rev. J. C. Robertson, Danville, Va.

Sunday School Management—Mr. O. V. Woosley, Lexington, N. C.

Principles of Teaching—Prof. C. T. Carr, Mooresville, N. C.

Mr. Edwin L. Brown is president of the board of managers; S. P. Burton, vice president; Frank Smith, secretary; C. W. Brown, treasurer; W. W. Edwards, publicity manager; L. B. Rogers, entertainment supervisor; and the Brown Book Store will handle the books. A large enrollment is confi-

(Continued on page thirteen)



# WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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Box 4H, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

## Take



### for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

## THE SALISBURY MARBLE CO.

Salisbury, N. C.



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Nujol is a lubricant—not a medicine or laxative—so cannot gripe. When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication. Try it today.



# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

## North Carolina Conference

### EPWORTH LEAGUERS PRESENT PAGEANT

The Epworth League of the Edenton Methodist church gave the beautiful pageant, "A Modern Prodigal," in the church auditorium Sunday evening, April 22nd, to a crowd that overflowed the church long before the play started. Lots of hard work had been done in preparation for the play, and older citizens of the town pronounced it one of the best presentations of its kind ever given in Edenton.

Mrs. Joe R. Nixon presided over the meeting and read the prologue. The character, Hardy Mann, the Modern Prodigal, was taken by the pastor of the church, Rev. J. Vincent Knight. In addition to carrying the part of a bum in an excellent way, Mr. Knight brought the play to a dramatic climax and melted the big audience to tears with a solo entitled, "Mother's Prayers Have Followed Me." The Angel girl, Miss Grace Fisher, the Spirit of Service, Miss Elizabeth Moore, and the Spirit of Missions, Miss Margaret Stephenson, all deserve special mention. In fact all on the program carried their parts without a break.

One of the fine things the leaguers of Southern Methodism have contributed to the church this year is this pageant. It shows the life and story of the modern prodigal, and carries with it many fine lessons people need to know. Just as this son was brought to see the error of his way and turn from it, so will thousands of men and women be made to see the right path and walk in it. Our leaguers here are assured that our people appreciated it. They proved by their offering and the fine interest shown in various other ways.

Our league has been divided into two parts. The Senior and Intermediate (meeting together) and the Junior with an enrollment of nearly 50 meet on Wednesday evenings. Both divisions have nearly doubled their attendance since the division.

A Leaguer.

## Western North Carolina Conference

### MARION LEAGUE

On Friday, April 6, the Marion Epworth League had a social at the home of Mrs. Eugene Cross. Most of the league members were present. Everyone reported that they had a nice time.

Miss Daphne Spratt and Mr. Clyde Hargrove were awarded prizes for raising the most money in a contest the Epworth League had.

Ruth Hall, Cor. Sec.

## RALEIGH DISTRICT CONFERENCE

The opening session will be preached by Rev. J. T. Gibbs, D.D., Wednesday night, May 23rd.

Conference will convene at 9:30 Thursday morning and adjourn Friday afternoon.

Full reports of all the work, including Centenary and Education collections, will be heard from each of the pastors.

Committee on orders: Tuttle, Glass and Snipes.

Committee on license to preach: Peele, Holden and Dowd.

The Orphanage class will be with us Thursday.

We will be glad to hear representatives of all our schools and other connective interests. J. C. Wooten.

## GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary

STATESVILLE, N. C.



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CHARTERED IN 1859

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**Gray's Ointment**  
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 AWNING CO., 136 1/2 Marietta St., Atlanta, Ga.

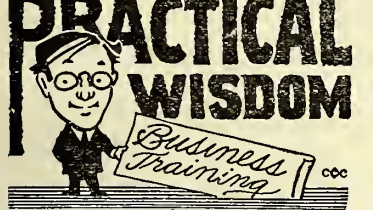
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 The reviews best describe the quality of his sermons.  
 "He can compress a whole sermon into a paragraph. Lots of poetry. An appealing and persuading evangelistic temper."—Chicago Theological Seminary Register.  
 "They are full of shrewd characterization. Dr. Chappell not only studies Divinity but humanity as well."—Methodist Times.  
 "Few men have attained such power over the modern audience."—Christian Advocate.  
 "These sermons are saturated with the Bible, and show a profound knowledge of human nature."—Expositor.  
 "The charm of this book is that it is different. We now understand the drawing power of his ministry."—Westeyan Christian Advocate.  
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**OUR ORPHANAGE WORK**  
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 RALEIGH, N. C.  
 Hon. R. N. Page ..... President  
 A. S. Barnes ..... Superintendent  
 Mrs. Mattie Jenkins ..... Matron  
 Owned and maintained by the North Carolina Conference.

**FORM OF BEQUEST**  
 I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

**THE CHILDREN'S HOME**  
 WINSTON-SALEM, N. C.  
 Rev. C. A. Wood ..... Superintendent

**THE METHODIST ORPHANAGE**  
 That was certainly a generous and thoughtful act on the part of the Wanchese Sunday school through Bro. A. C. Daniels to send us several boxes of fine shad. Our children had a feast of good eats. This kindness reminds me that there are others who could send us such things as chickens, eggs, potatoes, etc.  
 \* \* \* \*

Early in the season I predicted that we would put out a strong baseball team and offered my sympathy to any team that might oppose ours. So far we have played six games and won all of them by a good majority. Our undefeated team is looking round to find other teams to devour. Our boys have the winning spirit.  
 \* \* \* \*

In the City Marble Contest one of our boys walked off with the loving cup and a five dollar bill. Hundreds of boys entered the contest, but all were eliminated except four when the final contest came. George Flinton is smiling from ear to ear. In the estimation of all lovers of this wonderful art George Flinton stands out as a great hero.  
 \* \* \* \*

It seems that fate decreed that I should miss three district conferences this spring. Just a simple throat operation deprived me of this privilege. I have been fortunate in the substitute. Mrs. Mattie A. Jenkins went to the Washington district conference for me. She received a warm welcome at the hands of Brother S. A. Cotton, the hustling, successful presiding elder of the district.  
 \* \* \* \*


A larger collection of books is one of the great needs of the Methodist Orphanage. During the past few years we have succeeded in building up our library considerably. It is still far from being anything like it ought to be. Last week one of the most scholarly and saintly men in our ministry gave us a selection of choice books numbering several hundred, and a fine collection of geographical magazines which are good for reference work. Brother R. F. Bumpass has made a great donation where it is appreciated to the fullest extent. I trust that his fine example will lead others to remember us in like manner. I trust that in the near future we shall have a library building filled with a fine collection of books covering all important subjects.

**THE MAXWELL EVANGELISTIC PARTY**  
 We are now making dates for revivals for any time after June 17. I have H. P. Powell, Clinton, N. C., with me for the third year as song evangelist, and Rollin H. McKeenan, Chattanooga, Tenn., as pianist. We make our work Biblical and thoroughly constructive. We preach the Bible, exalt Christ, magnify the atonement, honor the Holy Ghost and stand squarely for the old time religion with the altar as the working ground. If you need this party write me. Samuel Maxwell, 1157 Yale Univ., New Haven, Conn.

—The University of North Carolina Summer School—  
 Thirty-Sixth Session : June 18-September 7, 1923  
 First Term, June 18-July 28—Second Term, July 27-September 7  
 Standard Courses in the Regular Departments of the University. Cultural and Professional Courses leading to the A. B. and A. M. Degrees. High Class Recreational Features and Entertainments of an educational character. Able Faculty of Trained Specialists. Spacious campus, modern library and laboratory facilities, delightful climate, highest service. Low cost. Write for complete announcement.  
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 Courses for Teachers holding standard State Certificates, and for graduates of Standard High Schools. Courses giving College Credit for graduates of Standard High Schools. Cotton Classing courses. Catalogue upon application. Number limited to 1050. Apply for Reservation at once to  
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 Healthful climate. Closely supervised sports and studies. A member of the Southern Association. Conditions conducive to physical development, thorough work, and spiritual growth.  
 Rates reduced to actual cost, \$289.00 for the year. Write for catalogue to  
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# Our Little Folks

## THE GASOLINE LIFE

How dear to his heart is the little old flivver  
That carries him out to his work  
and his play;  
He finds that its jolting is good for his liver  
And woe to pedestrians who come  
in his way.

With his cap and his gauntlets and a large pair of goggles,  
He makes an impression you will not forget  
As he sits at the wheel where he teeters and joggles,  
And only the traffic cops cause him to fret.

—Birmingham Age-Herald.

## A LIFE OF REAL FUN

I wonder if you ever had a taste of real fun,  
Ever go a-fishing with a pole, line and gun?  
I wonder if you ever shot a turtle on a log,  
Or ever treed a squirrel by the barking of your dog?

I wonder if you ever had a stone bruise on your heel,  
Ever take your grist to an old country mill?  
I wonder if you ever heard an old dinner horn,  
Or began your plowing when the dew was on the corn?

I wonder if you ever raised a good tobacco crop,  
Ever blow the bellows in a country blacksmith shop?  
Wonder if you ever tracked a rabbit in the snow,  
Or hunted coons at midnight many years ago.

I wonder if you ever tried to ride a yearling colt,  
Ever tried to milk a cow and get an awful jolt?  
I wonder if you ever led a calf by ear and tail  
Or ever tried to kill a lizard running on a rail.

I wonder if you ever built a rail pen for the pigs,  
Ever feel the tickle of the limber hazel twigs?  
I wonder if you ever dug potatoes by the peck,  
Or ever tried to wring a last year's chicken neck.

I wonder if you ever chased a rabbit in a tree,  
Ever transact business with a small-sized bumblebee?  
I wonder if you ever saw a yaller jack-et's nest,  
Or ever heard a screech owl yell his very level best.

I wonder if you ever worked an old contrary mule,  
Ever play town ball while at the country school?  
Ever use a turning pole and try to skin a cat,  
Or ever pick blackberries in your old straw hat?

I wonder if you ever had a wheat beard in your eye,  
Ever tried to get it out and thought that you would die?  
I wonder if you ever wore a lay-down paper collar,  
Ever need a suit of clothes and couldn't raise a dollar?

I wonder if you ever used a scythe to mow the briars,

Ever drive a wagon and lose one of the tires?  
I wonder if you ever went wading in the creek,  
Or ever had your gumwax adhere to your cheek.

I wonder if you ever wore blue drillen clothes,  
Ever go with one suspender with a rag tied round your toes?  
I wonder if you ever had chills every other day,  
And took quinine from a spoon in the good old-fashioned way.

I wonder if you ever made a scarecrow for the crows,  
Ever dress him up with your father's Sunday clothes?  
I wonder if you ever made a two-story martin-box,  
Or ever went barefooted till your mother darned your sox.

Did you ever throw green apples at a swinging hornet's nest?  
Ever shear a sheep and have it kick you in the breast?  
I wonder if the new-ground plow cut a root that struck your shin.  
Ever use the silks of corn for whiskers on your chin?

I wonder if you ever fed an old molasses mill,  
Ever burn brush piles in the clearing on the hill?  
If you have, then you have tasted of the joy  
That comes only to him who was once a country boy.

—H. M. Lockyear, in Christian Evangelist.

## WANTED HIM TO GET "NOLEGE"

It was a Pike county woman who indited a note to the teacher concerning the punishment of her young hopeful. The note ran thus:

"Dear Miss —: You rite me about whippin' Sammy. I hereby give you permission to beat him up any time it is necessary to learn his lesson. He is just like his father—you have to learn him with a club. Pound nolege into him. I want him to get it and don't pay no attention to his father says—I'll handle him."—Reading Eagle.

## The Limit.

Mrs. Key was visiting some friends and left the following note for her nearest neighbor:

"Dear Mrs. Garrison: Would you please put out a little food for the cat I have been feeding this winter? It will eat almost anything, but do not put yourself out."—The Booster.

Henry arrived at breakfast in a cross frame of mind. He informed his wife that Tommy had taken some change from his pocket.

"It isn't fair to accuse Tommy," his wife remonstrated. "Henry, you might as well say I took it."

"No, dear," the brute answered; "it wasn't all taken, you know."

It was Robert's first visit to the Zoo. "What do you think of the animals?" inquired Uncle Ben.

After a critical inspection of the exhibit the boy replied, "I think the kangaroo and the elephant should change tails."

Daughter—"The preacher has just phoned to say he is coming to call this afternoon."

Mother—"Gracious! We must make a good impression. Give the bady the hymn book to play with."



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## WHERE GO TO COLLEGE?

There are three major considerations that determine the greatness, or the potential greatness, of an educational institution.

1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.

2. The Faculty.

3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 115,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

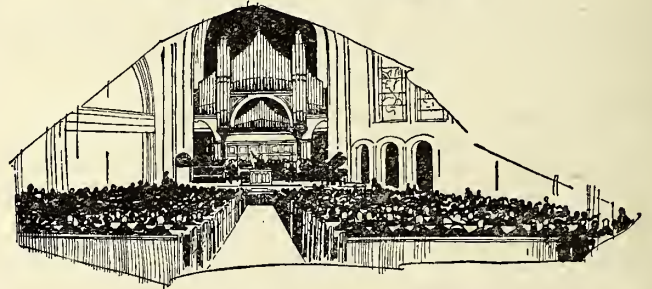
The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address  
The Secretary to the President  
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

# WEAVER PIANOS



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"It gives us great pleasure to recommend this piano to the public."

(Signed) B. F. McLendon

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Choir-Director

VERNA L. GOODE

Pianist

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Weaver, York and Livingston Pianos and Player Pianos





SUNDAY SCHOOL WORK

(Continued from page nine)

dently expected. Hendersonville, Weaverville, Black Mountain, Leicester, Candler and other points will send delegations to the school.

THE SHELBY SCHOOL

Hurrying from the noon day set-up meeting at Asheville, Shelby was reached for a similar meeting Friday night. Following an earnest revival service in Central church conducted by Pastor A. L. Stanford and Mrs. Steidley, Shelby district evangelist, a large group of interested people from the Presbyterian and Methodist churches remained to organize the first Shelby Co-operative Standard Training School. The school got a jim dandy send off. Mr. William Lineberger, superintendent of the Methodist Sunday school, was chosen to head the board of managers, Supt. I. C. Griffin of the Shelby schools is secretary and J. S. McKnight, superintendent of the Presbyterian Sunday

school, will handle the money, guaranteed by two leading churches of Shelby. Mrs. C. R. Hoey heads the entertainment committee, Mrs. G. A. Hoyle will handle the books and Mr. D. Z. Newton will keep the school before the public.

The school is to be held at Central Methodist church, Shelby, beginning Sunday afternoon, May 20th, at three o'clock. Five courses will be offered.

LENOIR AND DAVENPORT

Lenoir and Davenport College are in love with each other, and with everybody else. On a recent trip to Lenoir it was my good fortune to fall in with Rev. P. W. Tucker, our successful pastor there, and President C. A. Hornaday, the popular executive of Davenport, with whom an extensive survey of the college was made. Things are going mighty well at the college. Lenoir Methodism is solidly behind the administration and everybody is bouyant and happy. The Lenoir people did such a fine thing in patronizing our recent Hickory training school that I fell in love with them. The visit to their town intensified this love. A Standard Training School is scheduled for Lenoir and Davenport for early October.

LITTLEJOHNS

Have you never heard of Littlejohns church? If you have not, don't tell it. This church was a meeting house when General Lenoir passed on his way to fight the battle of King's Mountain. Bishop Asbury passed that way in his day and today his picture, along with that of Bishop Lambuth, adorns the walls of the church. Littlejohns has given us Revs. D. H., R. G. and M. H. Tuttle, R. M. Courtney, G. W. Clay and lots of other good folks. Miss Lelia Tuttle, of McTieme College, China, came from this congregation. Rev. F. H. Price and Supt. H. M. Courtney had arranged for me to come to Littlejohns Sunday, April 22, and I went. Brother Price met me at Lenoir, six miles away, and landed me at the beautiful old home of Bro. G. A. Tuttle, where I enjoyed fine fellowship, ate lots of fried chicken, slept well and then got up and looked right into the face of Grandfather Mountain. That was great living. This hard Sunday school job has its delights and this was one of them.

A bright Sunday morning brought a happy crowd to Littlejohns for Sunday School Day and an all-day Sunday school booster program at which Rev. P. W. Tucker, his young people's choir from First church, Lenoir, and your humble servant held forth. It was fine to be there and to note the good work of Mr. Price, the better work of Mrs. Price and the general signs of progress about the old church site. Supt. H. M. Courtney, Mrs. G. A. Tuttle, Rev. and Mrs. F. H. Price were presented with certificates for the good work they did in the Hickory school, twenty-eight miles away. In addition to the hard work done they had to travel 330 miles to do it. You can't down people like that. The Prices have spent four years on the Lenoir circuit and have wrought well. Price has got a good wife.

GOOD NEWS

Your favor of the 24th received. Central Sunday school will hold Sunday School Day exercise the second or third Sunday in May. We have been sending you heretofore \$100 as our Sunday School Day offering, and it is our intention to send this amount or more this time.

With best wishes, L. B. Rogers. I am in receipt of your letter of the 24th, and replying beg to advise that we have not yet had our Sunday School Day celebration. We are planning to have this either the second or third Sunday in May. I doubt not that Main Street, Gastonia, can meet your wishes in regard to a splendid offering. With all good wishes, J. H. Separk.

NEW TRAIN (BEGINNING APRIL 29, 1923) No 34 LEAVES GREENSBORO



6:45 P.M. EASTERN TIME ARRIVES PHILADELPHIA

6:53 A.M. EASTERN TIME ARRIVES NEW YORK

9:15 A.M. EASTERN TIME

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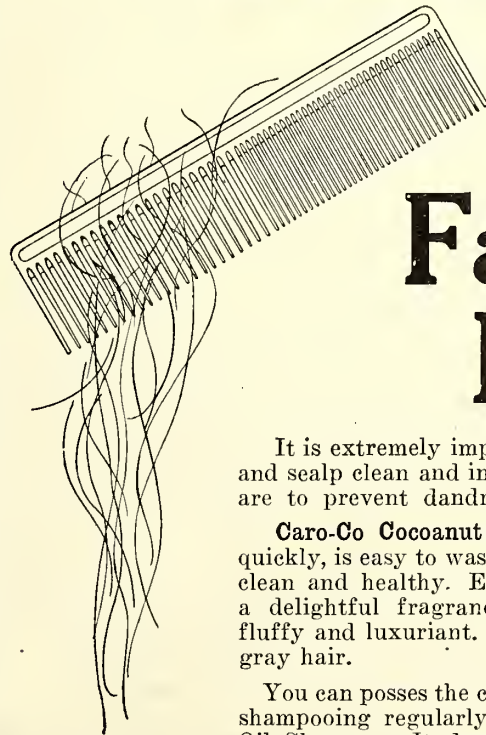
This preparation for the treatment of freckles is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

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**NUMBER RECITALS AT GREENSBORO COLLEGE**

At Greensboro College from 2nd to the 14th, the musical pupils will give a number of recitals to which the public is invited.

The Odell Memorial auditorium is the place where the recital will take place as stated in the program appended below:

Wednesday, May 2, at 4:30 p. m., the junior piano recital of Miss Louise Beal, Gastonia, and Miss Mabel Parker, Clinton, pupils with Miss Seiler, assisted by Miss Dorothy Waldrop, soprano, pupil with Gilman Alexander.

Monday, May 7, 8:30 p. m., students' recital, Misses Carmell Ferguson, Greensboro, Magenta Lassiter, Fairmont, Elizabeth Wilson, Greensboro, Mary B. Thompson, Kannapolis, Ruth Hoyle Cornelius, Dixie Reaves, Raeford, Emma Russell, Greensboro, Ollie Mae Fentriss, Franklinville, Virginia Lowrance, Mildred Godfrey, Spencer, Nell Smith, Jamestown, Blanch Burrus, Weaverville.

Wednesday, May 9, 4:30, Miss Willie Faire Hemby, Matthews, and Miss Audrey Bruton, Mount Gilead, pupils with Mr. Church, assisted by Misses Julia Marshall Little, reader, pupil of Miss Henninger.

Friday, May 11, 4:30, junior piano recital, Miss Bailey Watson, Greensboro, pupil with Miss Bridgman, and Miss Annycy Worsham, Ruffin, pupil with Miss Seiler, assisted by Miss Alice Sapp, soprano, pupil with Mr. Alexander.

Monday, May 14, 4:30, junior piano recital, Miss Mary Long, Bryson City, and Miss Grace Johnson, Thomasville, pupils with Miss Seiler, assisted by Miss Alice Trice, soprano, pupils with Mr. Alexander.

**CENTRAL CHURCH CONSIDERS PLANS FOR ENLARGEMENT**

Plans for a larger edifice are being considered by officials of Central Methodist church and erection of a new and modern building at a cost of several hundred thousand dollars or enlarging of the present structure with new innovations and improvements are among the plans considered.

The architect who drew the plans for the present building on Church street has been in the city for the past few days and conferred with officials of the church in regard to the enlargement plans.

Rev. Dr. Ashley Chappell has met with success during his pastorate in Asheville and although the church auditorium has a capacity of at least 1,000, a number of visitors have been turned away each Sunday as a result of the lack of space and steps are being taken to prepare for seating a congregation of from 1200 to 1500, it is stated.

The Sunday school auditorium is also inadequate, according to officials, and plans for enlargement will include room to house the growing Sunday school as well as the church departments.

While members of the board of stewards have not announced any definite plan for enlargement it is the general opinion that something will be done in the near future to care for the growing membership.

It is understood that members of the board are practically unanimous in the opinion that the present location is ideal for the church, regardless of whether a new building is erected or the present structure remodeled.—Citizen.

**WHY WAS EASTER APRIL FIRST INSTEAD OF APRIL EIGHT?**

Some time ago I was looking in the almanac to see if the first Sunday in April, 1923, was really Easter Sunday. According to my understanding, I could not get it fixed, and so I concluded I was wrong. A few days ago (since April 1st) I saw in our local daily a statement coinciding with my understanding of it.

In Webster's New International Dictionary I find this: "In accord with the decree of the Council of Nice, Easter Day is always the first Sunday after the full moon that falls on or next after the 21st of March; if the full moon happens on Sunday, Easter is celebrated one week later."

Yet, with that statement, he gives Easter dates for the years 1900-1925, and says 1923, April 1st, with 5 as the golden number, 13 epact; and dominical letter G—whatever they mean. Now, if the epact, golden number, and dominical letter are responsible for the violation of the established rule, then I have nothing to say, and number it among the "exceptions to all rules." But, as I see it, the application of the rule would make Easter Sunday, this year, come on April 8.

Somebody please tell me how came Sunday, April 1st, to be Easter Sunday.

Some folks want a certain date for Easter, like Christmas, December 25; but it can't be done, because Easter comes on Sunday, and there is Good Friday to reckon with. It could be made to come on the second Sunday in April, for instance, but no given date.

After all that's said, will some one far wiser than I am or ever expect to be, please tell me why Easter, this year, was on the first Sunday in April instead of the second Sunday. Turner's almanac and Blum's almanac state that the first full moon in April was Sunday, April 1, 8:10 a. m. Now apply the rule.

Chas. C. Brothers.

**SACRED CONCERT BY LOUISBURG COLLEGE GLEE CLUB**

The following program was rendered by the Louisburg College Glee Club at Franklinton, N. C., Sunday evening, April 29:

Angels of Jesus (Berwald), Glee Club.

No Evil Shall Befall Thee (Costa), Sophomore Quartette.

Awake Ye Sons of Glory (Spence), Josephine Bandy.

O Shepherd of Israel (Morrison), Junior Quartette.

Rock of Ages (Shubert), Ora Holden, Belvin Finch.

O Mighty God (Wooler), Bettie Holden.

Life's Dream (Lennox), Senior Quartette.

Praise Ye the Father (Gounod), Glee Club.

The Heavenly Story (Gray), Ora Holden.

Hark! Hark! My Soul (Rockwell), Frances Russo, Gracie Parker.

The Holy Hour (Nevin), College Quartette.

Protect Us Through the Coming Night (Churchmann), Frances Russo, Ora Holden, Gracie Parker.

Hear Us, O Father (Millard), Frances Russo.

Praise, My Soul, the King of Heaven (Hamilton), Glee Club.

First Sopranos—Josephine Bandy, Frances Carter, Susie Crowell, Bettie Holden, Mabel Hux, Sarah Johnson, Essie Lyles, Katherine Melvin, Mary Munden, Goldie Morrisette, Charlotte Pitman, Frances Russo.

Second Sopranos—Julia Daniels, Pauline Eason, Etta Beale Grant, Ora Holden, Eleanor Perry, Genevieve Peltz.

Altos—Lois Crawley, Mae Campbell, Belvin Finch, Edythe Guffy, Nolie Hunt, Grady Parker.

Director—Mrs. A. W. Mohn.

**TWENTY-ONE**

So you are 21? You are a man! Did you ever think, son, how much it has cost to make a man of you?

Someone has figured up the cost in money in rearing a child. He says to bring a man to legal age, care for him and educate him costs \$25,000. Which is a lot of money to put in flesh and blood. But that isn't all. You have cost your father many hard knocks and short dinners and worry and gray streaks in his hair. And your mother

—ah, boy! You will never know. You have cost her days and nights of anxiety and wrinkles in her dear face and heartaches and sacrifice.

It has been expensive to grow up, but if you are worth what you think you are, you are worth all you cost much, much more.

Be sure of this. While father does not say much but "Hello, son," way down in his tough, staunch heart he thinks you are the finest ever. And as for the little mother, she simply cannot keep her love and pride for you out of her eyes.

Sometime you must step in your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working hard for more than twenty years to help you! And already your mother is beginning to lean on you.

Your father has done fairly well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you.

The world will try you out. It will put to the test every fiber in you. But if you are made of good stuff, once the load is fairly strapped on your young shoulders, you will carry it and scarcely feel it—if only there be the willing and cheerful mind—Selected.

**CONCERT GIVEN BY WEST MARKET CHOIR APRIL 26**

The following program was rendered:

1. Gloria, Twelfth Mass (Mozart). Chorus.

2. (a) I Passed by Your Window (Brahe); (b) The Swallows (Dell' Tequa). Mrs. K. C. Benbow, Miss Helen Rankin, accompanist.

3. Tarantelle (Liszt). Miss L. Pearl Seiler.

4. The Pedlar, Flora's Holiday (Wilson). Mrs. Benbow, Mrs. Ware, Mr. Bates, Mr. Hess.

5. Legende (Wieniawski). Ashby Pamplin.

6. (a) Hunting Song (Gilchrist); (b) Starlight Love (Denni). Chorus.

7. (a) In Italy (Boyd); (b) A Spring Fancy (Densmore). Miss Myrtle Preyer, Miss Helen Glenn Rankin, accompanist.

8. (a) Hunting Song, King Arthur (Bullard); (b) Little Tommy Went a-fishing (Macy). Messrs. Bates, Hess, Herndon, Dr. T. E. Sikes.

9. (a) O Lovely Night (Ronald); (b) Sleep, Little Tirea Eyes (Spear); (c) April, My April (Milligan). Mrs. Rendleman.

10. Inflammatus, Et abbat Mater (Rossini). Mrs. Benbow and Chorus.

Mrs. Rendleman was formerly Miss Allie Brown Ware, and has a beautiful voice.

The choruses went splendidly—like clock-work—and everyone seemed to be in good voice.

The concert was given for the benefit of the carpet fund of the church and an audience of approximately 350 was present.

**FIFTEEN MILLION GENUINE PORTO RICAN SWEET POTATO PLANTS, Government Inspected, Clear of Disease. \$1.35 per Thousand. Tomato Plants same prices. MANSOR PLANT CO., VALDOSTA, GA.**

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Contains 16 beautiful specials, such as, "Seek to Scatter Sunshine," "Awake ye Saints, Awake," "O My Heart Will Be Happy," "On the Amen Line," "God then the U. S. A." etc. Price 25c; 2 copies 40c. Or send 65c, and to above I will add "Choice Songs I and II" and that fine patriotic sheet song, "The U. S. A. for Me;" will also tell you how I preserve my eyesight without medicine or expense till now, far past 60, I read day and night without glasses. Two complete sets of above \$1.

REV. L. L. PICKETT, Wilmore, Ky.

**WEAVERVILLE'S TRIBUTE TO PROF. NORTON**

Practically the entire citizenship—a list too long for these columns—has signed the following resolutions of appreciation:

"We, the undersigned residents of the town of Weaverville, being informed of the impending departure of Mr. and Mrs. Norton, who for the past three years have acted as president and secretary of Weaver College, wish to express to them these few words of appreciation of their service to the community.

"In business relations we have found them to be courteous, considerate, efficient and of the utmost integrity.

"In church relations they have been real factors in the workings of the Methodist Episcopal church, an inspiration to that which is high and moral.

"In relations of friendship, they have been kindly, agreeable and of extreme worth for their large heartedness, sympathetic attitude and breadth of vision.

"Therefore it is with deep regret that we contemplate their departure and the consequent loss to our community of valuable citizens.

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**Would You Like to Go to Palestine, Egypt and Europe?**

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

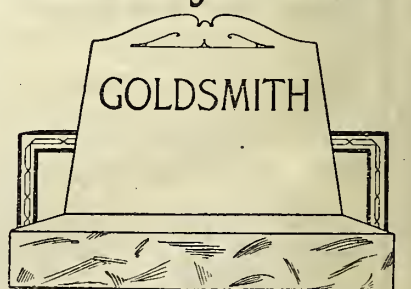
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REV. J. M. ROWLAND

Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including locations like Emma, Mills River, and Fairview with dates and times.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, including locations like Brevard St., Calvary, and Ansonville.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including locations like W. Greensboro, Centenary, and Ruffin.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including locations like Marion, Glen Alpine, and McDowell.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing appointments for Mount Airy District, including locations like Mayodan, Madison-Stoneville, and Draper.

Table listing appointments for other districts, including Elkin, Rural Hall, and Dobson.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including locations like Sparta, Shiloh, and Watauga.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including locations like Gold Hill, Zion, and Salisbury.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, including locations like McAdenville, Polkville, and Bellwood.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including locations like Catawba, Hopewell, and Statesville.

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Table listing appointments for Winston-Salem District, including locations like Cooleemee, Advance, and Mocksville.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including locations like Milton, New Hope, and Brooksdale.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. SECOND ROUND

Table listing appointments for Elizabeth City District, including locations like Columbia, Aligator, and South Camden.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including locations like Stedman, Bethany, and Elizabeth.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including locations like Jones Ct., Oak Grove, and Morehead City.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including locations like Mt. Gilead and Zion.

Table listing appointments for other districts, including Mt. Gilead, Rockingham, and Hamlet.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing appointments for Raleigh District, including locations like Oxford, Shady Grove, and Kenley.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including locations like Rocky Mount, South Rocky Mount, and Bath Ct.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including locations like Warren, Bethlehem, and Middleburg.

WILMINGTON DISTRICT J. M. Daniel, P. E. SECOND ROUND

Table listing appointments for Wilmington District, including locations like Southport, Shallotte, and Town Creek.



## IN MEMORIAM

**ISRAEL**—Miss Eva June Israel, a devout Christian and faithful member of the Methodist church at Avery's Creek, went to her reward on February 19, 1923. She is survived by her father, E. R. Israel, two brothers and sisters. Funeral services were conducted from her church by her pastor on the following Wednesday. Miss Eva was one of the brightest, sunshiny characters it has been our privilege to know. The church and community is grateful for her life and its hallowed influences.

J. O. Cox, Pastor.

**STOWE**—Mr. Caleb Stowe was born in Dare county September 4, 1845, died March 16, 1923.

He was confined to the home for about five years and kept his bed for more than a year before his death. He was reputed to be an honest and upright man in his dealings with his fellowmen. He leaves one brother, Frank Stowe, and three daughters, all married, and who were faithful to him throughout his affliction. The Lord reward them for their loyal devotion and comfort them in their bereavement.

J. M. Jolliff.

**MIDGETT**—David W. Midgett was born in Dare county December 5, 1851, died February 27, 1923.

For a number of years he was a leading member of the M. E. Church, South, at Frisco, N. C., and was a very good Bible scholar and much devoted to his church. Brother Midgett had been afflicted for a longtime and his mind had been impaired. His only child, Mrs. Arthur Stowe, nursed and cared for him like a little child. In her loneliness may she have the abiding presence of the Great Comforter to sustain her.

J. M. Jolliff.

**GAMBILL**—Martha Charity Mink was born January 19, 1851, and died March 10, 1923, age 72 years, one month and eight days. She was married to Jesse Gambill October 7, 1872. To this union eight children were born, six of whom are now living. She professed faith in Christ in early life and joined Helton church, of which she has been a member ever since. She was one of the most patient women in her sickness and trials I ever saw. She had lots of friends—all her neighbors loved her. But now she is gone to receive her reward, and while husband and children mourn their loss she is happy and at rest in her Father's bosom.

W. E. Moretz, P. C.

**WATSON**—Little Errol Watson was born to Mr. and Mrs. F. W. Miller of Buxton, N. C., July 10, 1921, and died March 23, 1923. The little fellow fought quite a battle with that dread malady, pneumonia, and for a while the doctor thought he would recover. God in His wisdom, however, saw fit to take him unto Himself. He was the only child of this young couple, and their hearts are torn and bleeding. To them and the grandparents we extend our deepest sympathy. May the Lord give them strength to bear their affliction and some day be a reunited family in our Father's house of many mansions.

J. M. Jolliff, Pastor.

**STEWART**—Mrs. Ada T. Shaw Stewart was born August 25, 1869. She departed this life January 10, 1923. She was married to Joann T. Stuart December 20, 1900. They lived happily together for twenty-two years, then God saw fit to take her to her reward. She professed religion and joined the Methodist church at Friendship when just a young girl. She was interested in the church work and was a Sunday school teacher most of that time. She bore her affliction with patience and often said the Lord knew what was best. The funeral was held at the Methodist church at Friendship, conducted by Rev. C. F. Sherrill, assisted by Revs. T. J. Rogers and J. E. Woosley, former pastors. She leaves a husband, two brothers and a host of relatives and friends to mourn their loss. Our loss is her eternal gain. May we all meet her in heaven.

"God touched her and she slept."

**BALLANCE**—Amelia Katherine Ballance was born August 14, 1921, died March 10, 1923. Captain Bernice Ballance and wife had just returned from visiting her parents at Chicomico on a Friday afternoon when for some unknown cause a coffee pot full of boiling coffee turned over and burned little Amelia so she only lived about 24 hours. She was a very bright child. They have two children left, both afflicted, Amelia being the only strong, healthy child they had. We extend to Captain Ballance and his wife our deepest heartfelt sympathy, and pray that some day they will embrace their little darling again where no farewell tears are shed.

J. M. Jolliff.

**WALL**—Mrs. Rosa Wall was born August 1, 1876, and died March 26, 1923, age 46 years, seven months and 25 days. Was married August 2, 1894, to Charles A. Wall, unto which union were born twelve children, all of whom survive except one, who died in infancy. Surviving also are her husband, mother and three sisters. She was converted immediately after her marriage and joined the M. E. Church, remaining a most consistent member to the end. Hers was a most beautiful Christian life, and a continuous exemplification of Paul's injunction to the Romans: "Overcome evil with good."

The loss is most keenly felt by the entire charge, but we rejoice in the consciousness that she now enjoys that rest which remains for the people of God. Her husband, Rev. C. A. Wall, is a faithful, consecrated local preacher in our church. May heaven's blessings attend all the bereaved ones.

M. E. Leftwich, P. C.

### RESOLUTIONS OF RESPECT

On Tuesday morning, March 13, 1923, God called one of our beloved neighbors and co-workers to come and live in the mansion prepared for her.

Mrs. Nettie Wood was 58 years, two months and four days old. She joined the Methodist church in her early childhood and although for a number of years she had not been permitted by health to be an active member of the church and society, yet she was greatly interested in its work and faithful to His cause. She leaves behind to mourn her loss a husband and two daughters; one daughter and two sons were waiting to join mother in the home beyond. Therefore be it resolved:

That we, the members of Missionary Society of Edgar Long Memorial church, will miss her, still we bow in humble submission to our Lord who knows best.

That we extend our deepest sympathy to the members of the family and the loved ones who survive, and pray God's abounding grace will be with them in these trying days.

That a copy of these resolutions be spread upon the minutes of our society, a copy sent the family, the Roxboro Courier and North Carolina Christian Advocate.

Mrs. J. G. Moore,  
Mrs. B. G. Clayton,  
Mrs. Maggie Strayhorn,

Committee.

**HOYLE**—On Sunday, April 1st, we were called to Shelby to the funeral of Mrs. L. J. Hoyle, who passed from earth last week. She was one of the most influential women in this part of the state. She was brought up in the best environment, the daughter of the late Prof. Round of Lenoir, N. C. A woman of high culture and sound religion, in every way fitted for companionship with L. J. Hoyle, who was recognized by all who knew him as a man of culture and Christian character.

Though by sad affliction cut off from her friends and from her work in the church and community for more than 20 years, she is still loved by those whose lives she blessed in her active days.

She was the sister of Rev. George Round, once an honored member of the N. C. conference, the mother of George A. Hoyle of Shelby, N. C., and of several daughters. Her oldest daughter was Mrs. M. B. Clegg of our conference. She met death in an automobile accident not many months since.

No, Ella, we have not forgotten you. You will hold your place in our hearts while we live her, and we hope to meet you in the sweet by and by.

R. M. Hoyle.

**BURTON**—John A. Burton was born in Davidson county, N. C., on March 31, 1849, and died in Walnut Cove March 16, 1923. In early manhood he came to Walnut Cove, where he has since resided. He was married January 2, 1895, to Miss Laura Lewis of Rockingham county, who with two surviving children are left to mourn their great loss.

Brother Burton was never a member of the Methodist church. His membership was with the Lutheran church at Tyro, N. C. Notwithstanding these facts he was a loyal supporter of the Methodist cause here in his town as long as he lived. He has been a reader and supporter of the North Carolina Christian Advocate for the past fifty years, his wife tells the writer.

A noble character is taken from us, a great friend of the needy and a familiar landmark in our midst is removed.

J. T. Ratledge.

### RESOLUTIONS OF RESPECT

On February 19th the spirit of our co-worker, Mrs. J. H. Thomas, took its flight to rest with our Lord. Sister Thomas had been a member of our auxiliary since its organization. We shall miss her, yet can say as the beautiful song:

"Not lost, but gone before;  
Safe in the Master's keeping.  
Not lost, not lost, not dead,  
But gone before."

Resolved first, That we lose her help in carrying on the work of our Master.

Second, That we miss her Christian influence in our community.

Third, That we extend to our bereaved brother and family our heartfelt sympathy.

Miss Nannie Ratliff,  
Mrs. A. H. Dallas,  
Mrs. Nat Anderson,  
Mrs. S. W. Moir.

### RESOLUTIONS OF RESPECT

Whereas, on March 12, 1923, our heavenly Father in His infinite love and wisdom called to Himself our dear friend and co-worker, Miss Robina Lazenby, one of the most loyal and faithful members of the Woman's Missionary Society, the woman's Bible class and the Local Workers of Broad Street church.

In her removal we feel most keenly the loss of her gentle, friendly personality. We wish to express to her bereaved family our deep sympathy in their great loss.

Resolved first, That we strive to emulate her beautiful example and incorporate in our lives the Christian graces which were so wonderfully reflected in her life among us.

Second, That our church and all of its numerous organizations will miss her presence and influence, especially the cordial handclasp which she never failed to give. She loved the church and was loyal and untiring in every department of its activities.

Third, That a copy of these resolutions be spread on the minutes of every organization of which she was a member and that a copy be sent the North Carolina Christian Advocate for publication.

(Signed)  
Mrs. E. G. Gilmer,  
Mrs. John H. Moore,  
Mrs. George Poard,  
Mrs. Jesse Brown.

**MIDGETT**—Oliver G. Midgett of Salvo, N. C., was born June 4, 1902, and was killed by a passenger train at Louisville, Ky., February 25, 1923. His remains arrived home on Saturday, March 3, 1923, and was buried in the family cemetery. A large concourse of friends was present to pay their last respects to him and to sympathize with the grief-stricken family. His death was a great shock to the entire community.

Oliver was an ideal young man of great ability and was making a good mark in the U. S. Coast Guard. To know him was to love him. He joined the Methodist church in early life and was assistant secretary of our Sunday school until he entered the U. S. Coast Guard. He always spoke in the highest terms of his church and his last letter that he wrote home was to the writer, which arrived two days after he was killed, with his conference collections paid in full.

May the God of love comfort the grief-stricken family and may we all meet him around God's white throne where parting will be no more in the prayer of my heart.

Luther Y. Gray.

**BOBBITT**—Mrs. Lucy Jane Bobbitt, wife of J. D. Bobbitt of Durham, N. C., died Tuesday morning, February 20, 1923, at her home on Markham street, following a very brief illness with pneumonia. She was born at Apex, N. C., February 21, 1884. She was buried on her 39th birthday. Sister Bobbitt was a member of the Methodist church and was actively interested in the religious and civic welfare of her community. She was married to Mr. Bobbitt 15 years ago and moved to Durham. She was the daughter of Mr. and Mrs. C. D. Walker of Apex, N. C.

Mrs. Bobbitt is survived by her husband and six children, three sisters, two brothers, six half-brothers, three half-sisters, an aged father and her step-mother, besides a large number of relatives and friends.

The funeral service was conducted from the home Wednesday afternoon, February 21, by her pastor, assisted by Rev. D. M. Sharpe, a former pastor, after which her remains were laid to rest in Maplewood cemetery to await the resurrection morn.

Her pastor, H. M. Wellman.

**MERRITT**—Owen F. Merritt, of Taylor's Bridge township, Sampson county, died November 12, 1922.

Brother Merritt belonged to one of the best families of his county—a son of pious, devout Christian parents, and grew up in an atmosphere congenial to right living. He joined Trinity Methodist church about the year 1886, and lived a consistent Christian life until he finished his earthly pilgrimage. He served as an official of his church and was a trustee when he died.

Brother Merritt was a matter-of-fact sort of man—loved the truth, and had a distinct disdain for sham and falsehood. He loved his church and ever sought to promote its cause. He was a good citizen of his community, ever standing for high ideals. He was a kind-hearted man, sympathetic with all who were in distress—a man of few words, gentle in his manner, but firm in his position for the right.

Perhaps his finest traits were those of husband and father. He loved devotedly his good wife and children.

He was a brother of Rev. W. C. Merritt, of the North Carolina conference, also D. W. Merritt of Bolton, N. C., H. H. Merritt, Dunn, N. C., A. S. Merritt and P. D. Merritt, Magnolia, N. C. His mother, Mrs. Phebe Merritt, Magnolia, N. C., still survives; also two sisters, Mrs. A. J. Merritt, Goldsboro, N. C., and Mrs. Chas. B. Page, Wallace, N. C. He leaves a wife and six children. He was about fifty-five years of age. He died of heart disease. May the blessings of God abide with his beloved family.

W. E. Hocutt.

**KESLER**—Mary Ann Charlotte Kesler, widow of the late Moses Kesler, departed this life March 8, 1923. This good woman was born October 27, 1837, age 86 years, four months, 11 days. She was the mother of nine children, three of whom have preceded her to the grave. The six living are: G. C. Kesler, with whom she made her home; Moses Kesler of Salisbury; George Kesler of Concord; Mrs. S. L. Canup of Salisbury; Mrs. Lindy Austin of Salisbury, and Sophia Lemley; also one step-son and step-daughter. She also leaves 41 grandchildren, 104 great-grandchildren and three great-great-grandchildren.

She became a member of the Methodist church when 18 years old, in which church she lived a faithful Christian life until she was called to her reward. May all the sorrowing relatives and friends meet her where parting is no more.

The writer has known this good woman for the past 39 years and I don't think there was a more faithful Christian woman than she. She told the family when she was taken sick that she would not be here long and was going home. So today she is wearing a crown of stars and singing praises of God. Her desire was for all her children to meet her in heaven.

The funeral service was held from the home of her former pastor, Rev. R. C. Kirk, and the body laid to rest in Chestnut Hill cemetery.

The children desire to thank the neighbors and friends for the kindness shown them during the sickness and after death of their mother. May the blessing of God rest upon them all.

Son-in-law.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, MAY 10, 1923

No. 19

## A STRING OF PEARLS FOR MOTHER

"All that I am my mother made me."—John Quincy Adams.

\* \* \* \*

"A kiss from my mother made me a painter."—Benjamin West.

\* \* \* \*

"O, the love of a mother, love which none can forget!"—Victor Hugo.

\* \* \* \*

"All that I am or hope to be I owe to my mother."—Abraham Lincoln.

\* \* \* \*

"I remember my mother's prayers—and they have always followed me. They have clung to me all my life."—Abraham Lincoln.

\* \* \* \*

"What are Raphael's Madonnas but the shadow of a mother's love fixed in permanent outlines forever?"—Thomas Higginson.

\* \* \* \*

"She was occupied with great themes. I never heard a word of gossip from her lips. She had no time for it. My mother had courage of intellect and heart."—Frances Willard.

\* \* \* \*

"The mother's heart is the child's schoolroom. When God thought of mother, He must have laughed with satisfaction and framed it quickly—so rich, so deep, so divine, so full of soul-power and beauty was the conception."—Henry Ward Beecher.

\* \* \* \*

"Even He that died for us upon the cross, in the last hour was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven."—Henry W. Longfellow.

\* \* \* \*

"My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature."—Ruskin.

\* \* \* \*

"Backward, turn backward, oh Time, in your flight. Make me a child just again for tonight. Mother come back from the echoless shore, Take me again to your heart as of yore; Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair, Over my slumbers your loving watch keep. Rock me to sleep, Mother, rock me to sleep.

Backward, flow backward, O tide of the years!  
I am so weary of toil and of tears,  
Toil without recompense, tears all in vain,  
Take them, and give me my childhood again!  
I have grown weary of dust and decay,  
Weary of flinging my soul-wealth away;  
Weary of sowing for others to reap;  
Rock me to sleep, mother—rock me to sleep!

"All that I have ever accomplished in life I owe to my mother."—Dwight L. Moody.

\* \* \* \*

"Mother, you have brought me to this."—James A. Garfield's statement at his inauguration as President.

\* \* \* \*

"I have carried the remembrance of her gentle voice and soothing touch all through my life."—Eugene Field.

\* \* \* \*

"God could not be everywhere, therefore He made mothers."—Hebrew Proverb.

\* \* \* \*

"Mother was one of those strong, restful, yet widely sympathetic natures, in whom all around seemed to find comfort and repose. She was of a temperament peculiarly restful and peace-giving. Her union of spirit with God, unruffled and unbroken even from early childhood, seemed to impart to her an equilibrium and healthful placidity that no earthly reserves ever disturbed."—Lyman Beecher.

\* \* \* \*

"God made mothers before He made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency. My mother's discipline was loving but thorough. She never bribed me to good conduct with sugar plums; she praised every commendable deed heartily, for she held that an ounce of honest praise is often worth more than many pounds of punishment."—Theodore Cuyler.

\* \* \* \*

### TO MY MITHER AT HAME

Though wintry skies are wi' us here  
And leaves are lyan' dank and sere,  
The sun is smilin' ower there  
And glintin' in yer silvered hair.  
In summer's mellow golden hoors  
I see ye walkin' 'mid the flooers,  
Attendin' them wi' gentle hand,  
As tho' it were the Lord's command.  
Again, when mailin' ye a screed  
(Which find I ken hoo aft ye'll read),  
I see ye keekin' at the clock  
And listenin' for the postie's knock.  
I see ye gaun aboot yer trokes,  
I hear ye laughin' at my jokes—  
In fact, ye're in my fancy's e'e  
By day and nicht whaue'er I be.  
But mither, mark ye what I say,  
It's comin' yet that wondrous day—  
That golden croon o' a' my dreams—  
When, spite o' everythin' that seems,  
I'll wander hame, altho' 'tis late,  
And find ye waitin' at the gate.  
Guid-bye the noo, I'll say nae mair,  
But juist repeat this fervent prayer:  
God grant me this—aince mair tae trace  
The holy beauty in yer face;  
Tae hunker doon beside yer knee,  
And feel yer hands caressin' me.

—W. A. T. in British Weekly.



### THE CHARLOTTE DISTRICT

The Charlotte district with a membership according to the figures of last year that numbers 15,894 is one of the big districts of the Southern church. There are only seven districts in the entire connection with a larger church membership than the Charlotte. These are as follows:

Richmond, Va., 20,020; Charlottesville, Va., 18,180; South Atlanta, Ga., 17,421; Lynchburg, Va., 16,336; Petersburg, Va., 16,316; North Atlanta, Ga., 16,302; Birmingham, Ala., 15,894.

The Charlotte district has now just one-half as many members as there were white members in the entire North Carolina conference fifty-five years ago, when Rev. S. M. Davis, one of our superannuates, joined the conference.

Rev. Jas. B. Craven is the presiding elder of this great district and a busy man is he in the administration of affairs in that "moral vineyard."

J. B. Craven keeps a clear head on relative values. Essentials and non-essentials never get confused in his mind. Chaff is never mistaken for wheat, sound for sense or thunder for lightning. He keeps an eye on the things that are really worth while.

Hence in directing the affairs of the district conference, which held its annual session last Thursday and Friday at Morven, he held strictly to those items of business which were of prime importance and passed over the unessential matters. By adopting this method two days gave ample time to attend to such legal matters as licensing preachers, passing the character and renewing the licenses of local preachers, election of lay delegates to the annual conference and other items of a kindred sort. The visitors were given all the time needed to present their respective interests, the Centenary, the Sunday schools, the layman's work, education, missions and other great interests that lie near the heart of the church were discussed, and in addition to all this there was time for four sermons.

It was a busy, successful, interesting, and we believe, a profitable conference.

More people remained over in Morven for the night than we have seen at any conference this year. The geographical location of Morven in the extreme end of the district doubtless accounts for this. The large number who remained enjoyed the delightful entertainment provided by that hospitable town, as did all who feasted at the tables on the church yard each day at noon.

I might write at length of Rev. Seymour Taylor, who is now in his fourth year at Morven and is living in a new parsonage that is good enough for a prince, and who can as far as the people are concerned remain indefinitely, but I must give this space to his father, who is now on a visit to his son.

Mr. J. H. Taylor, the father of Seymour Taylor, is 97 years of age, has been a Methodist steward 75 years, and those who know him intimately say that he was never known to lose his temper. He is a veteran of the Civil War and enjoys incidents of army life. He is active and strong, can ride all day in an auto without apparent fatigue and appears to be a man in the seventies. He will in a few weeks return to his home in Boone.

My stay in company with Brother E. A. Cole at the home of Mr. and Mrs. Cliff Ratliff was delightful in every particular. A. W. P.

### A SABBATH IN SALISBURY-SPENCER

During the early ministry of the business manager of the Advocate he enjoyed two delightful years in the railroad town of Spencer. The place has grown from a wayside station to a city of more than six thousand people since that time. The membership of our church has increased from about two hundred to nearly seven hundred. The salary of the pastor is more than three times what it was in 1902. A church building has been erected at a cost of about fifty thousand dollars and is one of the most convenient and beautiful houses of worship in the conference. Rev. Tom P. Jimison is the present leader of that congregation. He

has won for himself a large place in the hearts of the people of Spencer. They love him and he fully reciprocates it. He is doing a work among the boys of the town that will tell on the community life for years to come. Brother Jimison is a good evangelistic preacher and receives many calls to assist in revival meetings. He was away last Sunday assisting Brother Clay at Gibsonville. The business manager had a fine congregation on Sunday night, and he fully enjoyed preaching to his old congregation, notwithstanding the fact that very few are there now who were there twenty years ago.

### Main Street, Salisbury.

Rev. M. B. Woosley, the young pastor at Main Street, Salisbury, has as fine an opportunity to work for the upbuilding of the kingdom of God as any man that we know anything about at this time. He has a large membership in his church, and that part of the city is growing rapidly and his people are aggressive and enthusiastic. There is one thing that Brother Woosley and his people are forced to do, and that is to erect a larger and more modern church plant. A mistake was doubtless made when the present Sunday school building was erected that, in all probability, will have to be torn away with the old church. But it is not matter of choice with that excellent congregation. If it provides for the increasing congregation and growing Sunday school it will be necessary for a new house of worship to be erected in the near future.

Brother Woosley is doing a fine piece of work. He is greatly appreciated, and the people do not want any change this year. He looks after every interest of church work and keeps in touch with every movement of his people. They say he is a good preacher and deeply spiritual.

The writer tried to preach to a house full of people at this church on last Sunday morning and it was a joy to him to stand before such an appreciative congregation.

Woosley and Main Street are away up about the top in the matter of subscriptions to the Advocate.

### First Church.

Rev. John F. Kirk, pastor of the First church of Salisbury, began a series of meetings with his people last Sunday. He has called Dr. Gilbert T. Rowe to his assistance. The first service was a very fine one. Every available seat in the church was occupied and Dr. Rowe was at his best. The meeting will continue for at least two weeks. Brother Kirk has just completed raising the indebtedness on the church building, and as soon as the collections can be made it is proposed to dedicate that magnificent house of worship. We were told that Brother Kirk is growing in popularity with his people and they feel that he is just entering upon a great pastorate at First church.

### A PART DOES NOT INCLUDE THE WHOLE

Hasty induction, that is a generalization from a too limited number of individual cases, is not only false logic, but a serious error in everyday life. Christianity has not failed, as some seem to think, because one or two or even three or four preachers go wrong. All men are not liars because some men are. All men are not thieves because some men will steal. That some men will sell out is not conclusive proof that all men are for sale, and no man thinks so, except the man who is himself for sale. Whenever a man says, "Every man has his price," put it down once for all that he who utters such a dark saying is himself for sale. That man is judging other people by himself.

That some women are "soiled doves" is not proof that all women can be induced to surrender their chastity, and the man who prompted by such false logic declares that all women have their price should be ushered off to the department for the "criminal insane." For he has not only slandered his own mother, wife, sister, and daughter, but he has uttered a vile and gross slander against the mothers, wives, sisters and daughters of all other men.

### TWENTY YEARS AGO

Twenty years ago Henry Ford was a poor man, today he is the richest man in the world with a private fortune of over \$500,000,000.

About twenty years ago the Wright brothers flew the first heavier-than-air machine over the sand dunes of Kitty Hawk, N. C. It was a short, wobbly flight. Only a few days ago two young army officers, Oakley G. Kelly and John A. MacReady, crossed the continent without a stop. These daring aviators left the Atlantic seaboard at 12:37 p. m. and arrived on the Pacific shore the following day at 12:27, which was 10 minutes less than a day when one eliminates the difference in time between the starting and the landing points.

What an age is this in which we live! The actual accomplishments thereof go far beyond the wildest dreams of men.

### A STATEMENT BY THE BISHOPS

Whereas, the last General Conference in response to memorials from different sections of the church concerning loyalty to our standards of doctrines, for which as a church we have stood from the beginning—doctrines that have been the foundation and substance of our message through all the years; and

Whereas, the General Conference appointed a special committee on standards of doctrine to which all memorials on the doctrines of the church were referred; and

Whereas, this special committee submitted a report to the General Conference, which report was adopted by an almost unanimous vote on May 16th, 1922; and

Whereas, this report reaffirmed in no uncertain way the necessity for fidelity to the "time honored and universally accepted doctrines of our Methodism"; and

Whereas, this report called "upon all annual conferences, boards of trustees of institutions of learning, and other responsible officers of our church to take all necessary steps to banish and drive away all erroneous and strange doctrines to God's word"; and

Whereas, there continues in some sections of the church hurtful agitation on the subject of the doctrinal teaching of some of our preachers and teachers, at home and in the foreign fields, causing confusion, discouragement and divisions among our people, and resulting in some cases in the repudiation of financial obligations already made and in defeating in some degree the evangelistic program of the church;

Therefore, resolved:

First, That we call the attention of the Board of Missions, the secretaries of the Board of Missions and the committees on candidates to the facts as set out above and urge that great care be exercised in selecting men and women for the mission fields of the church, and especially on the points of doctrinal soundness, personal experience and fidelity to the church.

Second, That we strongly recommend that any missionaries who may find themselves out of harmony with the doctrine or polity of the church and are unable to accept the doctrinal statement of the General Conference, be discontinued as representatives of our church on the mission fields.

Third, We pledge ourselves to keep before our brethren and sisters who are charged especially with the responsibility of training our young men and women for Christian work, the importance of looking carefully to the doctrinal and experimental soundness of teachers in our schools and institutes.

Fourth, That we name a committee of three, of whom our chairman shall be a member, to bring this action to the attention of the Board of Missions, the missionary secretaries and to the active heads of our schools and institutes.

W. F. McMurry,  
S. R. Hay,  
James E. Dickey,  
Hoyt M. Dobbs,  
H. M. DuBose.

Presented to the Board of Missions at its session May 1-4, 1923, on motion received and concurred in unanimously by the board.



## PEOPLE AND THINGS

Western North Carolina Conference, October 17.  
North Carolina Conference, November 14.

"Announcing the arrival of Mary Ethel on 26th April, 1923. Mr. and Mrs. D. T. Poole, St. Pauls, N. C."

Rev. J. M. Ormond of Trinity College is this week holding revival services at the Methodist Orphanage at Raleigh.

The Methodist folks of West Durham are in a meeting this week led by their pastor, J. W. Bradley. Splendid attendance and much interest is shown.

Mrs. E. P. Hayes of Randleman did the Advocate the honor to call last Friday and spend a little while in the office. The visit of this good friend of the paper was greatly enjoyed.

"Mr. and Mrs. Wilber C. Lloyd announce the marriage of their daughter, Lelia Hermina to Mr. Samuel Hillard Barber on Saturday, the fifth of May, nineteen hundred and twenty-three, Columbus, Ohio."

Rev. J. E. Abernethy on April 29 received 43 into Trinity church by vows and eight by letter. This makes a total of 94 for this conference year. Brother Abernethy is having a very successful pastorate at Trinity, Charlotte.

"Reverend and Mrs. Lewis Edward Sawyer invite you to be present at the marriage of their daughter, Susanna Peele, to Mr. Douglas Marvin Clarkson, Thursday morning, May the twenty-fourth, at nine o'clock. At home, Maysville, North Carolina."

The revival services at Broad Street, Statesville, are largely attended and the people of that city greatly enjoyed the preaching of Rev. W. W. Peele. His good gospel messages cannot fail to prove of great value to all who hear this gifted minister.

Rev. and Mrs. E. C. Glenn have been in Greensboro for the last week. Mrs. Glenn is here under the care of a physician and her husband is with her. It may be necessary for them to remain several days yet before returning to their home at Rocky Mount, N. C.

Rev. E. O. Hobbs, one of our general evangelists who lives in Louisville, Ky., is assisting Rev. R. A. Truitt in a meeting at Bethel church, Greensboro. The services began last Sunday and will continue ten days or two weeks. The prospects are good for a fine revival.

Rev. H. C. Sprinkle and family are now comfortable and happy in the new district parsonage which is located at No. 20 Highland street, Asheville. The new parsonage is an excellent building, well furnished with new furniture and will meet every need of the presiding elder and his family.

The union evangelistic services at Reidsville began last Sunday night with 3,000 in attendance at Pinnix warehouse. The evangelist, Rev. Mr. Brown, did not arrive till Tuesday evening when he delivered his first sermon. Reidsville has made great preparations for this series of meetings.

The two weeks meeting at Kerr Street church, Concord, closed last Sunday night. It is said to have been one of the most successful revivals in the history of the church. Rev. D. V. York, who did the preaching, is now with Rev. M. A. Osborn in evangelistic services at Epworth, Concord.

Rev. J. A. J. Farrington, pastor of Southside, Winston-Salem, has been in a hospital for three weeks suffering from a severe attack of sciatica. He is better now, but may be laid up for a week or more yet. We sincerely trust that Brother Farrington may soon find relief from this painful affliction.

Rev. M. A. Osborne, from Epworth, Concord, writes: "Our church has been in debt more or less for the past sixteen years—ever since the church was moved to its present location. In 1921 and 1922 that debt was increased by about ten or twelve thousand dollars. We can see far enough ahead to say that by June first that debt, which is now about \$8,000, is going to be wiped out, and in the language of the chairman of the board of stewards, 'We feel that we can then go out and ask people for their souls instead of their money.' Well, it is going to be a great day for us. We will let you hear from us later concerning the matter."

Rev. L. B. Hayes will next Sunday begin revival services at Park Place, Greensboro; to continue one week. Dr. E. K. McLarty will do the preaching. There will be services each evening at eight o'clock but no day services.

"The pleasure of your company is requested at the marriage of Lillian Myrtle Baber with the Rev. Lee Anderson Falls on Wednesday morning, the thirtieth of May, at eight o'clock, San Angelo Chapel, Brevard Institute, Brevard, North Carolina. At home after the fifteenth of June, Brevard, North Carolina."

Rev. L. B. Jones, our affable and successful pastor at Sanford, spent a few hours in Greensboro last Monday. It is always a pleasure for us to have the privilege of a chat with him or to take a ride in his Franklin. He reports success all along the line at Sanford. He speaks highly also of the work of his presiding elder, Rev. R. H. Willis.

Bishop Quayle comes of seafaring folk. None of his forbears (until his own father) died in bed. They went down with their fisherman's barks. They were true Manxmen. The poetry, wizardry of the island is in two of its greatest literary masters, Hall Caine and William Alfred Quale.—Central Christian Advocate.

Rev. P. E. Parker says that up to Monday night there has been 42 professions at South Thomasville, where he is assisting Rev. J. C. Richardson in a meeting. The meeting that Brother Parker held at East Thomasville resulted in 12 accessions with four others to join and the Sunday school has increased from 35 to 100.

Ever since that far away day when Bishop James Cannon, Jr., and this writer walked together about the haunts of Burns in Ayr, he has had a large place in our affections, as previous to that and all the while, he has had the place which independence of character, clear judgment, and courage always win.—Central Christian Advocate.

"Yesterday, fifth Sunday in June, was Laymen's Day at Hopewell. All the churches represented except Lee's Chapel and Calvary. Several of the brethren made talks on finance, Sunday school and general work of the church. The singing was splendid. We had morning service, dinner on the ground and afternoon round table discussion. Fifth Sunday in July we meet at Pollockville." This interesting message is from Rev. L. E. Sawyer.

Brother T. A. Groce has been released from the work of district evangelist in the Waynesville district by Bishop Denny and appointed to do service among the soldiers at Oteen. The emergency need of this work among our sick boys is so great that the Methodist churches of Asheville are financing the move till conference, when other and permanent arrangements must be made to meet the expenses of a man for full time service at this point.

Rev. R. E. Wood, the pastor, says that the Green-Newsom meeting held at Iotla on the Franklin circuit came to a close Sunday night, May 6th. The meeting was a success in many ways. The gospel sermons were edifying and uplifting. The singing was soul-stirring. Sinners were converted, backsliders reclaimed, and a goodly number of believers were filled with the Holy Spirit in His sanctifying power. Our church and community were greatly blessed. May the Lord richly bless these godly men as they go forth in their great work.

Rev. M. W. Mann, East End, Gastonia, writes: "We have just closed a very successful revival. Rev. Marvin W. Hester of the North Carolina conference was with us and did the preaching. Brother Hester is a forceful speaker, is earnest and is consecrated throughout. He preaches the pure undiluted gospel without compromise. He 'reproves, rebukes, exhorts with all longsuffering and doctrine' and makes no apologies. While there was not the visible results that are so many times expected, yet we feel confident that the meeting will have lasting and far-reaching influence for good. While writing permit me also to mention a pounding received. At the close of the meeting the preacher's family was pounded—not with soda, and rice, and potatoes, but nevertheless was pounded. We were presented with a real brand new automobile—a Star—and a star it is. Thanks to Brother Hester and Bro. W. C. Withers for promoting the project, and to Bro. J. H. Separk, his fine Sunday school class, the S. & D. Motor Co. and others who responded so beautifully and liberally towards the Star. God bless them all and daily we make mention of them in our prayers."

Rev. G. T. Bond, pastor of Spring Garden church, this city, preached the commencement sermon before the graduating class of the Pleasant Garden schools last Sunday. He will render the same service at the closing of the Randleman school next Sunday.

Dr. M. Bradshaw of Durham called at the Advocate office last Tuesday while we were at lunch, and in consequence we missed his visit. We regret this exceedingly. No man gets a warmer welcome here than he. Come again, Doctor, but come when we are in.

Rev. M. Bradshaw, pastor of Memorial church, Durham, was a visitor in the Advocate office Tuesday afternoon. We regret very much that we missed him. Brother Bradshaw underwent a surgical operation early in the year and has been forced to take a long rest, but we are glad to know that he is rapidly regaining his strength and hopes to take up his work again in the near future. He has a circle of friends as wide as his acquaintance, and all will rejoice when this good brother is back in his pulpit.

Rev. Jacob Simpson, a local preacher in the Southern Methodist church for forty-nine years, a veteran of the Civil War and for the past forty-one years a resident of the city of Concord, passed away Friday morning at 9:30 o'clock at his home on Simpson street. Mr. Simpson suffered a stroke of paralysis Tuesday afternoon, which until his death rendered him entirely unconscious. The funeral services were held in the Forest Hill Methodist church on Sunday afternoon at two o'clock and were conducted by his pastor, Rev. J. Frank Armstrong, assisted by several pastors of the city. All Civil War veterans of the city and county were asked to act as honorary pallbearers.—Times.

### PROGRAM OF WEAVERVILLE COLLEGE COMMENCEMENT

Saturday, May 19, 8 p. m.—Annual Debate, Literary Societies.

Sunday, May 20, 11 a. m.—Baccalaureate Sermon, Rev. H. C. Sprinkle; 8 p. m., Address to the Epworth League.

Monday, May 21, 11 a. m.—Declamation and Oratorical Contest; 8 p. m., Reading Contest.

Tuesday, May 22, 11 a. m.—Literary Address, Dr. Ashley Chappell; Awarding of Diplomas and Medals; 8 p. m., Class Day Exercises.

### ALUMNAE OF GREENSBORO COLLEGE, ATTENTION!

The business meeting, which has been held formerly in the morning, will be held at three o'clock in the afternoon on May 25th. Following that the class day exercises will be held. At six o'clock is the students' alumnae dinner. That is to take the place of the luncheon which has been held formerly.

All alumnae who want tickets will please write us or phone, so that tickets may be reserved for them, so that we may know how many to expect. There will be no charge for the tickets.

### DAVENPORT COLLEGE "HOME COMING"

The local members of Davenport alumnae association are planning a "home coming" of all former students during commencement, May 21-23. We are preparing to entertain all visiting alumnae in our homes.

In mailing invitations we find our alumnae register so incomplete that it will be impossible to mail everyone an invitation. We are therefore extending through the Advocate an invitation to all former students to be present in Lenoir May 21-23.

There will be a banquet in the college dining hall Monday evening, May 21. We hope to have a great many visiting alumnae. If you can come be sure to notify Mrs. Will M. Goforth not later than May 15 if possible.

"I am sorry for any one who can not have the pleasure and benefit of a year's subscription to our church paper. I am enclosing a check for \$2.00. Perhaps you can look around and find some one who would be glad to have the pleasure and the spiritual profit of a year's subscription to our Advocate, which deals largely in the precious things of the spirit." Thus wrote a good woman, enclosing her check for a year's subscription to be sent to another person. If our pastors could realize the great service the Advocate is to them in their work they would not be satisfied till it is more largely circulated in their congregations.





# MOTHER

by



Roscoe C. Medlin

The arrival of this newcomer, Mother's Day, in the calendar of our national festivities is significant. That a day so rich in sentiment, so tender in meaning, should be officially adopted in a country which scoffs at sentiment and prides itself on its veneer of practicality is a hopeful sign. Like the old divining rod of old, it reveals underneath the crust of commercialism a perennial spring of idealism.

Mother's Day dates back into the old pagan idea of mother worship when a day was set apart to worship the "Mother of the Gods." Then the people made sacrifices and gave offerings which served the purpose of expressing their love for all mothers when they worshipped the "Mother of Gods."

When Christianity was introduced this pagan worship was abandoned for the elevated form of mother reverence. It was the custom for the faithful to visit the churches in which they were baptized and brought up, bearing gifts to the altar. This in itself grew to a form of Mother's Day, when once a year the sons and daughters visited their mothers bearing simple gifts which expressed the honor and reverence which they had for their mothers. One can readily imagine the joy and delight which the performance of this simple duty gave to the mothers and children.

After all what can equal a mother's love? The most perfect love on earth. The love that enables the mother to make a sacrifice for her children. To wash, scrub, iron and slave her life away to make something of her children. The love that will cause mothers to live in want and poverty, to go without food and clothing, to do without many things that they really need in order that John or Mary might have an education, that son or daughter might some day be something in this world. Many times the child fulfills the heart's desire of the mother, many times the son or daughter makes a name to be proud of. Then the old mother who has labored in poverty may point to this leading man or woman of the nation and say, "That's my boy, or my girl. I labored and slaved to give them an education and now I am proud of them. I count myself doubly paid for all the work I ever did. I feel repaid for going without clothing when I needed it in order to keep them in school."

What can equal a mother's love? There is in this cold and hollow world no other fount of deep, strong, deathless love like that within a mother's heart. A mother's love is indeed the golden link that binds youth to age, and he is still but a child, however time may have furrowed his cheek or silvered his brow, who can yet recall with softened heart the fond devotions of the best friend that God ever gave us. A mother's love is like a guiding star, sending out its beacon of love and hope to that erring child where'er he may be. Never is man so far from home, never has he tried to break old ties of love and friendship, but that some time he will feel the effects of his mother's prayers and love reach out to him. Fathers may fail him, brothers and sisters may desert him, but still a mother's heart is true. Still mother cannot believe that he is all bad. Very truly did Montgomery say: "A mother's love, how sweet the name. What is a mother's love? A noble, pure and tender flame, enkindled from above. To bless a heart of earthly mold; the warmest love that can't grow cold—this is a mother's love."

The mother in her office holds the key of the soul; and she it is who stamps the coin of character, makes the being who would be a savage but for her gentle cares a Christian man. Who has the influence of a mother? Who is able to fashion and mold the character of the coming generations as the mothers? In the mother's hands is the future of the world, and it is for the mothers to determine what the future is to be. Whether the world shall continue to grow in power, civilization and the knowledge of our Lord Jesus Christ or whether the future is to be sullied and black. God grant that woman suffrage will give to womankind that knowledge which its promoters said it would—a better, fuller and deeper knowledge of the world so that mothers will be more able to rear their children to

combat the evils which now confront us. A good mother is the next best thing to heaven, it is said, and how true it is. What does the world owe to its good mothers? It owes its Washingtons, its Wilsons, its Franklins, and all men who have shone out like stars in heaven in the history of the world. It owes its missionary martyrs who have gladly placed their lives on the altar of God to save the world from sin; the men who have struggled and toiled and preached and prayed and died in the depths of Africa and other heathen nations that the world might be prepared for the coming of the Lord; the men who have led in the professions and trades, who have given up everything to discover something of benefit to mankind—all this does the world owe to good mothers. But a sully on motherhood are the bad mothers. A bad woman is the worst thing on earth, it is said. What does the world owe to its bad mothers? It owes its bums and its thieves, its dirty, filthy tenement districts in its big cities, its red light districts, and all that tend to disgrace a city. The woman who has borne a child but without a spark of motherhood in her is a menace to our nation. She it is who is the mother of our thieves, our murderers and our law-breakers.

God could not be everywhere, therefore He made mothers. A mother is the best thing on earth—a good mother—one to guide a boy's or girl's footsteps through life, to shape and fashion the young lives that as they grow older they might shine out like stars in heaven to proclaim to the world the greatness and glory of mothers. A mother was placed on earth, it seems to me, to take the place of God, to point out to the erring ones the road to heaven and finally in the world beyond. Mothers should rest in the arms of Jesus and receive their just reward. Boys and girls, make the most of your mothers while you have them. Don't let them want for anything that it is in your power to give them. Don't snap them off crossly when things don't suit you. "Honor thy father and thy mother that thy days might be long upon the land which the Lord thy God giveth thee." Our God in His ten commandments gives four to tell our duty to God, six others to tell our duty to our fellowman. The first of the six is our duty to father and mother. Even God placed duty to parents first after duty to God. Don't after you have gone to mother during your childhood for pity, cheer and encouragement, don't when you grow up and become successful in business, leave poor old mother to battle alone for a living or to go to the poor house. There is a beautiful story of a forsaken mother. An old woman was in a depot with a pass to the poorhouse. She missed the 3:20 train and had to wait until 1:05 a. m. for the next train. When the day agent left, he cautioned the night agent to see that the old lady was comfortable. But no sooner was the day agent gone than the night agent stretched out on the table and went to sleep.

But to tell it in the words of the author. "The fire had gone down, it was a cold night and the wind howled dismally outside. The lamps grew dim and flared, casting weird shadows on the wall. By and by I heard a smothered sob from the corner, then another. I looked. She had risen from her seat, and oh, the look of agony on the poor pinched face.

"I can't believe it! I can't believe it! My babies! How often have I held them in my arms and kissed them, and how often have they said to me, 'I love you, mama,'—and now, oh God! they've turned against me. Where am I going—to the poorhouse! No! No! I cannot! I will not! Oh, the disgrace!"

And sinking on her knees she sobbed out in prayer, "Oh God, spare me this and take me home; oh God, spare me this disgrace, spare me!"

At last she became quieter and ceased to moan. Then after twelve o'clock someone entered the station with the brightest light I had ever seen. It seemed to fill the place full of glory. I could see the person was a man. He walked to the kneeling figure and touched her on the shoulder. She started up and turned her face wildly around. He said, "Tis train time, ma'am; come!"

She whispered, "I am ready."

"Then give me your pass, ma'am."

She handed him a worn old book which he took and from it read aloud, "Come unto me all ye that labor and are heavy laden and I will give you rest."

"That's the pass over our road, ma'am. Are you ready? Come."

Oh, don't treat mother like that after she has toiled and slaved all through life for you. Give her a

happy ending to her days—free to do as she wishes. Don't neglect mother.

If you have a gray-haired mother, in an old home far away, Sit down and write her a letter; don't put it off from day to day.

If you have a tender message or a loving word to say,

Don't wait until you forget it, but whisper it today. Don't wait until her weary feet reach heaven's pearly gate.

But show her that you think of her before it is too late.

Be good to mother. Even He that died upon the cross for us, in the last hour, in the unutterable agony of death was mindful of His mother as if to teach us that this holy love should be our last worldly thought, the last point of earth from which the soul should take its flight to heaven. Follow the example of Christ. Accept the love which mother is eager to pour out for you, for the mother's love is that which points the nation to heaven, that by which the nations of earth are kept from savagery and led to the Christ. God grant that the United States will be given good mothers—mothers fit to rear children to fear God, to keep His commandments and to lead our nation victorious in this and all coming time.

## AN APPRECIATION

At six o'clock on Sunday afternoon, April 29, 1923, the gentle redeemed spirit of Mrs. T. J. Dailey departed this life and went to be forever with her Lord in the "land of pure delight where saints immortal reign." For forty-two years she had been the devoted, faithful helpmeet of an honored itinerant Methodist preacher.

Miss Amanda Blackwell Watlington was born in Caswell county, N. C., November 19, 1850. On the third day of November, 1871, she was happily married to Mr. T. J. Dailey. To this union were born five children. From the parsonage in Taylorsville, N. C., a beautiful little babe was taken from them and carried to the mansions above, who, after a third of a century of waiting, on last Sunday afternoon was among the first to greet and welcome "mother" to the glory land. Her life was beautifully impressed upon the remaining two daughters and two sons, who are Mrs. A. G. Egerton, New York, Mr. E. E. Dailey, Wilmington, N. C., Mr. T. J. Dailey, Jr., White Oak, N. C., and Miss Roberta Dailey, Cary, N. C. These children without an exception rise up and call her blessed. All of them with the husband stood beside the bed and tearfully watched as she breathed her last. How pathetic and yet how sublime. Each could say "farewell" but not forever. For seven long weary weeks love and sympathy exhausted themselves endeavoring to stay the dread monster, but the Father needed her and had ordered otherwise. During this long illness one of the children said: "It is strange that mother should suffer so much when she had rendered such beautiful service to her Lord." The father answered: "Job was a man perfect and upright and one that feared God and eschewed evil, and he suffered greatly by the will of God, and why should not we suffer patiently if it be the will of the Lord?" The untiring devotion of husband and children was beautiful and was commented on by many who witnessed it.

The mother love was so definite and powerful in her that each child was a gift from God, committed to her to be nurtured for His glory. She lived not for herself but for others. How wonderfully and beautifully she exemplified those Christian graces of gentleness, kindness, meekness, patience. These were beautifully evidenced both at home and abroad.

To her a call to the ministry was a divine bestowment of honor upon a chosen servant of His; and when, nearly a decade after their marriage, her husband heard and answered the call she felt that God was calling her to co-operate with him in any way possible, and the wealth of her love and faith were poured into the service of her Lord in whatever field to which they were sent for stewardship.

At the cemetery just after the funeral rites had been concluded, the grief-stricken husband remarked to the writer, "In her passing the light has gone out of my life." Her life has left to her loved ones a priceless heritage.

D. N. Caviness.



## NOTICE TO UNDERGRADUATES

The attention of the undergraduates of both conferences is called to the following requirements: In order to secure credit for work done in Summer School for Preachers, the books must have been read prior to the opening of the school, and a satisfactory synopsis of the books sent to the persons in charge of the given courses. The names and addresses of the men who have charge of these books and to whom the synopsis must be mailed appear below. It is desirable that these synopses shall be sent not later than June first, in order that the instructors may have time to examine them before the summer school begins. There will be no synopsis required of Bible study in any of the four years.

First year studies: "The Outlines of Wesley's Sermons," 1 to 26; "The Heart of Wesley" journal; "Wesley and His Century"; "The Discipline," chapters 1 to 8, to be sent to Rev. H. H. Jordan, Gastonia, N. C.

The synopsis of "The Manual of Christian Doctrine," and "Letters on Baptism," to Rev. G. M. Daniel, Graham, N. C.

"The Ministers of the Congregation," synopsis of this sent to Prof. Jas. Cannon, Durham, N. C.

Second year: "Wesley's Sermons" and "Lectures on Preaching," to Rev. W. A. Stanbury, Wilmington, N. C.

"Christian Doctrine," Rev. C. S. Kirkpatrick, Hickory, N. C.

"History of Methodism" and "Logic," sent to Rev. D. M. Litaker, Statesville, N. C.

"General View of the History of the English Bible," and the assigned chapters of "The Discipline," Rev. H. E. Spence, Durham, N. C.

Third year: "The Christian Faith," Rev. W. E. Poovey, Marion, N. C.; "The Reformation in Germany," and "The Reformation in Lands Beyond Germany," Rev. F. S. Love, Wilson, N. C.; "The Bible Doctrine of Man," "Life of William Tyndale," and "The Building of the Church," Rev. H. E. Myers, Elizabeth City, N. C.

Fourth year: "Grounds of Theistic and Christian Belief," Rev. H. M. North, Rocky Mount, N. C.; "Evidences of Christian Experience" and "Christianity and the Nations," Rev. Walter Patton, Chapel Hill, N. C.; "The Life of William McKendree," "The Manual of the Discipline," and "The Church and Ministry of the Early Centuries," Rev. L. D. Thompson, Charlotte, N. C.

## FREMONT REVIVAL

The revival services began in the Fremont church the fourth Sunday in April and continued with increasing interest through the fifth Sunday, closing on Tuesday night, May 1st. Rev. L. D. Hayman of Weldon came to us on Monday of the first week and did the preaching throughout the series. Brother Hayman is a good, practical gospel preacher and his messages made a profound impression on the church and the entire community. We have been blessed with a deep work of grace, the church greatly revived and seventeen souls were added to the church as a direct result of the meeting.

I am inclined to speak a word about our men's meeting, which added no little interest to the success of the revival. Something more than a year ago, and at the beginning of our first revival here, the pastor called the men of the church to meet each morning at the church at six o'clock for half an hour's meditation and prayer. The attendance was remarkably good all through those days of the revival season. The impressions made on the men were so profound a desire was expressed that the special services be perpetuated in some manner. So it was decided that the men be called to the church every Thursday morning, just once a week, and now these meetings have been kept up right on the past year and will be kept running in the same manner. The effect of these services is very marked on those who attend, also the effect on the community is wonderful. The men generally are very regular in attendance, not so many in number, but men of serious purpose in life come and go away with a great seriousness. There is one physician in the "band of God touched men" who has missed but one meeting, and he was so far away he could not be here—off on his vacation—but wrote me regarding his absence. God is wonderfully blessing these men. So there need be no wonder at the fine revival in Fremont. There is a reason. J. A. Dailey.

## SZECHOSLOVAKIA

(Continued from last week.)

## Religious Situation.

The history of Bohemia centers around John Huss and the great religious principles for which he stood; namely, services in the language of the people, an open Bible for all the people, the communion in both kinds, with freedom of thought and action in religious matters.

Notwithstanding this, however, 90 per cent of the citizenship of Czechoslovakia is Roman Catholic. Much has been said in America concerning the people's turning away from Roman Catholicism. Thousands have left the Roman Catholic church, but these thousands have made a very little indentation in the Roman Catholic church.

The great leaders of Czechoslovakia are without religion and have been without religion for years and years. They rebelled against the superstition of Rome and turned to the other extreme, which was denial of a Deity and all religion. Most of the university professors, judges, leading attorneys, and professional men of every type, editors and others do not believe in God. It is a tragic situation.

Next in size to the Roman Catholic church would be what is called the Czecho-Slovak, or the National church. This church is composed of those priests and men and women who left the Roman Catholic church in a body about time of the creation of the Czechoslovak republic. They have accepted ordination at the hands of the Servian church, which is really Greek Catholic. This organization is anti-Catholic and patriotic, but of very little, if any, spiritual value. The only difference between the Roman Catholic church is that the priests claim the right to marry, the service is held in the Czech language and the communion is administered in both kinds. The moral standards are no higher than those of the church of Rome. It does give, however, an opportunity to build a better spiritual structure.

The next largest group is known as the Czech Brethren Evangelical and is operating only in Bohemia and Moravia. Four years ago an effort was made to unite all existing Protestant organizations into one organization. Only the Lutherans and Calvinists in Moravia and Bohemia joined hands. The Czech Brethren Evangelical church is the result. In Slovakia and Podkarpatska Rus the Lutheran church is still in existence and is the strongest Protestant factor in this section. There are also here and there a few Calvinistic churches.

No discussion of religious matters should leave out the Jew. One city in Podkarpatska Rus; namely, Munkacevo, boasts twenty-eight Jewish synagogues.

The Baptists have work scattered from one end of the republic to the other. Some of the Baptists claim to go back to the Waldensians. They are an aggressive group, and with the immense amount of money being sent them from America and England, they are laying plans for a great forward movement. Blessings upon them.

The American Congregational church has been at work in Bohemia and Moravia for about fifty years. Their church is very small, but it is a great spiritual factor. They hold absolutely to the necessity for regeneration through faith in Jesus Christ, the fundamental doctrines of the Bible as taught by the fathers and a holy life on the part of every minister and the church membership. They are far more spiritual than the parent church in America.

The smallest group, and yet the most historical group, is the Moravian church. They have but few congregations. Their influence, however, is deeply felt. They are not aggressive. Their doctrines, however, are very similar to our Methodist standards.

Spiritually Czechoslovakia is just about as dead as it is possible for a country to be. Ministers of the Czecho-Slovak, Czech Brethren Evangelical and Lutheran churches drink and do other things which are very abhorrent to an American Christian. Religion to them is a formal matter and does not reach the great heart centers. In the Czech Brethren Evangelical church there are many good men; on the other hand, there are many who deny the deity of Christ and who tear from the heart of the Bible its most precious elements.

Unless their leadership changes in spiritual power, Czechoslovakia cannot hope for redemption through them.

All the churches named, except the Congregational and the Baptist, receive aid from the government. In other words, they are all state churches. The constitution of Czechoslovakia provides for the separation of church and state, but this separation has never been completed, and it appears that many years will pass before it is, if ever, consummated.

## What Methodism Is Doing.

There are many in America who thought, and still think, that Methodism should not have gone into this Republic of Czechoslovakia to establish a church. Their feeling is that we should have supported existing Protestant bodies. If Methodism should have established a church in England, and if there was need for Methodism to establish her own congregations in America, there has been, and is now, a much greater need for her to establish congregations throughout this republic. The existing Protestant bodies in England in Wesley's time were just as capable, even more so, to propagate the gospel of Jesus Christ as are the existing bodies in Czechoslovakia today. The Protestant bodies of America were better able to evangelize and hold steady the spiritual forces of America in the early days, without the aid of Methodism, than are the existing forces in Czechoslovakia. If I could command the language, I would make the above statement even stronger. With the exception of the Moravian church, there is no Christian body in all the world as closely allied to John Huss and the religious revival following his death, as the Methodist church. The existing Protestant bodies of Czechoslovakia, with the exception of the Moravians, derive their spiritual history from other sources. It is Calvinist, Lutheran, Baptist or Roman Catholic. Methodism, to a great extent, owes her spiritual fervor and her spiritual genius to the influence of the Moravian church on John Wesley. No other organization in all the world has more right to preach the pure gospel of Jesus Christ throughout this republic than Methodism.

Rev. Josef Dobes, at the time a missionary to the Bohemians in Texas, knew this history and his heart burned to bring the message back to his own people. The Board of Missions of our church gave him the privilege, and today we have more than five thousand applicants for church membership, with three well organized presiding elder districts. One year ago we had eight well organized churches. Today we have twenty-two.

The Sunday school is growing with a rapidity which is astonishing.

We are planning to enter the four largest cities in Czechoslovakia, outside Prague, this summer—namely, Brno, Budejovice, Bratislava and Pilsen. It is our earnest hope and prayer that these evangelistic efforts will meet with the same success our other efforts have met. To date we have not entered these cities because we did not have sufficient forces to conserve the results of such an evangelistic effort. The first term of our Biblical Seminary will close in May. We are proud of the fact that we have been able to give one year's good work to some very fine young men. These young men will continue their work in the seminary through a period of four years. At the same time, however, they will be able to supply the congregations opened in the cities named above.

What Czechoslovakia needs is the pure gospel of Jesus Christ preached and lived before its people. This the Methodist church is trying to do.

## IF I COULD CALL HER BACK

If I could call her back for one short hour,  
Who was, of love and truth, so fair a flow'r  
And see her lovely face and smiling eye,  
Just as they were, ere she was called to die,  
I'd tell her how, that sad and lonely day,  
Our spirits grieved when they took her away;  
And, how we missed her footsteps at the door,  
To which we knew she would return no more!

If I could call her back, for just one day,  
I'd say so many things I failed to say,  
'Till it was all too late, and she was dead,  
Her gentle spirit to its God had fled,  
And left us with the mockery of flow'rs—  
Though dewed with tears, and culled from blooming  
bow'rs  
And to our cries her dull cold ears were deaf,  
Which ne'er before were turned away from grief.  
—James Allen Crutchfield, in Western Advocate.



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**FIELD NEWS**

**DISTRICT CONFERENCE DIRECTORY**

Waynesville, at Franklin....May 9-11  
Raleigh, at Princeton .....May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkesboro ..... May 30-31  
Rockingham, at Aberdeen...June 19-21  
Salisbury, at Gold Hill.....July 6-8

**PROGRESS AT WARRENVILLE**

As I haven't seen anything in the Advocate from this part of the moral vineyard I will give a little sketch of our church work. Bro. F. H. West, our pastor, came here last December, and this being a new circuit we did not have any parsonage ready for him. So we have been all winter getting up funds and material to build a home for our pastor. Brother West being a good carpenter as well as a good preacher, has the contract to build the parsonage and hopes to have it ready to move into soon. We have a splendid new church erected here and hope to soon complete the church and then have a union protracted meeting, where all the members of the churches can come together and all feel at home and worship together to the glory of God and not for self.

We run a Sunday school and prayer meeting here. Brother West is doing a good work here, and he is well liked by all his churches and other denominations. We are looking forward to and praying for a great revival of genuine religion during the coming year.

I have been a reader of the Advocate for a good many years, and I think it is getting better all the while.

Brother John Green came here last June and held a ten days' meeting. He may never know the good he did here in this life. I hear he has a good paying charge. He deserves a good one. I am a well wisher to the Advocate.  
A Reader.

**THE YOUNGVILLE CIRCUIT**

At our first and second quarterly conferences Brother Wooten was at his best in preaching two sermons of much comfort and great power. We had a fine large communion service at Youngville. The motion was carried increasing the salary one hundred dollars, also a pounding motion was made of circuit wide proportions. This motion that each church send in a poundage has been in a large measure carried out. Youngville reached the climax with a very near fifty dollar poundage. Many families have continuously remembered us with many nice things. During the winter in our sickness the neighbors were especially kind to us. The Lord has been so gracious to us all. For all these tokens of love we are truly grateful to the people and the Lord.

We have good prospects of paying off the parsonage debt of long standing. 'Tis tragic to see the wonderful opportunity of the work and yet the need of this is a consecrated local leadership in each community. Franklin is a county of wonderful agricultural resources. This is a typical landowner absentee and tenant charge in the country section of it.  
T. S. Coble.

**GOOD REVIVAL AT EAST HIGH POINT**

We are entering upon the second week of our revival today. Bro. R. A. Taylor has been preaching very earnestly for the past week, and God has abundantly poured out His spirit upon the people of this community. There has been a large number of conversions and reclamations, and 18 have already given their names for membership in the church. People were turned away yesterday for lack of room. We have had extra good singing, led by Bro. John Dixon of Ramseur. The meeting will not close before May 13th. Pray for us.  
E. J. Harbison.

**A SPECIAL SERVICE AT MOUNT PLEASANT CHURCH**

Old Mt. Pleasant church on the Haw River circuit, N. C. conference, was at one time an influential Methodist stronghold. Gradually, however, many of her members moved away in the mad rush to the cities; still others organized other Methodist churches in her borders, until some of her daughters became stronger than she. People came to think of Mt. Pleasant with sacred memory—sacred only in the past and remembered only for what she had been. They thought of the vast cemetery as place where loved ones were buried, and a place where they themselves would perhaps also be buried. The church became much dilapidated. But I am writing to tell you that Mt. Pleasant has taken on new life. The church building is being repaired and painted. Soon it will be again one of the prettiest and best country churches in the N. C. conference. Truly the "walls of Jerusalem" are being rebuilt.

It is our purpose to hold a memorial and home-coming service on May 27th. We invite all friends, former members and especially former pastors to be present. The program for the day will be as follows:

11 a. m. A sermon, after which a decoration service will be held in the cemetery.  
1:00 p. m. Lunch.  
2:30 p. m. Reunion; speaking by various friends.  
John R. Edwards, P. C.

**FIRST CHURCH, ELIZABETH CITY**

Some time ago the pastors of Elizabeth City agreed to hold their revival services simultaneously. Some of the smaller churches were unable to join in the movement for one reason or another, but the six leading churches, three Baptist, two Methodist and the Episcopal, arranged to hold a simultaneous evangelical campaign April 15th to 29th. As a preliminary April 8th members of the churches in twos, representing each two denominations, canvassed the city and got the names, addresses, church relationship and preference of the white people and the ages of the children. Also whether or not they went to Sunday school. These facts proved of tremendous help to us in the work we did.

It was the first time that the simultaneous effort had been made in this place and there was considerable skepticism about its working. I think that all were satisfied that there is great power and opportunity in such a meeting. We desired to have a union day service, but found this impossible. So each church arranged its own hour for day service. This also worked well, for there was a natural desire on the part of the different congregations to hear the men who were preaching in the sister churches. The day services made this possible without leaving their own service. The attendance was said to be better in each church than had been heretofore when each had a separate meeting. The whole community was impressed, the workers from one church often did worthy service for other churches. A spirit of union and co-operation ruled. It is too early to state the results, but probably nearly 150 will come into the various churches.

It was our pleasure at First church to have Dr. E. K. McLarty of Wesley Memorial church, High Point, as our preacher. All who know Dr. McLarty know that that means that we had a man who threw himself into the work. Zeal, power, prayer, learning, unction—he possesses every needed quality and he used them freely for us. Many of our people responded with whole-hearted co-operation. The congregations were larger than had been in other meetings. A deep spirit of thoughtful and reverent earnestness was upon them. A large number resolved to lead a more consecrated life. The church was revived and blessed. Up to the present I have received twenty by letter and twenty-two on profession. Ten had joined Easter Sunday, making fifty-two received during the month of April. But with all this it only made more evident that a church cannot wisely depend wholly or even largely upon the annual revival. We hope that we will be able to plan and secure such organized activity that the good work may go on and on.  
N. H. D. Wilson.

**BALM GROVE EVANGELISTIC CAMPAIGN**

Balm Grove a few years ago was a country church and constituted a part of the historic old Sulphur Springs circuit. Many a battle was fought and many a victory won for the Captain of our salvation in the old church in the heroic days of pioneer Methodism. The names of those devout men and women whose memories should be cherished deserve to be written in the bead-roll of the world's worthies. Hard by stands the old brick dwelling of "Uncle" John Reynolds, a noted pioneer itinerant preacher of the Holston conference. This home occupies a conspicuous point in what is now known as Westwood Place and was the first residence erected west of the French Broad river. Much might be said in praise of this venerable patriarch who so faithfully served his generation by the will of God and left to his posterity the rich heritage of a good name. "Emigravit might be written on the tombstone where he lies"—for the good man never dies.

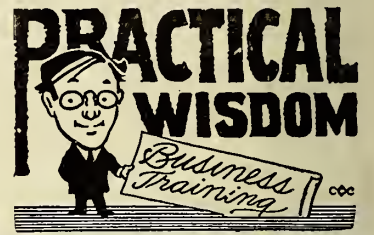
The new Balm Grove church is a slightly, commodious building and occupies the site of the old one. It is picturesquely situated in a grove of stately native oak trees in the center of West Asheville and has a membership of about seven hundred. Their pastor, the Rev. Dr. L. W. Colson, started an evangelistic campaign in this church on the fourth Sunday in April by preaching an appropriate and inspiring sermon. Dr. Ashley Chappel had been engaged to do all the preaching during the two weeks.

Our conference was fortunate in securing these two able ministers as transfers from other conferences. One hails from the land of the long leaf pine and the other beyond the Mississippi river. Both are worthy and well qualified. Both of them have a genius for friendship. But what of the herald and his messages? The writer was present at most of the services and had a chance to renew his youth like the eagle. "It is well said, in every sense," Carlyle tells us in his "Hero Worship," "that a man's religion is the chief fact about him." The beauty of holiness is far more resplendent than mere brilliancy of intellect. Our brother was genuinely converted when a boy—twelve years old. He has tasted the powers of the world to come and there is no cloud on his title to a heavenly inheritance. His sermons are logic on fire. He is too deeply stirred by vital passion for souls to indulge in the mere declamations of the brilliant rhetorician. Sometimes his preaching rises to the pitch of the sublime and then you are reminded of Wm. Elbert Munsey, the sublimest preacher America ever produced.

Dr. Chappel, however, has a strong sense of humor and occasionally becomes anecdotal. He is thoroughly

evangelistic—his sermons are lucid expositions of great gospel themes. His appeals to the unconverted are searching and powerful. Sometimes in tender, soothing, touching tones he seeks to win the sinner for his Divine Lord. At such times the tones of his voice are like the soft breezes from "the spice-islands of youth and love." In the social circle our brother is genial, affable, companionable; he enjoys a good story and knows how to tell one. I forgot to tell you that Dr. Chandler preached an able sermon on the second Sunday of the meeting in the morning and that Brother Jordan conducted one morning service during the second week. Fifty persons have applied for church membership.

Balm Grove has an excellent choir and with Prof. Curry as leader they rendered most admirable service during the evangelistic campaign. How it stirs the poetry and pathos of the soul to hear those "incomparable songs of Zion." Brother Curry is master of his profession.  
T. F. Glenn.



Practical training in bookkeeping, shorthand, typewriting, banking, accounting and penmanship in the Greensboro Commercial School, Greensboro, N. C., will assure you of a well paying position. Students are enrolling weekly. Write for Catalog.

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**POUNDINGS AT DOVER**

Did you ever hear of two poundings in one year? Well, we had, but didn't think they were for ordinary folks like us. Our folks gave us the usual one when we moved in, but it is overshadowed by the second.

The wife's father was taken ill and we were called to his bedside at the end of March. My family were there for three weeks, I myself making two trips. This landmark at old Tabernacle, W. T. Williams, went to his reward April 10.

On our return the good people here pounded us very severely. It was such a thoughtful expression of love and sympathy. We appreciated very much the groceries which filled the larder, but what filled our hearts to overflowing was the realization of this love and sympathy.

Brethren, pray for us that we may be true to these good people. Truly "the lines are fallen to me in pleasant places."  
E. B. Bell.

**CHURCH WORKERS' TRAINING SCHOOL AT ROCKINGHAM**

Friday night, May 4th, a most enthusiastic and successful training school came to a close in the Rockingham graded school building. From the opening service there was intense interest. Rev. W. R. Shelton, pastor of the Methodist church of Wadesboro, delivered the initial address for this school on the night of April 29th.

A hundred and fifty students enrolled and took the course. Though it was a non-standard school, thirty-five are taking examinations for credit.

Four courses were offered by a competent faculty.

Mr. L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference, was in charge of the school during the week and taught the subject of "The Organization and Administration of the Sunday School."

Miss Georgia Keene, superintendent of elementary work in the N. C. conference, taught a course in "Elementary Work."

A course called "A Methodist Church and Its Work" was taught jointly by Rev. J. H. Shore, presiding elder of the Rockingham district, and Rev. J. I. Bundy, pastor of Rockingham station.

"The Principles of Religious Teaching" was taught by Rev. D. A. Clark, pastor of Richmond charge.

Much of the success of the school was due to the preliminary work of the board of managers, which planned and worked out every detail several weeks before the school. The board consisted of the following: Rev. D. A. Petty, chairman; Rev. F. E. Dixon, secretary; Rev. D. A. Clark, treasurer; Rev. J. D. Bundy, Messrs. S. A. Lampley, W. H. Boggan, T. P. Wood, and T. F. Fletcher.

But without Miss Keene, who is an artist in teaching elementary workers, and Mr. Gobbel, who knows Sunday school work from A to Z, the school could not have been so successful.

D. A. Petty,  
Chm. Board of Managers.

**A REVIVAL AT MAGNOLIA**

The greatest influence ever set in motion in any community is a genuine revival of religion. It is the only thing in this universe that can lift a poor fallen sinner out of his wickedness and harmonize his habits, will, and desires with the will of our heavenly Father. The fact that a revival can, and does do this, ought to give the revival the first and strongest emphasis in all our preaching and plans. Such a revival we have just closed at Magnolia. For three months before conference I prayed that God would direct me to some place where I could do good. I never ask Him for bigger salary, a pipe organ, or high steeple. So when I landed in Magnolia I found the church in rather a discouraged and somewhat backslidden condition, I did not grow grouchy over the outlook, but I felt that God had answered my prayers,

and I was just in the place where He wanted me. My congregations have steadily grown till we could not provide seating room for the crowds who came to the meeting. We filled all empty space with chairs, and still many had to stand at the door. The meeting had been in progress several days before the "mighty demonstration" came—when perhaps something near a hundred men, women and children came forward for prayer. I scanned the faces of those who came, and I never saw signs of deeper conviction written on human faces. The meeting continued for twelve days and should have gone on a week longer at least, but the closing of the school was at hand, so we discontinued for the present. The interest was on the increase till the end. At the close 56 stood up and claimed to have been definitely blessed. But these did not include the great number that had been led to a closer walk with God. The people here are just as good to us as we could ask, and we are perfectly contented, working just where God wants us. My soul is filled with peace and contentment; His spirit abides, and all is well.

Toward the close of the meeting I was presented with a purse from unknown friends of \$40, and another purse from my church for \$61.67.  
W. E. Hocutt.

**RESOLUTIONS OF RESPECT**

On March 22, 1923, God in His infinite wisdom called Mrs. C. T. Creason to her eternal reward. Her going has made a sad vacancy in our community. We, the Ladies' Aid Society of Liberty church realize our great loss. Therefore be it resolved:

First, That we bow in humble submission to the heavenly Father, and we commend the bereaved family to His loving care.

Second, That our church and society will greatly miss her because of the devout Christian life which she lived and the happy associations that we had with her.

Third, That we extend our heartfelt sympathy to the bereaved family, and that a copy of these resolutions be given them; that a copy be sent to one of our county papers and to the Christian Advocate for publication, and that a copy be spread on the minutes of our society.

Mrs. G. W. Everhardt,  
Mrs. A. T. Lefler,  
Mrs. G. P. Daniel.

**RESOLUTIONS OF RESPECT**

On the night of March 4th our heavenly Father sent His angel to bring home to Him our beloved friend and co-worker, Mrs. Jennie Turnage Pittman.

Fifteen years ago she moved into our midst, transferring her church membership from Ormondsville to Ayden. Since that day our church and all branches of its work have been greatly enriched by her faithful, loyal devotion and efficient service. From whatever source the call to duty came, among the first to respond was always this true and noble young woman. During her short life of 27 years she did much to further the cause of her Lord and King in this part of His vineyard. Therefore be it resolved:

That though the ranks of the Woman's Missionary Society be broken and our hearts unutterably saddened because she has left us, yet we trust His love and wisdom, and rest in the knowledge that He doeth things well.

That we assure the family we share their loss, and in loving sympathy we sorrow with them; yet emulating her example until we, too, shall receive the summons home; then, reunited, throughout a joyous eternity we shall serve the King, our Lord and Saviour, Jesus Christ.

That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and to the Ayden Dispatch for publication, and that a copy be spread upon the minutes of our Missionary Society.

Mrs. J. M. Deight,  
Mrs. J. C. Andrews,  
Miss Ida Edwards,  
Mrs. C. C. Riddick.

**HONEST  
to  
GOODNESS!**

**Attention, Pastors!**

**Hands up,  
All Over The State**

How many of you have given the Advocate a chance in your congregation?

☐ All who have presented the claims of the church paper have met with success. The people are ready to renew their subscriptions and others to subscribe.

☐ Won't each pastor lay the claims of the Advocate before his people next Sunday? This is an earnest request.

☐ If the pastor cannot make a canvass for the paper may we ask that he appoint a committee to do so (some Sunday school class, Epworth League or other organization would be glad to do the work) and insist on it being done at once.

*The management appreciates what  
has been done*

*It will thank you for what you may do*

**All together  
Let's go!**



## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everet, ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

### Western North Carolina Conference

God thought to give the sweetest thing  
In His almighty power  
To earth; and deeply pondering  
What it should be—one hour  
In fondest joy and love of heart  
Outweighing every other,  
He moved the gates of Heaven apart  
And gave to earth—a mother!  
—G. Newell Lovejoy.

### LIST OF OFFICERS FOR 1923

President—Mrs. Lucy H. Robertson,  
Greensboro.  
Vice President—Mrs. W. W. Ha-  
good, 409 10th Ave., Charlotte.  
Cor. Sec.—Mrs. H. A. Dunham, 224  
Patton Ave., Asheville.  
Rec. Sec.—Mrs. W. R. Harris, 19  
Orange St., Asheville.  
Treasurer—Mrs. P. N. Peacock, 215  
W. Horah St., Salisbury.  
Asst. Secretary—Mrs. W. J. Fraley,  
407 S. Church St., Salisbury.  
Supt. Y. P. W.—Mrs. C. C. Weaver,  
Monroe.  
Supt. Children's Work—Miss Amy  
Hackney, 22 Bearden Ave., Asheville.  
Supt. Mission Study—Mrs. R. M.  
Courtney, Thomasville.  
Supt. Social Service—Mrs. Pierce  
Wyche, 149 W. Morehead, Charlotte.  
Supt. Supplies—Mrs. J. N. Hauss,  
Thomasville.  
Distributor Literature and Publicity  
—Mrs. S. H. Isler, Greensboro.  
Editor Advocate Page—Mrs. H. K.  
Boyer, Mt. Airy.

### District Secretaries.

Asheville District—Mrs. V. L. Stone,  
285 Marrimon Ave., Asheville.  
Charlotte—Mrs. L. N. Presson, 403  
Washington St., Monroe; assistant,  
Mrs. Roscoe Phifer, Monroe.  
Greensboro—Mrs. W. G. Ballard,  
Reidsville.  
Marion—Mrs. M. B. Goodwin, Mor-  
ganton.  
Mt. Airy—Mrs. J. L. Woltz, Mt. Airy.  
No. Wilkesboro—Mrs. W. L. Wink-  
ler, R. F. D., Boone; assistant, Mrs.  
MacAnders, Boone.  
Salisbury—Mrs. W. W. Weant, Sal-  
isbury.  
Shelby—Mrs. B. T. Morris, 323 N.  
Main St., Gastonia.  
Statesville—Mrs. Geo. M. Foard,  
Statesville.  
Waynesville—Mrs. J. Dale Stentz,  
Lake Junaluska.  
Winston—Mrs. D. L. Simpson, 411  
N. Cherry, Winston-Salem.

Please note that your editor for 1923  
is Mrs. H. K. Boyer, Mt. Airy. I be-  
speak for Mrs. Boyer the same hearty  
co-operation that I received during the  
past year, and am quite sure that she  
will receive it. Please remember that  
all material must leave Mrs. Boyer's  
hands on Thursday, the week previous  
to its publication, and be sure that  
any important notice reaches her by  
that day, as the Woman's department  
goes to press very promptly Friday—  
and this means the Friday before the  
Advocate is issued.

Mrs. J. V. Wilson.

By request we are printing this  
week the poem read by Mrs. Peacock  
at Monroe.

### THE LOST FIVE DOLLARS

A Treasurer sat with haggard mien,  
Two great deep lines her eyes be-  
tween,  
And there she sat and searched all  
day  
For one little figure gone astray.

And the shades of night found her  
searching still—  
For, though weary of brain, she was  
strong of will—  
And when about to give up the fight,  
That figure appeared just before day-  
light,  
And stood on its one little curled-up  
leg,  
As though it had never moved a peg,  
But been standing round in the Treas-  
urer's view,  
Just where she ought to have seen it,  
too!

Why didn't she make a sudden dive  
And bring up that saucy, curled-up lit-  
tle 5?  
And what do you think caused all this  
fuss,  
Got the books of account in such a  
muss?

That five-dollar bill arrived too late  
And had to come in at a little side  
gate,  
When the door was shut and the light  
put out;  
And that poor little figure wandered  
about  
And never found its own little bed,  
But slipped in a cold, dark corner in-  
stead.  
And there it remained from that sad,  
sad night  
'Till the spring house-cleaning brought  
it to light,  
And the Treasurer was almost made  
to declare  
She'd give up her place at the end of  
the year!

Now who was to blame that that figure  
was late  
And had to squeeze in at the little side  
gate?

Was it carelessness on some treasur-  
er's part

Who failed to give it an earlier start?  
Or, did the subscriber lag behind  
And drive her, too, 'most out of her  
mind?

Should any one read this who ever is  
late,  
Please do not forget the pitiful fate  
Of the poor little figure, at that side  
gate,

Whose story I've had to sadly relate,  
And call to your mind your Treasurer's  
state,  
Ase she tears her hair at a terrible  
rate,  
Because for your money she has to  
wait.

—Cumberland Presbyterian Record.

The remaining account of our an-  
nual meeting at Monroe will be given  
next week. Limited space does not  
permit a continuation of it this week,  
not even a "boiled down" account. In-  
deed, Monroe was so hospitable, and  
did so much for our pleasure and com-  
fort during our stay there, that it is  
quite difficult to write an account in  
a few words.

We will say, however, that the out-  
standing features of the program were  
the inspirational addresses given by  
Miss Lelia Tuttle, whom W. N. C. has  
long known and loved, and by Mrs. B.  
W. Lipscomb, to whom we have ad-  
dressed many letters at Nashville. We  
have long anticipated a visit from her,  
and we enjoyed to the fullest extent  
her presence among us.

### North Carolina Conference

#### THE KINGDOM AND THE CHURCH

In every congregation there are wo-  
men and men whose church lives have  
been so bounded by the demands of  
their local church homes that their  
hearts have never heard the Master's  
voice saying: "Go ye into all the  
world." In every church there are wo-  
men who have never made Jesus  
Christ ruler and king of their lives,  
and they do not know that to follow  
Him means the secret place of prayer  
and the uttermost parts of the earth.  
All these may be saved or won; and to

us our Lord has committed this gra-  
cious task, saying: "I have chosen you  
and appointed you, that ye should go  
and bear fruit and that your fruit shall  
abide."—Belle H. Bennett, Lambuth-  
Bennett Book of Remembrance.

### AN ANNOUNCEMENT

Mrs. W. R. Royall announces her  
first group meeting for the year, to be  
held in Lumberton, May 16th and 17th.  
A full and comprehensive program has  
been arranged, and she urges that  
every auxiliary on the district send a  
good delegation.

### JOTTINGS FROM THE N. C. WOM- AN'S MISSIONARY CONFERENCE

As the sessions of conference were  
so full and splendidly reported through  
the state and local daily papers, it is  
not our purpose to cover entirely the  
same ground again here. This confer-  
ence was one of the most successful,  
full of information and inspiration, in  
our long history of good conferences.  
The sense of every meeting was that  
we must go forward in our Lord's  
work; there must be no hesitancy, no  
resting on any laurels previously won,  
no losing of anything gained; there  
was no word of protest against tasks  
set before us that would require work  
and sacrifice to accomplish. It was  
pleasing and encouraging to us to hear  
that, as a conference, our rank is high  
in Southern Methodism, being third in  
number of societies, membership, and  
its contributions to home and foreign  
work. It was a privilege, highly val-  
ued, to have with us three of our mis-  
sionary daughters: Miss Lelia Tuttle,  
who teaches history, literature and  
Bible in McTyeire School, Shanghai,  
China, told us about the "Currents of  
Life in Shanghai, China"; Miss Sallie  
Lou McKinnon, who teaches and does  
social evangelistic work, Virginia  
School, Huchow, China, told in most  
interesting manner of her work, of  
new China, and the vital necessity for  
Christianity in the progress China is  
making; Miss Ida Hankins, superin-  
tendent of Mary Helm Industrial De-  
partment, Holston Institute, Songdo,  
Korea, gave very interesting informa-  
tion about her work among the mar-  
ried women. Another of our own wo-  
men, whom we always welcome with  
pleasure, was Deaconess Ellen Gainey  
of Kingdom House, St. Louis, Mo., now  
at her home near Fayetteville on leave  
of absence.

We were so fortunate to have with  
us also two of our Council women,  
Mrs. J. H. McCoy, administrative sec-  
retary for the Atlantic and Gulf States  
Division, whose address, "The Con-  
quests of Jesus," thrilled and inspired  
us all, making us glad we had had a  
share in making these conquests, and  
Mrs. W. A. Newell, of Winston-Salem,  
Council superintendent of social ser-  
vice. Mrs. Newell's subject, "Inter-  
Racial Relationships," has not yet be-  
come a very popular subject with  
many, but she handled it with delicacy  
and tact and truth, helping all who  
heard her who honestly faced the situ-  
ation and desired to be helped.

The "Poster Parade" by three of the  
district secretaries was a unique fea-  
ture of the conference, and greatly en-  
joyed. This was so highly successful  
that next year we feel sure every de-  
partment will want to go on "poster  
parade." All the district secretaries  
would have engaged in it this time, but  
there was a misunderstanding of the  
plan.

The conference are to take part in  
the campaign next year for the super-  
annate fund, and this will be done  
through the department of supplies un-  
der Mrs. Ida T. Wilkins of Weldon,  
superintendent of supplies, and her as-  
sistant, Mrs. Pierce Johnson.

The Belle H. Bennett Memorial was  
presented by Mrs. J. H. McCoy, follow-  
ed by a personal tribute to Scarritt by  
Miss Elizabeth Lamb, who moved that  
our conference pledge \$25,000 to the  
memorial fund. Her motion was car-  
ried, and this amount will be man-  
aged by the district secretaries and

collected, beginning this year, during  
three years.

The Korean pin, presented by Miss  
Ivey, was awarded a second time to  
the Raleigh district for having the lar-  
gest number of auxiliaries on the  
honor roll. A check for the purchase  
of books for a missionary library was  
awarded to the New Bern district for  
the largest percentage of auxiliary  
missionary libraries.

Mrs. Lee Johnson of Weldon was  
elected superintendent of social ser-  
vice to succeed Mrs. F. S. Love of  
Wilson, who felt obliged to resign.  
Mrs. L. W. Lee of Rose Hill succeeds  
Mrs. James Bardin as secretary of  
Wilmington district, and Mrs. W. R.  
Royall of Laurinburg, succeeds Miss  
Georgia Biggs as secretary of Rock-  
ingham district.

The reports of officers, superinten-  
dents and secretaries showed encour-  
aging advance, but as we have not the  
space to give them here, we refer you  
to the next issue of "Our Missionary  
News," which will be, as usual, the  
conference number, and to the confer-  
ence minutes, which will be out in a  
few weeks.

As a mark of our appreciation a  
gift of \$75 was made by our women to  
the local auxiliaries towards the new  
church, in which they are all so inter-  
ested and for which they are working  
so hard.

Our thanks as a conference are ex-  
tended to our church host and hos-  
tess, Rev. T. G. Vickers and Mrs. Vick-  
ers; to our individual hosts and hos-  
tesses; to the entertainment commit-  
tees for homes and lunches; to the  
Chamber of Commerce for allowing us  
to use their assembly room for our  
lunches; to the local newspapers for  
the space they gave our proceedings  
and their full, accurate reports of  
them; to Mrs. Foreman of Elizabeth  
City and Miss Russo, a product of our  
Sue Bennett School, for their delight-  
ful songs; to the church choir for very  
lovely special music; to the young  
people for the beautiful pageant, "The  
Call of the New Year"; to Mrs. Sam  
Pease for the reception so much en-  
joyed at her attractive country place;  
to all the women of any denomination  
who opened their homes to us; to Mr.  
A. W. Mohn for his splendid talk on  
"Our Work in a Mountain School"; to  
Mrs. Wilson of Durham, returned mis-  
sionary, for her illuminating talk on  
Japan; to our visitors and our own  
women for their words of information  
and inspiration; and finally to our  
Father in heaven for the wonderful op-  
portunity and privilege of working for  
Him in this part of His vineyard.

### INTERESTING ITEMS OF NEWS

The election of a president, vice  
president, and three members of the  
executive committee of the Council  
was an important matter to come be-  
fore the members at its session in Mo-  
bile. Mrs. F. F. Stephens was elected  
by a good majority as president of the  
Woman's Missionary Council for the  
remainder of the quadrennium; Mrs.  
J. W. Perry, former Council superin-  
tendent of young people, was made  
vice president. And the three mem-  
bers of the Board of Missions elected  
to membership on the Council execu-  
tive committee were as follows: Mrs.  
J. H. Spilman, Harrodsburg, Ky.; Mrs.  
R. L. Hobby, Union Springs, Ala.; and  
Mrs. Lee Brit, of Suffolk, Va.

At its session in Mobile the Wom-  
an's Missionary Council voted to enter  
Manchuria-Siberia, sending two young  
women to work in that new field. The  
Council also voted to begin work in  
the Manchurian-Chinese Mission at  
Harbin. This new enterprise is to be  
the project of the native Christian  
Chinese.

Mexico shows progress in the Chris-  
tian religion in the number of natives  
who have become evangelists. It was  
agreed at the Council meeting that the  
Woman's Department of the Board of  
Missions and the General Board itself

(Continued on page thirteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### BIGGEST AND BEST OF ALL

The fifth annual Durham Standard Training School held at Trinity College April 22-27 proved to be the biggest and best of all. From an enrollment made up of Sunday school and church workers from 24 Sunday schools of Durham and Orange counties, together with quite a number of Trinity students, 114 certificates of credits were earned, divided among the co-operating Sunday schools as follows: Memorial 24, West Durham 20, Lakewood 17, Trinity 11, Pearl Mill 7, Calvary 7, Carrboro 7, Carr 4, Durham circuit 4, Rougemont 2, Eno 2, Branson, 1, Millbrook 1, East Roxboro 1, North and South Henderson 1, First Christian 1, First Baptist 1, First Presbyterian 1, Chapel Hill Baptist 1, Hagerstown, Md., 1.

Following are the names of those earning the certificates, with the names and courses and the instructors:

"Organization and Administration of the Sunday School," Prof. J. M. Ormond, instructor—John R. Abernethy, V. E. Wilson, Rev. H. M. Wellman, H. B. Tiller, I. J. Strawbridge, Marquis Wood Lawrence, Rev. W. F. Craven, W. P. Henry, H. R. Cornelius, A. M. Carpenter, J. P. Breedlove, Rev. J. W. Bradley, Rev. J. W. Autry, Rev. W. C. Ball, Melissa F. Aiken.

"Christian Service for Adults," Dr. Emmet Hightower, instructor—Major M. B. Fowler, L. V. Harris, H. H. Mullen, F. B. Joyner, Mrs. V. E. Wilson, Hugh L. Stone, W. B. Leake, Prof. F. S. Aldridge, Rev. M. G. Erwin, Ollie Smith, Julia Butler, Maude Maness, Ogoretta Glass, Mrs. R. E. Lee, F. L. Kiker, J. R. Jolliff, W. R. Kelley, Dorothy Kannyo, Rev. J. H. Buffaloe, Mrs. Florence Shaw, M. Q. Tuttle, Ethel Fink, Ivey L. Sharp, S. G. Lindsay, Alton J. Knight, Marvin Knight, Rev. G. G. Whitehurst, L. L. Gobbel.

"Beginner Lesson Materials and Teaching," Mrs. C. L. Van Noppen, instructor—Julia Wyche Allen, Evelyn Carter, Mamie Holloway, Ida F. Jones, Elma Kluts, Myrtle Smith, Irene Vickers, Mrs. H. M. Wellman, Julia Woodall, Velma Deyton, Mrs. D. M. Sharpe, Mrs. Alton Skinner.

"Junior Lesson Materials and Teaching," Miss Virginia Jenkins, instructor—Marie Couch, Mrs. Mamie Crim, Mrs. Christie Carrington, R. Travis Hardaway, Miss Willie Lee Hardaway, Mrs. W. Hopkins, Bulah Knott, Miss Beryl Massey, Mary Maun, Mrs. J. M. Martin, Blanch Stroud, Lillian Wilson, Lois Crumpacker.

"Principles of Religious Teaching," Prof. H. E. Spence, instructor—Rev. D. M. Sharpe, Flora M. Meredith, Mrs. J. J. Baldwin, Mrs. F. F. Parrish, F. F. Parrish, W. W. Hopkins, Mrs. R. N. Wilson, Mrs. Hilda Beasley, Leonard B. Suther, Maggie E. Poole, M. S. Rose, Bessie Harwood, J. W. Swaringer, Willie Crowder, Rev. S. J. Starnes, Boyd L. Wilson, Mrs. J. W. Wimberly, Dr. M. T. Adkins, Mary Knight, Mrs. Sarah J. Carpenter, Mrs. T. G. Sexton.

"Intermediate-Senior Organization and Administration," Mrs. B. H. Bunch, instructor—Foy E. Biggerstaff, Lorena Garrard, Mrs. Minnie German, Robert E. Long, Mrs. J. D. Mann, Mae Bethel Morris, Prof. Irving B. McKay, Mrs. I. B. McKay, Mrs. J. L. Russell, Louise Sessoms, Iva Sbockley, Mary Stroud, Anna Thrift, J. H. Howell, Mrs. H. L.

Weaver, M. W. Weeks, Elizabeth Williams, Minnie Selma Wilson, Prof. R. N. Wilson, Florence Woody, Ralph Raiford.

#### OUR PASTORS ARE WITH US

Another notable thing about our Durham training school was the fine way most of the pastors of the co-operating churches stuck by the school. They not only boosted it in a publicity way, but ten of them attended classes regularly and earned certificates of credit. These ten are: Revs. J. W. Autrey, W. C. Ball, J. W. Bradley, J. H. Buffaloe, W. F. Craven, M. G. Erwin, D. M. Sharpe, S. J. Starnes, H. M. Wellman and G. G. Whitehurst.

It is coming to be the rule rather than the exception, however, for pastors to earn certificates in our training schools. For instance, in our Alamance school, at Graham, pastors of four of the six co-operating churches received certificates. The other two would doubtless have taken the work but for the fact that one was ill and the other found it impossible to attend regularly. Pastors who earned certificates in our Alamance school are Revs. G. M. Daniel, Lindsay Frazier, W. R. Hardesty and Dr. W. B. North.

#### RECOGNITION TO BE GIVEN

Proper recognition of that growing number of pastors earning one or more certificates of credit on the standard training course during the year will be given at the annual conference at Elizabeth City this fall. These certificates are being earned in our training schools and through correspondence, and quite a number will be earned at the Summer School for Preachers at Trinity in June, and still others at Lake Junaluska in July and August. A certificate is a certificate, however earned, and due recognition will be given. Just what form this recognition will take has not been definitely decided, although Bishop Denny, who is enthusiastically in favor of this emphasis on Sunday school work, may have a part in it.

#### SUNDAY SCHOOL DAY MONEY

By action of the North Carolina conference, in its last annual session in Raleigh, charges are not expected to send their Sunday School Day offerings to the treasurer of our Sunday School Board as heretofore, but to apply the money received on this day to their local budget. All Sunday schools, nevertheless, are expected to observe the day and take an offering, the only change being as to where the money is to go.

#### RAIN HELPED THIS MEETING

It showered hard Saturday and Sunday, April 28-29, down in the State of Robeson, and judged by common standards it wasn't much time for a great quarterly conference and Sunday school meeting. But at Regans, St. Pauls circuit, a great quarterly conference and Sunday school meeting it was, nevertheless. Saturday Rev. J. H. Shore, that princely presiding elder of the Rockingham district, held a remarkably fine conference with Rev. I. T. Poole and the officials of his charge, and in the afternoon your conference superintendent of Sunday school work presented briefly the interest he represents. It was Sunday when the rain proved most helpful. But for the downpour the churchyard would hardly have accommodated the crowds; as it was, the church was comfortably filled, just right for best work. Sunday morning Presiding Elder Shore preached, and he preached with power. (If you are ever inclined to accept the foolish notion that elders can't preach, you go to hear this one.) The afternoon was given over to the writer, who discussed worship in the Sunday school and presented the official Program of Work "C" which was adopted by Regans and Barker schools. St. Pauls school will work by Program of Work "B," having not long since

moved into its splendid new \$45,000 Sunday school and church building. At the conclusion of the program President Green of Carolina College and a delegation from Maxton told of Carolina College and its bright future.

#### DISTANCE NO OBSTACLE

While we were running our standard training school at Durham April 22-27, Miss Keene and Rev. A. S. Parker were holding a non-standard training school at Richlands and Jacksonville for the Jacksonville-Richlands charge, Wilmington district, and the latter was a real school too! Eighty-seven Sunday school and church workers were enrolled, and great interest was shown throughout the week, according to Miss Keene, who was immensely pleased with the fine way in which the people responded. Rev. Mr. Parker, the pastor, displayed rare qualities of leadership in preparing the way for the school. Every detail was carefully worked out, even to what seat in who's automobile each was to occupy in going to and from the school each day. Half of the work was done at Richlands and half at Jacksonville, the Jacksonville people going to Richlands half of the time and the Richlands people going to Jacksonville the other half. And they went! The distance of fifteen or twenty miles was nothing to these enthusiastic, earnest workers. And the fellowship was inspiring. Everybody had supper together each day, came to know each other better, and received a new inspiration and a clearer understanding of the great work of the Sunday school and how to do it.

#### ABOUT 150 AT ROCKINHAM

Approximately 150 Sunday school and church workers of Rockingham, Richmond, Piedmont, and Roberdel charges attended the non-standard training school at Rockingham last week. This school, held in the graded school building, gave four courses—"Elementary Work," Miss Keene, instructor; "Principles of Religious Teaching," Rev. D. A. Clarke, instructor; "Sunday School Organization and Administration," L. L. Gobbel, instructor; and "Methodist Church and Its Work," Rev. J. D. Bundy, instructor. In addition to the class work interesting devotional services were held, with Rev. Mr. Bundy, Rev. F. E. Dickson, Rev. J. H. Shore, and Rev. D. A. Petty leading. The opening address Sunday night was delivered by Rev. W. R. Shelton, of Wadesboro. The closing exercises Friday night were in the nature of a commencement program, with numerous interesting features, one of which was a tentative announcement of the program for the great Rockingham District Standard Training School to be held at Carolina College, Maxton, August 6-11. Much interest was shown, and indications are that many who attended the school last week will also go to the district school to learn more about the great work of the Sunday school.

#### SOME MORE SPLENDID WORK

Programs of Work were placed in Ebenezer, Mt. Zion and Hollands Sunday schools, Garner circuit, as a result of a visit by District Superintendent Prince April 15. Workers of this charge came together at Garner, and to them Mr. Prince presented the official program—a standard by which to measure the schools and definite objectives for improving their efficiency. Mr. James Holder is superintendent of Ebenezer, W. E. McCullers of Mt. Zion, and B. B. Turner of Hollands. Concerning his visit, Mr. Prince writes:

"We had good attendance at Garner, house about filled. Much interest shown. Each school favored us with a song, and all of this added interest. Brother Starling has the work at heart and, I believe, will stay behind it all the time. I am looking forward to other meetings with these people."

Other Raleigh district schools which have recently adopted Programs of Work are Edenton Street, Raleigh, and Franklinton, Mr. Joseph G. Brown and Mr. E. J. Cheatham, respectively, superintendents.

#### Western North Carolina Conference

##### OUR FRIENDS

Last year a fine young lady who makes her own living, a preacher's daughter attending our splendid Sunday school at Glenwood, Greensboro, had a balance out of her tithe of \$15, which, after looking the field over, she gave to the Sunday school work of the Western North Carolina conference. Miss Field proved to be the only individual contributor of the year to our cause.

This year our splendid Sunday school folks at Trinity, Charlotte, observed Sunday School Day on time, the third Sunday in April, and after a fine program gave an offering of \$78 to our work. Supt. E. R. Bucher thought this was not enough, so his school rounded out an offering of \$100. These two instances serve to remind us that we have friends. To our other friends let it be said that next week our Sunday School Day Honor Roll will appear. Friends, fellow countrymen, Sunday school patriots, send your offering at once to Mr. H. A. Dunham, Asheville, N. C. You will help a good cause and get on a good honor roll. Thank you.

##### WESLEY FEDERATION

"What about our Federation?" Such is the question being asked on every hand. In answer let it be said that Mr. J. B. Ivey, our efficient president, is working out a fine program. You are going to have another treat well worth your while. Till this program can be announced you might as well be arranging your affairs to go to Lake Junaluska, Monday, July 9th, prepared to stay through the following Wednesday night at least. In a recent conference with Mr. Ivey and Mr. R. H. Graham Southern division passenger agent at Charlotte, it was agreed that the Southern Railway would run special cars to accommodate our "Wesleyites" from Greensboro, Winston-Salem, Charlotte, Gastonia, Shelby and contiguous points, all to merge into a special train on the western road. Be getting up some good, clean yarns and some thrilling songs for our train trip. We are going to have a goodtime and we are going to let the people know it.

##### GET THE DOCTOR

My good friend Gobbel, of the North Carolina conference, up and says, in effect, that his "Sandlappers" are ahead of us "Hillbillies" in the matter of Leadership Training credits. This is true, thanks to the great work Trinity College has done on the cause. Trinity would do just as well for us if our folks would come to her as well as do the Easterners. As a matter of fact, the Western North Carolina conference stands second; Virginia leading, among the thirty-eight conferences in credits obtained in Standard Training Schools last year, this in spite of the fact that our work is much newer than most of the other leading conferences. But folks, Gobbel and his fine workers, the "Sandlappers," have beat us once. Somebody send for the doctor. We need some medicine.

##### NEW SCHOOLS

In addition to our large Standard Training Schools at Asheville, Charlotte, Greensboro, Gastonia, Hickory, Salisbury-Spencer and Winston-Salem, already held, we will have some other large schools. Those arranged for are as follows: Shelby, May 20-25; Marion, August 19-24; Mooresville, September 2-7; Lenoir, September 30-October 5. The Concord school is as-



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### Western North Carolina Conference

#### GROCE EPWORTH LEAGUE

The Groce Epworth League of Grace Street Methodist church, Statesville, recently elected the following officers:

J. Paige King, president.  
Rachel Frye, vice president.  
Ethel Adams, secretary.  
Brady Morrison, treasurer.  
Miss Beryl Troutman, 1st Supt.  
Miss Bertha Cruse, 2nd Supt.  
Charles Kestler, 3rd Supt.  
Mrs. J. P. King, 4th Supt.  
Boyd Kunkle, Cor. Sec.  
Miss Carrie Eastep, Junior Supt.  
Ella Mae Kunkle, Ass. Jr. Supt.  
Ella Mae Kunkle, Era agent.

These officers have adopted the following policy which has met with the approval of the membership of the league:

1. To conduct a minimum of 52 devotional meetings that will be interesting and helpful, having as an ideal that every member should take part in these meetings.
2. To assist in the work of the Junior league.
3. To have monthly council and business meetings in which all officers and chairmen shall have a written report.
4. To increase the work of our service department, striving especially to welcome the stranger that comes into our community through conscientious effort and prayer.
5. To bring into active service all leaguers and to increase the circulation of the Epworth Era.
6. To encourage recreation and to provide means for same.
7. To obtain for our league room a picture of Rev. T. A. Groce, during whose pastorate our league was founded.
8. To take more interest in our league room by keeping it neat and clean and by supplying needed articles.
9. To do more educationally, establish a library and have literary socials.
10. To live our motto "All for Christ."

#### HARMONY LEAGUE, CONCORD

At the April business meeting the Harmony Senior League at Concord elected the following officers:

Miss Emma Howell, president.  
Miss Emma Cochran, vice president.  
Mrs. Horace Dabbs, secretary.  
Mrs. L. B. Eagle, treasurer.  
Mrs. R. F. Mock, 1st Supt.  
J. B. Wild, 2nd Supt.  
Horace Dabbs, 3rd Supt.  
C. W. Murph, 4th Supt.  
Joe Dabbs, Epworth Era agent.  
Miss Pearl Cochran, Cor. Sec.  
We believe that under the efficient leadership of our new president, Miss Emma Howell, that a successful year is before us. Pearl Cochran, Cor. Sec.

#### SOUTH MAIN STREET LEAGUE

The Epworth League of South Main Street, Salisbury, was organized last year by our pastor, Rev. M. B. Woosley, who is a great league booster. We began with twenty-five members on roll and have steadily grown until now we have eighty-five. Our devotional meetings each Sunday evening have an average attendance of fifty. The different superintendents have charge of the devotional meetings and either lead or get someone to lead. We find that this has worked splendidly.

The first department of the league under Mrs. R. L. Davis has done splendid work. Not only has she had a leader for each first Sunday evening, but has conducted meetings at the different chaingangs near Salisbury and

has held prayer meetings for the "shut-ins" of the community.

The second department, that of social service, has not been neglected by the superintendent, Miss Mamie Heinceman. She has been active in carrying flowers and trays to the sick. The socials conducted by the third superintendent, Mrs. M. B. Woosley, with her committee, composed of Mrs. Clarence Hartman, Miss Bertha Ledwell and Miss Margaret Jordan, have been a great drawing for the league. These socials are held each month in the hut and are attended by nearly every leaguer. Interesting games, stunts, contests and good refreshments are some of the features. Three outstanding socials were "The Womanless Wedding," the "Halowe'en Party," and the party for five recent brides of the league.

Last but not least is the fourth department, under Miss Jessie Austin. The African Special has been stressed and we hope soon to have our pledge in full.

Our president, Mrs. J. S. Youngblood, has helped very much in the league. She has been wide awake to its needs and interests.

The secretary, Miss Blanche Rogers, treasurer, Mr. Clarence Hartman, and Epworth Era agent, Miss Bertha Ledwell, have all been on their jobs and helped to make things go.

We feel very proud of our league orchestra with its nine members. The orchestra furnishes music for the socials and also takes part in the church music, each Sunday morning and evening.

Last Sunday evening we gave the pageant, "The Modern Prodigal," under the direction of Mrs. M. B. Woosley. Each one taking part performed it in an excellent manner.

Homer G. Gardner, Cor. Sec.

#### NOTICE, LEAGUERS

Has your chapter observed Anniversary Day? If so, have you sent the offering to Mr. P. L. Plyler, Hickory, N. C.? If for any reason your chapter failed to observe Anniversary Day the second Sunday in April, will you not do this some time during the spring? It is important that each chapter observe Anniversary Day, as it is a good time to get your league and its work before the people and it is the only time during the year that a public offering is taken for carrying on the work of the Epworth League, so let's make a special effort to have this service between now and the Epworth League conference in June. Programs to be used for this service can be secured from the Central Office of the Epworth League, 810 Broadway, Nashville, Tenn. J. Paige King, Conf. First Dept. Supt.

#### North Carolina Conference

#### EPWORTH LEAGUE REORGANIZED

The Epworth League of St. Paul's Methodist church met and reorganized April 2. The following officers were elected:

President—B. B. Cole.  
Vice President—L. A. King.  
Secretary—Brietz Lockey.  
Treasurer—Betty Downing.  
Supt. 1st Dept.—Mrs. C. C. Harrington.  
Supt. 2nd Dept.—Pearl Shaw.  
Supt. 3rd Dept.—Pearl Herndon.  
Supt. 4th Dept.—Miss Farmer.  
Marguerite Holland, Cor. Sec.

#### THE EPWORTH LEAGUE SPECIAL

We hope every pastor and each league received their copy of "The Let's Go Carolina Leaguer." This first copy is only a starter, a step, we think, in the right direction. It is far from what the paper ought to be. We invite constructive criticism, helpful suggestions and co-operation on the part of all pastors and leaguers. We sent out a letter to every presiding elder, district league secretary and other league officers. Not one-half of

them responded. We felt there was a need of such a paper. We were determined to go ahead and do the best we could practically without help from those we had expected most. We wrote letters to all our colleges asking for ads and articles on why our young people should attend Christian institutions. You saw the response. This is a busy age, but it has been proved that we as a great connectional church do not yet properly appreciate the young people, and therefore the young people's work. Our hopes and fears center here.

Our second and only other issue before the assembly will go to press the last of May. What this issue is will be largely decided by the individual chapters and district secretaries throughout the North Carolina Epworth League. We urge every one who is in a position to aid in any way, and believes there is a place for such a medium, to work through your district secretary who is local editor for his assigned page and district. We should by all means have a Junior and Intermediate department.

Our next issue is to be an Educational and Assembly number. Let's have something from or about every league in the North Carolina conference in the next issue. What say you? Let's go!

#### EDENTON STREET LEAGUE

Edenton Street League held their annual election of officers Sunday evening, April 22, and the following members were elected:

President—Caswell Riddle, 516 N. Bloodworth St.  
Vice President—Eunice Blair.  
First Supt.—Mamie Speas.  
Second Supt.—Lola Allen.  
Third Supt.—Mrs. Geo. S. Crawford.  
Fourth Supt.—Alice Best.  
Secretary—Geo. S. Crawford.  
Cor. Secretary—George Moore.  
Treasurer—Louise Hightower.  
Era Agent—Mary Davis.  
Pianist—Henrietta Owens.

The league will soon produce a one-act play, "The Man in the Straw Hat," under the direction of the district secretary.

Edenton Street League has enjoyed one of the most prosperous and successful years in its career, under the able leadership of the officers whose terms just expired. They have not only stood by their league but their district secretary as well. "More power to 'em!"

#### MEMORIAL LEAGUE, DURHAM, INSTALLS OFFICERS

Installation of the new officers for Memorial Epworth League occurred at the evening hour on Sunday, April 15. Rev. J. M. Ormond, professor of Biblical Literature at Trinity College, presided. He also delivered an inspiring address to the young men and women.

Quite a large number of people were present and the following are the officers for the ensuing year:

President—James Pate.  
Vice President—Ralp Raiford.  
First Supt.—Louise Crumacker.  
Second Supt.—Lillie Mae Stanford.  
Third Supt.—Nannie Andrews.  
Fourth Supt.—E. S. Ware.  
Secretary (re-elected)—Eunice Pate.  
Treasurer—Isabelle Martin.

With these new officers coming in we hope to do great things for the Master in 1923-24. Much credit is due Mrs. Irene Blalock and the retiring president, Miss Lillie Mae Stanford, for their untiring and loyal efforts in helping the young people of Memorial League.

With the best of wishes for all Epworth Leagues,  
Eunice Pate, Secretary.

While the Raleigh district secretary has worked in other Epworth League fields and conferences he has yet to meet a more loyal group of young people than those he has met and found in the North Carolina conference. They don't come any better!

## New Way to Rid Poultry of Lice

Rev. G. R. Mente Tells of Amazing Discovery Which Keeps Hens and Chicks Free From All Vermin

"I have used your remarkable Lice and Mite Remedy with fine results," writes Rev. G. R. Mente, Methodist Parsonage, New Washington, Ohio. "It has put a stop to the poultry losses in this community. You are a great benefactor to poultry raisers."

#### Lice and Mice Go Like Magic



This amazing new discovery is Imperial Lice and Mite Remedy. Comes in condensed liquid form, to be used in fowls' drinking water, a few drops at a time. No more Dusting, Spraying or Greasing. Makes Lice, Mites, Ticks, Fleas, Blue Bugs and other vermin positively leave fowls like magic. Renders entire flock, old and young, immune to these expensive pests. Equally good for chickens, Ducks, Turkeys, Geese and Pigeons. Guaranteed not to affect eggs or flesh of fowls in any way. Makes Hens, Pullets and Chicks healthier, sturdier and grow faster. A splendid summer egg tonic and blood purifier. More than 100,000 Poultry Raisers now keeping their flocks free from vermin, this new easy way.

#### You Can Get Yours Free (Regular \$1.00 Size Bottle)

Imperial Laboratories, the manufacturers, are now making a special introductory offer whereby you can obtain, absolutely free, a season's supply, for the average size flock, of this amazing new Lice and Mite Remedy.

SEND NO MONEY. Just your name and address to Imperial Laboratories, Dept. 7849, Kansas City, Mo., and they will send you by return mail, two regular \$1.00 bottles of Imperial Lice and Mite Remedy (double strength). When the package containing the regular \$2.00 quantity arrives, pay the postman only \$1.00 and a few cents postage. Use one yourself to rid your own flock of these pests, and sell the other to a neighbor—thus getting yours free. Or, a large size Trial Bottle for only 50c.

#### Special To Large Users

If you have a large flock, or have neighbors who wish to go in with you, this Special Introductory Offer applies on 4 of the regular \$1.00 size bottles, at an additional saving. A large size Trial Package of Imperial White Diarrhea Tablets, included Free. Just state you want the regular \$4.00 quantity, for only \$1.75. Readers risk no money, as Imperial Laboratories are fully responsible and nationally known distributors of poultry remedies. They will refund the cost on any of the above quantities ordered, promptly on request, any time within 30 days.

We have some good church seats for sale, made of best grade forest pine, twelve feet in length, solid back and seat. For full information write J. C. Williams, Timberlake, N. C.

Manfr's Tents, Awnings, Paulins, Gospel Tents a specialty. We rent Tents, Oldest Tent Company in the South.  
M. D. SMITH  
TENT AND AWNING CO., 136 1/2 Marietta St., Atlanta, Ga.



## Constipation

Relieved Without The Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication. Try it today.

# Nujol

REG. U.S. PAT. OFF.  
A LUBRICANT—NOT A LAXATIVE



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

1. Baby Cottage.
2. Kitchen and Dining Hall.
3. Three Dormitories.
4. Central Heating Plant.
5. Jenkins building remodeled for school purposes.
6. Industrial building.

Our senior baseball team has played eight games and has lost only one. This is a fine record. We have the best team we have ever had. With such a fine team we expect to add many more victories before the season is over.

Our boys are working early and late now trying to get our little farm in fine shape. Most of our vegetables are planted. We plant a succession of some things like beans and corn. If the season is favorable we will have an abundance of vegetables in the near future.

We are seriously handicapped in getting from church to church with our singing class. Last Sunday we had to borrow two cars in order to get our class to Trinity church, Durham. We could go and come with ease and little expense if we had one seven passenger car. Unless we can get another car we shall be forced to make but few visits here and there through the conference. Such a step would deprive the churches of a rare opportunity to see and hear our orphanage children. I believe if our friends will bestir themselves we can get a good car for the use of our singing class. Let's do it!

New Bern is one of the oldest towns in the state. A fine type of people make up its citizenship. Our Methodism is strong in the city. Centenary church is one of the most imposing buildings in the conference. Brother W. V. McRae has entered upon the second year of his pastorate among those splendid folks. His cordiality was such as to win the confidence and love of our entire singing class. A great congregation greeted the class on the third Sunday morning. The audience was very responsive, and this added peculiar joy to the class.

It fell to my happy lot to be entertained at the parsonage where I enjoyed rare fellowship with two choice spirits. I am expecting fine results to follow our visit to Centenary. New Bern suffered heavily from fire, yet the members are going to make real sacrifices for our Methodist Orphanage.

The Tri-State Orphanage Conference was a great success. Our friends of the Thomasville Baptist Orphanage laid themselves out to be especially considerate of us. There were a number of good speeches and discussions. The Thomasville Orphanage is one of the largest in the country, and Dr. M. L. Kesler is one of the most successful orphanage superintendents in the South. He has been superintendent for nearly twenty years and has met with marked success. Mrs. Jenkins

and the writer were the delegates from the Methodist Orphanage. Bro. C. A. Wood, superintendent of the Children's Home, Winston-Salem, made us a most excellent president. He has impressed the orphanage workers of Georgia and the two Carolinas as being a man who is eminently fitted for the responsible task to which he has been called.

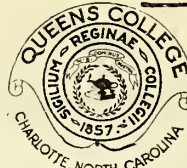
Upon reaching Washington late in the afternoon on the third Sunday, we found a number of the friends of the church waiting to assign us to our homes. Brother J. H. McCracken regretted that we did not have several times as many as we took so that he could satisfy the large number who requested some one to entertain. The people of Washington turned out by the hundreds to hear our children at the evening hour. Brother McCracken was very gracious in his words of welcome to the town and to his church. The children were at their best because the congregation was so deeply interested in the sacred concert. My good friend, E. R. Mixon, took me in hand upon my arrival in Washington, and what delightful fellowship I had in his hospitable home! The good friends of New Bern conveyed us as far as Vanceboro and our Washington friends met us there and took us on to Washington. This kindly act on the part of both churches is sincerely appreciated by the class and myself. I can always count on our people to do the magnanimous thing for our orphanage children.

The fourth Sunday night found our children with the Trinity congregation, Durham. The day was an awfully rainy one and rather raw at night. Since the church was burned during the winter the membership has been worshipping in the Academy of Music. A tremendous audience welcomed us. The auditorium was so large the children found it difficult to make themselves heard in the rear. Since they are not accustomed to singing in such a large hall they failed to come up to their usual standard. The people were very complimentary, but the children did not do themselves justice. Trinity church is one of our most loyal and generous supporters. With Brother A. D. Wilcox as the aggressive pastor of this great church, it is confidently believed that the church, Sunday school, organized classes, missionary societies and individuals are going to do still greater things for us this year. We are grateful to Brother Wilcox for the privilege of giving our sacred concert in his church.

### PRUDENT, PROVIDENT PARENTS

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**IN MEMORIAM**

**LEE**—John W. Lee was born January 20, 1847, died November 26, 1922, age 75 years, ten months and six days. He joined the M. E. church in early life. Brother Lee was faithful to his church and was an official in the church. He was an affectionate father, a kind husband. Seven children survive him—four sons, Ben F., E. H., Will and Ernest; three daughters, Mesdames W. E. Fouls, I. G. Thomas, Charlie Plummer. He was buried with Masonic rites, funeral services conducted by T. B. Johnson, assisted by Revs. D. C. Cox and J. A. Palmer.

**ROGERSON**—A star appeared and shone for twenty brief years, and then the cloud hid it from view. Such was the case when influenza cut short the days of Wm. Horace Rogerson March 11, 1923. He was an exceptionally fine young man, member and worker in the church, leader in good things among the youth, and admired by those who knew him. Industrious, obedient and kind in the home, he will be greatly missed by all.

That one should be taken so early leads us to wonder why. No answer satisfies; yet we think "we were not made to die." N. M. Wright.

**LEE**—Mrs. Sarah P. Lee, wife of John W. Lee, was born January 29, 1848, died February 18, 1923, age 75 years and 20 days. Her husband preceded her but a few weeks to the home beyond. She joined the M. E. church early in life. She was a kind and loving mother. I visited her several times. As it was with her husband, so with her; all was well with her soul. We placed her body beside her husband, in Fair Grove church yard, to rest until the resurrection morn. Funeral services conducted by T. B. Johnson, assisted by Revs. D. C. Cox and J. A. Palmer.

**COLE**—Bro. Isaiah Cole, one of the oldest and most beloved members of Mann's Chapel church, passed away April 9, 1923. "Uncle Cole," as he was affectionately called, was 83 years old and had been quite feeble for some months. He was one of the finest Christians the writer has ever known. He lives and will continue to live in the lives of those who knew him.

We laid him to rest in the family burying place beside his wife, who preceded him many years.

Three sons, one daughter, three brothers, one sister and many friends remain, waiting to see "Uncle Cole" again when He shall come to make up His jewels.

John R. Edwards, Pastor.

**ROGERSON**—Hattie Belle Perry Rogerson, born May 28, 1894, and died March 11, 1923, lived to make others happy. Joining the Methodist church at eight, she was loyal to its teaching and faithful in its service. Loving and obedient to her parents, kind to her friends, faithful to her husband—Raymond Rogerson, and tender-hearted as the mother of three children, whom she leaves to cherish her memory, she lived an exemplary life, as her friends will testify. Funeral services were held at Anderson church by her pastor, assisted by Rev. Josiah Elliott. We need not mourn as those without hope, "for her price was above rubies." N. M. Wright.

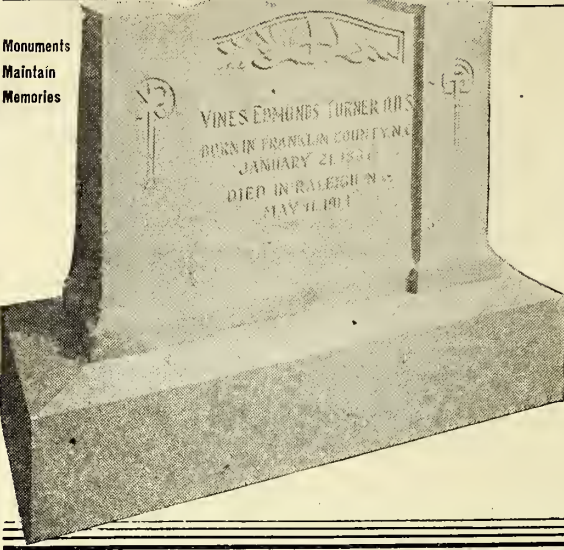
**ASBURY**—In the death of Dr. Francis E. Asbury of Asheboro, Methodism of Randolph county loses a man who has served it well for 65 years.

Born in Virginia in 1845; fought four years for the Confederacy; founded and built the church at Asbury; a doctor of the old school for 50 years; served his church as a steward, Sunday school superintendent and conference delegate, and the rearing of a family of loyal Methodists were among his accomplishments.

He died in the harness. While attending district conference at Pleasant Garden the summons came. His body rests at Asheboro.

W. H. Willis.

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**MIDGETT**—Capt. John Allen Midgett, Sr., of Rodanthe, N. C., died March 13, 1923, in the 69th year of his age. He had been afflicted about three years, but bore his afflictions with much patience. He was a member of the M. E. Church, South, and one of its benevolent supporters. With kind husband and father everybody was welcome and made pleasant who came into his home. In his last illness he evidenced the fact that he was leaning on the everlasting arm. He leaves a widow, two sons and four daughters and a number of relatives to miss his kind presence. The funeral service was held at his home and his remains buried in the cemetery at Manteo, N. C. May the Comforter be with the bereaved ones and bring them all together in the home beyond.

K. R. Pugh.

**RESOLUTIONS OF RESPECT**

One of our co-workers, Mr. C. G. Loftin, has been taken, and while we mourn the loss we rejoice in the fact that he lived and died a soldier of the Cross.

We shall miss him—his influence, his helpfulness, and his ever faithfulness to the Sunday school.

We, the Bible class of Maple Grove Sunday school, of which Brother Loftin was a member, shall ever cherish his memory and shall live in the hope of a happy and joyful meeting in the great beyond.

We extend to the family our love and sympathy and assure them of truest and closest friendship.

It is our desire that a copy be sent to the family and a copy be spread upon the minutes of our Sunday school record.

C. C. Smith,  
Ed Kellum,  
Lewis Andrews.

**RESOLUTIONS OF RESPECT**

Since God in His great wisdom saw fit to remove from our league on March 13, 1923, one of our beloved and faithful members, Mrs. Avis Spivey Riddick, be it therefore resolved:

First, That while we, the members of Zion Epworth League, feel keenly our loss, still we bow in humble submission to our God who gave her and who hath taken her away.

Second, That we extend our deepest sympathy to her bereaved family and point them to God for comfort and consolation.

Third, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of our league and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. O. L. Brown,  
Sallie Hudgins,  
Llewellyn Spivey,  
J. W. Hudgins,  
Committee.

**HAMMOND**—W. H. Hammond was born August 2, 1870, and died of pneumonia at his home in Trenton, N. C., April 8, 1923, having spent his entire life in Jones, county of his birth. For several years he taught school,

and was for a while county superintendent. Later he was made clerk of superior court, which position he held faithfully for the last eight years. He was just beginning another term in this office when the end came. In his political life he has a clean record. He was a servant of the needy, an example of righteousness, a friend to his country. Hundreds of people, the largest throng ever witnessed in the town cemetery, gathered about his grave as we laid him to rest.

Brother Hammond was a loyal member of the Methodist church and a member of the board of stewards. He reared a large family and bore the name of being good in his home. Besides his widow, Mrs. Lillian Pearl, he is survived by two sons, Esli and William; four girls, Lillian, Tiny, Laura Koonce, and Ora Williams. He also leaves three brothers, Dr. A. F. Hammond, J. L. Hammond, and E. A. Hammond; three sisters, Mrs. Annie E. Noble, Mrs. Sallie Lewis, and Mrs. Julia Steel.

In his going, the county, the community and the church lose one of our best men. He was greatly beloved and merited it. Now that he has left us, we know where to find him. May our lives be such that we shall meet him again—in that country of delight, free from sin and sorrow, and where death cannot come—in that land we call Heaven.

K. F. Duval.

**WARINER**—Mrs. Ruth E. Wariner departed this life at her home in Leaksville, N. C., March 17, 1923, in her 69th year. She was born at Ruffin, N. C., August 3, 1854, daughter of the late Daniel E. and Malinda S. Guerrant. In childhood she professed faith in Christ, joined the Methodist church and was ever afterward a faithful, consistent and useful disciple of her Lord.

On November 23, 1874, she was married to Mr. Robert L. Wariner of Ruffin, with whom she lived happily until his death in May, 1911.

She leaves five children—R. H. Wariner of Cumberland, Md., Mrs. R. M. Clapp of Greensboro, and Mrs. J. L. Clayton, Daniel W. and Roy G. Wariner of Leaksville.

She was a good woman, faithful as wife, mother, friend and Christian, who after life's fitful fever fell asleep in Jesus.

The body was laid to rest in the Ruffin cemetery after a funeral service conducted by the writer, assisted by Rev. G. A. Stamper, a former pastor.

William L. Sherrill.

**RESOLUTIONS OF RESPECT**

Clarence Percival Hathaway died February 9, 1923. After a lingering illness of several months God called him from his earthly abode to one "not made with hands, eternal in the heavens."

We, the members of Zion Epworth League of Gates circuit, wish to express our appreciation of his life; therefore be it resolved:

First, That in Clarence's going we feel a deep sense of personal bereave-

ment, and while we miss his cheerful presence among us we do feel that he is enjoying the "rest that remains for the people of God."

Second, That we extend to the heart-broken wife and other relatives our deepest sympathy in this sad dispensation.

Third, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of our league and a copy sent to the N. C. Christian Advocate for publication.

Llewellyn Spivey,  
J. W. Hudgins,  
Mrs. O. L. Brown,  
Sallie Hudgins,  
Committee.

**PEACOCK**—To the memory of Mary A. Watts Peacock, formerly of Ben Hill, Ga., but of recent years of Lexington, N. C.

In her death we feel the loss very keenly of one of our best Christian friends. She was one of the sweetest Christian characters we have ever known. She was a member of the Methodist church, being converted at a very early age, and living a devout Christian life to the end.

She lived to see her 80th year, departing this life February 17, 1923. The greater part of her life was spent as a member of Wesley Chapel church, near old Mt. Gilead Camp Ground, Fulton county, Ga., and the latter part of her life she was transferred to the First Methodist church in Lexington, N. C., in which she lived.

She was united in holy wedlock to John L. Peacock, of Atlanta, Ga., at about the age of 40 years, as his second wife. His first wife being her sister, and by doing so reunited a broken chain of the husband and six children, when seemingly there was no hope of anything combining the chain again.

She was a loving wife to the husband, devoted mother to the children. She lived to see four of the children buried, leaving two boys. The children were all true and loving to "Aunt Mary" as they called her, and in her last sickness the boys stood by her, day and night, with the help of her feeble husband.

She was buried at her old home church, Wesley Chapel, and was carried to her resting place by six of her nephews. She was survived by a number of relatives who mourn her loss.

Her life was one of service, not only to her Lord, but to everyone whom she thought she could serve. She numbered her friends by her acquaintances. She was always busy doing something for her Master.

The height of her ambition was in service of her Lord. She was steadfast, unmovable, always abounding in the work of her Lord, for as much as she knew that her labor was not in vain in the Lord.

Mrs. J. M. Wallace.

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**WOMAN'S WORK**

(Continued from page eight)

would share alike in the support of these native evangelists. It was also voted that the Council and the Board of Missions would support all missionary nurses at work in the hospitals in Mexico.

Miss Lelia Epps, who had an intensive course in journalism in the office of the secretary of literature in Nashville, has returned to Brazil to get out the Christian literature for women and children in that country. The Council, through its estimates committee, voted to make an appropriation of \$1,700 a year for four years, beginning with 1925, to continue the work of providing Christian literature in Brazil.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

sured but not definitely calendarized. Yes, there will be some more, if our Sunday School Day money comes in nicely. Can you take a hint?

**THE SHELBY SCHOOL**

Our Shelby and Cleveland county school is going to be a "humdinger." I know it because every other Cleveland county enterprise humdings. We have not got as many Methodists in Cleveland as we would like to have,

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but those we have are powerfully true and loyal. At Shelby the Methodists and Presbyterians are going to show that host of deep water Baptists how effective a good sprinkling of training can be made. Note our courses and instructors:

Primary Organization and Administration, Miss Marie McDonald, Columbia, S. C.

Junior Organization and Administration, Miss Virginia Jenkins, Lexington, N. C.

Intermediate-Senior Organization and Administration, Mrs. B. H. Bunch, Raleigh, N. C.

Principles of Teaching, Prof. C. T. Carr, Mooresville, N. C.

Sunday School Organization and Administration, Mr. O. V. Woosley, Lexington, N. C.

**ACROSS THE RIVER**

Beyond the Alps lies Italy. Beyond the river is Fulton, a beautiful and well kept brick church, built years ago by the Hanes family, whose descendants now live in Mocksville and Winston-Salem. Fulton is one of the four congregations on the Advance circuit, served for the past four years by that painstaking-say-little-and-dots Rev. J. M. Varner. Brother Varner had Miss Jenkins and me to come over recently and conduct a circuit Sunday school institute in his beautiful little church as it sits on a bluff overlooking the Yadkin river, whose membership has been over doubled during present administration. We had a good day together as we talked about how the laity of the church can make the communities better by bettering their Sunday school work. Brother Varner helped us along. Bro. J. H. Ratledge, superintendent at Advance and brother to Rev. J. T. and A. P. Ratledge, among other good workers was present and helped the cause along. The day was well worth while and was marked down as "Another day's work for Jesus."

**MISS JENKINS**

I would like to tell you something about our Elementary work, but Miss Jenkins has been away so much of late that I am unable to keep a line on her. Last week she taught a course in one of Friend Gobbel's schools at Durham and this week she is teaching in a conference-wide school at St. Louis. Next week she will be engaged in our school at Asheville. Miss Jenkins is proving to be a very valuable worker. Those whose letters have not been answered will please be patient.

**MORGANTON CIRCUIT**

The Morganton circuit has the distinction of possessing nine appointments and two appointers, pastors. One of these appointments is a nice church just outside the limits of the asylum and I went to it, I mean the church. It was here that Pastors J. C. Gentry and J. M. Price had arranged for a charge-wide Sunday school rally-institute meeting for Sunday, August 29. It was a very rainy day and therefore the chartered trucks and gasoline buggies could not navigate, thus preventing the expected large crowd from assembling. As it was we had three churches represented and enjoyed a profitable meeting anyway, while the Administrator of the Universe watered the growing grain. But rain can't stop Gentry and Price. They are going to have that meeting over at Salem church on Saturday, July 28, and I shall be right there.

**CHARLOTTE DISTRICT CONFERENCE**

If these notes are jerky it is due to the fact that they are being written as I ride along on a jerky train on my way home from the Charlotte district conference, held this week at the splendid little town of Morven. The

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A HOME SCHOOL FOR GIRLS  
is situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-round delightful and health-giving climate. Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work. Teachers have A. B. and M. A. degrees from the following colleges and universities: Columbia University; Smith, Wellesley and Goucher Colleges; Tulane University. Next session opens September 26, 1923.  
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conference was well attended. Bro. Seymour Taylor, pastor for the past four years of the Morven circuit and conference host, stated that the official attendance was the largest of any conference during the past fifteen years, this in spite of the fact that Morven is at one extremity of the district. Presiding Elder Craven knows how to dispatch business, how to get at the gist of things without the superfluities, and therefore important measures were receiving their due consideration. He gave the first hour of the afternoon to the consideration of the Sunday school work, at which time Mr. D. E. Henderson, district Sunday school superintendent, called on Revs. C. C. Weaver, W. R. Shelton and T. F. Higgins, his sub-district superintendents for Union, Anson and Mecklenburg counties, respectively, to speak, which they did in telling effect. Following them your humble servant made his usual effort with main strength and awkwardness. Brothers Henderson and Craven are building up a fine Sunday school organization in the Charlotte district and great good is being accomplished. It was a great personal pleasure to be with the fine Morven people again where for four years my father worked as an itinerant.

**HE'S RIGHT**

"I have been enjoying my correspondence work with the Leadership Training Department at Nashville. Have stood four examinations already and have written for the questions on five other books. Expect to do the whole course during the next two months. I am getting a lot more out of it than I thought was possible. I believe every pastor should take the whole thing from the Cradle Roll to the Adult Department, specialization courses and all. That is what I am doing and I am ashamed that I put it off so long. Sincerely yours,  
W. A. Jenkins."

**GOOD NEWS**

"We had our Sunday School Day yesterday. I think the children did fine and we had a large congregation for a rainy day. Our offering amounted to \$11.18, which we are sending to Brother Dunham. We have on our entire roll just 108 people, which is larger than our church membership. We have no church members who do not come to Sunday school. We are going to begin our Workers' Council meeting this week. Our Home department will also be begun right soon. Come to see us.  
W. A. Johnson."



**GO-TO-COLLEGE DAY PROGRAM**

This program is prepared to be observed as the opening service of the Sunday school, or it may be used by the pastor in the morning or evening church service. The Christian Education committee will welcome and encourage the observance of this program in every church, as a most excellent opportunity for doing a fine service for Christian Education.

Let us suggest that young men and women who have recently attended college be used in the rendering of this program in as far as possible.

**Suggestions.**

(Let the committee in charge entertain the senior class of the high school, in the church or at a Methodist home, on Friday or Saturday night before the program is given at the church.)

It would be a fine thing if the pastor would preach upon Christian Education immediately after the program has been rendered, pointing out the wisdom of patronizing those institutions under the care of our church).

**Program.**

Song.

Prayer: Prayer especially for our young people.

Scripture lesson: Deuteronomy iv. 5-10.

(Superintendent or leader).

How fortunate it is for us and our children that our great church is today putting great emphasis upon Christian Education. At last we have come to realize that the home, Sunday school, Epworth League and church college belong to the same great family. That all are inter-dependent—for neither can do the work of the other. Each of these should do all in its power to inspire our boys and girls to attend college. The paramount task of the church of our day is the providing of an adequate course of religious instruction for the young people of the world. Therefore let us give ourselves unselfishly and sacrificially to this great task.

Leader: What are some of the advantages of attending college?

A teacher: Only one in a hundred Americans attend college, yet seventy-three per cent of the leadership of the nation are college trained men and women. A college education multiplies the capacity for leadership and service many hundred times.

Leader: What kind of a college education is the best?

Young man: True education is character education. Therefore education that is not distinctly Christian is distinctly dangerous.

Young man: Mr. James J. Hill, the great industrial builder of the west, and friend of young men, said: The small Christian college is the hope of America. Character is essential to statesmanship, and these colleges are a vital factor in the development of sterling Christian character.

President Thompson of the Ohio State University says: I am in no way untrue to state institutions when I say that in our day one might become a bachelor or a master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack, if not the Christian college?

Leader: What schools has the church for Christian education?

A teacher: We have vocational training schools, junior colleges, A-grade colleges and universities for both men and women.

Leader: Who will tell us about the colleges in North Carolina, which are so near us, and in which we are most interested?

A young lady: Greensboro college is located at Greensboro, North Carolina.

It is logically located for the education of Methodist young women of North Carolina. Many of the most wonderful women of the state have been prepared for life in this institution.

The State Department of Education gives it Class A standing, and confers highest grade certificates upon those completing the course in Education. In addition to the regular classic course superior courses are offered in Home Economics, Expression, Art, Education, Sunday School Teacher Training and Music.

There were 334 students enrolled during this year. Discriminating parents are delighted to have their daughters trained at Greensboro, because of the close personal care, home-like supervision and the rare advantages for cultivation of Christian character.

A young man: Rutherford and Weaver colleges are our two junior colleges.

Rutherford College is located in Burke county, among the foothills of the beautiful Blue Ridge mountains.

Weaver College is located in Buncombe county, eight miles from the city of Asheville. Maintains a good faculty, has a fine student body, and offers help to every one who will come. In both of these junior colleges there are winning athletic teams and a religious atmosphere.

The leader: Who will tell us about that great and historic old college, which has wrought itself into the very fabric of all North Carolina institutions?

A young man or young woman: Trinity College has eighty-five years of most honorable service behind it. Many thousand students have been educated there.

Trinity College has a large body of graduates, many of whom have won distinction in the world. Her sons have gone out into all the world as leaders of thought and builders of Christian civilization. The college has furnished a number of college presidents. And many of the most distinguished educators of America received their training here. It has furnished the two present United States senators, several congressmen, besides distinguished doctors, lawyers, farmers and business men have been trained at Trinity. Nearly one thousand students matriculated there this year.

At Trinity there is a Law School, Engineering School, School of Business Administration, School of Education, School of Religion and doubtless very soon there will be established a School of Medicine.

The management is fast developing a co-ordinate College for Women whose students have college life of their own, and full educational advantages of Trinity College. With the finest equipment and greatest endowment of any college in the South, no better place could be found for our sons and daughters than Trinity College.

Leader: Some one tell us about Davenport College.

A young lady: Davenport College is located in the beautiful town of Lenoir, North Carolina. And is our junior-woman's college.

It maintains a strong faculty, offers a variety of splendid courses, has a fine student body of young women.

Many of the most queenly women, mothers and home-makers have been prepared for life in this institution.

Leader: Have we any preparatory schools?

Young man: Yes, three. Brevard Institute located at Brevard, North Carolina, Wedding Institute located at Weddington, North Carolina, and Jefferson School located at Jefferson, North Carolina.

These schools have been for many years maintained for a large number of boys and girls who otherwise would not have had a chance in the world.

The leader: The expenses of our Methodist schools are never more than other schools of like grade, and the courses offered are as varied, strong and attractive as any other schools. Surely there is no reason why our sons and daughters should not be educated at our church schools.

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In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURENTINE, President, Greensboro, N. C.

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The smallest Grand Piano made that embodies all the essential qualities of the Concert Grand.

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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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STATESVILLE, N. C.



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**R. L. FLOWERS,**  
**Secretary to the Corporation.**



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including locations like Fairview, Tweeds, 11 & 3, and dates from May to August.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, including locations like Ansonville, Burnsville, 11, and dates from May to June.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including locations like Ruffin, Hickory Grove, and dates from May to July.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including locations like Old Fort, Bethel, 11, and dates from May to July.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing appointments for Mount Airy District, including locations like Draper, Draper, 11, and dates from May to June.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including locations like Watauga, Salem, and dates from May to June.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including locations like Landis Ct., Unity, 11, and dates from May to June.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, including locations like South York, Plateau, 11, and dates from May to July.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including locations like Lenoir, First, 11, and dates from May to June.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, including locations like Canton Station, 11, and dates from May to June.

Table listing appointments for Bethel Ct., Pisgah, 11, and other locations from June to July.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, including locations like Southside, Southside, 11, and dates from May to June.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including locations like Milton, New Hope, and dates from May to June.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. SECOND ROUND

Table listing appointments for Elizabeth City District, including locations like South Camden, Wesleys, and dates from May to June.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including locations like Stedman, Bethany, and dates from May to June.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including locations like Newport Ct., Riverdale, 11, and dates from May to June.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including locations like Rockingham, 13-14, and dates from May to June.

Table listing appointments for Laurel Hill, Rachels, and other locations from June to July.

FIFTEEN MILLION GENUINE PORTO RICAN SWEET POTATO PLANTS. Government Inspected, Clear of Disease. \$1.35 per Thousand. Tomato Plants same prices. MANSOR PLANT CO., VALDOSTA, GA.

Table listing appointments for RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND, including locations like Kenley, Lucama, 11, and dates from May to June.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including locations like Bath Ct., Bethany, and dates from May to June.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. SECOND ROUND

Table listing appointments for Weldon District, including locations like Middleburg, Shocco, 11, and dates from May to June.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, including locations like Shallotte, a.m., and dates from May to June.

Cuticura Soap SHAVES Without Mug. Cuticura Soap is the favorite for safety razor shaving.

For immediate shipment millions true to variety Sweet Potato Plants grown only from selected stock. Porto Rico; Early Triumph, 1000, \$1.25; 5000, \$5.00. Satisfaction absolutely guaranteed. Schroer Plant Farms, Valdosta, Ga.

TEACHERS WANTED Positions to offer in grades, High School subjects; Principles and Superintendents of High Schools; also in Colleges. Correspond with us at once. South Atlantic Teachers' Agency 410 Wesley Mem'l Bldg., Atlanta, Ga.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

DR. CHAS. W. MOSELEY Diseases of Stomach and Internal Medicine Office, 229 S. Elm St. Residence, 438 S. Mendenhall St., Greensboro, N. C. Office 604—Phones—Res. 1739.

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Methodist Benevolent Association Gives Southern Methodist Men and Women Safe Life Insurance At Actual Cost J. H. SHUMAKER, Secy. 810 Broadway Nashville, Tenn



**IN MEMORIAM**

**READ**—George B. Read was born June 22, 1867; died March 30, 1923, age 56 years, nine months and eight days. He was married to Miss Mary Twisdale the 8th of July, 1894. To this union was born three boys and five girls. Brother Read was converted and joined the church about a year before his death and was a man in whom the people had utmost confidence. He leaves a wife and eight children to mourn their loss. May the abiding presence of our Lord be with them day by day.

Julian L. Midgette.

**KILPATRICK**—It was with heavy hearts that we buried Luther Kilpatrick on December 24, 1922. He moved from Hookerton to Pine Level just a few years ago, where he had been a successful farmer till overtaken by influenza, which very quickly carried his body to Rainbow cemetery in Green county, and his soul to rest with a sainted mother in the "home over there. He was only forty-three years old, having been born in 1879, and leaves a host of bereaved loved ones—wife, three children, father, two brothers and two sisters—all who loved him and deeply mourn his going. God has and will keep them in the shodaws even though they be dark.

R. C. Grant.

**TRAYWICK**—Marcus C. Traywick was born December 7, 1857; died at his home in Peachland March 14, 1923. He was the son of Henry Traywick of Union county. He was twice married, his first wife being Miss Bettie Thomas, to whom were born two daughters. His second marriage was to Miss Susie Baucom, to whom were born two daughters. Brother Traywick enlisted as a soldier of the Cross early in life. Everyone who knew him found him a friend and a gentleman. He was a faithful member of the Methodist church at Peachland and will be missed by all who knew him; but heaven has been made sweeter and nearer to his relatives and friends.

Reid Harris, P. C.

**THOMPSON**—On March 14, 1923, at Goldsboro Mrs. Lucy Thompson, wife of Mr. Robert L. Thompson, was called from labor to reward.

She died as she lived—strong in the faith once delivered to the saints. Love would have kept her longer, but God needed her for some larger task on high. We shall find her again in the ranks of the blood-washed in our Father's house. She had no fear of death. Her suffering was borne patiently and she died triumphantly. She was an earnest member of St. John church—ever zealous for the advancement of all things that were right and good. A devoted wife, loving sister, and faithful friend has gone. May grace, mercy and peace abide with those who wait and sorrow. Precious in His sight is the death of His saints.

J. W. Potter.

**RESOLUTIONS OF RESPECT**

On the evening of March 26 God in His infinite love, wisdom and mercy called to Himself one of our beloved and faithful members, Mrs. T. W. Long. Mourning her loss so deeply we resolve:

First, That we, the Woman's Missionary Society of Newton M. E. Church, South, bow in perfect submission to the will of God as she did.

Second, That we strive to follow his example in cheerfulness of spirit in encouraging those who need it, in showing interest in everything about us, in helping whenever called upon, and in bearing trouble and affliction with patience and resignation.

Third, That we extend our heartfelt sympathy our love and prayers to her children in this great sorrow.

Fourth, That a copy of these resolutions be spread on our minutes, that copies be sent to her aged father and mother, her children, and to the Catawbo News-Enterprise and the N. C. Christian Advocate.

Mrs. C. W. Thurmond,  
Mrs. L. H. Phillips,  
Mrs. G. C. Little.

**Wash the Poisons of RHEUMATISM**

**SCIATICA, NEURALGIA AND URIC ACID**

**Out of Your System With Shivar Spring Mineral Water.**



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

**The Guarantee.**

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

**The Results.**

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am  
Very respectfully,  
J. H. B.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease.  
J. D. M.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.  
H. S. C.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.  
Wm. C. C.

Lexington, Virginia.

I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.  
J. P. R.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.  
Mrs. H. C. E.

**Sign the Coupon.**

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.  
C. A. C., M. D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before.  
C. B. C.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.  
MRS. J. R. C.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.  
W. F. M., M. D.

Florence, South Carolina.

I suffered with Indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could give Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.  
REV. M. L. U.

**Fill Out This Coupon and Mail It Today**

SHIVAR SPRINGS,  
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Express Office

**WEESNER**—A wave of sadness came over the Arcadia community when the news was received that Mr. Cicero Clark Weesner had passed away on Sunday afternoon, April 1st. He had been in failing health for several months and but little hope entertained for his recovery. The funeral service was held at Mt. Olivet Methodist church by his pastor and Rev. P. E. Parker, a former pastor of the Davidson circuit. Revs. J. H. Green, J. C. Richardson, J. A. J. Farrington and R. F. Mock were present and took part in the service. A very large congregation was present.

Brother Weesner was born February 9, 1848, and died April 1, 1923. On April 19, 1868, he was married to Miss Harriet Fische, who preceded him by death 23 years ago. Three sons, four daughters, 23 grandchildren and one great-grandchild are among the immediate survivors. The sons are: Charles Weesner of Winston-Salem, Theodore and Theophilus Weesner of Arvadia; the daughters: Mrs. George Perryman, Arcadia, and Miss Clara Weesner, who resides at the parental home. The deceased was a natural leader,

being very strong in the advocacy of any cause he espoused. He was for 36 years a member of the peace, and 52 years a member of Mt. Olivet Methodist church, where he served as class leader, Sunday school superintendent and steward. A good man has gone from our midst, but his influence will live on in his descendants and friends. May the Lord comfort the bereaved ones.  
R. F. Huneycutt, Pastor.

**RESOLUTIONS OF RESPECT**

March 11th, 1923, God in His infinite love and wisdom took to Himself the spirit of our much loved friend and co-laborer, Mrs. Belle Perry Rogerson. She was a Bright Jewel, then a member of the Young People's Society, since her marriage a faithful worker in the Missionary Society of Anderson church. She leaves an aged father and mother, three dear, bright little children, a husband, three sisters and three brothers besides a host of friends to mourn her departure.

Weep not, loved ones; she has only been transferred to the fold of the Good Shepherd. We ask why must

she go now—so young and so much needed everywhere? She may be gone to do her best work after reaching efficiency here.

She worked for everything that was for the upbuilding of her church and community. So great was our love for her and so keenly do we miss her that we resolve:

First, That we, the missionary society of Anderson church, although sad because of her going from us, will be resigned to the will of God who makes no mistakes out causes all things to work together for good to them that love Him.

Second, That we will extend our heartfelt sympathy to her family in their bereavement and point them to the Great Comforter.

Third, That a copy of these resolutions bent sent the family, a copy spread upon our minutes, one sent the North Carolina Christian Advocate our Missionary News for publication.

Mrs. W. F. B. Sawyer,  
Mrs. J. E. Hunter,  
Mrs. B. W. Thach,  
Committee.

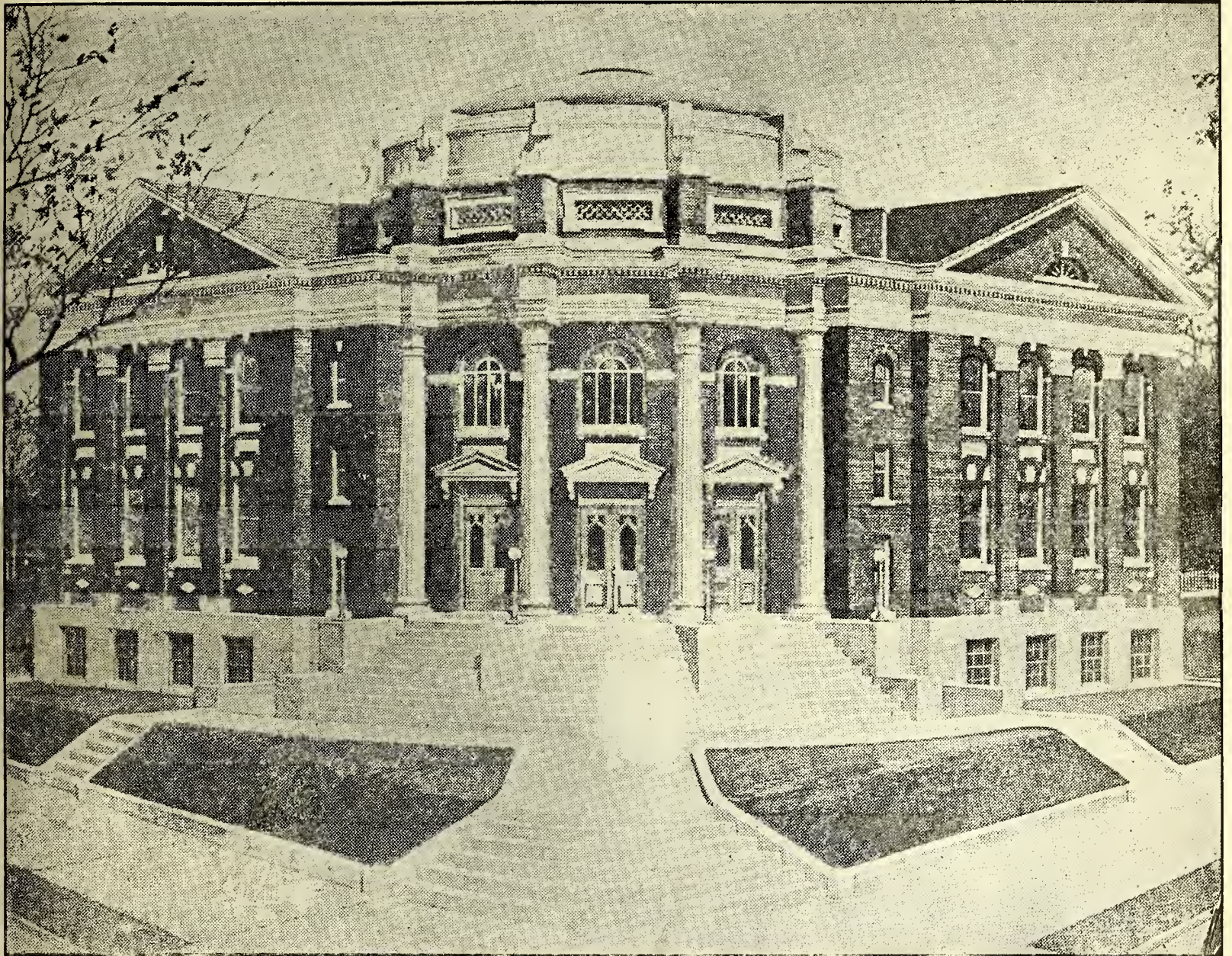


# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, MAY 17, 1923

No. 20



**BRANSON METHODIST EPISCOPAL CHURCH, SOUTH, DURHAM, N. C., REV. H. C. EWING, PASTOR**

Erected at a cost of \$55,000, this church is an unusually attractive structure and is up-to-date in every particular. The formal opening of the church takes place next Sunday morning, May 20, at 11 o'clock. The pastor and the congregation are looking forward to a great day. There will be special services with a sermon by the editor of the North Carolina Christian Advocate.

## RADIO PROBLEMS

With the sermons by radio come fresh problems. Among these is one for the Roman Catholics. How will they prevent their people's "listening in" when a Protestant minister preaches. Heresy by radio is the problem that the Roman Catholics will have to solve. This question has already been discussed by them.

The problem may be met by an attempt to keep Protestant ministers out of the broadcasting stations. It will be well for the public to keep an eye on this very matter and note whether Protestant ministers are not gradually and quietly withdrawn in response to Roman Catholic protest.

Another complaint raised in certain quarters where the radio is widely used is that people remain away from church and substitute the sermon by radio. This was easily foreseen from the very first uses of the radio and it is now in some sections of the country becoming a practical problem.

The radio does not to any extent affect church attendance in this section but it may

eventually. A gentleman in Greensboro said recently that he stayed at home Sunday evening and listened to good sermons by radio. Whereupon his associate in business jocularly remarked: "He does that so he will not have to put a dime in the collection plate."

## BIG METHODIST CHURCHES

First church, Houston, Texas, with a membership of 3,050 is the largest in the Southern Methodist church. There are in our church 13 with more than 2,000 members. Here is the list with the number in each church:

First church, Houston, Texas, 3,050; Centenary, St. Louis, Mo., 2,890; First church, Birmingham, Ala., 2,760; First church, Fort Worth, Texas, 2,503; First church, Dallas, Texas, 2,431; First church, Memphis, Tenn., 2,356; Mount Vernon Place, Washington, D. C., 2,217; St. Luke's Oklahoma City, Okla., 2,173; First church, Little Rock, Ark., 2,139; Travis Park, San Antonio, Texas, 2,067; First church, Shreveport, La., 2,064; Galloway Memorial, Jackson, Miss., 2,008; St. Paul, Atlanta, Ga., 2,003.

In the Northern Methodist church the largest membership is in East Calvary, Philadelphia, a Negro church, of which Rev. C. A. Lindley is the pastor. The largest white church has 3,150, which is just 100 more than the largest Southern church. The Northern church has 17 churches with a membership above 2,000 while the Southern church, as already stated, has 13 congregations in this class.

## THE BISHOPS' MESSAGES

Do not fail to read carefully every word of the "Bishops' Message" in this issue of the Advocate. It is a comprehensive and instructive utterance from our chief pastors. The message in last week's paper from the same source which was a statement concerning purity of doctrine, which the board of missions in its annual meeting adopted unanimously, should be carefully pondered by every member of the church, especially by those who fear that the church in doctrine is drifting from its ancient moorings. Our bishops are zealous for sound doctrine but are not alarmists. Let no one become alarmed.



## DR. THOMAS NEAL IVEY DIES SUDDENLY

Last Tuesday, May 15, at 5 o'clock in the afternoon, while on the golf links at Nashville, Tenn., Dr. Thos. N. Ivey, for 13 years editor of the Christian Advocate, was suddenly stricken with a heart attack and died 15 minutes later. He lacked just eight days of being 63 years of age.

The funeral services were held in Nashville Wednesday afternoon at 4:30 o'clock and the body forwarded to Raleigh, N. C., for burial. Dr. Ivey while editor of the Raleigh Christian Advocate lived 12 years in Raleigh, had never ceased to think of that city as home and was planning to make Raleigh his home when too old to work. It is fitting that his tired body should rest in the dust of the city that he loved.

Dr. Ivey had been editor of the Christian Advocate for 13 years, having been elected at the general conference in Asheville, May 1910. As already indicated he edited the Raleigh Christian Advocate 12 years and was a joint editor of the North Carolina Christian Advocate for two years before going to Raleigh.

After his graduation at Trinity College in 1880, he was principal of the Shelby high school three years, principal of Oak Institute, Mooresville, N. C., five years before entering the itinerant Methodist ministry in 1888. His pastoral charges were Lenoir station one year, Roxboro station two years, Wilson station four years.

As a pastor Dr. Ivey was eminently successful. On account of his scholarly attainment and gifts as a writer he was called into the work of religious journalism and met with eminent success in this admittedly difficult and laborious field of service. Twenty-six years of constant toil in an editorial office was enough to snap the strongest heart strings.

The church had honored this faithful man of God in many ways. He had been a member of the last six general conferences and since the election of John C. Kilgo bishop in 1910 has led the delegation from the North Carolina conference. He was a delegate to the ecumenical conference at Toronto in 1911, vice president of the Federal Council of Churches of Christ in America and a member of the ecumenical commission for 1921, and a member of the commission on unification of Methodism.

His college honors were: Member of Phi Beta Kappa, Kappa Sigma and the honorary degree of Doctor of Divinity from Trinity College in 1896.

Dr. Ivey in 1896 issued the first edition of the Southern Methodist Handbook and has been its editor from the beginning to the time of his death. "Bildad Akers—His Book" is a volume filled with homely philosophy written in the dialect of a plain old American who has been deprived of the advantages of the schools. The author came to be known among his close friends as Bildad Akers.

Dr. Ivey has wrought well in all the tasks assigned him. He went beyond all his predecessors in the time of service as editor of the Christian Advocate. None before him had served more than twelve years. He was a versatile and gifted editor and will go down in the history of the church as a leader in religious journalism.

Thos. N. Ivey was the son of George Washington and Selina Neal Ivey. His father was one of Methodism's greatest men, a circuit rider the equal of any who adorn the annals of itinerant history. His mother was in every way worthy of her honored husband. Of the brothers, J. B. Ivey of Charlotte, Geo. F. Ivey, and Eugene Ivey of Hickory, N. C., are living. There are two sisters, Mrs. J. H. White of Greensboro, N. C., and Mrs. George Ford of Statesville, N. C.

Mrs. T. N. Ivey was before her marriage Miss Lenora Ann Dowd of Charlotte, N. C., and a sister of Hon. W. C. Dowd, a well known newspaper man of that city. The children are Neal Ivey, the only son, who is in business in Philadelphia, Mrs. Edith Norris of Raleigh, Mrs. Lester Davis of Beaufort and Mrs. Harris of Baltimore.

The whole church will mourn the departure of this gifted and consecrated servant in the kingdom of God, but the Methodists of North Carolina will sorrow most on account of his being taken from us. "Ivey" is a great name in North Carolina and this son of the clan had added greatly to its distinction. He was highly appreciated in his own conference and the Western North Carolina conference held him in equally high esteem. In some respects the west had stronger claims upon him than the east. For the greater part of his father's incomparable ministry was in this territory. The dust of his father and mother sleep at Lenoir. His brothers and sisters are in the west.

Thomas N. Ivey belonged to North Carolina Methodism and all our flags are at half mast and our hearts are sorrowful.

## IN THE WAYNESVILLE DISTRICT

Representative Methodists from Cherokee, Clay, Graham, Jackson, Swain, Haywood and Macon counties gathered more than a hundred strong last week in Franklin, the county seat of Macon, for the Waynesville district conference. The conference got a good start Wednesday night with an unusually strong and helpful sermon by Rev. Geo. D. Herman of Waynesville. There are few better preachers than G. D. Herman, who invariably stays four years with his church and who is now finishing four successful years at Waynesville. He expects to get into his new church at Waynesville before the annual conference meets October 17.

At the conclusion of the sermon Rev. R. S. Howie, the presiding elder, took charge and showed at once that he had everything in hand, knew just what ought to be done, understood how to do it and proceeded at once to organize the conference for the business that was to begin the following morning at 9 o'clock. L. L. Marr was elected secretary.

### A Bishop's Cold Ride.

Bishop Denny reached Bryson Wednesday evening at seven o'clock and after supper he left Bryson at eight o'clock in company with Rev. W. O. Goode for the 30 mile drive to Franklin, 20 miles away as the "crow flies." That road with its reverse curves, horseshoe bends, "dead man's" cliff and other dangerous and picturesque points is in daylight interesting to the superlative degree. But at night on May 9, 1923, with ice and snow in evidence and a biting wind doing its work one would hardly choose this road for a "joy ride." Bishop Denny made no such choice. He was only proving himself a worthy successor of Bishop Asbury.

When the car of these night riders at ten o'clock rolled up to the home of Brother J. A. Porter there was a Methodist bishop chilled to the bone and a shivering secretary of education who sought the register in that steam heated house. But the warm and hospitable reception soon caused them to forget the winter weather on the outside.

### Cordial Reception.

When did a district conference ever enjoy a more whole-hearted and open-handed hospitality than that dispensed by the people of Franklin? Every door was open and all hearts seemed open to the conference. Transportation to the railroad station and elsewhere was at all times ready and free. Just notify R. L. Porter and the car was at one's door.

The attendance at the conference especially at the preaching hour was the largest that I have seen. When G. D. Herman preached Wednesday evening, S. H. Hilliard Thursday morning, Bishop Denny Thursday night and Friday morning that big church was filled with interested listeners.

### Two Churches Dedicated.

Saturday at 11 o'clock Bishop Denny dedicated the new brick church at Iotla. This structure cost \$10,000 and is quite an attractive building in one of the best communities of Macon county. The church is a part of the Franklin circuit where Rev. R. E. Ward is now in his third year and has done successful work. Plans are on foot to divide this circuit and make two pastoral charges to cover the same territory.

Last Sunday was a great day for the Methodist people of Franklin. The new church from which a debt of \$10,000 had been removed in the last few weeks was dedicated, Bishop Denny preaching the sermon.

The Franklin people have had a long siege in church building. Several years ago they erected a house of worship that had been planned to meet the needs of the community for long years to come. Just when completed the building caught fire and was completely destroyed without one cent of insurance. Overwhelmed but not destroyed by the disaster, the people with dauntless courage set themselves to the task of rebuilding, and the present commodious and beautiful church is the result. The present building has cost over \$50,000 and seldom does one see a better or more attractive church auditorium than that at Franklin.

### New Churches in That Western Territory.

With the new church at Franklin, a new church at Andrews, a church soon to be completed at Murphy and the Waynesville church in process of construction the larger congregations in the Waynesville district will be equipped with buildings that will meet their every need for years to come. Methodism is making progress in that section of the state. Every attendant upon the conference believed that he had the best home, but none could ask better than that of J. A. Porter, where Bishop Denny, Mr. and Mrs. J. Dale Stentz, Rev. L. T. Cordell, W. O. Goode and this editor found all that heart should desire.

## CITY ROAD

Rev. H. E. Myers of Elizabeth City has put on his war paint because certain uncircumcised Philistines persist in calling his church City Roads instead of City Road. This is, according to the Rev. D. H. Tuttle, the only City Road church on earth and the distinction should be preserved.

After having declared what will be the fate of all who take liberties with the name of his church, this elect pastor writes us as follows:

"And this one City Road is doing pretty well, considering. You have probably heard that we had a simultaneous meeting here in our good town. We simulated under the leadership of Brother L. B. Hayes and Brother I. N. Fisher. It is customary for preachers to brag on each other. This is not needful in this case. Brother Hayes did us fine service, putting his very heart in the work, and bringing clear gospel messages at every service. The church was revived and interest in all of its work stimulated. We have received to date eight on profession of faith. Brother Fisher is a ripe saint who knows God in the experience of the gospel and sings this message into the hearts of his hearers. He is a good leader. His work and presence are a blessing in the community. It was a benediction to have these fine Christian leaders labor so effectively with us.

"We have been a little delayed in the Advocate campaign, due to the preparations for the meeting. I am sending you these renewals as a testimony to a good intention. The committee in charge of this work here will probably have a further report that I can forward soon.

"The paper is real good. It does good in the work in every particular."

The junior piano recitals that have been given this year in Greensboro College have been unusually successful. On April 11 Misses Lillian Hall, Lumber Bridge, and Mary Jo Dickson, York, S. C.; April 18, Rachel Glover, Salisbury, and Mildred Wilson, Marion; April 25, Agnes Edwards, Seaboard, and Louise Cunningham, Apex; May 2, Louise Beal, Gastonia, and Mabel Parker, Clinton; May 11, Bailey Watson, Greensboro, and Annyce Worsham, Ruffin; May 14, Mary Long, Bryson City, and Grace Johnson, Thomasville. The seniors in music are Misses Mary Scott Tucker, Raleigh; Bess Lewis, Whiteville, and Dixie Curtis, Liberty. Their recitals on April 23 and April 30 were splendid.



## PEOPLE AND THINGS

Western North Carolina Conference, October 17.  
North Carolina Conference, November 14.

Married, at the home of the bride, Bettie, N. C., Mr. Grady Whitehurst to Miss Maggie Arthur, May 12, 1923, Rev. H. M. Jackson officiating.

Rev. J. L. Midgette will begin revival services in his church at Halifax, N. C., May 21, and the preaching will be done by the pastor.

"And the other disciple did outrun Peter"—McLean hates the Ku Klux worse than Bailey does.—Mt. Olive Tribune.

Brother A. L. Aycock expects within six weeks to complete an excellent eight room parsonage at Canton. Bath rooms and all other modern conveniences are provided. The pastor expects to be living at no distant day in a bran new house.

Dr. Plato T. Durham, of Emory University, Atlanta, Ga., has been chosen for the baccalaureate sermon this year at the University of North Carolina. This gifted Carolinian will meet every demand of that important occasion.

Mrs. R. J. Colley, Birch Leaf, Va., mother of Mrs. G. T. Bond of Greensboro, has at an advanced age suffered a stroke of paralysis. Mrs. Bond in response to a telegram left Monday night to visit her mother, whose condition is regarded as critical.

Mrs. Edward M. Battis, one of the devoted members of Park Place church, Greensboro, and one of the choicest Christian spirits has gone to a hospital for a serious operation. Her numerous friends will hope for a speedy recovery.

Dr. George R. Stuart will deliver his lecture, "When the American Woman Becomes a Man, Then What?" Friday night, May 18, in Spring Garden Street church. Dr. Stuart will be greeted by a large audience and all who go will get more than their money's worth.

"Appropriate and attractive Mother's Day and Sunday School Day exercises were creditably rendered in the church in Roanoke Rapids last Sunday morning. The splendid program was prepared by Misses Clara Hearne and Otelia Vaughan. Both the attendance and offering were large."

Revs. Carlock Hawk of Asheville and J. P. Morris of Madison and George Hawkes of Cornelius enlivened the Advocate office with their presence one day last week. These pastors seldom come this way. If Brother Hawk since coming to North Carolina has at any time visited this village we do not recall the date. The twenty-story skyscraper brings some people to Greensboro now.

Rev. Thurston B. Price will on May 27 begin a union tent meeting in Waynesville to continue three weeks. On June 17 he will begin a union tent meeting in Canton to run at least three weeks. This may be followed by a similar meeting in Franklin for the whole of Macon county. Such plans are only tentative and may be changed. But he will be at Waynesville and Canton.

Of interest to a wide circle of friends throughout the state is the following: "Mrs. John Delap Grimes requests the honor of your presence at the marriage of her daughter, Maud, to Mr. Leonard Burwell Hurley on Wednesday evening, the sixth of June, at eight o'clock, First Methodist church, Lexington, North Carolina. At home after the first of August, five hundred and twelve West Market street, Greensboro, North Carolina."

The meeting at Center church, T. W. Hager, pastor, closed Sunday, May 13, after two weeks of services. At the service Sunday afternoon a class of 15 was received into the church. There will be some to receive later who could not be present Sunday. The Pisgah Sunday school will observe Sunday School Day Sunday, May 20. They expect to have an all day service.

A successful meeting is being held this week at Park Place church, Greensboro. Dr. E. K. McLarty of High Point is doing the preaching. The singing is led by Rev. E. P. Billups. Tuesday was women's night, Wednesday men's night, Friday is to be Sunday school night. These special delegations give added interest and at the same time increase the attendance. The singing is spirited, the preaching first class and the interest encouraging. Rev. L. B. Hayes, the pastor, is greatly pleased with the meeting.

Rev. F. B. Peele of Biscoe came in Tuesday with an attractive check from one of his churches and secured a list of Advocate subscribers in his other churches so that he might win other victories. Brother Peele reports that his sister, Mrs. H. C. Ritter, is home from China, where she is one of our missionaries and now on an 18 months furlough on account of failing health. Her husband is with her and they will spend part of the time in North Carolina. Mrs. Ritter is now in Columbia, S. C., for medical treatment.

The speakers for the approaching commencement of the North Carolina College, Greensboro, are as follows: Rev. John Haynes Holmes, pastor of the Community church, New York City, will deliver the annual sermon on the morning of June 3. He will also preach the sermon to the college Y. W. C. A. on Sunday night. Sir Israel Gollancz of London, England, will deliver the commencement address this year. This comes on Tuesday morning, June 5. The speaker is a noted English scholar and writer, and is professor of English language and literature in King's College, London. After the address diplomas will be awarded to the members of the graduating class, which this year numbers 124.

The urgent demand for a Methodist minister to care for the spiritual interests of the Methodist soldiers and sailors at Oteen convinced Bishop Denny and Revs. H. C. Sprinkle and R. S. Howie, the two presiding elders directly concerned, that some provision should be made at once to care for the situation. As a result, Bishop Denny has appointed Rev. T. A. Groce, evangelist for the Waynesville district to the work. Brother Groce has rendered valuable service on the district. His meetings were held mostly on mission charges and resulted in the additions on profession of faith of 78, of whom 58 were heads of families. Family altars erected 51 volunteers for life service 61, tithers pledged 91. Offerings in meetings amounted to \$608, approximately one-half of the evangelist's expenses including salary. The other half was provided by the board of missions and the evangelistic committee of the Waynesville district. Brother Groce was rendering valuable service and only the urgency of the conditions at Oteen induced Bishop Denny to make the change.

### WINSTON-SALEM DISTRICT CONFERENCE

In the midst of the rolling prairies of upper Davie lies the beautiful little village of Farmington. The Farmington circuit has joined with the village church and community in arranging for the entertainment of the Winston-Salem district conference which will convene May 24-25. Bishop Denny will be with us to preside and preach.

We are looking for a large attendance. The Sunday school superintendents of the district will be guests of the conference. The delegates have been elected and these are mighty fine representatives of the great Methodist hosts which make up the membership of the district. The local preachers, lay leaders, district stewards, recording stewards and members of the annual conference boards will be present and join with us in making this a great conference.

We extend a cordial invitation to every interest of the church to send representatives to the conference. We wish to hear all about your difficulties and successes. We wish to co-operate with you in all your plans. Come and tell us all about it.

Many of our district conferences have already been held. We should greatly appreciate the attendance of the other presiding elders of the conference. Come over and give us the inspiration of your presence and counsel.

Farmington is located some distance from the railroad. Let all come by auto who can conveniently do so. It will contribute to your pleasure and be of decided assistance to your hosts. For those who come by railway, transportation will be provided from Mocksville to the seat of the conference. If you plan to come by the latter method, please notify Rev. C. O. Kennerly, Farmington, N. C., of the day and hour of your arrival. Kennerly is a wise old boy, but would probably have some difficulty in guessing your intentions. Just drop him a pretty little postal card.

Sunday Schools, Lay Activities and Evangelism are to be the leading subjects of the conference.

The Spirit of the Lord Our God will be poured out upon us in answer to the prayers of His church.

W. A. Newell.

Rev. H. M. Blair 18 years ago bought the ground upon which the Advocate building was afterward erected for \$1,600. The same land without any building, if one may judge by the amount a vacant lot lying alongside of it brought last week, is now worth \$30,000. This shows the drift of land values in Greensboro and at the same time proves that Brother Blair did well in securing a permanent home for the Advocate.

Mr. A. Saunders sends us this interesting note: "The commencement sermon for the Whitney high school, Saxapahaw, N. C., was preached in the beautiful new building on the 13th inst. by Dr. W. B. North of Burlington. His text was 'Whatsoever thy hand findeth to do, do it with thy might,' etc., and the theme was 'Industry.' The discourse was masterly, appropriate, a death blow to idleness and indifference, and in demonstration of the Holy Spirit. The young ladies and gentlemen on the program acquitted themselves with great credit to south Alamance. The last year's work was the most successful in the history of this growing school."

### DR. W. A. SHELTON APPOINTED FRATERNAL DELEGATE

Our fraternal delegate to the general conference of the Methodist Episcopal Church which meets next May in Springfield, Mass., will be Rev. W. A. Shelton, D.D., head of Semitic Languages and Literature in Emory University.

### TO THE PREACHERS AND PEOPLE OF MARION DISTRICT

I write to ask the people of Marion district to excuse their pastors from the 6th to the 16th of June that they may attend the Bible school at Trinity College. I also ask that the people make up a purse to pay the expenses of the pastors, and that all our pastors and as many of our laymen as can avail themselves of the wonderful opportunity of studying God's word.

Z. Paris, P. E.

### COMMENCEMENT SPEAKERS AT TRINITY COLLEGE

Arrangements have been concluded for the three principal commencement speakers with the selection of Dr. Dugal Macfayden, of London, England, to deliver the baccalaureate address, Bishop Hoyt McWhorter Dobbs, of Brazil, the baccalaureate sermon, and Dr. William H. P. Faunce, president of Brown University, the commencement address.

The Reverend Dugal Macfayden, D.D., a native Englishman and a clergyman of universal note, is at present in America on an important mission in connection with fostering of an international Christian Entente between the United States and the United Kingdom. As first secretary of the Council for Higher Education, director of the London Missionary Society, secretary of the British and American Preachers and Speakers Interchange Commission, and prospective Liberal candidate from West Somerset, Dr. Macfayden is not only a speaker of unusual ability, but a man actively engaged in public and religious work, especially of an international character. During the World War he lectured with great acceptance to ministers, also workers, and troops in different camps and hospitals in France. As an author he has achieved distinct recognition, having written more than a dozen books on historical and religious subjects and contributed to the Encyclopedia Britannica and the Encyclopedia of Religion and Ethics.

Bishop Hoyt McWhorter Dobbs is also a clergyman of note and an educator. Bishop Dobbs was elected to the office of bishop at the last General Conference of the Methodist Episcopal Church, South. In 1921 he delivered the convocation address at Emory University.

William Herbert Perry Faunce, who is to deliver the commencement address, is president of Brown University, Providence, R. I., and a former preacher. For several years prior to 1899 he was pastor of the Fifth Avenue church, New York, and since then he has been acting in his present capacity. From 1906-07 he was president of the Religious Educational Association, and through his career he has been a religious writer of repute. His writings include the following: "The Educational Ideal in the Ministry," "What Does Christianity Mean?" and "Religion and War." For many years he has been intimately associated with colleges and has a very sympathetic knowledge of student life.



### A MESSAGE FROM THE BISHOPS

To the Ministers and Members of the Methodist Episcopal Church, South—Beloved in Christ Jesus Our Lord: Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.

Your general superintendents, after carefully reviewing the work of our beloved church during the year just passed and taking minute account of the conditions prevalent throughout all its borders, rejoice to inform you that its posterity is very marked and its program most cheering.

Upon all the fields in which it labors, both at home and abroad, have fallen refreshing visitations of grace which have steadied its faith, quickened its zeal, and increased the fruitage of its toils.

The number of its members is nearing 2,500,000 souls, of whom nearly or quite 50,000 are in the churches on foreign fields.

The success of our foreign missions is very gratifying. The bishops who have had charge of those fields report to their colleagues pleasing and promising conditions in the work of Methodism in those needy lands. The people are more eager for the gospel of Christ than ever before. They crowd our places of worship and hang upon the preaching of our ministry with a pathetic interest and pleading attention of starving souls. Neither the churches we have erected for them nor the faithful efforts of all our missionaries, assisted by the zealous activity of nearly three hundred native preachers, suffice to meet the demands of the multiplied thousands who seek from them the light of life.

The capacity of our Christian schools in these benighted lands is exceeded greatly by the number of students who desire the instruction which they offer.

Our hospitals and other humane enterprises are unable to do all the work of healing and help asked of them.

In Latin America, in Europe, in Asia, and in Africa we are glad to report that evangelical Christianity is advancing rapidly. The work in Korea is truly marvelous, and in China a fervent evangelism is propagating rapidly pure and undefiled religion.

Not in vainglory do we recount these victories of faith and love, but rather in humble gratitude would we spread these trophies at the feet of our Redeemer and crown him Lord of all.

#### Peace Throughout the Church.

With the greatest satisfaction we find peace and harmony prevailing generally throughout the church, notwithstanding some dissonant voices here and there, such as have been raised in divisive cries from the days of the apostles and the primitive church to the present time.

With the manifest favor of our risen and glorified Lord resting upon the labors of our beloved church, with an ecclesiastical polity which in all its past history has yielded most blessed results and which needs little amendment now, and with credal confessions and established standards of doctrine protected by constitutional defenses which even the highest legislative body of the church—the General Conference—cannot ignore or set aside, there is little or no occasion for bitter controversies and estranging contentions among our preachers and people.

We have received from the wise and devoted fathers of Methodism an inheritance in both a deposit of faith and a legacy of government which no man under any plea of individual liberty should dare impair and with which all devout souls should be abundantly satisfied.

The doctrinal platform of our Methodism is supported by both reason and revelation, and it is protected, as it should be, by constitutional safeguards. No one can be admitted to membership in the church without confessing steadfast belief of that venerable symbol of doctrine known as the "Apostles' Creed" and accepted by the great body of the faithful in all the churches. No pastor is authorized to receive into our communion any person who cannot or who will not make such a confession of his faith. As a condition of admittance into the order of deacons every preacher is required to declare that he "unfeignedly believes all the canonical Scriptures of the Old and New Testaments."

In the Apostles' Creed, our Articles of Religion, and our impressive Ritual the deity of Christ, his

miraculous birth, his atoning sacrifice, and his resurrection from the dead are affirmed most clearly and unmistakably. With equal emphasis in these historic forms as set forth the revealed truths which concern personal salvation in the world that now is and the hope of life everlasting in the world to come.

As no one can obtain membership in our church or entrance into its ministry who denies or minimizes these great verities of our faith, it follows that anyone who desires to remain within its pale or retain a place in its service must continue to abide by its teachings. Otherwise its privileges must be surrendered or they must be held under false pretenses.

It is of the last importance that this faith be maintained in its pristine purity, proclaimed with authority to all who hear us, and propagated with burning zeal to the ends of the earth. In its maintenance and propagation is laid the mission of our Methodism; and if by any possibility our preachers and people should prove unfaithful to this mission, our church would cease to have a reason for its existence.

#### A Fervent Gospel Necessary.

At no time in our history was the fervent proclamation of the gospel committed to Methodism more necessary that it now is or the conditions more favorable for its world-wide propagation.

A war-worn, grief-stricken, and sin-cursed world lies before us calling piteously for the gospel of our Lord's redeeming grace. No discoveries of science, no progress of modern thought requires the revision of this gospel to adapt it to the wants of a weary and sinful race. Least of all can its negation be endured. It is so reasonable and roomy that it needs neither modification nor enlargement for the freest exercise of Christian liberty within it, and few, if any, feel their rightful freedom abridged by the acceptance of its saving truths.

The situation which confronts us calls for fidelity to the gospel and tireless effort to impart it to those who have it not. We are not called to the impossible task of discovering a newer and better gospel, but to the work of delivering to those who know it not that which in all ages has been and is now the power of God unto salvation. To all men everywhere, as far as in us lies, we are constrained by every sacred obligation of gratitude to our Lord and every tender consideration of the welfare of our humanity to proclaim this gospel with the power of the Holy Ghost sent down from heaven. And this will we do by the help of God.

#### The Centenary.

To this end our Centenary campaign was undertaken most opportunely. It was brought forward when the world had been prostrated by the most dreadful war in the history of mankind. The European nations in which were found the largest and most zealous bodies of evangelical Christians were bereft of multiplied thousands of their sons and greatly impoverished in their resources. Upon our country no such suffering fell. To the people of the United States the war brought sore griefs, perplexing problems, and heavy burdens, but it left them with increased wealth. And the Methodists share well with their fellow citizens the unprecedented opulence of the land. We were, therefore, prepared to respond to the appeal of such a movement as the Centenary campaign, calling for millions of money to meet the needs of an appalling crisis. The response of our church to that epochal movement led other churches to put forth similar efforts, by which vast sums were devoted to the cause of missions. Who can say what direful consequences to Christianity in unevangelized lands might have followed the world war if these American churches had not been able and willing to do these unusual things at a time when the spiritual needs of mankind were so urgent and the resources of the evangelical churches in Europe were so depleted? The Centenary Movement in the light of all these facts seems to have been divinely inspired and quite providential.

Our God has been graciously pleased to accept and bless the offerings of our people made through it, and we cannot now without sin turn back from the complete fulfillment of its great purpose. We must carry it to the consummation which we have set by the pledges that we have made for the glory of our Lord and the blessing of millions who sit in the dark places of the earth under the shadow of death.

Having set our hands to the plow, we dare not make ourselves unfit for Christ's kingdom by looking backward. In his name we must go forward. The offerings which we have solemnly vowed to God we must place with joy upon his altar.

#### Christian Education Movement.

And our Christian Education Movement must receive equal consideration by us. Besides being directly and vitally related to every part of the life and work of the church, it is complementary to the cause of missions and indispensable to it. For the work in our foreign mission fields thoroughly furnished missionaries are required. Pauline culture as well as Pauline consecration is necessary to fit one for an apostolic ministry among peoples who have never heard the message of salvation. And this type of culture cannot be secured by schools and colleges which are not penetrated by the gospel and filled with the Spirit of Christ. Secular institutions produce few ministers for the home field and fewer foreign missionaries.

Without our Methodist colleges and universities we cannot maintain the work of the church at home or abroad. From its earliest beginnings Methodism has recognized the necessity of highly educated men as well as devout men of limited culture to carry on its work. And nothing could be worse for evangelical Christianity than to have it identified with ignorance and superstition. "For the soul to be without knowledge is not good"; and just because the common people hear gladly the preaching of our church as they did the words of our Lord, we must provide for their educational needs. Methodism seems to have been anointed with a special unction for preaching the gospel to the poor, and hence to the children of the poor who are saved through its ministrations it must bring educational opportunities and privileges.

And the people of larger means also need Christian schools. Otherwise their sons and daughters will be educated outside the church and away from it. We see, therefore, that we are under weighty obligations to all classes to establish and maintain colleges and universities in which the highest education and the most elevated culture may be offered to all who will take it.

Upon the members of the faculties who serve in our institutions of learning rests a responsibility scarcely less than that which rests upon the preachers who minister at the altars of our churches for propagating the purest form of Christianity. They are the agents and ministers of the church for the enlightenment and development of its youth. In the fear of God they must teach the youth committed to their instruction by both example and precept. Nothing that dishonors our Saviour or is contrary to the accepted standards of our church must issue from the lips lest they set fermenting an evil leaven of unbelief and ungodliness. It behooves them to seek the salvation of the souls of their pupils not less than the improvement of their intellects. A vain and sterile intellectualism must not be allowed to displace or subordinate the higher spiritual purposes for the achievement of which the church establishes and maintains institutions of learning.

We are living in a high-powered world, and its power through processes of knowledge seems to be increasing more rapidly than its spiritual capacity for directing its enormous force to right ends. Already its culture outruns its conscience, and its power imperils its safety. Its self-destruction is inevitable unless its spiritual life shall speedily overtake and dominate its intellectual resources. Unholy aspirations for knowledge, inspired by diabolic subtlety, blighted paradise, and godless education, may eventually curse the whole earth if it be not overcome by the Christian learning which casts down imaginations and every high thing that exalteth itself against the knowledge of God and brings into captivity every thought to the obedience of Christ.

We cannot have such learning among our people if we withhold from our colleges and universities the support to which they are entitled.

Christian education in the United States is in a far worse case than it would have been if the churches had been more faithful and generous to their institutions of learning. The estrangement of colleges from the faith of their pious founders through the negligence and niggardliness of their rightful owners has been all too common in America, and Methodism has not always escaped this hurtful and humiliating process of alienation of educational enterprises.

Our Christian Education Movement will check, if



it does not entirely arrest, this evil. If the pledges made to it are redeemed, a new era in our educational history will begin and shine more and more to the day of perfect deliverance from the menace of secularism.

It would be unreasonable to expect that every one of all our institutions of learning should be entirely exempt from every possible defect and perfectly clear of everything objectionable; but in no schools in the world can be found a more Scriptural type of Christianity or a purer spiritual atmosphere. Where else can we look for religious education if not to them? Whatever may be their failings, they have no faults which justify punishing them with the wretched confinement of an imprisoned poverty on a diet of bread and water. Generous support of them by the church will fasten upon them obligations to the church whereby their purity and their abiding influence for good will be more certainly assured. Neglect of them will weaken the hold of the church upon them and tend to make them the prey of a devouring secularism.

In the name of our divine Saviour and heavenly Sovereign we entreat you to promote these great missionary and educational enterprises of the church with scrupulous care and abounding liberality.

You will set forward also with renewed zeal all the great work committed to us by God. Participate in the evangelism of the church. Rebuild the altars of prayer in the homes where they have fallen down and rekindle their holy fires. Attend the worship of God's house, cultivate the fellowship of his people, and enter with joyousness into the communion of saints.

In this day of restlessness, disquietude and distraction, when so many are tossed to and fro and carried about by every gust of windy doctrine, "be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Eugene Russell Hendrix,  
Warren Akin Candler,  
James Atkins,  
Collins Denny,  
William Belton Murrah,  
Edwin DuBose Mouzon,  
John Monroe Moore,  
William Fletcher McMurry,  
Urban Valentine Williams Darlington,  
Horace Mellard DuBose,  
William Newman Ainsworth,  
James Cannon, Jr.,  
William Benjamin Beauchamp,  
James Edward Dickey,  
Samuel Ross Hay,  
Hoyt McWhorter Dobbs,  
Hiram Abiff Boaz.

#### FORSAKING CHRISTIANITY FOR WITCHCRAFT

By Bishop Warren A. Candler.

Conan Doyle is reported to have said recently, "The so-called Christianity of today, a material religion, is dragging us down in our fight for a better world. Present day Christianity is dead, dead, dead."

The three statements contained in this utterance are untrue, and two of them are contradictory.

Christianity is not a materialistic religion. It opposes materialism in one extreme of thought, and spiritism in the opposite extreme. Its opposition to spiritism is what gives Doyle his distress. Other doubters object to its spiritual character. Indeed, this man is a materialist, and would, if he could, materialize the spiritual world.

Again, Christianity is not hindering any sane "fight for a better world." On the contrary, in it alone is found the only reasonable hope for a better world. The rejection of it by men is the source of their disorder and despair. The universal acceptance of it would result in the peace and purity of the world.

And it is not dead. The annual increase of membership in the Christian churches of the United States is a million of souls. The membership of the churches grows at a more rapid rate than the pop-

ulation of the country, and nobody believes the nation "is dead, dead, dead."

But if this Christianity is "dead, dead, dead," how can it be hindering "the fight for a better world?" It must be a lively corpse, if it has such great influence in the world.

Conan Doyle's speciality is not logical thinking, but crass superstition.

A few weeks ago he was informing the world that the Earl of Carnarvon had died from the curse of the Pharaoh whose tomb he had discovered and opened. This absurd nonsense he put forth with the utmost seriousness. He did not stop to inquire why death by such curses had not killed the thousands of European quacks who used to administer fragments of mummies as medicine. Nor did he undertake to explain why other men, who were more active than Lord Carnarvon in the exploration of the tomb, were not killed by the Pharaoh's curse. Would he have us believe that dead Pharaohs are partial in the matter of whom they slay, wreaking their vengeance on titled nobility alone, and permitting common men to escape death by their curses?

It is quite possible that Tutankhamen and all the other Pharaohs pronounced curses on anyone who might disturb their tombs. But even their contemporaries paid no slightest attention to their impotent imprecations. Their sepulchres have been opened and rifled time and again, and nobody died as a consequence.

It is quite probable that an insect bit Carnarvon's cheek and that he infected the wound by scratching the place when his hands were not free from germ-laden dust. Then the infection spread to his nose and throat, and so lowered his vitality that he was unable to overcome the pneumonia by which he was attacked about the same time.

If he and Tutankhamen have met in the world of spirits and know what Conan Doyle is saying, they must be amused by his ridiculous credulity. At least it is enough to make a disembodied spirit laugh, if laughing is possible and proper to such a soul.

Certainly the extreme credulity of sceptics in the world that now is affords ground for derisive merriment. They reject the well-attested miracles of Jesus, including His resurrection, and then proceed to swallow the most preposterous tales and unbelievable theories. They refuse to believe that the incarnate Lord of Life, standing by the grave of Lazarus called out of the tomb the beloved brother of Mary and Martha, but they believe without a doubt that Tutankhamen killed Carnarvon by an idle curse across a space of three thousand years.

Sir Edward Bulwer Lytton in "Zanoni," the strongest and most suggestive of all his books, points out the tendency of unbelief to run into the most fantastic superstition. In describing one of the characters in the story—"a creature of impulse and a slave of imagination"—he adverts to the conditions prevalent across the English Channel during the period covered by his novel, and says:

"It was then the period when a feverish spirit of change was making its way to that hideous mockery of human aspirations, the Revolution of France. And from the chaos into which were already jarring the sanctities of the World's Venerable Belief, arose many shapeless and unformed chimeras. Need I remind the reader that while that was the day for polished scepticism and affected wisdom, it was the day also for the most egregious credulity and the most cynical superstitions—the day in which magnetism and magic found converts amongst the disciples of Diderot, when prophecies were current in every mouth, when the salon of a philosophical deist was converted into an Heraclea, in which necromancy professed to conjure up the shadows of the dead, when the Crozier and the Book were ridiculed, and Mesmer and Cagliostro were believed. In that Heliacal Rising heralding the new sun before which all vapors were to vanish, stalked from their graves in the feudal ages all the phantoms that had flitted before the eyes of Paracelsus and Agrippa."

In our day, which has been called "an age of doubt," we observe similar conditions prevalent, not only in France but also in our own and other lands. What senseless cults abounds among us promoted by people who are both deceived and deceiving.

These cults are mistletoe growths feeding on diseased and dying faith. Unless extirpated they will destroy that upon which they subsist as parasites.

Moreover, these cults will bring decay to social and political institutions. They are not innocuous follies at which one may carelessly laugh. Sooner or later they will fasten themselves on the firmest supports of organized government.

Having lost his hold upon the God of Israel Saul resorted to the Witch of Endor, and the day following his night visit to the place where she practiced her necromancy, the misguided king pitched a battle in which his army was ignominiously defeated and thousands of men were slain, including himself and his noble son, Jonathan.

Religion—reliable religion, not fantastic cults—underlies the social and political institutions of our country. Ours is a nation founded by faith. We can not subvert its foundations without pulling down the whole structure, and, when it falls into ruin many precious things will perish with it.

Already it is beginning to show cracks and crevices of an alarming nature. All sorts of isms are penetrating it.

These disintegrating isms can not be overcome by argument. They can not be corrected by reason because they are not founded in reason.

Nothing but a revival of pure and undefiled religion can overthrow them and avert the perils which they bring. This fact should be seriously considered by the men of the commercial world and by the comparatively few statesmen whom we have left. It is a matter which seriously concerns their interests as well as it solemnly involves the sacred obligations which they owe to the nation.

There can be no uncertainty concerning the kind of religion which gave birth to the great republic, and the faith which rocked its cradle must preserve its life. Nothing else will suffice for its perpetuation.

No consideration of hospitality or requirement of courtesy should constrain us to welcome to our shores any of the foes of this faith, however prominent and pretentious they may be. The American people (mostly those in the larger cities of the North) have paid too much money for the lectures of the Doyles, Lodges, et id omne genus. All the people, including the owners and editors of many newspapers, are paying far too much for the loose lucubrations of Mr. H. G. Wells. Why pay so much for that which is worse than trash? Why purchase for use as wearing apparel a lot of infected rags?

In matters of religion these writers are ridiculously unreliable. Because their faith has died they imagine all religion is dead. Because they are freezing with doubt they fancy glaciers are overwhelming the whole world. They mistake the fermentations of their disordered digestive apparatus for the premonitions of earthquakes.

#### TRINITY COLLEGE SUMMER SCHOOL

Some hard problems of the Sunday school are solved when a live teacher in the public school can be induced to carry into the work of the Sunday school the ideals of preparation and training she is required to apply in her day school work. Some of the most conscientious school teachers hesitate to work in the Sunday school because they feel they do not have the same training for that work that they have for their daily work. To meet the needs of these teachers, the Trinity College Summer School has this summer offered the following courses: Old Testament History, The Bible as Literature, and The Use of the Bible in Public Schools, all offered by Professor Cannon; and The Elements of Religious Education, Masterpieces of Religious Literature, and Church and Society, offered by Professor Spence.

Any one of these courses may be taken in connection with two other Summer School courses and will count for a regular summer school's work toward raising the certificate of any teacher who holds a standard state certificate. The work is strictly of college grade and is planned to be of practical help to religious leaders. If you have one or more public school teachers in your pastoral charge whom you would like to take these courses, kindly have them write me, and send me their names. Summer School begins June 15 and ends July 28.

Holland Holton,  
Director of Summer School.

To preach more than half an hour, a man should be an angel himself or have angels for hearers.—Whitefield.



**NORTH CAROLINA CHRISTIAN  
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T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Raleigh, at Princeton ..... May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkesboro ..... May 30-31  
Rockingham, at Aberdeen ..... June 19-21  
Salisbury, at Gold Hill ..... July 6-8

**FLOWERS UPON THE GRAVES OF  
METHODIST PREACHERS**

This morning, May 10th, at sunrise about two dozen Epworth leaguers of First church, Morganton, gathered at the graves of Revs. E. W. Thompson and C. M. Anderson, had a beautiful service of songs, prayers and short talks. Then the graves of these faithful Methodist itinerants and soldiers of the Cross, also the grave of Sister Anderson were covered with beautiful flowers. It was good to be at this service and to think of the lives and influence of these saints of God. Perhaps the blood-washed spirits of these departed ones hovered near us, and doubtless the smile of the good Father was on us as we bowed with uncovered heads about their sacred dust.

It is beautiful to think and hope that all the graves of our preachers were visited and honored in some like way today. W. R. Ware.

**THE REVIVAL AT GIBSON**

A union revival composed of Gibson, St. Johns and Boykins Methodist churches and the Presbyterian and Baptist churches of Gibson was held in the town of Gibson, N. C., beginning April 7th and continuing for three weeks. The crowd was so large that no church building within the territory was large enough to hold the congregations. We secured a large tent 60x90 feet, seated and lighted it. We had a large choir, led by this writer. Mrs. Berta Adams presided at the piano and did valuable service. The preacher secured for this occasion was Rev. E. McWhorter of Aberdeen. One seldom hears a series of sermons equaled in power to those delivered by this gifted preacher.

Some four or five times during the meeting Prof. Gregg, superintendent of our public school, marched the entire school in a body to the eleven o'clock service. Every teacher was seated with the grade they taught.

On two occasions the Boykin public school under the leadership of Prof. Hook were also present. These together with the other part of the morning congregation taxed the tent to its capacity. It was an inspiring scene.

Brother McWhorter used a blackboard for his outline at these special services, and made the subject under discussion so helpful and interesting that he had almost the undivided attention of the children and young people. We have few men among us Brother McWhorter's equal as a preacher and especially is this true when he comes to speak to children. There was no great outbreak of demonstration, but quietly a meeting of great power. Places of business were closed, and wherever you found a few people gathered the meeting was the

topic of their conversation. Many church members who were cold and indifferent were reclaimed and began a Christian life anew. There were 29 added to St. Johns and Gibson charges on profession of faith and eight by certificate.

The superintendent of Gibson Sunday school, Bro. Willie H. Gibson, was an untiring worker. Sunday School Day was observed in his Sunday school on April 29th, at which time as a part of that day's program these new members were received. It is a fact worth noting that every one of the 29 were members of the Sunday school. The Gibson Sunday school now has enrolled in all departments 246, against a church membership of 196.

The preachers taking part in the meeting were Revs. J. A. Campbell of the Brightsville charge, S. C. conference and pastor of the Boykins church, Rev. O. H. McManus of the Baptist church, Rev. Mr. Caligan of the Presbyterian church and this writer.

The meeting was a great success and our town and surrounding community is morally a better place in which to live since its close.

A. J. Parker, Pastor.

**A HOST OF ANGELS**

It was Saturday night and I had been reading an evening's lesson. The place was where "Jacob went on his way, and the angels of God met him; and when Jacob saw them he said, "This is God's host; and he called the name of the place Mahanann."

There was a call by the doorbell and I answered the call to find quite a bunch of our neighbors—men, women and children, all armed with packages, bundles and boxes all freighted with pounds for the pantry. These were our neighbors, led by Professors Aldrich and Cranford and Dr. Bowling, a good Baptist friend, who demanded the route to the dining room, which was readily surrendered to the company. Having entered they surrounded the table and loaded it with a splendid pounding of just such things as are necessary for the support and comfort of a well regulated preacher and his family. Prof. Aldrich addressed this "Forgotten Man" and his family with a few choice words of welcome to a home in the community. This was followed by words of good cheer by Prof. Cranford and Dr. Bowling. Then followed a hearty handshaking by the crowd. All seemed to be striving to make the superannuate and his family feel like exclaiming, "Surely the Lord is in this place." Do you believe in the ministry of angels? Well, I do; and that bunch of men, women and boys and girls who came to see us in our own hired house that night were as truly angels of God as were the bunch that Jacob met on his way mentioned in the lesson of the evening.

Our friends were brimming over with joy because they were bent on making the old preacher happy, and they succeeded in fine style. Did you ever aspire to serve as an angel? Then you may by ministering in the Bible way. Read Heb. 1:14.

"Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation?"

F. L. Townsend.

**EVANGELISTIC SINGER**

Should any pastor desire the services of an evangelistic singer and chorus director for a meeting between the dates May 20 to June 17, I can recommend Holland R. Wilkinson of Richmond, Va. He is a good director, a very effective soloist, and a fine worker in a meeting. He has the happy faculty of "fitting in" to a situation, and by his tact and fine Christian spirit is a wonderful help in a revival. Up to May 20 he may be reached at Salisbury, N. C., in care of John F. Kirk. He is now conducting the singing for Dr. Rowe in the meeting at First church. John F. Kirk.

**THE HOT SPRINGS CHARGE**

The cornerstone of Fairview, the new Methodist church which is to take the place of Ottinger's Chapel, was laid May 1st at 10 o'clock a. m. After the ritualistic service by the pastor in charge, Rev. T. Handley, pastor of the Presbyterian church of this place, delivered a very interesting and able address. The occasion being favored with a beautiful sunny day seemed to say God was well pleased with the undertaking. The foundation being completed the sub-flooring is now down and practically all of the rough material is on the building ground. This week the framing will all be cut and next week there will be a church raising day and dinner on the ground. Several of the carpenters of Hot Springs and neighborhood will be there besides those who have the work in charge. The church is a modern equipped affair and has the most ideal site of any we know. Outsiders and all interested are most cordially invited to spend the day with us. Further notice will be given.

The Hot Springs church gave us another heavy bump Saturday night, May 5. Some one suggested that breadstuff would be acceptable, so there were five bags of flour and two of meal tumbled into the parsonage with other things too numerous to mention. Well, may the Lord add blessing for blessing to the good people of the Hot Springs charge—and see it go. A. A. Angel, P. C.

**CLOSE OF REVIVAL AT MADISON**

On last Wednesday evening we closed our meeting at Madison which had been in progress for twelve days.

We had a splendid meeting. It has been a long time since Madison had such a meeting as the one which came to a close last Wednesday evening. It has been a long time, if ever, since Madison closed all of her places of business for the meeting services. Even the theatre and the poolrooms were closed for the entire meeting. Not only were our Methodist people greatly helped and revived, but all the churches of the town.

Carlock Hawk of Haywood Street, Asheville, did the preaching and George Hawkes of Cornelius, did the singing. These brethren endeared themselves very greatly to our people of Madison of all denominations. Carlock Hawk is a strong gospel preacher and will, we think, climb very fast in our conference within the next few years. Keep your eyes on Carlock Hawk.

As for George Hawkes, we all know George. He has sung himself into the hearts of the people all over our conference. The Lord has hold of George Hawkes and we may expect great things of him.

There were three services held during this twelve days meeting which deserve special mention—Sunday morning, Monday evening and Tuesday evening. Sunday morning Brother Hawk held a reconsecration service, preaching a strong sermon to the church, followed by an appropriate solo by George Hawkes. After the solo an invitation was given to those who wished to rededicate their lives to God. Almost the entire church membership of all the churches of Madison came forward and pledged themselves to God to be more loyal to the church and to God's cause in the future.

Monday evening Brother Hawk preached a special sermon to the young girls. At the close of this service there were 22 young girls who came forward pledging themselves to life service in the kingdom of God. Tuesday evening a special service was given to the young men. This too was a great service.

We are expecting great things of Madison in the future. Madison should be a station and we expect this to happen in the near future.

At the close of the meeting Wednesday evening the Methodists of Madi-

son voted their pastor a month's vacation with the cash to defray the expenses of he and his wife while on their vacation. (Thanks.)

All honor and glory be given to God. Praise His holy name for all He has done for us. Jas. P. Morris.

**MEETING AT E. GREEN STREET,  
HIGH POINT**

I spent 13 days with Rev. E. J. Harbison and his good people in a series of meetings which closed last Friday night. We had a great meeting. There were about 135 conversions and reclamations. Eleven pledged themselves to have family prayer, besides those who were already holding family prayer; 78 pledged themselves to tithe, this in addition to those already tithing. There will be a goodly number to join the different churches.

I begin a two weeks' meeting tonight, the 14th, with Bro. W. J. Miller at Roaring River. Pray for us that God may give victory.

R. A. Taylor.

**A REVIVAL AT BETHANY**

Little Bethany church on the Durham circuit has just enjoyed a good revival. Fourteen preaching services were held, besides some others conducted by the Epworth leaguers. The children took an active part and were attentive in all the services. Rev. D. L. Earnhardt, whose home is very near this church, preached once—a timely sermon that was much appreciated.

The two score years of fine work he has done on Carolina soil from mountain to sea has not taken from him all the rich things that nature and grace have put in him. He and his family are busy all the while, shining as lights, and are a blessing in our midst. Rev. D. E. Earnhardt, pastor of Calvary church, preached through the meeting. Every part of every sermon awakened a deep and general interest and went home to the heart. His work will not be forgotten. He is an impressive preacher, a practical interpreter of the gospel, a diligent student and a tireless worker. You will hear from him. Our closing service last night was attended by a down-pour of rain, but we had a good house. Two bright young persons were received into the church. The meeting was of genuine value and we are grateful. W. F. Craven.

**A NEW CHURCH**

At a largely attended church conference held at the Methodist church in Dallas recently, by unanimous vote it was decided to purchase the corner lot lying next to the Methodist parsonage which had recently been bought by Mr. H. T. Hovis from Mr. and Mrs. M. L. Cornwell to be the ground upon which a handsome new church will be erected in the near future.

This is one of the most desirable lots in the city of Dallas, beautifully located on a knoll overlooking the city, facing 128 feet on Main street and 200 feet on a broad cross street within one block of the new graded school building.

The members of the church are to be commended for this decision and are deemed fortunate in having the opportunity to purchase this lot.

Rev. H. H. Jordan, the presiding elder of the Shelby district, was present and called a meeting of the quarterly conference which authorized the board of trustees to close the deal with Mr. Hovis, which was done at this time, paying the sum of \$50 to bind the trade. The quarterly conference also by vote authorized the trustees to proceed to sell any real estate now held by the church which they deemed advisable.

The entire meeting was of such harmony that it could be easily said, using Bible expressions, "they were of one mind and one accord."

Rev. A. S. Raper is pastor of this church and presided at the meeting. X.



**REVIVAL AT FAISON**

Our annual revival in the Faison church closed the first Sunday in May. Rev. R. H. Broom was with us for a week and rendered most excellent service. Brother Broom's preaching is largely expository—safe and sound. He is one of our best preachers and most successful pastors. We feel that the meeting did lasting good. Four were received into the church, three on profession and one by letter.

Chas. M. Lance.

**ZEBULON REVIVAL AT METHODIST CHURCH**

Rev. O. W. Dowd of Franklinton preaches his opening sermon to a large congregation of appreciative hearers, and received a warm welcome by the pastor, Rev. W. L. Loy, and the congregation.

The indications are that we are going to have a gracious revival. To the town and community we extend a most cordial welcome. C. T. Harper.

**CHOIR LEADER**

Please announce in the Christian Advocate that I shall be in a condition to make engagements for revival meetings and evangelistic work as song leader, choir director and personal worker beginning June 1st. I received training for this work at Moody Institute, Chicago, and have had the pleasure of working in many successful meetings for the past few years. Anyone who desires may reach me at College Station, Durham, N. C., until June 1st, after which my address will be Rowland, N. C.

**A PLEASANT SURPRISE**

While down at Monroe the other week when the Woman's Missionary Conference was in session the good women of the Ladies' Aid Society and others, all of Littlejohn's church, were busy painting the parsonage. They painted two rooms, the sitting room and the dining room. We did not know anything until we came back home; so we were surprised when we entered the parsonage and found the two rooms nicely painted—but it was a pleasant surprise.

And, too, to make it more pleasant for us Mrs. G. A. Tuttle was here the day we came from Monroe and had a nice warm dinner waiting us. So we not only came into newly painted rooms decorated with flowers, but also to a good dinner which we very much enjoyed.

We appreciate these acts of kindness very much and feel indebted to these good people for this, and the many other things they have done for us to make us feel good. May the Lord bless them and help us to serve them in the very best possible way.

F. H. Price.

**A SUCCESSFUL MEETING IN HAMLET**

We have just closed at First church, Hamlet, N. C., the most successful revival meeting ever held in this city. The church received a great blessing in the stimulation of the faithful, the reclamation of the backslidden, the conversion of sinners, the erection of more than a hundred family altars, and a like number promised to tithes. Old feuds were settled, minor differences forgotten and "great grace was upon them all. We have received 20 members as a result of the meeting and others will come.

Miss Emma L. Tucker of Enterprise, Fla., did the preaching. Large congregations heard her twice daily for 18 days and the interest increased with each service. Miss Tucker says she is not a preacher, but the multitudes who heard her for nearly three weeks proclaimed her to be a wonderful preacher. She claims not to be an evangelist, but a more gifted evangelist has not come this way. This great woman styles herself a Bible reader. She has a wonderful knowledge of the Bible and quotes whole chapters, and proves all of her statements by the

Word and gives the chapter and verse on every occasion. Her earnestness and logic is pronounced. Her comparisons and illustrations are as clear as the noonday sun, and flash with all the brightness and force of the rays from a great searchlight, while her descriptions are beautiful in diction.

Since girlhood this good woman has been engaged in Christian work. For several years she was a city missionary in some of our larger cities. The Door of Hope, a home for fallen girls in Nashville, Tenn., was begun with her own funds. She and her sister had charge of this institution for a number of years. For thirty years she has been in the evangelistic work, conducting evangelistic services in nearly all the Southern and many of the Western states.

I cannot commend too highly the splendid work of this wonderful woman. I wish to bear testimony to her fitness for the work to which she has given her life. Miss Tucker is an attractive personality, and one of the most cultured women I know.

It is the unanimous opinion of our people that the meeting was the most fruitful of results (that really count) of any held in Hamlet. The thank offering was the largest this city ever gave an evangelist, and no one was asked to give. W. C. Martin.

**RUTHERFORD COLLEGE NOTES**

Every number of our recent commencement exercises was good, but special mention should be made of the sermon by Rev. R. M. Hoyle and the literary address by Dr. Spence of Trinity College. Mr. Hoyle's presentation of the divinity of Christ and sovereign power of the Holy Spirit were unsurpassed, while the statement by Dr. Spence that the students prepared by Rutherford College were among the very best that came to Trinity, and real prize winners was tonic to our faculty, and should shut the mouths of those who have been saying that R. C. had no standing among Southern colleges.

Professor Reep was confined to his room at Weaver Hall Sunday and Monday, but at this writing thinks himself improving.

Five of the professors at Rutherford College are going to attend summer school so as to be better prepared for the work assigned them, as follows: Profs. Johnston and Weaver to Columbia University, Profs. Hauss and Reep to N. C. University, and Prof. Bennett to Trinity College. Prof. Hauss is also expecting to carry up his conference course. Prof. Weaver is taking a brief vacation in Florida before entering the summer school.

Our two evangelists, Jim Green and R. A. Taylor, are both at home flushed with victory in the meetings recently held. Mr. Green goes Tuesday to enter another meeting at St. Pauls near Fayetteville. Mrs. Green remains quite feeble, but was able to motor with her husband Sunday to Lenoir to hear a splendid sermon by Presiding Elder Litaker. J. T. S.

"Who was George Washington, Nellie?" asked the teacher of a little girl in the primary department.

"He was Mrs. Washington's second husband," was the unexpected reply.

**Sharing the Credit.**

"It's only your constitution that has pulled you through."

"I hope you'll bear that in mind, doctor, when you send your bill in."—Sydney Bulletin.

There is a town in Wyoming so far out of fashion that women don't begin wearing spring hats till the middle of January.—New York Tribune.

George—"That horse knows as much as I do."

Steve—"Well, don't tell anybody. You might want to sell him some day."

# Advocate Campaign Ends in Just Two Weeks

Four presiding elders districts and one of the Annual Conferences will secure free trips to Lake Junaluska this summer

WHICH OF THE TWENTY ARE GOING TO BE THE LUCKY FOUR?

Will The  
North Carolina  
or the  
W. N. Carolina Conference  
Win?

The work of the next two weeks will probably determine who is to obtain the prize

Shall the last two weeks be the most fruitful of the campaign? If the preachers say so they will.

What Say You, Pastors

ALL TOGETHER FOR THE  
LAST TUG



## WOMAN'S WORK

### N. C. CONFERENCE

Mrs. J. LeGrand Everett ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. J. V. Wilson ..... Editor  
205 Lindsay St., High Point, N. C.

On account of the death of Mrs. N. G. Kirkman, the mother of Mrs. J. V. Wilson, the editor of this department, the "copy" could not be provided this week for the Western North Carolina Conference department. Mrs. Kirkman died at her home in High Point Wednesday, May 9.

Our deepest sympathies are hereby extended to Mrs. Wilson in this time of sorrow and we are sure she has the tenderest sympathies of all her co-laborers in the entire conference.—Editor Advocate.

### North Carolina Conference

#### THE PLEA FOR TOLERATION OF DOUBTS

There is a growing tendency among us to listen without protest to those who claim for the "splendid, intelligent, inquiring" young people of our day the right to doubt. We are told that it is not Christ-like to condemn them for doubting; that most of the great minds, the earnest seekers after truth, have their doubts.

We are almost convinced that the champions of the intelligent, vital, open-minded doubters—those whose minds hunger and thirst for fellowship with the great scholars of the world—are superior to the prosaic minded folks that accept the Bible as truth because it is God's word and not because it appeals to their reason, or because it "conforms to the findings of science."

We must teach our young people that the Bible is the standard by which God will judge all men, and that not all the scholarship of all the ages nor all the books ever written can blot out one sin.

Jesus says in John 3:3, 14-16: "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. It is belief, faith, that saves.

Take Paul's list, in the eleventh chapter of Hebrews, and teach them the glorious victories of faith. Teach them that faith is the victory that overcomes the world (1 John 5:4).

Teach them that they do not have to grope blindly for truth; that God, knowing that the natural mind cannot receive or understand the "deep things of God" (1 Corinthians 2:10-14), sends to us the Holy Spirit to "guide us into truth." The Holy Spirit will never lead us to doubt God's word.

Yes, any person can doubt, and doubt, like any other sin, carries its own punishment. The line of doubters, or unbelievers, is marked by failure, suffering, remorse for the doubters, and victories for the devil. Eve doubted God's word and sinned (Genesis 3:4-6). The Israelites doubted and were not allowed to enter the promised land (Numbers 20:12-13). While Naaman doubted his leprosy clung to him (2 Kings 5:8-14). The Samaritan lord doubted, and was not

allowed to eat of the bread God had promised (2 Kings 7:1-16). Zacharias doubted, and was dumb until the word of God was fulfilled (Luke 1:18-20). The disciples doubted and failed to cast the devil out of the child (Matthew 17:14-20). The chief priests doubted and they crucified Jesus (Luke 22:67). While Peter believed he walked on the water; when he began to sink Jesus asked him: "Wherefore didst thou doubt?" Jesus said to Peter in Luke 22:31, I have prayed for thee, that thy faith fail not. The two disciples on the road to Emmaus were disappointed and sad as a result of unbelief. Jesus said unto them: "O fools and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

Teach the young people that doubt is one of the devil's most subtle and successful weapons, and that when we yield to doubt we cheat ourselves, because we fall short of the best our Father has for us.

The children can understand that unbelief, denial, means failure to believe God's word, or refusal to accept it as true. The path of doubt leads away from God, and the end of the path is found to open into the "lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). If we wish our young people to run the risk of spending eternity with the devil, allow them to yield their minds to the devil's suggestions; but if we wish our young people to spend eternity with God, teach them to yield their minds to the Holy Spirit that He may guide them into the truth.

Paul says in Hebrews 3:12, Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. In Isaiah 7:1-9, God promises safety to Ahaz, but with this warning: "If ye will not believe, surely ye shall not be established."

Read "The Religion of Tomorrow" in the Literary Digest for May 5, 1923, and note this confession: "Tell it not in Gath, and publish it not in the streets of Askelon, but we may as well confess to each other that the glowing promises which we of the liberal movement made to ourselves twenty years ago of a rationalized and newly vitalized Christian faith which should fill the masses with a more spiritual religion and take the place of their old bondage to the letter have not been fulfilled. The bondage to the letter is rapidly going, but the new spiritual faith is not spreading with anything like the same rapidity." Any attempt by men to rationalize or vitalize Christian faith will sooner or later have to face like failure. Professor Platt admits that "one of the effects of this emancipation of the human mind has been to weaken incalculably the foundations of religious faith for millions of Christians before anything very substantial could be given them in place of what had been taken away." You do not allow your child to eat bricks and cream puffs and expect him to grow physically; why allow him to feed on doubts and theories and expect him to grow spiritually? What excuse will they of the "liberal movement" make to God for having caused millions of His little ones to stumble? In Matthew 18:6 Jesus gives a word of warning about that danger.

Let us pray earnestly that the Holy Spirit will teach our young people to "take the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked" (Ephesians 6:16).—Elizabeth Lamb, Bible Lessons in the May "Our Missionary News."

#### AN URGENT REQUEST

All auxiliary social service superintendents are requested to report to me not later than July 1st. All auxiliary presidents are urged to see that social service superintendents are furnished with literature for the meeting for which she is responsible. It will require patience, perseverance and

prayer on the part of auxiliary officers if we give this work the place it should have. May we catch a vision of the need and go forth with greater inspiration and courage to render service to the communities in which we live. Let's make this a great year in social service work in our conference. With your help and your prayers, with the help of our Lord, we will do great things for Him this year.

Mrs. Lee Johnson,  
Conf. Social Service Supt.  
Weldon, N. C.

#### Would You Like to Go to Palestine, Egypt and Europe?

Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

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REV. J. M. ROWLAND  
Editor Richmond Christian Advocate  
P. O. Box 584, Richmond, Va.

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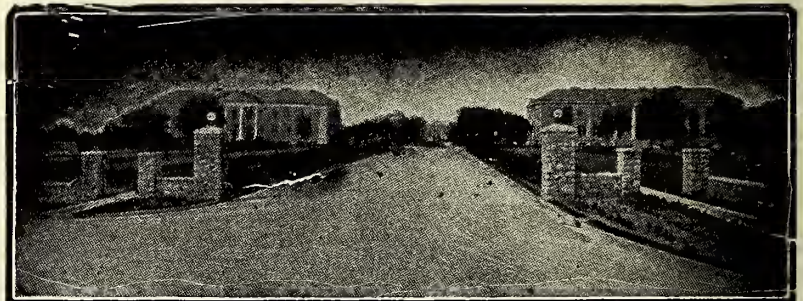
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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference



MR. HERBERT GIBSON

Mr. Herbert Gibson, the accommodating and efficient railway agent at Lake Junaluska, is not only one of the best Sunday school superintendents in the Western North Carolina conference, but he is also a member of the Sunday School Board of our conference, being the lay representative for the big Waynesville district. As Sunday school superintendent Mr. Gibson runs at Long's Chapel a one-room church, a modern departmentized school. First a little basement was made, then curtains were strung, then the nearby public school building was brought into use and finally the waiting rooms of the depot were utilized by this splendid fellow, who lets nothing stand between him and a successful output. Mr. Gibson is one fellow who does big things with small equipment and for this reason, among others, he was selected for our Sunday School Board, a board that is doing so very much with what it has at its command.

Mr. Gibson is a native of Swain county, but soon after birth was taken by his parents to Macon county, where his early school training began. Without completing his high school training he went with the Southern Railway Company at seventeen years of age and has been with this company ever since, serving them at Lake Junaluska since the establishment of that station over ten years ago. No man is held in higher esteem by the men of the "Murphy Branch" than our unassuming Gibson.

After conversion in early life Mr. Gibson joined the Baptist church, but on moving to Lake Junaluska he joined the Methodist church there and at once was put to work. Soon after arriving at "The Lake" he was happily married to Miss Robbie Reeves of Lake Junaluska and this union is blessed with three fine children: Herbert, Jr., who is a sprightly lad of eight, Evelyn, a pretty little sister of five, and Carolyn, a fine little Cradle Roll girl. Gibson, like most men, made a good bargain when he got married.

## OUR HONOR ROLL

Note our Sunday school Day honor roll. If your Sunday school's name is not written here it ought to be. When it has observed Sunday School Day and forwarded its offering to Mr. H. A. Dunham, Asheville, N. C., it is entitled to be placed on the honor roll.

Spindale .....	\$ 10.00
West Market St. ....	53.15
Maple Spring .....	2.59

Lexington .....	41.71
Tabernacle, Lincoln Ct. ....	10.50
Bethesda, Swannanoa Ct. ....	5.88
Trinity, Charlotte .....	100.00
Littlejohns, Lenoir Ct. ....	5.40
Cramerton .....	15.82
First Church, Salisbury .....	20.96
Dilworth, Charlotte .....	19.40
Centenary, Winston-Salem ...	50.00
Scottsville, N. Wilkes. Dis....	1.00
Rockford St., Mt. Airy.....	7.00
Worthville .....	5.00
Concord, Catawba Ct. ....	10.00
Hopewell, Catawba Ct. ....	9.00
Alexander .....	11.18
Farmington .....	2.00
Huntersville .....	3.07
Duncan Memorial, Charlotte..	14.00
First Church, Statesville .....	18.86
Hawthorne Lane, Charlotte ...	75.00
Randleman .....	10.00

## DR. ASHLEY CHAPPELL

Dr. Ashley Chappel is our new pastor at Central, Asheville, and he is filling the bill mightily well. It is simply wonderful to see the people hurry to Central morning and night to hear him preach. Last Sunday I arrived at one minute after eleven and found the church, Sunday school room, the galleries and the aisles full and therefore had to sit on the Sunday school rostrum behind the speaker. Brother Chappell is a very democratic fellow. One would never think of calling him "Doctor." Before I thought I had the other night presented him to our Asheville training school as "Some Boy." Dr. Chappell is this week delivering a series of addresses to our training school on the "Fine Art of Listening" and they are making a profound impression on our splendid school. Dr. Chappell is regularly enrolled in our Sunday School Training School and is working for credit.

## OUR ASHEVILLE SCHOOL

Our Asheville Standard Training School is now in progress and we are having each evening about 150 bona fide students in our six courses. There are many additional visitors, but our actual enrollment is 154. Whatever may be lacking in quantity in our enrollment is certainly made up in quality for we have our pastors and superintendents, leading teachers and leading Sunday school supporters. Splendid delegations are coming each evening from Hendersonville, Weaverville and Biltmore, together with scattering delegations from a number of other points. A list of the credit students will appear next week.

## LAKE JUNALUSKA

Lake Junaluska is all astir these days and it is simply beautiful as usual. I counted thirty men at work on the new Sunday school building last Wednesday as I stood on the elevation near the side of the upper lake and looked at the companion building, the Mission Building, over on the elevation near the lower lake and the dam. Some new cottages are being built and Bishop Atkins' new home is a thing of beauty. "The Lake" is the prettiest place I ever saw. If our Wesley Bible class people and our Sunday school leaders in general don't go to Lake Junaluska this summer they will miss a great deal. Next week I hope to give something about the programs that will be offered. Brother Stentz, the manager, tells me that the largest number of people by far that have ever come to "The Lake" is already being booked for reservations. Begin to save a little for this great opportunity.

## THE JUNALUSKA CROSS

The Junaluska electric cross erected by the Wesley Bible classes of the Western North Carolina conference is lighted every night throughout the year and is a thing of beauty. Read what the last "Junaluskan" says:

"Why do you burn the lights in the Cross during these months when so few are at the Lake?" This question

comes to us very often and we are telling you now.

The railroad men running through here at night asked that it be kept lighted as they looked forward to seeing it in the darkness as a beacon and a source of good cheer. Traveling men coming through have also requested that it be lighted, as it was such an inspiration to them as they drive along in the night. Then, too, one of Junaluska's devoted friends, Mrs. E. L. Hart, spoke of the cross on her deathbed, and said she felt this cross should always be kept lighted, and so we have this light each night. This beautiful symbol of the light of the world set on a hill. Who knows what its influence might be. Bishop Atkins has said that someone with a real gift should write a poem on "The Cross at Junaluska."

## "THE HAPPY SHUT-INS"

Mrs. E. O. Chandley, the efficient recording secretary of our Western North Carolina Conference Wesley Bible Class Federation, has a most unusual Wesley class. It is composed of twelve Christian women in a sanitarium in Asheville. All twelve of these women are bedridden and three of them can even be propped up in bed. Yet they are in a Wesley class, and each Sunday Mrs. Chandley goes up to them and as they lie in bed discusses with them the Sunday school lesson. And these women are doing things. They have contributed \$25 towards the new "Faith" sanitarium at Weaverville and are otherwise providing for unfortunates as they lie there on a screened porch trying to regain their health. They have named their class "The Happy Shut-ins." Will you not stop long enough to offer a prayer that these servants of the Lord may be permitted to continue the good work in His name, and that if it His will, their much desired health may be restored to them?

## North Carolina Conference

### LET'S GO, NORTH CAROLINA!

North Carolina conference Sunday schools, during the Centenary campaign, pledged \$76,532.65. To May 1 only \$26,676.08 of this amount had been paid, leaving a balance of \$49,856.57. Percentage paid is only 34.8; percentage unpaid, 65.2.

As compared with records of other conferences, and none has paid in full, our record does not in the least flatter us. We are at the very bottom, at the very foot of the list, among the conferences of the entire connection in percentage paid. Mississippi has paid 86.4 per cent, Pacific 73.5, Denver 68.2, Kentucky 61.1, Virginia 59.8, Florida 59.4, and Western North Carolina, which is eighteenth on the list, 49.2. The connectional average is 47.9. And North Carolina, good old North Carolina, wealthy old North Carolina, proud old North Carolina, with 34.8, is the caboose of this missionary train!

Records furnished us by the Centenary office in Nashville indicate that 131 North Carolina conference Sunday schools, with Centenary pledges outstanding, have paid nothing on these pledges since 1921!

Some of our schools, however, be it said to our credit, have paid in full. Others are up to date in their payments. All, perhaps, expect to keep faith with the Centenary and with themselves and pay up some time. At present, however, we are not adding much luster to our record. During the month of April we paid a total of only \$353.

Our honor and our self-respect are at stake. Let's meet our obligations and our opportunities. Let's conserve the normal impulse of our pupils to missionary giving. Let's send in our checks to Col. John E. Edgerton, Lambuth Building, Nashville, Tenn. Let's not trail at the end of the procession any longer.

Let's go, North Carolina!

## WE ARE MAKING PROGRESS

We are making progress with our training work. Supplementing the work of training schools and training classes is the work of individual students, which, according to reports from the Department of Leadership Training, Nashville, assumes considerable proportions in the North Carolina conference. Credits recently issued to individual students and classes are as follows:

- Rev. W. W. Peele, Raleigh.
- Mrs. W. W. Peele, Raleigh (two certificates).
- Rev. L. T. Singleton, Rocky Mount (two).
- Rev. H. M. North, Rocky Mount.
- Miss Aldine W. Pleasant, Kenly.
- Miss Linna M. Burney, Ayden.
- Rev. J. A. Martin, Mt. Gilead.
- Miss Stella Etheride, Mt. Gilead.
- Miss Myrtle McIntyre, Mt. Gilead.
- Mrs. J. A. Martin, Mt. Gilead.
- Miss Sara Blanche Bruton, Mt. Gilead.

Other individual students working for certificates are Miss M. C. Bagley, Jackson, Rev. C. N. Phillips, Wilmington, and A. B. Yarbrough, Godwin.

Classes are being conducted at the following places: Wilmington, Rev. H. C. Smith, teacher, eight students; Rich Square, Mrs. J. H. Boyce, teacher, seven students; Duke, T. W. Sprinkle, teacher, ten students.

Only two conferences in the entire connection made a better record than North Carolina last year; they were Virginia and Alabama, and if they don't step lively we are going ahead of them this year. Thirty-six conferences trailed behind us last year. Let's make it thirty-eight!

## CLASS OF SUNSHINE GIRLS

At Stantonsburg there has recently been organized a Wesley class of Intermediate girls. The name of this class is "Sunshine Girls," with Miss Martha Yelverton as president and Mrs. C. S. Whitley as teacher. It starts off with a membership of eight.

## TO BE A STANDARD SCHOOL

Dr. J. H. Brown, superintendent of our Sunday school at Rich Square, has the active following of his school and is leading it on to greater efficiency. Mr. E. S. Yarbrough, district secretary of the Weldon district, visited this school the fifth Sunday in April, placed Program of Work C, and came away feeling it was one of the very best schools he had visited.

"They will soon have eight class rooms and eleven classes," says Mr. Yarbrough, "and hope to screen off every space in the auditorium for these three extra classes. They have a teacher training class, and all workers not attending this class are reading approved books on teaching. They hope to be a standard school by September."

## GREENVILLE'S NEW BUILDING

Greenville Sunday school moved into its handsome new building last Sunday. Supt. J. H. Rose, in a letter to your conference superintendent inviting him to be present and take part in the opening program, says that the new structure cost approximately \$65,000. In spite of the fact that the school has been using the high school building for the past six months it has kept up its attendance, having 550 present April 29. Rev. V. P. Scoville is the pastor.

## WHAT DO YOUR PUPILS READ?

What do your pupils read? Are your boys and girls feeding their minds and spirits on wholesome food or are they reading trashy literature and starving their better selves? What is your class, your school and your church giving them to read?

Our editorial staff at Nashville is trying to help you answer these questions. Our publishing house is publishing four splendid periodicals for

(Continued on page thirteen)



THE BOARD OF CHURCH EXTENSION

By Rev. T. D. Ellis, D. D.

The biennial meeting of the representatives of Conference Boards of Church Extension met in the chapel of the Board of Church Extension Building, Louisville, Kentucky, April 24th, and had a most interesting and profitable session.

The discussions in the meetings of these two bodies revealed certain important conditions in reference to church building and the problems arising out of the marvelous development in the South, the border states and the Far West.

The Board of Church Extension, because of the limit to its funds, is unable to meet the enlarging demands arising out of these conditions.

"Whereas, at each annual meeting of this Board of Church Extension, applications are made for donations and loans for church building far in excess of the funds received from assessments and other sources;

"Therefore be it resolved, first, That we call upon the bishops, presiding elders and pastors to present at every opportunity the crying need for increased contributions to the great work of church extension.

"Second, That applications for donations and loans, except in cases of extreme urgency, be discouraged by the bishops and presiding elders, and unless the conditions be such as are of great need and that cannot be otherwise handled, they refuse to endorse or approve the application."

Following a discussion of the need for church buildings in cotton mill communities, and other missionary territory in the home field, a committee composed of Bishop Collins Denny, Rev. J. H. Eakes, and Rev. T. D. Ellis, was appointed to act with a like committee from the Board of Missions to study the whole question of religious needs in these communities and report to the next annual meeting.

The calendar is often crowded with applications which are not mature. Communities have rushed the preparation of these applications when sufficient data and assets were not in hand upon which to base a proper application, and for the reason that the application must be presented to the annual meeting of the board, or wait for one year.

"Resolved, 1. The board shall appoint annually a committee on appropriations to be composed of twelve members, seven of whom shall be the members of the executive committee

of the Board of Church Extension, and five to be appointed from among the members of this board upon nomination of the committee on nominations.

"Resolved, 2. That the committee on appropriations shall meet three times a year in addition to the annual meeting of the board, on the call of the president and secretary of the board.

"Resolved, 3. The appropriations committee shall have authority to make, by a three-fourths vote, grants of donations and loans under the same rules and regulations governing appropriations by the board in its annual meetings, except that at no meeting shall the appropriations for either donations or loans exceed one-fourth of the amount available for appropriations as estimated and approved at the preceding annual meeting of the board."

Those appointed on this committee on appropriations, in addition to the executive committee, are: Bishop U. V. W. Darlington, Bishop John M. Moore, Bishop Collins Denny, Dr. James Thomas and Dr. James H. Felts.

One of the committees appointed on the secretary's report made the following recommendation, which was adopted:

"The secretary's report shows that there are grants on the books made one, two and three years ago unpaid today because buildings have not yet been erected, or remain incomplete, possibly on account of poor financing or unnecessary delays on the part of the local communities. We recommend that all grants and loans expire at the end of eleven months from the date when they were made and can be continued or renewed only upon the application by the pastor and the official board, or the building committee having charge of the houses for which the grants were made, provided sixty days' notice has been given by the secretary."

The year that has just closed has been a busy one for the department of architecture. It has been a year of steady expansion and of increasing appreciation on the part of the church of the service available. The action of the last General Conference in creating a joint committee on church and Sunday school architecture has given increased importance and significance to this department. The committee is composed of Miss Minnie E. Kenney, M. W. Brabham, L. F. Sensabaugh and J. P. Jones from the Sunday School Board, and Bishop W. F. McMurry, J. A. Baylor, J. H. Wells, J. H. Wilson and T. D. Ellis from the Board of Church Extension.

Believing that money should not be granted to buildings which do not meet the needs of modern congregations, the board adopted the following rule:

"The secretary shall require the plans of all churches to which grants of either donations or loans are made, to be submitted to the department of architecture of the Board of Church Extension for approval. Should the plans be unsatisfactory, it is made his duty to suspend payment of the grant until plans are changed to conform to the suggestions of the department of architecture. Reasonable charge shall be deducted from the grant for this service rendered by the department of architecture."

The board has been studying the question of the protection of churches and parsonages against loss by fire and storm for several quadrenniums. It is thought that we have made real progress toward the completion of plans to this end. An announcement will be made whenever plans are complete.

The board gave serious consideration to the need for larger funds to meet the demands for aid in church building. There were 243 applications for donations, amounting to \$697,118.53, and 145 applications for loans, amounting to \$778,800. To these large needs, as shown in these applications, the board had only \$94,655.47 donation

money, and \$282,902.05 loan fund. These figures will answer as no words can why so many were disappointed in not getting the aid asked. This is an era of church building and the board needs the sympathetic co-operation of the entire church in order to enable Methodism to erect churches in keeping with the church buildings of other denominations in the communities throughout our territory.

The net increase in the loan fund during the year was \$175,585.35. The loan fund capital now amounts to \$2,223,529.09.

RECORD FOR SAFE TRAVEL ON TRAINS OF SOUTHERN

Atlanta, Ga., May 14.—Figures just compiled by the safety department of the Southern Railway System show that a high degree of safety for passengers was accomplished during the year 1922 when the Southern handled a total of 17,668,605 passengers without a single fatality to any passenger as the result of an accident to a train or negligence on the part of the railway.

A total of 177,084 passenger trains were operated during the year and the average distance traveled by each passenger was 62.17 miles. Had one passenger ridden the entire distance that these passengers were carried, he would have traveled more than 44,000 times the distance around the earth.

Four passengers were killed as the result of their own acts in violation of the safety rules established for their protection, two fell from moving trains, one attempted to board a moving train and fell under it, and one jumped through the window of the coach in which he was riding.

"These figures," says a statement issued by the safety department of the Southern, "show that, while the Southern has attained a remarkable degree of efficiency in protecting the passengers who ride on its trains, no refinement of protective features can insure the safety of persons who carelessly or deliberately violate the common laws of safety and the rules which have been established for their protection."

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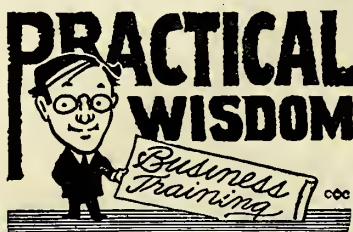
Contains 16 beautiful specials, such as, "Seek to Scatter Sunshine," "Awake ye Saints, Awake," "O My Heart Will Be Happy," "On the Amen Line," "God then the U. S. A.," etc. Price 25c; 2 copies 40c. Or send 65c, and to above I will add "Choice Songs I and II" and that fine patriotic sheet song, "The U. S. A. for Me;" will also tell you how I preserve my eyesight without medicine or expense till now, far past 60, I read day and night without glasses. Two complete sets of above \$1.

REV. L. L. PICKETT, Wilmore, Ky.

JAMES M. McMICHAEL

CHURCH ARCHITECT

Charlotte, N. C.



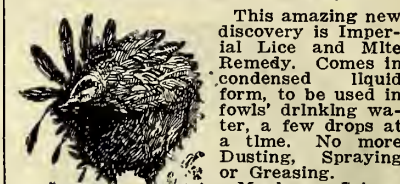
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Rev. G. R. Mente Tells of Amazing Discovery Which Keeps Hens and Chicks Free From All Vermin

"I have used your remarkable Lice and Mite Remedy with fine results," writes Rev. G. R. Mente, Methodist Parsonage, New Washington, Ohio. "It has put a stop to the poultry losses in this community. You are a great benefactor to poultry raisers."

Lice and Mice Go Like Magic



This amazing new discovery is Imperial Lice and Mite Remedy. Comes in condensed liquid form, to be used in fowls' drinking water, a few drops at a time. No more Dusting, Spraying or Greasing. Makes Lice, Mites, Ticks, Fleas, Blue Bugs and other vermin positively leave fowls like magic. Renders entire flock, old and young, immune to these expensive pests. Equally good for chickens, Ducks, Turkeys, Geese and Pigeons. Guaranteed not to affect eggs or flesh of fowls in any way. Makes Hens, Pullets and Chicks healthier, sturdier and grow faster. A splendid summer egg tonic and blood purifier. More than 100,000 Poultry Raisers now keeping their flocks free from vermin, this new easy way.

You Can Get Yours Free (Regular \$1.00 Size Bottle)

Imperial Laboratories, the manufacturers, are now making a special introductory offer whereby you can obtain, absolutely free, a season's supply, for the average size flock, of this amazing new Lice and Mite Remedy.

SEND NO MONEY. Just your name and address to Imperial Laboratories, Dept. 7849, Kansas City, Mo., and they will send you by return mail, two regular \$1.00 bottles of Imperial Lice and Mite Remedy (double strength). When the package containing the regular \$2.00 quantity arrives, pay the postman only \$1.00 and a few cents postage. Use one yourself to rid your own flock of these pests, and sell the other to a neighbor—thus getting yours free. Or, a large size Trial Bottle for only 50c.

Special To Large Users

If you have a large flock, or have neighbors who wish to go in with you, this Special Introductory Offer applies on 4 of the regular \$1.00 size bottles, at an additional saving. A large size Trial Package of Imperial White Diarrhea Tablets, included Free. Just state you want the regular \$4.00 quantity, for only \$1.75. Readers risk no money, as Imperial Laboratories are fully responsible and nationally known distributors of poultry remedies. They will refund the cost on any of the above quantities ordered, promptly on request, any time within 30 days.

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Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rode-heaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood .....Superintendent

## THE METHODIST ORPHANAGE OUR NEEDS

1. Baby Cottage.
2. Industrial Building.
3. Kitchen and Dining Hall.
4. Three Dormitories.  
Jenkins Building Remodeled.
6. Central Heating Plant.
7. Seven Passenger Automobile for Singing Class.

\* \* \* \*

One of the most urgent needs at present is a good seven passenger automobile for use in taking the Singing Class to visit churches. We have a good Dodge, and with a seven passenger car we could easily reach many of our churches and especially in the country. It would be a fine thing if some one would furnish us this most needed car.

\* \* \* \*

The approach of summer reminds us very forcefully of our need of a swimming pool. The orphanages in our state who have them find them a real source of help in the development of their children. Swimming is not only fine exercise, but affords a great deal of fun for the children. Oxford-Orphanage, Thomasville Baptist Orphanage and the Children's Home at Winston have swimming pools for their children. Wish some man or woman would donate a swimming pool for our boys and girls. I can furnish by wire any information as to the cost of pool to any interested party.

\* \* \* \*

Miss Mary Ferree, our primary teacher, took our Junior Singing Class to Lucama for a sacred concert on the first Sunday. Brother A. M. Branch gave us a cordial invitation to visit the Lucama Sunday school. The class brought back a good report of their trip, and they enjoyed the novelty of it immensely. They were made very happy by the many complimentary words which were spoken to them and of them I regret that circumstances were of such a nature that I could not accompany the class. Lucama is in my old home county, and I was anxious to visit my many friends in that section. The people of that community are giving us their generous and loyal support, for which we are very thankful.

\* \* \* \*

Another donation of a fine selection of books to our orphanage. Our preachers are thoughtful and considerate of our needs and they never lose an opportunity to lend our cause a helping hand. Nothing contributes more to the permanent good of the Home than good books. We must have a great library for our boys and girls who have such eager minds for knowledge. Brother John C. Wooten is our generous donor this time. He has a genuine interest in the orphanage and is devoted to every child. His close proximity to the orphanage has given him a fine chance to know our children intimately. We shall miss sadly after this year. Without doubt he is one of the finest presiding elders in the Southern Methodism. We are grateful to him for many expressions of love and abiding friendship.

## THE BISCOE MEETING

On Monday, April 9th, Rev. C. E. Peele of Abbeville, S. C., came to us to conduct a meeting in our church at Biscoe. From the first service the people manifested an interest in the meeting. Large crowds attended without being asked to do so, the business men of the town closed their places of business and went to church.

From the pulpit there went out appeals to men to renew their covenants with God and to be loyal to the church. The preacher insisted that it is the duty of men to lead in the work of the church, and so to consecrate themselves to God for this great service. On Sunday morning the Holy Spirit came upon the congregation in great power. The people reconsecrated themselves to God. Many men who had grown cold in their religious lives came to rededicate themselves to God and His church.

Judged by the number of accessions to the church, we were not satisfied. Wish the number had been greater. The church has been greatly strengthened. The membership is in a finer Christian spirit. Really we have had a great revival. T. B. Peele, Pastor.

## RALLY DAY PROGRAM ON HALL-FAX CIRCUIT

10:30 a. m. Music, Rosemary Band.  
11:00 a. m. Devotional exercises by Rev. J. L. Midgette.

Sang.  
Address of welcome by Mayor W. F. Coppedge.

Quartet, Rosemary.  
Reading of reports.  
Music, Rosemary Band.  
Short talks by superintendents.

Hon. Garland Mydette: "What Qualifications Should a Sunday School Superintendent Possess?"

Contest: Singing songs.  
Prof. C. V. Matthews: "What Are the Qualifications of a Good Teacher?"  
Quartet, Rosemary.

Hon. W. L. Knight, district lay leader: "What is the Relation of the Pastor to the Sunday School?"

Special contest singing, quartet.  
Dinner on the court house lawn.  
2 p. m. Music by band.

Song.  
Music, Rosemary Quartet.

E. S. Yarborough, district Sunday school secretary: "What Place Does the Child Occupy in the Sunday School?"

Introduction of the speaker by Rev. J. L. Midgette.

Prof. R. L. Flowers, Trinity College: "The Value of the Sunday School and Its Place in the Church."

Duet: Mrs. J. G. Butts and Mrs. E. L. Travis, Sr.

Appointing committee for picnic Fourth of July.

## YANCEYVILLE

Again I beg of you some more space in the columns of our Advocate.

We have been pounced again. This time Shady Grove is the guilty party. One day not long since on leaving Shady Grove church I opened the door of my automobile and found but little space left for a passenger. While I was in the church some people had made use of my automobile for a storage room. Space will not permit me to tell of all the good things I found. I can only mention a few: Chickens, eggs, butter, peaches, pickles, potatoes, strawberries, apples, pears, and many good things—and since the day mentioned they are sending me other good things to eat. Shady Grove is bringing things to pass. Since the church was so nicely painted the county commissioners have built a nice sand clay road by the church. A good nice church calls for a good nice road.

The Ladies' Aid Society is responsible for a part of the activity of this church. Those good ladies get things done. I hope to get these good ladies to assist me in putting the Advocate in each home represented in the church.

J. T. Stanford, P. C.

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## Our Little Folks

### TWO CHILDREN ADRIFT IN A BOAT

By Mabel Ingold.

It was a beautiful summer day. The birds were singing and the bees and butterflies were busy among the sweet scented blossoms in the old flower garden, and Mother Marray was just as busy in the shiny little kitchen making cookies and pancakes for Jack and Mary's dinner—so busy that she was somewhat impatient when Jack came in and asked to go boating on the river. "Please, mamma, it's such a pretty day and Mary wants to go. I'll be ever so careful." "No, son, you aren't large enough to manage the boat alone, besides father will take you this evening when he comes home. Run away and don't bother me. I'm very, very busy. But don't go down to the boathouse, do you understand?" Jack, whimpering, sauntered out. It wasn't a bit of fun playing in the yard. Mary was cross and begged "to 'ide in the boat." Rover wouldn't permit his young master to harness him. It seemed as though father never would come.

Jack heard the clock in the living room strike ten. He could stand the loneliness no longer. "Come on, Mary," he called, cramming his cap down over his rebellious red locks and catching Mary's hand. "Mamma won't care if we just go down to the boathouse. We can get in the canoe and play like we are ridin'—we can be pirates."

The small boat was fastened by a long rope to the trunk of a stout maple on the bank. Jack assisted Mary into it and climbed in himself. The child laughed gleefully.

The boat had a sweep of six yards of rope and Jack plied the oars with apparent ease. "Aw' mamma don't know how to manage a boat. It's just fun."

He looked down the quiet river skirted by tall poplars. The sun glistened on its smooth surface. "I don't believe mamma 'ud care, do you May?" he whispered. The temptation was growing stronger.

He glanced toward the house obscured by a thicket of young spruce. "Anyway, she'll never know it. We'll just go a little way and come right back. You sit still. I'll cut the rope loose." Suiting the action to the word he rowed to the bank and carefully severed the rope near the tree trunk.

The boat caught by the current turned slowly and began moving down the stream. Three-year-old Mary clapped her hands in delight, pointing at the bobbing rope behind. Jack laughed. "Let's play it's a whale like Jonah's, only we're on it instead of in it. And that's its tail. My! Isn't this fun? I bet Jonah had some good time. Look! I don't even have to use the oars. It's like a whale sure 'nough."

On swept the boat with ever increasing swiftness. But both children were unaware of the distance they had traveled until Jack cried out in dismay: "Look, Mary, that's old 'Squire Brown's place. There's the big red barn up on the river bank. We've gone five miles. I expect we'd better start back. Mamma may miss us."

With difficulty he succeeded by aid of the oars to turn the light craft. But try as he might he was unable to row against the current. His strength gave out when he had gained not more than six feet. He dropped the oars and tried very hard to keep back the tears. He felt a choking sensation in his throat—but tried to laugh. A boy nine years old mustn't cry.

The boat began drifting down the stream again, and in spite of Jack's brave efforts the tears came. Seeing them Mary too began to cry, and call him "a mean old boy; take me to my mamma," she sobbed.

The roll of thunder smote the air. Suddenly a large drop of water fell upon Jack's upturned face—then another and another came—it was raining. The sky was black and threatening. A keen flash of lightning ripped the clouds, followed by a loud clap of thunder.

Mary clung to her brother, sobbing wildly, begging to go home.

Jack took off his jacket and wrapped his sister in it.

The rain fell faster and harder, ruffling the waters and making big rough waves all over it. The boat rocked uneasily and went faster than ever.

The lightning played across the sky, but the peals of rumbling thunder were growing more distant each time.

Mary sobbed on. Jack, frightened, sat silent, staring ahead. Oh, if he had only minded his mother. What was going to happen to them? Would no one ever come? How dark it was growing, though it could not be past noon. The rain fell in torrents.

Suddenly he heard a sound far up the river. It drew nearer and around a bend swept another canoe, a big brown one, with two men in it. As they approached Jack recognized his father and Uncle Harry. The big boat swept up alongside the small one and the children were lifted gently from their places. Father wrapped Mary in a warm robe and Jack nestled in fastened the small boat to the large Uncle Harry's big arms. His father one with the rope. And thus they proceeded up the river. Jack watched his father and Uncle Harry ply the oars with their strong arms, and he realized that after all mamma knew more about rowing than he, and he decided that it was decidedly for his good that he obey her the next time, for a boating in a rain storm was not such a wonderful experience after all.

### DO NOT HARM THE BIRDS

R. Earnest Atkinson.

The beautiful, active and innocent birds are God's creatures and man's unfailing friend. They watch and serve daily and during all seasons, and with their shirp and melody they gladden and cheer. Their beauty, activity and glad good cheer bids the despondent and disconsolate soul arise and sing, and to the discouraged and faint hearted they inspire to greater efforts and purer motives. They are earth's choir. The whole earth is marching to their melody and music. There is no race of men who have not heard their carol and song, and are familiar with their every strain.

But little do they require of man for their entertainment and faithfulness in exterminating the swarms of insects that bite, bore, and bleed vegetation of every kind. In return for the service so faithfully and energetically rendered they often receive abuse and imprisonment, and for their daily recitals in the bough of the trees they receive punishment and death by means of a stone from a sling or a shot from a shell.

Be a friend to the birds. Feed them and build for them homes. Be a constant and unfailing friend of the birds. (I do not refer to the English sparrow. It is a nuisance. It is a trashy and expensive bird. It is an enemy to man. It destroys truck and prepares fire traps about the home. Kill them. Kill all of them. The sooner, the better).

We read of the savage and his savagery, and thank God that we live in a civilized land, where man is reformed, refined and cultured. We should not pat our backs too freely, or allow others to flatter the race too freely. The very highest civilized races still have coursing through their veins the blood and spirit of the half civilized. He who robs a bird's nest, or pitches into the air a crippled bird or birdling and bats them as if they were balls, as I have witnessed, has the spirit of a savage—he is a savage, pure and simple.

I cannot put too much emphasis here. Let him who robs a bird's nest adjudge himself no less than a thief and a robber, for the home of the bird, to the bird, is as dear, sweet and sacred as the orderly and cultured American home. Yes, the birds are God's grateful and happy creatures, and he who pilfers and destroys their home, much less the bird, will not be so unted guilty by Him who "watches the sparrow's fall," that clothes the lilies of the field, and hears the orphan's cry.

Friend and reader, were it not for the birds our barns would not be so full of grain and our granary so well supplied. Dr. Geo. R. Mayfield, of Vanderbilt University, estimates that if the insects destroyed by birds during the summer months in the United States were loaded on freight trains, a train of one thousand cars would be required to haul them.

He also says that if there were no birds there would, before three years, be a flood of worms, flies and caterpillars deep enough to submerge any one

attempting to pass through the flood. Should they take flight and leave us, we would have a dull, silent and cheerful world. God has put them here to be a comfort to man, and to give him a foretaste of the heavenly home.

I make this one timely plea for one of man's truest and best friends—the birds.

Judge—"What's your occupation?"

Rastus—"I'se a business man, yo' honor. I'se manager of a family laundry."

Judge—"What's the name of that laundry?"

Rastus—"De name of de laundry is 'Liza, yo' honor."

### Clouds With Silver Linings.

"I know a man," said Uncle Eben, "dat kep' so busy lookin' up for clouds wif silver linin's dat he done walked into a coal hole."—Washington Star.

War was always Germany's favorite game, but she doesn't like to play on the home grounds.—Nashville Southern Lumberman.

"No doubt appearance has a lot to do with one's success."

"But not so much as success has to do with one's appearance."

### "Too Previous."

Mrs. Houlihan: "Phwat a fool Oi was. Oi niver saw yez till the day before me unforchnit marriage."

Houlihan: "Faith, Oi wish ye hadn't seen me till the day after."—Boston Transcript.

## NEW TRAIN

(BEGINNING APRIL 29, 1923)

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## SUNDAY SCHOOL WORK

(Continued from page nine)

your pupils: "Boys and Girls" for boys and girls under 10 years of age; "Torchbearer" for girls 10 to 17; "Haversack" for boys 10 to 17; and "Our Young People" for those 18 years of age and over.

The following is the list of subscriptions for the North Carolina conference: Boys and Girls, 1153; Torchbearer, 1387; Haversack, 1487; Our Young People, 1739; total 5766.

There are over 90,000 pupils enrolled in our schools. We ought to double our subscriptions to these splendid papers. Put in your order with your next order for supplies.

### THEN, WHAT DO YOU READ?

Mr. Superintendent, Miss Teacher, what are you reading? Of course you are reading your Bible, the Sunday School Magazine, and the Advocate, but what else? Every superintendent ought to read regularly "The Methodist Superintendent and His Helpers," edited by Mr. M. W. Brabham and printed monthly by our publishing house. Then he ought to study Cunningham and North's "Organization and Administration of the Sunday School," Ferguson's "How to Run a Little Sunday School," and Brabham's "The Sunday School at Work in Town and Country." Teachers ought to read books pertaining especially to their particular group, such as Danielson's "Methods with Beginners," Lewis' "Methods for Primary Teachers," and Koontz's "Junior Department Organization and Administration."

And all should read II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

### ENFIELD SPECIAL PROGRAM

At Enfield May 27 there will be a special program in the interest of the Sunday schools of Enfield-Halifax charge. Rev. Rufus Bradley, the pastor, is arranging the program. Among those taking part in it will be District Secretary Yarbrough and the writer, who will go from Enfield Sunday afternoon for the non-standard training school to be held at Scotland Neck May 27-June 1.

### BIG DAY ON MILTON CIRCUIT

Milton circuit is planning a big Sunday school program at New Hope Sunday, May 27, according to Rev. J. Bascom Hurley, the pastor. There will be speaking, singing, and other interesting features. Prof. R. N. Wilson, district secretary of the Durham district, will be the principal speaker. A splendid attendance and a profitable and enjoyable day is anticipated.

### MEETING AT LASKER MAY 25

Rev. B. P. Robinson is making preparations for a big circuit Sunday school institute for the Northampton circuit at Lasker Friday, May 25.

Parents would think themselves strangely derelict if they did not put bread and meat on the table for their children. What about the parents who put no mental bread and meat on the table of the mind? Beef and vegetables and sweets for the stomach, but little or nothing for the intellect! No magazines, no books, no papers beyond a county paper, or, in some cases, a daily paper. We are casting no slur on the secular press, but our point is that the neglected side of human nature—the mind and the soul—is allowed to go unprovided for. Clothing for the body is no more a necessity than clothing for the mind; food is no more needed for the body than for the intellect.—Methodist Advocate.

Habits are to the soul what the veins and arteries are to the blood—the courses in which it moves.—H. Bushnell.

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Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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3. The Student body and its democratic standards.

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The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address The Secretary to the President UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

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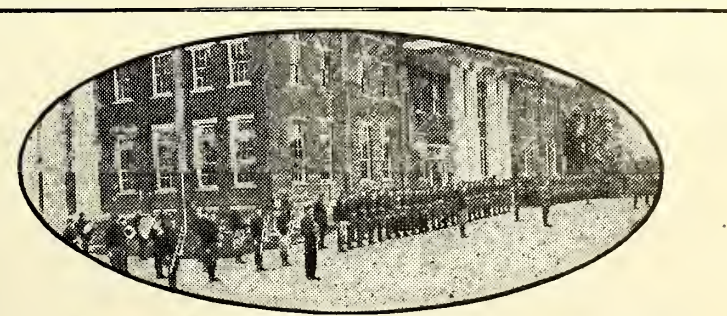
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including Hendersonville, Saluda-Tryon, Hominy, Acton, Biltmore, Flat Rock-Fletcher, Skyland, Mount Pleasant, Summer School Trinity College, Mars Hill, Bright Hope, Elk Mountain, Weaverville Station, Spring Creek, Baldwins, Leicester, Black Mountain, Swannanoa, Tabor, Central, Hot Springs, Antioch, Marshall, Sandymush, Weaverville Ct., Pleasant Grv., West Asheville, Henderson, Fruitland, East Biltmore, Chestnut St., Rosman, Rosman, Brevard.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, including Morven, Long Pine, Marshville, Wingate, Sunday School Institute, Icemorlee, Weddington, Hebron, S. S. Institute, Wesley Chapel, Belmont Park, Unionville, Oak Grove, Monroe, Central, Dilworth, Thrift-Moores, Pleasant Grove, S. S. Institute, Polkton, Mt. Vernon, Peachland, Hopewell, Wadesboro, Prospect, Bethlehem, Chadwick.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including Wesley Memorial, Jamestown-Oakdale, Jamesown, Main Street, Randolph, Ebenezer, East End, Randleman, Old Uai n., Deep River, White Hall, Walnut St., Walnut St., night, Coleridge, Mt. Olivet, Ramseur-Frank'lv, Ramseur, night, Uwharrie, Union, New Hope, Eleazer, Ashboro, night, Wentworth, Bethlehem, Reidsville, night, Pleas. Garden, Rehobeth, Spring Garden.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including Broad River, Providence, Henrietta-Caroleen, Caroleen, Cliffside, Cliffside, Spindale, Spindale, Forest City, Forest City, Bostic, Salem, Marion Ct., Pleasant Grove, Marion Mills, Marion Mills, Mill Springs, Lebanon, North McDowell, N. Catawba, Micaville.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing appointments for Mount Airy District, including Jonesville, Maple Springs, Elkin, Rural Hall, East Bend, Shoal Creek Ct., Raven's Ford.

Table listing appointments for Dobson, Dockery's Chapel, Stokesdale, Glencoe, Summerfield, Center, Mt. Airy Ct., Beulah, West Davie, Callahan, Yadkinville, Center, Danbury, Sandy Ridge, Ararat, Carter's Chapel.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including Todd, Hopewell, North Wilkes, Roaring River, N. Wilkesboro, N. Wilkesboro, Wilkes, Wilkesboro, Wilkesboro, ngt., Avery, Mt. Zion, Elk Park, Newland, The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including New London, New London, Badln, 7:30, Salem, Mt. Tabor, First St., Albemarle, Albemarle Ct., Pine Grove, Central, Mt. Pleasant, Mt. Pleasant, Kerr St., Norwood Ct., Norwood, 7:30, Harmony, Concord, Westford, Spencer, Central, China Grove, The district conference will be held at Gold Hill July 6-8.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, including Cherryville, St. Paul, West End, 7:30, Rock Springs, Webb's, Mt. Holly, 7:30, Shelby Ct., Pine Grove, Crouse, Pleasant Grove, East End, 7:30, Lincoln Ct., Trinity, 7:30, Lowesville, New Hope, Stanly, Trinity, 2:30, Ranlo, 7:30, Dallas, Hardin, Cramerton, 7:30, Bessemer, 11, King's Mt., 7:30, Franklin Ave., 7:30, Belmont, Main St., 11, Belmont, Park St., 7:30.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including Maiden, Mays, 11 & 1, Davidson, 8, Mt. Zion, 8, Huntersville, 8, Alex, Rocky Mt., 3 & 11, Olin, Mt. Bethel, 11 & 3, South Lenoir, Harpers, 11&1, Lenoir Ct., Laurel, 3, Hudson, Whitnel, 8&8.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, including Waynesville Station, Cullowhee Ct., Bethel Ct., Pisgah, Waynesville Ct., Maggie, 4, Judson Ct., Maple Springs, Webster Ct., Webster, 11, Sylva Station, 8, Fine's Creek Ct., Cataloochee, Haywood Ct., Fincher's Chapel, Jonathan Sta., Hemphill, Junaluska-Clyde Ct., Maple Grv., Robbinsville Ct., Trinity, Andrews Station, Murphy Ct., 4, Hiawasse Ct., Martin's Creek, Hayesville Ct., Tusquitie, Murphy Station, Shoal Creek Ct., Raven's Ford.

Table listing appointments for Bryson-Whittler Ct., Ela, Franklin Ct., River View, Macon Ct., Maiden's Chapel, Franklin Sta., Carson's Chpl, Glenville Ct., Glenville, Highlands Ct., Dryman's Chpl.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, including Mocksville, Mocksville, 11, Davie, Hardison, 3, The Winston-Salem district conference will convene at Farmington May 24-26, South and East, Mt. Pleasant, Denton, Clarksbury, Erlanger, Erlanger, night, Thomasville Ct., Pleasant Hill, Thomasville Main St., Main St., ngt., Oak Ridge, Oak Ridge, 11, Kernersville, Bunker Hill, Walkertown, Walkertown, night, Lewisville, Concord, Lexington, Lexington, night.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including Brooksdale, Brookland, Yanceyville, Yanceyville, East Roxboro, Grace, 7:30, Centenary treasurers are expected to have their reports in to each quarterly conference.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. SECOND ROUND

Table listing appointments for Elizabeth City District, including Kennekeet, Avon, Hatteras, Hatteras, Stumpy Point, Roanoke Island, Wanchese, night, Kitty Hawk, Carlington, Dare, Mashoes, night.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. SECOND ROUND

Table listing appointments for Fayetteville District, including Elizabeth, Purdis, Roseboro, Andrew's Chpl.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern. SECOND ROUND

Table listing appointments for New Bern District, including Harlowe Ct., Tuttle's Grove, 11, Beaufort, night.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including Richmond, Zion, Piedmont, W. Rockingham, Roberdel, Green Lake, Ellerbe, Mt. Pleasant, Laurel Hill, Rachels, St. John-Gibson, Gibson, Laurinburg, Lumberton Ct., Pine Grove, Robeson, McKendree, Vass, Johnson's Grov, Biscoe, Candor, Montgomery, Flint Hill, Troy, West End, Pleasant Hill, Aberdeen, Raeford, Parker's, Red Springs, Caledonia, Caledonia, Rowland, Asbury, Maxton, St. Paul, Barker's, Lumberton, Mt. Gilead, Little River, Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E. SECOND ROUND

Table listing appointments for Raleigh District, including Central, 11, Jenkins Memorial, 7:30, Princeton, 11.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including Vanceboro, Fairfield, 11, Mattamuskeet Ct., Swan Quarter, Grimesland Ct., Grimesland.

Table listing appointments for Farmville, night, District conference at Pinetops April 18-20.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing appointments for Weldon District, including Weldon Station, 8, Rosemary Ct., 11, New Hope, 3:30, Roanoke Rapids Sta., 8, Henderson, First Church, 11, N. and S. Henderson, 8, Summer School Trinity College, Warrenton Ct., Warren Plains, Littleton Station, Halifax Ct., Calvary Church, 3:30, Norlina Ct., Zion Church, Battleboro and Whitakers, Mc-Tiere's, Enfield, 11, Central Cross, 3:30, Barysburg Ct., Concord Ch., Northampton Ct., Pleasant Grv., Rich Square Ct., Roxobel, Conway Ct., Sharon, Murfreesboro & Winton, Union, Aulander, Ebenezer, Windsor Ct., Mt. Gould, Williamston Ct., 8, Hamilton (all day program), Scotland Neck Ct., Warren Ct., Sarepta, 11, Middleburg Ct., 11.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, including Kenansville, Friendship, 11, Faison-Warsaw, Goshen, 11, Wilmington, Grace, 11, Wilmington, Trinity, 8, Ingold, Antioch, 11, Clinton, Keeners, 11.

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## IN MEMORIAM

**CALDWELL**—Friday, March 30, little Ralph, the fourteen-months-old son of Brother and Sister W. I. Caldwell, went to be with the angels. For weeks the little frail flower hung by a very delicate thread, while everything possible was done to bring him back to robust health. The parents' hearts had hardly healed from the loss of another little one last year. They are especially lonely now. In their yearning over their own dear one they have come close to God, who yearns in motherly tenderness over us. They, too, understand better Him who was made perfect through suffering.

C. S. Kirkpatrick.

**HOWIE**—Dora Elizabeth Howie, wife of Albert M. Howie, passed to her reward April 23, 1923. She was a little more than 67 years of age. Her husband preceded her by nearly six years. She was converted when quite young and joined the Methodist church at Pleasant Grove. Loyal to her church vows, she lived that beautiful Christian life that would commend the love of Christ to others. She was in ill health for six months and suffered a great deal, but waited patiently till the Master said "Come up higher." It was my privilege to visit her often, and she talked freely of her going home. She leaves four children, Mrs. T. J. Huggins of Weddington, George, Lawson and Kittle Howie. She is gone but they know where to find her.

E. N. Crowder.

### RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to remove from our midst one of our oldest and much loved members, Mrs. M. E. Reaves, who was a life member; and whereas, the Woman's Missionary Society of Red Springs Methodist church wishes to place upon record an expression of their love for her; therefore be it resolved:

First, That we feel a sense of personal bereavement in the loss of our dear friend, and that we extend to each of her children our heartfelt sympathy and pray that the loving Father may manifest to them the presence of His Holy Spirit and supply them with sufficient grace in their great loss.

Second, That we rejoice in the belief that her earthly life, after her conversion and joining the church, was wholly given to the service of her Master whom she loved so devotedly.

Third, That these resolutions be recorded on our minutes, that a copy be sent to the Christian Advocate, and a copy to the grief-stricken family.

Mrs. George Hall,  
Mrs. M. J. Covington,  
Mrs. R. C. Adams.

**HONEYCUTT**—Mrs. Honeycutt was born in Pittsylvania county, Virginia. She was educated at Louisburg College. She was married to W. A. Honeycutt in 1916.

On the night of January 19, 1923, her spirit took its flight to be with God. She leaves to mourn their loss a devoted husband, small son, an aged mother, three brothers and a host of friends.

She was one of the most faithful Sunday school teachers we ever knew. Her punctuality and loyalty to her class of more than 30 little children commanded admiration from all. She is missed in her church and community, but most of all in her home, where she was needed to and her companion in the rearing of their son. She is gone, but her influence will continue to live in the lives of those whom she so faithfully guided through their early Sunday career.

Her untimely going reminds us that "In the midst of life we are in death," for she was just in the prime of womanhood. But, thank God, we know that she is happy, because she died as she lived, with a smile which indicated all was well with her soul.

May God in His infinite love comfort and sustain the bereaved ones who are left here for a season, and give them the blessed assurance that if they run the race faithfully to the end they may again see her face to face in that celestial home.

W. L. Loy, Pastor.

**McNEELY**—Mrs. Mariah McNeely was born in Burke county, N. C., October 28, 1847, and died in Morganton April 25, 1923. She was married to T. H. McNeely August 23, 1883, who died several years ago. In early womanhood she professed religion and joined the Methodist church, and lived a consistent member of the same till her death. She was buried at Mount Pleasant church in the presence of a large number of sympathizing friends. Her children and grandchildren will greatly miss her, but they feel assured she is now free from suffering and have much to encourage them to try to so live that they will meet her in heaven.

W. R. Ware.

**KINSEY**—Sarah Royall Kinsey, baby daughter of Ralph E. and Mary Rachel Exum Kinsey of LaGrange, and granddaughter of Mrs. Gertrude Exum of Fremont, was born August 3, 1921, and died January 19, 1923. The dear little one was taken with measles and all was done by loving hands possible, but pneumonia ensued and quickly she passed to her heavenly home. Sarah Royall was a tender, affectionate child, and lived long enough to gather many friends about her, though graced earth but a brief season. Many and lovely were the designs brought to anoint her in memory at her burial. Tiny little girls bore the flowers in their tender hands as the remains of the precious one were borne to the cemetery nearby. It was given this writer to conduct the funeral service. A hot tear fell from the eye in sympathy for the heart-broken mother and the disappointed father, but we assured them that they would behold their child again some day if they will but only be true and faithful to He who suffered the little one to be taken. May His sustaining grace abound.

J. A. Dailey.

**WOODWARD**—Mrs. Alice H. Woodward, daughter of Alexander and Nancy Shuping, was born in Morganton 55 years ago last November and died in the same town April 14, 1923. She was happily married to J. F. Woodward in 1883 and filled well her place in the home as wife and mother. She was also a consistent, faithful, useful member of the Methodist church all her married life. She with her husband reared a happy family, several members of which have gone out into the world and are doing well for themselves and the church in which they were brought up. Two children preceded their mother to the better world. Sister Woodward was a long and patient sufferer. She loved God, her church, her family, friends and flowers. When the end came beautiful flowers were placed gracefully about her body and over her grave. Her funeral was largely attended by loving, appreciative friends. The home is lonely and desolate without her, but her loved ones know whither she has gone, and by God's grace will find her safe with her Savior and theirs.

W. R. Ware.

**BRISSON**—Joseph Henry Brisson passed away March 20, 1923, being 78 years, five months and 20 days of age when he answered his last roll call. This was done with great joy for real victory had come at last. He lived a few miles west of Purdies Methodist church, of which he was a member, received by old Brother C. P. Snow.

To him and his faithful and devout wife were born six children, Charley, Richard and James survive him. The other children, Minnie, Addie and little Billie died in childhood and infancy. Old Sister Brisson, wife, who is now nearly 86, had hoped that she might not be left behind; but on the day her husband was laid away she seemed to be rejoiced that "Joe certainly is in heaven." "Jesus has come," "I'm going to Tom," were some of the sayings of Uncle Joe at the end. (Tom fell at his side in the war.)

For four long years he showed himself a true Confederate at Ft. Fisher—volunteered when only 17. Two noted deeds are worthy of mention. He replaced the flag amidst great danger at one time. Another time a deadly missile fell in their midst by the cannon he operated. Only two seconds were left for action or death. Quick-wittedly Brisson immersed himself in the sponge-tub, saving himself and others.

H. E. Lance, Pastor.

**FURR**—Mrs. Minnie Irent Furr, wife of Brother M. M. Furr, was born November 11, 1868; died March 21, 1923, being 54 years, four months and ten days old when she died. Sister Furr is survived by her husband, Bro. M. M. Furr, and three children, Mrs. J. M. Talbert, Messrs. H. F. and Ralph Furr, all of Concord, N. C. She was converted and joined the Methodist Episcopal Church, South, in early childhood, and all through the years was a consistent member of the same. Some time before her death, realizing as she did that the end was not far away, in talking to her pastor she expressed a willingness and readiness to go when the end should come.

M. A. Osborne, P. C.

**JOYNER**—"Like as a shock of corn cometh in his season," so the full life of Brother Andrew J. Joyner has been gathered into the heavenly garner. Born near Woodland August 22, 1856; died at his home at Woodville, N. C., March 4, 1923. Between these two dates lie the sum of his earthly life. Was married to Lizzie Maitland Bunch July 23, 1891. To this union three sons were born. Brother Joyner was for many years a member of Saint Francis Methodist Episcopal Church, South, at Lewiston, N. C. Brother Joyner lived in the faith of the fathers and died with that blessed hope that characterizes the close of every life consecrated to its Lord. He was a great sufferer for some time before his death, but during it all he was patient and resigned to the will of the Master.

The funeral service was conducted by this writer from the home on Monday, March 5th, in the presence of a large concourse of sorrowing friends and loved ones. In the burying ground at Woodville sleeps this tenement of clay awaiting the morning of the resurrection. May the Holy Spirit comfort the widowed mother and sons, and may they too live in the faith and be prepared to meet their loved in the sweet by and by.

M. F. Hodges, P. C.

**BRICE**—Annie L., the wife of D. C. Brice, was born in Cumberland county and died in Scotland county, near Johns, N. C., April 26, 1923, in the 51st year of her age. At the age of seventeen she married and moved to Randolph county, where she lived for a number of years until the death of her husband. About twenty years ago she was married to Mr. D. C. Price of Scotland county, who still survives her. She was a faithful and consistent member of Oak Grove Methodist Episcopal Church, South, and was buried in Caledonia cemetery near Laurinburg, N. C., funeral service being conducted by her pastor, Rev. Frank Culbreth. The many beautiful floral designs were expressive of the high esteem in which she was held by her many friends. Sister Brice is survived by four brothers: S. B., G. F., J. H. Talbert, Fayetteville, N. C., and H. G. Talbert, Kerr, N. C. S. B., G. F. and a nephew, Emmitte Talbert, attended the funeral services. By this method they are expressing to their many friends their appreciation of the sympathy and many courtesies extended to them in their bereavement.

Frank Culbreth.

**ROSE**—Early Sunday morning, February 25, 1923, Mrs. Mattie Piland Rose, the wife of J. W. Rose, answered the summons of the grim warrior, Death, and passed to her eternal reward, leaving behind a heart-broken family, a devoted husband and four children, Spurgeon, Estelle, William and Mahlon, and one brother, Rev. W. A. Pilan, of the North Carolina conference, to mourn their loss.

As a Christian, her life was a fine exemplification of the teaching of her Master, true and faithful to her church in all of its work. In Sunday school, prayer meeting, regular services, missionary society and Epworth League, she was found ever ready to do what she could. Seaboard Methodist church has lost one of its most useful members.

Her neighbors bear witness as to her kind and loving helpfulness in every way that constitutes a true neighbor. Though encumbered by the cares of a family and not of great physical strength, yet she found time to make her life count for the real uplift of the community.

While the church and community have felt the effect of her worthy life,

her greatest power was shown in her home life as a true and faithful wife and as a devoted and loving mother. Her home was indeed a Christian home. Her husband and children call her name blessed. Her greatest ambition was to train her children to be useful in the church, realizing that they would thereby be more useful as citizens. It is not surprising that at an early age they were found active members. What great joy filled her heart when her eldest son expressed his determination to dedicate his life to his Master and preach the gospel, and when her only daughter desired to train herself for the best service that she could render. Both of them were called home from Trinity College to look for the last time upon the earthly form of their best and truest friend. She was sick only a short time. Just a few hours before she passed away she asked the doctor if he thought she was near the end of her journey, stating that she was not afraid to die though her great desire was to live to see her children trained for life. Her death was in keeping with her life. Just a few moments before the end came, she told her husband that she hated to leave him, but she must. She turned her face from him and peacefully and quietly breathed her last.

The funeral services were conducted at the Methodist church by her pastor, Rev. Wm. Towe, assisted by Rev. L. L. Lanier, of the Baptist church, in the presence of her many friends who mingled their tears with those of her bereaved family. She was buried in the Seaboard cemetery. Her grave was covered with beautiful floral designs, the token of love and sympathy of those who felt their loss.

Seaboard has lost one of her best women. The entire community extends its condolence to the bereaved family, praying God's blessings upon them in this their hour of sorrow.

A Friend.

### RESOLUTIONS OF RESPECT

Whereas, the great and supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed members of the Ladies' Aid Society, Mrs. Matilda A. Midgett.

And whereas, the long and intimate relation held with her in the faithful discharge of her duties makes it eminently befitting that we record our appreciation of her; therefore,

Resolved first, That the wisdom and ability which she has exercised in the aid of our organization by service contributions and counsel will be held in grateful remembrance.

Resolved second, That the removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this organization, and will prove a serious loss to the community and to the public.

Resolved third, That with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.


Resolved fourth, That a copy of these resolutions be spread upon the records of this organization, a copy be sent to the bereaved family and a copy be sent to the North Carolina Christian Advocate for publication.

(Signed) The Members of the Ladies' Aid Society of South Rodanthe.

Mr. Jinks—Huh! You were no spring chicken when I married you!  
Mrs. Jinks—No; I was a little goose.

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## IN MEMORIAM

**BENNETT**—Fisher Bennett, who lived near Polkton, died February 5, 1923. He was born August 20, 1864, and was 58 years old last August. He was a progressive farmer and had many friends. He was a friend to our church, and his home was always open to preachers. Many of our pastors found hospitality and rest there. He will be greatly missed in his community. D. C. Ballard.

**WELLS**—Mrs. Emma Wells, died of paralysis at her home near Hot Springs, N. C., April 2, 1923, at the age of 60. Mrs. Wells is survived in her immediate family by a husband, Bro. George Wells, a step-daughter, three brothers, one sister and one uncle, other more distant relatives and a host of warm friends. Mrs. Wells united with the church at the age of 15 and for 45 years lived a consistent Christian life until her call so sudden and shocking stole her from earth to heaven. A. A. Angel, Pastor.

**OVERMAN**—John Robert Overman was born in Wayne county, N. C., April 4, 1838, and died April 14, 1923. Brother Overman was converted about twenty-five years ago and joined the Methodist church, from which time he endeavored to live a true Christian life. He died in the faith. His last request was for the choir to sing, "Shall we gather at the river?" He leaves four sons, three daughters and a host of friends to follow on. May the Infinite Oone comfort and keep the sorrowing. R. Ernest Atkinson.

**BEATTY**—Brother Coleman Cash Beatty, one of our beloved members of the Rock Spring charge, Bethel church, departed this life on March 7, 1923, at the age of 74 years. He was married to Sarah Jane Harwell the 28th day of July, 1867. He had been a member of the Methodist church for more than 35 years, and was at the time of his death a trustee of Bethel church. His protracted illness that lasted for several months proved that he had a large number of friends. They came for miles around to show their interest in the good man. He was patient and submissive throughout his long illness and died triumphant. H. C. Byrum.

**LEWIS**—The subject of this sketch, Miss Lorena Lewis, was born July 23, 1864, and died February 23, 1923.

Miss Lorena was converted at the age of twenty at Dillon, S. C., and joined the Methodist church at that place. A little later she moved her membership to Whiteville, N. C., and from Whiteville to Fairmont, N. C., where she remained until her death.

Miss Lorena had a stroke of paralysis about twelve months before her death, from which she never recovered. She wanted to get well, but it seemed she could not.

Her remains were laid to rest in the cemetery at Whiteville, N. C. The pastor of the Baptist church and Rev. W. C. Merritt of the Methodist church assisted the writer in the funeral service at the grave. W. F. Trawick.

**LANE**—The sad news comes to me of the death of Bro. John Lane. The final summons came on the 8th of April. Brother Lane had been a sufferer from asthma for several years, and in addition to that last fall he fell from a ladder and sustained a broken leg. But amid it all he was patient and loyal to God. Five sons, a daughter and wife are grief-stricken because of his departure, besides his many friends.

Brother Lane had been a member of the Methodist church for more than 40 years. On Thursday before his death on Sunday he told his family that if they were willing for him to go that it would be more satisfactory to go than to continue suffering, as his troubles would then be over. I was Brother Lane's pastor for two years. I was personally acquainted with him; and I, too, believe that his sufferings are over and that he is safe in the arms of Jesus. S. Salyer.

**JOHNSON**—In the death of Mrs. Annie Woodward Johnson, wife of Mr. Richard Johnson, on March 22, 1923, Goldsboro has lost one of her best women, St. John church a most valuable member, and her own home is bereft of a most devoted wife and faithful mother.

In all these relationships she was a tower of strength. Sister Johnson lived close to her Lord, that all who associated with her took knowledge of her that she had been with Jesus. A warm spiritual atmosphere pervaded her home, and her godly example there was richly rewarded in seeing her children active in the service of her Lord. The grace of God was magnified and the power of the gospel emphasized in the life of this good woman. Notwithstanding long continued weakness and suffering, she was joyous in the Lord. She welcomed the call and now wears the crown. May the family circle be unbroken in our Father's house on high.

J. W. Potter.

**NANNEY**—George Washington Nanney passed from earth to his reward in the heavenly home on April 3, 1923. He entered the life of flesh in 1844, and came by faith in Jesus Christ our Lord into the kingdom of God in 1872. He was a member of old Gilboa church for more than a half century, in which and to which he was ever faithful.

Brother Nanney joined the Confederate army in June, 1863, and served until the close of that awful struggle in 1865. Bro. K. J. Carpenter, who was a fellow soldier with him in Co. I, 50th N. C. Regiment, testifies to his worth as a soldier in that awful conflict. In the long and dusty marches, in the camp or battle line, Geo. W. Nanney was a Christian and a soldier who met every test with courage and fortitude. After this strife was ended Brother Nanney returned to his home, married and reared a noble family, most of whom are left to honor his name as they move onward in the way of duty and rejoice in the hope of seeing father again, "In that day when Christ shall come to make up His jewels." His pastor,

J. O. Ervin.

**McCRACKEN**—Mrs. Harriet McCracken, who for many years had been an acceptable member of the Methodist church at Mt. Zion in the Haywood circuit, W. N. C. conference, was buried at that church January 10, 1923. She was first married to D. R. Baldwin, to whom were born seven children, four still living. After the death of Mr. Baldwin she was married to Palmer McCracken, to whom were born seven children, two still living. She died at her son's, Mr. James Baldwin, in Buffalo, S. C., and her body was brought to Mt. Zion church, where it was laid to rest. Mrs. McCracken professes religion in early girlhood. She was faithful; had many friends and loved ones who will miss her. She lived to a good old age, being 87 years old, or would have been at her next birthday, when she was relieved from all earthly trials and labor, and we trust rest with the saints in the better world, where sickness, sorrow, pain and death are felt and feared no more. P. L. Terrell, P. C.

**CARR**—Thomas Milton Carr was born September 23, 1845; died February 28, 1923. He was therefore in his 78th year. On March 3, 1865, he was happily married to Miss Harriet McIntosh, and for nearly 57 years they shared each other's joys and sorrows and fought together life's battle. In early life joined the Trinity Methodist church, Longcreek township, Mecklenburg county, North Carolina, and was a true and devoted member throughout all these years. For several years was an official member of the church, faithfully meeting all his duties and obligations of trust imposed upon him. Always in his place ready for every emergency and doing his part. As a citizen of the community, he was fortunate in having a host of friends who loved and appreciated him. He leaves besides his faithful wife two sons, John W. and T. M. Carr, Jr., several grandchildren and great-grandchildren. The church has lost a faithful member and official, the community a good citizen, the Confederate veterans another comrade. B. F. Hargett, Pastor.

**MIDGETT**—Matilda A. Midgett, the wife of Rasmus S. Midgett, Sr., of Rodanthe, N. C., passed to her reward April 10, 1923, in the 71st year of her age. She had been a great sufferer for many years. This suffering was increased by a stroke last summer from which she never recovered. But through all her suffering she manifested a beautiful Christian spirit and the light of that beautiful life is still shining and will shine through eternity. She leaves a husband and six children in sorrow and many relatives to miss her presence. A good wife and loving mother is gone. She has entered the portals of glory. May the Master's love be with the bereaved, and may mother's prayers follow her children all the way through. Her funeral service was held at her home and her form was laid to rest in the family burying ground to wait the arising day. K. R. Pugh.

**SELLERS**—Bro. J. F. Sellers was born in Duplin county, 1857, and died at the James Walker Memorial hospital February 27, 1923.

Brother Sellers was a true and faithful member of Epworth church in Wilmington for many years. A few months before his death he moved to Winter Park and became a very active member of Wesley Memorial Methodist church and served faithfully in the Sunday school and church as a musician until death took him away.

His death came as a great shock to his family and friends. He left home well as usual and was stricken down as he started to return after his day's work was done. He had run his race, he had finished his task and we believe that he went to his heavenly home, there to receive that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

He leaves behind his true and faithful wife, four sons, Eugene, Charlie, Preston and Willie Sellers, besides many friends to mourn their loss.

The funeral services were conducted from Wesley Memorial Methodist church and he was laid away in Bellevue cemetery under a mound of flowers, there to await the trumpet sound. C. N. Phillips.

**SUMMEROW**—Adaline Elizabeth Summerow, daughter of David and Susan Rudisill Summerow, was born in Lincoln county, near Iron Station, on the 31st of March, 1835, and died on March 29, 1923. If she had lived two more days she would have been 88 years old.

She was converted at Rock Springs camp meeting when 16 years old and became a member of the Methodist church, remaining a member for over 70 years.

On June 24, 1860, she was married to Robison Levi McLurd, the son of James McLurd. We notice this slight change in the spelling of the family name which has since prevailed.

She was the mother of seven children. The first born, James David, died in infancy. Henry M. died in 1895 at the age of 25. The living children are: Robert Lee and Carrie S. of Stanley; Edgar G., engaged in business at Gastonia; Hattie A., the wife of R. B. Babbington, engaged in business at Gastonia, and Mary R., the wife of J. W. Dellinger, a druggist and teacher of Stanley.

It was her privilege to live to see the transformation and development of our great country and the perfecting of all our modern conveniences and utilities. She had a very vivid recollection of the stirring events of slavery and four great wars. She had two great passions—her children and her church. The widow's task of rearing her children was never thought to be burdensome or impossible and was done as well. She lived to see them all settled in life and so situated that they could render loving service to their beloved mother and be near her in her declining years and last days.

She loved her church and was loyal to it in a way that was beautiful to witness. Her home was the preacher's home in that sweet old fashioned way that was so prevalent and that is still perpetuated in most village and rural sections. This pastor had the very great pleasure of being her pastor in 1898 and 1899, and again for the past two and a half years.

During his first pastorate she was strong and was a regular attendant at

the church services, but for quite a while she had been too feeble to attend only once in a while. She practically grew up with the Methodist church in the country and loved to talk of her church's great achievements. She became a subscriber of the North Carolina Christian Advocate when it was first established and was taking it at her death. She is greatly missed in the home, the church and the community, because a great and good woman has gone from among us. Her life was characterized by piety, Scripture reading, thrift and frugality and she left these as an inheritance to those who are following in her footsteps.

After the funeral services, conducted at the Methodist church at Stanley Creek by her pastor, Rev. Albert Sherrill, assisted by Rev. H. H. Jordan, of Gastonia, her remains were laid to rest in the cemetery here to await the resurrection. Albert Sherrill.

**KIRKPATRICK**—Mrs. Sarah Ann Kirkpatrick, wife of Mr. J. T. Kirkpatrick, was born in Haywood county, N. C., January 27, 1848, and after a short illness died March 29, 1923. Her maiden name was Rogers. She married Mr. J. T. Kirkpatrick, with whom she lived a happy and useful life for 55 years. They reared a large and respectable family of 12 children, all living except two.

Mrs. Kirkpatrick had been an acceptable member of Mt. Zion Methodist Episcopal Church, South, for many years. She professed religion in youth and was faithful to the end. She took delight in having her children attend the church services, and all of them are members of the Methodist church. She was a good woman, a kind affectionate wife and mother. Like Dorcas of old, she was good to the poor, always ready to lend a helping hand to those in need and to the suffering, and cheerfully did her part in supporting the institutions of the church and her doors were always open wide to her preacher. She will be greatly missed by her many friends and loved ones. She was suddenly called from labor to reward. Her earthly trials are over and she has gone where the weary are at rest and "where the tree of life is ever blooming." In the presence of a large congregation her body was laid to rest at Mt. Zion church and the grave was covered with beautiful flowers. We extend our sympathy to the bereaved husband, children and loved ones. P. L. Terrell, P. C.

### RESOLUTIONS OF RESPECT

At a meeting of the Sigma Tau class of Centenary M. E. Sunday school, Winston-Salem, the following resolutions were read upon the death of Miss Julia Bynum, one of its members:

Whereas, on Tuesday afternoon, February 20th, death removed from among us one of our most beloved members, Julia Bynum, and, whereas, we, the Sigma Tau class of Centenary M. E. Sunday school feel most keenly the loss which we have sustained; therefore be it resolved:

First, That although our hearts are filled with sorrow at her going, we acknowledge the unsearchable wisdom and love of our heavenly Father and yield our wills to His.

Second, That while we shall miss her visible presence among us, the memory of her fidelity to duty, her sweetness and goodness will abide with us as an inspiration. As a class we shall always remember her speaking words of welcome to the stranger among us, tender and sympathetic to those in pain or sorrow, especially thoughtful of the aged, deeply interested in all things pertaining to her Sunday school and church, willing to undertake any task, no matter how hard, if thereby she could be of service. And so her influence lives on making our duty clear and our service more loyal and effective.

Third, That we extend our deepest sympathy to her family and loved ones in their great bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy recorded in our minutes.

Maud Miller,  
Caroline Norman,  
Nita Masten,  
Committee.



# NORTH CAROLINA Christian Advocate

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No. 21

## Dr. THOMAS NEAL IVEY: *an Intimate Glimpse of the Man*

The following tribute was read by Rev. M. T. Plyler, a life long friend of Dr. Ivey, at the funeral services held in Edenton Street church, Raleigh, N. C., Friday, May 18, 1923:

Birth and early surroundings favored Thomas Neal Ivey. Back of his noble father, George Washington Ivey, for fifty-two years an itinerant Methodist preacher of heroic mold, and his mother, Selina Neal, stretched a vigorous line to the land of Shamrock. For more than a hundred years the Iveys have had a full share in the secular and the religious life of this commonwealth; some of them being soldiers in the Revolution and others engaged in planting Methodism in the early days of pioneer effort. In the parsonage home where Tom, with his brothers and sisters grew to manhood and womanhood, economy, integrity, sincerity, piety and spiritual fervor had first place in the daily life of father and mother. Young Ivey never forgot his early days and always cherished the heritage which was his.

Born in Marion, South Carolina, May 22, 1860; entered Trinity College, in the Sophomore class, 1876, graduating second in his class, 1879; joined the North Carolina conference at Reidsville, 1886; became editor of the Raleigh Christian Advocate in 1898; elected editor of the Christian Advocate, Nashville, 1910; and died in Nashville, Tennessee, May 15, 1923; these are the chronicles that may be set down to mark the nearly sixty-three years sojourn among men of a rare and choice spirit. The most impressionable days of boyhood were spent in the little mountain town of Lenoir, N. C. Every road and hill and tree seem to have left its impress, and the associations in school and on playground followed him to the end. The lad whose early dream was to be an artist would wander far a-field and listen to the hum of bees and watch the changes in earth and sky. He was ever sensitive to the pulse of spring, to the stillness of the deep woods and to the sob of the sea. With the first tinge of the maple and the early pink of the peach, this sensitive soul began to watch the haze on the hills and long for the wide fields.

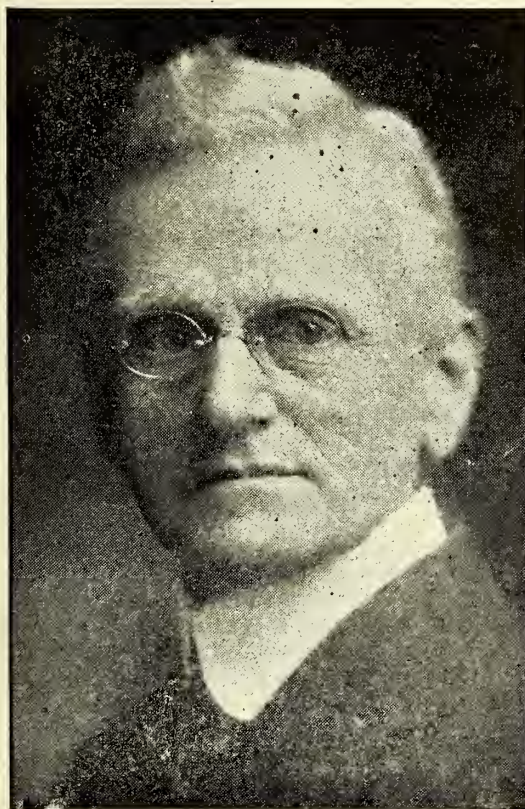
Thomas Neal Ivey had read most of the English poets, all the works of Dickens, Bulwar and Scott before he was sixteen. During college days, he spent much time rummaging the college library and in ex-

ploring the country for miles around, reserving spare moments for speaking and debate. Thus, dreaming, exploring, reading, idling, the days passed in the mountain town and in the village of Old Trinity as young Ivey left behind the parsonage home for the big world with its untried paths.

Eight years a teacher, nine years a pastor, and twenty-five years an editor were the three distinct divisions of this busy life. Each of these was lived in all fidelity and with marked success. One month before he left us, among his old parishioners in Person county, the pastor so dearly loved thirty years ago, and more, faced men and women whom he had received into the church and talked to them out of his heart. As these sat with streaming eyes and listened to the man so dearly loved, the soul of Thomas Neal Ivey was moved with a strange unusual pathos, filled with meditative sadness. This hour makes more intelligible the unexpressed of that Sabbath afternoon at Oak Grove.

This is not the place to recount the work done as editor by Dr. T. N. Ivey through a full quarter of a century. He did not feel that his work was done. Just two weeks before the end came, he expressed a desire to finish out twenty years as editor of the Christian Advocate—should the church so desire—and then have time in his last days to write a history of religious journalism as he had known it. How our life plans do go to pieces!

The church had honored T. N. Ivey again and again. Seven times a member of the General Conference, once a member of the Ecumenical, a member of the Commission on Unification of American Methodism, and a member of numerous boards of the church; he did his work well and to the honor of those who sent him. Academic and other honors came to him, but the best of all bestowed upon him was the love and loyalty of his most intimate friends. With them, his soul opened and they enjoyed the best in him. That fine sense of humor and quaint manner of utterance would then find best and freest expression. A last drive with him out to the Hermitage and the walk around the garden and about the house so intimately associated with Andrew Jackson seemed to bring out the real Ivey in a most notable way. The green on the fields under the softness of the afternoon in early May



DR. THOMAS NEAL IVEY



and the appearance of the flowers familiar to our grandmothers in this celebrated spot in Middle Tennessee seemed to bring back the old life and spirit. He jested with his co-laborer in the office for his driving like Jehu and reveled in the quaint and curious incidents of other days. The evening shadows were not in evidence. The "copy" was not all in—at least, so it seemed.

Though not of robust build T. N. Ivey went for eight years as editor of the Raleigh Christian Advocate and lost but two days on account of sickness. The highly strung, restless body would show signs of weakness, but a brief respite would bring relief. He was not so fortunate in later life. He found that he must take to the open and rejoiced much in the relief found on the golf course.

Some minds move in straight lines; his went with the grace of a curve. Of florid imagination, with a vein of poetry in his makeup, he reveled in the beautiful and worshiped in the presence of God manifest in nature, especially in those unusual manifestations that lie about us. He was at his best in vivid description.

As a preacher, Dr. Ivey was ornate and thought-provoking; at times rising into genuine eloquence. He was conservative in doctrine and evangelical in spirit. His free spirit and genuine evangelical fervor would none of your callousness in worship and reliance on empty forms. He was an evangelical Methodist preacher who spoke out of his experience. The tripod was his pulpit. He so looked upon it and allowed but few months to pass without reminding his readers that he would step down at once did he not believe that he was preaching as truly as though he was in a pulpit. But the pen has fallen and that voice is still. A great gap has been made among the leaders of our Methodism.

But sorer is the loss felt and more trying the experience to be endured by the devoted family circle so suddenly broken. It is no lonely experience that has come to anyone, for we have entered into the common fellowship of sorrow; it is the hour in which we need not try to explain or understand; we can only fall back on God and wait to see his salvation.

May we not be allowed to suggest that even while faith is struggling and hope is dim, we will strive to think of his radiant life and unwavering courage. No blot was on his escutcheon and not a breath of suspicion ever came across that fair name. He could walk calm and unafraid, true to his heritage, loyal to the knightly-souled itinerant who sleeps on the hillside at Lenoir, and devoted to the dear woman who walked by his side and the dear children who remain richer than they know.

It seems to us that our dear brother has gone all too soon. He had dreamed of doing a last and best work; perchance, as he moved among the oaks in this his capital city in the evening time. Since he must go, could the call have come in a more appropriate hour? No dull gray winter! Springtime was on the hills!

#### THE FUNERAL SERVICES OF DR. T. N. IVEY

These simple but impressive services were held Friday, May 18, at 11 o'clock in Edenton Street church, Raleigh, N. C. The body of Dr. Ivey, accompanied by Drs. J. W. Barton, junior publishing agent, and R. S. Satterfield, associate editor of the Christian Advocate, and by members of the family, reached Raleigh at an early hour Friday morning, and was taken directly to the church, where amid a wealth of flowers of surpassing beauty the body lay in state till the hour for the funeral services.

The services were conducted by Drs. W. W. Peele, pastor of the church, J. C. Wooten, presiding elder of the Raleigh district, R. S. Satterfield, associate editor of the Christian Advocate, M. T. Plyler, presiding elder of the Durham district, and L. B. Jones, pastor of Sanford station. The Edenton Street choir provided beautiful music.

Rev. L. B. Jones read the Old Testament lesson, Rev. W. W. Peele read the New Testament lesson, Rev. J. C. Wooten offered prayer, Rev. M. T. Plyler read an intimate sketch of the

personal characteristics of Dr. Ivey, and Rev. R. S. Satterfield told of the incidents of his last hours. Dr. Satterfield related how he left the office a little earlier than usual, saying that he was not feeling well and intended to take a little exercise in the hope that it might do him good. He went to the golf links alone and had reached the tenth hole when he signaled to persons passing in an automobile to come to him. Just at that moment he fell. Those whom he had signaled for help hurried to him, put him in their car and carried him at once to the club house, where two prominent physicians of Nashville happened to be at that time. The doctors did all they could for him but without avail. In a few minutes he was gone. This was just after five o'clock in the afternoon.

Dr. Satterfield also reported that it had been the expectations of Dr. Ivey for several years to pass suddenly some day, but that he had said little about it to anyone. Neither had he brooded over it but cheerfully went to his tasks from day to day.

The body of T. N. Ivey, worn by the long and unending tasks that his church had from year to year assigned him, was upon a cloudless May day laid to rest in the Raleigh cemetery on a beautiful hillside carpeted with green where the mocking birds will sing in the trees round about his grave. It is a beautiful spot where sleeps the mortal remains of this lover of beauty and friend of the muses and of God.

#### THE NEW BRANSON METHODIST CHURCH

Last Sunday was a red letter day in the history of the Branson church, Durham, N. C. It was the opening of the beautiful and commodious new church which has just been erected at a cost of \$55,000.

The congregation at the morning service that packed the church, both the main floor and the galleries, contained representatives from all the Methodist churches in Durham and even from other churches of the city.

The choir under the skilled leadership of Prof. G. B. Overton of the Southern Conservatory of Music added greatly to the occasion with special music. The pastor, Rev. H. C. Ewing, who has labored hard and effectively and through whose leadership the church has been built was in charge of the services. At the morning service after a sermon by the editor of the North Carolina Christian Advocate, the pastor passed cards and received a liberal contribution toward paying the debt on the church.

At the evening hour there was a union service of the Baptist, Presbyterian and Methodist churches of that section of the city. An address of welcome was delivered by the pastor and responses were made by Rev. C. S. Norville of the Baptist church and Rev. R. S. Carson of the Presbyterian church. Rev. A. D. Wilcox, pastor of Trinity Methodist church, preached at the evening service.

This building enterprise was begun during the pastorate of Rev. J. A. Martin. The people then not only decided to build, but under the leadership of Brother Martin collected considerable funds for the purpose even though the work of construction had not begun.

The first piece of good fortune that came to the church after Brother H. C. Ewing was appointed pastor 18 months ago was to secure the lot on the corner of Angier and Alston avenues, and at the same time to sell the old church and lot for a good price.

The location is admirable in every respect and the church is in all respects worthy of a place on this lot which seems to have been appointed for a church in that section of the city. The church is of dark red tapestry brick and stone trimmings. A cut appeared upon the front page of last week's Advocate. It is practically a duplicate of the Methodist churches in Lenoir and Lincolnton, N. C.

Rev. H. C. Ewing has done a monumental work in the erection of this church that is first class in every respect. There is nothing shoddy about the material or workmanship. Others would do well to get pews like those in this new church. In fact the church is a fine object les-

son in every particular. The pastor and people had a right to be unspeakably happy on the day of the opening.

Branson has more than 400 members, a Sunday school enrollment of 500, and they expect now that they are in the new building a large increase in the membership of both the church and the Sunday school.

Before many years this church will number 1000 members and be one of the great churches of the city. The congregation and pastor in the building of the new house of worship have just begun to do big things for the glory of God and the good of mankind.

#### "NOW I LAY ME DOWN TO SLEEP"

The Raleigh News and Observer has directed attention to an incident that will bear repeating many times. In fact our humanity finds its chief glory in such instances of sacrifice and like manifestations of the spirit of little children without which one cannot enter into the kingdom of heaven. Here is the tender tribute to one whose name leads all the rest:

The Richmond papers, telling of the death of Dr. McGuire Newton, distinguished child specialist, whose death was caused by "a combination of diseases brought on by attempting to meet the calls of a practice he could not reduce," say that he was strengthened in his last illness by the knowledge that thousands of children in Richmond were praying for him. The News-Leader quotes a gentleman as saying:

The prayers were not unavailing. He was conscious that others were sustaining him and often in semi-delirium he would murmur the prayers he so often had heard from the lips of his little patients. It was touching in the extreme to hear this brilliant physician brought to childhood again and whispering at darkness, "Now I lay me down to sleep."

#### THOMASVILLE

The young and popular pastor of Main Street, Thomasville, was over at Clayton last Sunday preaching the commencement sermon for the high school in that town, and asked the business manager of the Advocate to "fill in" for him. The invitation was accepted with thanks. When we arrived Sunday morning Brother Charlie Lambeth was closing his Sunday school. He has a happy faculty of getting every one in that splendid school to do something. There were nearly four hundred present and the young superintendent was having his whole school to sing the closing selection. Brother Lambeth is enthusiastic himself and it spreads to the entire school. No wonder that Brother Gibbs brags on his Sunday school. The church building is entirely too small for comfort at the Sunday school hour and the same thing is true of the growing congregation.

No man is privileged to speak to a finer looking and a more intelligent congregation than is Brother Gibbs, and he is highly appreciated by his people. It was a great pleasure to us to speak to that splendid congregation, and to associate with that big-hearted former pastor, Rev. R. M. Courtney, who was at home Sunday and took part in the services.

It is a rare privilege to be permitted to spend a season in the hospitable home of Mr. and Mrs. F. S. Lambeth. In company of Brother and Sister Courtney we had that privilege last Sunday. It is no wonder that such splendid young people have gone out from that home to bless the world. They certainly had a good start.

William Jennings Bryan won in his fight in the General Assembly of the Northern Presbyterian church for a demand that every Presbyterian minister, church officials and faculties of the denomination's colleges sign the total abstinence pledge, but he lost in his effort to bar the schools of the church from teaching the evolutionary hypothesis. Good for the General Assembly of that church, which stands for personal abstinence on the part of its officials and its teachers.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Dr. Theodore Copeland is in a meeting of great proportions in Lincoln, Cal.

The graduating class at Trinity College this year numbers 115, which is 27 more than any previous class.

The people of Mt. Airy were edified and thrilled with two great sermons at Central Methodist church by Bishop H. M. DuBose last Sunday.

Rev. H. F. Hardin, pastor of Tryon Street, Charlotte, preached the annual sermon last Sunday for the commencement at Mt. Olive, N. C.

Rev. Sam Maxwell, 1157 Yale University, New Haven, Conn., has an open date to give beginning June 17 to some pastor in North Carolina.

Dewey L. Maness, choir leader and music director in meetings, can be reached at College Station, Durham, N. C., till June 1. After that date at Rowland, N. C.

Rev. W. L. Dawson is assisting Rev. S. E. Richardson in a revival at China Grove. The meeting began last Sunday and will continue through the greater part if not all of next week.

Rev. D. E. Earnhardt is in a meeting at Calvary church, Durham. This is the second week of the meeting, the pastor does the preach, the congregations are large and the results are gratifying.

"Mr. Daniel Branson Coltrane requests the pleasure of your company at the marriage of his daughter, Elizabeth, to Mr. Robert Eldridge Jones on Tuesday, the fifth of June, at half after six o'clock, at the Central Methodist church, Concord, North Carolina."

Rev. J. H. Buffalo is now in the second week of a revival at Carr church, Durham. Brother Buffalo is doing the preaching and great success has attended his efforts. The music has been a feature of the meeting with a good chorus choir leading. The services are at 3 and 8 p. m.

"Mr. and Mrs. Robert Lee Knowles request the honor of your presence at the marriage of their daughter, Helen Lee, to Mr. Ernest Stevenson Douglas on Wednesday, June the sixth, at high noon, at the Methodist Episcopal Church, South, in the city of Hertford, North Carolina. At home after July the first Hertford, North Carolina."

Dr. Ashley Chappell, pastor of Central church, Asheville, will in September assist Rev. Z. E. Barnhardt in a revival meeting at Centenary, Winston-Salem. Dr. Chappell recently delivered an address to the Men's Club at West End, Winston-Salem, and all who heard him were charmed by his eloquent address.

Rev. W. M. Smith, the pastor at Franklin in the Waynesville district, is giving the very greatest satisfaction as pastor and preacher. One of the leading laymen of Franklin was heard to say, "Daugherty and Hayes do not have any lead on Smith." When this particular layman places a man along with these two former pastors of his, he has said the last word in the way of praise.

Bishop Joseph F. Berry recently celebrated in Philadelphia the completion of 50 years of service in the ministry. At a dinner given in his honor by the Philadelphia Methodist Social Union a check for \$12,000 was presented him, which was a gift from the ministers and laymen of the Philadelphia area, which is the territory over which he presides. Wouldn't it be a fine practice for his friends to present every minister who has served half a century a check that would be of real worth to him in his old age?

Mrs. H. K. Boyer of Mt. Airy was chosen at the last annual meeting of the Woman's Missionary Society of the Western North Carolina conference to edit the Woman's Page of the Advocate in place of Mrs. J. V. Wilson of High Point, who has been the efficient editor for the Western conference. Mrs. Boyer begins her work with this issue. Mrs. Wilson has proven a delightful co-laborer, as Mrs. Harris before her had been in this work and we expect Mrs. Boyer to equal her predecessors. Mrs. J. LeGrand Everett of Rockingham continues her work for the North Carolina conference.

Rev. C. T. Thrift's people at Farmville last Sunday a week ago subscribed \$34,000 toward a new \$50,000 church. Good for Farmville Methodists and for Rev. C. T. Thrift.

Rev. R. G. Tuttle, pastor of Centenary church, Greensboro, delivered the annual commencement address at Fairfield this year. Brother Tuttle greatly enjoyed his trip to Hyde.

The North Wilkesboro district conference meets next Wednesday, May 30, at North Wilkesboro. An elaborate program has been prepared and Brother Williams is expecting a conference that will prove of real value to the work.

Rev. J. M. Price, junior preacher on the Morganton circuit, is hard at work with the pastor. The Sunday school day exercises, the communion services and the preaching of the Word are well attended. Brother Price is devoted to the work of the ministry.

Delegates and pastors expecting to attend the Epworth League Assembly to be held at Morehead City, June 18-23, are asked to send names at once to Miss Fannie E. Vann, Clinton, N. C., in order that reservations may be made for them. The charge per day will be \$2.25.

The Methodists of Central church, Shelby, last Sunday voted to proceed with the erection of a new house of worship on the lot next to the postoffice. The lot faces the celebrated court house square of Shelby and is perhaps the finest in the city for a church. The proposed church with the lot, which is valued at \$40,000, will approximate a total cost of \$200,000. Central already owns the lot.

The South Main Street church, Salisbury, last Sunday received 50 new members by vows and others are bringing their church letters. The pastor, Rev. M. B. Woosley, has been assisted in a very successful revival by Rev. H. G. Allen of Walkertown. Prof. H. A. Duncan of Spencer did the singing. Services continue through this week. Rev. M. B. Woosley is doing a great work at South Main Street, and Rev. H. G. Allen has rendered fine service in the revival now going on.

The Nobles of the Mystic Shrine will have an opportunity of enjoying a special program at Mt. Vernon Place, the Representative church, in Washington during Shrine week, beginning Sunday, June 3. At the morning service the entire auditorium will be reserved for the "Red Fez" (and fezesses) until 11 o'clock. A special service will be held also at 3 p. m. Sunday. Monday night the sacred cantata, "Atonement," composed by the choir director of Mt. Vernon Place church, will be given complimentary to Shriners. Tuesday, Wednesday and Thursday there will be an organ recital each night at 8 p. m., after which Dr. C. G. Chappell will preach. Friday night a sacred musical will be given. At all these services the main auditorium will be reserved for the Nobles. These services will give many visiting Methodist Shriners an opportunity to attend Mt. Vernon Place church, hear its pastor and enjoy the music of its great choir.

### PROGRAM OF GREENSBORO COLLEGE COMMENCEMENT, 1923

Saturday, May 26, 8:30 p. m.—Evening with the School of Expression.

Sunday, May 27, 11 a. m.—Baccalaureate Sermon, Rev. Franklin N. Parker, D. D., Emory University, Ga.; 8 p. m., Anniversary Young Women's Christian Association, Rev. C. G. Hounshell, D. D., Nashville, Tenn.

Monday, May 28, 3 p. m.—Annual business meeting of the Alumnae Association; 5 p. m., Class Day exercises; 6 p. m., Alumnae-Student dinner; 8:30 p. m., annual concert.

Tuesday, May 29, 10:30 a. m.—Graduating exercises; 11:30 a. m., Literary Address, Dr. Harry Clark, Nashville, Tenn.

### TO THE OFFICIAL BOARDS OF SHELBY DISTRICT

I am very anxious that every pastor in the district attend the summer school at Trinity College, from June 6 to 15, and am writing this to request you to grant your pastor a vacation covering this time and give him the opportunity to go. It would be a very gracious thing if you would make up a purse and pay his expenses. I am sure you would be amply repaid for this kindness. Several of the charges have already agreed to do this and I greatly hope many others will follow their example.

H. H. Jordan, P. E.

Rev. E. P. Billups led the singing last week at Park Place church during the meeting and his work greatly aided the revival.

Rev. J. Herbert Miller closed last Sunday night a very successful two weeks revival at Conetoe. The attendance was large, 15 have joined by vows and some will join other churches. Brother Miller did the preaching.

The Southern General Assembly through its committee appointed to investigate the reports of heresy in the mission fields and colleges of that church reports that such reports are without foundation. The committee was unable to find heretical teachers.

### TO THE PREACHERS OF DURHAM DISTRICT

Will it not be advisable for all the pastors of this district to make plans to get full benefit of the work offered at Trinity, 6-16 of June? The people will be well paid to have their pastors profit by this occasion and the preachers will be helped for years to come. Our record was fine last year. Let us make it 100 per cent this year. Some of the other districts are making big plans; but let us be there when the roll is called. Some of you are quite busy, but remember that it is the busy men who do things. If your folks are wanting you very much now, it will not be long until you will be wanted everywhere.

Yours for better service,

M. T. Plyler.

### AT TRINITY COLLEGE IN JUNE

G. Campbell Morgan, the great English preacher and lecturer on Bible themes, will preach the sermon on Sunday, June 10, and will remain to the close of the school. He will speak twice each day. This will allow the laymen who come to their meeting, June 15-16, to hear this noted lecturer.

Bishop Hoyt M. Dobbs, now in charge of our Brazilian work, will preach the sermon before the graduating class on Tuesday, June 5, and will remain over to lecture before the Methodist Summer School. Bishop Dobbs was once dean at Dallas, and he is in great demand as commencement preacher. He will be heard with pleasure at Trinity and will receive a warm welcome in North Carolina.

Dr. Andrew Sledd has a long string of academic titles following his name, indicating something of his attainments in the world of scholarship. He started in Virginia and now labors at Emory. Dr. Sledd's work in the class room will be well worth the attention of any and all; and he will bring some thrilling messages on the platform.

Rev. H. P. Atkins, secretary of the Federation of Churches of Cincinnati, graduated at the University of Cincinnati, and has done graduate work in the same University and in the University of Chicago. He has been pastor twelve years in Richmond, five years in Birmingham, and three years in Mexico, Missouri. He will give courses having to do with the work of the city church.

Dr. C. G. Thompson, professor of Philosophy at Emory, holds the M. A., B. D. and Ph. D. degrees from Yale University. He has studied also at the University of Chicago and at the University of Edinburgh. His courses will deal with the Principles of Religious Teachings.

Rev. S. A. Stewart, during the year at home from Japan, has given courses at Southern Methodist University and at Vanderbilt. He is a devoted missionary, a man of scholarship, and a man sensitive to the currents of thought in the new day in the Orient. A graduate of Trinity, with his B. D. from Yale, Stewart is admirably equipped to give a course on "The How and Why of Foreign Missions." He is president of the Hiroshima Girls' School in Japan.

Professors Spence and Ormond are so well known all over North Carolina that no word of introduction is needed here. That they are both eminently qualified to give the courses offered no one who knows will raise the question.

It must be apparent to all that selection must be made of the courses that happen to make special appeal, and then stick to these. No one will be able to take even half of all the valuable courses offered. But every one ought to find something of special interest and then stick to the finish. It will be well worth while.

M. T. P.

It is from the mouth of the ignorant that we hear the words, "I know!" from the diligent and well informed we hear, "Let me learn."—Maria Hare.



### A STORY CONCERNING THE LATE WALTER S. CREASY

I think it was in the year 1878 we had a great revival at Creasy's Chapel, named for Rev. Walter Creasy of the North Carolina conference, who was pastor of Patrick Mission before me, and died a few years ago an honored and beloved preacher of that conference. The old church was across the road from where the present church now stands on Peter's Creek, in Patrick county, Va. While I was pastor we built another church near the present location. Brother Creasy's parents lived on this charge while I was pastor. They related the following story to me: "When Walter was a small boy they lived in a mining section and his mother kept a boarding house for the miners. Walter was a great pet of the miners. One Sunday morning one of the miners put Walter on a stump and told him to preach for them. He began at once. The little boy's sermon made a wonderful impression on the congregation. His mother and father were convicted and converted under this sermon."—D. J. Traynham in Danville Methodist.

### LETTER FROM DEAN OF SUMMER SCHOOL

I am mailing you a folder containing information concerning the Summer School for Preachers. I think you will agree with me that we have arranged the best school we have ever had. Our courses of instruction are more extensive, and perhaps the personnel of our faculty improved. Our inspirational speakers are among the best in the world. Now I know I am covering a great deal of territory, but I think you will agree with me that Dr. Morgan has no superior in Christendom. He will also bring his son along and we shall be able to use him for one or two lectures. We hope also to get President Faunce to stay over for one or more addresses.

As you know, our campus is a delightful place to spend a vacation. Recreation will be afforded and we hope you will have a great time.

You will receive a return postcard within the next two weeks and on that you will please notify me as to the time of your coming. If there are any special requests which you wish to make, feel free to write me at any time.

Trusting that we may have the pleasure of seeing you here and with all good wishes, I remain,

Very sincerely yours,

H. E. Spence,

Dean of Summer School.

### KEEP TRINITY SUMMER SCHOOL FOR PREACHERS FIRST

Last year the school at Trinity went beyond all others in the church so far as attendance is concerned. More than a round dozen schools will be scattered over the south this summer. Why not keep the one at Durham in the front rank? We have the constituency in the two conferences capable of making a most attractive group; we have the campus and buildings at Trinity the superior of any other gathering place for a school; we have instructors and speakers that will rank well with any of the offerings made; and we have men who are earnestly giving themselves to saving men and women as they build them into the church, rather than a body of preachers who spend their efforts in idle disputings over the non-essentials.

Courses dealing with town and country, with Sunday schools and missions, and having to do with the New Testament and the problems of the day will certainly furnish sufficient variety to satisfy all comers. The men who will appear on the platform will please and instruct.

We are coming to know each better by these annual gatherings at Trinity and we are the better for it. With this one gathering place and one paper for our North Carolina Methodism, a fine sense of unity will result. The men on the Banks will feel to be one with the men over the Blue Ridge, and there will literally be one people from Dan to Beer-sheba—from Manteo to Murphy.

Once more and finally: Why not urge that your pastor go to Trinity, even if you have to hand him a small purse to get him off? Let all unite to make Durham memorable in June for having the best summer school in all the southland. This will go far to keep North Carolina Methodism in the band wagon.

M. T. P.

### GENERAL EUROPEAN CONDITIONS

I don't suppose there is a man living in Europe who would assume, or be able, to give a perfect analysis of present European conditions. There are a few things that we know, but what these things will lead to must, at the best, be only a matter of surmise, and a pure guess.

During all of 1922 there was much discussion concerning German reparations. The most serious situation, however, was in the Near East where England and France were really at war with each other.

Turkish, Greek, Armenian and so-called Christian minorities are as nothing in the eyes of the European nations. The main factors are the Dardanelles, the Suez Canal and the Mosul oil fields. England and France are striving for supremacy in these three realms, and I am of the opinion that either one of them will agree to almost anything, provided they have absolute control of these factors. At present there seems to be a cessation of discussions concerning the Near East. It is not settled, however, and only the situation in the Ruhr Valley is keeping it under cover at present.

My impression is that the Germans accepted the terms of the Armistice with the feeling that they would not be called upon to pay reparations. This was, no doubt, an erroneous feeling. Nevertheless, it is a feeling that has grown. They have deliberately made up their minds that they will not pay reparations. It is not a question of inability. Germany has money scattered all through the world. The German government was making no efforts whatsoever to collect taxes from her wealthy citizens towards payment of her reparations. German industries were intact and running at full blast. The German shipyards were producing more ships than any other country on earth. Her plans were to rehabilitate her world trade and leave France and Belgium to rebuild their own devastated areas.

Time only can answer the question of the justice of the French occupation of the Ruhr Valley. Personally, I cannot blame France. She did not intend to see Germany rehabilitate herself while France and Belgium stumbled and fell under the weight of rebuilding their waste places. She, therefore, took over the greatest industrial center in Germany, and by this act announced to the world that, "Though we may never get reparations, we are determined that Germany will not regain her lost economic position at our expense. Nobody knows what the outcome will be.

There is just one song that Europe sings in unison. In the singing of this song the national prejudices and racial hatreds are eliminated and the chorus is as if there were but one voice from Siberia on the east to the Atlantic on the west, and the song can be sung in these words, "America must give us money, or lend us money without our promise to pay."

Few persons in America have any conception of the amount of American money already given in various ways to Europe. The war loan will probably not count more than one-half of the total. My own feeling is that no more money should come from America at present for governmental and economic purposes.

It is not money that Europe needs, but God. Gold will never eliminate racial hatreds and national prejudices. Only God, through Christ, can change human life. Europe's need is for a great change in the life and feelings by the establishment of moral standards and living the principles of Jesus Christ. Without these, all the gold in the world will not stay the downward progress of European civilization. The fact is, the more gold available the more rapid the progress towards ultimate destruction. It may be that God has realized that there is no hope for the present civilization, and is allowing it to pass off the stage. God forbid. Europe's need, however, is for the gospel of Jesus Christ.

How fine if only a part of our tourists from America would live Christian lives while in Europe. Europe sees these wealthy visitors in their gaudy attire and idleness and draws her conclusions concerning the fundamental principles of American life. I also wish that something could be done to prohibit a certain class of individuals leaving our shores to visit other countries. How important that the gospel be preached with power and persuasiveness in America as well as in Europe.

### DR. T. N. IVEY—A TRIBUTE

By Walt Holcomb.

A shock indescribable was felt this morning when I opened my paper and saw an account of the sudden death of Dr. T. N. Ivey, editor of the Christian Advocate.

Dr. Ivey was the first religious editor to take a personal interest in my work; and, while editor of the North Carolina Christian Advocate, to speak kindly and encouraging words of a young minister. I learned to love the first time I met him, and this love deepened through the succeeding years.

While recently associated with him in the Centenary Emergency Campaign, I realized more than ever his breadth of vision and his great interest in all of the affairs of the church. To say that he was one of the greatest, all-round editors that the Christian Advocate has had, is to express the consensus of opinion among the preachers and people of our connection. His editorials had both intellectual and spiritual strength.

As editor of our general organ, the accredited evangelists of the Southern Methodist Church have lost their best and truest friend. I am sure that I express the feeling of the fifty-two general evangelists when I make this statement. I want to be one of the number to lay a flower on his casket and shed a tear at his grave. How I shall miss him and look forward to meeting him again.

### A SOFT-BOILED EGG FOR BREAKFAST

A man of usual resources of thought and activity of mind boasts that he has eaten a soft-boiled egg every morning for breakfast the last twenty years. He is a conservative in his tastes and sets himself against any change of diet. In thought and in the general processes of his mental machinery, his conservation in food is a progressive. This inconsistency in the matter of taste and thought on the part of this one man is typical of the want of consistency in the race of men at large.

The conservative believes that all change is dangerous; the progressive holds that change is essential. With some, the soft-boiled egg must be on hand with the beginning of each day, but they do not hold fast to the idea that is static; others demand a change of menu, every morning, but they hold fast to ideas until musty with age. In the order of the world, progress is welcomed on every hand in farm and field and market-place; in the deeper movements of life and religion, they count as dangerous any effort at change. So the conflict between the progressive and the conservative is always with us; sometimes in the same individual, but more often between groups of individuals.

When it comes to living, the preponderance or argument seems to be in favor of the progressive. This is also true in the matter of religion as taught us by Jesus. His favorite parables had to do with the growing seeds. The main theme of the sower that went forth to sow was the matter of the seeds and the harvests. The soils were only incidents. The same is true of the mustard seed. The dead stagnant water may be most interesting to the scientist in the laboratory but for the thirsty the demand is for the active, living water. The scientist explains the making of the rainbow by the reflection of the seven prismatic colors in the drop of water. This is a fixed and unchangeable order of the reflection of light. However, the element of value entering into our experience when we say, "The rainbow is beautiful," arises out of the ever shifting drops of water in the wake of the storm. The charm of the ocean with the music in its roar comes not out of the static main. The restless waters of the ever changing surface of the sea make possible the rapture on the lonely shore. Somehow, the living God seems to hate monotony so much that he has written variety and change over the face of nature, in the soul of man and in the coming of the Kingdom. It may not be a virtue to eat a soft-boiled egg every morning and to grow static in life and religion; it certainly is not an attractive course of procedure for one who places the garden of God above the haunts of dead men's bones.

No sermon is of any value, or likely to be useful, which has not the three R's in it: ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit. My aim in every sermon is loudly to call sinners, to quicken saints, and to be made a blessing to all.—Ryland.



### CALL MEETING BOARD OF MISSIONS

On call of the chairman of the executive committee of the Board of Missions was held on May 16th 11:30 in the Lambuth Building, Nashville, to take suitable action with reference to the sudden death of the Reverend T. N. Ivey, D.D., editor of the Christian Advocate.

The president and vice president being beyond call, Doctor Rawlings called the meeting to order, and on his nomination Mr. P. D. Maddins was elected temporary chairman.

F. S. Parker was elected secretary pro tempore.

There were present: P. D. Estelle Haskins, Mabel K. Howell, E. D. Chappell, E. H. Rawlings, C. G. Hounshell, W. W. Pinson, Esther Case, Mrs. F. H. E. Ross, F. S. Parker and A. C. Zumbunnen. Sitting with the board were W. G. Cram, directing secretary Centenary Commission, and W. M. Cassetty, Jr., acting treasurer.

A paper expressive of the mind of the board was presented by F. S. Parker for adoption. The motion to adopt was seconded by E. B. Chappell (paper attached).

It was further moved that the paper be conveyed to members of Doctor Ivey's family and given to the church press and the Nashville daily papers and the Raleigh, N. C., daily press.

After eulogistic remarks by Mr. Maddin, Dr. Chappell, Dr. Rawlings, Dr. Hounshell, Mr. Cassetty, Mrs. Ross and Dr. Pinson, the paper with the amendment was adopted.

#### On the Death of Doctor Ivey.

Whereas, by the sudden death of the Rev. T. N. Ivey, D.D., we are again called upon to contemplate the supreme challenge of life, it is our privilege to record:

First, Our consolation through the Christian's good hope of eternal life in Jesus Christ, of which we doubt not that our departed brother had long been a partaker, a hope that we trust he is now realizing with greater fullness in the open presence of the Lord.

Second, Our sense of loss by the removal of this eminent servant of Christ and the church from his high position as editor of the Christian Advocate, preacher of the gospel, wise participant in the councils of the church and strong advocate of every cause of righteousness and of progress toward the unity of the church.

Third, Our appreciation of the gracious and courtly attitude of this our friend and brother in all the social contacts of life; of his genial and kindly spirit; of his fidelity and loyalty in the relations of friendship, brotherhood and co-operation, as well as in those more intimate contacts of life in which the beauty of character is most distinctly and fully seen; and

Fourth, Our sympathy with his bereaved family, whom we commend to the God of all comfort, who comforteth us in all our tribulations that we may comfort them who are in any trouble with the comfort wherewith we ourselves are comforted of God.

F. S. Parker,  
E. B. Chappell.

On motion of E. H. Rawlings the two treasurers were instructed to provide a suitable floral tribute.

It was moved by W. W. Pinson that we adjourn business at 5 p. m. and that we attend the funeral service in McKendree church as a body and occupy seats reserved for us.

The motion prevailed.

The minutes were read and approved.

The board adjourned with prayer led by F. S. Parker.  
Secretary Pro Tempore.

### THE ROCKINGHAM DISTRICT CONFERENCE

The Rockingham district conference will be held at Aberdeen, beginning Tuesday night, June 19th, and closing Thursday, the 21st.

Rev. J. D. Bundy will preach the opening sermon Tuesday night. It is very greatly desired that every charge lay leader with a full delegation be present at the opening session, and remain until the benediction is pronounced at the close.

The pastors will prepare brief, written reports of the different activities of their work, according to the order, that is given in the Discipline.

All the local preachers must give written reports of their work, and those whose license are to be renewed must make application for the same, or their license may not be renewed.

A. J. Parker, J. L. Rumley and A. J. Groves will serve as a committee on license, orders and recommendations.

The other committees will be announced at the first session of the conference.

The brethren representing the different institutions of the church are cordially invited to be present and present their work.

An early morning devotional service will be held each day at seven o'clock.

Each pastor will see that his quarterly conference record is brought for examination.

We are praying and expecting a great district conference at Aberdeen. J. H. Shore, P. E.

### THE SUMMER SCHOOL AT TRINITY COLLEGE, JUNE 6-15, 1923

#### Foreword.

One of the outstanding needs of the hour is for trained leadership. Nowhere is this more true than in the work of the church. In response to a realization of this need, there has been held for several years at Trinity College a Preachers' Institute for Sunday school and church workers—a school with capable instructors, offering courses in the various departments of church work. The school has constantly increased its scope until the coming session will provide for practically all interests of the church. While the inspirational addresses are still an outstanding and attractive feature, yet stress is being laid more and more upon class work. The school has really become what its name implies, a school.

#### Initial Meeting.

The first meeting will be Wednesday afternoon, June 6th, at 4 o'clock, in the Y. M. C. A. hall. At this time the courses will be explained, classes organized, and the lessons assigned.

#### Entertainment.

Rooms will be furnished free of charge in the dormitories of Trinity College. Meals may be secured at a reasonable price at the boarding houses near the campus or in the city cafeterias.

#### Schedule.

Inspirational addresses will be given at 11:30 a. m. and 8:30 p. m. each day. Schedule of classes will be furnished later.

#### Inspirational Speakers.

Bishop Hoyt M. Dobbs, Dr. G. Campbell Morgan, Dr. Andrew Sledd.

#### Courses and Instructors.

- (a) New Testament. Dr. Sledd.
- (b) Ministers' Message for the Needs of the Day. Dr. Sledd.
- (c) Rural Church Methods. Prof. Ormond.
- (d) The Church and Country Life. Prof. Ormond.
- (e) Program of Work for the City Church. Dr. Atkins.
- (f) Social Teachings of Jesus. Dr. Atkins.
- (g) Organization and Administration of the Sunday School. Prof. Spence.
- (h) Principles of Religious Teachings. Dr. Thompson.
- (i) The How and Why of Foreign Missions. Prof. Stewart.

#### Undergraduate Courses.

All the courses in the Conference Course will be given by competent instructors for each of the four years' work. Detailed announcement of these courses and names of instructors and place of meeting will be announced later. All young men taking the Conference Course of Study will do well to begin work on Wednesday afternoon and remain through until the next Friday afternoon. Otherwise, under the rulings of the General Board of Education, credits cannot be given for work done.

#### Sunday School Courses.

Two courses in Sunday school work are being offered, one in the Organization and Administration of the Sunday School, and the other in Principles of Religious Teachings. Certificates of credit on the Standard Training Course of the General Sunday School Board will be issued for these courses.

#### Courses in Missions.

For the first time, a course in the work of Foreign Missions is being offered by Rev. S. A. Stewart, of Japan. This will furnish an opportunity for the preachers and others to do some systematic work in this most important field, and also, to touch the life of a successful worker in the Orient.

### Lay Activities.

Thursday and Friday, June 14 and 15, special attention will be given to Lay Activities. Mr. G. L. Morelock, secretary of the Board of Lay Activities of the Southern Methodist church, with other prominent laymen, will be heard in conference and on platform. Men interested and all lay leaders should plan to be at Trinity in June.

### WHY ATTEND THE SUMMER SCHOOL AT TRINITY?

These free and frank suggestions are offered for the benefit of preachers with healthy livers, good consciences, a sense of humor, and cheerful views of religion. Those who have a grouch and are painfully serious would do well to pass this over. They would not care for such a gratuity.

1. Every preacher who has not rounded his mental land's end and gone into port for the last time would do well to come to Trinity in June and prepare for another voyage. Enough will be offered to aid, matters not what one's craft may be.

2. All who would like to be an elder some future day or care to have a better appointment than he now has must be sure to come. The man who simply marks time these days may be sure that neither of these will be a part of his good fortune.

3. One needs to get out of the grind of a tiresome routine for a ten days. The year is half gone and one should have a respite. Tough men of thought and vision and get a new start. If there should, perchance, be a preacher who has done nothing, he should come and repent of his shortcomings and do his first works over again.

4. If one happens to be an elder, he should come to set a good example for each preacher in his district that he may live up to his vows by bending all his thoughts in this direction; if he should have an elder who is determined not to leave his outgrown shell by life's unrelenting sea, he should come to declare to all the world that here is a preacher better fitted for being an elder than are some now on the job—or rather some who are sitting on a district.

5. The people should have some consideration. They need a rest and they want a fresh stirring message. Folks may not be able to analyze the situation, but they know something has gone wrong when mental and spiritual stagnation settles down upon them. One does not have to follow John Wesley far in his daily mental and spiritual struggles to know why something happened whenever he was around.

6. Time well spent is not time wasted. A preacher that cannot be absent one Sunday at a summer school and so improve the time that he will be worth more to his people the other fifty-one Sundays may be sure that he is not worth much any of the time. Jesus laid wonderful stress on preparation. Tarry till you are qualified to go.

7. Trinity in June is not a place to loll and hunt motes. The man who has some energy left and is willing to grant that the views of other men may be equally as sound as his own may profit much. The man who has settled all questions in heaven and earth and has once for all closed his mind to ideas may just as well come along. Not that he will profit by coming, but he will furnish so much quiet amusement for others that he is well worth his room. He does not count at home. For God is a living God and this is a growing world. Jesus dealt with seeds and children. A sower went forth to sow seeds.

8. Once more: There is the earnest, faithful man of God who knows his limitations. Let him come and think and play and talk and love and rest. Let him sit at the feet of the wise and rub elbows with the otherwise. He will contribute much and get no little. He will be able to sing and pray and look up at the stars.

These reasons may be consummate folly to some. Well and good! Here's our hand. Find better ones and come along. Such men are too valuable to be left at home. Come one and all! M. T. P.

As blows from sculptor's mallet on  
The marble's dawning face,  
Such are God's Yea and Nay unto  
The Spirit's growing grace;  
So work his making hands with what  
Does and does not take place.

—George Macdonald.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

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To all preachers of the Gospel, year 1.00

## FIELD NEWS

### DISTRICT CONFERENCE DIRECTORY

Raleigh, at Princeton ..... May 23-25  
Winston-Salem, Farmington, May 24-26  
North Wilkesboro, at North Wilkesboro ..... May 30-31  
Rockingham, at Aberdeen .. June 19-21  
Salisbury, at Gold Hill ..... July 6-8  
Elizabeth City, at Mackey's Ferry ..... July 17-18

### CENTRAL FALLS

We have just closed a fifteen days' campaign for God here. We held our services in a tent. Brother and Sister Jones of the Wesley Methodist church united with us in the work. We were glad to have with us Brother Willis of Asheboro Methodist church, who brought us two plain old gospel sermons. Also Brothers Shaw and Hill. We were glad to have all of them come out to the help of the Lord. It was our blessed privilege to see an old time revival. We prayed earnestly for the old time convicting and converting power of God, and God did wonderfully hear and answer prayer. The Holy Spirit moved in mighty convicting power and sinners were made to tremble. Twenty souls were saved and reclaimed during the meeting and Christians have had their strength renewed.

It was a feast to the soul, and may its influence go with us through life.

We devoted the afternoon service Sunday to Mother's Day, and it was an inspiration to hear the many beautiful tributes paid to mothers. Truly, we feel like saying "The kingdom is coming, and praise God from whom all blessings flow.

Mrs. J. A. Howell.

### FROM WEST ASHEVILLE

This is my first request for space in your paper, not because I am ungrateful for my reception in this great conference, but because my contributions of a personal nature to the church press have ever been few and small.

But I desire thus to express my genuine appreciation of the gracious reception and unstinted courtesies uniformly accorded me both by my conference brethren and my splendid pastoral charge and all Asheville Methodism. My oldest and dearest Georgia friends can never know how you new-found friends have lightened the load laid upon me by the painful providence that sent me here a year and a half ago. And my loved ones live. Daughter is fully recovered, and the wife will later walk these hills of health in "The Land of the Sky."

Our revival campaign opened formally on April 22 and closed on May 6, but preaching and other appropriate preparation had been the policy of the church for several weeks before. Fifty have joined within the last few weeks, and eighteen applicants are now in pastoral training for membership. No church needs better preaching or singing than Dr. Ashley Chappell of Central Church, Asheville, and Mr. C. P. Curry of Hendersonville did throughout the entire evangelistic effort. I never before had such pre-eminently satisfying service from both preacher

and singer at the same time. I was so impressed with these brethren that I think it would be very wise for the Methodist pastors and people of Asheville to make adequate preparation and have Dr. Chappell and Brother Curry to lead us in sermon and song for city-wide Methodism. I so believe it that I should be more than willing to do my part in projecting such plan, say in early September of this year. I have heard of nothing here in recent years that gave such returns as I believe this arrangement would certainly secure.

Asheville Methodism is active and achieving, and pastors and people seem mutually pleased. Presiding Elder Sprinkle is strong, at once conservative and aggressive, and his pastors and officials are responsive to his capable leadership.

Brother Hawk and I remember your promise to visit us and we cordially welcome your coming at will.

L. W. Colson.

### NEWPORT CIRCUIT

Quarterly meeting was held at Riverdale church Saturday and Sunday, the 11th and 12th. The writer was not at the meeting on Saturday, but from who he saw Sunday one could tell about what was done. No wonder Brother Bruton carries a smile all the time, for it must be a delight to serve such good people as are at Riverdale, and we have no reason to doubt but that all of Newport circuit are made up with such good folks. Sunday morning the church at Riverdale was filled awaiting the time for the eleven o'clock hour to come. Brother Shamberger, the energetic presiding elder, was there, and using for a text the third verse of the 39th Psalm he launched out into one of the most powerful appeals for the old time Christianity and the home altar to be used. It will be a treat for anyone to hear Brother Shamberger who has not heard him. I thank God for such men as he, who fails not to declare the whole council of God, and who still upholds the old Methodist standard of religion that makes one happy soul and body. May he live long and be used by the Lord in turning many sons and daughters unto God. J. H. Hill.

### SWANSBORO CHARGE

I did not attend last annual conference, as I was just out of the hospital from having undergone a surgical operation.

I was glad that the bishop and his cabinet saw fit to leave me at Swansboro for another year. God has graciously blessed me, and with few exceptions my people seemed glad to have me back for another year, and many have been the substantial tokens of their appreciation—for poundings have come in various ways and at frequent intervals. And judging from recent results it seems some are thinking that such is always in order when a Methodist pastor calls.

The good people of my churches and other churches, especially the Baptist, and also non-church members, were very kind and rendered much aid to me during my hospital experience last year.

Well, we have organized and are preparing to build two churches on the charge—one at Silverdale and the other at Bear Creek.

Wilmington district conference at Swansboro the 26th-28th of June is when we are expecting to have a great season of fellowship and refreshing, when we trust we shall have Bishop Denny, Rev. J. M. Daniel, our presiding elder, and preachers and laymen and women, making a sum total of one hundred and twenty-five or more to come and join with us in worship, work, eating, sleeping, enjoying the sea breezes, etc.

We are glad you are coming and will assure you that you will be given a hearty welcome and be well entertained.

Those coming on the train will be

met at Jacksonville and brought out in automobiles. Therefore I will ask all who are coming on the train to please drop me a card ten days or more before conference so I will be sure to know in time and have a sufficient number of cars to take all out.

Those coming in automobiles will come via Jacksonville with the exception a few that may come via of Goldsboro, Kinston and Trenton or Newbern. They will come by Maysville.

We give below the best routes to take in coming from most of the points in the district:

1. Wilmington to Jacksonville, the highway to Newbern, which is about 55 miles.

2. Councils, Elwell Ferry, Atkinson, Burgaw, Maple Hill to Jacksonville, which is about 85 miles.

3. Clinton, Warsaw, Keenansville, Hallsville, Katherine's Lake, Jacksonville, which is about 62 miles.

It is 23 miles from Jacksonville to Swansboro. T. W. Siler, P. C.

### LOUISBURG COLLEGE COMMENCEMENT

All has been gala around Louisburg College the major portion of the past week, celebrating the satisfactory closing of another successful school year. President A. W. Mohn and his able corps of assistants have done a wonderful work, as has been abundantly reflected in each of the many exercises during the commencement that began Friday evening and ended Wednesday. Louisburg College is one of the oldest institutions of learning in the South and is gaining in prestige and position each year, much to the gratification of the many friends of the institution scattered over the United States.

The art exhibit was open to guests at 5 o'clock on Saturday afternoon and was a source of much pleasure to a large number. The many beautiful exhibits in oil, pastel, water color, china paintings, etc., reflected much work and wonderful talent, and a master mind in charge. There were many showings all of which were excellent.

The campus was beautiful Saturday evening, when the Seniors held their class day exercises, which were unusually attractive and interesting. The program was as follows:

Class song, "Go on, and Keep a-Going"; salutatory, Margaret Ledbetter; history, Glandora Hardison; poem, Katherine Brady; prophecy, Margaret Ledbetter; vocal solo, Frances Russo; historian, Gracie Parker; last will and testament, Essie Liles; valedictory, Charlotte Pittman; bequeathing of caps and gowns, Genevieve Peltz; "Goodbye Girls, We Are Through," Senior class.

After the class day exercises the alumnae and friends adjourned to the banquet hall, which presented a scene of unusual beauty. The decorations were planned and carried out through the artistic taste of Mrs. W. P. Neal. The flower chosen by the Alumnae Association as its won is the Daisy, a selection most beautiful with its white petals a symbol of purity and its heart of gold standing for loyalty and truth. This bower, combined abundantly with ferns, formed the sole basis of the decorations, and the blending of our dear old college colors, Lavender and White, gave just the touch of individuality that was desirable.

Miss Sallie Williams most graciously and charmingly presided over the occasion as toast mistress, and the banquet was interspersed with the following toasts:

Welcome—Miss Williams, toast mistress.

Louisburg College—Miss Allen, '18.

The Class of '23—Miss Ashley, '22.

Today—Miss Peltz, '23.

From the Senior Alumnae—Mrs. Malone, '69.

The Oak—Mrs. King.

Opportunity and the Woman — Mr. Mohn.

Boosters—Miss Turner, '17.

Our Mothers—Mrs. Parham, 97.

Judging by the applause elicited, the toasts must have sparkled with wit and humor, with enough of the serious to denote an earnestness of purpose thrown in.

The commencement sermon at the Methodist church on Sunday morning was one of the strongest ever delivered here. Rev. F. S. Love, of Wilson, and a former president of Louisburg College, gave some sound advice to the many graduates and also impressed upon them that fact that the usefulness of their life would be measured a great deal by their interest and enthusiasm in spiritual things. Rev. Mr. Love also preached the sermon to the Y. W. C. A. at the Methodist church Sunday night.

The Senior concert Monday night was a most welcome portion of the commencement exercises and was largely attended and more than ever appreciated this year. The program was different in its arrangement and consisted of some of the most classical pieces. Each of the young ladies taking part did well in their renditions. The readings were amusing and mirthful, and the vocal and instrumental music was a treat. The two pieces requiring sixteen hands were wonderful in the masterful training of the participants to execute in such exacting time and precision.

The Piper by Josephine Peabody was presented on Tuesday night on the campus by the school of expression under the supervision of Miss Catherine Padwick, the director, assisted by Prof. H. B. Simpson, clarinet, and the Louisburg Orchestra. This play had its setting in Hamlin on the Weser in the year 1284 A. D., and the scenes and scenery were picturesque and the costumes beautiful.

The graduating exercises were held in the college chapel at 11 o'clock on Wednesday morning and were of a high order and much enjoyed. The program was especially prepared for the occasion. After the hymn, "Faith of Our Fathers," Rev. N. H. D. Wilson offered prayer. Miss Mae Campbell touchingly rendered "Ponchinelles" by Rachmaninoff, which was followed by Miss Frances Russo's rendition of "The Wren" by Benedict. President A. W. Mohn, in his happy and pleasing manner introduced to the large audience present Dr. H. W. Chase, president of the University of North Carolina, who delivered the graduating address.

The diplomas were awarded by President A. W. Mohn to the following graduates: Misses Katherine Brady, Garner; Bradie Parker, Woodland; Essie Liles, Littleton, classical diplomas. Carolyn Crowell, New London; Margaret Davis, Kinston; Josephine Fuller, Louisburg; Glandora Hardison, Washington; Bettie Holder, Youngsville; Margaret Ledbetter, Princeton; Kathryn Melvin, Linden; Genevieve Peltz, Hagerstown, Md.; Charlotte Pittman, La Grange; Mary Wilson, Louisburg; Minnie Lee Winstead, Roxboro, literary diplomas. Expression, Gracie Parker, Woodland; art, Nell Jones, Beaufort; music, Mae Campbell, piano, Siler City; Frances Russo, vice, New Orleans, La.

Rev. L. E. Thompson, college chaplain, presented a Bible to each of the graduates.

Rev. A. D. Wilcox, vice president of the board of trustees, made a number of interesting announcements for the coming year, among which were that the trustees had voted unanimously to launch a "Forward Movement Campaign" for the college in the near future, the objective of which is \$500,000 for buildings and endowment. It is planned to remodel the main building and add to it, to erect an additional dormitory, an auditorium and music hall, a gymnasium and a teachers' building. This program will make Louisburg College one of the best equipped institutions in the South and will take care of the ever increasing number of students for years to come.



# Join the Advocate Piano Club, See Announcement on Page 16

## NOTICE

The following program will be held in connection with the dedication of Oak Grove church on the Perquimans circuit the first Sunday in June (3rd).  
11:00 a. m.: Sunday School Day exercises.

Dinner on the ground.  
2:00 p. m.: Address, "The Sunday School," Rev. T. M. Grant.

3:00 p. m.: Sermon and dedication, Rev. H. E. Myers.

All former pastors and members cordially invited.

W. T. Phipps, P. C.

## ANNUAL MEETING BOARD OF MISSIONS

Our General Board of Missions was in session in Nashville, Tenn., May 1-4. This board is composed of all the effective bishops; thirty-eight managers, one from each annual conference in the United States, of whom twelve are preachers, twenty-six lay members, fourteen of whom are women; five members at large; the secretaries of the general boards of the church; the treasurers of the General Department and the Woman's Department; and the editor of the Christian Advocate.

To say that the work of this board is very great, important and difficult is to express but little of what it means. The work is done by committees, who after passing upon it submit it to the board for final action.

The executive committee (which necessarily has large powers) meets once a month, and must pass upon many questions constantly arising in our mission fields both home and foreign.

The other committees are: Home Base, By-Laws, Candidates, Estimates, Foreign Work, Home Work, and Evangelism.

The committee on Evangelism met Monday night, April 30th, passed upon applications for general evangelists, discussing at length evangelism, the methods used by evangelists, and especially the methods used by those sometimes called "professional evangelists." In this connection there is a strong sentiment against the extreme methods used by some evangelists, and a healthy sentiment in favor of pastoral evangelism together with church evangelism.

It is impossible to give a detailed report of the work done at the recent meeting of the Board of Missions in an article of reasonable length. This can be had by securing a copy of the Year Book and the minutes therein which will contain more than two hundred pages and will be published as early as possible. The Estimates section alone covers more than one hundred pages, and will give statement of appropriations to all fields for salaries, buildings of all kinds with the names of missionaries, native workers, etc.

The board met in regular session Tuesday morning, May 1st, with Judge Rader, supreme court reporter for the state of Missouri, presiding.

Our secretaries and treasurers showed remarkable efficiency and conciseness in their reports, in the arrangement of the program of business for the full four days' session, with all needed information at hand. The discussions were free, frank, and at times spirited. Happily for all concerned the bishops are recognized and consider themselves as "just folks" with the balance of us in the discussions—give and take in fine spirit.

The general atmosphere was good. During the thirteen years I have served on this board I think the spirit of this meeting was better than any one previous; manifested in a better understanding, efficiency and helpfulness. The marvelous success, made possible by the Centenary, in all our

## WESTERN N. C. CONFERENCE LEADS

Statesville District shows the way for all others. Greensboro, Marion and Shelby are close seconds.

Fayetteville and Rockingham are leading the North Carolina Conference. The results by districts are as follows:

	New	R'nwl		New	R'nwl
Asheville	9	119	Durham	44	220
Charlotte	33	331	Elizabeth City	71	189
Greensboro	49	454	Fayetteville	92	298
Marion	119	392	New Bern	10	73
Mt. Airy	44	256	Raleigh	45	184
North Wilkesboro	8	95	Rockingham	18	297
Salisbury	48	180	Washington	27	225
Shelby	30	326	Weldon	24	191
Statesville	130	472	Wilmington	29	143
Waynesville	5	121			
Winston-Salem	15	228		360	1820
	490	2974	Total		2180
Total		3464	Miscellaneous: New 21, renewals 40; total 61. Grand total 5705.		

You will notice that the Statesville and Greensboro Districts in the Western North Carolina Conference are ahead, and the Fayetteville and Rockingham in the North Carolina Conference, and that the Western North Carolina Conference is ahead of the North Carolina Conference. This does not take into account about 500 new subscribers that we are to receive from Central Asheville as soon as they can make up the list for us. We are publishing this for information, so that you may prosecute the work in your district in an intelligent manner.

We trust that during the next ten days you will work the campaign vigorously, as you can readily see that we have not received as many new subscribers or renewals as we should. Do your best for the next few days.

One more week of the campaign. Let's make it a big one.

fields was most heartening. Interest was intensified by the presence and brief reports of eleven missionaries from our foreign fields.

It was evident that great caution has been exercised by our secretaries, executive committee and treasurers to safeguard the church from embarrassment when the Centenary period ends. Every emergency possible to anticipate seems to have been carefully considered.

That some unforeseen problems and difficulties will arise in connection with our work, particularly in Europe will be but natural, since we have set up our headquarters for work in the midst of an old civilization—decadent to be sure. With the old and established habits, even among Protestants, they will consider our Americanism rather young and progressive. But our bishops in charge and the missionaries in Europe have given the matter careful consideration.

The College of Bishops brought before us a paper on doctrine which had their unanimous endorsement. This paper was in the nature of a re-declaration of the action of the General Conference, and was unanimously received by the Board of Missions. This was done in view of the fact that there has been considerable agitation in some sections of the church on so-called "heresy" "fundamentalism," etc. This declaration will probably satisfy all except those who will not be satisfied, because they look with suspicion upon the whole church and its tendencies.

Soon there will be published in all our papers results of the success of recent Centenary collections. It is confidently believed that the deficit for meeting the immediate demands will be small. If delinquent subscribers will pay up there will be no embarrassment.

A group of the best business experts

of our country are to go over our entire plant in the Lambuth building that the work may be raised to the highest business efficiency, and the cost of the management reduced to the minimum. H. K. Boyer.

## REVIVAL AT BETHEL CHURCH

Our congregation at Bethel, Greensboro, had the rare privilege of a visit from one of our general evangelists, Rev. E. O. Hobbs, of Louisville, Ky., beginning on Sunday, May 6th and closing on Wednesday evening, May 16th. This meeting had been arranged on short notice and Brother Hobbs did not get the hearing that he should have had and that he would if his coming had been thoroughly advertised. Nevertheless, the people of the immediate community, including most of the members of Bethel church, attended well, especially at night, and many were greatly blessed. Some twenty or more professions and six accessions to the church were among the visible results of the meeting.

Brother Hobbs gives special emphasis to the doctrine of a holy life and a victorious faith, and by far the greatest blessing of the meeting was his call to holy living. He was unsparing in his denunciation of sin, yet his messages were always full of the spirit of compassion for the lost. He is a strong preacher and combines the elements of an attractive personality with a great faith in God. The people were greatly impressed with his wonderful power in prayer.

His slate seems to be full till October, but any of our pastors would be fortunate to secure a date with him. Eternity alone will reveal the good done by his brief visit to Bethel. The people all love him and will never forget him.

Bethel has just recently finished a beautiful and comfortable parsonage and Brother Truitt and family have

moved in. The parsonage is located on a lot adjoining the church and is in every way a credit to Greensboro Methodists. West Market, Centenary and Park Place congregations all helped generously on the parsonage and they have the thanks of the Bethel congregation. Brother Truitt is in good favor with his people and everything is looking up. H. M. Blair.

## PARK PLACE REVIVAL, ETC.

Recently I asked a good man, a minister, how he liked a certain revival. He replied: "There was a little too much hell-fire in it to suit me."

For a week each night Dr. E. K. McLarty preached and Rev. E. P. Billups led the singing at Park Place. The singing was good and the preaching excellent. McLarty is a mighty force in the Kingdom—scholarly, consecrated, fearless. The church was divinely touched and inspired, humbled and helped. It suddenly dawned on me after the meeting that the preacher only used the word "hell" once that I can recall. He used it very appropriately in that one instance.

Is it not time that our evangelists become more sparing of their use of hell-fire? At least, a little less of the "lake of fire" in the next world and more of the hell people make in this world seems more nearly the truth.

L. B. Hayes.

## "THE RELIGION OF MAIN STREET"

By Dr. Percy Stickney Grant.

Possibly the whole Christian world has paid more or less attention to the theological controversy between Bishop Manning and Dr. Percy Stickney Grant. It is generally known, too, that Dr. Grant has just published a little book of sermons, essays, and letters entitled, "The Religion of Main Street."

Dr. Grant claims to be preaching the gospel of intellectual freedom, economic freedom, and religious freedom; and he seems to want to make it appear that the rest of the Christian world favors intellectual deception, economic tyranny, and superstition as a substitute for religion. Dr. Grant believes that the Bible is an inspired Book, but he does not believe in its literal accuracy. He believes in Jesus Christ as one sent from God, but he does not believe that Christ had the power of God while He was on earth. He is of the opinion that the miracles of the Bible may be explained as allegories, or as expressions of superstition, or as bits of misinformation.

When I was in my latter teens I could have sympathized with Dr. Grant a great deal more than I can now. It seems to me that he is allowing himself to become exercised unduly over questions that either can never be settled or are of minor importance in themselves. I cannot understand how he hopes to build up Christianity by trying to make it appear that he is perhaps the only true Christian.

The book is fairly interesting, rather poorly thrown together, and somewhat vague. Perhaps the two concluding paragraphs of the book are worth quoting:

"Do we need to have a new religion? Yes, if the old religion will not make room for the modern mind; if it will not clean house and get rid of old fetishes inherited from centuries ago.

"Do we need a new religion? No, if the life of Jesus becomes the light of His church, a liberating, forgiving, brotherly, serving religion, that breaks down barriers and makes of all mankind one self-respecting and humanity-serving nation and force."

(American Library Service, New York City, 1923, pages 200, \$1.75.)

M. B. Andrews.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

My Dear Young People:

At the annual meeting of the Woman's Missionary Conference held at Monroe, April 24-27, Mrs. Charles C. Weaver was elected superintendent of Young People's Work, and as your former superintendent I want to express to you my thanks and appreciation of your great loyalty to me during the six years that I was your leader. I want to congratulate you on having Mrs. Weaver as your superintendent, and bespeak for her the same whole-hearted co-operation and faithful loyalty that you have given to me. The conference has made a wise selection in naming her to guide and direct the work of your department. Of a winning personality, thoroughly consecrated and highly capable, through her acquaintance with every department of our work, to make it a success, I am sure that through the working together of the young people and their new superintendent great things will be accomplished. With a great interest in the success of the work, I am,

Yours most sincerely,  
Mrs. W. R. Harris.

The friends of Mrs. J. V. Wilson, former editor of our Woman's Page in the N. C. Advocate, will learn with regret of the death of her mother, Mrs. Kirkman, which occurred May 9th in High Point, following a brief illness. Our love and sympathy are with Mrs. Wilson.

### WAYNESVILLE DISTRICT MEETING

The district meeting of the Woman's Missionary Society of the Waynesville district will be held in Long's Chapel at Lake Junaluska, N. C., on May 29th and 30th. First session Tuesday evening 29th, and closing in time for the afternoon trains on Wednesday, 30th.

Several of our conference officers will be with us. A missionary play and demonstrations on work of our different departments will be special features.

Elect your officers and send names to Mrs. R. C. Long, Lake Junaluska, N. C. Plan to come and help make this our greatest meeting both in membership and inspiration.

Mrs. J. Dale Stentz, Dis. Sec.

### INTRODUCING NEW BRANCHES ON HONORED FAMILY TREE

Elected to the official circle of the W. M. Society of the W. N. C. conference at the recent meeting in Monroe, we give the glad hand to representatives of four honored names in our Methodism—Ivey, Chritzberg, Stacy, Stuart.

Mrs. George Foard of Statesville, elected secretary of that district, is a daughter of the late Rev. George W. Ivey and sister of Dr. T. N. Ivey, late editor of the Nashville Christian Advocate. Mrs. Foard has always been full of good works and will fill her office admirably.

Mrs. W. J. Fraley of Salisbury, assistant to Mrs. P. N. Peacock, treasurer, is the daughter of Mrs. Foard and granddaughter of "Uncle Ivey." Mrs. Fraley gives promise of large usefulness in the church.

Mrs. Pierce Wyche of Charlotte, elected superintendent of social service, is the daughter of the late Dr. H. F. Chritzberg. Mrs. Wyche is prominent in the activities of her local church, and every interest with which

she has to do prospers in her capable hands.

Mrs. J. Dale Stentz of Junaluska, elected secretary of the Waynesville district, is the daughter of Dr. George R. Stuart of everywhere, and a granddaughter of the late Dr. David Sullins. Mrs. Stentz has sung her way into the hearts of hundreds of people at Junaluska, and we hope to hear her beautiful voice at our future meetings, as well as have the benefit of her counsel.

Mrs. C. C. Weaver of Monroe, elected superintendent of young people's work, is the daughter of Rev. L. E. Stacy. Mrs. Weaver is eminently fitted for this work, recognized as the most difficult as well as the most vital we have to do.

These new officers are indeed valuable additions to our official family, and while with regret we "speed the going, we welcome the coming" co-workers.

### PLATFORM DECORATIONS, FOLKS AND FLOWERS

Platforms and the people who sit thereon, and the other decorations, be they flowers or flags or what not, are always interesting because there we usually "see people we have read about" and things pleasing to the eye. So at Monroe the platform with its "decorations" was an interesting place. Cut flowers and blooming plants lent their charm, but more interesting were the official "folks" occupying the seats of honor and holding the reins of affairs.

Mrs. Robertson, our president, occupied central place, presiding as always with dignity and ease. On either side were Mrs. W. W. Hagood, vice president, and Mrs. H. A. Dunham, corresponding secretary, each alert and helpful in every possible way. To the front, busy at their tables, were Mrs. J. V. Wilson, retiring editor of this page, and Mrs. W. R. Harris, recording secretary pro tem.

Mrs. Wilson has given us the result of her work in the splendid report of the proceedings; and Mrs. Harris gave us minutes which were clear and concise, leaving nothing to be desired.

This record would not be complete without the name of Mrs. B. W. Lipscomb, our Council visitor. Mrs. Lipscomb won the heart of this conference, and her presence there was a source of joy to the entire body, adding greatly to the interest and inspiration of the occasion.

Miss Delia Tuttle, returned missionary from China, was also an interesting visitor and was warmly greeted by her scores of friends.

Mrs. Carrie Presson, district secretary, Charlotte district, is at home in Monroe, and is a hostess within herself. She spares not herself and things move where she moves, and that in the right direction.

Dr. C. C. Weaver and Mrs. Weaver left nothing undone for the comfort and pleasure of the visitors, anticipating every need and sharing themselves most generously with us.

The people of Monroe! What shall be said of them? They were not on the platform, but they were on the job of entertaining that conference, and Statesville or any other town in N. C. will have to do "works of supererogation" to be on a par with Monroe.

### CRAWFORD MISSIONARY SOCIETY, REIDSVILLE

The Crawford Missionary Society was delightfully entertained Monday afternoon at the parsonage with Mrs. Moores and Mrs. Firesheets as hostesses. After the business meeting Miss Nettie Reid gave a most interesting report of the annual conference which convened in Monroe last week. This being the time for Pollyannas to be made known, dainty little stationery and envelopes were passed, and each one requested to write a note to her Pollyanna. Miss Martha Moores acted as postman and delivered them. There was much interest and fun

when the person was revealed who had been playing the "glad game" to you for three months. Mrs. Jas. D. Womack was elected to serve as first vice president in the place of Mrs. P. E. Snead, who leaves next week to make her home in Charlotte. The society regrets very much to see Mrs. Snead leave as she has been one of the most faithful charter members. As a small token of their appreciation of her she was presented with a tiny suit case packed full and running over with packages containing many useful articles. Delightful refreshments consisting of block cream, cake and mints were served.

### THE GREATER SCARRITT

The joint committee which was appointed by the executive committee of the Board of Missions and the executive committee of the Woman's Council, for the purpose of formulating an enlarged plan for missionary education for the whole church, submitted a comprehensive program to the Council at its last session, also to the Board of Missions which convened the first week in May. This program was unanimously adopted by both sides. Further resolutions were adopted by the Council which provided for an enlarged program for the Scarritt Bible and Training School, also for its removal to a central location; the program and the location to be decided upon by the joint action of the executive committee of the board, the executive committee of the Council, and the board of managers of the Scarritt Bible and Training School. Through these resolutions the Council requested the Board of Missions, General Work, to co-operate in the conduct of the new school which, it is planned, will be for the training of lay workers, both men and women.

These resolutions were adopted by the board with an amendment which referred the final decision concerning the future program for the school and its relocations to the board for action. It is expected that there will be a called meeting of the board after the joint committee has had time to formulate a report. This joint committee will seek in every possible way to recommend such location and organization of the new institution as will serve the church in the most effective way. To this end an investigation is being made to ascertain the best possible plan for such a school. An invitation is therefore extended to any community that wishes to be considered as the future location for such an institution.

The amendment to the report providing for the matter to be referred to the board for final action will delay somewhat the plans for the establishment of the Greater Scarritt, but the leaders have faith to believe that the delay will result in an even larger future for the school.

### North Carolina Conference

#### MISSION AND BIBLE STUDY

(From Mrs. Steele's Council Report.)

#### Graded Literature.

There are elementary books and books of stories for women in rural communities and for women in small churches. Books of higher grade have been prepared for women who have had several years of mission study and who are interested in the problems of the day. Maps, pageants, picture sheets have been prepared and will add greatly to the interest of the study books.

#### Courses Recommended for 1923-24.

There theme for the year 1923-24 is: Foreign, Japan. Home, "Saving America Through Her Boys and Girls." The following books are recommended for study:

#### Adult.

"The Debt Eternal," John H. Finley; paper 50 cents, cloth 75 cents. Planned especially for intensive study classes and discussion groups. A chal-

lenge to the Christian forces of America to meet their responsibility for the child life of the nation. "Suggestions to Leaders of Classes," paper 15 cents. "The Child and America's Future," Jay S. Stowell; paper 50 cents, cloth 75 cents. For use when a shorter and more simple treatment of the theme is desirable. Especially adapted for group study. "Suggestions to Leaders of Classes," Ralph A. Felton, paper 15 cents.

"Creative Forces in Japan," Galen M. Fisher; paper 50 cents, cloth 75 cents. A research study of Japan, fully illustrated with maps and bibliography.

"For a New America," Coe Hayne; paper 50 cents, cloth 75 cents. A vivid and compelling study of the home mission enterprise, containing many questions and topics for further discussion.

"America's Unfinished Battles," Fred Eastman; paper 25 cents. A pageant requiring a minimum of 60 persons presenting an irresistible challenge to service. One hundred and fifty or more persons may be used for a more elaborate presentation.

#### Young People.

"The Woman and the Leaven in Japan," Charlotte DeForest; paper 50 cents, cloth 75 cents. A study in Japan especially for young women and older girls.

"Japan on the Upward Trail," William Axling; paper 50 cents, cloth 75 cents. Senior groups (15-18 years) will find this particularly suited to their use. It is fully illustrated, including map. "Suggestions to Leaders," paper 15 cents.

#### Intermediate.

"Young Japan," Mabel Gardner Kerschner; paper 40 cents. A hand book for leaders of intermediate groups. Complete with map.

#### Junior.

"The Honorable Japanese Fan," Margaret Applegarth; paper 40 cents, cloth 65 cents. Manual for leaders, by Margaret Applegarth.

#### Bible Study.

"Great Characters of the New Testament," Hayes; 75 cents.

"Thirty Studies About Jesus," Bosworth; 60 and 95 cents.

"The Study of the New Testament," Carter; 90 cents.

"The Life and Letters of Paul," Carter; \$1.00.

"The Meaning of Service," Fosdick; \$1.25.

"The Marks of a World Christian," Fleming; \$1.15.

#### Important.

Order these books from the branch of the publishing house nearest your home. These branches have an ample supply to meet our needs and can give faster and better service when you order from your nearest branch. For the N. C. conference the nearest branch would be Richmond, Va. Order therefore from Lamar and Barton, Richmond, Va.

### REPORT OF MISSION-BIBLE STUDY FIRST QUARTER, 1923

#### Mission Study—Adult.

Women and Missions—Mrs. L. L. Brown, Tarboro; Mrs. E. L. Reed, Hertford; Mrs. D. C. Farlow, Ellerbe.

Building With India—Miss Vera L. Herring, Raleigh; Mrs. A. M. Noble, Smithfield; Mrs. H. L. Lyon, Whiteville; Rev. W. A. Barber, Glenwood.

India on the March—Mrs. T. W. Lee, Rose Hill.

Trend of the Races—Miss Iva Barden, Raleigh; Mrs. F. R. Seely, Beaufort.

Handicapped Winners—Mrs. L. D. Giddens, Goldsboro; Mrs. J. O. Long, Gates; Mrs. W. L. Thomas, Milton.

Money the Acid Test—Mrs. A. E. Brown, Etumopy Point; Mrs. C. F. Reed, Hertford; Mrs. W. S. Ferrell, Manteo.

In Wembo Nyama's Land—Mrs. Marvin Self, Norlina.

(Continued on page 13.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## North Carolina Conference

### TRAINING WEEK AT ROXBORO.

Some pioneer work was accomplished by the Person Training School in session at Edgar Long Memorial church, Roxboro, last week. With an enrollment of around 100, representing the six pastoral charges of Person county—Roxboro, Brookdale circuit, Person circuit, Leasburg circuit, Mt. Tirzah circuit, and East Roxboro and Longhurst—this school broadcasted its influence and teachings over a wide area and, we believe, will bear fruit for months and years to come. Every one of the pastors—Rev. J. B. Hurley, Rev. B. C. Thompson, Rev. B. T. Hurley, Rev. S. J. Starnes, Rev. S. F. Nicks, and Rev. J. C. Williams—attended regularly and brought with them a considerable number of their workers and prospective workers. The school began Sunday evening and ran through Friday, with the following courses and instructors: Elementary Work, Miss Keene; Principles of Teaching, Prof. I. B. McKay; Church and Its Work, Rev. M. T. Plyler; and Organization and Administration of the Sunday School, L. L. Gobbel. Two or three social and fellowship features contributed to the pleasure of the week's work.

### THAT PERSON COUNTY TEAM

Every Methodist preacher in Person county attended the training school at Roxboro last week and took courses. These pastors, who composed the board of managers, were there practically every evening. They are a team that's going to do great things through their Sunday schools for the boys and girls, men and women, of their respective communities. One of them, Rev. S. J. Starnes, who lives in Durham and attends Trinity College, went back and forth each day, traveling in all about 420 miles in order to take a course and stick by the school.

### PRESIDENT ERNEST J. GREEN

Prof. Ernest J. Green, president of Carolina College, Maxton, has accepted the work of district secretary of the Rockingham district. This announcement will be received, no doubt, with great joy by our entire Sunday school constituency of the Rockingham district, for President Green, who is just now completing his first year as head of Carolina College, and who has already won a big place in the hearts of people of the Rockingham district, is an experienced Sunday school worker. For years he was superintendent of Trinity Sunday school, Durham, and he has ever been interested in the work of the religious training of boys and girls, and men and women. As district secretary President Green will co-operate with pastors, superintendents and teachers in the promotion of Sunday school enthusiasm and efficiency. Pastors and superintendents should communicate with him whenever his services are needed, and be sure to invite him as far in advance as possible, for he is a busy man already and his services as district secretary no doubt will be very much in demand.

The acceptance by President Green of this important work gives us two district workers in the Rockingham district, the other being Mrs. E. B. Ward of Rowland, who, as district elementary superintendent, is doing a

fine work through the Sunday schools in the interest of Cradle Roll, Beginner, Primary and Junior children.

### LAKESIDE TRAINING CLASS

Lakeside Sunday school, Durham, is conducting a training class for Sunday school workers and prospective workers. Superintendent V. E. Wilson, who is always alert in the interest of his school, is teaching a class of about a dozen in "The Organization and Administration of the Sunday School." Lakeside had a large representation in the Durham Standard Training School and is starting this training class in order to continue the fine work already begun.

### SNOW HILL AND HOOKERTON

At Snow Hill this week there is being conducted a training school for Snow Hill and Hookerton charges, New Bern district. Rev. C. T. Rogers and Rev. R. R. Grant have been busy since the district conference preparing the way for this week of intensive training, and indications point to a successful issue of their efforts.

### PREACHERS' SCHOOL COURSES

Preachers of the two conferences in the state will have an opportunity to study Sunday school organization and administration and principles of religious teaching in connection with the Trinity Summer School for Preachers June 6-16. As an important part of the summer school curriculum two Sunday school courses will be offered: One in "The Organization and Administration of the Sunday School" by Prof. H. E. Spence, head of the department of Biblical literature and religious education of Trinity College; the other in "Principles of Religious Teaching" by Dr. C. G. Thompson, professor of philosophy of Emory University, Atlanta, Ga. Make your plans now to attend the summer school, Mr. Pastor, enjoy the beauty of Trinity campus and the fine fellowship which abounds here, and take at least one of the Sunday school courses.

### JUNALUSKA TRAINING SCHOOL

At Lake Junaluska, the summer capital of Southern Methodism, July 12, will begin the seventh session of the Junaluska Training School, and we are expecting a splendid representation from the North Carolina to attend. The plans announced by the General Sunday School Board anticipate the biggest and best session in the history of the school. Instead of only one term of two weeks as heretofore, the school will be divided into three terms of two weeks each. The first, which perhaps will be the most popular, comes July 12-26, the second July 27-August 9, and the third August 10-23. Two units of credit may be earned each term, and we ought to have many of our pastors, superintendents, teachers and prospective workers attending one or more terms.

### MR. YARBROUGH AT AHOSKIE

District Secretary Yarbrough of the Weldon district held a Sunday school meeting at Ahoskie Sunday, May 6. Mr. E. J. Gerock is superintendent at Ahoskie, and this school expects to become a standard school before the year is gone. Like many other schools, it is handicapped on account of inadequate equipment but expects to work out plans for a new building.

### APRIL SHOWER OF CREDITS

Our April "shower" of standard training course credits, according to the monthly report of the General Sunday School Board, added 149 to the number of certificates earned by Sunday school workers of the North Carolina conference. Of this number, 67 were issued in our Raleigh training school, 50 Wilmington, and the others to classes and individuals as follows: Class, Edenton Street, Raleigh, 16 certificates—Rev. W. W. Peele, Mrs. W. W. Peele, Miss Mary McGee, Jule

B. Warren, Miss Florence Fitzgerald, Dr. Albert Anderson, Miss Mamie L. Speas, Mrs. Julian E. White, J. R. Schrest, Mrs. S. P. Norris, Mrs. I. H. Paris, Miss Bessie T. Brown, Miss Henre Etta Owens, Mrs. Jule B. Warren, Miss Vara L. Herring, and Miss Alice R. Best.

Class, Stumpy Point, P. F. Meekins, teacher, five certificates—Miss Blanche Hooper, Mrs. R. D. Wise, Earl R. Meekins, Mrs. Maria White, and Mrs. Ruth Hooper.

Mt. Gilead, Mrs. C. N. Burton; Wilmington, Rev. H. C. Smith and Rev. John W. Hoyle, Jr., the latter earning four certificates.

### SOME NEW WESLEY CLASSES

Ten new Young People's and Adult Wesley classes were registered with the departments in Nashville from the North Carolina conference from March 1 to May 1, according to report just issued by the departments. Five were Young People's and five Adult, as follows:

Young People's—"Character Builders," Gibson, Douglas Sizemore, president, Will Mudd, secretary, and Mrs. Cliff Hunsucker, teacher; "Willing Workers," Trenton, Miss Rosalin Windly, president, Miss Lillian Hammond, secretary, T. A. Windly, teacher; "Lambuth," Sharon, North Rocky Mount circuit, H. L. Denison, president, Battle High, secretary, and J. W. Moore, teacher; "Belle Bennett," Sharon, Mrs. H. L. Hinson, president, Mrs. Martha Hinson, secretary, and Miss Enan, teacher; "Sons of Wesley," Trenton, C. S. Hargett, president, E. S. Smith, secretary, Miss Bessie Whitaker, teacher.

Adult—"Women's Wesley," Enfield, Mrs. W. R. Garnett, president, Mrs. E. H. Gattis, secretary, and Mrs. Melvin Knowles, teacher; "C. G. Morris," Washington, Mrs. W. E. Byrd, president, Mrs. S. L. Snell, secretary, C. G. Morris, teacher; "Susanna Wesley," Gibson, Mrs. J. A. Livingstone, president, Mrs. D. M. Clarke, secretary, and Mrs. N. T. Fletcher, teacher; "Wesley," Lumberton, Mrs. John Felts, Jr., president, Miss Myrtle Barnes, secretary, and Hon. H. E. Stacy, teacher; "Wesley Philathea," Halifax, W. D. Dickens, president, Mrs. T. Dickens, secretary, and W. F. Coppage, teacher.

### Western North Carolina Conference

#### GROWING SOME

Our Sunday School Day Honor Roll is growing some. It is hoped that before the summer is ended and the harvest is passed that every Sunday school in the Western North Carolina conference will have its name written on this honor roll. During the past week the following Sunday schools have forwarded the offering taken when they observed Sunday School Day to Mr. H. A. Dunham, Asheville, N. C.:

Tabernacle, Swannanoa Ct. ....	\$5.75
Bethel, Hanes-Clemmons Ct. ....	7.43
Bond's Grove, Waxhaw Ct. ....	2.35
Brevard Street, Charlotte ....	6.17
Cottonville, Norwood Ct. ....	5.00
Trinity, Randolph Ct. ....	2.28
Bollinger's Chapel, Connelly	
Springs Ct. ....	4.05
Spring Garden St., Greensboro	21.97
Center, Balls Creek Ct. ....	5.40
Weddington, Weddington Ct. ...	4.40
West End, Winston-Salem ....	38.38

#### STAR PERFORMERS

Our number of ministerial honor students is continually increasing. Already during the present conference year forty-one Western North Carolina conference Methodist ministers have taken one unit of credit in our Standard Leadership Training Course. There are others on the way. It is hoped that at least one hundred ministers will be called forward on the first evening of our annual conference to receive special recognition at the hands of Bishop Denny for having ob-

tained, either in a training school or through correspondence, one unit's credit on our Sunday school Leadership Training Course. Note our star performers:

O. P. Adér, W. A. Barber, G. T. Bond, Z. E. Barnhardt, J. W. Bennett, R. K. Brady, D. W. Brown, J. H. Brendall, L. W. Colson, Ashley Chappell, W. B. Davis, W. F. Elliott, L. B. Hayes, J. S. Hiatt, W. M. Heckard, H. G. Hardin, W. A. Jenkins, W. C. Jones, T. C. Jordan, H. H. Jordan, J. F. Kirk, C. S. Kirkpatrick, C. O. Kennerly, W. A. Lambeth, W. A. Newell, F. H. Price, E. J. Poe, A. S. Raper, B. C. Reavis, T. J. Stough, R. A. Smith, E. P. Stabler, C. M. Short, R. A. Truitt, R. G. Tuttle, G. W. Vick, J. W. Vestal, M. B. Woosley, N. C. Williams, G. W. Williams, G. R. Wilkinson.

#### THIRTY-TWO

Since our last report the following thirty-two Wesley classes have joined the Western North Carolina Conference Wesley Bible Class Federation and have been enrolled with our Wesley Bible class movement in the Southern Methodist Church. We are glad to have these fine recruits:

- Busy Bees, Central, Asheville.
- Sunshine, First church, Salisbury.
- Comrades, First church, Salisbury.
- Merry Wesley Class, Broad Street, Mooresville.
- Excelsior, First church, Lincolnton.
- Earnest Endeavors, Granite Falls.
- Church Helpers, Trinity, Randolph circuit.
- Sunshine Wesley, Tryon Street, Charlotte.
- Sunbeam, Tryon Street, Charlotte.
- Live Wire, Tryon St., Charlotte.
- Win One, Spring Garden St., Greensboro.
- Sunbeams, Trinity Memorial, Trinity.
- Knights of Wesley, Tryon Street, Charlotte.
- Minute Girls, Dilworth, Charlotte.
- Volunteers, Hopewell, Randolph Ct.
- Scouts, Trinity, Randolph Ct.
- True Workers, Trinity, Randolph Ct.
- Knights of Wesley, Burnsville.
- Loyalty and Service, Andrews.
- Golden Rule, Trinity, Randolph Ct.
- Junior Wesley, Spring Garden St., Greensboro.
- Young Men's Over the Top B. C., Broad Street, Mooresville.
- Wesley Bible Class, Black Mountain.
- Sunshine, Antioch, Rural Hall Ct.
- Excelsior Wesley, Tryon St., Charlotte.
- Junior Wesley Bible, Cliffside.
- Volunteer, Trinity, Randolph Ct.
- Susanna Wesley, Canton.
- Epworth Girls, Hudson.
- Men's Bible Class, Broad Street, Statesville.
- Woman's W. B., Tryon St., Charlotte.
- Woman's Wesley Bible, Canton.

#### FAITHFUL WORKERS

In our recent Asheville Standard Training School there were eighty students who attended regularly, did all the work and received credit. These credit students are located in the following congregations: Central 21, Chestnut Street 13, Haywood Street 13, Bethel 6, West Asheville 6, Mount Pleasant 6, Biltmore 2, Oakley 2, Weaverville 4, Hendersonville 7. By courses the credit students are listed as follows:

Beginner Lesson Materials and Teaching, Miss Jessie Spencer, instructor—Mrs. Erma J. Allen, Miss Nannie L. McDowell, Mrs. J. P. Morgan, Miss Mary Ownbey.

Primary Organization and Administration, Miss Georgia Keene, instructor—Miss Louise Carter, Miss Bess Henninger, Mrs. C. A. Honeycutt, Miss Helen Johnson, Mrs. Eugene Presson.

Junior Organization and Administration—Miss Virginia Jenkins, instructor—Miss Margaret Allen, Mrs. M. Z. Beaty, Mrs. Robert Bell, Mrs. W. C. Bryson, Mrs. G. Cochrane, Mrs. W. M. Collings, Miss Lillian Felmet, Mrs. R.



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### Western North Carolina Conference

#### ZION EPWORTH LEAGUE

At the close of an interesting program on "God's Choice and Training for Leadership" on Sunday afternoon, May 6th, the new officers for the coming year were elected as follows:

Dr. J. H. Ellerbe, president.  
Mr. Lee Ellerbe, vice president.  
Mrs. C. C. Allred, secretary and treasurer.

Mrs. P. S. Carrington, first Dept. Supt.

Miss Vivian Lampley, second Dept. Supt.

Miss Hattie Ellerbe, third Dept. Supt.

Mrs. R. T. Nichols, fourth Dept. Supt.

Miss Hattie Ellerbe, Cor. Sec.

These officers were installed on Sunday, May 13th, and have already entered on their work and the increased attendance and interest, due to the splendid training school held in Rockingham recently, promises greater work for this league for the future.

Hattie Ellerbe, Cor. Sec.

#### GREENSBORO DISTRICT UNION

The best yet is the only way to describe the last union meeting held at Wesley Memorial church, High Point, Thursday night, the 10th. Rev. T. J. Rogers, pastor of Main Street church, conducted the devotional services, pointing out the life of Paul as a guide and inspiration for leaguers.

The business of the evening was then transacted. Holt's Chapel again won the merit banner, while Wesley Memorial carried off the attendance honors. Carraway Memorial was declared winner over Wesley Memorial in the singing contest. The next meeting will be held on Thursday night, June 7th, the first Thursday night in the month, on account of conference being in session on the regular meeting night. The meeting place will be announced in due time. Two hundred and forty-seven leaguers were present, representing fifteen different leagues.

The district department superintendents for the coming year are as follows: First Dept., Mr. Hall, Wesley Memorial League, High Point; second Dept., Miss Elizabeth Bennett, Centenary League, Greensboro; third Dept., Miss Stella Coble, Bethlehem League, Climax; fourth Dept., Mr. Herman Edwards, Muir's Chapel League, Guilford College.

The following officers were elected in April: President, D. L. Webster; vice president, Carl Ljung; secretary, Miss Kathleen Pettit; treasurer, William Zink.

A district cabinet meeting will be held at Spring Garden Street church, Greensboro, on Monday night, June 4, at eight o'clock. All chapter presidents are urged to attend, bringing their pastors and cabinet with them. We want to make this a great meeting. The district policy will be submitted at that time and the work for the ensuing year outlined.

All leagues that have not paid their Africa Special in full take notice your pledge must be in Brother Plyler's office by the last day of May to count on the Standard of Efficiency.

Greensboro wants the 1924 League conference.

#### W. N. C. EPWORTH LEAGUE CONFERENCE, CHARLOTTE, JUNE 12 TO 15

The young Methodists of this district of the Methodist church are making great plans for the annual meeting of the Western North Carolina Epworth League conference that convenes in Charlotte June 12-15. This

annual gathering of the Epworthians of the different chapters representing the Methodist churches of Western North Carolina is a gala event for them.

Charlotte leaguers have been working on the preparations for the conference for two months. In April the president of the conference, W. W. Edwards of Asheville, met with the Charlotte executive committee and assisted them in their preparations.

The officials are expecting at least three hundred delegates and they unhesitatingly say that they will not be surprised if the total reaches four hundred and fifty. Each chapter is allowed to send one delegate for each fifteen members or fraction. The president of the local chapter is a delegate by virtue of his office.

The faculty secured for the conference is the best ever assembled for such a purpose. There will be courses of study in methods of league work, personal work and missions. The addresses each evening will be delivered by outstanding ministers of North Carolina.

Charlotte leaguers will give the visitors a reception the first evening. On Thursday a drive over the city of Charlotte to be followed by a basket picnic will be a special feature of the conference.

Those in charge of the conference are urging presidents of local chapters of the different Methodist churches to select their delegates to the conference at an early date so Charlotte will know how many delegates to expect. Mrs. C. V. Fite, District Secretary.

#### A CORRECTION

In calling attention to the observance of Anniversary Day, I made error in Mr. Plyler's address, as he is at the present time in Morganton, N. C., instead of Hickory. So kindly bear this in mind when sending your Anniversary Day offering to him.

J. Paige King,  
Conf. First Dept. Supt.

#### North Carolina Conference

##### THE LET'S GO CAROLINA LEAGUER

By the time this issue is read our second edition, an Assembly Special, of the Let's Go Carolina Leaguer will be in the hands of the publishers. This time it means LET'S GO. Let's go where? Why, to the Morehead City, Atlantic Hotel, Summer Epworth League Assembly, June 18-24. Now is the time to get ready. It will be a good investment for every chapter to send a couple of the most capable and worthy old stand-bys to the assembly. At least let's have a representative from practically every league there. Don't forget the date, June 18th.

This above mentioned paper is supposed to go to every pastor and league of the conference. If you do not get yours, raise a kick. It is worth it. And next time you do nearer your part in giving this medium the carrying power it should have.

#### "BOOST RALEIGH DISTRICT"

That is some secretary the Raleigh district has, believe me. Rather, the Rev. Philip Schwartz has some district, for he has it, and is making it the coming district of the conference, and if somebody or something doesn't stop him he'll soon have the South stepping to keep a pace.

Listen to this, won't you! He writes: "We organized an Intermediate league with 15 members and a Senior league with 39 members at the Oxford Methodist church, Bro. E. M. Snipes, pastor. Miss Carrie Fuller is superintendent of the Intermediate league and Miss Pearle Fairbow, president. Mr. T. B. Rose is president of the Senior league. These folks are great and came out to be organized though it was raining 'pitchforks.' There are some thirty more Intermediates with about ten more Seniors to join. They

#### THE MISSIONARY VOICE

A monthly missionary magazine published by the Board of Missions of the Methodist Episcopal Church, South.

It is the only general missionary periodical published by the Southern Methodist Church.

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INCLUDING MEALS AT CAFETERIA

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have all sorts of splendid material, and the older folks including the women of the Missionary Society are behind the leaguers one hundred per cent. And you should hear Brother Snipes boost the Epworth League at his morning and evening services."

#### ANOTHER RALEIGH DISTRICT LEAGUE

Jenkins Memorial Epworth League was organized May 6th with the following officers elected:

President—Miss Birdie Riddle, 727 N. Gaston St.

Secretary—Myerl Allen, 1210 Glenwood Ave.

Treasurer—Miss Annie Beddingfield. First Supt.—Miss Lizette Bashford.

These young people look forward to the activities of league work with pleasure and will begin their devotional services next Sunday one hour before the regular church service.

A Junior league is to be organized within a few weeks under the leadership of Mrs. L. B. Pattishall.

#### EDENTON STREET LEAGUE

Edenton Street held their annual election of officers Sunday evening, April 22nd, and the following members were elected:

President—Caswell Riddle, 516 N. Bloodworth St.

Vice President—Enice Blair.

First Supt.—Mamie Speas.

Second Supt.—Lola Allen.

Third Supt.—Mrs. Geo. S. Crawford.

Fourth Supt.—Alice Best.

Secretary—George S. Crawford.

Cor. Secretary—George Moore.

Treasurer—Louis Hightower.

Era Agent—Mary Davis.

Pianist—Henrietta Owens.

Edenton Street League has enjoyed one of the most prosperous and successful years in its career, under the able leadership of the officers whose terms just expired. They have not only stood by their league but by their district secretary as well. "More power to 'em!"

While the Raleigh district secretary has worked in other Epworth League fields and conferences he has yet to meet a more loyal group of young people than those he has met and found in the North Carolina conference. They don't come any better.

#### A NEW LEAGUE AT ROCKINGHAM

The corresponding secretary, Miss Lucile Shore, writes that Rockingham First church has recently organized a

splendid new league with 79 members. Charter has been secured, and they are inquiring as to the maximum number of delegates they are entitled to send to the Morehead City Assembly.

#### HILLSBORO ENO CHURCH A NEW LEAGUE

"We have recently organized a good league at Eno church, Hillsboro, Durham district, with 20 members and prospects for a large increase in the near future."

This league was organized by Richard Haddock and Mark Tuttle, two splendid students in Trinity College, who work also in Eno Sunday school.

Wanted—By refined lady, position as companion and housekeeper in a Christian home with elderly person. Address "Companion," care Advocate.

FOR SALE—THE McCLEES HOME Adjoining Trinity College campus, containing fourteen rooms, two baths, two basements; 75 feet front on 5th street, running 200 feet to 6th street. Apply to Thos. L. McClees or Prof. F. S. Aldridge, Trinity College Station, Durham, N. C.

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Diseases of Stomach  
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O. F. Pool, Proprietor,  
Taylorsville, N. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

We are looking to our friends to give us their whole-hearted support. Our expenses are high, and we are counting on all to give us the means with which to run the home.

\* \* \* \*

The warm weather reminds me very forcefully of our great need of a swimming pool. Friends have provided other orphanages with pools. Shall our Methodists lag behind when we ought to be in the forefront in every great cause?

\* \* \* \*

We are in need of several buildings for our orphanage. It would be a fine thing if we could get friends to erect these buildings as memorials. The name and memory of some one who wrought well in life and endeared themselves to us ought to be perpetuated. A memorial building would serve that purpose and be the means of ministering to orphan children through the years to come. How I do wish that those who have been bereft of loved ones would build a monument in the shape of a dormitory or cottage here at the Methodist Orphanage. Possibly a great many have thought of doing just that particular thing, but have put it off from time to time. An immediate decision would help us so much now when our need is so pressing and imperative.

\* \* \* \*

While in Franklinton I had a few minutes in the hospitable home of Bro. S. C. Vann. It is always a delight to visit his lovely home. Brother Vann had a call to leave town immediately after the concert, so I missed the privilege of being with him for a short while. I was particularly glad to see the foundation of that great school building which Brother Vann is donating to his town people. It is going to be one of the best and most up-to-date school buildings in the state. It will cost more than two hundred thousand dollars. It will be a great monument to his character and vision through the years to come. I feel happy that the donor is our largest benefactor. Some time in the future he is going to spend a large amount in buildings at the Methodist Orphanage. As our need is so tremendously imperative we sincerely trust that he may see his way clear to begin a great building program in the near future. Being a man of vision and wonderful business sagacity we can rest assured that he will do the best thing possible for our Methodist Orphanage which he so ardently loves.

\* \* \* \*

Brother L. E. Thompson, our pastor at Louisburg, was exceedingly kind and gracious to our singing class when we visited his church lately. It was a delightful evening I had in his home. I was the recipient of many courtesies. For many years this devout man has wrought well in our conference, where he has a fixed place in the affections of the churches and brethren. As usual a great congregation was present to welcome us for the evening service. That was a fine body of young women from the college. Professor Mohns was present and express-

ed his appreciation of the class. One of our girls who has taken a prominent part in the sacred concert was given a scholarship by Professor Mohns and the Men's Bible class will pay her expenses through Louisburg college. That was a fine thing to do on the part of the college and Wesley class. Surely no one who has ever been among us deserves that advantage more than Katie Richardson. Such kindly consideration for one of our most worthy girls is sincerely appreciated by the Orphanage. Other Wesley classes might do a fine thing by following the example of the men's class at Louisburg.

\* \* \* \*

Our singing class gave their first sacred concert at Franklinton about four years ago. We received such a warm reception that we were encouraged to visit other towns. In answer to a cordial invitation from Brother Allison we gave a sacred concert at the Methodist church the first Sunday morning in May. The occasion was the county Baraca-Philathea convention and Brother Allison was president of the association. The largest congregation we ever witnessed in Franklinton was present. The interest in the concert was so intense that it was a joy to our boys and girls to do their best. At the conclusion of the concert a big barbecue dinner, with many other good things, was served. Kind friends helped to convey us from Raleigh to Franklinton and from Franklinton to Louisburg. We could not reach the churches were it not for the kindness of friends in conveying us to and from the Orphanage. Of course it was a joy to us to see our good friend, Bro. O. W. Dowd, and wife. Last year Brother Dowd held our revival and won everybody at the Home. He was very cordial to us. That was a delightful hour I spent in his home before going to Louisburg. Brother Dowd is a good preacher, helpful pastor and possesses fine executive ability. I am sure that the Franklinton saints have realized long before now how fortunate they are in having as their under shepherd such a capable, successful preacher of the Word.

\* \* \* \*

The revival at the Orphanage closed the second Sunday night after continuing for a week. The Methodist preachers of Raleigh held the noonday services, while Bro. J. M. Ormond, professor in Trinity College, did the preaching at night. On Sunday he was with us all day and held three services. During the year thirty-five children have come to the Orphanage and every one of them made a profession of faith in Christ. The entire Orphanage family, numbering two hundred and fifty, experienced a distinct blessing by reason of the revival. Brother Ormond brought us great messages of truth and inspiration. Being a man highly trained and ripe in Christian experience, he was enabled to lead us into a life of deeper consecration. All of his sermons were of a high order and made a profound impression on all who heard. His sermon to the outgoing class on Sunday p. m. when he spoke to them as a body was one of the finest utterances ever heard at the Orphanage. The sermon on Sunday night will never be forgotten. Two boys offered themselves for the ministry and two girls offered themselves for the foreign field, and a large number came forward pledging themselves to answer any call for service to which God might call them. For all these wonderful results we are profoundly thankful to our heavenly Father. Brother Ormond has won an abiding place in the hearts of officers and children. North Carolina Methodism should be congratulated on having such a teacher and leader as Prof. Ormond in our great college at Durham. His influence will tell mightily in the lives of the Trinity student body. His teaching is constructive, not destructive. Our college boys are absolutely safe in his hands.

## BOOKS FOR SALE

Pulpit Commentary, 51 vols., new, \$75.  
Biblical Encyclopedia, 5 vols., like new, \$15.  
Ellicott's Commentary, 8 vols., new, \$20.  
Ridpath's History of World, 3-4 Morocco, 10 vols., \$33.75.  
Clarke's Commentary, 6 vols., sheep, fair condition, \$20.  
Oliver typewriter No. 9, like new, \$35.  
Any of them cash or time.  
A. R. Bell,  
Taylorsville, N. C.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

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Positions to offer in grades, High School subjects; Principles and Superintendents of High Schools; also in Colleges. Correspond with us at once.  
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Rev. G. R. Mente Tells of Amazing Discovery Which Keeps Hens and Chicks Free From All Vermin

"I have used your remarkable Lice and Mite Remedy with fine results," writes Rev. G. R. Mente, Methodist Parsonage, New Washington, Ohio. "It has put a stop to the poultry losses in this community. You are a great benefactor to poultry raisers."

## Lice and Mice Go Like Magic

This amazing new discovery is Imperial Lice and Mite Remedy. Comes in condensed liquid form, to be used in fowls' drinking water, a few drops at a time. No more Dusting, Spraying or Greasing.

Makes Lice, Mites, Ticks, Fleas, Blue Bugs and other vermin positively leave fowls like

magic. Renders entire flock, old and young, immune to these expensive pests. Equally good for chickens, Ducks, Turkeys, Geese and Pigeons. Guaranteed not to affect eggs or flesh of fowls in any way. Makes Hens, Pullets and Chicks healthier, sturdier and grow faster. A splendid summer egg tonic and blood purifier. More than 100,000 Poultry Raisers now keeping their flocks free from vermin, this new easy way.

You Can Get Yours Free  
(Regular \$1.00 Size Bottle)

Imperial Laboratories, the manufacturers, are now making a special introductory offer whereby you can obtain, absolutely free, a season's supply, for the average size flock, of this amazing new Lice and Mite Remedy.

SEND NO MONEY. Just your name and address to Imperial Laboratories, Dept. 7849, Kansas City, Mo., and they will send you by return mail, two regular \$1.00 bottles of Imperial Lice and Mite Remedy (double strength). When the package containing the regular \$2.00 quantity arrives, pay the postman only \$1.00 and a few cents postage. Use one yourself to rid your own flock of these pests, and sell the other to a neighbor—thus getting yours free. Or, a large size Trial Bottle for only 50c.

## Special To Large Users

If you have a large flock, or have neighbors who wish to go in with you, this Special Introductory Offer applies on 4 of the regular \$1.00 size bottles, at an additional saving. A large size Trial Package of Imperial White Diarrhea Tablets, included Free. Just state you want the regular \$4.00 quantity, for only \$1.75. Readers risk no money, as Imperial Laboratories are fully responsible and nationally known distributors of poultry remedies. They will refund the cost on any of the above quantities ordered, promptly on request, any time within 30 days.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.

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Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication. Try it today.

# Nujol

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A LUBRICANT—NOT A LAXATIVE



# Our Little Folks

## WHEN MY DAD WAS A BOY

Wonder why I don't have fun  
Like my pa sez he had  
W'en he wuz some one else's son  
An' got spanked by his dad?  
Pa sez it used to snow so deep  
The house was all hid  
Jest in the night when he's asleep—  
When my dad wuz a kid.

An' nex' day de'd climb out the roof  
Wif snow so high about,  
They made big fires—an' that's the  
roof—  
To melt my grandma out;  
An' men, he sez, he tuk his sleigh  
Up top a hill, an' slid,  
An' slid, an' never stopped all day—  
When my dad wuz a kid.

An' nen pa made a big snow man,  
More'n seventy feet high,  
Wif reg'lar stairs inside wot ran  
Most clean up to the sky.  
O. golly! wouldn't I jes' shout  
To have fun like pa did!  
I guess it snowed the snow all out  
When my dad wuz a kid.  
—Selected.

## IN "HOMESPUN" DAYS

The word homespun brings to mind attractive pictures of colonial days, when every home was self-sustaining and every family fashioned its own garments, tools, in fact, everything that was needed. It sounds interesting to us, removed to an age of progress and comfort, but to the children of those days many were the tasks that fell to their lot. The late John Burroughs' boyhood days were spent in the "homespun" era, and in an article which appeared in Harper's Magazine he described how homespun cloth was prepared on his father's farm:

In my early youth, he says, our house linen and our summer shirts and trousers were made from flax that grew on the farm. How vividly I remember those pioneer shirts! They dated from the stump of the clearing, and indeed, bits of the stump in the shape of shives were inwoven into their texture and made the wearer an unwilling penitent for weeks, or until use and the washboard had prevented them from scratching. Peas in your shoes are no worse than shives in your shirt. But those two shirts stood by you; if in climbing a tree you lost your hold and caught on a limb, your linen trousers would hold you!

The history of the stuff from which they were made is interesting. It was pulled up by the roots, rotted on the ground, broken with a "crackle," flogged with a swingle and then drawn through a hatchel—out of that ordeal came the flax. How clearly I remember father working with it in the bright, sharp March days—breaking it and then swinging it with a long wooden swordlike tool over the end of an upright board fixed at the base in a heavy block. That treatment was to separate the brittle fragments of the bark from the fibres of the flax. Then in large handfuls he would draw the flax through the hatchel, an instrument with a score or more of long, sharp iron teeth set into a board, row behind row. The hatchel combed out the tow and the other worthless material. It was a mighty good discipline for the flax; it straightened its fibres and made it as clear and fine as a girl's tresses. Out of the tow we twisted bag strings, flail strings and other strings. With the worthless parts we made huge bonfires.

Mother would mass the flax upon her distaff and spin it into threads. Then the flax was spun on a quill that

ran by means of the foot, and the quills, or spools, that held the thread were used in a shuttle when the cloth was being woven. The old loom stood in the hogpen chamber, and there mother would weave her linen, her rag carpets and her woolen goods. I have quilled for her many a time—that is, run the yarn off the reel on spools to be used in the shuttle.—N. Y. Christian Advocate.

## A WISE OLD HORSE

Long, long ago, before there were any automobiles, all farmers owned horses; they had carriage horses and work horses and all sorts of horses. Sometimes when the faithful animals grew too old for hard work and could no longer plow or draw hay wagons they were sold to cab drivers in the cities, which is a sad way for a farm horse to end his life.

But there was a farmer who loved one of his old horses so much that he wouldn't sell him when he grew too old for the hardest work. "Instead of doing that," he said, "I shall give good old Toby to Lucy for a pet." Then he laughed, because Lucy, his little girl, was only four years old. She was fond of pets and had a great number of them, but Toby was the biggest pet that she had ever owned.

He already loved the little girl, for she went to the pasture fence and called, "Come, Toby, Toby, Toby!" and when he came galloping across the field he was almost sure to find a lump of sugar in her hand. Then he would stand perfectly still while she climbed to the top of the fence and from there to his back.

After that when Lucy said, "Get up, Toby, get up!" Toby would give his head a toss and go stepping along, stepping along, slowly and carefully, so that the little girl shouldn't fall off; and she, hanging tight to Toby's rough mane, rode on, smiling and happy. Toby also liked to have Lucy walk up to him and say, "Good old Toby; good old Toby." Then he would put his head down low so that she could pat his long nose and brush the flies away.

But one day Toby and the little girl had a sad accident. Lucy was taking her usual ride and Toby was stepping along, stepping along, slowly and carefully, when something unusual happened.

It was a warm day, and Toby made up his mind that he wanted a drink of water; so he walked splash-splash, splash-splash into the creek, and stood there for a minute in the cool water and looked up the creek and down the creek. Lucy began to brush back her curls, which the wind had blown into her face.

Then Toby bent his head to drink, and in doing it made his neck into a steep hill, and he did it so suddenly that little Lucy, at the top of the steep, high hill, went slippin, sliding, slipping down the hill so fast that the next thing Toby knew his little friend had gone splash! into the deep water. It was a loud splash too—enough to scare any horse.

The creek was deep, and Lucy could not swim and would surely have been drowned had not Toby been a wise horse. Before she could sink even once he bent his head and stretched out his long neck and picked the little girl up by fastening his teeth in her gingham dress. Then he walked fast, splash-splash-splash, straight across the creek, and up the bank on the other side, and there he dropped Lucy, soaked and scared, on the soft green grass.

The hired man saw what had happened, for he was away up on a high

platform, oiling the windmill. Down the ladder he slid as fast as he could slide, and when he reached the ground he ran over the little bridge across the creek as fast as he could run. Then he snatched up little Lucy and ran with her to her mother. By that time, although she was still dripping wet, she wasn't frightened, but was laughing.

Toby came home at last over the bridge, stepping along, stepping along, rather slowly, as if he expected to be scolded perhaps, and maybe wishing that he could say to the family, "Accidents will happen." But when he reached home, he was astonished.

The family came to meet him. They petted him with sugar and patted his long nose and called him "Good old horse, good old Toby!" just as if he were the most wonderful horse in the world. Lucy's mother put her arms around his neck and kissed him; the big brothers brushed his coat until it was as smooth as satin and combed his mane until it was soft and silky; and ever afterwards as long as he lived nothing was too good for him.—Youth's Companion.

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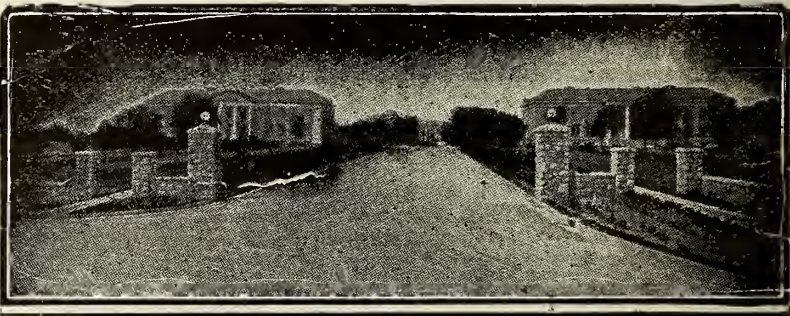
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(Continued from page eight)

**WOMAN'S PAGE**

Adventures of Faith in Foreign Lands—Vera L. Herring, Raleigh.  
 Sunday School Lesson—Mrs. Leonard Hunter, Hertford.  
 Meaning of Service—Mrs. Dan K. Kornegay, Mt. Olive.  
 Making America Safe—Vera L. Herring, Raleigh.  
 Study of Fields—Mrs. S. E. Mercer, Raleigh.

**Young People.**

India on the March—Graham Page, Yanceyville.  
 The Bride—Mrs. R. K. Herring, Roseboro.

**Junior.**

Handicapped Winners—Mrs. T. J. Horton, Aberdeen.

**Bible Study—Adult.**

Jesus and His Cause—Vera L. Herring, Raleigh.  
 Story of the New Testament—Rev. W. A. Stanburg, Wilmington.

**Young People.**

Thirty Studies About Jesus — Mrs. Paul M. White, Roseboro.

**Statistical Report.**

	1923	1922
No. conferences reported	37	36
New Adult M. S. classes	1255	1222
No. members	36363	29014
New Y. P. M. S. classes	264	258
No. members	5023	5310
New Jr. M. S. classes	320	351
No. members	8909	861
Reading Circles	161	187
Missionary Libraries	81	12
Adult B. S. classes	1301	1088
Y. P. B. S. classes	199	175
Junior B. S. classes	1	
Total cards received	814	932
Adults 680, Young People 78, Juniors 54, College Students 2.		

Conferences leading in M. S. as reported by enrollment cards: South Georgia, Louisville and Baltimore.

Conferences leading in M. S. as reported by superintendents: North Georgia, Texas, North Alabama.

Conferences leading in Bible Study: Texas, North Georgia, Memphis, Alabama.

Leading books for the quarter: Adult, Building With India; Young People, India on the March; Juniors, Handicapped Winners.

Mrs. Hume R. Steele.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

R. Frank, Mrs. A. L. Grant, S. M. Garren, Miss Blanche Griffin, Miss Lois Glenn, Mrs. Orr Glenn, Miss Kate Haven, Mrs. W. H. McLean, Miss Ernestine Melton, Mrs. Archibald Nichols, Mrs. C. F. Patterson, Miss Elner Plank, Mrs. C. A. Rice, Miss Agnes Surratt.

Intermediate-Senior Agencies, Rev. J. C. Robertson, instructor—Miss Nan- aie Lyda, Mrs. L. J. Brookshire, Miss Alice Eller, Mrs. J. D. Earle, Miss Ruth Wyche, Frank S. Smith, Delmer K. Osborne, Raymond Carleton, Mrs. Mamie Edmundson.

Principles of Religious Teaching — Prof. C. T. Carr, instructor—Mrs. D. T. Simmons, Mrs. S. H. Bryan, Mrs. H. L. Crawford, Dr. James Sawyer, Miss Eva F. Brown, R. C. Shelhorse, Mrs. R. C. Shelhorse, T. C. Smith, Miss Viola Ownbey, Miss Bettie H. Moore, Mrs. Viola Wolfe, Mrs. William A. Seegur, George C. Osborne, Mrs. Geo. C. Osborne, B. A. Dale, Miss Gladys Berry, Miss Elizabeth Tiddy, H. L. King, A. R. Nix, Mrs. G. C. Short, Miss Mattie Morgan, Mrs. C. Whit Gaskins, Miss Rebecca White, Miss Sarah B. Burness, Mrs. H. C. Sprinkle, Mrs. N. R. Allen, H. E. Walters, Oakley C. Mills.

Sunday School Management, Mr. O. V. Woosley, instructor—Edwin L. Brown, L. B. Rogers, Dr. Ashley Chappell, Mrs. C. F. Glenn, H. A. Dunham, Rev. B. C. Reavis, Rev. T. C. Jordan, Miss Maggie Rector, L. J. Brookshire, W. B. Starnes, S. P. Burton, Mrs. Mabel Baughman, A. E. Ashe, Rev. L. W. Colson.

**MEMORY BOX**

Let it be remembered that the Tru- ity summer school for preachers, and anybody else who wants to take it in, will begin June 6th. There will be two Sunday school courses offered in this school: "Organization and Admin- istration of the Sunday School" and "Principles of Teaching." It is hoped that many of our Western North Car- olina pastors will take one of these courses for credit.

There will be three two-week terms at Lake Junaluska this summer. The first term will begin July 12 and close July 26. The second term will begin July 27 and close August 9, and the third will begin August 10 and close August 23. Practically every course will be offered in these three schools. Those who can attend all three ses- sions will be enabled to obtain six credits or half of the Standard Training Course. Each term will offer an opportunity for two credits. The Jun- aluska school is the most outstanding thing of its kind in America and it is right in our midst.

**OUR FEDERATION**

The program for the fifth annual Wesley Bible Class Federation of the Western North Carolina conference is rapidly being completed. The date of this Federation is July 9, 10 and 11. A special train will be run, a special program will be offered and special people will go. Of course everybody will have a special train.

**GOOD NEWS**

"The Bessemer City Sunday school has decided to put Graded Lessons in for the Beginners, Primaries and Jun- iors. We want to start right away a teacher training class. Please advise me as to the course we should take. I want to take it for credit myself. We want the right course, we want to start right and then we will succeed. E. P. Stabler."

"About two years ago you were with us in an all-day Sunday school insti- tute and urged that we build Sunday school rooms. After thinking over the matter we got to work and have com- pleted seven large rooms, and now I am sure we are going to do much bet- ter work than we formerly did here at Fairview on the Davidson-Fairview charge. W. C. Thompson."

"Our Sunday school at Tabernacle has been paying its fourth Sunday col- lections to the Asbury Sunday school treasurer, as most of us are a part of the Asbury congregation. Since the Asbury-pledge has been paid we would like to take on a special at Tabernacle. Can you suggest one of about \$100 a year for us to take on? G. B. Goodson."

"Our training class has finished their book, 'Learning and Teaching.' We first had 'Life and the Making' and then 'Learning and Teaching.' What book would you suggest for the next one?"

We had our Sunday School Day the first Sunday in May and had a good program. Our offering amounted to \$9.00. We held our Four-Times-A-Year Sunday school institute last fifth Sun- day. We have the Sunday school Pro- gram of Work at Hopewell and are trying to make our school a Standard school. Alva Martin."

Education is not a thing that a per- son pours into a boy. All that his teacher can do is to stir up what is in him. If he has any education at all he educates himself. Some people think that education is like medicine, which you can take according to this school or that school, from this doctor or that doctor; but if a man is cured that which effects the cure is inside of him- self.—Beecher.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including locations like Hominy, Acton, Biltmore, Flat Rock-Fletcher, Skyland, etc., with dates and times.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, including locations like Weddington, Hebron, S. S. Institute, Wesley Chapel, Belmont Park, etc.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including locations like Randolph, Ebenezer, East End, Randleman, Old Union, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including locations like Spindale, Forest City, Bostic, Salem, Marion Ct., etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing appointments for Mount Airy District, including locations like Rural Hall, East Bend, Dobson, Dockery's Chapel, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, including locations like North Wilkes, Roaring River, N. Wilkesboro, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including locations like Salem, Mt. Tabor, First St., Albemarle, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, including locations like Rock Springs, Webb's, Mt. Holly, Shelby Ct., etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including locations like Alex, Rocky Mt., Olin, Mt. Bethel, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, including locations like Cullowhee Ct., Bethel Ct., Pisgah, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, including locations like The Winston-Salem district conference, South and East, Mt. Pleasant, etc.

Table listing appointments for Oak Ridge, Oak Ridge, Kernersville, Bunker Hill, Walkertown, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. SECOND ROUND

Table listing appointments for Durham District, including locations like Yanceyville, Yanceyville, East Roxboro, etc.

ELIZABETH CITY DISTRICT C. E. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing appointments for Elizabeth City District, including locations like Stumpy Point, Roanoke Island, Wanchese, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing appointments for Fayetteville District, including locations like Roseboro, Andrew's Chpl, Lillington, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

Table listing appointments for New Bern District, including locations like Dover Ct., Lane's Chapel, Craven Ct., etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including locations like Roberdel, Green Lake, Ellerbe, Mt. Pleasant, etc.

Table listing appointments for West End, Pleasant Hill, Aberdeen, etc.

Table listing appointments for St. Paul, Barker's, Lumberton, Mt. Gilead, Little River, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, including locations like Fairfield, Mattamuskeet Ct., Swan Quarter, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing appointments for Weldon District, including locations like Rosemary Ct., New Hope, Roanoke Rapids Sta., etc.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, including locations like Wilmington, Grace, a.m., etc.

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**IN MEMORIAM**

**HARMON**—Miss Ruannahr Hamon departed this life the 22nd of December, 1922, and at time of her death was 85 years old. She was a faithful member of Elbethel M. E. church from early childhood. For several years past she had not been able to attend church. Her Bible and Christian Advocate were the joys of her life. She was the last of eleven children. One brother was a Methodist minister.  
By One Who Loved Her.

**HYATT**—S. R. Hyatt was born January 23, 1856, and died April 3, 1923, having lived 67 years, two months and ten days. He was a citizen of Polkton, and a member of the Polkton Methodist church. He was a son of David and Louise Hyatt. On November 24, 1895, he was happily married to Addie Dula. To this union were born three boys and five girls, all of whom together with the mother are still living. Brother Hyatt expressed his willingness and readiness to go. The funeral service was conducted by his pastor and assisted by Rev. W. R. Shelton of Wadesboro. He was buried in the family plot in the cemetery at Wadesboro. D. C. Ballard.

**HARRELSON**—On May 4, 1923, the spirit of William Hamilton Harrelson returned to God who gave it. The end was not unexpected. For some time he had suffered with paralysis of the throat and gradually grew weaker until the end came.

He was born near Mullens, S. C., November 4, 1869. Was converted about the age of twenty-two and joined Miller's church on the Mullens circuit. Later he moved to North Carolina and connected himself with Evergreen Methodist church, of which he lived a consistent member until his death.

He leaves a wife, two sons and three daughters to mourn their loss. May the great Comforter be very near to them in this sad hour. B. O. Merritt.

**RESOLUTIONS OF RESPECT**

Whereas, our heavenly Father has called from our midst little James Peter Leight, son of Mr. and Mrs. E. M. Leight of Walkertown, we, the Ladies' Aid and Missionary Society of Love's church, extend our deepest sympathy to the members of the family and trust that God in His infinite love and mercy will comfort and sustain them in this hour of sorest trial.

His sudden and unexpected going was a great shock to our entire community, for he had barely started on life's journey, being only five and a half years old when the Father called him to his heavenly home, and we know that he is

"Safe in the arms of Jesus,  
Safe on His gentle breast;  
There by His love o'er-shaded  
Sweetly his soul shall rest."

Mrs. P. Frank Hanes,  
Mrs. H. C. Hawkins,  
Miss E. Crews.

**RESOLUTIONS OF RESPECT**

Whereas, our all wise Father in tender love hath found need for one of our fairest flowers, be it resolved:

That in the transplanting from earth to heaven of our beloved Jennie, Ayden Methodist Sunday school has sustained an irreparable loss, but the courts of heaven are thereby much sweeter and more beautiful; our tear-dimmed eyes and aching hearts yearn for her dear presence, yet we are drawn closer to heaven by the knowledge that she is waiting for us there.

That, as best we may, we will strive to carry on the work which she so loved, and win from the Christ the plaudit already received by her, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

That we pray the blessed Comforter to come in all His healing power, and touch with faith, hope and peace the broken hearts of her loved ones left to linger yet a little longer here below.

That a copy of these resolutions be sent to the family and a copy be placed upon the records of our school.

Mrs. J. C. Andrews,  
Mrs. O. C. Stroud,  
Mrs. C. R. Riddick.

**FRANKLIN**—Vergil L. Franklin was born in Forsyth county March 4, 1857, died January 6, 1923. On May 16, 1896, he was married to Mrs. J. F. Doub. The one child of this union died in infancy.

Brother Franklin was engaged for many years in farming and in the mercantile business. He was a quiet, unassuming kind of man with good character. He professed religion and joined Lewisville Methodist church when quite a young man. He died in peace. J. W. Vestal, P. C.

**WINBORNE**—Lambert Hill Winborne, son of John S. and Mary E. Winborne, aged 34 years, passed away on March 28, 1923, a victim of a second attack of "flu" and pneumonia in Washington, N. C., where he moved his home four years ago. In October, 1916, he married Miss Nancy Vann of Ahsokie. To this union three little girls are left. At the close and not the beginning of life can we get an estimate of the value and worth of an individual. The many friends present, the number of beautiful floral tributes, the favorable comments made by his pastor—"being faithful to his church, always prompt in business dealings, a fond husband, indulgent father"—by this test one would judge he gained respect and love of those who knew him. This should be a comfort to his loved ones and home friends who attended the funeral services near Ahsokie, N. C., conducted by Rev. J. H. McCracken, his pastor, and Rev. C. F. Hudson, of the Baptist church, both of Washington, N. C. Was buried by Masonic Order, being a member of Harrellsville Lodge. We sympathize with the bereaved wife and children, aged father, brothers, T. W. Winborne, C. W. Winborne, and three sisters, Mrs. Fred White, Mrs. Lex Saunders of Harrellsville, Mrs. Milton Bowen of Merry Hill. May God bless the bereaved.

**PITMAN**—"Blessed are those servants whom the Lord when He cometh shall find watching."

Doubtless there are few men to whose lives the above words of our Saviour are more appropriate than to the life and character of R. Oscar Pitman, for indeed was his life like unto that of men who wait for their Lord. He lived not as one that beateth the air; but lived and endured as seeing Him who is invisible.

Into this life was builded one of the strongest and most noble Christian characters that ever lived to bless our community. His life was above reproach. Some of the highest tributes ever paid to any life were those which it has been our privilege to hear in the past years of his life—not flowers for the dead, but were spoken of him by those among whom he lived and upon whose hearts and lives he made lasting impressions while he yet lived.

Someone has said that in order to get along well with our fellowmen we must not live at the bottom of the ladder of life—that the bottom of the ladder is where we so often get on each other's feet, where the throngs of humanity gathering never make the first rounds. Probably this is one of the best reasons why R. Oscar Pitman lived and labored with such ease among his fellowmen was the fact that his noble Christian life and character lifted him far above the restless surge of humanity.

He was a man at whose hands no good cause ever suffered. He looked well after the interests of his church, having been a steward ever since we have known him, and we verily believe it will be no embarrassment to him to have to stand before his Lord and give an account of his stewardship. He was a man who heeded well his Saviour's admonition: "When thou doest thine alms let not thy left hand know what thy right hand doest," for during his life he gave much and did many good deeds which none other than the beneficiary ever knew, unless it was mentioned by them.

He was just past the age of three score and ten, being 72 years of age when he died.

We must all pass the way of the grave, but to those who live as this good man lived there need be no fear of death, for death hath no sting and the grave no victory. We thank God for giving us the assurance of such a victory through Jesus Christ our Lord.  
One Who Loved Him.

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IN MEMORIAM

**POWERS**—Sister Sarah A. Powers was born January 26, 1860, and died April 26, 1923, aged sixty-three years and three months.

She was married to William Powers January 5, 1880. To this union were born four sons and two daughters, all of whom are still living. Her husband died twenty years ago. She was converted soon after her marriage and joined Fair Promise church on the Glendon circuit. She lived a consistent Christian life to the end.

We laid her body in the clay at Carabonton Methodist church, there to rest till Jesus comes for His own.

A. B. Crumpler, P. C.

**HANCOCK**—Lucetta Ray Hancock was born October 7, 1923, and died May 3, 1923. She was the daughter of W. E. and Della Hancock. His short life was full of good deeds and noble purposes. When about seven years of age she confessed Christ as her Saviour and joined Mann's Chapel Methodist church. She remained a faithful member of the same until her death.

May her noble example be an inspiration to many who shall live after her. She leaves a father, a mother, two brothers, four sisters and many friends who mourn her going. May they morun not as those having no hope.

Jno. R. Edwards, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and love saw fit to remove from our midst our beloved sister, Grace Elmore; therefore be it resolved:

First, That the Ladies' Missionary Society of Bethesda M. E. Church, South, wish to extend our deepest sympathy to the bereaved husband and children in their sorrow and point to Him whom she loved and served.

Second, While we miss her, we rejoice in the hope that it is well with her and her reward is that of a faithful servant of God.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy be spread in the minutes of our society.

Mrs. A. M. Suggs,  
Mrs. Pat. Smith,  
Mrs. M. B. Stowe,  
Committee.

**REYNOLDS**—Ferdinand C. Reynolds was born in Forsyth county, September 4, 1834. Departed this life April 30, 1923.

On January 14, 1878, he was married to Henrietta Spaugh. This union was blessed with seven children, three of which preceded their father to rest. The mother, one daughter and three sons are left to follow. The living children are Mrs. W. T. Marsh, L. A., D. S. and D. N. Reynolds.

Brother Reynolds had been a member of Sharon Methodist church for 25 years. He saw four years of service in the Civil War. He was faithful to his church and community. A man of strongmind and splendid character has gone from among us.

J. W. Vestal, P. C.

**SCARBOROUGH**—James Walter Scarborough was born April 29, 1872, and closed his earthly life April 11, 1923. Had he lived eighteen more days he would have reached his fifty-first birthday.

His death came as a shock to his family and community, it was so unexpectedly. On Wednesday, April 11, he went out to do some repair work on a boat of which he was in charge. About 3:00 p. m. he had a stroke of paralysis, was brought ashore, carried to his home just a short distance from the landing, where he quietly passed away within a few hours.

He never accumulated any of this world's goods, but was a faithful worker. He worked hard, and by the toll of his hands and sweat of his brow managed to provide for his wife and four small children.

He was a kind husband, affectionate father and good neighbor. May the Lord richly bless his bereaved family and relatives during this time of sorrow.

C. A. Johnson.

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2nd. You are guaranteed perfect satisfaction by a reliable Music House. You try the Piano or Player-Piano in your own home before you obligate to keep it.

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ADVOCATE PIANO CLUB DEPT.

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RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and mercy has taken from our community and church one of our best citizens and most efficient and faithful members of our board of stewards, Brother C. E. Weatherly, on April 19, 1923, we, the pastor and official board of Faison Methodist Episcopal Church, South, offer the following resolutions:

Resolved first, That while we feel most keenly the great loss we have sustained and know his place will be hard to fill, we nevertheless bow our humble submission to the great head of the church—to Him who is too wise to make a mistake and too good to be unkind."

Second, That we, the committee representing the official board, Sunday school and church extend our heartfelt sympathy to the bereaved family, and assure them of our continued love and abiding sympathy and prayers.

Third, That a copy of these resolu-

tions be spread upon the minutes of the board of stewards, that one be sent to the North Carolina Christian Advocate for publication, and that one be sent to the grief-stricken wife and two sons, Vernon and Corlton.

Chas. M. Lance,  
J. J. Gibbons,  
A. W. Oakes, Jr.,  
Committee.

**SHARP**—Mr. W. G. Sharp of Elm City died April 2nd. He was 58 years old and had been a member of the Methodist church for more than 30 years. He loved the church and was a regular attendant upon the ministry of the Word. Brother Sharp was quiet and unassuming in his disposition. His funeral was conducted in the church by the writer, assisted by Rev. L. T. Singleton, a former pastor, and Rev. W. O. Biggs, pastor of the Baptist church. The large congregation

that attended his funeral and the many beautiful floral offerings which were placed on his grave by loved ones attested the high esteem in which he was held in the church and community.

Brother Sharp was a successful business man and until recent years was in the mercantile business with Mr. L. S. Farmer of Elm City. He owned several farms and was a successful planter. He was much interested in education and was a member of the school board. He will be greatly missed in Elm City.

Brother Sharp leaves a wife, two sons, Lloyd and William; one daughter, Dorothy; one brother, Mr. J. T. Sharp of Raleigh; one sister, Mrs. William Simmons of near Wilmington, and a number of nephews and nieces to mourn their loss. Both the sons are students at Trinity College.

May the bereaved family have sustaining grace and all finally meet in heaven.  
G. W. Fisher.



# NORTH CAROLINA Christian Advocate

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No. 22

## "A Human Threshing Machine, Propelled By Divine Power"

A Story-Sermon By Rev. W. E. Poovey

My story is prefaced by the statement that because the children of Israel did evil in the sight of God, he gave them over into the hand of Midian for seven years; and that each successive season of the seven, about the time the waving grain fields of Israel began to receive the first touch of gold, the wild, warlike, wandering hordes from the desert would descend upon the defenceless Land of Promise, bringing with them their cattle, camels and camp equipment, their flocks, families and fighting paraphernalia, and that the Israelites, in very dread and fear of their lives would flee to the hills and hide away in dens and caves until the invader had ravaged their cities, wrought his will upon the open country and returned laden with rich booty to his own land.

It is almost time for the seventh annual invasion of the Eastern tribes. Their lookouts are perhaps already spying upon the land from Lebanon and Nebo. One young Israelitish farmer is determined to outdo the invader, and save some half ripe grain from his field. So each morning the dawn sees him with cycle in hand selecting the armfuls of prematurely yellowing grain, and spreading it over the face of a wide flat rock to dry in the sun, and each evening the dusk hears the dull thud of his flail as he beats out the seed and hides it in the sunken wine vat nearby. The flat rock and the flail—Nature's first threshing machine, propelled by human power!

So absorbed was this young man with his flail that he was not aware of a presence one evening until he heard a voice saying, "Young fellow, I've got a job for you!" It was the voice of God.

Now, if this young farmer had been of the ordinary type he'd have made instant reply, "Lord, this is a very busy time with me. Please don't talk about other jobs till I get through with this one. This is harvest and wheat threshing time combined. The Midianites are already crossing the upper fords of the Jordan and any morning may witness their marauding hordes swarming over Gilboa. Please let me finish my own task first, and then I'll undertake anything you want me to do."

If such reply had been made, God would have reminded the young man that most human undertakings could better wait than any divine work; and furthermore, when divine tasks were to be well done, they had ever been and would continue to be entrusted to those who were already overwhelmed with their own work. For prophet and king have been called to holy tasks from fallowing fields and herding flocks, and busy fishermen have been taken from fruitless night toil and set at the task of catching men. So today, the performance of public tasks of church or state are best assured when entrusted to those who are already inured to habits of industry in private undertakings.

Not being of the common type, the man with the flail did not make excuse, but rather made inquiry as to the divine task.

"Your home town is a hot bed of idolatry," he was told; "your father is a priest of Baal; your task is to take the ox with which you fallowed the field for this crop, swing a cable round the altar of Baal erected in the grove

before the city gates and pull it over, from the stones of the idol altar erect another, with the keen edge of the axe cut down the trees of the grove and kindle a fire upon the altar, then turning the poll of the axe against the poll of the ox, kill him, cut him up, and offer a burnt offering unto Jehovah."

So, by fidelity to a difficult, though divinely appointed task in his home town, a timid young man turned his fellowcitizens, as well as his own father, from the false to the true.

But God ever tries out with home tasks those who are to be entrusted with tasks more responsible in territory more remote. Hence the wielding of the flail was again halted in the evening by the voice from above. "My boy, that was a big job you undertook last night," methinks he heard, "but you finished it in such fine shape that I've decided to set you to work at a bigger one: The Midianites are encamped in the valley of the Kishon three hundred thousand strong. They are waiting for the advance of the season to begin their usual work of foraging and devastation. I want you to assemble the fighting men of Israel and drive out the invaders before they begin that work of foraging and devastation."

"Surely I must be dreaming," thought the young Jew, "or the Lord must be mistaken. I am not the most promising of the boys in my father's family, our family is among the very poorest of the tribe, and our tribe is only the half-tribe of Manesseh with a fourth of the inheritance of Joseph. I would be without influence or natural ability as a leader."

But the musing of the young man is interrupted with the reminder that the greatest factor in a God-given task is confidence in God, and that reliance on God in a crisis is in inverse ratio to reliance on self and, therefore, that the **humble man under God** would become the **mighty man of God**.

The great adventure to which the young civilian had been assigned was indeed appalling. It is not surprising then that he should have craved some fore-token of ultimate triumph. Neither is it surprising that God was willing to be put to the test by one who had already stood the test to which God had put him.

"Grant that this sheepskin," said the young fellow, flinging it down upon the flat rock with the fleece up, "may be wet with dew tomorrow morning though every other object hereabout be dry." And when he came down at dawn, though it was a dewless morning, he gave the fleece a twist and a bowlful of water was wrung out of it.

God gave him the token; and taking a trumpet he ascended to the top of Mt. Ephriam, blew a call to arms; and that trumpet blast, being relayed from ram's horn to ram's horn, ringing out on every mountain top and reverberating in every valley, got a ready response from the fighting men of Israel. But when all had been mustered the army numbered but little more than thirty thousand. A mere handful of raw recruits, setting forth against a seasoned army of overwhelming numbers. Surely the leader of this forlorn hope had need of the token of the fleece.

How sorely he must have been amazed, therefore, when God countermanded the first order to break camp, and made the startling announcement that there were too many men for the enterprise. Surely, again the young Jew must be dreaming, or God must be joking. Thirty thousand too many to go against ten times that number? Raw recruits against seasoned veterans?

However, God soon made it plain that it was not so much a matter of mass as a matter of morale. One coward at a crisis in the battle could stampede a whole company, or one pessimist could poison with doubt the heart of a whole division. So the volunteer army was sifted by the principle of the selective draft, and two-thirds of them were left in camp while ten thousand who possessed the combination of courage and confidence were allowed to set forth.

All day long this little army tramped in line of march, passing over rolling hills made barren by the herds of Midian on former forays, taking note of the blackened ruins of home and hamlet which reminded them of the enemy encamped in the plain of Esdraelon ready again to overrun their beloved land. Late in the afternoon as the little army, worn down with the forced march, and panting with thirst, rounded the northern end of Mt. Gilboa and rested for a moment on the long receding ridge, they could catch the scintillation of the slanting rays of the sun as they were reflected from the brook of Herod half a mile away. This was too much for either commander or common soldier. The order of march was about to be resumed in response to the beckoning of the sparkling brook, when upon the startled senses of commander-in-chief as it had been an echo from the wooded slopes of Gilboa: "Too many men!" "Not as an army," said God, "but of a certain sort." There are men here who are already thinking more about the rich booty with which they will return from the battle than of the good that is to come to their countrymen or of the glory that should be ascribed to Jehovah, if with his help they shall gain the victory. Their chief interest in this enterprise is a self-interest. Sift them again by the sign that I shall give at the brook of Herod."

A command rings out from the leader: "Attention! Men, yonder stream invites you to quench your thirst! Every man for himself! Forward!"

Thank God, there were three hundred men who did not cast aside their weapons as they covered the ground between ridge and rivulet. Nor did they halt at the water's edge; but stepping in ankle deep, knee deep, waist deep, they waded through, holding aloft a poised spear in the right hand while with the palm of the left they ladled the water to their parched lips. This was a sign of the sifting at the stream. By this token the three hundred were taken.

At midnight Gideon assembles his band of three hundred and explains to them the plan of concerted assault at a given signal. He deploys his men at intervals of a hundred paces along the slopes of Carmel, Tabor, and Moreh on three sides of



the plain. At the zero hour each man lights his torch and hides it under the inverted pitcher, held in the same hand. In the other hand he grips the heavy ram's horn. Then a crash, beginning at the center of the formation and being relayed along the mountain sides as each pitcher is struck and broken with the heavy ram's horn, startles the Midianites from their heavy slumbers. As the blaze of circling torches and the blare of the sounding trumpet assail their startled senses, the Midianites imagine that an overwhelming army is rushing upon them from three sides in the darkness. Each seizes a weapon to withstand the expected assault, but amid the confusion as they rush together in the center of the camp each Midianite soldier mistakes his comrade for an enemy in the darkness and strikes him down. And so fighting among themselves they flee down the valley which becomes a veritable field of blood. An Armageddon!

While Gideon leads his shouting band in hot pursuit, he dispatches two couriers to the two camps left behind. His message to the nine thousand seven hundred encamped at Harod was: "The enemy is in full flight. Up! Head them off between Tabor and the hills of Nazareth!" To the twenty-two thousand encamped on Mt. Ephraim he sent the challenge: "The sword of the Lord and Gideon have gotten a great victory! The enemy is in utter rout! Take the upper fords of the Jordan and let no fleeing foe escape!" And it was done.

Behold the operation of "A Human Treshing Machine, Propelled by Divine Power," as it winnows the grain with successive siftings, and with the fan of the wrath of Jehovah drives away the chaff in the Plain of Armageddon!

#### THE RALEIGH DISTRICT CONFERENCE

When Rev. J. C. Wooten, presiding elder, called the Raleigh district conference to order in Princeton on the morning of May 23rd, he found one of the largest attendance of preachers, lay delegates and visitors present that has ever attended a district conference in that section. Practically every preacher was there and many of the charges had a full delegation. Brother Wooten opened the conference with the administration of the sacrament of the Lord's Supper, he being assisted by Revs. R. F. Bumpas, G. B. Perry and O. W. Dowd.

Rev. H. I. Glass of Central church, Raleigh, was elected secretary, and made a good one.

Rev. R. M. Courtney, the hard working Centenary missionary secretary of the two conferences, was presented and addressed the brethren in interest of the Centenary.

The presiding elder had his preachers to make reports of work done since the annual conference. It was found that about five hundred had been added to the churches within the bounds of the district—about half of these on profession of faith. Very few revival meetings have been held. Many are planning for the revival season which will begin in a few weeks. According to the reports of the pastors the material progress of the church has been on the upward grade. Several churches and parsonages have been improved and others are being planned.

At the 11 o'clock hour on the first day of the conference the singing class from the Methodist orphanage gave a concert in the church to a congregation that completely filled the house and overflowed into the church yard. This concert was enjoyed and was greatly appreciated. Brother Barnes was the happiest person present.

There were a number of "traveling representatives" present. Revs. R. M. Courtney, of the Centenary, W. M. Curtis, of Greensboro College, Mr. Swartz, of the Epworth League, Miss Vera Herring, representing the Woman's Work, Prof. Mohn, of Louisburg College, Mr. R. E. Prince, of the Sunday School Board, and the business manager of the Advocate. All received a gracious welcome from the presiding elder and had ample time to present the interest committed to their hands.

A paper testifying to the high esteem in which the late Dr. T. N. Ivey, D.D., was held in his own district was passed.

Resolutions of appreciation of the work that Brother Wooten has done during the past quadrennium was unanimously passed, but over the protest of the modest elder.

The conference completed its work in just a little over a day and a half, and there was no hurry, and no matter that demanded the attention of the conference was overlooked. Brother Wooten is a master when it comes to getting things done.

The next session of the conference will be held in the splendid new church at Four Oaks.

The good people of Princeton entertained the conference to the queen's taste. The writer, as usual, was put in one of the best homes in the town, and he is under obligations to Bro. W. G. Woodard and his good family for their hospitality.

We look to Brother Glass for the detailed story of the conference.

#### DAVENPORT COLLEGE COMENCEMENT

The sixty-eighth commencement of Davenport College embraced Tuesday and Wednesday, May 22-23. Bishop Denny on Tuesday at 11 o'clock preached the baccalaureate sermon in the First Methodist church of Lenoir. On Wednesday Dr. E. C. Brooks, superintendent of public instruction in N. C., delivered the annual address. The sermon and the address of these eminent men were features of the commencement exercises that marked the close of an eminently successful year for Davenport College.

Of the sixty-seven former classes of Davenport many came back to join in the festivities of the occasion. In addition to these, quite a few relatives and friends of the students were present. Some of these visitors were entertained in the college, but many of them in the homes of Lenoir.

##### Members of the Graduating Class.

Blanche Caveness, Coleridge, N. C.  
Elizabeth Jane Craddock, Lenoir, N. C.  
Kate Conley, Morganton, N. C.  
Ethel Moore Davis, Waxhaw, N. C.  
Rebecca Belle Elliott, Shelby, N. C.  
Lanie Hales Holmes, Mt. Olive, N. C.  
Mary Hazel Miller, Stony Point, N. C.  
Varra Harwell Underwood, Mt. Holly, N. C.  
Mamie Irene Yarbrough, Winston-Salem, N. C.  
Mrs. Lula Hickerson, Lenoir, N. C.—Domestic Science.

##### Students Receiving Recognition for Special Merit.

Valedictorian of the Senior Class:  
Kate Conley, Morganton, N. C.  
Winner of Scholarship Medal in Davenport College:

Virginia Seehorn, Lenoir, N. C.  
Winner of Scholarship Medal in Davenport Fitting School:

Kyueh Tsung Esang, Shanghai, China.  
Honorable mention for Scholarship in Davenport College:

Louise Avett, Norwood, N. C.  
Alice Collins, Osceola, S. C.  
Mabel Conley, Lenoir, N. C.  
Lina Fletcher, Lenoir, N. C.  
Pansy Kincaid, Table Rock, N. C.  
Dorcas Turner, Statesville, N. C.  
Pauline Yandell, Pineville, N. C.  
Special mention in Davenport Fitting School:

Mary Bulla—English and Shorthand.  
Beulah Heafner—Music.  
Helen Myers—Music.  
Ethel Davis—Music.  
Lillian Zachary—Music.  
Special mention in Davenport College:  
Esther Caveness—Mathematics and Latin.  
Edith Williams—History, Mathematics, Shorthand, and English.

#### THE NEW YORK LIQUOR CROWD

The liquor crowd of New York, that un-American city on American soil, is leaving no stone unturned to overthrow national prohibition. Those liquor advocates are guilty of many gross errors. One of these is the firmly grounded opinion in their own minds that New York City is the American nation and that New York not only ought to but can speak for the people of these United States. When will they learn that the tail cannot wag the dog?

Another of their numerous errors is that New York has under prohibition more drunkenness than before the days of national prohibition. With all the efforts put forth by the antis from Governor Smith to the lowliest citizen we would not be surprised if such a state of affairs really existed. But the statistics of the police department of the city show a very different state of affairs.

Twenty years ago, 1903, there were 45,369 arrests in New York for intoxication and 8,027 for being disorderly while intoxicated. Last year 8,578 were arrested for intoxication and 2,307 for being disorderly when intoxicated, and these last figures are larger than any year since prohibition became a national law.

The figures show that prohibition does in a measure prohibit even in New York City and this is one reason for the constant hue and cry against it.

#### A FEW HOURS AT THE WINSTON-SALEM CONFERENCE

Bishop Denny was in the midst of an impressive and beautiful service, the baptism of children, last Friday morning when I entered the Farmington Methodist church where the Winston-Salem district conference was in session. Following the baptismal service, the bishop preached to a large congregation.

After dinner which the Farmington people served upon a very long table in the grove on the church lawn, the conference was as busy as the proverbial bee-hive. Reports of pastors and of committees, talks by the bishop, by visitors and by pastors and laymen of the conference, selection of a place for the next conference, the completion of the election of lay delegates to the annual conference engaged the attention of the Friday afternoon session.

Among the fine arts of human speech one may place in the first rank the reports of Methodist preachers. These are replete with interest and reveal a commendable skill for what they do not contain, even as much, or more than for what they do contain. But most of these at Farmington had a rich content. For instance, A. C. Gibbs of Thomasville reported the addition of 84 members since conference, T. B. Johnson of the Thomasville circuit reported the building of three new churches and Sunday school rooms for another, G. A. Stamper is authority for the statement that every member of Green Street church, Winston-Salem, will lead in public prayer, and J. W. Vestal on the Lewisville charge reported that he is giving due attention to the administration of the sacrament of the Lord's Supper and that he carries with him a communion service with individual cups, just as he carries his Bible with him. This wise pastor expects thereby not only to take care of the immediate situation, but at the same time induce each congregation to provide such communion service as the church ought to have. Here is an object lesson in the due observance of a much neglected ordinance in the country churches that should be of value to scores and scores of pastors who may have been remiss at this point.

The Winston-Salem district is building new churches, increasing the pay of hard working pastors, looking after Centenary collections and in many ways forging ahead in that great territory.

Rev. W. A. Newell, the presiding elder, has an unusual capacity for hard work and he employs it to the limit. The impress of his leadership is being felt for good in every part of the district.

My stay was too limited to enjoy as I desired the good fellowship of that militant company of Methodists who are in the midst of many exacting duties and who at the same time glory in their opportunities, but I look forward to being in their midst a whole week at the annual conference next October. A. W. P.

Hon. Clyde R. Hoey of Shelby was the speaker in Greensboro last Wednesday at the Decoration Day exercise. This gifted North Carolina orator delivered an eloquent address to a large company of interested hearers.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. J. H. Barnhardt last Sunday preached the commencement sermon for the Roxboro high school.

Rev. G. F. Smith of Littleton and a member of the board of trustees of Greensboro College was at commencement.

The obituary in last week's Advocate by Rev. Albert Sherrill carried the caption "Summerow" when it should have been "McLurd." We gladly make the correction.

Hon. S. J. Durham and Mrs. Durham of Bessemer City attended the Greensboro College commencement. Mr. and Mrs. Durham while in the city were guests of Mrs. Durham's uncle, Mr. J. A. Odell on West Market street.

Rev. B. A. Sisk of Table Rock, N. C., will be at the service of any pastor who may wish to use him in revival meetings during the months of July and August. Brother Sisk has just finished his year's work at Rutherford College.

Mr. C. S. Wallace of Morehead City has been in Greensboro this week for commencement. Mr. Wallace is chairman of the board of trustees of Greensboro College and never fails to manifest a deep interest in all the affairs of the college.

"Mrs. Helene Whedbee Newby invites you to be present at the marriage of her daughter, Katherine McMullan, to Mr. Earl Ray Sikes, on Saturday, the sixteenth of June, at eleven o'clock, Methodist Episcopal church, Hertford, North Carolina."

"Mr. Adolphus Gaston Jones invites you to be present at the marriage of his daughter, Hulda, to Mr. Luther Glen Cheek on Saturday, June the ninth, at twelve o'clock noon, West Durham Methodist Episcopal Church, South, Durham, North Carolina."

Miss Frances Thompson, daughter of Rev. B. C. Thompson of the Person charge, completed the four year's course in the Roxboro high school this week. We are under obligations to her for a beautifully engraved invitation to attend. She will enter Trinity this fall.

Death overtook 129 persons while trespassing on the property of the Southern Railway System during 1922. While walking on tracks, 90 trespassers were killed and 62 injured, 39 were killed and 91 injured while stealing rides or "hopping" trains, and 18 were injured in miscellaneous accidents.

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world and more than 2373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,258,360 volumes.

Rev. S. A. Stewart, president of Hiroshima Girls' School, Japan, has been in Greensboro several days visiting friends and attending commencement. Prof. Stewart will teach a special course in missions at the summer school for preachers at Trinity College. He is also on the program at the Blue Ridge training school June 25 to July 5. Brother Stewart is a native of North Carolina who is rendering great service on the mission field of Japan.

"To my fellow classmates of Rutherford and Trinity colleges. (Now preaching.) As I will be out of school June 8th, I am anxious during the summer to help in revival meetings by singing, and possibly some preaching. Especially would I like to help some of the ministerial men whom I knew at Rutherford and Trinity. I can lead your singing for you. Drop me a card, care L. College. Reuben B. Young."

Considerably beyond the ninety-sixth milepost of earthly existence, and for more than three score years a consistent member of the Methodist church, Mrs. Amariah F. Jenkins of Nashville, N. C., answered the final summons of her Lord. Her life was one of beautiful faith, and she died in sleep as peaceful as that of an innocent baby. Her long fellowship with her Lord mellowed her heart with a peculiar tenderness. Numerous loved ones and hundreds of friends regretted her going, but each one is assuredly confident that she has entered into a world of eternal gain.

Thomas and Bennie, ten weeks old twins of Mr. and Mrs. Herbert J. Taylor (formerly Miss Ruth Holden) died the first week in May. Services conducted by Rev. M. Leo Rippy, assistant pastor Mt. Vernon Place church, Washington, D. C. Interment at Prospect cemetery.

"Rev. and Mrs. L. Berge Abernethy request the honour of your presence at the marriage of their daughter, Annie Elizabeth, to Mr. Chessley Bostwick Howard, Jr., on Saturday afternoon, June the ninth, at half after four o'clock, Central Methodist church, Mooresville, North Carolina."

Mrs. J. J. Barker, the wife of Rev. J. J. Barker, one of our superannuates who lives at Ahoskie, has been for more than three weeks in a hospital at Norfolk, Va. She has not yet undergone an operation, as her condition will not allow it. The Methodist public should remember this servant of the church amid these serious afflictions of Mrs. Barker.

The union meeting conducted by Rev. John Brown and party in Reidsville has closed with the following results. Forty sermons and addresses delivered during the 18 days; 1,000 hit the trail. The contingent expenses of \$2,000 raised by loose collection. A purse of between \$3,000 and \$4,000 presented the evangelist. Total attending during meeting 100,000.

Mrs. S. T. Barber underwent a very serious operation in a Greensboro hospital two weeks ago last Wednesday. Her conditions was very serious for more than a week, but she is now greatly improved and hopes to return home before many days. This will be good news to her friends in various parts of North Carolina where her husband has served as pastor. On Friday following the operation of Mrs. Barber, her daughter, Mrs. Jack Rees was carried to the hospital and was dangerously ill for several days, but is better now. This is the twelfth surgical operation in the family of Rev. S. T. Barber. His friends will rejoice to know that the members of his family are improved and seem to be on the road to speedy recovery.

The Blue Ridge Conference is a great leadership training center in the Blue Ridge mountains, June 25th to July 5th. The only inter-denominational conference in the South. This conference is not in competition with the school of missions at Lake Junaluska. It offers to all our missionary workers an additional opportunity for training and preparation for their task in the church. The courses offered are the courses that will be studied in all the churches. The program this year is unusually strong. Among the speakers from our church are Bishop W. B. Beauchamp, of the Methodist Episcopal Church, South; Rev. C. G. Hounshell, educational secretary Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.; Miss Grace Lindley, Board of Missions, Protestant Episcopal Church; Dr. O. E. Brown, dean of Vanderbilt School of Religion; Mrs. J. H. McCoy, secretary Woman's Council, Methodist Episcopal Church, South, Nashville, Tenn.; Miss Daisy Davies, Atlanta, Ga.; Mrs. L. W. Crawford, Nashville, Tenn.; Rev. S. A. Stewart, president of the Hiroshima Girls' School in Japan.

### MEETING OF BOARD OF MANAGER OF METHODIST SUMMER SCHOOL

The members of the board of managers of the Methodist Summer School will meet in the Hesperian Hall, Trinity College, at 3 p. m. Wednesday, June 6.

Let all who are interested note that at four that afternoon the first meeting of the school will take place in the Y. M. C. A. hall, East Duke building, for the purpose of explanation of courses and the enrollment of classes. Instructors will be able to give needed information about the courses offered.

M. T. Plyler.

### DR. E. C. BROOKS

Dr. E. C. Brooks will in all human probability become the new president of State College at Raleigh. That college is fortunate in securing the services of this gifted educator. He is a man of vision and at the same time eminently practical. Democratic to the core he is a past master in mingling among all classes of people. But he is no demagogue. He is a scholar, a writer of ability, a hard worker and has the daring and the ability to "put across" what he sees ought to be done.

### DAVENPORT COLLEGE COMMENCEMENT

On last Wednesday, May 23, closed the sixty-seventh year at Davenport College. The commencement was inaugurated by the May Festival Monday afternoon with ideal weather, a great crowd and a most beautiful pageant and delightful music.

Monday night was marked by the Expression Recital under direction of Miss Katherine Weed, head of the department. After the recital was held the home-coming alumnae banquet with more than one hundred and fifty former students present. These ranged from several representatives of the last year's class to those who finished in the sixties.

Bishop Collins Denny on Tuesday morning preached the annual sermon. This was a great occasion with a great message. Practically all places of business in the town were closed and many visitors added to the concourse. The afternoon was taken up by alumnae meeting, and the art, domestic art exhibit.

At 5 o'clock the Class Day exercises were held on the front lawn. The final concert came at 8 o'clock. This was an especially enjoyable feature, directed by Prof. F. W. Kraft, head of the music department.

On Wednesday morning at 9:30 came the graduating exercises, the awarding of Bibles and diplomas and the president's message to the out-going class. At 10:30 Dr. E. C. Brooks delivered the literary address to the graduating class. With this masterly address came to an end a most enjoyable and helpful commencement occasion. X.

### ROBERT DWIGHT WARE WINS THE FOUNDER'S MEDAL FOR ORATORY AT VANDERBILT UNIVERSITY

The Founder's medal is the most coveted prize in the gift of the University. The contest took place Friday evening, May 25. Dr. W. F. Tillett writes: "All the speeches were good, much above the average, which means that it is all the more an honor for Mr. Ware to have received the medal. He is making good with us, is an appreciative student, and is honoring North Carolina." Mr. Ware has a teaching fellowship in the University and will receive the M. A. at this commencement. Last year he received his A. B. at Trinity College. In his senior year at Trinity Mr. Ware won the Wiley Gray medal, the Trinity Debater's medal and the Columbian Literary Society orator's medal. Mr. Ware is a son of Rev. and Mrs. W. R. Ware of Morganton, N. C.

Our congratulations are hereby extended to Mr. Ware upon his winning Vanderbilt's most coveted prize:

### BURKHEAD CHURCH DEDICATED

Last Sunday was a happy day for the members of Burkhead church, Winston-Salem, when Bishop Collins Denny preached the sermon and dedicated their new house of worship. The new church is in a growing section of the city and its future is filled with the promises of a large success. The pastor, Rev. J. S. Hiatt, who is now serving his fifth year in this charge, has led wisely and well. Not only has this elegant church been built, but there has been growth in every department of the church with conditions more promising now than at any previous time. The new building is valued at \$65,000. Burkhead is one of the effectual units in the kingdom of God in the twin-city.

### CALL MEETING EPWORTH LEAGUE BOARD

There will be a call meeting of our Conference Epworth League Board held in Charlotte on June 14th (Thursday) in the afternoon. The Epworth League Conference will be in session at that date, and we wish every member of the board to arrange to be present at the above mentioned date. If you will kindly let our host know it in time there will be entertainment provided for you. Make it a point to be on hand.

Lee A. Falls,  
Pres. W. N. C. Epworth League Board.

When prayers have been denied, the denials were not losses, but gains. The refusal was not in anger but in tender mercy and loving kindness. Ah! if we know, how glad and grateful we should be that many an appeal has been refused and many a request denied!—J. G. Bomran.

Live on, God loves us.—Tennyson.



## What The Scientists Say About Evolution: *by J. A. Glenn*

*Alfred Fairhurst* (very modern, 1917,) says: Darwin speaks about "life with its several powers having been originally breathed by the Creator into a form or one." He introduces a miracle with which to start, but after that he excludes all miracles by the naturalistic process of evolution. If he is obliged to admit a miracle to begin life, then miracles are not excluded by the nature of things. He is obliged to accept a miracle as the foundation of the theory of evolution which absolutely excludes miracles. Here then are two things, diametrically opposed, that Darwin felt obliged to accept. But if, during the evolution of the earth, it came to pass that the Creator must perform a miracle to introduce life, why not more? Why not logical to create animals by miracles, and the various physical powers, including the mind of man. If possible, it would seem that there is a greater gulf between the first simple organism and the inorganic world. But the theory of evolution must not grant this, for it would be accepting a miracle. Darwin, having granted a miracle as his necessary starting-point, has mounted evolution as the steed which is to carry him up up the ascending mountainous road by way of evolution, has made him mount the steeps and leap the wide chasms that lay in his way until, at the close of the route, both rider and horse remind one of death's skeleton spurring in his bony steed.

"We start with the idea that the earth with all of its forces and agencies is the work of God.

"From a scientific point of view the first living thing on the earth had no ancestor except the different kinds of necessary matter and the forces that had been at work on them through the long ages. As a scientific problem, spontaneous generation had to take place. It is evident that the preparation of the world for life must be included as a part of the process of evolution, and that evolution must account for life as a part of its process. It must lift the dead into the living—a process which no evolutionist has ever been able to explain. It lies at the threshold of organic evolution. The evolutionist is not at liberty to thrust it aside. It is his legitimate problem. If evolution preceded the first living thing and if it has prevailed ever since life was first introduced, it must include the origin of the primordial organism. If evolution is the universal scientific process that it is claimed to be, it cannot eliminate any necessary link in the unbroken chain of its process."

Mr. Darwin says that "in many cases it is most difficult to conjecture by what transitions many organs have arrived at their present state," and yet he does not hesitate to draw a definite conclusion as to how they have been derived. His process reminds one of the game: Heads up, I win; tails up, you lose.

Professor Fleishmann one of the converts to anti-Darwinism, said: "The Darwin theory of the decent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

Dr. Ethridge, of the British Museum, one of England's most famous experts in fossilogy, says: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs to the utter falsity of their views."

Pasteur, one of the greatest scientists of all generations, who saved the world annually millions of dollars by investigating various germ diseases and providing cultures for preventing same, was a most devout believer. He wrote: "Posterity will one day laugh at the foolishness of modern materialistic philosophies. The more I study nature, the more I stand amazed at the works of the Creator."

Professor Townsend of the University of Boston said: "Except for a mind endowed with a conscience at the beginning, and with which organic evolution has nothing to do, and had not religion, especially the Jewish and Christian with their inspiring and uplifting power come to the aid of the human race, mankind would long since have disappeared from the face of the earth."

Professor Tyndall says: "If asked whether science has solved, or is likely to solve, the problem of the

Universe in our day, I must shake my head in doubt. Behind and above and around us the real mystery of the Universe lies unsolved, and, as far as we are concerned, is incapable of solution."

It will be remembered that Tyndall had made nearly a thousand experiments, using organic infusions, to determine whether or not spontaneous generation would take place, and they failed to prove the doctrine. The evolutionist must accept this doctrine which is entirely destitute of facts to support it.

In 1903, Lord Kelvin said in an address: "Forty years ago I asked Liebig, walking somewhere in the country if he believed that the grass and flowers which we saw around us grew by mere chance force. He answered: 'No, no more than I can believe that a book of botany describing them could grow by mere chemical force.' It is not in dead matter that men live, move and have their being, but in a creative and directive power which science compels us to accept as an article of faith. Is there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a crystal, a microbe, or living animals?"

Dr. Goette, the Srasburg professor, has published in *The Unchou* (1903) a natural history of Darwinism, which he says has passed through four stages, namely, (1) the beginnings, when it was received with great enthusiasm; (2) the period when it flourished and found general acceptance; (3) the period of transition and sober second thought, when its principles and teachings were called into question; (4) the final period, upon which the scientific world has just entered, and when its days will evidently soon be numbered."

Edward von Hartman also says that Darwinism has passed through four stages, which he indicates by giving dates, and says that the opposition "gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwin theory." In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among the latest opponents are such men as Eimer, Gustav Wolf, DeVries, Hoocke, Von Wellstenn, Fleishman, Reinke, and many others.

Speaking about evolution, Prof. Virchow of Berlin, who was styled the "foremost chemist of the globe," and who was the highest German authority in physiology, said: "It is all nonsense. It cannot be proven by science that man descended from the ape or from any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction. The attempt to find the transition from animal to man has ended in total failure." Virchow went so far as to denounce the theory as dangerous to the state and demanded that it be excluded from the schools.

Alfred Fairhurst says that the demand by Virchow was wise; for teaching the evolution of man from the brute is but the culmination of the fundamental principle of the doctrine of evolution that "might is right." The practical effect of this doctrine in the teaching of Germany has shown itself appallingly in the brutal conduct of her soldiers during the last four years. It harmonizes well with "German Culture" and with the practical atheism that evidently prevails among her rulers, and largely among her masses. It has come to pass that their evolved "superman" is only an incarnate devil, which the Christian world has been compelled to crush beneath its heel. The deification of physical power has had its last chance, and failed. What the prophet said long time ago is good for all time: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts."

"This suggests one of the chief dangers of evolution, namely, that to many minds it seems that God is not needed in the process. And so it has come to pass that a large per cent of those who accept the theory are practically atheists, and treat with contempt the Bible as being the word of God to man."

"The teaching of evolution in the public schools is a matter of vast interest to the public. If it is an established science, by all means let it be taught; if it is only a theory, let it be fully discussed from the evidence, by teachers who are competent, and with those who are matured enough and

well enough informed to understand what they are doing. Practically all of the teachers of this theory at present have accepted it as a dogma, and are not well enough acquainted with the facts to teach the subject in the proper way. The pupils, immature as they are, are only empty vessels ready to receive whatever the teachers put into them. And so the dogma, evolution, is widely propagated in our high schools and, in some places, in the grades below, and in our normal schools, among thousands of immature girls and boys who are to become the future teachers in our common schools, who will teach it dogmatically as they have received it from their dogmatic teachers. These teachers are especially fond of dwelling on what they regard as the evolution of man from some animal ancestor, and connecting him with the brute creation, both in his physical and mental being. According to the teaching of these dogmatists, it becomes highly important to understand that man's body bears all the stamps of the brute, but that especially the mind of the child during its development manifests in many ways the quality of its brute ancestors.

"The attitude of evolutionists at present is that evolution is a fact. Some claim that it has passed beyond the stage of theory and that it is established science. With most of them the question as to it being a fact is no longer debatable, and so the teachers in various schools and higher institutions of learning simply assume it to be a fact and thus they are relieved of trying to teach the method of evolution.

"There is a general stampede in certain quarters to make use of the word 'evolution.' The word has become a talisman, a fetish, a charm, a mascot, in some cases a god. Its adorers ought to have prepared and stamped with the word 'evolution' some special badge to be worn publicly over the heart of each disciple of this god."

"But" what does the word 'evolution' mean to these people? It may mean any of a hundred things. To the average student it means: 'I am up-to-date. I have adopted the scientific method. I am marching in the front of progress. I am in conformity with the scientific spirit of the age. I stand with the progressives. I am not afraid of being called an old fogey. I am not afraid of being looked upon as a back number. I can look all of the great scholars in the face and say: 'I am glad to be with you.' All of these things, and many more that might be added, give the young fellow in college a splendid opinion of himself and his attainments."

"He looks at the cattle and horses and hogs and chickens, and other domestic animals, and says: 'Yes, evolution is true. I see it going on among these animals all around me. I need feel no further proof. Living things have been in the world for millions of years, and they have progressed in structure from simple forms up to man."

"This is a fair summary by the average person who accepts the theory of evolution. It will be noticed that the great difficulties with regard to evolution are not considered at all in the above statement. Ignorance of the facts bearing on the theory, and the many objections to it is a source of bliss to the average evolutionist."

Dr. Wm. Andrews thinks that the ice age closed "not further away than from five to seven thousand years ago."

Prof. Rollin D. Salisbury and Dr. Warren Upham, among our American geologists, think that the ice age closed seven to ten thousand years ago. In a review article (1904) Dr. Upham, speaking of the post-glacial era, says that from the studies of Niagara by Wright and myself, coinciding approximately with the estimate of Winchell and with a large number of estimates and computations collected by Hanson from many observers in America and Europe, it certainly seems well demonstrated that this period (post-glacial) is from seven thousand to ten thousand years.

Prof. Edward Hall, secretary of the Victoria Institution, London, a specialist on these matters, says: "Not in one single case in the whole of Europe or America has a trace of man's deposits which we have a right to assume were developed and produced by the great ice sheets of the early glacial periods.

Alfred Fairhurst says: "The following estimates have been given as to the length that has elapsed since the glacial period in America: Prof. George Frederick Wright, 7,000 to 10,000 years; Prof. James Prestwich, 8,000 to 10,000 years; Dr. James Croll, not more than 11,000 years; Prof. Salisbury and Dr.



Upham, 7,000 to 10,000 years; Prof. Salisbury, State Geological Survey of New Jersey, 6,000 to 10,000 years; Prof. Alexander Winchell, 7,000 to 11,000 years."

"Considering the above estimates by these men of high standing in archaeological geology, and their conclusions after a careful study of facts, we think that we are justified in drawing the conclusion that man has not been here but a few thousand years at most. And yet Prof. Gesell announces triumphantly in the most dogmatic way in his book, written especially for the instruction of teachers, that man has been on this earth many millenniums and probably millions of years. And this is done in the name of modern science. It is taught as if it were known to be true; taught to the thousands who have neither opportunity, the ability nor the means of investigating this matter for themselves. One of the greatest values of true science is that it rests on known facts and is free from dogmatism. Why the public money should be spent to propagate this kind of teaching is beyond my imagination. I believe that the public, when informed, will see that this teaching which is being protected by the word 'science,' but lacks entirely the character of true science, will be banished from our public schools."

#### THE SUNDAY SCHOOL AND CHRISTIAN LIVING

By John Shackford.

From time to time there has appeared in print the statement that the work of the Sunday school is that of instruction, with the implication, if not the direct assertion, that this is the whole of its task. While this erroneous proposition can have no effect upon those who are intelligently informed concerning the nature and scope of religious education, it needs to be answered lest its unchallenged repetition should lead astray some who have not considered the absurd outcome of attempting to limit any school of religious teaching to instruction only.

It is not with any institution of the church that we are primarily concerned, but with the vital religious education of those for whom the church is responsible. It should be borne in mind that the Sunday school is the only school of the church which reaches a large majority of its children and young people with a definite program of religious teaching. There are now 2,065,674 members of the Sunday schools of our own church, the great majority being under twenty-five years of age. Nothing could be more fatal religiously or educationally to the future church, nor in the Sunday school, than to separate instruction from training in this school of Christian teaching.

The impartation of information about religious matters is not religious education. Religious education must also include training in worship and guidance in living the Christian life. We cannot say too strongly that the conception of teaching as merely that of giving information is fundamentally wrong. The very suggestion that this is the case is likely to lead to the dangerous conclusion, all too frequently accepted, that information about life may be made a substitute for vital experience in life.

The weakness of an educational program that begins and ends with instruction is today generally recognized by educators. Educational processes must not be separated from life. We must not content ourselves with substituting the mere description of things for the realities that can be known only by first hand acquaintance with things. A man may be a walking encyclopedia of information and yet be practically helpless in the world of affairs. But real knowledge is power. It is the knowledge developed in the doing, in that first-hand acquaintance with actual situations in life in which one tests his own powers, discovers his own limitations and struggles forward to achievement through mastery of difficulties.

No phrases, no descriptions found in books, can ever be substituted for these first hand contacts with life. No descriptions of athletic or moral achievements can develop physical, mental or moral fiber. The child whose home is a city apartment and whose playground the streets, who has never learned to do anything useful and never known what responsibility is, cannot be expected to develop the power of mastery and of leadership even though he may read many volumes on the subject.

He may become a marvel of information about the masterful men of the world and forever remain a weakling himself.

It is easy to deceive ourselves and to starve our own souls by talking much about prayer, and failing to live a life of fellowship with God. In like manner, it is impossible to require pupils in a class to become familiar with the Bible teachings on the subject of prayer, and yet never to learn how to pray. The teacher's instruction on the subject may be beyond criticism, while the worship program of a school may be bald and irreverent, with no provision in class or department or school as a whole to adapt worship to the needs of the growing boy or girl. The result may easily be a well stored memory and a prayerless life.

Instruction may familiarize the pupil with all the beatitudes of the Sermon on the Mount and leave him a stranger to their inner meaning. For the real meaning of these teachings of Jesus can be learned only by those who live them. One who imagines that the teacher's task in teaching the social message of the New Testament is ended when the pupil can recite the story of the Good Samaritan and repeat the words "Thou shalt love thy neighbor as thyself," does not understand even the nature or the purpose of teaching. As well have an infant memorize a treatise on walking and yet never learn to walk, or a vigorous boy study the theory of swimming without going into the water.

All true teaching must join instruction and training. The purpose of impression is expression and real knowledge does not come without expression. Therefore, in the field of religion separation of instruction from training not only result in incomplete teaching, but tends to stop with mere knowledge about morals and religion and to leave the pupil deficient in the living experience of a moral and religious life.

Doctor George Albert Coe, in a recent article in "International Review of Missions," says:

"Influenced partly by the contemporary ferment in general educational thinking but partly also by direct analysis of the Christian experience of children and youth, students of religious education among us are generally agreed upon such conceptions as these: Christian education should by no means be identified with instruction in the Bible or in Christian beliefs—instruction is only a part. There must be likewise education in and through worship, by which is implied that children should be led into the actual experience of worship—yes, a graded or growing experience. Further, the 'applications' are not to be postponed; rather, children are to be engaged constantly and growing in active Christian service and in the entire struggle to live as children of God. Instruction, training in service and training in worship, are three terms that now go together as representing the minimum of Christian teaching."

Furthermore, it cannot be seriously maintained that the program of religious education in the Sunday school can be satisfactorily provided for on the expressional side through any agency however ideal whose program is not closely articulated with the Sunday school's program so as to make possible a unified and co-ordinated provision for the three-fold educational requirements as pointed above. Dr. Coe says further: "The whole notion that education is a thing per se, to be acquired in a school and later put into real life, should be thrown upon the rubbish heap. Let us think of religious education as primarily growth in Christian living here and now through guided practice therein. And in respect to Christian living we must put the emphasis, as Jesus did, upon serving God by loving service of one another."

The Sunday school then is not, and must never be thought of as an institution to deal merely with the forms and facts of Bible information. The Sunday school is dealing with living beings and it must help them to live their lives in the Christian way. It is a school of the Christian religion. Its primary function is to guide in Christian living. Its instructional program, its program of worship, its program of expressional activity is to this end. It is false to its mission if it does not attempt to assist the pupils in the school to enter into the experiences of the Divine life and to grow in that life, if it does not attempt to introduce them to Christ and the Father, it does not assist them in doing of the will of God.

Any effort to limit the Sunday school to a narrower field is not only hurtful and dangerous to the millions who are today enrolled in the Sunday schools of America, but will tend to make the work of the Sunday school superficial and ineffective and is out of harmony with sound education and sound religion alike.

#### PURE GOLD

W. S. Surratt.

Periodically one reads in the papers the account of a golden wedding celebration and sees the placid pictured faces of a man and woman who for fifty years have journeyed down the path of life together.

These old men and women who have weathered the storms of fifty years—what wise advice they could give us if we could but listen to them. It is not to be supposed that all their days have been days of sunshine and serenity—that great grief at times has not overwhelmed them—that anger and despair and hate have not shaken their souls—that there have been many times that each has been tried and found wanting in the court of the other's demand.

But they have learned at last the one great lesson in life—that all things pass. And for married folk it is well to remember that with all other things that vanish, so do the tempests of matrimony.

These old people have made their concessions, their endless sacrifices to one another; they have seen their children grow from cuddling babies to stalwart men and women; they have by chance watched them die.

They toiled together, laughed together, tasted together the bitter-sweet of existence, and have at last attained that high plateau of Peace, which is always reached in the end by those who have walked steadfastly in the path of duty, who have not shirked their responsibilities, who have endured much and forgiven much and have kept alive in their souls the faith of a higher resolve.

God bless them every one, those dear old men and women. Their lives are landmarks of our civilization.

#### THE FINE RECORD OF A YOUNG LADY

One of the most interesting announcements made Tuesday morning at the finals at Queens College was that Miss Ethel Abernethy, professor of psychology and education, is to be given a year's leave of absence. Dr. Fraser, president of the college, in making the announcement, paid highest tribute to the work she has done in her department. Miss Abernethy expects to spend several months visiting various experimental schools, and will continue research work in Chicago University, spending most of the coming winter in psychology laboratories. Miss Abernethy has served Queens College longer than any other teacher connected with the literary department of the college. Her work has covered several years and the high standard of scholarship which she has set for her students has had much to do with the high rank the graduates of the institution are taking in university circles and in the teaching profession. Her contribution to education in the state through the building up of a strong department of teacher training can hardly be estimated. One foremost in authority in directing the training of teachers in North Carolina recently said that he considers the professional training given at Queens equal to any in the state. Three strong departments have grown out of the work instituted by Miss Abernethy when she was first elected to teach social science. The department of education, now offering eight up-to-date, modern courses, will, after her return, require the full time of a professor and an assistant. Miss Abernethy is the daughter of Dr. Abernethy, pastor of the First Methodist church at Mooresville, and inherits a gift of charm and teaching from her forefathers of several generations.—Charlotte Observer.

To most of us, and in most respects, the world and life are what our own will makes them, because they reflect ourselves. The cheerful man and the melancholy man behold the same world, yet to the one it is all beauty and gladness, the heavens are sphered in light, and the mountains crowned with day; to the other all is dark and dismal, and the very heavens are hung in black. Life takes its coloring from the mind in which it is reflected.—Samuel Smith Harris.



## COMMENCEMENT EXERCISES AT GREENSBORO COLLEGE

The exercises at Greensboro College this year were of more than usual interest. The class had done especially good work during the course, and a great deal was expected of them. They did not disappoint the hopes of their friends at their showing during the events of the commencement season.

A recital by the seniors and juniors of the department of expression held in the Odell Memorial building Saturday evening was the first number on the graduation program. The students appearing showed both grace and dignity in their presentations. Miss Aileen Lowrance read *Looking After Clara*, by Susan Glaspell. Miss Margaret Taylor presented a dramatic monologue, *A Bill From the Milliner*, by Miss May Isabel Fiske. The charming story, *O Mary, Be Careful*, was given by Miss Geraldine Smith. Misses Lowrance, Carlyle, and Taylor gave the tragedy of *Jean-Marie*. Misses Lily Kyle, Geraldine Smith, and Julia Little, appeared in *Hearts to Mend*. A scene from *Romeo and Juliet* was rendered by Misses Carlyle and Kyle.

The recital was a fitting close to the successful series of recitals given under the able direction of Miss Henninger, head of the department of expression. The interest in dramatics stimulated by her guidance gives promise of increased growth in dramatic art and public speaking next year.

The baccalaureate sermon was preached at West Market Street church by Dr. Franklin N. Parker, of Emory University, Georgia, dean of the School of Theology.

Dr. Parker was presented by Dr. S. B. Turrentine, president of Greensboro College. The prayer Sunday morning was by Dr. C. G. Hounshell, of Nashville, Tenn., candidate secretary of the board of missions of the Southern Methodist church. The regular church choir was augmented by several people from the college community, one of the notable features being the singing of "O, Divine Redeemer," by Gilman F. Alexander, of the college faculty. The members of the graduating class occupied reserved seats.

### Dr. Parker Preaches.

As his text Dr. Parker chose Mark 10:38, 39, 40, those passages containing the significant declaration and interrogation: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?"

James and John had asked Jesus for the privilege of seats in his kingdom, one on his right hand, the other on his left hand, and it was then that Jesus sought to give them a new conception of life and heaven. The directness of his questions and answers constituted one of the most impressive features of Christ's ministry, the commencement speaker maintained. At that critical point he did not rebuke James and John for worldliness, he simply undertook to help them to visualize more clearly the real significance of his kingdom.

The challenge of the kingdom of God comes to men today just as it did in the time of Christ. He still calls youth to partake of the great experiences of service, and empowered by his strength, youth may answer the challenge, and accomplish noble things in the advancement of the kingdom of God.

Sunday evening at the Odell Memorial Dr. C. G. Hounshell of Nashville, Tenn., preached the annual sermon to the College Y. W. C. A.

The text upon which the sermon was based was from Matthew, 5:14, "Ye are the light of the world." The sermon was addressed primarily to the graduating class, but it was applicable to the lives of all who heard it. Dr. Hounshell centered his message round the responsibility of Christians to be the light of the world, through Christ, who Himself, is the light of the world.

College women, especially those from Christian institutions have had the opportunity of knowing, therefore, upon them must fall the greater responsibility of being consistently the light of the world. But this light cannot of itself remain bright; it must be kindled anew by devotional Bible study, by unceasing prayer, by loyalty to the church and by good works. This is Christ's challenge to those who know.

### Class Day Exercises.

At three o'clock Monday afternoon the annual business meeting of the alumnae association was held. At five o'clock the class day exercises took

place on the campus, directly in front of the main building. The program included the formal greeting, last roll call, reading of the class history, poem, prophecy, last will and testament, presenting of class gifts, love's last encircling, alumnae greetings, and the singing of the college song. Miss Virginia Lowrance guided her fellow students down the path of Love.

At six o'clock the alumnae-student dinner occurred. The afternoon events were all well attended, and those who remained for the dinner were charmed by the good taste and efficient management of Miss Brooks in charge of the college dining hall.

The annual concert was held at eighty-thirty in the Odell Memorial. The program was unique, and a fitting conclusion to the series of brilliant recitals given by the music department throughout the year. It contained the original compositions by each member in the composition class, and also counterpoint written by students of the junior class. All the members of the music faculty appeared in pleasing selections. The recital was one of the best ever given at the college, and the large audience was enthusiastic in its praise. Prof. Frank M. Church has won for himself a generous place in the esteem of the people who have grown familiar with his work. All the members of the music staff came in for a large amount of hearty appreciation on the part of the audience. Their work is becoming more and more one of the most tangible assets of the college.

### Graduating Exercises.

At 10:30 Tuesday morning the academic procession led by President Turrentine and Dr. Harry Clark, the orator of the day, and composed of trustees and benefactors of the college, the faculty and the graduating class entered the Odell Memorial for the graduating exercises of 1923.

The assembly sang hymn 540, after which Rev. G. F. Smith of Littleton offered the invocation. The prayer was followed by a violin solo by Mr. Roy, after which certificates and diplomas were presented and degrees conferred by President Turrentine. The following received certificates and diplomas:

Candidates for Certificate in Art—Mary Cathleen Brock, Nellie Platt Dodson, Mrs. W. H. Hall.

Graduate School of Art—Bonnie Lee Enoch.

Graduates School of Expression—Sarah Rebecca Carlyle, Lillie Lamont Kyle, Aileen Lowrance, Geraldine Howard Smith, Margaret Lee Taylor.

Degrees were conferred as follows:

B. M. Degree—Dixie Lee Curtis, Bess Lewis, Mary Scott Tucker.

A. B. Degree—Margaret Crowson, Octavia Broome, Annie Caroline Burch, Sarah Rebecca Carlyle, Emily Elizabeth Cole, Kathleen Marlon Cooper, Margaret Elizabeth Ferguson, Alberta Ernestine Fuller, Mary Douglas Gay, Beulah May Harris, Helen Ione Hurley, Sarah Ellen Keels, Lillie Lamont Kyle, Bonte Loftin, Aileen Lowrance, Elizabeth Westbrook McGowen, Carrie Alston Mann, Helen Rosenthal May, Clarabel Morris, Susie Kathleen Myers, Esther Belle Newberry, Katherine Asenith Pickett, Mary Pierce, Mary Elizabeth Ring, Inez Elizabeth Sanders, Alene Gaye Savage, Geraldine Howard Smith, Orpah Nicholson Steed, Margaret Lee Taylor, Clara Rebecca Trollinger, Katherine Norman Walker, Martha Maude Webster, Sarah Elizabeth White, Aldyth Wilson, Beth Winstead, Ava Chula Wolff, Josephine Elizabeth Wood.

### College Honors.

Senior Honors—Magna cum laude: Beulah May Harris, Bess Lewis, Aileen Lowrance, Elizabeth Westbrook McGowen, Esther Belle Newberry, Katherine Asenith Pickett, Geraldine Howard Smith, Mary Scott Tucker, Katherine Norman Walker, Ava Chula Wolff, Josephine Elizabeth Wood.

Highest Honors of the Class of 1923—Katherine Asenith Pickett.

After the conferring of the degrees followed by a piano solo came the annual address.

Graduation Address at Greensboro College, May 29.

The graduation address at the commencement exercises of Greensboro College was delivered by Dr. Harry Clark, educational secretary for the past two years of the Tennessee Baptist Convention. For nine years previously Dr. Clark was professor of secondary education at the University of Tennessee, the successor of Dr. P. P. Claxton, who later became U. C. Commissioner of Education. He was for four years secretary of the Southern Commission on Accredited Schools, and is well known in North Carolina. He has given frequent addresses

in the state, and was at one time on the staff of the summer school of the State University.

Dr. Clark spoke of being consulted by a successful young business woman, who had determined to go into journalism. When he advised her to stay in the line in which she was then successful, she quoted the verse, "Neglect not the gift that is in thee," and said that she felt she had a special gift and talent for journalism. To wrap that talent in a napkin, even though it were the napkin of commercial success, would be for her to miss her destiny.

Applying her principle, the speaker said first, that each one of us does possess special gifts, and he illustrated the importance of those individual peculiar talents by Burbank's success in plant breeding through selecting plants which had individual differences, thus developing the Shasta daisy, the spineless cactus, and the white blackberry. He quoted Edwin Markham's poem, applying this to human life.

"To each one is given a day and a work for that day,  
And once and no more he is allowed to travel that way;

And woe if he flee from the task, whatever the odds,  
For the task is appointed to him on the scroll of the gods."

The speaker then said that each one of us has at times intimations of those special abilities through stirrings of our vast subconscious self, but that we usually let these inspirations die, as did the organist in Adalalde Proctor's *Lost Chord*. In dreams we have solved problems, or delivered orations, or written poems, that would be impossible in waking moments, thus revealing uncommon depths and possibilities of which we never used the tithe. He illustrated by cases of those who had used the inspirations and contrasted their success with the failures of those who had let these spirit promptings die like the *Lost Chord*.

In the third division of his address, Dr. Clark pleaded that no obstacles should thwart the hearers from living at their highest best instead of on the plane of their lesser possibilities. First, even if invalidism should come to them, let them remember Charlotte Elliott, who has saved thousands by her song, "Just as I am, without one plea." Second, if disgrace should come, he reminded them of North Carolina's writer who climbed from prison into fame. Third, youth should be no deterrent, as he showed by Elizabeth Prentiss, and Joseph Grigg. Fourth, household cares and domestic responsibilities ought to be worthily done, but he instanced noble housekeepers who had "neglected not the gift that was in them," among others Mrs. Phoebe Brown, author of "I love to steal a while away from every cumbering care."

Upon the conclusion of the literary address which was a gem, President Turrentine among other things announced that the Leroy Lee Smith prize offered for the best work in English by a member of the freshman class had been awarded to Miss Mary Dixon Hines of Clinton, N. C.; and that the T. C. Smith scholarship given for work in Religious Education had been awarded Miss Mary Eliza Sutton, Kinston, N. C.

Mr. C. H. Ireland of Greensboro gave \$25 prize for the best picture submitted and a prize of \$15 for the second best by the students in art.

Miss Margaret M. McMahan, Mocksville, won the first prize and the second was awarded Mrs. W. H. Hall, Greensboro, N. C.

Mr. C. S. Wallace, chairman of the board of trustees, announced that the board had determined to raise \$500,000 additional endowment and that the alumnae association at its meeting Monday night had formulated plans and expected to secure \$100,000 of this amount. The alumnae association is enthusiastically behind the movement and are confident of success.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—Gobbon.

It may be your prayer is like a ship, which when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight.—C. H. Spurgeon.



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FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

North Wilkesboro, at North Wilkesboro May 30-31; Rockingham, at Aberdeen June 19-21; Salisbury, at Gold Hill July 6-8; Elizabeth City, at Mackey's Ferry July 17-18

ADMIRABLE WORK AT WEST HICKORY

I am happy to report a successful meeting in our West Hickory church, April 29-May 13. Brother Kirkpatrick did the preaching. It was well done. Our people did good coming, singing and working. There were forty professions of reclamation or conversion.

Our West Hickory church has raised the second quarter of conference collections. The whole charge is raising the second quarter.

Our Advocate list is now 103. West Hickory gave the pastor a great birthday dinner on April 29th. My people are so good to me that I desire to do more good for them.

J. R. Walker.

WILLIAMSTON AND HAMILTON

"And the Lord God planted a garden eastward in Eden." The exact location is not known, but one might almost imagine that it was not far from Martin county—specifically, the Williamston and Hamilton charge. The people have received us most cordially, and we feel that we are among some of the best folks in the land.

We found the larder, cupboard and pantry thoroughly stocked with good things too numerous to mention, from hams to table salt. Then, as if that were not enough, hot dishes came in for days after we arrived.

Hamilton is a loyal place, too. Some weeks ago I was asked to remain until Monday for a meeting of the Ladies' Aid. After devotional exercises the hostess handed me a package with a string attached. I traced the string out into the hall, where I found several large baskets filled with all the necessary accessories for a pounding. I packed the back of my four-cylinder as full as the good roads of 1930 would warrant, and the good ladies stacked the rest about and upon me after I had taken my seat. I felt more like Santa Claus than ever I did before, and they said all I lacked was the whiskers.

We have just closed at Williamston what was known as the biggest revival the town has ever had. The people co-operated with us in a most excellent way. We had with us the Stewart-Goodchild party of Burlington, N. C. Rev. William Stewart was the preacher, and he preached with such force and power that the whole town was drawn to him and to God. Rev. R. C. Goodchild led the singing and was assisted by Mrs. Goodchild. They also took an active part in all our prayer meetings, and their very lives seemed to hallow any company in which they were.

The Christians were strengthened, differences of long standing were settled, and men and women came to God in the old-time way. Our services were

for two weeks, and the entire town is wishing that the party had been engaged for a longer time.

Twenty-five have already joined the Methodist church, and we feel certain that several more will come in. There were several to go to other churches in town. Mr. Stewart proved himself a friend of sinners but a bitter and uncompromising enemy of sin. We are hoping to have them with us again next year for a month. If their services are secured the town will provide either a tent or a warehouse, as the church was crowded and many turned away during this meeting.

We have just begun a tent meeting at Hamilton with the Ed. G. Caldwell party of Dillon, S. C., and are hoping for a great meeting there also.

M. R. Chambers, P. C.

WINSTON-SALEM DISTRICT CONFERENCE

Met with the Farmington church May 24-25. Attendance was good, notwithstanding the unfavorable weather. Visitors to the conference: Rev. D. M. Litaker of the Statesville district, Rev. W. F. Womble of Greensboro district, Rev. A. W. Plyler of the Christian Advocate, Rev. W. O. Goode of the Christian Education Movement, Rev. R. M. Courtney, Centenary secretary, Miss Grace Bradley, field secretary for the Epworth League.

With the exception of the brief morning session, Thursday, Bishop Denny presided throughout the conference. His presidency of the conference was a blessing to all who attended. His sermons Thursday evening and Friday morning will long be remembered by those present as powerful messages from a prophet of God who showed us the things of Christ and who rightly divided the word of truth.

Reports from the various charges in the district showed that under the virile leadership of Presiding Elder Newell new churches are being built, church debts of long standing have been paid, Sunday schools are having unprecedented growth. Many additions to the membership reported and every interest of the church being taken care of.

William Oscar Nanny of Erlanger, William Adams Kerr of Davie circuit, and Daniel Grady Smith of Denton circuit were granted license to preach.

Henry R. Dwire of Winston-Salem was elected lay leader, Geo. L. Hackney of Davidson, and T. H. Redman of Davie county, were elected associate lay leaders.

Leon Cash, F. A. Stith, T. H. Redman, F. S. Lambeth, G. L. Hackney, Frank P. Hanes, J. F. Hanes and Mrs. W. A. Newell were elected delegates to the annual conference.

Mount Olivet church was selected as the meeting place for next year.

Farmington people gave to the conference unstinted hospitality. They did it with ease and pleasure; a better community could hardly be found. Their church is in a lovely grove, well kept grounds, church building is neat, attractive and well furnished. The pastor, C. O. Kennerly, is in high favor and acted the part of host well. The district conference will be glad to get another invitation to hold its session in Farmington.

Beginning with a Methodist testimony service, a fine sermon by Rev. Z. E. Barnhardt, continuing with reports that give the sound of victory, sermons, expositions, and lectures by the bishop, the fine spirit of the conference, the atmosphere of the community, altogether made this one of the most pleasant and successful district conferences in the history of the district.

A. C. Swofford, Sec.

Your friend's fault is his prison. Your best meant efforts to open the door for his escape will probably be obstructed by the fact that you are living in another prison yourself.—Ethelwyn Wetherald.

THE JUNALUSKA CROSS

Mrs. Nannie M. Pleasants.

The night was dark and cheerless, too, As gloomy paths of sin, While trains and trains were passing through The mountains' western rim.

The tired trainmen with a sigh Watched o'er the gloomy plain, Through clouds that reached from earth to sky, As onward sped the train.

When shone a radiant beam across The hills and glorious plain— 'Twas Junaluska's gleaming Cross— It lighted heart and brain.

A traveler 'dear was passing through The shades of mortal night, And whispered, nearing heaven's view, Of Junaluska's light.

To let its light gleam ever on, For hearts with pain and loss Will hearten as they look upon The Junaluska Cross.

Let Calvary's sacred token stand— It joy and peace distills O'er Junaluska's beauty and These everlasting hills.

A GOOD SHORT SERMON

"And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

Few, if any, except the great Teacher Himself, for "never man spake like this man," could say more with fewer words than the apostle to the Gentiles. The Psalmist said, "The heavens declare the glory of God; and the firmament sheweth his handiwork; day unto day uttereth speech, and night unto night sheweth knowledge."

If we look into the northern heavens on a bright, clear night, we see one star greater than all the others, the North Star, "for one star differeth from another in glory,"—apparently fixed, immovable, which we designate as Love. We also see the Pleiades, the seven stars, moving in their vast orbit around it, but always pointing with unerring accuracy to it; these we name the seven virtues spoken of by St. Peter, and placing the scaling ladder upon the sure and safe foundation of "faith, without which it is impossible to please God," and "giving all diligence" we add to this faith virtue; a clean life, and to virtue knowledge, a wider and deeper comprehension of the wonderful gifts of our heavenly Father; and to knowledge temperance, a proper and well defined use of all the blessings granted unto us; and to temperance, patience, "by which we possess our souls"; and to patience godliness—God-likeness; for "beloved, now are we the sons of God, and it doth not yet appear what we shall be; we know that when he shall appear we shall be like him; for we shall see him as he is"; and "to godliness kindness," for "he that loveth not his brother whom he hath seen, how can love God whom he hath not seen?" and to brotherly kindness Love," the crown jewel, for "God is Love."

Having made these "additions," we are constrained again to exclaim with the Psalmist, "The heavens declare the glory of God and the firmament sheweth His handiwork, day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language wherein their voice is not heard, their line is gone out through all the earth and their words to the end of the world."

T. L. Rawley.

HOW CAN OLDER MEMBERS HELP YOUNG PEOPLE OF THE CHURCH?

In order to be prepared to be of service, and help our young people, the first requisite is to know them; get in personal touch with them; study the individuality and temperament of each one, and make them feel that we are interested in them and are anxious to

help them; above all, make them know that we believe in them and are expecting of them great things. We must bring to them the realization that they must some day take our places.

And I want to say that if there is one word in the English language that stands out in bold relief against all others in reference to dealing with the young, it is patience, patience, and then patience. We can't emphasize it too strongly. The old adage, "You can't put old heads on young shoulders," is true. Don't expect too much of young people. The next best word that fits in here is sympathy. Patience and sympathy! With these two weapons, rightly aimed, we are ready for the battle and rest assured the conquest is ours. Let's be patient and sympathetic with our boys and girls.

Elderly people used to tell me to be blind and deaf to at least one-fourth of the misdeeds of my children. The same might be applied here.

And then, we remember how, when we were almost ready to give up the battle, some dear patient soul who understood us and sympathized with us, would come along and speak a word of comfort and encouragement, which meant so much, and would incite us to greater endeavor.

But for that matter, none of us are yet grown-ups in that respect. We all need encouragement. And by co-operation we can help each other. Let the strong help the weak, and vice versa. "A little child shall lead them."

The forbidden word, "don't," which is preached so much to parents might be applied here; we should not be forever telling our young people 'don't'. Let us entreat more and command less; guide more by example than precept.

Parents and teachers should live more with their children. We should enter more freely into their sports and little innocent ranks. And as they grow older, we should listen attentively and sympathetically to their views, and discuss with them the sterner and more serious problems of life.

Our young people must have amusement, they need and should have it, and they are going to get it from some source. It is our privilege, even duty, to see that they are provided with clean, wholesome, diversions to take the place of that which is detrimental to their moral and Christian character, which have a tendency to impede their spiritual growth.

Don't take anything from the young without giving something better in return.

As to the propriety of bringing swimming pools, tennis courts and such things into the church, there is diversity of opinion.

To my mind, what is good enough for the home, that is, the ideal home, is good enough for the church.

If dancing, that vile, disgraceful mode which is sometimes practiced in this enlightened, civilized age; if card playing, where prizes are given, and which is often called polished gambling, (for my part, I fail to see the polish), and which too often proves a veritable incubator for professional gamblers; if these indecent movies where obscene pictures are flashed upon the screen for the eyes of our young people to feast upon; I say, if all these things are good enough for our fine boys and girls, then they are good enough for the church.

We must provide for them something better and save them from these pitfalls.

We should sympathize and encourage them in their church work, and help them solve their problems.—Mrs. Ida Robinson Bostian.

How careful one ought to be to be kind and thoughtful of one's old friends. It is so soon too late to be good to them, and then one is always so grieved.—Sarah Orne Jewett.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### THE CIRCLE PLAN

At a recent district meeting the question was asked, "Does the circle lessen the missionary spirit of the auxiliary, or tend to decrease the attendance upon the auxiliary monthly meetings?" As the circle was designed to foster and increase both, it seems wise to bring it to your attention at this time. This constitution and by-laws, drafted in 1914 by one of our conference auxiliaries for its own use, was adopted by our conference in session at Oxford in 1920, its by-laws subject to minor modifications to suit local conditions. The urgent appeal comes down to us from our leaders, "Keep the missionary society missionary." We are in danger of losing sight of our reason for being, because of the numerous activities introduced into our society through its different departments, all of which are necessary to be done by the Christian women of our church, but we must not forget that first of all we are missionary women, studying, planning, working and giving to carry or to send the gospel to those who have it not, whether they be in our midst or in far away foreign lands. The circle takes care of all our church activities, but the first and principal object of it is to stimulate interest in the cause of missions and to increase the membership of the auxiliaries and the attendance at the monthly meetings. Let's not allow the circle to become the means of defeating the very object for which it was created. It is up to you, presidents and church leaders, to make the circle what it should be, a missionary and spiritual uplift, or to allow it to degenerate into merely a business machine for making and collecting money, and an excuse for your members, if attending it, not to attend the regular auxiliary meeting.

#### Constitution.

Sec. 1. The name. The membership of the auxiliary shall be divided into groups or circles, by neighborhoods, or other arrangement to meet local conditions or preferences, each circle to be called "The \_\_\_\_\_ Circle of the Woman's Missionary Society of the M. E. Church, South."

Sec. 2. The object. The circle shall not be a separate organization from the auxiliary; its object shall be to increase the membership of; and the attendance upon the auxiliary; to stimulate interest in the cause of missions; to train our timid women for leaders and officers in the auxiliary; to carry on all the woman's work of the church to greater advantage by working in small bands; and to keep in closer touch with all the women of our church.

Sec. 3. The membership. The membership of the auxiliary shall be members of the circles as divided, and every new member of the auxiliary shall be cordially invited, and expected, to join one of the circles, if not brought into the auxiliary through some circle; all rules made by the Council applying to membership in the auxiliary, shall apply equally to membership in the circle.

Sec. 4. The officers. The officers of the circle shall be a leader, a secretary, a treasurer, who shall be elected annually to serve one year, or until the next subsequent election, at the same time as, and according to the rules, for the election of the auxiliary officers.

Sec. 5. Meetings. The circles shall each hold one regular meeting every

month, on the Tuesday afternoon before the first Sunday; and shall be subject to a called meeting if an emergency in the church work shall arise to require it.

#### By-Laws.

Sec. 1. Dues. There shall be no circle dues, only the regular auxiliary dues, pledges, or assessments, which shall be collected through the circles.

Sec. 2. (a) Duties of the officers. The leader shall conduct all circle meetings; shall call up all her circle members, notifying them of time and place of meeting, urging them to attend; shall keep the pastor informed of any who are ill or in need in her neighborhood, holding herself ready to respond to any call from him for co-operation with him in his work, or to send one of her members in her place, whenever he calls for her aid.

The secretary shall take, and read the minutes of all meetings; shall keep and call the roll, shall read the Constitution and By-Laws, and the Standard of Excellence, at the appointed times in the meetings, shall write a very condensed report of the circle meeting, which she shall read and hand to the auxiliary secretary when her circle is asked for its report at the next auxiliary meeting.

The treasurer shall collect all dues, pledges, and assessments, at every meeting, from her circle members, who should have the contributions ready in small printed envelopes made especially for this purpose, enclose all in a large envelope, writing plainly upon the outside the whole amount within and from what circle it comes, and hand to the auxiliary treasurer when called for it at the next auxiliary meeting; shall in like manner collect the emergency fund dues and hand to the emergency fund treasurer at the auxiliary meeting; and shall keep a business-like account of all in her treasurer's book.

(b) Duties of the circle. At the regular monthly meeting of the circles, a devotional and missionary program shall be carried out, and such woman's business of the church be attended to, as shall come up from time to time for consideration and transaction. Each circle shall in regular order of rotation be responsible for arranging and conducting the missionary part of the program at the regular auxiliary meeting; shall seek out and visit strangers and members of our church moving into its neighborhood, giving them cordial invitations to our church services and missionary society, shall keep in touch with, and to try to help, those who are ill and in need in its neighborhood and elsewhere; shall carry on all the regular woman's work, and any extra work undertaken by the superintendent of social service, the president of the society, or at the request of the pastor, making report of all such at the next auxiliary meeting.

#### The Standard of Excellence.

Measuring up to which for a year entitles any circle to a place for the following year upon Roll of Honor:

1. Punctual attendance at and prompt opening of all meetings.
2. Each circle must hold one meeting every month.
3. At least ten visits must be made every month by every circle to the sick, needy, strangers, or to solicit new members.
4. One-half the membership must subscribe to the "Missionary Voice."
5. Two-thirds of the membership must be present at every meeting unless providentially hindered.
6. Every member of the circle must be present at the auxiliary meeting when that circle conducts the missionary program.
7. Each circle in regular rotation must be responsible for arranging and conducting the missionary part of the program at certain auxiliary meetings during the year.
8. Monthly contribution, by each member, of pledges made by or for her.

9. All dues and pledges must be paid up in full quarterly.

10. The circle programs must consist of Bible lesson, missionary items, discussion of, and planning for the work, and prayers for the work and the officers.

### Western North Carolina Conference

#### TO MISS BENNETT

O, peerless Leader! Whither shall we turn

For one to take thy place? Our sad hearts burn

Within us at the very thought of thee,  
And thy great life of love and loyalty.  
Soldier of Christ! The King's own messenger!

Thy words and work a benediction were!

Yet, infinitely more thy death shall be  
To those whom thou dost serve so faithfully,

A constant call to higher things above,  
By consecration to a life of love,  
Great works like thine can never,  
never die,

They call us on to immortality.

Ah, friend, we knew when last we walked with thee

Thy feet already touched eternity.

Thou seest today the Master face to face

And with those ministering saints,  
who by His grace

Forever serve, bound not by breadth or length

Of time, thy works go on from strength to strength.

So may those of us, who still linger here

To carry on the work to thee so dear,  
Think not of thee as our departed friend,

But ever present, loving to the end.  
May we, like thee, be fit to take our place

Around His throne, and serve Him face to face.

—Hortense L. McCleskey.

#### NOTICE

The literature for the Belle H. Bennett Memorial program has been distributed and it is hoped that each president has it well in hand by this time. It is explained that this program be substituted for the June Social Service leaflets. You are asked to choose one of the following suggestions concerning the Social Service program:

1. If your auxiliary is accustomed to holding more than one meeting each month, put the Social Service program on at your extra meeting.

2. If you hold only one meeting each month, make it an all-day meeting, presenting one program in the morning, and the other in the afternoon.

3. Have a special meeting some time during the month of June at which time the Social Service program may be presented.

Let the Belle H. Bennett Memorial program have a most careful and prayerful preparation. May the day that it is presented be a day of high spiritual power for the women of your auxiliary.

#### A WORD ABOUT THE PROGRAM

It is greatly hoped that this program may result in large things for the kingdom. We can best express our love for our great leader, Miss Belle H. Bennett, by undertaking a great advance for the cause of the Master whom she served. Obedient love called her to a life of self-sacrifice; through complete obedience to God's call, she accomplished what seemed impossible, establishing an institution which has blessed the lives of thousands upon thousands of women and children. May the Father inspire every member of the Woman's Missionary Society with a love like hers, and with the burning desire for the Kingdom which filled her heart. God is calling us today to take up the

task which she has laid down, and to go forward in His name.

The enlargement of the kingdom requires above all more and better equipped workers. Our love for our leader, our love for the institution into which she put her best life, the command of the Master—all are calling us to make gifts of sacrificial love. May we respond in high obedience to our Master and our King.

The Shelby district meeting will be held in Fallston on Thursday, May 31. It is earnestly desired that every society in the district be represented, and also that the churches where no organizations exist will send delegates. Mrs. B. T. Morris, Dis. Sec.

The beautiful home of Mr. and Mrs. Richard Wills of Greensboro was the scene of a very lovely party Tuesday, February 15th. The hostesses were the members of the executive board of the Margaret Foster Missionary Society. The guests were the members of the Student Volunteer bands of the N. C. College and Greensboro College.

Mrs. T. Moody Stroud added greatly to the pleasure of the evening with several brilliant piano solos and a group of clever compositions of her own.

Mr. William Monroe and Mr. J. Foster Barnes delighted all present with their voice numbers.

Delicious refreshments consisting of strawberry ice cream and white cake were served.

Hostesses and guests regretted when the time came for school girls to be on their way home.

My Dear Mrs. Boyer:

Please announce the following: There will be a great Social Service Week at Lake Junaluska July 1-8, under the auspices of the Commission on Temperance and Social Service of the M. E. Church, South.

We shall have specialists of nationwide fame to address audiences on the following topics each night. In the morning there will be intensive discussions and conferences on the same topics in which leaders of the thought of our church will participate.

Monday, July 1—Child Welfare. Speakers from Children's Bureau.

Tuesday, July 2—Social Hygiene. Speaker from the national association.

Wednesday, July 3—Race Relations, Mob Violence and Its Control.

Thursday, Friday and Saturday—Industrial and Economic Conditions with speakers from standpoint of the Worker, the Employer, the Church, and the Federal Bureaus of Women and Labor.

Sunday—A great sermon and addresses on International Peace.

The conference officers of missionary societies are especially urged to be present. Our work is represented in shaping this program. It is the wish of the commission that we have a large attendance of representative and outstanding women.

Mrs. W. A. Newell,  
Ex-officio Member Representing the  
Woman's Missionary Council.

The following resolution by the executive committee of the Federation of Woman's Boards of Foreign Missions, and presented to the Council of Women for Home Missions for its adoption, is sent to you with the hope that you will give it as wide publicity as possible through your missionary and church publications, and that you will have action taken at every public meeting, urging the women to appeal to their state legislature and national congressman for support. Publication of this resolution in local daily papers will greatly aid. Aim to reach every local society.

Foreign mission boards will be responsible if they do not act with regard to this danger which strengthens the liquor men in their attempt to hold

(Continued on page 13.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### THE SHELBY SCHOOL

The Shelby Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers is in progress at this writing and is proving to be quite a success. In spite of continual rain the attendance has been constant and good. In addition to a good attendance from Central and LaFayette Street Methodist churches in Shelby and the Shelby Presbyterian church fine delegations have been attending regularly from the Polkville circuit, the Belwood circuit and Beulah, on the Cherryville circuit. Around 125 faithful Sunday school workers have braved the rain and have stuck to the school throughout, some of them coming distances of over twenty miles, or forty miles for the round trip. About half of the number are working diligently for credit. Five courses are being given.

### A GOOD CLASS

One of the courses offered in the Shelby school is that of "Sunday School Organization and Administration," taught by your humble servant. So far as the personnel of the pupils go it is a mighty good class. Among the pastors we have Revs. A. L. Stanford, J. W. Ingle, D. H. Rhinehart, B. Wilson and W. A. Murray, of the Presbyterian church. Among the superintendents are noted William Lineberger, Marvin Blanton, A. B. C. DePriest, M. L. White, Edney Willis, S. R. Wolfe and P. L. Hennessa, of the Methodist churches, and I. C. Griffin and J. S. McKnight, of the Presbyterian church. The class has been regular and responsive.

### LAFAYETTE STREET

After driving over one hundred miles late Saturday night and early Sunday morning I arrived at LaFayette Street, Shelby, last Sunday morning in ample time for the opening of Sunday school. The good music they have there soon restored me to a rejuvenated temperament and I thoroughly enjoyed the Sunday school, directed so well by Supt. Marvin Blanton and Pastor J. W. Ingle, both of whom were right on the job. Following the Sunday school hour I had the pleasure of speaking during the eleven o'clock hour to the congregation. One can speak after hearing the good music they make at LaFayette Street, helped as it is by an orchestra of six pieces. Since Sunday Brother Ingle has held a conference with interested parties with reference to making plans for a new church and Sunday school building that will take care of the growing situation. Prospects are good for enlargement right away.

### CENTRAL, SHELBY

Rev. A. L. Stanford and his Central congregation are doing big things. One of the most convenient and best arranged parsonages I have seen anywhere is in course of construction. This parsonage is a brick veneered house of eleven well arranged rooms. Last Sunday the congregation decided unanimously to proceed at once towards the erection of a modern church plant on the lot purchased some years ago which adjoins the post-office and faces the public square. Nothing short of the best church plant will be built for the Sunday school and

church services now being so largely attended. Supt. William Lineberger's departmentalized Sunday school numbers about 500 each Sunday and Pastor Stanford's congregations are overflowing the church building. I spoke last Sunday evening, a very inclement evening, to an audience that taxed the capacity of the building. This audience had come expecting that the regular services would be held. Not one person, but all persons seem to be on the job at Central and every one is happy. It is delightful to note the signs of progress. Shelby is one of the most delightful places one can come to anyway.

### SIGNING UP

President J. B. Ivey, of the Western North Carolina Conference Wesley Bible Class Federation, has secured the services of three fine fellows for featuring the evening sessions of our approaching Federation which is to be held at Lake Junaluska next July 9-11. Mr. Clyde R. Hoey, statesman and Christian, the beloved teacher of the men's Bible class of Central Methodist church, Shelby, a class that numbers each Sunday over 150 stalwart men, will deliver the principal address Monday evening, July 9. Dr. Ashley Chappell, the beloved and effective pastor of Central Methodist church, Asheville, will feature the Tuesday evening program. Dr. Wade C. Smith, pastor of The Church by the Side of the Road, a Presbyterian church in Greensboro, will favor us with the closing address Wednesday evening. These three gentlemen will make our evening programs very much worth while and we are delighted to know that their services are secured.

### UNITY

A fine lot of people dwell together in fellowship at Unity, the leading congregation on the Landis charge, the circuit that Rev. J. C. Brown is serving so well. According to promise Miss Jenkins and I went to Unity a few Sundays ago, the occasion being the third quarterly meeting for the charge held by Dr. T. F. Marr during the present year. After a sermon by the presiding elder at the morning hour and dinner served on the grounds a Sunday school Institute was held during the afternoon. Supt. M. C. Sercy and his good wife are leading in some mighty good work at Unity and the cause is progressing.

### PARTICIPATING

Quite a number of our Sunday schools are still participating in the Centenary as shown by the following tabulation of facts. It is earnestly hoped that when the Centenary payments have been made in full that our helpful schools will want to continue to give to missions in some form of special giving. Already many pamphlets have been mailed out giving a list of specials that Sunday schools may be interested in, and others will be mailed from time to time. It is to be hoped that none of our schools will cease to be missionary schools. But note by districts the total tabulations:

Asheville district	35
Charlotte	37
Greensboro	42
Marion	31
Mount Airy	25
North Wilkesboro	13
Salisbury	39
Shelby	43
Statesville	49
Waynesville	28
Winston-Salem	51

### BROTHER PASTOR

Kindly remember that two good Sunday school courses will be given this summer at the Preachers' Summer School at Trinity College beginning June 6 and extending six days. Organization and Administration of the Sunday School and Principles of Religious Teaching will be offered. Our Sunday School Board voted at our last

annual conference to help out in the expense attached to the going of a number of our pastors who will this summer attend, either at Trinity or at Lake Junaluska, the standard training courses and work for credit, provided that this information be used in furthering the work back at home. Three two-week sessions of the Junaluska school will be held this year, the first one beginning July 11 and closing July 26, and the others following during the next four weeks.

### NO HONOR ROLL

We have no Sunday School Day honor roll this week. But this is not because there are not some deserving Sunday schools. The mails have some way miscarried and I have not heard from Brother Dunham as to the Sunday schools reporting to him. Look for the honor roll next week.

## North Carolina Conference

### DOINGS DOWN IN GREENE

Your conference Sunday school workers spent a delightful week, May 20-25, with the Sunday school forces of Greene county. At Snow Hill we held a non-standard training school for the workers of Snow Hill and Hookerton charges, which embrace all the Methodist Sunday schools of the county, and there was a bano-fide enrollment of about 60 workers. Two courses were offered, two classes in each were held every evening in the high school building, and, in spite of public school commencement exercises and entertainments, the attendance was excellent.

The school began Sunday evening at Snow Hill church with a great union service. The auditorium was crowded. Rev. C. T. Rogers, Rev. R. R. Grant, Miss Keene, Senator J. S. Hargett, of Trenton, district secretary, and the writer had a part in the program. Special music by the Jerusalem choir of 45 voices was a pleasant feature. Class work began Monday evening and continued through Friday.

Snow Hill, the county seat of Greene, which, incidentally, is one of the foremost agricultural counties of the state, is showing signs of remarkable improvement. The streets have recently been paved and sidewalks put down. It also has a practically new and a thoroughly up-to-date brick high school building. With these improvements, electric lights, and handsome residences, Snow Hill has the appearance of an up-to-date municipality.

In order to keep abreast with these civic improvements and to meet the needs of the community religiously, which, again incidentally, is almost exclusively Methodist, the congregation at Snow Hill has in prospect the construction of a Sunday school and church building to take the place of the inadequate one-room wooden structure now occupying a prominent place in the heart of the town. A movement was launched a year or two ago, made considerable progress, and no doubt would have gone through but for the fact that, on account of unusual rains, crops were practically a failure last season. An adequate Sunday school and church building, nevertheless, is still in the thinking and planning of the pastor and many of the people, and no doubt in time be realized.

### REV. MR. PLYLER-PROF. MCKAY

Zeal for the Sunday school cause and self-sacrifice for its promotion are not things of the past. We see examples and illustrations in the North Carolina conference almost every day. We still have men and women willing to deny themselves, take up their cross and follow Him. Rev. M. T. Plyler, presiding elder of the Durham district, and Prof. Irving B. McKay, of Trinity College, did not have to teach in our training school at Roxboro recently, they had an abundance of other things to do and might quite easily

have offered good reasons for declining our request for their services. They did render this service, however, and traveled 70 miles through the country and over detours each day in order to do it, and they didn't expect and didn't receive a cent for their services. They gave their services to the Sunday School Board. We, therefore, gladly and thus publicly express our appreciation to them. Our main reason for writing this, however, is to call attention to the fact that hundreds and tens of hundreds of men and women are backing their prayers for the coming of the kingdom with unselfish efforts toward its establishment.

### ON THE SILER CITY CHARGE

"We have a teacher-training class organized and going at Hickory Mountain church," writes Rev. O. I. Hinson, pastor of the Siler City charge. "We are studying 'The Pupil,' the first book in the training course, and the class seems to be enthusiastic. We have enrolled 24 members in this country church. We intend to organize a class here at Siler City right away."

A good start, say we. The way to have trained workers is to train them. Every Sunday school needs trained workers; therefore every Sunday school should have a training class. Does yours have one? If not, why not?

### "I WANT TO MAKE IT BEST"

"Yesterday we at Bullock's church (Creedmoor circuit, Raleigh district) made an attempt to organize our adult class along the lines which you explained during the training course at Creedmoor some time ago, and as I am the only member of the class who attended the training course, they elected me president."

The foregoing is the introductory paragraph of a letter from the president of this class requesting further information. "As president of the class," says he, "I want to make it the best, and I need all the help I can get."

"We want to enroll as a Wesley Bible class," he continues, "and eventually we aim to get our school organized along the improved plan. We want to get the whole school organized and get our credit as a progressive school next fifth Sunday meeting."

We of course are always delighted to give all assistance possible to individuals, classes, and schools desiring to improve their organization and work, and we like to receive requests like the one referred to above.

"Good, better, best;  
We should never rest  
Until the good is better  
And the better best."

### WELDON DISTRICT REPORT

The April report of Mr. E. S. Yarbrough, Weldon district secretary, indicates that this splendid worker is not allowing grass to grow under his feet. During this month he traveled 752 miles, visited eight schools, made eight addresses, and placed five Programs of Work. Schools visited were North Henderson April 1, Middleburg and Providence April 8, Jackson April 12, Macon April 15, Murfreesboro and Winton April 22, and Rich Square April 29.

### LET'S PAY OUR PLEDGES

Reference has previously been made to the fact that the Sunday schools of the North Carolina conference, as a whole, rank at the very foot of the list among the conferences of the entire connection in the percentage paid on their Centenary pledges. This is not a record of which to be at all proud, and the writer derives no pleasure from referring to it. It's the condition, nevertheless, and the only way to change it is to bestir ourselves and pay up. We intend to pay; nobody believes anything else. But let's be about this business NOW and save ourselves from this discreditable record.



## HELENA CHURCH

The people of this church are glad to report the completion of their new church with five nice large Sunday school rooms at Helena and first services held yesterday—Sunday school in the morning, preaching in the afternoon and Epworth League that night.

This records one of the most remarkable and greatest undertakings that has been in our community for years, or perhaps at all—something that was at the time thought almost an impossibility. But for the untiring efforts, prayers and work of our much beloved pastor, Rev. J. C. Williams, and the absolute loyal support of the ladies of this church and men and even so many who are not members—people even hundreds of miles away. Hardly have I ever seen such a spirit shown and we feel so much indebted to so many of our friends and acquaintances and pray that God may some way, somehow or somewhere richly bless them for their loyal help by way of contributions and other ways.

Seven months ago today our pastor himself with a pole axe, marked the first forest pine tree over on the Mt. Tirzah road in that grand old neighborhood—the lumbar from that tree made part of the siding for this nice spacious new church. And we want to say by the second Sunday in June we feel that we shall have the church paid for—every dollar—only just a few hundred dollars behind at this writing; and more than that, it has been nicely painted outside.

We could go on writing about this church and praising our people and the pastor covering many pages, but we feel that it would be an imposition to hold all the columns of your paper at this writing.

However, in conclusion, it's the intention of our pastor to give you a detail of all work, material donations, at an early date, or as soon as same may be intelligently compiled.

We must say this, we give God the glory without question, as without his mysterious and spiritual prompting of the people to such hearty support and attention we could never have accomplished anything, and all without a simple hitch, mishap or discord among us whatever. That one thing is the greatest of all, and causes us to feel that God's spirit surely fully dominated. Then comes our pastor, Bro. Williams, and God must surely have been with him. We number him among the few who could have accomplished so great a work in such a short time. We doubt if we could hardly have put our hands upon, but a very few who could have carried this work to such a glorious finish, without discord or a halt. May God bless him and may we thank God for the services of Brother Williams.

Then next the ladies of this church who worked without tiring night and day, and gave their grandest support in every way that may be imagined towards this work—we cannot begin to describe their many labors and prayers—particularly do we boast in that respect and feel a life's indebtedness to them, as well as the children likewise.

Our men, too, they have done great work, and also so many people outside of the church. It has been the most glorious work that anyone may desire to be connected with, and we trust that such work in this community may not stop here, but go on as time sapses and he recorded in God's kingdom as among His sweetest diaries.

"Ty."

## EAST DURHAM

The Epworth League of Carr M. E. church gave the beautiful pageant, "A Modern Prodigal," Sunday, April 29. The large auditorium was filled long before time for service.

Miss Eva Shackley presided over the meeting and made the opening address.

The character, "Hardy Mann" was taken by Odell Mansfield, who carried

the part of a bum in a most excellent way. "The Angel Girl," Miss Ruth Goodwin, and the "Spirits" representing the four departments, all deserve special mention. The play was brought to a climax by a solo by Mr. Luther Glenn.

The city union meeting for May was held at Calvary church the first Sunday night, at which time the efficiency manner was awarded our league for the fourth consecutive month. Our report showed fifty per cent of our members signing covenant cards.

The revival services are now being held at our church, in which the Epworth Leaguers are taking an active part.

Gladys L. Rollins,  
Cor. Sec.

## SLAUGHTER WRITES BOOKLET

Rev. B. B. Slaughter, of Tarboro, has just published a booklet concerning the Workers' Council which will be of interest and no doubt helpful to Sunday school officers and teachers. The purpose of the booklet is to suggest various matters of business to be considered by Sunday school workers in the regular council meetings. It gives definite plans, so that no council should ever suffer for the lack of something to do. He is selling it for twenty-five cents, or twenty dollars a hundred.

## OUR NEW CHURCH AT HELENA

I will call to the reader's attention a few facts concerning our new church at Helena. In seven months' time under the leadership of our pastor, Rev. J. C. Williams, a new church has been erected in our midst. Instead of our old one-room church we have a main auditorium with five Sunday school rooms. We had an elaborate opening service on the second Sunday in May with a large audience. Since that time there has been a marked increase in our audience both at Sunday school and preaching service. We have a small membership, but with a new church and new enthusiasm we have great hopes for increased spiritual interest and new membership.

We have our revival slated for July and with the preliminary work that our pastor is already doing we are praying for much good to be accomplished then.

Mr. Clifton Erwin, a student of Trinity College, is to assist our pastor in the work of this charge through the summer. We are positive that he and Brother Williams will do much good.

X.

## WAYNESVILLE DISTRICT CONFERENCE

The 25th session of the Waynesville district conference convened at Franklin, N. C., on the evening of May 9th, 1923, with Rev. R. S. Howie, presiding elder in the chair. The introductory sermon was preached by Rev. G. D. Herman of the Waynesville station.

After the sermon the organization for the session was perfected. L. Lee Marr of Bryson City was elected secretary and called the roll of members, after which conference adjourned until Thursday morning at 9 o'clock.

Thursday morning conference met promptly at nine o'clock with Bishop Denny presiding and continuously during the remainder of the session. The hishop was really hard on some of us in that he would not let us comment on the good things he said and did, but we can hold a very high opinion of the bishop nevertheless, and do say that he is worthy of all the good things that any of us may feel inclined to say for him. The fact that the conference was held at Franklin in the midst of some of the finest people we know, and having the hishop to sit with our worthy presiding elder to direct the proceedings made the session exceedingly interesting and profitable. Let us hope that we may meet again some time in Franklin under similar conditions.

It was interesting, furthermore, to have with us Revs. A. W. Plyler, T. A. Groce, W. O. Goode, W. M. Curtis, and also Mrs. J. Dale Stentz, who addressed the conference in the interest of their respective works.

The following were elected delegates to the next annual conference: R. L. Porter, Franklin; A. C. Reynolds, Waynesville; R. J. Roane, Whittier; Mrs. J. L. Reeves, Ravensford; M. Buchanan, Sylva; J. M. Boone, Andrews; J. Dale Stentz, Lake Junaluska; R. A. Aikin, Murphy.

Murphy station was selected as the place for holding the next district conference. The following resolution of thanks was presented and read by Prof. A. C. Reynolds, which was unanimously adopted:

Since letters were sent to all the delegates and other members of the Waynesville district conference urging them to attend, since all trains were met by men who knew how to make a safe trip by automobile through these picturesque mountains, since the people of Franklin have opened their homes and hearts for the entertainment of all who have come, since the delegation of the conference has been of the highest order, since good music has been furnished and the preaching has been of the best type; he it therefore resolved:

That the visiting members of the said district conference do now show our appreciation of the many favors shown by a rising vote of thanks; and he it further resolved that our secretary he requested to send a copy of these resolutions to the North Carolina Christian Advocate, to the Asheville Citizen, and to the local paper at Franklin for publication.

(Signed) A. C. Reynolds,  
J. P. Hipps,  
P. L. Terrell.

The splendid session of the Waynesville district conference now adjourned with benediction by Bishop Denny.

J. Lee Marr, Secretary.

## MISSIONARY TEACHER WANTED

We are in need of a teacher for our school in Santiago, Cuha, which opens the 3rd of September. I feel sure that there are many young women in North Carolina who are anxious to work for the Master in just such work as we have for them to do here. This is an opportunity for some of the pastors who have a list of volunteers ready for the work. We need a teacher to teach English, piano, and to assist the pastor in all kinds of work in the church. A college education is not required, however, a college graduate is preferred. We pay a salary of \$900 per year and travel expenses. Three months vacation is granted every two years. This affords an excellent opportunity for one to work for the Master, to master the Spanish language, and become acquainted with our near neighbor—Cuha. I am depending upon our brethren in North Carolina to help me get the teacher we need.

Our work in Santiago is progressing fine. We have had the best school ever this year and the prospects are bright for even a better one next year. God is wonderfully blessing our church in Cuha.

J. W. Fitzgerald,  
Apartado 56, Santiago de Cuha.

## RANLO DOING THINGS

The church has been rapidly increasing in both numbers and interest under leadership of Rev. R. L. Forbis. The members seem to have taken on new life and are working with a vim and determined spirit to make this community, through the help of God, a glorious and better place.

In fact the membership has so increased that when planning to build a church we found it advisable and necessary to build two, one at Smyre Mill and the other at Rex Rauls. The building sites and plans for these churches have been received and the workers will begin shortly upon the construction work.

This work has all been sponsored and worked since Rev. Mr. Forbis has been with us. We are glad to have a man of such ability and purpose.

The Epworth League chapter was organized a few Sundays ago and the work is fast getting under way through the able leadership of Mr. J. R. McFalls and his able leaders.

The Ladies' Aid Society, the live organization of ladies, continue their good work in discussing and settling the affairs pertaining to that body. The spirit manifested at the meetings, which are held once a month, is truly wonderful. These meetings are held in the homes of the members, where delightful courses are served.

Since the beginning of conference year the donations, plus dues of the members, has exceeded over one hundred and fifty dollars. The parsonage was furnished by this society and many donations have been made since. These ladies are to be highly commended for their work.

The leaders of the society are as follows: Mrs. Marshall Dilling, president; Mrs. R. W. Holland, vice president; Mrs. W. E. Beck, secretary; Miss Hattie Mill, treasurer.

The mother's Bible class, a new organization, led by Rev. Mr. Forbis, hold their meetings and accomplish much good in the study and discussion of Scriptures.

Mrs. W. E. Bell.

## ROUEMONT CHARGE

We are getting a few things done over here. Two revivals have already been held on the charge, assisted by Revs. Wm. Stuart and R. C. Goodchild. These were good meetings—souls were born into the kingdom and hacksiders reclaimed. I highly recommend these brethren to anyone desiring the plain gospel message preached and sin painted in all of its evil ways of the modern day.

The work at all the churches looks hopeful for a fine year. Rougemont, Bahama and Sylvan are getting new visions and are making advanced steps. There is good work being done at all the places.

Our parsonage was finished just after conference and now we have the money ready and have given the contract to have it painted at once.

Bahama and some of the Tahor folks gave a fine substantial pounding a few nights ago which was highly appreciated these days when things are so scarce to find and money hard to get. May the Giver of all blessings remember them with the joys of life.

J. F. Starnes.

"To say that we can be just as good Christians outside the church as in it reminds us of the man who boasted that one may be a good soldier without joining the army."

In the matter of friendship I have observed that disappointment arises chiefly, not from liking our friends too well, or thinking of them too highly, but rather from an over-estimate of their liking for and opinion of us; and that if we guard ourselves with sufficient scrupulousness of care from error in that direction, and can be content and even happy to give more affection than we receive, we may manage to go through life with consistency and constancy, unemittered by that misanthropy which springs from revulsions of feeling.—Charlotte Bronte.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

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2. Swimming Pool.
3. Baby Cottage.
4. Kitchen and Dining Hall.
5. Industrial Building.
6. Central Heating Plant.
7. Jenkins building remodeled for school purposes.
8. Three New Dormitories.
9. Five thousand books for Library.

\* \* \* \*

How I wish some friend or friends would make possible that swimming pool and seven passenger automobile which would mean so much to our Orphanage.

\* \* \* \*

Dr. T. N. Ivey was a true friend of the Methodist Orphanage. He visited us every opportunity he had. For many years he served on the board of trustees. He wrought well in his day and generation. Methodism and the Kingdom of God have been advanced because he lived and labored among us.

\* \* \* \*

Brother J. S. Wynne, a member of our board of trustees, took dinner with us a few Sundays ago. He is one of the few original trustees. Through these years he has rendered valuable service to our Home. He spends the winter in Florida and the summer in the western part of North Carolina. He is always welcomed at the Orphanage.

\* \* \* \*

That was a much appreciated visit of Hon. Henry A. Page. He is deeply interested in the Orphanage and shows his faith by his works in our behalf. The beautiful campus impressed him very much. He remarked that our land is very valuable and becoming more and more so each year. Regardless of how much it may advance in value he was of decided opinion that we ought never to sell any part of it. He voiced the sentiments of our people in this particular. Our North Carolina Methodism is demonstrating to the world its high estimate of childhood.

\* \* \* \*

It is a source of genuine joy to us to know that Mr. Joseph G. Brown is gradually improving. Next to Edenton Street church and Sunday school comes the Methodist Orphanage in his interest and love. In season and out of season he has worked for the good of our Home. When the history of our Methodist Orphanage is written, a large share of its success will be ascribed to Brother Brown. He has given the Orphanage his means, time and fine business judgment without stint. Because of his devotion and disinterested love for our cause, he has enlisted a great host of friends who delight to share their gifts and love with our children. We sincerely trust and pray that a kind Providence will speedily restore him to his usual good health.

\* \* \* \*

The invitation of Brother G. T. Adams was readily accepted to take the singing class to Dunn on the third Sunday morning. Commencement oc-

casation at Four Oaks made it necessary for Brother Adams to be away. Doubtless the people of that community heard a good sermon as he preached to the graduating class. Brother Adams has made a great hit at Dunn as he always succeeds in whatever field he is called to labor. The people of Dunn are enthusiastic over him and well they may be. I think he has already taken over fifty into the church since conference. Hon. H. L. Godwin, for a long number of years a member of Congress, is the successful superintendent of the Sunday school. Under his wise leadership the school will attain to still larger things. He gave me a warm welcome. During my college days at Trinity he was one of my best friends and I am glad to say he is still a brother dearly beloved. Brother Lee, chairman of the board of trustees, welcomed the class in behalf of the church. A great congregation greeted us. It fell to my happy lot to be entertained in the beautiful home of my good friend, Jeff Barnes, a successful business man and a loyal member of the Methodist church. For the past few years his health has been poor, but he maintains a lively interest in the church and community. I had the pleasure of attending the men's Wesley Bible class. There were present about seventy-five that morning. The class has put through college one of our best girls. Such service is highly commendable.

\* \* \* \*

When Miss Hilda Poe undertakes a thing you can rest assured that it is going to be done well. She planned for our entertainment while we were the guests of Hay Street Methodist church the third Sunday night. Kind friends went to Dunn on cars for us and conveyed us to Fayetteville. Hospitable homes received us gladly. It fell to my lot to be entertained at the parsonage. Brother H. A. Humble and charming family made my brief visit very pleasant in every way. I was sorry that an engagement called Brother Humble to Four Oaks, where he has been engaged in a revival for the past two weeks. He has a great grip on the people of Hay Street and Fayetteville generally. Possibly he is having the most successful pastorate of his entire ministry. He has taken more than a hundred members into the church since conference. The whole community has been wonderfully revived and stirred. The revival fires are still burning and great zeal on part of the laymen is evident on all hands. The results seem permanent. The attendance upon the service the night we were there was very large; in fact, it was one of the largest gatherings that has ever greeted us. Prof. M. B. Andrews, in absence of Brother Humble, was master of ceremonies. He is a graduate of Trinity College and succeeding wonderfully well in the educational world. He is now the superintendent of the city schools. Brother D. U. Sandlin also welcomed us. I was glad to have Bro. E. C. Maness and many of his members from Person Street and Calvary churches present on that happy occasion. Bro. T. H. Sutton, an honored superannuate preacher of our conference, and his wife were also present. There are no more saintly spirits among us than these servants of the Lord. They have wrought well. Brother Sutton is far from being strong. May God's grace abound unto him and may there be light about him at eventide.

### A GREAT VACATION FOR A DOLLAR

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1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.
2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 115,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known. Registration for fall quarter, September 25, 26, 1923.

For further information address  
The Secretary to the President  
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.



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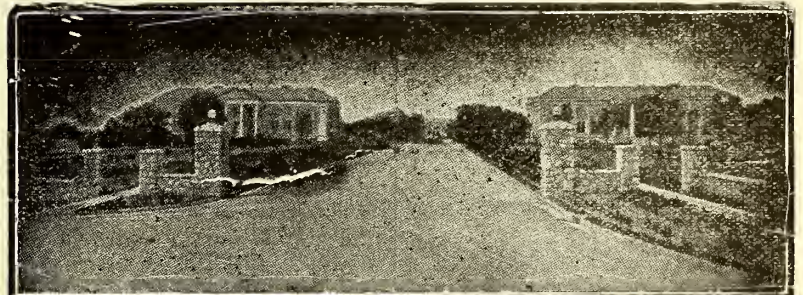
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## Our Little Folks

### MOTHER'S DAY

Let every day be Mother's Day—  
Make roses grow along her way  
And beauty everywhere.  
O never let her eyes be wet  
With tears of sorrow or regret,  
And never cease to care!  
Come, grown-up children, and rejoice  
That you can hear your mother's  
voice.

A day for her? For you she gave  
Long years of love and service brave.  
For you her youth was spent.  
There was no weight of hurt or care  
Too heavy for her strength to bear;  
She followed where you went.  
Her courage and her love sublime  
You could depend on all the time.  
—Edgar Guest, in Exchange.

### LITTLE BEAR RUNS AWAY TO BLUEBERRY PLAINS

The Three Bears had never visited Blueberry Plains in blueberry season, and Little Bear could not understand why. He had teased and teased to go while the berries were ripe. The Plains were not far away, and the Three Bears had often fared forth on longer journeys just for a picnic.

"I could start in the morning and get there before sunset walking just like this!" explained Little Bear as he trudged slowly down to the gate and back, looking as if nothing could ever make him hurry.

Father Bear and Mother Bear couldn't help but laughing, but even so Father Bear said severely, "This family is never going to Blueberry Plains on a pleasure excursion during blueberry season. Now I do not wish to hear another word about it!"

"Try to get Blueberry Plains out of your mind," said Mother Bear. "There are pickers there when the berries are ripe, and it is no place for a little bear. Go roll downhill in a barrel and forget all about it."

Usually Little Bear liked the fun of rolling downhill in a barrel, but today he felt all out of sorts and cross; so he sat on a big stone with his chin in his paws and did nothing but think how he should like to visit Blueberry Plains where the berries grew so thick that the whole land looked sky-blue. He had heard the robins tell great tales of their doings there when the berries were ripe. At last Little Bear had this thought: "I shall run away some day and visit Blueberry Plains all by myself!"

Next he whispered softly: "I shall run away some day and visit Blueberry Plains all by myself."

Little Bear thought that the words sounded brave instead of foolish, as of course they were; so he walked away to the grapevine tangle and shouted: "I shall run away some day and visit Blueberry Plains all by myself!"

The very next morning Auntie Cinnamon's twins came to play. Just for fun Little Bear told them what he was planning to do some day.

"You wouldn't dare!" cried the twins together.

"I should too!" answered Little Bear.

"Our folks never go there when the berries are ripe," said one of the twins, "on account of the hundreds and hundreds of pickers!"

Pickers are thicker than the berries!" added the other twin.

Little Bear laughed. "Who is afraid of pickers?" he said.

Early the next day Little Bear sneaked out of bed and ran away. He met Yowler Wildcat on his way to the spring for a drink of water.

"Yowler," said Little Bear, "I wish that you would go to my folks just

about noon and tell that I have run away to Blueberry Plains! Maybe I'll never come home! I don't want my folks to cry and feel bad, so you tell them, if you please, where I am."

"But, Little Bear," cried Yowler, "the Plains are full of pickers! The pickers will get you!"

"Who's afraid of pickers?" shouted Little Bear over his shoulder as he ran on.

Yowler waited until noon, then did his errand. He wasn't a bit astonished when Mother Bear began to cry. He had gone only as far as the grapevine tangle when he saw Father Bear traveling by like the wind in November. Yowler noticed that he carried a stick with something dangling from the end of it.

Imagine how Little Bear felt that afternoon when he looked back and saw Father Bear coming along the highway like the wind in November! Little Bear became suddenly too weak to stand; so he sat down on a log and began to take the prickles out of his little suit; he called them "pickers." Not knowing exactly what to do, he spoke first when his father arrived.

"The pickers are getting thick already," said he in an offhand way, and he kept on picking sweetbriar thorns and wild-rose prickles from his coat. "I am not a speck afraid of pickers, but I suppose I've got to go straight back home with you!"

"Oh, no," answered Father Bear cheerfully; "if you have decided to run away, why run along! I came to bring your bundle and stick. All runaways carry a bundle at the end of a stick."

Little Bear was startled and disappointed. He was homesick already and tired enough to cry. There were sharp prickles in his feet. He did wish that his father would make him go home.

"Well, we'd better be jogging on," Father Bear said after he had whistled a tune cheerfully and rested a bit by the side of a big oak tree.

So on they jogged. Father Bear took such long steps that Little Bear had to run to keep up and was very tired.

Afterwards Little Bear told his mother that he and Father Bear galloped and galloped along the highway until at sunset they reached the hilltop overlooking the Plains. There Father Bear turned aside and said that he had to see some Grizzly relative on business. He hoped Little Bear would always remember the day that he ran away and begged him not to forget the old folks, but to come back and see them sometime. That was all.

Little Bear couldn't speak; he could scarcely wink back the tears when Father Bear said "Good-by" and traveled away humming a cheerful tune. Then Little Bear sat down and cried because he was homesick and alone; he hadn't expected to be alone, but had supposed that many of his friends would be there to keep him company. His feet were sore from the prickles, his head ached, and he was hungry.

As Little Bear gazed about in a forlorn fashion he noticed blueberry plants on the hilltop stretching out as far as he could see; the ground was sky-blue with the berries, and they were as big as marbles. Little Bear began to eat blueberries. He ate them and ate them, crawling along on the ground as he picked the berries by the pawful, until he reached the brow of the hill.

There below him stretched the far-famed Blueberry Plains, but surrounding them were the white tents that belonged to the berry pickers. Little Bear understood at last what his mother, the Cinnamon twins and

Yowler had meant when they spoke of pickers; they had meant berry pickers. From camp to camp the pickers shouted to one another and laughed and sang. Little Bear heard dogs barking and saw men carrying guns. He saw two little bears tied to stakes in front of one of the tents, and then he knew that Blueberry Plains when the berries were ripe was no place for him.

Back and back that frightened Little Bear crawled until he could not possibly be seen from the Plains. Then he searched for a hiding place and found a wee cave that was exactly the right size for a badly scared, homesick, blueberry-sick Little Bear.

When he cuddled down in the cave Little Bear didn't intend to go to sleep; indeed not in such a dangerous place! He intended to rest until he stopped trembling and then start for home like a March wind chasing winter away, but when the Man in the Moon looked in a while later he saw that Little Bear was sound asleep. And soon after that along came Father Bear with the Grizzly relatives to peep into the tiny cave and laugh. Father Bear had been watching Little Bear every minute to protect him from harm.

"He will sleep until broad daylight," Father Bear whispered, "and then he'll make tracks for home. He will come limping along safely enough soon after I get there if I don't start until noon."

That was once when Father Bear made a mistake. Before the moon went to bed Little Bear awoke and, feeling better, jumped up and started toward home, running as fast as he could run. You may be sure that he never forgot that night. He traveled softly because he didn't wish to waken strangers, and he didn't stop for another nap. The sun was high in the sky when he reached home.

His mother was glad to see him. She forgave him for running away, gave him a warm bath and a dose of castor oil and did everything else she could think of to make him feel better before she put him to bed. He slept long and soundly.

At supper time Father Bear arrived hungry and cheerful. "Do not look so sad, Mother Bear," said he; "Little Bear will be jogging home safely enough one of these days." And then he told her all that he knew about Little Bear's adventures. But Mother Bear didn't tell Father Bear all she knew; she was ever so quiet and tried hard to look troubled. She winked one eye and smiled a little for her own fun when Father Bear turned his back and acted fidgety as he gazed out of the window.

When darkness fell Mother Bear said, "Let's go to bed!"

"No," objected Father Bear; "let us sit up and keep a light in the window!"

"I do not see any sense in sitting up and keeping a light in the window," said Mother Bear, "but if we must, please go upstairs and light the candle and bring it down."

So Father Bear tramped heavily upstairs and lighted the candle. He saw something humpy in Little Bear's bed. It was Little Bear. Mother Bear came upstairs straightway and laughed at her joke on Father Bear; he laughed too. They made so much noise that they roused Little Bear.

He half opened his eyes and said sleepily, "Sorry I ran away—glad I'm home again—going to be a good Little Bear now for always and always!"

After that he never liked to hear anything said about Blueberry Plains.—Youth's Companion.

### SNAPPY WORK

Pete Williams had just entered the service, and his young wife was the proudest woman in forty-eight states. She was boasting of his achievements to her brother.

"Isn't Tom wonderful?" she exclaimed. "He's already been promoted

to field marshal!"

"From private to field marshal in two months!" ejaculated the brother. "Why, that's impossible! The thing can't be did!"

"Did I say field marshal?" murmured the girl. "Well, maybe it's court marshal. I know it's one or the other."—The American Legion Weekly.

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# RED DEVIL LYE

(Continued from page eight)

### WOMAN'S PAGE

the saloon throughout the world. Let your board take action and publish that with the resolution. We have a constituency of millions of women who must help to prevent this dangerous propaganda from gaining ground.

Lucy W. Peabody.

The executive committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the Women's Liberty League, to bring back wine and beer.

The committee deprecates this strongly organized propaganda in certain localities on the part of special interests, which is being forwarded by women, and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The committee believes the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants.

Therefore, the committee urges the woman's boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the temperance departments of many church boards and from the Anti-Saloon League headquarters in each state. We would especially recommend that all Christian women read:

(a) The speech of September 22, 1922, by Senator Morris Sheppard, published in The Congressional Record of that date.

(b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.

(c) The special article in The Outlook (New York City) of March 21, 1923, entitled, "Three Years of Prohibition."

While the advocates of light wines and beers make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands urging the church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

### CLARKTON METHODISTS WANT A CHURCH

For about four or five years a few true Methodists have been striving to build a church here in Clarkton. The M. E. Sunday school gives its collection every fourth Sunday to that cause and we have some small amounts promised by some good brethren, but yet we haven't enough to start the building.

We especially need a church here to take care of our M. E. strangers who move to town or nearby. They do not like to worship in the day school auditorium, so they join some sister church and in that way we do not increase in membership. We have about 25 members and there have been fully that many to join other churches here on account of having no church house.

We have our lot on which to build a church bought and paid for. We are praying, hoping and striving to start our building this summer or fall. X.

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W. E. WEBB, Secretary

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, June and July.

Table listing appointments for Asheville District, August.

Table listing appointments for Asheville District, August.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, June.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, June and July.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, June and July.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing appointments for Mount Airy District, June and July.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

Table listing appointments for North Wilkesboro District, June.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, June and July.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, June and July.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, June and July.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, June and July.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing appointments for Winston-Salem District, June and July.

North Carolina Conference

ELIZABETH CITY DISTRICT C. E. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing appointments for Elizabeth City District, June.

Pasquotank, Mt. Hermon, July 30 & 1

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing appointments for Fayetteville District, June and July.

Table listing appointments for Fayetteville District, July and August.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

Table listing appointments for New Bern District, June and July.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing appointments for Raleigh District, May, June, and August.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, June and August.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. SECOND ROUND

Table listing appointments for Washington District, June.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing appointments for Weldon District, June and August.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, May and June.

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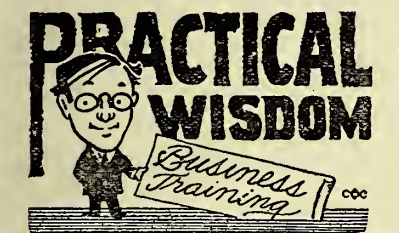


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**THE MAXWELL EVANGELISTIC PARTY**

This party consists of Sam Maxwell, evangelist, Howard P. Powell, song evangelist and business manager, and Rollin H. McKeehan, pianist and director of personal evangelism. Maxwell and Powell have been together in the work for three years with many successful campaigns. This party stands squarely for the old time Methodism and employs no questionable methods in their work. We are not money fiends and do not employ the use of hospital tragedies in pressing people. The following can be consulted concerning our work: B. B. Slaughter, B. T. Hurley, J. W. Strider, J. C. Umberger, J. O. Long, H. E. Spence, Dr. W. P. Few, Dr. H. C. Morrison, G. G. Adams, C. A. Jones, J. C. Williams, W. N. Vaughan, W. A. Rollins, W. L. Clegg, S. W. Phillips, George Williams, W. M. Hester, and Prof. R. M. Hauss. Sam Maxwell will attend the summer institute at Trinity and any pastor desiring the service of this party may arrange for a meeting. Mail should be addressed to him at Trinity College, Durham, N. C.

**IN MEMORIAM**

**BASWELL**—Sister Sallie Baswell was called by her Savior on May 14, 1923, age 79 years. Sister Baswell had been married three times. Her husbands had all departed this life before her. She was a loyal member of Oak Grove church on the Harlowe circuit. She was a good woman, loved by all her relatives and friends. Patient through her long illness and relying on her Lord at all times. Her body was interred in the old Grover burial ground. Services were conducted by her pastor. W. T. Cheek, P. C.

**FOREMAN**—Holland Longest Foreman departed this life on the 21st of March, 1923. She was born April 3, 1857, and was united in marriage to Bro. Alex. Foreman on the 25th of December, 1871. To this union were born 14 children, seven surviving, six boys and one daughter—Alex. Foreman of Mobile, Ala., C. F. Foreman of Florida, Cecil and Guion Foreman of Norfolk, Va., Waredell and Lonnie Foreman of Beaufort, and Mrs. G. F. Dudley of Beaufort, N. C.

Sister Foreman was a true mother and a Christian. She was loved by all her friends and relatives.

She was laid to rest in the Harlowe cemetery, funeral services conducted by her pastor. W. T. Cheek.

**KLUTTS**—Mrs. Annie Janes Klutts died at her home in Matthews April 6, 1923, at the ripe old age of 84 years, three months and 14 days. She was the widow of the late W. H. A. Klutts, who departed this life on December 26, 1906. Surviving children are: Mrs. Thomas Hover, Mrs. S. B. Lemmon, H. M. and A. P. Klutts, Matthews; one sister, Mrs. G. W. Davis, Mint Hill. Funeral services were conducted at the Matthews Methodist church by her pastor, assisted by Bro. J. W. Strider and Dr. Gurney. Her body was laid to rest in the family plot to await the resurrection and reunion. She was a loyal and faithful member of the Methodist church from her early youth.

R. E. Hinshaw, Pastor.

**GROVER**—Bro. T. M. Grover called to his heavenly home on the 9th of May, 1923, at the venerable age of 81 years.

Adams Creek church, of Harlowe circuit, has lost one of its best workers. He was loyal to his church, being a steward and trustee of that church from early manhood until his death. He was the friend and the supporter of the pastor in charge at all times. We can only say that Brother Grover was a good citizen, was loyal to his country, home and church. He was twice wedded, both wives now being dead. He leaves one son, Bro. William Grover of Adams Creek. A host of friends and relatives are left to mourn his departure.

He was laid to rest in the old Grover burial ground. Services were conducted by his pastor. W. T. Cheek.

**BROWER**—James A. Brower, a prominent citizen of our town succumbs to an attack of pneumonia and influenza. Mrs. Maud E. Brown (nee Cox) was born August 5, 1888, died at their home in Coleridge February 23, 1923, age 35 years, four months and 23 days.

She was the daughter of Gurney and Emma Cox. She was married to Jas. A. Brower March 19, 1912. She connected herself with the Concord M. E. church August 26, 1909, in which she lived a beautiful Christian life to the day of her death. She was prominently identified in all work tending to benefit the community. In her modest way she, in the church work and in her home, did many things that endeared her to her loved ones and the people of this community.

Surviving this splendid young woman are her husband and four small children. Her death was one of the most triumphant I ever saw. We miss her.

The funeral services were conducted by her pastor and her remains were interred in the Rehobeth cemetery eight miles west of Coleridge to await the resurrection morn.

J. H. Brendall, Pastor.



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And I can hear his voice ring out so clear,  
So soothingly sweet to faith's listening ear.  
"I have a little boy waiting for me  
On the beautiful banks of the crystal sea."  
When the great Refiner has fitted me  
And I, too, shall stand beside the crystal sea;  
When I, in the robes of righteousness dressed,  
Shall come to the home of the pure and blessed,  
O what a joyous reunion 'twill be,  
For my boy, still waiting, will welcome me.  
J. O. Banks, Former Pastor.

**RESOLUTIONS OF RESPECT**  
Whereas, God in His infinite wisdom saw fit to take unto Himself on the morning of April the 14th, 1923, our beloved friend and co-worker, Mrs. Dan S. Jones, for many years one of the most loyal and earnest workers of the Elizabeth Hendren Missionary Auxiliary.  
And, whereas, our love for her was so great, and we shall miss so much her cheerful presence in our midst; therefore be it resolved:  
First, That we have lost one of our most useful and consecrated members.  
Second, That we humbly submit to the will of Him who doeth all things well, knowing that our loss is her gain.  
Third, That a copy of these resolutions be sent to the members of the bereaved family, a copy to the N. C. Christian Advocate, also to the local papers, and one recorded on the minutes of this auxiliary.  
Mrs. Carrie M. Willis,  
Miss Anna Pearce,  
Miss Lizzie Hancock.

**PERRETTE**—Thomas Perrette, one of the oldest and most influential citizens of Faison, N. C., died of pneumonia April 21, 1923. The funeral services were conducted by the writer the following day at his home. The interment followed in the town cemetery.

Brother Perrette was twice married. First to Miss Susan Oats of Faison. To this union was born one son, Thos. Perrette, Jr., who preceded his father in August, 1922.  
His second marriage was to Miss Eloise Faison, also of Faison. This second union was blessed with two daughters—Mrs. A. R. Hicks, Jr., and Miss Mary Perrette, both of whom are still living and reside at the old home in Faison.  
As a young man Brother Perrette taught for several years in the public schools of Chatham county. He later came to Faison and entered the mercantile business, and for a number of years did an extensive business.  
He represented his county (Duplin) one or more terms in the state legislature. I am told he was the first man to introduce a prohibition bill to the N. C. state legislature. Throughout his life he was a staunch friend and supporter of the great cause of prohibition.  
For the past several years his life was spent in a quiet, peaceful way in his home town, serving the people as justice of the peace, notary public, and "peacemaker." He often succeeded in getting men (both white and colored) to arbitrate and compromise their differences without going to law, and thus saved them from needless expense and envious feelings.  
Had Brother Perrette lived a few days longer he would have numbered four score years. For several decades he was a consistent member of the Faison M. E. church, though for a number of years he was too feeble to attend the services regularly. He quietly waited for his Master's call, and we believe he was ready.  
His life might be briefly summed up as follows: Teacher, Confederate soldier (several times wounded), Mason, merchant, justice of the peace, early advocate of the cause of temperance, and promoter of the best interest of his community, "peacemaker" and Christian gentleman.  
"Mark the perfect man, and behold the upright; for the end of that man is peace."  
Chas. M. Lance.



## IN MEMORIAM

**FOSTER**—Noah Temple Foster was born June 19, 1905, and died February 19, 1923, after suffering for three days from an awful accident caused by a skidding machine. He is survived by his parents, Mr. and Mrs. W. A. Foster of Newland, also six sisters, Mrs. E. A. Spence, Mrs. Mullin Sellings, Misses Alma, Elizabeth, Evelyn and Lois Foster of Newland, and three brothers, Messrs. John and Arthur Foster of Newland, and W. V. Foster of Norfolk, Va. The writer was with the young man at the hospital part of his last day on earth, and was caused to wonder at his effort to keep his mother from grieving. He said he hated to die, but in answer to his prayers since he came to the hospital the Lord had wonderfully blessed him, and that he was prepared to go and was not afraid to meet his Lord. He asked the writer to warn young men to be prepared to die, because they might not have time to pray or be in condition to pray because of pain, stating that probably he had to go to warn the boys around home. May God's richest blessings abide with those who are left to mourn the loss of their loved ones.

E. L. Stack.

### RESOLUTIONS OF RESPECT

Whereas, on May 4, 1923, our heavenly Father in His infinite love and wisdom called to Himself our dear friend and co-worker, Mr. B. F. Moore, one of the most loyal and faithful members of the Raeford Methodist Sunday school.

In his removal we feel most keenly the loss of his gentle, friendly personality. We wish to express to his bereaved family our deepest sympathy in their great loss.

Resolved First, That we strive to emulate his beautiful example and incorporate in our lives the Christian graces which were so wonderfully reflected in his life among us.

Second, That our Sunday school will miss his presence and influence, especially the cordial greeting which he never failed to give. He loved the Sunday school and was loyal and untiring in all its activities.

Third, That a copy of these resolutions be spread on the records of the Sunday school, a copy sent to the Christian Advocate and a copy be sent to his bereaved family.

W. P. Hawfield,  
J. M. Downer,  
Zeb Hearn,

### RESOLUTIONS OF RESPECT

On Sunday morning, May 6th, at the dawning of the day, as the birds were singing their songs of praise to the great Giver of life, the soul of our beloved brother, A. L. Roobins, took its flight to the great beyond.

A messenger has approached our camp announcing that another patriot has obeyed the summons of the Great Captain, the Lord of Hosts, and has gone to bivouac around the campfire of the skies. As thou hast said in thy Holy Word, the bruised reed Thou wilt not break, we beseech Thee to be graciously near those who sorrow and administer to their saddened hearts the oil of consolation.

Help them to look beyond this arena of struggle and pain to that land where there is no light, where death and sorrow never enter and where "beyond these voices there is peace." Painful and dark the pathway seems To distant and earthly eyes; They only see the hedging thorns On either side that rise; They cannot know how soft between The flowers of love are strewn The sunny ways, the pastures green, Where Jesus leads His own.

Resolved First, That we, the members of Randleman Council No. 31, Jr. O. U. A. M., wish to extend our deepest sympathy to the bereaved family and point them to God, who is too wise to err and too good to be unkind.

Third, That a copy of these resolutions be sent to the bereaved family, a copy to Jr. O. U. A. M. Journal, North Carolina Christian Advocate and Asheboro Courier, and a copy spread upon the minutes of our order.

B. B. Ferguson,  
P. S. Kirkman,  
Committee.

**MEEKINS**—Celia R. Meekins, the widow of James K. Meekins of Rodanthe, N. C., passed away April 30, 1923, lacking one month of being 75 years old. She had been suffering a long time. Some years ago she had lost control of her mind and had to be looked after like a child. She joined the M. E. Church, South, several years ago. She manifested much faith, and always seemed to enjoy a conversation concerning the Christ life. Before she lost her mind she spent much time in reading the Scripture, which she treasured very highly. She leaves two living daughters and two grandchildren whom she raised to miss their mother. Also a number of grandchildren and friends. Trust all will meet her in heaven. Her funeral was conducted at her home and her body laid in the family graveyard to await the resurrection.

K. R. Pugh.

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed from our midst the spirit of Miss Baell Albea, April 10, 1923. She was a faithful member of the Ladies' Aid Society at Clarksbury church and will be greatly missed by the society, church, Sunday school and choir. Therefore be it resolved:

First, That we cherish her memory in the coming years.

Second, That our hearts are saddened by her passing, and that we shall miss her ever cheerful help in carrying on our work.

Third, That while we bow in humble submission to our heavenly Father's will, we wish to extend our love and sympathy to her friends and loved ones.

Fourth, That a copy of these resolutions be sent to the family, a copy recorded in our minutes, and a copy be sent to the N. C. Christian Advocate for publication.

Mrs. Lacy Gaitber, Pres.  
Mrs. Hattie Stroud, Sec.  
Mrs. Lou Godbey,  
Committee.

**WEATHERBY**—Carlton Eddy Weatherby was born in Baltimore, Md., April 15, 1868. He passed suddenly from us to his heavenly reward April 19, 1923, from the Parrett Memorial Hospital in Kinston, N. C. Here he and his good wife had spent about ten days in the hope of partially regaining his depleted health, and seeking some relief from the intense pain he had suffered at intervals for the past two weeks.

For eight years or more Brother Weatherby had battled heroically against the slow, but sure progress of an incurable disease, angina pectoris. But so silently and uncomplainingly did he bear this ever present "thorn in the flesh" that only his most intimate friends and associates knew of his illness.

On the afternoon of April 20th the funeral services were conducted from the beautiful Wetherby home in Faison by the writer, assisted by Revs. W. A. Stanberry, Walter Patton and E. H. Davis of the North Carolina conference, and P. McIntire of the Presbyterian church. The interment followed in the town cemetery.

The love and esteem in which the subject of this memoir was held as citizen, neighbor and friend was shown by the unusually large crowd (both white and colored) present, and by the many and beautiful flowers given by relatives and friends.

The entire service was unique in its beauty and simplicity—free from show and the usual formalities. This was in accord with Brother Weatherby's own request. While he was a member of the Pythian and Masonic fraternities, his expressed desire was that his pastor conduct the services and the Sunday school children take some part. At the grave a large number of the boys and girls passed in single file around the grave, each dropping a flower in token of their love and esteem for their superintendent and friend. After which they sang "Jesus Loves Me."

On July 25, 1898, Carlton E. Weatherby was happily married to Miss Nida Hicks, of Faison, N. C. Here at the Hicks homestead they decided to make their future home and share their joys and sorrows together. To this union was born two sons, Vernon K. and Carlton E., Jr., who with their mother survive.

It has not been the writer's privilege to know a more devoted husband

and wife. The patient, tender and watchful care of Sister Weatherby for her husband through the several years of his declining health has been almost superhuman, often taxing her physical and nervous strength almost to the breaking point, and yet cheerful and without a murmur.

When the end came—sudden and sad as it was—the Christian faith, which had been their mutual strength through the years, was found to be an adequate support for the companionless companion. The promise, "My grace is sufficient for thee," was fully verified in her experience.

This tribute of love and esteem would be incomplete if we should fail to mention the public and official life of our friend in the church to which he belonged and sincerely loved.

He had been a faithful member and an efficient leader in the Faison M. E. Church, South, for about 25 years. At his death he was charge lay leader, Sunday school superintendent, treasurer of the board of stewards, and recording steward. He also served as ference in 1914 and 1915. He was lay leader of the North Carolina conference, and always enjoyed mixing and mingling with his brethren, both of the laity and the clergy.

One phase of the church at large upon which he had set his heart and affection was the Southern Assembly. Here at beautiful Lake Junaluska he, with his family, spent the summer months for the past decade or more. He was one of the early stockholders of this great church enterprise, always manifesting a keen interest in its affairs and sharing in its responsibilities.

This writer shall not soon forget the week or ten days spent as guest in his beautiful summer home ("Nida") last August. His home, like his heart, was always open to friends and visitors—yes, and strangers, too.

Besides his home at Lake Junaluska he had made other expenditures there. One among which was a beautiful little park overlooking the lake, which he donated to the Southern Assembly.

While his business interests were sufficient to occupy all his time and physical strength, he did not neglect the "King's business." Some time ago he remarked to me: "Often away from home I am thinking of the Sunday school and church, and planning for greater work." The day before the end came, in the hospital, he said: "Brother Lance, is there anything you want to suggest about the church work? If so, I'll try to do it."

Yes, we shall miss him. Even now we feel keenly the great loss the church and community has sustained. But we know where to find him. Recently he said, while suffering great pain, "I shall pass away under one of these (heart) attacks. But it is alright. I am not afraid to go." He could say, in spirit, with John Wesley, "The best of all is, God is with us." "I know 'bout art gone to the home of thy rest;

Then why should my soul be so sad?  
I know thou art gone where the weary are blessed,  
And the mourner looks up and is glad;  
I know thou hast drank of the Lethe that flows

In the land where they do not forget,  
That sheds over memory only repose,  
And takes from it only regret."

Chas. M. Lance.

**MEEKINS**—The death of Nancy T. Meekins of Rodanthe, N. C., occurred April 1, 1923, in her 81st year. She was converted and joined the M. E. Church, South, in early life, and remained loyal to her profession to the end. She was sorely afflicted in her last days, but bore it in patience, often rejoicing and speaking of her home beyond. She was twice married. First to George M. Midgett, and to this union there are three living children. Her second marriage was to William Meekins. Of this union was one child living, with whom she lived here fell asleep in Jesus. Two sons and two girls mourn the loss of a devoted mother. We trust that all of them are looking forward to meet her again. Many grandchildren and loved ones will miss her presence. May her Christian influence go with them. Funeral service was conducted at the home of her daughter, Mrs. Charlie Midgett. Her form was laid to rest in the family graveyard to await the voice of the Master. K. R. Pugh.

**WILLIAMS**—William T. Williams was born November 9, 1848, died April 10, 1923. He married Miss Martha Stults in 1882, and to this union were born eight children, seven of whom are now living; also the wife and mother is still living. Brother Williams joined the Methodist church early in life when about twenty years of age, and remained a very consistent member until his death, thus giving his church more than fifty years service.

In the arduous duties that confronted him in his church life as a layman there was an unflinching fidelity of devotion that never waned. One of the chief characteristics of her life was his honesty and uprightness of purpose.

The body of Brother Williams was laid away to await the coming of Him who is the resurrection and the life.

To the bereaved family we would say, sorrow not as others who have no hope, but live in anticipation of the glory and happiness that shall be revealed when He shall appear with a message of resurrection over the tomb of every believer. J. E. Cummings.

**GRAY**—Mrs. Bettie P. Gray was born March 24, 1844, died March 15, 1923. She was twice married; first to Isaac K. Hooper. To this union were born I. K. Hooper, Jr., Mrs. M. T. Gray and Mrs. T. P. Gray. Having lost her faithful husband by death she was married the second time to Anderson Gray. To this union was born one son, J. G. Gray. She was the mother of four children who are still living.

Early in life she gave her life to God, joined the Methodist church and remained a faithful member till God called her home. For a number of years she had been in feeble health, but she bore her afflictions with patience, realizing that all things work together for good to them that love the Lord.

On Saturday, March 10th, she was stricken with paralysis, from which she never recovered, but peacefully passed away about 10:30 a. m. March 15, 1923.

The following day a short funeral service was conducted in the home, after which her remains were laid away in the family burying ground to await the resurrection of the just.

C. A. Johnson.

**DUNCAN**—My acquaintance with Mrs. Emily Jones Duncan dates back to my first pastorate in Beaufort, and during the thirty intervening years few have passed in which we have not met, and to me she has always seemed the same gentle, sweet, pure Christian character, a woman of culture and refinement.

She came of an old Carteret county family, a near relative of hers, the late Rev. John Jones, for some years pastor of Ann Street church, having been an influential pastor in building up Methodism in this section of the state.

Mrs. Duncan was born March 16, 1851, near Morehead City. She was liberally educated, and on October 1, 1873, was happily married to Mr. William B. Duncan of Beaufort. Her husband was an alumnus of Randolph-Macon College of Virginia, and was a true Southern gentleman of the old type, a man who was devoted to his friends and enjoyed their society.

By a former marriage with Miss Ramsey, Mr. Duncan was the father of Messrs. Ernest and Thomas Duncan of Beaufort, and of the late Hon. E. C. Duncan, a man whose friends were legion, and who wielded a large influence in railroad and political circles.

Brother and Sister Duncan were communicants of the Methodist church and were devoted to its interests. Unless the unusual accorded they were present at all church services.

Of the children of this marriage Miss Emily passed away in her lonely young womanhood and David in early married life, leaving two children. Two sons and one daughter survive, James F. Duncan of Greensboro and Julius F. and Miss Lillian Duncan of Beaufort.

Mrs. Duncan was of a quiet and unobtrusive disposition, never seeking prominence or making a display. She loved her home, her husband and her children, and was loved by a large circle of friends, whose companionship she enjoyed. She was devoted to the missionary society of her church, visited the sick and ministered to the suffering. Her presence will be greatly missed in the community of which she formed a vital part. May we join her in the better land.

R. F. Bumpas.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JUNE 7, 1923

No. 23



WESLEY BIBLE CLASS, HAMLET, N. C.

This class was organized in 1921 with eight men, the present membership is a hundred and forty. From the beginning the class has faced the problem of room, and this has had much to do with creating sentiment for our new Sunday School building. The class co-operates with the pastor in carrying out his program of work for the church. In a word, this class is a mighty force for good in the church and community. Mr. O. T. Goodwin, chairman of the board of stewards, is the president, Mr. Hubert Sharp is the secretary and treasurer, and Mr. J. P. Gibbons is the beloved teacher.

## “RUM, ROMANISM AND REBELLION”

Toward the close of the Blaine-Cleveland presidential campaign in 1884, Rev. S. D. Burdard, a Presbyterian minister of New York City, in presenting a large company of clergymen to James G. Blaine in the Fifth Avenue hotel, employed the foregoing suggestive terms. Upon that occasion the trio of words was used to grace an oratorical flight and to gild a pretty speech. But that racy alliteration can return after almost forty years to describe the actual condition in the Empire State when Governor Smith signed the bill that repeals the Mullan-Gage prohibition law, thereby withdrawing the state's legal support from the national prohibition laws.

Composed largely of a foreign population New York is rum-soaked and many of the people are violently opposed to our national liquor laws. For this state of affairs the Roman Catholic church is in a large measure responsible. If the Roman church through the years had stood boldly and uncompromisingly against liquor and for prohibition like most of the Protestant churches have done there would be another story to tell in New York and in all other places where the Roman Catholic church commands a far-reaching and powerful influence. But instead of doing that the Roman Catholic church with a few exceptions has been a constant and close ally of the liquor forces and has looked to the liquor crowd as the source of revenue for that church.

Rum, Romanism and Rebellion are now showing their cloven feet in New York. But this American nation does not propose that such disloyalty shall hold dominion over us as a people committed to temperance, liberty and loyalty to our flag.

## THE J. WESLEY HIGGINS WILL

### The Church Will Invoke the Power of the Courts in Order to Carry Out the Wishes of This Benefactor.

On April 2, 1923, Mr. J. Wesley Higgins, Yancey county's wealthiest citizen, died as a result of injuries sustained in an automobile accident a short time prior thereto and contemporaneous with the notice of his death the Associated Press carried news that he had left a will, under the terms of which practically his entire estate had been left to the Methodist church and its various institutions.

The news dispatches indicated that his estate was worth something like eight hundred thousand (\$800,000) dollars and that, aside from bequests to certain relatives, the remainder of his estate was to be divided equally between the Children's Home, situated at Winston-Salem, and the Methodist church generally, including a special bequest of ten thousand (\$10,000) dollars to Rutherford College. It was stated that a portion of the fund was to be used in the erection of a building at the Children's Home to be named in honor of Mr. Higgins' wife, who preceded him to the grave several years. Mr. Higgins had no children.

Within two or three days after the death of Mr. Higgins a nephew of his, with whom he resided prior to his death, appeared before the clerk of the superior court of Yancey county and made affidavit that there was no will and that he was permitted to qualify as administrator of the estate. No will has yet been found, although the will was duly drawn by local attorneys at Burnsville and properly attested at the time and no one seems to have any information

of a change of purpose on the part of the testator at any time after he had made his will disposing of his property, as stated in the foregoing.

Under these circumstances the trustees of the Children's Home and the boards representing other interests of the Methodist church have felt it incumbent upon them to undertake to establish and put in force the will which Mr. Higgins made and which he had expressed on many occasions prior to his death was his fixed and definite purpose to make. With this end in view, attorneys have been employed and an effort will be made to set up the will and so far a true and exact copy of the will has been ascertained by transcribing the stenographer's notes so that the exact form in which the will was executed by Mr. Higgins has been ascertained and this will be of material assistance in presenting the document for probate.

The whole church will be interested in this effort to establish the will and carry into effect the purpose of this good man, who sought to make provision for the orphans and for the various interests of the church. It is important from two aspects that this course should be pursued:

1. Because of the aid and assistance which the bequests provided for in the will would give to the worthy causes which were so near and dear to the heart of this generous man;

2. Because it is of prime importance that the wish, plan and purpose, which Mr. Higgins had formulated and carried into effect as far as he could with the execution of his will, should not be thwarted after his death and when he is powerless to interfere.



## TRINITY COLLEGE COMMENCEMENT

The seventy-first annual commencement of Trinity College—and the most largely attended in the history of the institution—began last Sunday evening with the baccalaureate address by Dr. Dugald Macfadyen of London, England. Monday evening representatives of the graduating class in Craven Memorial hall contested in oratory for the Wiley Gray medal, prizes for the year were awarded and these exercises were followed by the annual reception given by the senior class in the Duke Main building. At 11 o'clock Tuesday the baccalaureate sermon was delivered by Bishop Hoyt M. Dobbs of Brazil. At 1 o'clock p. m. was the alumni dinner in the Angier Duke gymnasium and the alumnae luncheon in the Southgate Memorial building; at 3:30 Carolina and Trinity played baseball at Hanes field, and at 8:30 was the presentation of "Ruth," a Biblical drama, on the Woodland stage. Wednesday was the final day of the exercises. At 11 o'clock came the commencement address by Dr. William Herbert Perry Faunce, president of Brown University, which was followed by the conferring of degrees. At sunset Wednesday the college flag was lowered amid impressive ceremonies.

These were the high spots in the commencement exercises of 1923. A story in detail follows:

## Dr. Dugald Macfadyen at Trinity College.

The baccalaureate address in part Sunday evening was as follows:

"One of the front rank men in English life—son of an American mother—tells in his book on the World Crisis that in August, 1916, he was staying in a friend's home and being desperately anxious about the situation of affairs he opened a Bible which he found in his bedroom. The chapters to which he was directed were these, Deut. VIII, IX and X. A good chapter for such an occasion—full of the sovereignty of God and the egotism of men. Both illimitable and reminding us that there is no check on the egotism of man except in his full reverent and explicit recognition of the sovereignty of God—and that the meaning of that sovereignty is not the omnipotence of force but the omnipotence of love.

"The remedy against egotism—personal and national—is to 'Remember all the way the Lord thy God has brought thee.' A few days ago I stood on the stern of an Atlantic liner and watched the swirling green and white eddies that came from the screw as they left a long straight wake behind us in the ocean. I recalled other journeys when the wake was not straight—other times I crossed the Atlantic in the days of the submarine, when instead of a long straight wake we left behind us a continual 219-209. Instinctively one said—'An enemy hath done this.' The straight line meant security. The 219-209 line meant danger—uncertainty—a doubt whether we should reach our port.

"As you look backward over the way the Lord has brought you the straightness of the track will tell you whether you are steering for any known port. Nothing will keep you from doubt, danger and uncertainty.

"This was the method of Israel's prophets. It is very noticeable that when in every national crisis the automatic voice of prophecy in Israel always went back to the deliverance from Egypt. The God in whom they were to trust was the Lord who delivered them out of the hands of the Egyptians, while psalms are dedicated to recalling the memory of this great deliverance. Israel's God was a Redeemer, and no circumstances could look too black, no disasters could be bad enough to obliterate that certainty.

"It was the method of Jesus also. In the night on which he was betrayed when he was saying those last words which covered the whole nature and history of his life to a few disciples, ignorant, temperamental and uncertain, the climax of it all was—'Do this in remembrance of Me.' Remember and remember and remember come back in memory from wherever you may be to this point from which you now start.

"It was Paul's method also. Like the true man he was he based the life of the new Israel of God on the memory of a great deliverance. The new Israel was a race delivered out of the kingdom of darkness into the kingdom of the Son of God's Love. They were people of all nations and families of the earth who remembered that while we were yet sinners Christ died for the ungodly.

"These appeals to memory show selective judgment. The prophets, the apostles, the Master Himself might have remembered other things. They chose to forget. A British prime minister—"I never argue, never contradict, and I sometimes forget."

"This showed more judgment than some people who are anxious to remind us of a lot of undesirable ancestors whose habits were arboreal and whose tails on this continent were prehensile. The fact is of course that we all have lots of ancestors that we can afford to forget. The important thing is to use selective judgment in remembering the ancestors we ought to remember. But therein the prophets were wiser than the professors. These are great words of Thomas Carlyle.

"Every nation, I suppose, was made by God and every man too, only there are some nations, like some men, who know it, and some who do not. The great nations are they that have known it well. The small and contemptible both of men and nations are they that have either never known it or soon forgotten it, and never took it to heart."

"The religious use of memory is selective. It recalls, emphasizes, sets in solitary and unchallenged conscious facts that keep us in the right attitude towards God—'Thine ancient sacrifice—an humble, and a contrite heart,' says Kipling. Even more the attitude of thanksgiving of those who take all achievements as gifts of a great giver.

"Whatever your immediate task may be, live universally not luckily. Remember your guides who spake to you the Word of Truth. Remember that you belong to the most widespread fellowship on earth—the fellowship of those who are both redeemed and enlightened. You will serve your locality best if you live universally wherever you may be. It will take all your time. It will keep you growing. There is no discharge in this year. It will last your lifetime and if we are right in our ideas of the future you will find that you have eternalized your mortality."

## Contest Monday Evening for the Wiley Gray Medal.

Speaking on the subject, "Americanism: Idealistic or Materialistic," last evening, T. B. Bradley, of Newman, Ga., won the Wiley Gray medal, the most coveted oratorical prize awarded to an undergraduate at Trinity College. The seniors contesting for the Wiley Gray medal were T. B. Bradley, of Newman, Ga.; W. Q. Grigg, of Lawndale; J. L. Jackson, of South Bend, Ind.; and Culver H. Smith, of Harmony.

The orations were all of the highest merit, and the competition for the medal was unusually keen. The four men competing for the prize were selected two weeks ago in a primary contest from a number of seniors who had oratorical aspirations. The judges for the contest were Dr. Albert Anderson, '83, Raleigh; J. P. Gibbons, '98, of Hamlet; and F. S. Love, '08, of Wilson. The subjects of the orations were as follows: T. B. Bradley, "Americanism: Idealistic or Materialistic"; W. Q. Grigg, "Common Sense vs. Race Annihilation"; J. L. Jackson, "World Democracy: The Road to Peace"; C. H. Smith, "The Passing of the American Frontier."

## Jackson Wins Lee Prize.

Following the oratorical contest the medals and prizes for the year were awarded to students for their distinctive work in various activities of the college. J. L. Jackson, of South Bend, Ind., was awarded the Robert E. Lee prize of \$100 as the member of the senior class who in character and conduct, in scholarship and athletic achievement on college teams, in manly virtues and the capacity for leadership has most nearly of his class realized the standard of the ideal student. The prize was established in the year 1922 by Rev. A. W. Plyler, of the class of 1892, and Mrs. Plyler.

## Other Medals and Prizes.

Columbian Literary Society:  
1. Freshman Debater's Medal—L. B. Hollowell, Durham, N. C.  
2. Debater's Medal—Jay L. Jackson, South Bend, Ind.  
3. Orator's Medal—W. Q. Grigg, Lawndale, N. C.  
Hesperian Literary Society:  
1. Freshman Debater's Medal—W. F. Craven, Jr., Mount Olive, N. C.  
2. Debater's Medal—W. R. Brown, Memphis, Tenn.  
3. Orator's Medal—L. S. Brady, Durham, N. C.  
The James H. Southgate Prize—R. P. Harriss, Fayetteville, N. C. (Given for best Sophomore short story; prize a set of the works of O. Henry.)  
The Southern History Prize—J. J. Farriss, High

Point. (Given for best research and writing in field of Southern history.) Winning essay, "The Loweries."

Joint Literary Prize of Sigma Upsilon and Chi Delta Phi literary fraternities—Miss Frances Gray, Durham, N. C. (Given for best original writing published during the year in the Trinity Archive.)  
The Debating "T"—given to the members of the graduating class who have represented the college on its intercollegiate debating teams:

1. T. B. Bradley, Newman, Ga.
2. L. S. Brady, Durham, N. C.
3. W. Q. Grigg, Lawndale, N. C.
4. Jay L. Jackson, South Bend, Ind.
5. H. C. Sprinkle, Asheville, N. C.

The Braxton Craven Medal—W. R. Brown, Memphis, Tenn. (Given for best essay submitted in a contest open to all students of the college. Title of winning essay, "Gorgo, A Romance of Old Athens.")

## Bishop Dobb's Sermon.

Bishop Dobbs in preaching the baccalaureate sermon Tuesday morning said in part:

To the graduating class of Trinity College: It is always a memorable day when, in the life of a college generation, the milestone of graduation is reached. Memorable for many reasons—personal, intellectual, emotional. Knowledge hereafter must become wisdom and the intellectual and emotional life of the past four years must now be tested in the school of experience.

Leadership, when reduced to its lowest terms, is the same in all spheres of human endeavor. The leader knows the way, he keeps ahead, and he has a following. The leader must know men and affairs, as well as books. We live in a world of relationships and we must therefore be careful how we handle lamps.

You are at the close of this hour to enter upon your several tasks leading toward self-expression and self-realization. You will reach life's noblest altitudes only when you "walk with God upon the level of a God-like task."

The new education of our time affirms that no man or woman can be called an educated man or woman into whose training the values of religion have not been placed. Religion represents the expression of the most powerful elements in human nature. The history of mankind is but the history of the race's hunger for God and hunger for bread. And men and civilizations have been classified according to their emphasis of one of these on the other. The civilizations which put bread before God have nearly always perished.

You have come upon a time in the world's history when everything has an enlarged significance. The years just ahead of you are to be crowded with events of vast and far-reaching influence. I congratulate you upon your opportunity and responsibility.

The home and the church and the school are perhaps our most ancient and our most precious valued institutions. Happy the commonwealth which honors and preserves these sacred shrines of civilization.

Men are as much distinguished by their faith as by their families. A great ideal is the most practical thing in the world. Our feet follow our eyes. We become like that upon which we habitually fix our thought.

To toil patiently up the slopes of service—to be brothers to the race—to love and be loved with a love everlasting—to forgive as He forgave—to have eternity in our hearts—to fear no more the meaning of death—these are the marks of an educated man.

And now you stand upon the banks of life's red Rubicon. Before you stretches the territory of manhood's future toil. Be loyal. Be faithful. Be true. Build with wisdom. Build with strength. Build upon foundations and convictions which will endure. The eyes of mankind are upon you. It is yours to be saved by the power of an endless life.

## Ruth.

A dramatic reproduction of the Biblical story. Written by Professor H. E. Spence, '07, professor of Biblical Literature and Religious Education and presented by the class of 1923.

Scene I. The road between Moab and Bethlehem.  
Scene II. The barley field of Boaz near Bethlehem.  
Scene III. The threshing floor of Boaz at night.  
Scene IV. The city gate at Bethlehem.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. J. W. Autry, Carrboro, N. C., will be glad to assist any of the brethren who can use him in revival meetings this summer.

Rev. R. C. Goforth preached the commencement sermon before the graduating class of Glen Alpine high school at 11 o'clock May 27.

Rev. A. C. Kennedy is leading the people of the Catawba charge in fine fashion and progress is the watchword of both pastor and people.

The Gastonia Methodists last Sunday raised \$76,000 in cash and bankable notes to be applied upon their debt of \$110,000. The whole amount will be raised in the next few days.

Rev. J. W. Bradley and family of West Durham are visiting his father, who has been ill for some time near Old Fort, N. C. We are glad to report that Brother Bradley is slowly improving.

Mr. Rollin Covington, Red Springs, N. C., will be at liberty June 10 to lead music in revival meetings. Those who wish to know about him can write Rev. L. S. Massey, pastor, Red Springs, N. C.

Mrs. R. A. Truitt and all the children were ill at one time with measles last week, but are better now. Rev. H. M. Blair preached last Sunday at Bethel for Brother Truitt, who was at home caring for his family.

"Reverend and Mrs. Hugh K. Boyer request the honor of your presence at the marriage of their daughter, Lillian Kate, to Mr. William Reid Garrison on Wednesday, the twentieth of June, nineteen hundred and twenty-three, at high noon, Central Methodist church, Mount Airy, North Carolina."

"Rev. John R. Walker, pastor of West Hickory Methodist church, was in the city Friday evening en route to Spartanburg, S. C., to attend the commencement exercises of Wofford College, where he graduated in 1898. His class is holding a reunion in celebration of the 25th anniversary of their graduation."—Gastonia Gazette.

That was a great meeting at South Main Street church, Salisbury, when over 100 joined on profession of faith. Rev. W. B. Woosley, the pastor, was ably assisted by Rev. H. G. Allen of Walkertown. It is a rare occasion for so large a number to join a church by vows even in the course of a whole year.

The News carries the following report of the sermon before the Mt. Airy high school graduates: "The baccalaureate sermon at the First Baptist church Sunday night by Dr. H. K. Boyer was a wonderful inspiration to them, and no doubt they will carry the thoughts received there through the coming years as they face life's duties and responsibilities."

Major Bruce Craven and family expect in a few weeks to start on a trip through the West to be gone about two months. Major Craven has kindly promised the Advocate some travel-letters on "Seeing the West." The readers of the Advocate will look with interest for the appearance of these stories of the West and by a man who has eyes that can see and a pen that can tell the story in vigorous and picturesque English.

Pleasant Garden church is to hold a four weeks' Bible school beginning June 11. The instructors are to be Mrs. Kate Kirkman, Miss Bonte Loftin, Miss Virginia Osborn, Mrs. J. B. Watlington, Miss Lilitia Weatherly, Prof. A. L. Teachy and W. B. Hunt, Jr. Children from 4 to 14 years of age are eligible. The Bible will be taught and in addition thereto will be taught woodwork, basket and rug making, and with it all abundant time will be given for recreation.

Rev. Robt. M. Price of the North Carolina conference and Miss Mary Yow of Greensboro, N. C., were married last Monday at 6:30 p. m. at the home of the bride. The ceremony was performed by Rev. Ralph Yow, brother of the bride, and a member of the Virginia conference, and Rev. J. M. Price, father of the bridegroom and a member of the Western North Carolina conference. Our good wishes and congratulations are hereby extended to these young people and we welcome the fair young bride into the ranks of the Methodist itinerancy. At home after July 1, New Haven, Conn.

Mrs. B. Cole sends us the following notice: "The district meeting of the W. M. S. of Fayetteville district will be held in Steele Street Methodist church, Sanford, beginning Wednesday night, June 13th and closing Thursday afternoon. Delegates who come in cars Wednesday afternoon are asked to go to the church, where they will be met by some ladies and shown where their homes will be. Those coming on train will be met at train. All delegates and visitors expecting to come should send their names to Mrs. B. Cole, Sanford, N. C."

Rev. O. P. Ader writes: "After a long and distressing illness Bro. R. K. Davenport went to rest May 15, 1923. Gaston county lost one of her strongest leaders in the death of Brother Davenport. His good record for many years as chairman of county commissioners is witnessed by the fine roads of this section and marks him as a constructive statesman. In his church Brother Davenport was a steward and leader of fine spirit, and his works here were noble and notable. He was a benefactor of his kind, and his friends are many who rise up to praise his good name. The church will greatly miss him, and we feel a deep grief at his going."

Rev. C. F. Sherrill and his people of Muir's Chapel are rejoicing in their new hut. It is a replica of the old log meeting house, made famous by a book of that name by the great preacher, Rev. John E. Edwards, who was converted in that old church. It is on the same spot. Brother Sherrill says he does not know of a rural church in the state of any denomination that has a hut, and doesn't know of a hut in Greensboro that is as beautiful. It is on the beautiful Muir's Chapel church grounds, lighted by electricity and has a large, old fashioned rock chimney and fireplace. It has a kitchen with lockers, stoves and all suitable furniture. It will be a great help to the people of that community in their church life and services. The Advocate sends its best wishes to this live, progressive church and community life.

### Library of Dr. T. N. Ivey to Trinity College.

Mrs. T. N. Ivey has notified the college that she will give the library of Dr. Ivey to the library of Trinity College to be preserved there as a memorial to her husband. Dr. Ivey was a member of the class of 1879, received the degrees of A. M. and D. D. from Trinity and was for many years a member of the board of trustees.

### NORTH CAROLINA COLLEGE COMMENCEMENT

The graduating class last Tuesday numbered 124. This is the largest class in the history of the college. The literary address was delivered Tuesday by Sir Israel Gollanez of London. He is a distinguished Shakespeare scholar and his subject was "Our Book and Our Great Human Being." This authority on Shakespeare was heard with evident pleasure.

Visitors from the families and friends of the graduates and former students were present in large numbers, and the exercises were up to the usual high standard from the beginning to the end.

### WHY A FAILURE

Lily William Roberts.

'Twas evening and the twilight grim and gray  
Had chased the glimmering sunbeams all away.  
And day affrighted by approach of night  
Had fled to wait the herald of the light.  
As darkness' mantle smothered not the last  
Dim distant gleam, a gloom was o'er me cast,  
For deeds of duty—burdened hours seemed  
But mockeries of the good I'd often dreamed  
To do. Discouraged, on my knees I fell,  
Of efforts all in vain the Lord to tell.  
"Oh, Father, I no lighter make a load  
Of me who struggles 'long a weary road.  
No faint I cheer, no broken life I mend,  
No balm I bring for hearts that grief doth rend.  
The chambers of my soul he opened me  
That I in penitence and grief might see  
That self was on the throne in every one  
Instead of Christ, His own beloved Son.

"Oh, God," I prayed, "to thee in faith I turn;  
Teach me my helplessness, and may I learn  
My hands to fold, my face serenely hide  
Upon His garments' hem and there abide  
Till He doth lay His soothing hands with stains  
Of blood upon my heart and from its veins  
Draw all there is of self. Then wilt thou be,  
I pray, a burden-bearer, Lord, through me."

Revs. W. F. Elliott and R. E. Hinshaw enlivened the Advocate office with their presence between trains Tuesday while on their way to the commencement at Trinity and to the summer school. The attendance at summer school promises this year to break all records of previous years.

Dr. E. C. Brooks at the Trinity alumni meeting said, "The steam that blows the whistle never turns the wheel." That was "the most unkindest cut of all." Does the learned professor not know that for safety every car must have a horn? Or does he object to a car having a multitude of horns?

"No man before whose eyes the glory of God is ever burning can become a cynic or a pessimist." This lofty declaration of G. Campbell Morgan is at variance with the opinion of those Christians who claim to have seen the glory of the Lord and are looking for his coming in still greater glory, but at the same time are the rankest pessimists. We think Morgan is right.

"If you are turning a grindstone every minute counts," says President Few, "but if you expect to be real men and women you must count precious those moments of inspiration that come into your life." Well said. Life is not a dead level. There are mountain top moments of inspiration. Into these are often gathered the story of decades. The measure of one's life is determined by the use of the transfiguration hours, when tents are satisfactory as a dwelling place.

### A DAY ON THE WELCOME CHARGE

Through the kindness of Rev. John H. Green, the pastor of that young and vigorous charge, Welcome, the business manager of the Advocate was permitted to visit and preach in two of his churches last Sunday. In the morning we stood before one of the largest congregations that we have seen together in a long time at Midway. This church has a membership of about 400 and is in one of the finest rural sections in the state. It is a joy to preach to a congregation like that one at Midway.

In the afternoon the Sunday school was in charge of the exercises, it being Sunday School Day. One of the best programs that we have ever witnessed was rendered. The young people showed that much pains had been taken in their training. The singing was of a high order and the recitations were excellent.

This congregation is looking toward the erection of a modern church plant which it hopes to build within the next year, and then Midway will want a preacher all to herself and it can support one in fine style.

We had the privilege of preaching to the Vernon congregation in the afternoon, and found there a fine body of Christian workers.

Brother Green is in his first year on this work, and is starting off just as though he intends staying the full quadrennium. The people fully appreciate him and are standing with him in the work of the church. Midway church contributed money to pay their pastor's expenses to the summer school at Trinity and they were glad of it. It would be a fine thing for every charge in both conferences to make it a rule to follow the example of Midway every year.

### OPENING AND HOME-COMING DAY AT STANLEY CREEK

We are expecting a great day at Stanley Creek Methodist church next Sunday, June 10. By that time we will have our church almost completed in all respects. The work will be near enough done that we can conscientiously call the service an "opening." We are also calling it a "home-coming day" and have invited all old members who are absent to be with us. Rev. A. W. Plyler, editor of the Advocate, will be with us and preach the 11 o'clock sermon. There will be a large table in the beautiful grove laden with dinner at the noon hour and all are invited to bring baskets and all are invited to seats with us.

In the afternoon Rev. M. T. Hinshaw, president of Rutherford College, will make an address.

The pastor and the entire congregation take this means of cordially inviting all the former pastors to be present with us and promise them a hearty welcome and an opportunity to speak a few words at the afternoon service. Albert Sherrill.



## REPORT OF THE PRESIDENT OF TRINITY COLLEGE

The Board of Trustees

To the Board of Trustees:

As President of Trinity College I herewith submit my report for the year beginning September 16, 1922, and ending June 6, 1923.

Since my last published report there has died one of the two ex-presidents of Trinity known to this generation. The death of Bishop Kilgo occurred in Charlotte, N. C., August 11, 1922. John C. Kilgo came to the presidency of the college in 1894. He served for sixteen years, and in 1910 resigned to become a bishop in the Methodist Episcopal Church, South. Those sixteen years he spent in devoted and arduous service to the college and its causes. He has built for himself a secure place in the history of the state and in the traditions of the college. It is therefore most fitting that the new building planned to be the home of the School of Religious Training should bear his name. There has already appeared a volume of Chapel Talks, edited by D. W. Newsom of the class of 1899 and for long and in intimate ways associated with Bishop Kilgo. This book has had a large sale; and other addresses and papers of Bishop Kilgo should, and I believe will, be published without undue delay.

This building will hold in tangible form for future generations something of the sense of gratitude and affection of this generation for the man who stood pre-eminent among his contemporaries as a brilliant administrator, an eloquent spokesman and a far-reaching reformer in the cause of education and in many of the great moral and social causes of mankind; and the volumes, let us hope, will preserve some of his ruling ideas.

Mr S. C. Vann has given \$10,000 to the General Alumni Fund. Mr. B. N. Duke has given \$33,696 to the permanent funds of the college and \$30,000 to this year's running expenses of the college. Mr. A. B. Duke has this year given \$10,000 to the current expense fund. The General Education Board of New York has given \$10,000 for increase of salaries.

Mr. James B. Duke has given \$25,645.76 to the building fund of the Alumni Memorial Gymnasium; a million dollars to the endowment of the college; and has made most generous offers of contributions toward buildings for the Law School and for the School of Religious Training.

Rev. W. O. Goode, secretary-treasurer of the Christian Education Movement for the Western North Carolina conference of the Methodist Episcopal Church, South, has made a report under date of March 24, 1923, of subscriptions towards the building for the School of Religious Training amounting to \$25,920.

The North Carolina and the Western North Carolina conferences have established each one additional chair in the school of Religious Training which we are gradually building up.

The Law School alumni have shown much interest in Mr. Duke's proffered gift towards a suitable building for the Law School; and a committee of loyal and competent law alumni are trying to do their part in meeting the conditions of Mr. Duke's gift.

The gifts reported here for this year are larger than in any other year of our history. With this increased endowment for teaching and the added housing capacity of the Trinity Park School plant, we have been able to admit more students than ever before. While we are thus becoming equipped to teach more students, I believe we are fitting ourselves to do better work. And we can be depended on to emphasize more and more the quality of our intellectual work. No American state needs that a larger proportion of its people have a smattering of learning. There is everywhere too much of that. But there is an age-long need for men and women who are trained to think straight and to think through to right conclusions.

And more and more we shall put emphasis on the character of our students and graduates. Conduct is three-fourths of human life. Increased resources here will mean perhaps improved educational machinery, but it will especially mean more and more attention to the personal qualities of those who are taught and of those who teach. An institution like this is bound to grow and to enlarge its undertakings, but we will not consider new undertakings

until we are ready for them. We shall be slow to assume new obligations, but determined to equip ourselves for those we do assume. For us to do well what we undertake to do—"there all the honor lies."

You will be pleased to know that the office of alumni secretary set up here three years ago has accomplished many things of value to the alumni and to the college. I am sure that this office, now firmly established, will never go backward, but will have an ever enlarging field of usefulness in binding together the college and all its former students and in holding them to their great common tasks. In January of this year Mr. R. E. Thigpen, a graduate of the college with one and a half years of training in our Law School and well fitted for his new duties, was employed for full time and put in charge of the plans adopted by the Alumni Council and the General Alumni Association for enlisting the co-operation of the alumni in causes of the college, particularly at this time in building up the general alumni fund. It is my candid opinion that the complete success of this fund, as it is now projected, will do more to assure the continued growth of the college than anything that has happened in all its history.

The alumni secretary and the Alumni Council have not only been busy this year about the general alumni fund, they have busily pushed the cause of the Alumni Memorial Gymnasium, both collections and new subscriptions. The building of this gymnasium is a great undertaking; and until it is paid for and equipped, I think these two should go together—the gymnasium fund and the general alumni fund—and upon them the attention of our alumni everywhere should be focused. It is highly important that the gymnasium be turned over to the college without debt.

I expect to see the Alumni Council find for itself an ever increasing field of operation. I will do my best to help in bringing to them this ever enlarging opportunity and I am sure the trustees will. I should be very happy if the Alumnae Association at its meeting in June would take steps to set up an Alumnae Council that could devote itself especially to women's education.

There is no doubt that the graduates are deeply interested in their alma mater. We only need to find more effective ways to keep them informed about the college, and they will more and more understand and participate in its serious educational activities. This will be helped by the increasing effectiveness of the alumni secretary's office and the organization of the alumni in local, sectional and general associations, by issuing the Alumni Register every month and giving it a wide circulation, by more frequent trips that officers and professors can make as the size of the staff grows larger, by Graduates' Day, which we hope to develop in connection with the autumn meeting of the Alumni Council.

For many years Trinity in a somewhat haphazard fashion has granted leave of absence to such teachers as might wish to pursue their own studies or to perform some special task elsewhere in America or Europe. I asked a committee of the faculty to study this whole question of the sabbatical year. During the year this committee made a full report. The substance of this report, endorsed by the faculty and in principle approved by the executive committee of the trustees, appears in the following paragraphs:

1. That members of the faculty after six years of continuous service shall be potentially eligible to a leave of absence for one year at half salary or a half year absence at regular salary.

2. That the sabbatical privilege shall be applied according to seniority of service as established by the roster of instructors as published in the annual catalogue. That each year a certain number of the potentially eligible be declared practically eligible.

3. That in case one who is practically eligible for the sabbatical shall desire not to accept the privilege that year he may exchange his privilege with one who is not practically eligible, provided the exchange be offered in order of seniority to those who are potentially eligible. Otherwise he shall forfeit his privilege until another six years.

4. That every participant in the sabbatical privilege shall spend his time in pursuits advantageous to his career as teacher or investigator and shall file with the president of the college a written statement of his activities during the year on leave upon his return to the college.

5. That the sabbatical privilege shall not be extended for the present to the faculty of the Law School or to those administrative officers not engaged in teaching, the president of the college excepted.

6. That the administration of the sabbatical shall be in charge of such committee as the president may designate.

7. That the policy thus outlined shall be applied in the academic year 1923-24 when not more than three members of the faculty shall be released for the sabbatical.

In accordance with this plan the executive committee voted to give leave of absence during the first term of 1923-24 to A. M. Webb, professor of Romance Languages since September, 1903; during the second term to W. H. Glasson, professor of Political Economy and Social Science since September, 1902; and if provision for his classes can be made, for the year at half salary to R. N. Wilson, professor of Chemistry and since 1910 a member of the faculty.

During the year the Robert E. Lee prize worth one hundred dollars in money has been established by Rev. A. W. Plyler, of the class of 1892, and Mrs. Plyler. This prize is awarded annually at commencement preferably to that member of the senior class who in character and conduct, in scholarship and athletic achievement on college teams, in manly virtues and the capacity for leadership has most nearly of his class realized the standard of the ideal student. The founders of the prize believe that students should be encouraged to appreciate and cultivate manliness, the spirit of co-operation and unselfish service in behalf of good causes, and the ability and the willingness, even at the cost of self-sacrifice, to assume positions of leadership. Their hope is that this prize may serve as an incentive to the cultivation among Trinity College students of such virtues.

The dean of the college, the graduate manager of athletics, and the president of the Student Council constitute a committee of award with authority to draft and adopt regulations governing the award.

The prize will be awarded for the first time at commencement this year. It has created much interest among the students and bids fair to do much good. It was most gratifying to us to find that a large number of seniors could qualify as at once good students and good athletes, with some gift for leadership. We could profitably use other prizes or scholarships to be awarded along the same general lines.

The summer school continues to grow in numbers, in usefulness, and influence. I hope that very soon, perhaps next year, we may be able to extend the six-weeks term into a double term of twelve weeks.

I think it worth while for me to call your attention to a suggestion made during the year by John Raymond McCrary, Esq., '91, of Lexington, N. C., that there should be erected somewhere on the Trinity grounds a bronze heroic figure of the "Primitive Methodist Circuit Rider." This would preserve in visible form for future generations one of the great features of our early national life, and would be peculiarly fitting in this place, especially if it were placed, as it probably should be, with reference to the building for the School of Religious Training which is now being planned for and the College Chapel which we must eventually have.

W. P. Few, President.

"Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are read the most, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little; little pearls, little diamonds, little dewdrops. Agar's is a model prayer; but then it is a little one; and the burden of the petition is for but little. The Sermon on the Mount is little, but the last dedication discourse was an hour long. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars."—Aurion not named.



## ALUMNAE DAY AT GREENSBORO COLLEGE

Mrs. Helen Sparger Dickson.

Enlarged endowment was the keynote of Alumnae day, which was observed on May 28 at Greensboro College, with what was perhaps the largest attendance of alumnae in its entire history.

In her message to the alumnae, at the business meeting in the afternoon at 3 o'clock, the president, Mrs. Frank C. Boyles, nee Miss Myrtle Ham, of the class of 1908, presented to the association the recommendation of the executive committee that the Alumnae Association go on record as approving the proposed campaign for a half million dollar endowment, which the trustees have had under consideration for some time.

Mrs. Boyles said, "Let's get ahead of the trustees, and do what we can without their having to ask for it." She explained to the association that the recommendation of the committee is that the Alumnae Association favor a general scale of giving by its members to the endowment fund to be projected, the scale to be \$10 per year for five years.

"Of course," she explained, "this scale is not fixed; there are great numbers of our alumnae who can give much more than that, while it is possible that there are a few who can not do that much." But using this as a basis this would mean \$100,000 from the alumnae of the college, which would go far toward the goal suggested. The association, upon the motion of Miss Nannie Lee Smith, adopted the resolution unanimously and with great enthusiasm.

The routine business of the association moved with unaccustomed rapidity and dispatch and splendid reports were given from all the officers and chairmen of committees. In her report Mrs. Boyles also spoke of the great need and the desire of the girls for a recreational hut to be built on the campus, which had been put before the executive committee by a committee from the students. Just at this time, however, the executive committee had not approved of making any public campaign for funds, on account of the fact that the endowment campaign was so soon to be begun. She suggested, however, that there was no reason why the alumnae should not make personal contributions to this fund, which has been started by the students themselves, with \$450 already in the treasury. She also reported that the four scholarships had been in this year, and made a stirring appeal to the alumnae to live up to the wonderful heritage that was theirs.

In this connection Mrs. Lucy H. Robertson, president emerita of the college, spoke of the crown of glory that the alumnae of Greensboro College wore, mentioning especially the work of the alumnae 19 years ago when the college was in ashes and urging that there be no falling off in loyalty and enthusiasm now when the institution was facing another great crisis, that of increasing the endowment.

One of the outstanding features of the meeting was the report from the memoirs committee, of which Mrs. P. W. Flagg is chairman. In a beautiful tribute she spoke of those members of the alumnae who had passed on during the past year and recommended that their families be sent a copy of the report of the committee with the expression of the deepest sympathy of the association, and that it be spread upon the minutes of the association. She then read personal tributes to the following: Lena Thompson Holt, Mary Augusta Lamb Hargrave, Elizabeth Ball Miller, Addie McKinne Hart, Jennie Turnage Pittman, Cora V. Smoot and Lillie B. Mohr. Mrs. Helen Sparger (V. S.) Dickson read a tribute to Ida Womack. Mrs. Flagg closed her report with a brief tribute to Mrs. Jennie Page Hancock, who was for many years connected with the college in the capacity of matron, and who is remembered with love and affection by hundreds of old girls.

In Dr. Turrentine's report to the association he spoke of the excellent standard of work which had been maintained by the student body during the past year, and stated that there was a growing interest in religious education. He told of the thirteen members of the Life Service Band this year at the college, five of whom expect to go into foreign missionary work. He concluded his remarks with a stirring appeal to the alumnae to stand by the college in this great undertaking for increased endowment, which would be launched as soon as it seemed advisable by the board of trustees of the college.

The reunion classes, those of 1911, 1917 and 1921, were introduced to the association by Mrs. E. L. Stamey, chairman of the courtesy committee, after which the report of the nominating committee, Mrs. J. Ed Albright, was heard and accepted. The following officers were elected for the new year: President, Mrs. Frank C. Boyles; first vice president, Mrs. W. C. Tucker; second vice president, Mrs. C. A. Cannon, of Concord; third vice president, Mrs. J. S. Turner, of Reidsville; treasurer, Mrs. E. L. Sides; corresponding secretary, Mrs. W. A. Bivens; recording secretary, Miss Nannie Lee Smith; assistant recording secretary, Mrs. J. M. Stone; recorder, Miss Linnie M. Ward, and assistant recorder, Miss Geraldine H. Smith.

The meeting was opened with a Scripture reading by Mrs. George F. Smith, of Littleton, and prayer by Mrs. Bettie Cunningham, of this city.

The student-alumnae dinner at 6 p. m. was perhaps one of the most unique and beautifully carried out affairs in the history of the college. The dining room was in gala attire, garlands of green and white, the college colors, extending from each corner of the big dining room. The tables were decorated with the colors and the flowers of the four classes, the senior table having as its centerpiece baskets of lovely red roses; the juniors, purple asters; the sophomores, violets, and the freshmen, sweet peas. The tables of the reunion classes were also decorated in their class flowers, carnations, daisies and violets.

Mrs. Frank Boyles, who acted as toastmistress, stated that this was a reunion of flowers, which idea was effectively carried out throughout the entire program. Each "old girl" wore at least one of the flowers of her class, and Mrs. Boyles gave the keynote of the whole evening in the original poem, with which she began the program:

'Tis summer and the music  
Of the singing stream  
By which I am resting  
Lulls me into dream.

And in my fancy vision  
The flowers have a meeting  
Before me in a meadow  
To exchange floral greeting.

An orchestra of blue bells  
Sits upon a mossy knoll  
And peals forth gentle music  
That quite captures every soul.

To this glad occasion  
Come the flowers of old G. C.  
To bring a loving message  
Of faith and loyalty.

Of loyalty to their college,  
Of faith in her teachers dear,  
And now if you will listen  
Their messages you will hear!

Eight girls, members of the rising sophomore and junior classes, dressed in the pastel shades, as flowers, came tripping in, bearing baskets of lovely white sweet peas, which were distributed to the guests as favors. The girls were Misses Nellie Bird Woods, Virginia Lowrance, Ruth Hoyle, Dixie Reaves, Ruby Swindell, Frances Henninger, Sarah Edwards and Eva Smoot.

Mrs. Boyles then presented the reunion classes, the class of 1921 first, and called on Miss Annie Laurie Lowrance as the violet of 1921 to toast her sister class, 1923. She was responded to by Miss Esther Newberry, a rose of the senior class.

Mrs. Julia Crutchfield Kinzer, of Kentucky, of the class of 1911, gave a beautiful toast to "The Ideal Small College," closing with such a tribute to Mrs. Lucy H. Robertson, who was president of the ideal small college during her student days, and who lives in the memory of each of her girls, as all that is high and fine and noble in Christian womanhood, that there was hardly a dry eye in the whole room. The lovely basket of red and white carnations, which formed the centerpiece of the table of 1911, was then presented to Mrs. Robertson, with all the love and loyalty of that class.

Dr. Turrentine, in a most inspiring manner, responded to the toast, "Our Greatest Need," again emphasizing the crying need of the college, if she were going to hold her place in the educational world, the place that has been hers for so long, for enlarged endowment.

Mrs. Grace Wallace Taylor, of the class of 1917, spoke on "Broadcasting Sentiment for G. C." and Miss Julia Marshall Little, of the class of 1924, gave a toast "To Our College."

The program was interspersed by clever songs by the juniors to the trustees, by the sophomores, and two lovely vocal numbers by Gilman F. Alexander, of the music faculty of the college. The college orchestra, augmented by friends in the city, added greatly to the enjoyment and the informality of the occasion.

Just prior to the singing of the college song, with which the dinner was concluded, two of the little flower girls entered bearing a garland into which had been woven some of the flowers of each of the classes, and which Mrs. Boyles stated symbolized the blending of the hearts of the students and the alumnae united in love to their alma mater.

## DR. T. N. IVEY

Dr. T. N. Ivey was an A. B. graduate of Trinity College in the class of 1879. He maintained intimate and life-long associations with his alma mater. He received here the degree of Master of Arts and the honorary degree of Doctor of Divinity. He served for many years as a member of the board of trustees. He belonged to a great Trinity College family. One of the college's most cherished foundations, which now takes on an added significance, is the Ivey Professorship in Biblical Literature established by the Western North Carolina conference and named for Rev. George W. Ivey, the honored father of Dr. T. N. Ivey.

Dr. Ivey kept up equally close contacts with his home conference and with North Carolina in general. The home ties never weakened although he willingly went away to undertake a larger task, but his face was turned to the future. And this was the secret of his leadership. In his many years of editorial duties he had difficult questions to deal with. He handled them wisely. He did not occupy extreme positions in either direction. He stood strongly for the main things and subordinated the unessentials. He furnished the church an example of that comprehensive leadership which it has always needed and needs now.

Its great importance in the life of the church today makes me content with emphasizing this one element in Dr. Ivey's spiritual equipment. For the church must go forward today, as it has ever gone forward, through a leadership that has sufficient breadth of human sympathy, that is sufficiently comprehensive, to include men of many intellectual types but with hearts alike devoted to the interests of the church and the causes of the kingdom of God.

W. P. Few.

## FOR EACH MAN A TASK

"For each man there is a task where only his hand can avail,  
And if he falter, a chord in the music will fail.  
He may laugh to the sky, he may lie for an hour in the sun.  
But he dare not go home till the labor appointed is done.  
For each man there is a marble to carve for the wall,  
One stone that is needed to heighten the beauty of all.  
And none but his soul has the magic to give it a grace,  
And none but his hands have the cunning to put it in place.  
Yes, for each man there is a task which only he is able to do,  
And so your errand is waiting, it has waited long ages for you.  
And now you appear, and the hushed ones are turning their gaze  
To see what you do with your chance in the chamber of days."

—Edwin Markham.



### CAROLINA COLLEGE CLOSES WITH INTERESTING PROGRAM

To one who entered the Carolina College grounds last week for the year's finals, it was very evident that the spirit of progress was there guiding and furthering some worth-while operations. On every hand vast improvements were noted. Ormond showed half of its rambling porches converted into cosy sun parlors, the work of the teachers themselves. The interior finished anew in old ivory and fitted with fresh dainty furnishings made an ideal home atmosphere. It is certain that many delightful evenings have been enjoyed there by the college family. Rustic benches, attractive flower beds and a hedge of roses and evergreens made the campus intensely inviting—a sight pleasing to look upon.

Mr. E. J. Green, the new president, who with exceptional zeal and faith, entered last fall into the task of building a "Bigger, Better Carolina," is making a fine headway towards this goal. Under his inspiration, and with his aid, the Maxton people went into a campaign in April to raise funds for a new dormitory. In two days \$25,000 was pledged, and with this as a beginning the other half will be forthcoming from North Carolina Methodists, so the new dormitory is to be a reality.

On Wednesday afternoon, May 30th, the students entered into the college finals with their characteristic vim, and entertained a large number of visitors on the campus with a spring fantasia. This was especially well rendered and enjoyed.

The art exhibit was open at 5 p. m., as was also the work of the home economics department. The work of these departments was even more appreciated that night when an informal reception at the college brought most of the townspeople together in a most delightful way. The faculty and students entertained, and the degree of pleasure experienced by their guests was in a way estimated by the large number who availed themselves of this privilege. Delicious cream and cake and punch was served. One of the triumphs of the art department was the beautiful collection of hand painted china. Many ladies in town enrolled for this course, and a dinner set painted in forget-me-nots was the center of attraction, the work of Mrs. E. G. Green. There were many other sets as dainty as flowers in spring, though not so striking in appearance.

Taking his text, Phillipians, 4th chapter, 8th verse, Dr. J. E. Abernethy, pastor of Trinity church, Charlotte, N. C., preached the baccalaureate sermon at Carolina College Thursday morning at 11 o'clock. Dr. Abernethy delivered one of the most eloquent and spiritual sermons ever heard in Maxton. After the text "Think on these things," the speaker told of the wonderful power of thought, God's greatest gift to man. With this as a beginning Dr. Abernethy preached a wonderful sermon on the five laws of character: First, as we think, we are. Second, as we are, we see. Third, as we see, we enjoy. Fourth, as we enjoy, we live. Fifth, as we live, so shall we live hereafter. Prevlous to the sermon Miss Eva J. Lawrence, head of the voice department, sang most beautifully "O Divine Redeemer," by Gounod.

On Thursday evening the music department of Carolina College gave its annual recital, showing the work and progress of the students during the year. Both students of piano and voice departments made a splendid showing, and were an eloquent tribute to the teachers under whose training they had developed.

On Friday morning Dr. W. B. McIlwaine, so well known as a former Maxton pastor, delivered the closing address. Mr. McIlwain's central thought was "Building on the Ages." If one would build wisely, one must build on the laws of God. Character must be the outcome of our constructive efforts. Too truly, he said, America suffers two curses today, a disrespect of law, and individualism—thought for self alone. We are too much a nation of bargain hunters, he said, and character is not built on the bargain plan. It is a plant of slow growth. Bit by bit as it is built up. As the ocean isles grow the skeletons of tiny animals so we grow, and so our nation grows strong and fine from the deeds we do, or else we are dragged down to disgrace by our indifference and self-seeking.

After the award of diplomas to the following young ladies, Misses Gladys Phillips, Gladys Wright and Ikie Brock in the college department, Misses Pearl Jackson, Zelda Brooks and Myrtle Galloway in the preparatory department, Misses Alda Sasser,

Marie Karnegay and Georgla Bethea from the home economics department, and Miss Alice McNair from the art department, the American Legion under their able representative, Mayor J. E. Carpenter, invited the audience to the campus at the close of the exercises, and there in very graceful style a fine American flag was raised. This flag was a gift to the college from the Legion.

A meeting of the board of trustees was held on Friday afternoon, and many interesting issues came up for discussion. Mr. Green gave in his report of the past year's work, and this was received with much approbation by the board. Mr. Green was unanimously re-elected and the Rev. R. B. John's resignation as a member of the board read and accepted. Mr. M. E. Newsome of Durham was chosen to fill the vacancy made by Dr. John. Mr. McKay McKinnon as chairman of the central committee on raising dormitory funds gave in his report from the Maxton campaign. This was received with applause, and a vote of thanks was given to him for marshalling the forces which made the raising of \$25,000 possible. All were anxious that the work on the dormitory should proceed steadily, and the executive committee was authorized by the board of trustees to begin operations immediately.

### MEMORIAL OF THE BOOK COMMITTEE ON THE LIFE AND WORK OF DR. THOMAS N. IVEY

Your committee appointed to prepare a paper on the death of Dr. Ivey beg leave to present the following:

The death of Dr. Thomas N. Ivey, coming so suddenly and unexpectedly, was a great shock to us, filling our hearts with sorrow and casting over us the pall of sadness. Our grief is not ours alone, but is shared by the whole church which he served so long and so faithfully.

His work as editor in chief of the connectional organ of our church has been before the people of Southern Methodism with every weekly issue of the Advocate for thirteen years and needs no commendation from us.

Dr. Ivey was not only a man of fine literary taste and judgment, but also possessed that rare gift of journalistic instinct which fitted him fully for his high editorial position. In this work he gained and held the esteem of the thousands of our Israel who followed his utterances from week to week through the years of his editorship. He served the church not only as editor and preacher, but as a member of many important boards, commissions, and committees, in all of which he was loyal to the best instinct of the church, painstaking in his activities and unbiased in his judgment by prejudice or favoritism.

Dr. Ivey was greatly loved by the members of the book committee and by all co-workers in the publishing house. Always considerate, genial and brotherly in his dealings with others, he will be greatly missed and his place will be hard to fill in our work and in our hearts.

Our profound and heartfelt sympathies go out to his loved ones in their bereavement and our prayers ascend to the God of all comfort that He may be their help and stay in their deep sorrow.

W. Louls Davis,  
A. J. Lamar,  
Committee.

### CONFERENCE AT NORTH WILKESBORO

North Wilkesboro is the metropolis of the upper Yadkin valley and a hustling town is this youthful city in the "State of Wilkes." The vigor of the Methodist church under the leadership of that robust itinerant, Rev. M. T. Smathers, equals the vigor of the town as a mart of trade and a manufacturer of leather.

The Methodist clans from Ashe, Alleghany, Avery and Watauga had assembled in goodly numbers for the annual gathering Wednesday and Thursday, May 30-31. Rev. J. W. Williams, the presiding elder, was in charge and gave all who so desired a chance to be heard and presided with satisfaction from beginning to end.

The principal addresses of the conference were delivered by Prof. R. L. Flowers on education, C. H. Ireland on the layman's work, and E. K. McLarty on missions.

Among the visitors were O. V. Woosley, M. T. Hlnshaw, C. A. Wood, W. A. Newell, R. H. Daugherty and Miss Grace Bradley.

### PRAYER MEETING NIGHT AT A JAPANESE CHURCH

N. S. Ogburn, Jr.

There was just one thing striking about this particular prayer meeting. It was led by the Japanese Bible Women. The reason for this was that the preacher was absent. Now think of a preacher being absent from prayer meeting! But why not? So many of his flock seem to think it their privilege, so why not his also? But he is presiding elder also, and there is his passport.

But a woman leading the prayer meeting in Japan! There were three women and five men present, and this woman was probably the youngest among them. She spoke of the Cross of Jesus and how Simon helped to carry it for Him; and then she spoke of how Jesus died for all mankind and how His sufferings should wring tears from the hearts of men.

Yes, a woman leading a public church meeting in Japan, where forty or fifty years ago she hardly dared to let her voice be heard too much in her own home! This may have been the reason for the old man's talk when the meeting was thrown open.

"The women of Japan cry and laugh too much. I have been struck in reading through the New Testament with how few times Jesus cried. Now there are times to cry and times to laugh and Japanese women must know them. I was in a neighboring town at a funeral about Christmas time. The funeral was that of a naval officer. The widow did not shed a tear at the funeral; but when I went to call at the home afterward I found her and her daughter in tears. A brave, brave woman! Foreigners see Japanese women and think they are always laughing, doing nothing but laugh. I wish to warn them against such things."

Is the dear old man's warning that of past Japan to coming Japan? Is he attempting to put on brakes? Is his a voice from the left-over feeling of once-followed Buddhism?

I do not know. But I do know that the woman led the meeting, and I know that she is going to continue to lead them. She has taken up the Cross, and as it did Simon, as it does all who lift it, it is lifting her to heights where she can hear more of the Voice which has said unto her, "Mary!"

Kwansei Gakuin, Kobe, Japan.

### THE CONSTRUCTIVE CRITIC ESTEEMED

No one has any use for the fault-finder and the persistent knocker; but for the one who can weigh and measure, able to note the weakness and to suggest the better way, every sensible man has the highest esteem. Such a critic is a builder, able to aid all who would make a contribution to their age.

The man who accuses all that do not agree with his little coterie of being unsound on the fundamentals of religion and untrue to the teachings of the Bible and dangerous to the church does nothing more than advertise how far he is from the mind of the Master and from the spirit of Him who had no harsh word for any one save for the ancient Pharisees who, like these modern ones, would compass land and sea to make one proselyte. But one who can keep from the sin of the world and live so as to draw little children to him and win to a higher life men and women broken by sin, until the most prodigal can find the way back to the Father's house, does much to make the kingdom come. It is marvellous how quarrelsome some folks who claim to be perfect can be, and how unlike Him who went about doing good are many of those who are so sound in the faith. They have become common knockers without being aware of the low level to which they have fallen. None are so blind as those who are lost in the dungeon of their own egotism and self-righteousness.

Fortunate are we that most men and women are plain, pleading, faithful souls who are striving to fill their places in the world, many of these with the fear of God before their eyes and the love of God in their hearts. The knockers are like wandering wolves in the dark woods rendering night hideous for all normal creation; the fault-finding critics save none and do nothing for the building of the kingdom.

Many a meandering discourse one hears, in which the preacher alms at nothing, and—hits it.—Whately.



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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Rockingham, at Aberdeen, June 19-21  
Sallsbury, at Gold Hill, July 6-8  
Elizabeth City, at Mackey's  
Ferry ..... July 17-18

**FIRST CHURCH, ROCKY MOUNT,  
REVIVAL SERVICES**

Special revival services were held here from May 13th to May 27th. The pastor did the preaching and Mr. Jas. V. Reid of Oakland City, Ind., conducted the singing. Twenty-four persons were received into the church on profession of faith and eleven by letter. The church has had a net gain of 72 for this conference year.

The services of Mr. Reid as chorus leader, soloist, as well as pianist, were of the highest order. He is indeed a master of this line of work.

H. M. North, Pastor.

**A GOOD MEETING**

We have just closed a very gracious meeting here at Long's Chapel, Lake Junaluska. The interest was fine from start to finish, and there were quite a number of conversions and reclamations. Thirty have already joined the church on profession of faith, and I think others will join later.

Some outstanding features of the meeting were: The preaching, which was done by Rev. C. S. Kirkpatrick of Hickory, N. C.; the music, which was led by Bro. J. Dale Stentz; and the personal work. I have never seen finer personal work done anywhere than was done in this meeting. I would not pass up the personnel of workers in this meeting for Billy Sunday's outfit.

Let me say to the Advocate readers, if any of you are casting about for a place to spend a few days this summer, come to Lake Junaluska. It's one of God's beauty spots.

W. M. Robbins, Pastor.

**BIG MEETING AT SPRAY**

According to my best judgment we closed Sunday night, May 20, one of the best and most thorough revivals ever conducted in the Spray Methodist church. We have had a revival in the truest sense of the term. No, we have had no monkey-shines, no circus sideshows no undue emotionalism, no wildfire; but a genuine revival, going down beneath the mud, the sand, the soapstone, laying hold on the rocks and springs beneath. Every service from start to finish was attended by the unusual presence and power of the Holy Spirit. The spiritual life of the church has been quickened, deepened and sweetened beyond expectation. A goodly number of converts will be added to the church as a result of the meeting. A number of backsliders were reclaimed, and the whole community has felt the sobering effects of the meeting.

Dr. P. B. Wells, pastor Trinity Methodist church, Opelika, Ala., did the preaching. Dr. Wells is beyond doubt one of the Lord's anointed. I have heard many of the great preachers of our own connection and of other connections, but I must say that the series

of revival sermons delivered by Dr. Wells, while in Spray, I have never quite heard their equal. He preaches the gospel with a clearness, efficiency and power seldom equaled. He is one of the most untiring workers I have ever been associated with in a revival meeting. His messages come direct from a warm heart and a strong shoulder. His style in the pulpit is superb, while his ability to adapt himself to all the circumstances of the occasion is all that could be desired. The entire membership join the pastor in saying, Dr. Wells, come again.

C. W. Bowling, Pastor.

**REVIVAL OF RELIGION**

Calvary Methodist church experienced a real revival of religion during the past week. At the beginning of the services, which were conducted by Rev. R. E. Pittman of La Grange, the attendance was very small. The interest in the meeting had a gradual growth, but it was not until Sunday after the meeting began (Monday, May 21st,) that the church was filled with people. During the day we received 22 into the church on profession of faith. At our next service—Monday night—which was the closing service of the revival, we received nine on profession of faith; a total of 31. This addition to the church is 70 per cent of the membership of the church before the revival. Besides, four names have been handed to the Baptist pastor to be received into their church. This, of course, is only an outward sign of what has taken place. The community as a whole has been blessed by the revival.

W. Norman Vaughn.

**REVIVAL AT NORTH MAIN, SALISBURY**

We have just closed one of the most successful meetings ever held at North Main. The church was divinely touched and inspired, humbled and helped. It received a great blessing in the stimulation of the faithful, the reclamation of the backsliders and the conversion of sinners. Old feuds were settled, minor differences forgotten, and great grace was upon all of us.

We were fortunate in having Rev. W. A. Rollins of Concord to do the preaching. Brother Rollins preaches with power. He lays special emphasis on the doctrine of a holy life and a victorious faith, and by far the greatest blessing of the meeting was his call to holy living. He was unsparing in his denunciation of sin, yet his messages were always full of the spirit of compassion for the lost. If you want a safe, sane, sound gospel preacher, get Rollins. One seldom hears a series of sermons equaled in power to those delivered by this gifted preacher.

The meeting continued 18 days, resulting in more than 50 conversions and reclamations. Fourteen have already joined our church, and there are others to join at an early date.

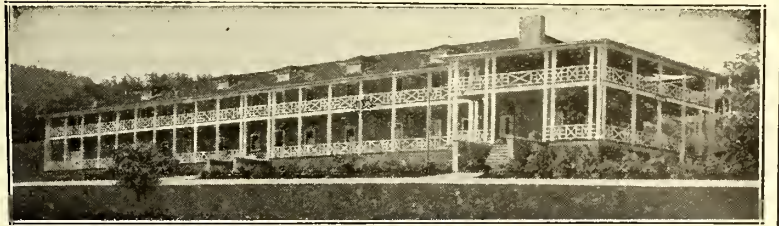
The church has been greatly revived and we are looking to the future with courage. F. J. Stough, Pastor.

**LITTLE MARY MORRISON ALEXANDER**

Sadness fills many Asheboro homes because of the sudden going of the eldest child, aged five, of Kemp and Annie Moring Alexander, and granddaughter of those staunch Methodists, Mr. and Mrs. W. H. Moring.

Baptized in her infancy, sent early to Sunday school, taught the Scriptures at home, these young parents hoped to make of Mary a fine Christian woman. But a passing automobile suddenly wrecked their holy plans. Overwhelmed, they do not bear this sorrow alone, for all who knew their lovely child are sharing their grief—and the heavenly Father has underneath the everlasting arm. Blessings on the parents and grandparents.

W. H. Willis.



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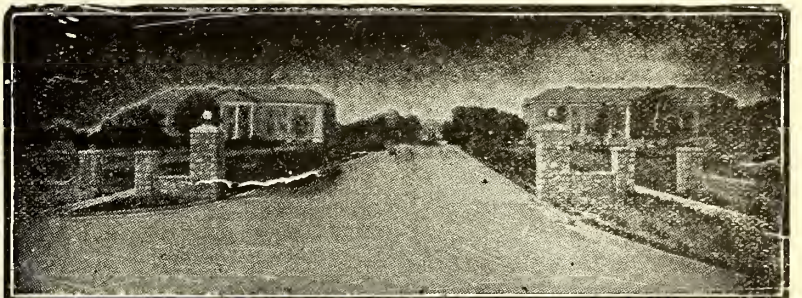
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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### A TIMELY THOUGHT

With a song in our heart let's greet each day,  
And the tasks that the day may bring;  
For God's blest love shines on our way—  
What can we do but sing?

#### MISSIONS

There is a land across the sea  
Where you and I have never been;  
Where children never hear of Christ,  
Nor that His blood can cleanse from sin.

They have no Bibles there to read,  
To tell of Christ and heaven above,  
And they know naught of life beyond,  
Where all is duty, joy and love.

They see not God in tree or flower,  
They know not of His love and care,  
Nor how He keeps them all each hour;  
They do not know the power of prayer.

They hear Him not in running brook,  
Nor in the sweet song of the bird;  
No praise to Him is ever sung,  
No voice of prayer to Him is heard.

We want to tell them how to live,  
We want to teach them of God's love,  
We want to tell them when they die  
They'll have a home in heaven above.

So now we ask you for your aid  
To spread His kingdom o'er the earth.  
O help us now to bring to them  
A higher, holier, happier birth!

And may God's blessing on us rest,  
And as we pray "Thy will be done"  
Here in our homes, let's help them,  
too,  
And helping say "Thy kingdom come."  
Mrs. E. M. Anderson.  
St. Petersburg, Fla.

#### "SAY IT WITH FLOWERS"

"What is so rare as a day in June?"  
This quotation takes us back to the days of thrills and frills and moonlight and flowers and—lots of lovely things. But what I'm saying is that June is flower month and amid so much loveliness the thought comes to me that in connection with the June program we shall where possible, as a love offering to the memory of Miss Bennett, "say it with flowers"—not to her, for she no longer needs the ministry of flower or loving word, but to the living, the shut-ins, the aged, hospital wards, prisons the bereaved—everywhere where there is suffering and need. How the great heart of our translated Leader would rejoice in such expression!

#### WHAT THE WORLD NEEDS

What the world needs today according to Forbes' Magazine:  
More kindness, less creed.  
More giving, less greed.  
More smile, less frown.  
Less kicking a man when he's down.  
More "we," less "I."  
More laugh, less cry.  
More flowers on the pathway of life.  
Fewer on graves at the end of the strife.

#### LAKE JUNALUSKA

Has anybody said "Junaluska, the gem of the mountains?" Very well, then, we will not say it, but whoever said it first said it right; whoever said it has been there, and know whereof they speak. She—for it must have

been a woman—has an eye for the truly beautiful, as God creates beauty, and an ear for the harmonies He puts in the treetops, in the birds' throats, in the mountain streams and in the thundering cataracts. An ear also for messages of lofty thinking and heroic living, for here come men and women (and many children) from the four corners of the earth, who serve God and their fellows and talk out of great and wonderful experiences of great and wonderful work—all, all about the coming of the kingdom. So, friends, if you need a mountain-top view of service, and a mountain-top experience while you look, to Junaluska this summer, and you will have something delightful and helpful to think over for a whole year, when the grey days come and blue Monday is bluer than common.

Special meeting of the young people of Greensboro district at Muir's Chapel June 8.

Every Young People's society is urged to send a delegate to the district meeting June 7 and 8. Every member of the young people's societies is invited to be present on June 8. Special plans for the young people! Special dinner!

#### GREENSBORO DISTRICT MEETING

The missionary societies of Greensboro district will meet June 7 and 8 at Muir's Chapel. Please send delegates' names as soon as possible to Mrs. G. W. Baxter, Guilford College, N. C., stating on what train you will arrive. Sessions, June 7, at 3 p. m. and 7:30 p. m.; June 8, at 9 a. m. and 2 p. m. Automobiles will meet the street cars at the Masonic Home. Miss Delia Tuttle has a message for every missionary worker in the district.  
Mrs. W. G. Ballard, Dis. Sec.

#### SALISBURY DISTRICT MEETING

The Salisbury district meeting of missionary societies will be held at New London on June 28-29. All adult, young people's and children's societies should elect delegates at first meeting in June and send name to Mrs. J. S. Folger, New London, N. C.  
Mrs. W. W. Weant, Dis. Sec.

Mrs. Loy D. Thompson of Charlotte has the warm sympathy of many friends in the death of her mother, Mrs. W. A. Rudisell, which occurred May 25th at her home in Lincolnton.

Friends of Mrs. M. B. Goodwin of Morantown will be interested in the announcement that her daughter, Miss Miriam Goodwin, who graduated from N. C. C. in June, and who had expected to have two years at Scarritt, has recently been appointed to teach next year in the school for missionaries' children in Songdo, Korea. Miss Goodwin will sail early in August, giving her but a short time with her parents after commencement. We congratulate Miss Goodwin because a more delightful appointment could scarcely be imagined in connection with work in a foreign field. She will carry with her the loving interest of scores of her own and her mother's friends in the W. N. C. conference.

#### SOCIAL SERVICE CONFERENCE

The annual Social Service Conference, to be held at Lake Junaluska, July 1-8, under the auspices of the General Conference Commission on Temperance and Social Service, of which Bishop James Cannon, Jr., is chairman, promises to be one of the most significant gatherings of the kind ever held in Southern Methodism. It is the feeling of the commission that the time has come when our church must go to the bottom of many of the social and industrial problems which are so sorely vexing the world today and prepare itself to point the way toward Christian solutions. To that end the commission is inviting to Junaluska

the leadership of the church, clerical and lay, and is preparing a thorough-going program relative to these questions.

Outstanding subjects to be studied will be "The Home and Family," including the questions of marriage and divorce and protection of women in industry; "Child Welfare," with special reference to legislation needed to conserve and protect childhood; "The Church and Industry," a most timely topic to which two days will be given; "Christian Race Relations," which will occupy a day, and "Prohibition and Law Enforcement," which will have another.—The Junaluskan.

#### North Carolina Conference

#### IN JERUSALEM, JUDEA AND SAMARIA

Our homeland, with a conglomerate population of more than one hundred and ten millions of people, representative of every race and nation on the globe, is unquestionably "the greatest mission field in the world." Sixty-five per cent of this population is non-Christian and wholly unreached by the church. Christian civilization makes its impress upon it, but Jesus Christ as Saviour and Redeemer is unknown to this great mass of humanity.—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

In behalf of the women of the N. C. conference we extend to Mrs. J. V. Wilson of High Point, former editor of our page from our sister conference, our sincere sympathy in the death of her mother, Mrs. Kirkman, regretting that she found it necessary to sever her official connection with "Our Page."

We wish also to assure Mrs. H. K. Boyer of Mt. Airy a warm welcome into our "sanctum sanctorum," feeling sure that with the weapon which is "mightier than the sword" she will make her way into our hearts, to the edification of our minds and spiritual natures as well.

Lines written on Green Hill House, Louisburg, N. C., where the first Methodist conference was held:

There's a great Methodist sentinel just beyond the town  
So quaint, picturesque, tho' now bereft of its own.  
'Tis naught but a house, at glance you might say,  
As you hastily speed by the road on your way.  
But pause, and it will tell you of other days  
When its walls re-echoed "Amen's" and sounds of joyful praise.  
For good shepherds once grazed within its fold.  
Choice spirits they were, and great warriors bold,  
Who met right there, 'twas a call from God  
To seek more definitely the way He trod.  
The bishops and others, you should know them all.  
Tho' there weren't so many that were subject to call.  
But 'twas the spirit of Wesley that seemed there enshrined  
In the hearts of his followers, and few then divined  
How thro' prayer and great wrestling there came such power,  
That afterwards made them the men of the hour;  
For their names ring out from the silent past,  
In the voice and sound of the itinerant's blast.  
And the impress they planted has been borne on down the time  
Which characterized these pioneers and made their lives sublime.  
So it stands a precious landmark, tho' weather beaten and grey,  
With its inmates hushed in silence—long since passed away.

Now when'er you meet in body, in a common brotherhood,  
And join your songs and praises in a holy, happy mood,

When your work has been completed, and all is said and done,  
Just chirp some notes for Green Hill where conference first begun.  
L. K. Foster.

#### A TRIBUTE

In the death of Dr. T. N. Ivey Southern Methodism has lost one of her most outstanding and representative men, one not easy to be replaced. A man of influence because of his absolute Christian integrity. A man who possessed the confidence and esteem of his conferees, of those who know him only in his editorial capacity, to whom his friends were loyally devoted, because of the spirit of Christ that was in him showing itself in his life, in his teachings, in his preaching, in his writing. A man of high peculiar culture that comes only with Christian education, who believes in a liberal education as a stimulus to belief, and not as a license to doubt.

We feel a personal sorrow, a sense of loss, in the passing of this splendid Christian gentleman, and would extend our heartfelt sympathy to those who loved and will miss him.

#### DISTRICT GROUP MEETINGS

The first group meeting of the Wilmington district will be held by the new district secretary, Mrs. T. W. Lee, of Rose Hill, in Faison June 1st. An interesting and helpful program has been planned and a large attendance expected.

Mrs. Emma Hunter of Fayetteville has called her district together in Sanford at Steele Street church, June 13th and 14th, for its annual meeting. She has some good things in store for her people, one of which is an address by our loved missionary to China, Miss Sallie Lou McKinnor, on her work in China. Delegates, please send names to Mrs. B. Cole, Sanford, N. C.

Coming next is the Washington district meeting in Nashville June 19th and 20th. Mrs. Blount's meetings are always stimulating and instructive, and her program will without doubt provide information and inspiration to all who will attend it.

The Rockingham district with its new secretary, Mrs. W. R. Royall, (and may we say, by way of parenthesis, that the earnest plea comes from our conference in Henderson that these two preachers, T. W. Lee and W. R. Royall, and their wives—the wives particularly—be not removed from the Wilmington and Rockingham districts) met in most interesting and successful session in Lumberton recently. In addition to the splendid reports from the auxiliaries, Miss Lillie Duke and Mrs. W. P. Webb, presented the young people's and children's work; Mrs. LeGrand Everett, the mission and Bible study and Our Missionary News; Mrs. Harvey Boney, the Greater Scarritt; Mrs. Emma Hunter, Missionary Day at Council; and Miss Floy Martin, one of the best presentations of Stewardship we have heard. The special music was lovely, and the delicious lunch served in the church by the women of the church was the occasion for a social season, in which everybody could relax and get acquainted. Miss McKinnor was a great help in all that she said, and the district feels it a great honor and a delightful privilege to be able to claim her for its own. In August she will return to her post in Virginia School, Huchow, China, followed by the prayers of many here who know and love her, and all deeply interested in her welfare.

#### COUNTY GROUP MEETING

On March 22, 1923, at Windsor M. E. church, Windsor, N. C., the auxiliaries from Bertie, Hertford and Martin

(Continued on page thirteen.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### SCHOOL AT SCOTLAND NECK

Sunday school workers of Scotland Neck, Enfield, Hobgood, and Palmyra came together at Scotland Neck last week in a splendid non-standard training school, and they stayed by it with a faithfulness and interest that bespeak marked improvement in the work for training boys and girls, men and women, in Christian character and leading them in paths of Christian service. The school began Sunday evening and continued through Friday, with three courses. Fifty or more persons enrolled in the three classes.

Courses offered and the instructors were: "Elementary Work," Miss Georgia Keene; "Principles of Religious Teaching," Rev. E. L. Hillman; and "Organization and Administration of the Sunday School," Mr. L. L. Gobbel. Rev. Mr. Hillman, at whose initiative the school was arranged, had charge of preliminary arrangements for the school and did his work so well that the workers were in an expectant mood when we arrived on the scene and entered into the work with a spirit that defied defeat. Pastors and superintendents were 100 per cent in attendance; there was not one who stayed away. And the teachers were there too!

#### THAT ENFIELD DELEGATION

From Enfield, about 16 miles from Scotland Neck, came workers each evening, headed by Rev. Rufus Bradley, the pastor, and Mr. W. N. Sherrod, the superintendent. These leaders and workers seemed not to mind traveling 32 miles each day in order to become better trained for the great work in hand.

The writer spent Sunday morning at Enfield, conducting the worship program of the Sunday school and speaking to the congregation at 11 o'clock. These good people are seeking to strengthen their forces and extend their sphere of influence, and it is through the Sunday school that they expect to accomplish much of this. The enlargement of the church auditorium and the construction of adequate Sunday school equipment are included in the program which they hope to work out as soon as possible.

#### SCOTLAND NECK METHODISM

Scotland Neck, the home of the Kitchins and a great Baptist stronghold, where Methodism at times has had pretty rough sailing, is coming to realize, if she has not done so before, that Methodism is a real live, virile institution, and to Rev. Edgar Lafayette Hillman and his good wife much credit is due for this favorable impression. To their leadership the people are responding in a big way, and all departments of the work are showing the results. They have a great hold on the people, and the people a hold on them. The people seem to want to keep them always, and they seem not at all anxious to move. They occupy a cozy parsonage, made so largely through their own initiative, and are busy building fences, beautifying the lawns, and otherwise improving the premises. So whether they remain a long time or a very short time, those who come after them will find a congregation and a parsonage made better and attractive by their having lived and labored in this field.

Co-operating with these workers in the whole program, particularly the Sunday school, is Mr. J. G. Madry, who, as superintendent of the Sunday school is alive and alert, always on the job and studying how better to do the big task assigned to him.

#### PREACHERS' SUMMER SCHOOL

Preachers of the two conferences in the state begin this morning courses of study in the Trinity Summer School for Preachers. The undergraduates are taking the regular conference course of study. Others are studying Sunday school organization and administration and principles of religious teaching, while still others are studying courses in rural and city church work. Then, perhaps a few are simply taking the campus course. All are having a great time and no doubt will go back to their charges refreshed and ready to serve their Sunday schools and churches better on account of these days at Trinity.

#### ACTION OF GENERAL BOARD

Following is a copy of an action of the General Sunday School Board relative to missionary funds contributed on Missionary Sunday, which action is self-explanatory:

"In view of certain growing tendencies to divert to other worthy channels the funds contributed for missions by the Sunday school on Missionary Sunday, thus doing violence to fundamental ethical and pedagogical principles in our work of religious education, that the Sunday School Board record its disapproval of such diversion and request the conference superintendents to make special efforts in all their contacts and communications with local Sunday schools to correct this evil."

#### IN THIS VACATION SEASON

With the closing of our schools and colleges the opening of swimming holes and summer resorts, the call of the mountains and seashore, there comes a tendency, in some schools, to "let up" in interest, attendance and effort. If you, good Sunday school worker, are planning a vacation, will you not first help your superintendent to find a good substitute to take care of your class until your return? And why not consider spending that vacation at Lake Junaluska, the "summer capital of Southern Methodism," in western North Carolina? There you can get the swimming, fishing, and boating of the seashore, the mountain climbing, cool breezes, and fine freedom of the mountains, and the fellowship, inspiration, and instruction of the greatest training school in the South. Plan to go to Junaluska July 12 for two weeks. You and your school both will be tremendously benefited.

#### YOUR WORKERS' COUNCIL

The General Conference considers a Workers' Council so essential to successful Sunday school work that it says (see Discipline) that every Sunday school "shall" have one. A Workers' Council is as necessary to a Sunday school as is a directors' meeting to a bank. If you are an officer or teacher in your school, you are a member of your council, and to it and to yourself you owe regular attendance, regular reports, and consistent co-operation.

#### IS YOURS A WESLEY CLASS?

Is your class organized? If its members are twelve years of age or over, it should be. And its own interests and its loyalty to the church which fosters it should lead it to become a Wesley class. Write for literature explaining the whole Wesley class organization and aim. You should know about it whether your class ever becomes a part of it or not. We believe it will want to organize, secure a Wesley charter, and function as a Wesley class.

### Western North Carolina Conference

#### HONOR ROLL

Our progressive and altruistic Sunday schools are continually presenting themselves for our Sunday School Day Honor Roll. The following Sunday schools of the Western North Carolina conference have since last report observed Sunday School Day and forwarded their offering to Treasurer H. A. Dunham, Asheville, N. C.:

Hiatts, Winston-Salem .....	\$ 3.00
Webbs, Rock Springs Ct.....	2.33
Oak Forest, Morganton Ct. . .	2.60
Walnut St., Greensboro .....	3.19
Hudson, Hudson Ct. ....	4.61
Stony Hill, Albemarle Ct. ....	8.00
Union, Weddington Ct. ....	2.36
Bethel, Matthews Ct. ....	4.40
Glen Alpine .....	5.00
L. W. Jerome, Charlotte Dis... ..	10.00
Main St., Gastonia .....	131.29
Denver, Rock Springs Ct. ....	5.38
Badin .....	6.49
Bethel, Morven Ct. ....	6.35
East End, Gastonia .....	8.50
Bethlehem, Prospect Ct. ....	1.95

#### GROWING

The number of devoted and consecrated Sunday school officers and teachers who are willing to better prepare themselves for the great work they have to do is constantly growing. Whereas last year there were 553 officers and teachers in the Western North Carolina conference who received credits in our Standard Training Schools this year there have already been recorded 778 credits in such schools with a bona fide enrollment of 1381, which of course does not include many visitors. There will be many others who are willing to pay the price of hard study as soon as the opportunity is presented them. Our record for this conference year in Standard Training School work is as follows: First figures for enrollment, second for credits:

Charlotte School ... ..	274	143
Gastonia School .....	190	123
Greensboro School .....	184	118
Winston-Salem School .....	201	108
Hickory School .....	142	90
Asheville School .....	154	80
Salisbury-Spencer School .....	136	64
Shelby School .....	100	52

#### HALLELUJAH!

In the list of forty-one Western North Carolina pastors who have, during this conference year, taken one or more units of credit in the Standard Leadership Training Course given in the Advocate a short while ago the name of M. W. Mann was inadvertently left out. He belongs in the select company and he and other recruits are hereby listed. Note them: Rev. John Hoyle, Jr., Rev. J. W. Ingle, Rev. M. W. Mann, Rev. D. H. Rhinehart, Rev. A. L. Stanford. This makes forty-six. Hallelujah!

#### GREATLY APPRECIATED

"I read with pleasure your Sunday school page in the North Carolina Christian Advocate and want to congratulate you on the fine work you are doing as assistant editor. Your page is full of valuable information and at the same time thoroughly readable. That is an excellent way to get our Sunday school work before the people. May you have increasing joy and success in your great task.

Yours faithfully,  
E. B. Chappell."

#### NO TRESPASSING

My good friend, Gobbel, of the North Carolina conference, is making a good Sunday school promoter. He is a good claim agent. Lest he get some more of our fine "Hillbillies" we will put up a "No Trespassing" sign. I greatly enjoyed reading this letter when it came a day or two ago:

"I have just read the Sunday school page in the last Advocate. I always read it. I notice under head of "April

Showers of Credits" in the North Carolina Conference column I am listed at the tail end with four credits. I recently got the four credits; but the point I am making is "I ain't no Sandfiddler." I'm a "Hillbillie."

I lack one unit, on which I am working, of having the blue seal diploma, and Mrs. Hoyle was recently accredited with eight units in the form of an incomplete diploma and other units not so arranged as to give the blue seal.

We both have a little bit of a sneaking notion of trying to make the gold seal before conference

The Sunday school work in the Leicester charge looks better than it did a few months ago. Three of the schools have enrollments larger than the churches do and their average attendance is from 90 to 120 per cent as much as the church membership.

With best wishes, I am,  
Respectfully,  
John Hoyle, Jr."

#### A GREAT REVIVAL

Rev. M. B. Woosley, assisted by Rev. H. G. Allen, has closed a wonderful meeting at South Main Street, Salisbury. The pastor at this church is a thorough believer in the Sunday school, in which he regularly teaches a fine lot of young men, the Epworth League and a systematized program of recreational activities. All these agencies helped greatly in the furtherance of the wonderful meeting just closed. In a personal letter just received the pastor writes as follows:

"Allen and I have just closed our meeting. We received into the church 103 on profession and I have a few more to go after. There will be quite a number to be received by certificate. I never saw two Bible classes work like our two men's classes did. At times the altar was full of men and my young men shouted with joy. An old man, a drunkard, joined the church and says no more whiskey for him. One entire family joined the church. You need not tell me that Sunday schools, leagues and basket ball teams do not pay. They do pay. Sixty-four of my league volunteered for life service. The Lord has been gracious unto us."

#### CREDIT STUDENTS

Out of an enrollment of 120 students in the Shelby Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers held last week at Central Methodist church the following students attended regularly and did all the required work. These students were presented with certificates of credit Sunday morning in their various churches as follows: Central Methodist 28, Shelby Presbyterian 12, Polkville 9, Beulah 4, Rehobeth 3, LaFayette Street 3, Saint Peters 2, El Bethel 1, Elliotts 1, Belwood circuit 1, making a total of 63 credits, 52 being Methodists and 12 Presbyterians. Methodist credit students are below given by courses:

Sunday School Organization and Administration, Mr. O. V. Woosley, instructor—Rev. A. L. Stanford, Rev. D. H. Rhinehart, Rev. J. W. Ingle, William Lineberger, Marvin Blanton, A. B. C. DePriest, P. L. Hennessa, S. R. Wolfe, M. L. White.

Principles of Religious Teaching, Prof. C. T. Carr, instructor — Miss Grace Jenkins, L. E. Jenkins, Mrs. L. E. Jenkins, Mrs. J. Horace Grigg, J. Horace Grigg, Mrs. W. H. Covington, W. J. Bridges, Mrs. A. P. Ramsey, C. A. Bridges, Mrs. P. L. Hennessa, Mrs. Z. J. Thompson, D. Z. Newton, Mrs. D. Z. Newton, J. L. Outen, Miss Alda Willis, William J. Wolfe.

Intermediate-Senior Organization and Administration, Mrs. B. H. Bunch, instructor—Mrs. Hugh Bettis, Mrs. C. R. Hoey, Mrs. Everet Houser, Mrs. Marguerite Leverette, Miss Lenna Newton, Miss Inez Whisnant, Miss

(Continued on page thirteen.)



## EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

### North Carolina Conference

#### DAILY PROGRAM FOR EPWORTH LEAGUE ASSEMBLY

7:30—Morning prayer.  
8:00—Breakfast.  
9:00-9:50—Bible study. Old Testament, Ivan Lee Holt; New Testament, H. E. Myers.  
10:00-10:45—League Administration and Departmental Work.  
Class for presidents, secretaries and treasurers—Dan Brummitt.  
Class for Departmental Superintendents—F. S. Love.  
Class for Junior and Intermediate Superintendents—Miss Edna Wilkins.  
10:45-11:00—Recess. Games in assembly room.  
11:00-11:50—Mission study. Foreign, E. L. Hillman; home, H. I. Glass.  
12:00-1:00—Platform hour.  
1:00—Dinner.  
2:00—Faculty meeting.  
2:30—Class for district secretaries—Dan Brummitt.  
3:30—Directed recreation.  
6:30—Supper.  
8:00-8:30—Song service.  
8:30—Evening platform hour.  
10:30—Group prayer meetings.  
11:00—Lights out over building.

#### UNIQUE INSTALLATION SERVICE

The installation service for the new officers of the Senior and Francis Asbury Intermediate Epworth leagues of Grace Methodist church, Wilmington, on May 27, was unique and withal a very beautiful one. A candle service was used.

After a very appropriate sermon by the pastor on "The Light That Gives Light," the retiring president of each league took his place within the chancel, lighting his candle from one already burning. The other retiring officers lighted their candles from those of the presidents and took their places inside the altar in proper order. The officers-elect assembled on the other side, each taking his station in front of the officer whom he succeeded. In very carefully chosen words, each old officer gave the charge of office to the new one, lighting his candle as he did so.

As the last vow of leadership was taken, the entire group knelt at the altar and remained while the choir sang "Teach Me to Do Thy Will, O God."

Ten Intermediates were promoted to Senior league.

The new officers of each league are as follows:

Senior: President, E. G. Burkhead; vice president, A. H. Young; recording secretary, Miss Marion Summerell; corresponding secretary, Miss Emma Bowden; treasurer, T. B. Lilly; Era agent, Miss Thelma Bordeaux; 1st Dept., Miss Maude Carr; 2nd Dept., Miss Lillian Carpenter; 3rd Dept., Miss Virda Brinson; 4th Dept., Miss Hattie Willis.

Francis Asbury Intermediate: President, F. M. James; vice president, Miss Carolyn Black; secretary, Miss Dorothy Oldham; treasurer, Miss Miriam Taylor; 1st Dept., Miss Jessie Lee Thomas; 2nd Dept., Gilvrey Powell; 3rd Dept., Miss Merle Edwards; 4th Dept., Douglas Upchurch.  
Emma Bowden, Cor. Sec.

#### TWO NEW LEAGUES

And still another league in the Raleigh district—and still another!

Senior League at Andrews Chapel, Millbrook circuit, organized Sunday, May 27th, 1923, with the following officers:

President—Edward Bevers.  
Vice President—Lillian Chandler.

Secretary—Irene Lynn.  
Cor. Sec.—Lenna Martin.  
1st Supt.—Lillian Chandler.  
2nd Supt.—Lillie Chandler.  
3rd Supt.—Myrtle Ferguson.  
4th Supt.—Vera O'Neal.  
Era Agent—Daniel Chandler.  
Senior League at Holly Springs, Cary circuit, with the following officers:

President—Catherine Templeton.  
Cor. Sec.—Pearl Price.  
Treasurer—Lillie Mae Wellons.  
Era Agent—Jason Smith.  
And again we say, "Boost Raleigh District!" Philip Schwartz.

#### "THE LET'S GO CAROLINA LEAGUER"

When this issue of the Advocate is read the second number of our North Carolina League Special, which is an Assembly copy, should be in the hands of the pastors, league presidents and officers.

We sincerely hope that our effort and investment in this little paper, and in this week's Advocate special appeal, will be fruitful in bringing many hitherto undecided leaguers to our splendid summer seaside assembly. Leaguers, you just cannot afford to miss it. Let's go!

#### BECKWITH LEAGUE, SMITHFIELD

The Epworth leaguers in Smithfield still fill an important place in the church life of our town. During the winter months quite a few prayer meetings were held in the jail and county home by the leaguers.

Anniversary Day was fittingly observed at a Sunday evening hour a few weeks ago. The committee having charge of the decorations transformed the church into a scene of loveliness. "All for Christ," the League motto, was made of yellow roses on a white background with a large Maltese cross of gold in the center.

The following officers were installed May 20th at the Sunday evening hour:

President—Tilden Honeycutt.  
Vice President—Delma Brown.  
First Dept.—Mrs. Clifton Beasley.  
Second Dept.—Arah Hooks.  
Third Dept.—Sarah Patterson.  
Fourth Dept.—Maybeth McGraw.  
Secretary—Mary Louise Turner.  
Treasurer—Vera Sanders.  
Era Agent—Rose Grantham.  
Supt. Int. League—Mrs. Jesse Coats.  
We are expecting to send four delegates to the conference at Morehead City, two from the Senior and two from the Intermediate league.

We are looking forward with pleasure to the district institute to be held in our church in August. Send a large delegation. We will be glad to welcome you to our church and to our homes.

Mrs. Clifton Beasley,  
Sec. Beckwith Chapter.

#### RALEIGH DISTRICT ASSISTANT SECRETARY

Rev. F. S. Love, president of the North Carolina Conference Epworth League, approves the appointment of Miss Mabel Merritt, 1618 Hillsboro street, Raleigh, N. C., as assistant district secretary of the Raleigh district. Miss Merritt will have the supervision of the Junior and Intermediate leagues. Rev. Philip Schwartz is district secretary.

#### CITY ROAD ELIZABETH CITY

Following is a list of our new officers which were installed May 27th from City Road:

President—Miss Beatrice Cantrell, Duke Inn, Church street.  
Vice President—Parker Midgett.  
First Supt.—Mrs. J. W. Davis.  
Second Supt.—Miss Pearl Berry.  
Third Supt.—Miss Margaret Hill.  
Fourth Supt.—Miss Rachel Williams.  
Treasurer—Mrs. George Smith.  
Secretary—J. W. Davis.  
Cor. Sec.—Miss Mary Dozier.  
Asst. Sec.—Miss Loua Fulcher.  
Era Agent—Miss Margaret Sawyer.

## PAINFUL NEURITIS

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

## DAVENPORT COLLEGE

FOR YOUNG WOMEN

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A three-year Junior College with a record of sixty-eight years of exceptional Academic work.

Well Equipped, Conservative, but thoroughly abreast of the times. Fine Type of Student Life. A Safe Place for Young Women to study under close but sympathetic discipline.

Moderate Expenses. The lowest cost commensurate with a High Type of Modern Instruction.

A Registered Nurse constantly in attendance. A most healthful location, in the foothills of the Blue Ridge.

Courses in the Regular Academic Department and Art, Music, Expression, Domestic Science, Domestic Art and Secretarial Courses.

A four-year preparatory course on same campus and correlated with the college.

For Catalogue and Views,

Address PRESIDENT C. L. HORNADAY, LENOIR, N. C.

Junior Supt.—Miss Bernie Dozier.  
Pianist—Miss Esther Woodley.  
Asst. Pianist—Miss Margaret Davis.

The league has just had a very successful year's work and with the new officers. We hope to have a better year's work than ever in our history.  
Mrs. E. L. Rogers,  
Former Sec.

#### HOME MISSIONS

An Indiana mother has hit upon an excellent plan for getting her daughters home at a satisfactory hour at night. She requires the last one to arise first and prepare the family breakfast.

#### TRAINS AND RAILROAD FARE TO THE ASSEMBLY

All persons coming to Morehead City for the assembly should ask for summer excursion rates when they buy their ticket. This is a great deal cheaper than the regular fare.

Extra coaches will be run on the regular Norfolk Southern train from Goldsboro Monday afternoon, June 18. The Southern from Burlington and Raleigh connects with this train at Goldsboro. The A. C. L. from Wilmington, Norfolk, Weldon, Rocky Mount and Wilson connects at Goldsboro. The A. C. L. from Wilmington connects with this train at New Bern. So also does the Norfolk Southern from Washington and Oriental. All delegates coming from towards Elizabeth City should come via Washington and New Bern. Those coming from Rockingham, Hamlet and Laurinburg may come by either of three ways: By way of Hamlet and Raleigh over the S. A. L. and the Southern to Goldsboro; by way of Wilmington over the S. A. L. and the A. C. L. from Wilmington to New Bern; or via Maxton, Fayetteville, Selma and Goldsboro.

Delegates should not get off the train at the station at Morehead City. The train will stop at the hotel a quarter of a mile beyond the station. The hotel will have supper ready upon arrival, and will have all delegates sending in their names in advance already assigned to room. All who expect to attend should send their name to Miss Fannie Vann, Clinton, N. C., at least a week in advance. This will enable the hotel to give the best accommodation.

#### THE MAXWELL EVANGELISTIC PARTY

This party consists of Sam Maxwell, evangelist, Howard P. Powell, song evangelist and business manager, and Rollin H. McKeehan, pianist and director of personal evangelism. Maxwell and Powell have been together in the

work for three years with many successful campaigns. This party stands squarely for the old time Methodism and employs no questionable methods in their work. We are not money fiends and do not employ the use of hospital tragedies in pressing people. The following can be consulted concerning our work: B. B. Slaughter, B. T. Hurley, J. W. Strider, J. C. Umberger, J. O. Long, H. E. Spence, Dr. W. P. Few, Dr. H. C. Morrison, G. G. Adams, C. A. Jones, J. C. Williams, W. N. Vaughan, W. A. Rollins, W. L. Clegg, S. W. Phillips, George Williams, W. M. Hester, and Prof. R. M. Hauss. Sam Maxwell will attend the summer institute at Trinity and any pastor desiring the service of this party may arrange for a meeting. Mail should be addressed to him at Trinity College, Durham, N. C.

## SOONER OR LATER

Have you ever thought of how much pleasure and happiness you are depriving yourself and family by neglecting to provide that which affords the most elevating and educative pleasures, and which relieves life of its every-day monotony?

Sooner or later you must have a Piano or a Player-Piano in your home. You cannot afford to be without one or the other, for this is pre-eminently an age of musical accomplishments and the home which does not afford some opportunity for its young people to acquire a knowledge of music, will have fallen short of its duty toward them.

The Advocate Piano Club makes it possible for you to have the very best of musical instruments at a tremendous saving in price and on terms that will suit your circumstances. Satisfaction is guaranteed to every Club member. Hundreds have placed their orders through the Club and are enthusiastic in their praise of it. You are cordially invited to join. Write today for your copy of the catalogue and full information. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

RANDOLPH-MACON INSTITUTE, Danville, Virginia, for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates \$500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### LIFE AT THE CHILDREN'S HOME

The typewriter that I use has stood silent in a corner of upstairs sitting room for some time. Every time that I dust it I am reminded that I ought to be writing some more Home news to the Advocate. But there are so many interesting outdoor things to be done in the spring that typewriting seems a poor way to be spending the morning when every green leaf and bud seems to be saying come out and play with growing things.

The seasons follow each other rapidly where everyone is busy. It seems as though the children hardly get through coasting down hill in the snow before the birds are heralding spring and it is time to plan the summer gardening, make flower beds, coops for the baby chickens, weed out the strawberry bed and plant out shrubery.

Maybe it is queer taste for a lady, but a garden hoe and spade are more entertaining to me than rattling typewriter keys. I have acquired a lovely bunch of light-weight garden tools that stand in a convenient corner of the back yard. It is no wonder that sewing and writing occupations get side-tracked.

However, the garden and the flower plants are well advanced now, and with warm weather, indoor tasks renew their interests.

\* \* \* \*

It was a pleasant change to move the old school quarters into a modern school building with well lighted rooms of simple dimensions, individual desks, long blackboard space and walls of a soft neutral tint.

The auditorium, too, contributes to the pleasure and efficiency of school life. The auditorium seats have not arrived yet, but they are on the way. We have been using the chairs from the music room and primary grade chairs for the little folks.

For three Sundays we have had Sunday services there, on account of an epidemic of measles over in town. So far we have escaped.

\* \* \* \*

Kind friends have been giving the children some delightful automobile rides on Saturday afternoons. A long, long ride with an ice cream cone treat in addition makes an ideal pleasure from a child's point of view. Though as for that matter I do not know that there is any age limit to the enjoyment of that combination. Riding through the country is fine at this season when everything is a lovely fresh green and the flowers are at their best.

I read in a paper the other day a lament concerning a town where a writer had stopped and discovered that the town had five gas stations and only one newspaper outfit. The writer did not say whether he had stopped to buy gas or newspapers, but he seemed to figure that a town that had only one newspaper published and ran five gas supply stations was lacking in culture and flush on jazz, and that if the proportions had been reversed it would have been an indication of a more intelligent citizenship. But I suspect, the average little town is wise to stick to its present ratio of ink

and gas. Five newspaper geniuses are not likely to concentrate in one little town, and good gas has many intelligent possibilities.

\* \* \* \*

Time was when it took all day to go from here to Farmington and back with horse power. When you had to ferry the Yadkin in a flat, and pay the ferryman a toll for his labor, while the horses rested from their pull through the stiff red mud and looked around with wide eyes curiously at the yellow water surging by.

I have a faint recollection of, as a tiny little girl, fording the Yadkin somewhere in an old fashioned carriage when the water was higher than the driver had calculated, and washed through the foot of the carriage and floated off some of the baggage—a hat box, with my mother's best hat in it, particularly, which was rescued with difficulty.

Now, thanks to a growing enlightened willingness to pay taxes, one crosses the river on a fine, substantial iron bridge without pause or hindrance.

But a very rainy day on the date of the Winston district conference lengthened the distance between here and Farmington considerably. We had to stop and put chains on the car wheels to make the slick hills in safety, and were late in arriving.

And, as the superintendent had to get back to Winston in time to take the five-thirty train to Salisbury to get to Marion for an important business engagement, our stay at the district conference was short.

\* \* \* \*

A number of boys and girls joined the church at West End several Sundays ago—Children's Day. As they have not had much opportunity to get personal religious instruction that goes with church membership, the superintendent has planned a few days of religious services here soon. Rev. J. W. Moore of Statesville has promised to come over and conduct the meeting.

By having the services before school closes, Mr. Bradshaw and the other teachers can be with us.

\* \* \* \*

The superintendent has been having some plans made of the grounds and future building sites. A kind of guide outline to work forward to, so that in locating roads and building sites, improvements may be permanent and as wisely placed as possible. The first sketch that the blue print artist submitted was impractical as a model for a children's institution, but by taking the proportions furnished and the sketch that we have, we have finally got worked out an intelligent, seeming and attractive looking plan of roads and possible building sites. If it meets with the approval of the board authorities, work will be begun soon on some of our roads that we are needing.

\* \* \* \*

The last old plank cottage is, after so long a time, leveled to the ground and most of the lumber hauled away, and when the plastering and brick have followed, and grass sown over the spot, all of the old "cottages on the line" will be but a memory.

## THE METHODIST ORPHANAGE

### OUR NEEDS

1. Three Dormitories.
2. Kitchen and Dining Hall.
3. Baby Cottage.
4. Industrial Building.
5. Central Heating Plant.
6. Jenkins Building remodeled for school purposes.
7. Swimming Pool.
8. Seven passenger car for Singing Class.
9. Larger financial support.

\* \* \* \*

Tuesday of last week I witnessed the graduation of two of our Orphanage girls at Greensboro College. The Bettie Henley Vann Educational Loan Fund put one through, while the men's Wesley class of Dunn put the other

through. Kathleen Cooper and Mary Scott Tucker will make good in the world and will honor the Orphanage and their benefactors.

\* \* \* \*

The Rotarians of the eastern half of the state held their semi-annual conference at the Methodist Orphanage on May 25th. There were about three hundred present. It was a great gathering of representative men. The Raleigh Rotary Club furnished a big barbecue dinner for the visiting Rotarians. The Orphanage was glad to extend the use of its chapel for the meet-

(Continued on page fifteen)

## THE NORTH CAROLINA COLLEGE FOR WOMEN

An A-1 grade college maintained by the State of North Carolina for the education of its young women.

Liberal courses leading to the usual degrees in Arts, Science and Music.

Equipment modern, including furnished dormitories, library, laboratories, literary society halls, athletic grounds, etc.

Fall term begins in September, Spring term in February, Summer term in June.

For catalogue and other information, address

JULIUS I. FOUST, President  
GREENSBORO, N. C.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rode-heaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

### GOOD POSITIONS

Paying fine salaries can be had for ambitious young men and women who complete our commercial and stenographic courses.

Our aim this season is to enroll a very large number of such students who can be trained for high and responsible positions.

Won't you be one to enroll? A postal addressed to us will bring you our catalogue. Write for it.

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

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is strictly non-alcoholic. Adds delicious zest to drinks of fruit juices. At Druggists.

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PROVIDENCE, R. I. L-49

# WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,  
Box 4H, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.

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### ALL HEALING SPRINGS

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O. F. Pool, Proprietor,  
Taylorsville, N. C.



## Our Little Folks

### "DAD"

Dad never had much to say;  
Jogged along in his quiet way.  
Contentedly smoking his old duceen  
As he turned the soil in the golden sheen.

Used to say, as he slapped the mare,  
One horny hard in his tangled hair,  
"Rest is joy when your work's well done,  
So pitch in, son."

Sometimes he an' I'd hitch;  
Couldn't agree as to which was which,  
Fought it out on the same old lines  
As we grubbed an' hoed 'mong the runnin' vines.  
And his eyes would light with a gentle quiz.  
And he'd say in that old soft way of his,  
As he idly stroked his wrinkled chin,  
"All right, son, you win."

Dad was never on hand to fuss;  
Used to hurt him to hear us cuss;  
Kind o' settled in his old ways,  
Born and raised in the good old days,  
When a tattered coat hid a kindly heart,  
An' the farm was home, not a toilin' mart,  
An' a man was judged by his inward self;  
Not his worldly pelf.

Seems like 'twas yesterday we sat  
On the old back porch for a farewell chat  
Ere I changed the farm and the simple life  
For the city's roar an' bustle an' strife.  
While I gayly talked of the city's charm  
His eyes looked out o'er the fertile farm,  
An' he said as he rubbed where the hair was thin,  
"All right, son, you win."

'Member the night I trudged back home,  
Sinkin' deep in the fresh-turned loam,  
Sick and sore for the dear old place,  
Hungerin' most for a loved old face.  
When I climbed the hilltop o'er  
There stood dad in the kitchen door,  
An' he says in a voice from deep within,  
"Hello, son, come in."

One winter's day, the first of snow,  
He went the way that we all must go;  
An' his spirit soared to the realms above  
On the wings of a simple-hearted love.  
An' I know that when I cross the bar  
I'll find him there by the gates ajar,  
An' he'll say, as he idly strokes his chin,  
"Hello, son, come in."  
—William Edward Ross, in Pittsburgh Chronicle-Telegraph.

### THE MAY FAIRY

"Oh, it is beautiful!" shouted Ted and Helen when they reached the park. They were the first of the primary school children to see the Maypole.

"Miss Donald said that it was going to be just like the Maypole that she had seen in England," Ted said as they skipped along.

"Yes, it was going to be tall and have a ribbon for each child," added Helen. "I choose a pink ribbon," she went on happily and took a long pink streamer in her hand; "I suppose that all the girls in our class will want the pink, and you boys the blue ones."  
"Let's count the streamers," said

her brother, "and see if there is one for everybody." So the two children went round the tall Maypole that stood on a grassy knoll in the green park and touched each one of the ribbons, naming a classmate as they did so.

"Madge, Janet, Dorothy," Helen counted, and "Tom, Harold, Billy," said Ted. When the two children met on their way round the Maypole Ted had a blue streamer in his hand and Helen had a pink one in hers. Those should have been the last streamers, but they were not. There still hung a long, lovely pink one.

"We must have made a mistake," Ted said; "Miss Donald never counts wrong."

"Yes," replied Helen, "we must have made a mistake."

So they began the counting all over again, touching the ribbons and naming them carefully, but the count came out the same way again.

"Just as if it were for the fairy of the May," Helen said softly.

"Pooh!" Ted began, but then—very suddenly—he stopped.

He and Helen ran as fast as they could into a clump of trees close by that hid them from sight, for out of the green spaces of the park the fairy of the May had appeared.

There could be no mistake about her being a fairy, even if she did happen to be the size of a little girl, for she had a fairy's golden curls and skimmed over the grass on the tips of her toes as if she were flying. She wore a soft fairylike frock with ruffles and she had a wreath of flowers in her hair.

"Look, Ted, she is bringing May flowers!" Helen whispered. The fairy had a basketful of the first wild violets and dandelions.

"She is going to trim the Maypole!" cried Ted.

It was true. From one streamer to the next the little stranger went, stopping at each one to take a tiny bouquet from her basket and fasten it to the end of the ribbon. She did not notice that the rest of the children from the primary class were arriving at the park, and Ted and Helen motioned to the first ones to join them in their hiding place among the trees.

"The fairy of the May is out there," Helen explained to them, "and we don't want to frighten her."

The boys were inclined to laugh, but when they saw the fairy with their own eyes they did not know what to think.

"There is an extra ribbon for her," Helen said, "and we don't know how it happened to be there."

But just then the children heard a loud crash of music from the hurdy-gurdy that was going to play for them at the party that afternoon.

"Come, children," called Miss Donald, who had arrived too, "we will take hold of the streamers and dance round the Maypole in time to the music." So the children flocked round her eagerly, but the fairy of the May had disappeared.

"What pretty little bouquets of flowers, and how thoughtful of you to trim the Maypole with them!" said Miss Donald when she saw the violets and dandelions. "Did the little girls of the class make them?"

"Oh, no, we didn't make them, Miss Donald," answered Helen; "the fairy brought them and pinned one to each ribbon."

"That is her ribbon," Ted said, pointing to the extra pink streamer that hung down by the Maypole.

"We watched her putting the flowers on," added Helen.

"I had never seen a fairy before," Ted said soberly.

"Edward Fairchild, what do you mean?" asked Miss Donald. "Of all the children in our primary class you are the very last one to see fairies!"

"There she is now," cried Ted, "hiding behind that bush. Can you see her?"

Miss Donald went over to see the fairy for herself—softly so as not to make her fly away—and the fairy seemed to like her, for she did not even try to run. In a very few moments Miss Donald came back and the fairy with her. The fairy's hair was blown out like a gold crown about her head, and her ruffles were as soft as wings, and her sunny face was all laughter.

"She is a fairy, a good fairy," Miss Donald explained to the wondering children. "She and her mother picked all these lovely flowers for our party because where they used to live there are always flowers on the Maypoles."

Now she lives in the little house at the entrance to the park, for her father is the new gatekeeper. She saw our Maypole and wanted to help with our good time."

Ted gallantly led Joan, the fairy, to her pink ribbon. The hurdy-gurdy began to play, and the children were ready to wind up their streamers.

But Helen wanted to ask a question first. "How did it happen that there was an extra ribbon on the Maypole for Joan?" she asked Miss Donald. "Do you suppose it was the real fairies that put it there?"—Youth's Companion.

### Girls Beware.

Little Alice: "Why do you grease the chicken's heads, mama?"

Mama: "To kill the lice, darling."

Little Alice (after a moment's hesitation): "Well then, I'm going to stay away from Bill."

—Trinity Archive.

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**WOMAN'S PAGE**

(Continued from page eight)

counties met in a group meeting. A most cordial welcome was extended to visitors by the ladies of Windsor auxiliary and their pastor, Rev. B. F. Boone.

After the devotional exercises and the address of welcome the greater part of the morning session was spent in the discussion and organization of the county units.

A most tempting lunch was served by Windsor auxiliary.

The afternoon session was made very interesting by the presentation of "What a Missionary Society Should Be." This was followed by an outline of "What a Missionary Society Should Be," by Miss Amma Graham, our district secretary.

Then Miss May Edla Smith in her usual pleasing and impressive manner gave us a very inspiring talk. She stressed the need of individual consecration and made an earnest appeal for willing workers. A special feature of the program was the special music rendered by members of the Windsor auxiliary.

Each one felt as she left that it had indeed been a pleasant and profitable day, and much inspiration had been gained which we could carry back to our auxiliaries. Mrs. Alvah Early, Rec. Sec.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

Kate Whisnant, Mrs. W. J. Wolfe. Junior Organization and Administration, Miss Virginia Jenkins, instructor—Mrs. J. A. Anthony, Mrs. W. A. Abernethy, Mrs. Clara Buchanan, Mrs. M. P. Coley, Miss Clara Bell Lever, Mrs. Rush Thompson, Miss Vivian Wolfe.

Primary Organization and Administration, Miss Marie McDonald, instructor—Miss Bessie Clark, Mrs. F. D. Edwards, Miss Mary Gidney, Miss Verta Hendricks, Mrs. J. H. Hull, Mrs. R. Hambrick, Miss Lizzie May Lee, Mrs. L. L. Outen, Miss Eunice Roberts, Miss Ruth Roberts, Mrs. F. R. Sanders, Miss Ola Whisnant.

When prayers have been denied, the denials were not losses, but gains. The refusal was not in anger but in tender mercy and loving kindness. Ah! if we know, how glad and grateful we should be that many an appeal has been refused and many a request denied!—J. G. Bowran.



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Southern Epworth League, August 15-16

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

June Summer School Trinity College..6-15 Mars Hill, Bright Hope, 11 ..16-17 Elk Mountain, 7:30 ..17 Weaverville Station, 8 ..18 Spring Creek, Baldwins, 11.....23-24

July Leicester, Grace, 11 ..30 & 1 Black Mountain, 7:30 ..1 Central, 11 ..7-8 Hot Springs, Antioch, 11 ..14-15 Marshall, 7:30 ..15 Sandymush, Big Sandy, 11 ..21-22 Weaverville Ct., Pleasant Grv, 11, 28-29 West Asheville, 7:30 ..29

August Henderson, Fruitland, 11 & 7:30...4-5 East Biltmore, 11 ..5 Chestnut St., 7:30 ..6 Rosman, Rosman, 11 & 7:30...11-12 Brevard, 11 ..12

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

June Thrift-Moores, Pleasant Grove, 2...10 S. S. Institute, 3 ..10 Polkton, Mt. Vernon, 11 & 3 ..16-17 Peachland, Hopewell, 3 & 11...16-17 Wadesboro, 8 ..17 Prospect, Bethlehem, 11 ..23-24 Chadwick, 8 ..24

GREENSBORO DISTRICT W. F. Wombie, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

June Coleridge, Mt. Olivet ..9-10 Ramseur-Frankl'v. Ramseur, night 10 Uwharrie, Union ..16-17 New Hope, Eleazer, 3 ..16-17 Ashboro, night ..17 Wentworth, Bethlehem ..23-24 Reidsville, night ..24

July Pleas. Garden, Rehobeth, 11&3, 30 & 1 Spring Garden, 11 ..1

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

June Marion Ct., Pleasant Grove, 11...17 Marion Mills, Marion Mills, 7:30...17 Mill Springs, Lebanon, 11 ..23-24 North McDowell, N. Catawba, 2...27 Micaville, 11 ..30

July Spruce Pine, 11 ..1 Bald Cre & Bald Creek, 11 ..7 Burnsville, 11 ..8

MOUNT AIRY DISTRICT J. H. West, P.E., Box 422, 1t. Airy, N.C. THIRD ROUND

June Stokesdale, Glencoe ..16-17 Summerfield, Center ..17-18 Mt. Airy Ct., Beulah ..23-24 West Davie, Callahan, 3 ..30

July Yadkinville, Center ..30 & 1 Danbur ..7-8 Sandy Ridge, 3 ..8 Ararat, Carter's Chapel ..14-15

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. SECOND ROUND

June Avery, Mt. Zion ..16-17 Elk Park, Newland ..23-24 The district conference will be held at North Wilkesboro May 30-31, with the opening sermon May 29, at 7:30 p. m.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

June Mt. Pleasant, Mt. Pleasant, 11...9-10 Kerr St., 7:30 ..10 Norwood Ct., 11 ..16-17 Norwood, 7:30 ..17 Harmony, Concord, 11 ..24 Westford, 7:30 ..24

July Spencer, Central, 11 ..1 China Grove, 7:30 ..1 The district conference will be held at Gold Hill July 6-8.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

June Lincoln Ct., 11 ..16-17 Trinity, 7:30 ..17 Lowesville, New Hope, 11 ..23-24 Stanly, Trinity, 2:30 ..24 Ranlo, 7:30 ..24

July Dallas, Hardin, 11 ..1 Cramerton, 7:30 ..1 Bessemer, 11 ..8 King's Mt., 7:30 ..8 Franklin Ave., 7:30 ..11 Belmont, Main St., 11 ..15 Belmont, Park St., 7:30 ..15

STATESVILLE DISTRICT D. M. Litaker, P.E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

June Statesville, Broad St., 11 & 8...17-18 Mooresville, Broad St., 8 ..17 Mooresville, Central, 11 ..25 Mooresville, Jones Mem., 3 ..25

July South Lenoir, Harpers, 11 ..1 Lenoir Ct., Laurel, 3 ..1 Hudson, Whitnel, 8 ..1

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

June Judson Ct., Maple Springs, 11...9 Webster Ct., Webster, 11 ..10 Sylva Station, 8 ..10 Fine's Creek Ct., Cataloochee, 11...16 Haywood Ct., Fincher's Chapel 11..17 Jonathan Sta., Hemphill, 11. ..24 Junaluska-Clyde Ct., Maple Grv, 4..24 Robbinsville Ct., Trinity, 11...30

July Andrews Station, 11 ..1 Murphy Ct., 4 ..1 Hiwassee Ct., Martin's Creek, 11.. 7 Hayesville Ct., Tusquitie, 11...8 Murphy Station, 8 ..8 Shoal Creek Ct., Raven's Ford, 11..15 Bryson-Whittier Ct., Ela, 4 ..15 Franklin Ct., River View, 11...21 Macon Ct., Maiden's Chapel, 11...22 Franklin Sta., Carson's Chpl, 4...22 Glenville Ct., Glenville, 11 ..28 Highlands Ct., Dryman's Chpl, 11..29

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

June Thomasville Ct., Pleasant Hill, 11..9-10 Thomasville Main St., Main St.,ngt.10 Oak Ridge, Oak Ridge, 11...17 Kernersville, Bunker Hill, 3...17 Walkertown, Walkertown, night ..17 Lewisville, Concord, 11 ..23-24 Lexington, Lexington, night ..24

North Carolina Conference

ELIZABETH CITY DISTRICT C. E. Culbreth, P.E., Elizabeth City, N.C. THIRD ROUND

June Perquimans, Winfall ..9-10 Hertford, night ..10 Edenton, 11 ..10 Currituck, Hebron ..16-17 Belhaven & Pantego, Belhaven..23-24

July Pasquotank, Mt. Hermon...30 & 1

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

June Hay Street, morning ..10 Person St. & Calvary, Gardner's Chapel, p. m. ..10 Bladen, Center ..16-17 Marners, Spring Hill ..23-24 Fayetteville, St. Andrews ..22-24 Parkton, Marvin ..27 Pittsboro, Chatham ..29

July Siler City, Hickory Mountain..30 & 1 Buckhorn, Merry Oaks ..6 Haw River, Ebenezer ..7-8 Newton Grove, Maple Grove...14-15 Duke, Angier, night ..15 Dunn ..18 Hemp, Mt. Carmel ..20 Glendon, Carabonton ..21-22 Carthage, Doubs ..22-23 Jonesboro, Memphis ..28-29 Sanford ..29-30

August Goldston, Maronie ..4-5 Elizabeth, Wesley's Chapel ..8 Stedman, Bethabara ..10-12 Roseboro, Hall's ..11-12

NEW BERN DISTRICT F. M. Shamburger, P.E., New Bern, N.C. THIRD ROUND

June New Bern, Centenary, 11 ..17 New Bern, Riverside, night ..17 Straits Ct., Harker's Island, 11...19 Goldsboro Ct., Pine Forest, 11..23-24 Elm St. & Pikeville, Elm St., night 24 Bridgeton Ct., Reelsboro, 11 ..28 Pamlico Ct., Alliance, 11 ..29

July Grifton Ct., Grifton, 11...30 & 1 Snow Hill Ct., Tabernacle, 11...3 Hookerton Ct., Rainbow, 11 ..4 Kinston, Queen St., night ..4 Kinston, Caswell St., night ..5 Jones Ct., Shady Grove, 11 ..6-8 Newport Ct., Harelock, 11 ..10 La Grange Ct., Seven Spgs, 11...12 Mt. Olive Ct., Providence, 11...14-15 Mt. Olive & Calypso, Calypso, ngt 13-15 Beaufort, 11 ..22 Morehead City, night ..22 St. Paul, Goldsboro, 11 ..29 St. John, Goldsboro, night ..29

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

June Cary, Fuquay Springs, 11 ..10 Garner, Holland's, 11 ..16 Oxford Ct., Bethel, 11 ..16-17 Oxford, 8 ..17 Millbrook, Oakey Grove, 11 ..23 Kenley, Buckhorn, 11 ..23-24 Selma, 8 ..24

July Granville, Calvary, 11 ..30 & 1 Tar River, Ebenezer, 11 ..7-8 Central, 8 ..11 Youngsville, Bunn, 11 ..14-15 Louisburg, 8 ..15 Edenton St., 8 ..18 Creedmoor, Grove Hill, 11 ..21-22 Jenkins Memorial, 8 ..24 Clayton, 8 ..25 Four Oaks, Sanders, 11 ..28 Benson, 11 ..29 Smithfield, 8 ..29

August Princeton, Fellowship, 11 ..26

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

June Elm City ..16-17 Wilson, First Church ..17 Rocky Mt. Ct., 3 ..18 Rocky Mt., Cralk St., night ..18 McKendry Ct., McKendry ..23-24 Tarboro, night ..24 Ayden, night ..25 Grimesland, Simpson, 11 ..26

July Robersonville, Stokes ..1 Bethel, night ..1 Fremont, 11 ..5 Stantonsburg, night ..5 Calvary, Barefoot's Chapel, 11...15 Bailey ..15-16 Aurora, Warrens, 11 ..18 South Rocky Mt., night ..20 Springhope ..21-22 Nashville, night ..22 Rocky Mt., First Ch., night ..23 Vanceboro ..28-29

August Swan Quarter, Sladesville ..4-5 Mattamuskeet Ct., 11 ..6 Fairfield, night ..7 Bath Ct. ..11-12 Washington, night ..12 Greenville, 11 ..19-20 Farmville, night ..19

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

June Lumberton Ct., Pine Grove ..15 Robeson, McKendree ..16-17 Vass, Johnson's Grov. ..23-24 Biscoe, Candor ..29 Montgomery, Flint Hill ..30

July Troy ..1-2 West End, Pleasant Hill ..7-8 Aberdeen ..8-9 Raeford, Parker's ..14-15 Red Springs ..15-16 Caledonia, Caledonia ..20 Rowland, Asbury ..21-22 Maxton ..28-29

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

June Summer School Trinity College...10

(All preachers urged to attend.) Warrenton Ct., Warren Plains, 11..16 Littleton Station, 11 ..17 Halifax Ct., Calvary Church, 3:30..17 Northna Ct., Zion Church, 11 ..23-24 Battle' o and Whitakers, Mc-Tiere's, 11 ..30

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

June Wallace-Rose Hill, Wallace, a.m...9-10 Wilmington, Epworth, p.m...10 Jacksonville-Richlands, Haw Branch, a.m. ....16-17 Burgaw, Zion, a.m. ....23 Wilmington Ct., Federal Pt., a.m...24 Wilmington, Fifth Ave., p.m...24 Swansboro, Stella, a.m. ....29

July Maysville, Belgrade, a.m...30 & 1 Southport, Southport, a.m...8 Carver's Creek, Bladen Spgs., a.m...13 Hallsboro, Wannanish, a.m. ....14-15 Whiteville, Whiteville, p.m. ....15 Chadbourn, Cerro Gordo, a.m...20 Old Dock, Bethel, a.m...21-22 Tabor, Clarendon, p.m. ....22 Scott's Hill, Union, a.m. ....26 Town Creek, Piney Grove, a.m...27 Shallotte, Union, a.m. ....28-29 Wilmington, Castle St., p.m...29

District conference will convene at Swansboro on June 26, 1923. Opening sermon at 8 p. m. Business sessions 9 o'clock, 27-28. Delegates will get off at Jacksonville. All visitors will notify Rev. T. W. Siler, Swansboro.



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**OUR ORPHANAGE WORK**  
(Continued from page eleven.)

ing place. Our children gave two plays which were enjoyed by the Rotarians.

\* \* \* \*

I want to ask that the friends of the Methodist Orphanage unite in earnest prayer that a way may be opened for the erection of more buildings on the Orphanage campus. It seems heartless to stand still when the orphan's cry is heard throughout the bounds of the conference. Something must be done at once if we are to measure up to our high and holy mission. We need several buildings NOW. Dear friends, may I urge you to join me in earnest prayer that God may open the way for us to secure these needed buildings!

\* \* \* \*

The Orphanage commencement is drawing near. The nineteenth of June has been set for the annual meeting of the board of trustees, at which time the senior class will graduate. We have fourteen in the class and twelve of them are planning to go to college, and the other two members expect to specialize by taking short courses. Through the generosity of Bro. S. C. Vann and a number of organized Sunday school classes our high school boys and girls will have the privilege of attending college.

\* \* \* \*

Last week's newspaper carried an interesting item to the effect that Mr. Holt, of Burlington, is going to donate a new building for St. Mary's College. This is a commendable gift and will serve a great purpose. There is no better way to invest money than by putting it where it will build Christian character. There are many Methodists in our conference who might donate buildings to the Methodist Orphanage and help to relieve the pressure which we are now experiencing. I trust that these suggestions will be taken seriously and that prompt action will follow.

\* \* \* \*

At the urgent invitation of the pastor of Princeton and the presiding elder of the Raleigh district, our singing class gave a sacred concert at Princeton on Thursday of the Raleigh district conference. A large and appreciative audience greeted him. Through the kindness of Bro. W. W. Peele and the friends of Edenton Street and Central churches, our children were conveyed to and from Princeton. In the afternoon our baseball team played the Princeton team and won a great victory, 21 to 1. Many of the preachers and delegates witnessed the game. Success and victory, with honor, are being instilled into the minds and hearts of our boys and girls.

\* \* \* \*

The executive committee shares the feeling with the superintendent that we must enlarge our Orphanage so that we may better meet the demands which the conference is making upon us. There has been but one dormitory built within ten years. Some other buildings have been erected, but just one for the accommodation of children. Many of our preachers and laymen are beginning to feel impatient because we are not making larger provision for the admission of children who ought to be trained under our care. Every year scores and scores are being turned away and left adrift in the world. We are not measuring up to our duty toward those who have a right to look to us for succor and home. It is sincerely hoped that some plan may be devised at our annual meeting of the board of trustees by which we may make provision for the hundreds of children who are looking to us for all that fatherhood and motherhood imply. Shall we continue to turn a deaf ear to those distressing appeals? God forbid!


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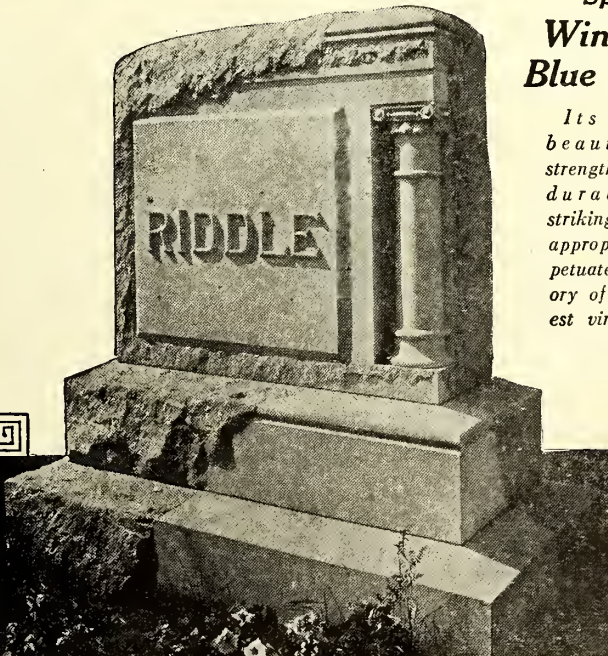
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*When the last opportunity presents itself to pay homage and respect—it is well to remember that the perpetuation of that memory, the commemoration of that life, should befittingly bear testimony of its best characteristics; should appropriately portray as well as perpetuate the qualities that were so beautiful in life.*



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**IN MEMORIAM**

**JAMISON**—Mrs. Louisiana Jamison, wife of S. C. Jamison, would have been 70 years old July 23, but at Long's Sanitorium, Statesville, N. C., on April 13, 1923, her spirit took its flight.

Rev. W. E. Poovey conducted the funeral service at Pleasant Hill church, near Nebo, N. C., where she had been a loyal member for over 40 years, and her body was placed in the church cemetery. A husband, eight children, twenty grandchildren, a sister, a brother (J. O. Roberts of Nebo, N. C.,) and a host of friends are left bereaved. May God's grace be abounding in this time of need.

P. H. Brittain, P. C.

**WILLIAMS**—Mrs. Daisy Mae Williams died May 10, 1923, and was laid to rest in the cemetery at Fairmont, N. C.

Sister Williams suffered much during the last six months of her life. She wanted to get well. Everything was done for her that could be done, but she could not live. She was not afraid to die, but she wanted to live for her children. She loved her children and wanted to stay with them and work and live for them but she could not—it was not her Master's will. May the God of love keep them and may mother and children meet in heaven.

Sister Williams was a member of Trinity Methodist church, Fairmont, N. C. While she could not attend the services during the last few months of her life she loved the church; she did not forget the church and she did not forget to pray.

May the Lord keep the husband and children and may the family be reunited in heaven. W. F. Trawick.

**PITMAN**—R. O. Pitman was born December 22, 1850, and died May, 1, 1923.

Brother Pitman was a man of influence and highly esteemed for his integrity. He was never married, but was a citizen of great value, and held the confidence of all those who knew him. He was a friend of the poor, a loyal supporter of the church and a devout Christian.

The last days of Brother Pitman were days of ill health; he at times suffered much. But he was patient in his suffering. In his darkest hours there could be seen in his face a tranquil expression which told of true submission. He believed in the Lord Jesus and with a strong, unshaken faith he followed Him fearing no evil even in the valley and shadow of death.

He will be greatly missed in this community. His life has been spent in usefulness. Relatives and friends of the departed, we commend you to Him who doeth all things well and with whom there is no mistake.

W. F. Trawick.

**SETTLEMIRE**—Mrs. Stella Culbreth Settlemire was born at Providence, near Henrietta, January 14, 1895; died April 11, 1923; daughter of Mr. and Mrs. W. H. Culbreth. She was married to D. F. Settlemire June 18, 1911. Only one child came to bless her life, a son—Frank. She gave her heart to God at the age of nine and joined the Methodist church. Her ideals were high. She was tested and tried as a Christian and came out conqueror at the end. Always planning for the future of her little boy, whose love for her was devotion, his grief and sorrow at her funeral was such as to make the hearts of strong men go out in sympathy to the dear little boy only eleven years of age, who stood by the open grave and called to the little silent mother looking so calm in the beautiful gray casket.

But the best thought is, she was ready, submissive, calm and quiet as she told them she would soon be going. She left her little son, Frank, in the care of her sister, Mrs. Christy, with means to educate him. She also leaves a young brother and another sister, Mrs. Wilson.

May God's richest blessing ever attend the little son, and guide him to a noble manhood. She was buried at Providence, a large crowd attending her funeral services, conducted by her pastor.

J. C. Postelle.

**DABBS**—George M. Dabbs died May 2, 1923. He was born May 27, 1866. He was first married to Miss Annie Hasty. To this union two children were born. November 10, 1898, he was married to Mrs. Addie Bowman Funderbunk. To this union one son was born. Brother Dabbs was a member of Poplar Hill church. He was regarded as one of the best of men. The funeral service was conducted at the home by the writer, assisted by Revs. W. B. Davis, L. H. Griffith and R. F. Mock. He was buried in the cemetery at Poplar Hill church.

D. C. Ballard.

**SHOOK**—Ernest Paul, son of C. M. and Jennie Shook, was born September 15, 1914, and died May 16, 1923, being eight years, eight months and one day old. He spoke to some of the family concerning his death and said he was going to heaven to be with George, a brother who passed away a few weeks ago. A grief-stricken father and mother, four brothers and seven sisters survive him. The good Shepherd has taken one of his lambs to the fold. Blessed are the dead who die in the Lord.

R. L. Melton.

**WALTERS**—John Wesley Walters passed away May 11, 1923, at the age of 53 years, two months and 15 days. He was converted when about 30 years old and joined the Methodist church at Newton. He married Ella Carter in August, 1896, and they had five children, four of whom are living. Besides he has a living daughter, Mrs. Baker, by a former marriage. Brother Walters was a loyal church member, always wanted to do his full share of everything. He was a conscientious Christian and seemed always to be afraid of doing something wrong. He is gone, but it will take a long time to forget such a good man. He was laid to rest by loving hands in Taylorsville cemetery, the funeral being conducted by his pastor, Rev. A. R. Bell.

A Friend.

**MATHESON**—Mrs. R. P. Matheson was born November 18, 1840, and died April 12, 1923, at the age of 82 years and four months. She was the daughter of Rev. Alfred Carson and was married to R. P. Matheson September 15, 1859. Seven children were born to them but only two live today, Walter C. Matheson and Mrs. H. P. Feimster. Sister Matheson was converted in early girlhood and joined the Methodist church and was a faithful member all her life. She was a painstaking, loyal wife and mother, always teaching never to say any harm of anybody. Everybody loved her. We are missing her sadly, but look forward to the great reunion at God's right hand. The funeral service was conducted by her pastor, Rev. A. R. Bell, and Rev. L. L. Moore, M. D.

A Friend.

**COSTON**—Mrs. Franta Coston, wife of Mr. Henry L. Coston, was born in Henderson county, N. C., September 20, 1887, and after a short illness of pneumonia died May 4, 1923. Her maiden name was Justus. She married Mr. Henry L. Coston March 22, 1906. To this union were born seven children, all living.

Mrs. Coston has been an acceptable member of the Methodist Episcopal Church, South, for many years. She professed religion in early girlhood and was faithful to the end. She told her mother she stayed ready for the summons. She was a good woman, a kind, affectionate wife and mother. She took delight in having her children attend church services. She was always ready to lend a helping hand to those in need and suffering. Her doors were always open to her preacher. She will be missed in her home and community. A good wife and loving mother is gone, and rests with the saints in the better world where sickness, sorrow, pain and death are feared no more. May the Master's love be with the bereaved, and may this mother's prayers go with her children all the way through. She leaves a husband, seven children, a mother, two sisters, four brothers, and a host of friends to follow on.

Her body was laid to rest at Edneyville church in the presence of a large congregation, and the grave was covered with beautiful flowers. We extend our deepest sympathy to her family and loved ones in their great bereavement.

C. F. Tate, Pastor.

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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JUNE 14, 1923

No. 24

## EDITORIAL ~ PARAGRAPHS

The apostolic church fasted in the upper room. The present day church feasts in the basement room. Overfeasting may bring on indigestion.

\* \* \* \*

It has been said that one boy in the school room is worth six in the pool room. That number might be multiplied by six, for the relative quality of the two is like to that of a work shop and a bucket shop.

\* \* \* \*

“The microscope, certainly not less clearly than the telescope, reveals the glory of God.” And yet quite a few can see God’s glory only through a telescope. Their gaze must be fixed on some distant star. It may be distant in space, it may be distant in years. To these the bygone centuries are full of light. The lives of martyrs, prophets, apostles and statesmen adorn the annals of the race, but the present day is drab. The manifested glory of God is confined to the far off past or the far off future according to those who fix their gaze afar. Why not, in magnifying objects out yonder also magnify the things about us? With the telescope bring also into service the microscope and learn to duly appreciate God’s glories at our feet. Hannah was a pious, industrious mother, but there are mothers today just as pious and industrious as Hannah, the mother of Samuel. Motherhood reveals its unspeakable glories in every age. So does manhood. So does God’s grace. We only need to be able to see and appreciate these.

\* \* \* \*

Have you noted the neglected and even deserted shrine? It may have been an unpretentious country church where the sincere worshippers from the surrounding farms gathered to hear the gospel message. It may have been a pretentious place of worship in the city and a mighty force in the kingdom of righteousness. But now all is changed. The little country meeting house has been abandoned. It is rapidly falling to decay. The city church has been overrun by commerce or the alien has taken the place in the community but not in the church of those who were accustomed to worship there. But these pathetic objects which were once places of prayer and filled with praise find a counterpart in the lives of those who have abandoned prayer and cease to worship God. It may be tender and devout youth who rejoiced to walk in the gardens of dreams and of God, but has now turned from the paths of innocency and of praise. Manhood busy and practical may slaughter early ideals and at the same time become sordid and profane. It may be an instance of old age where love has perished and religious values have failed. But it matters not whether the tragedy overtakes youth, middle life or old age, it is the tragedy of the neglected and abandoned shrine, where silence has taken the place of song, and wickedness or worldliness has entrenched itself in the decaying house of worship. It is pathetic to see a house of worship fall into decay, it is unspeakably tragic for an immortal soul which was once a holy place become common and profane.

The professor in Greek gets \$3,000 salary and the football coach in the same college receives \$12,000. This discrepancy can be explained in that 50,000 cheer a football game while not a solitary mortal cheers a Greek recitation. Nevertheless, it is a striking instance of misplaced values. For Homer’s Iliad is of infinitely greater worth than any story of the Olympic games. The glories of ancient Greece rest upon art and literature and not upon athletics. Modern colleges are in grave danger of becoming huge athletic associations. What a pity!

\* \* \* \*

Paul tells Timothy that “God hath not given unto us the spirit of fear, but of power and of love and of a sound mind.” If that be true, and it is, what about those who are mentally unbalanced, not insane, but given to over-emphasis, under emphasis and mental lopsidedness. These persons without mental balance and without love, but filled with fear, are not of God, according to St. Paul. Yet these very people claim to be especially appointed by the God of all wisdom for the particular task of saving the church and the world. Paul met them in his day, they have annoyed every generation, and the crop at the present time is especially large. Like the poor they are always with us, only the points of emphasis change. Let us pray to be delivered from all who are filled with fear but are without love and a sound mind.

\* \* \* \*

Every reader who is the mother of a boy or who was once a boy himself is aware of a boy’s strange infatuation for his first pocket knife. With this instrument in his hands he subdues kingdoms. No bush or tree in his pathway is allowed to escape. And if he should meet a bear the trusted new pocket knife would do its deadly work and set the young hero on a pedestal of fame. Or so it seems to the happy owner of his first barlow blade. Why then should not Borham’s little story find a response in numerous hearts? Here is the story:

“In early days,” my host explained, “we used to live not far from here. It was a lonely place and a hard life; and it had joys and sorrows of its own. The greatest of its joys was the birth of Don, our first-born; and the greatest of our sorrows was his death. He was only five when we buried him.”

“Yes,” added his wife, brushing a tear from her eye, “and we buried him with a broken penknife in his hand. A swagman who had sheltered for the night in one of the outbuildings had given it to him before leaving in the morning, and Don thought it the most wonderful thing he had ever possessed. He was working away with it from morning to night. He would not trust it out of his sight. He had it in his hand, when, a few days afterwards, he was taken ill. He clung to it all through his sickness. If he dropped it in his sleep, he asked for it as soon as he woke. He raved about it in his delirium. And it was firmly clasped in his hand when he died. We had not the heart to take it from him, and so he went down to his grave still holding it.”



**REV. S. E. RICHARDSON IS DEAD**

In the early afternoon of Tuesday, June 12, Rev. S. E. Richardson, pastor of the China Grove charge, Western North Carolina conference, answered the final call. Death resulted from diabetes hastened, perhaps, by a carbuncle from which he had suffered for two weeks or more. He was at the time of his death in the High Point hospital, where he had gone several days before for treatment.

The funeral services were held in China Grove Thursday at 2 o'clock and were conducted by Dr. T. F. Marr, presiding elder of the Salisbury district, assisted by other ministers who attended the services. Interment was in Chestnut Hill cemetery, Salisbury.

Brother Richardson was 59 years of age and a native of Union county, a county that has contributed a large number of her sons to the Methodist ministry and to every other important field of service in North Carolina and in the regions beyond. His native place was near Waxhaw, and his father was an honored and influential citizen of that section known far and near as "Esquire Richardson."

At the conference held in Main Street church, Gastonia, in 1901, Rev. S. E. Richardson was admitted on trial with W. M. Biles, J. J. Eads, B. F. Fincher, W. O. Goode, E. P. Green, A. G. Loftin, J. T. Ratledge, P. W. Tucker and C. C. Weaver.

His first charge was Jonesville in the Mt. Airy district, where he remained three years, 1902, 1903, 1904. His pastoral charges from that date are as follows: 1905, Murphy circuit; 1906, 1907, 1908, 1909, Cliffside; 1910, 1911, Carraway Memorial; 1912, 1913, Prospect circuit; 1914, 1915, 1916, 1917, East Spencer and North Main; 1918, 1919, 1920, New London; 1921, 1922, and 1923 to the date of his death, China Grove.

It will be noted that this faithful itinerant Methodist preacher had staying qualities. In a ministry of more than twenty years he served only eight different pastoral charges. He was one of God's elect servants who encountered obstacles without a murmur and kept at his day's work with a spirit of devotion that was worthy of praise. He was not brilliant, but he was an itinerant Methodist preacher who did his work faithfully and well both as pastor and in the pulpit.

In the early part of his itinerant ministry Miss Selina Phillips of North Wilkesboro joined her life and fortunes with this Methodist preacher and like a brave, true woman met the responsibilities of a minister's wife. Five children were born to them.

To the stricken wife and the fatherless children we extend our tenderest sympathies.

**THE CHURCH AND THE WORKING MAN**

To tell what is wrong with the church as it is related to the working man appears to be a favorite pastime with writers quite a few. These scribblers seem to make a special appeal to the Literary Digest, widely known for its straw vote on prohibition and for the publication of fanciful articles on religious topics.

In a recent issue the Literary Digest carried an extended explanation of the church's fault at this point. The gist of the whole matter was that the church cares more for creased trousers than it does for overalls.

Whether this charge applies to other sections of the country or not, we will not attempt to answer. But we declare with emphasis and are in possession of the facts to prove that such a charge cannot be truthfully applied to the church in North Carolina. We speak especially of the Methodist church because more fully informed as to it, but believe that the same truth applies to all other churches in the state.

In practically every section of the state where there is a Methodist constituency with which to begin has been established a Methodist church and in those sections not already preempted by other churches the Methodist preacher has gone preaching and organizing churches regardless of the occupations of the people. We have churches in the larger towns made up largely of industrial workers and

some churches that have comparatively few of the so-called working people. They are all working people, but these special writers call them by another name. This separation that is noted in some instances in the large towns is primarily a question of geography. But in the smaller towns and villages capital and labor worship together in the same church. The officials of the church are composed of each class. In many instances owners and managers of great industrial plants are teachers of immense Sunday school classes composed of both the rich and the poor. On the other hand, some of the most loyal and devoted members and officials of the church belong to labor unions. There is no prejudice on the part of the church against labor or in favor of capital. And in this state labor is not prejudiced against the church unless it has been done in rare instances by writers and speakers who have grossly misrepresented the church.

Practically the entire ministry of the Methodist church in North Carolina has come from the ranks of the laboring people. And these men have not forgotten the source of their origin. But they are at the same time followers of the Master who was not bound by social or industrial distinctions.

If a capitalist or labor leader in an attempt to serve selfish ends should undertake to tell the average gospel minister how he should preach that man would soon find his head in a hornet's nest. Neither labor nor capital as we know them in industrial conflict ever attempt to control the church in North Carolina and all this talk and writing about the church being allied with the one or the other is just so much "bunk."

We are in possession of the facts to substantiate the foregoing declarations. It is no pipe dream nor declarations based upon the assertions of some man claiming to be an expert whose word should be taken as the language of "holy writ."

**"NOT MORE BISHOPS, BUT MORE BISHOP"**

Bishop Joseph F. Berry of the Methodist Episcopal church claims to be the first man in his church who advocated the area system of Episcopal Administration, which has become the established policy of the Northern church and we may add of the Southern church, not under the term "area" in our church, for we employ the term "episcopal district," but the system is practically the same.

A late utterance of Bishop Berry on this subject makes interesting reading. Bishop Berry says:

"Employing the word Area reminds me that I was probably the first man in our church to publicly and persistently advocate the Area system of episcopal administration. So far as I know the first article ever written definitely outlining the idea was my editorial in the Michigan Christian Advocate. That was in 1888, as the New York General Conference was approaching. The article was entitled 'Not More Bishops, But More Bishop.' When the Epworth Herald was started, the paper advocated a definite district for each bishop, and that propaganda was kept for fourteen years. I suppose, however, that the most influential newspaper propagandist of this innovation was Zion's Herald, of Boston. A series of editorials upon this subject appeared in its columns prior to the Minneapolis General Conference, which were widely commented upon and were influential in crystallizing opinion among the delegates. At the request of Dr. Parkhurst I wrote those editorials.

"My first speech after I entered the Board of Bishops was on this subject. That evening I overheard two of the venerable members of the board talking about my maiden effort. They agreed that probably I was a nice young brother, but sadly lacking in common sense. All of the older bishops but one opposed the innovation at that time. Bishop McDowell became an early and influential advocate of the measure, and as soon as he entered the board, Bishop Anderson joined our forces. Dr. Edgar Blake, now Bishop Blake, and Mr. John A. Patten of Chattanooga, later exerted large influence in bringing about the adoption of the new system by the General Conference."

**WOODROW WILSON TODAY**

Carson C. Hathaway in the May issue of the National Magazine gives a brief vivid pen sketch of Woodrow Wilson, old and worn, whose "face is lined and his hair is thin and white." This sketch of Hathaway's ends with the following suggestive paragraphs:

"Washington is so accustomed to famous men, senators and diplomats are so constantly in evidence, that the captains and the kings come and go unnoticed. But the coming of Woodrow Wilson, even into a theatre gathering, creates a never-failing surge of emotion. He seems to bring an inevitable challenge, 'Lest we forget!' Because of his presence there arise memories of the past, memories of the most stirring scenes which the world has ever witnessed, scenes in which he took an all important part.

"There are thousands of Washingtonians who do not agree with some of Mr. Wilson's ideas on international co-operation—but if anyone should ask, 'Who is the most popular man in Washington today?' there is only one answer."

**AN INCIDENT AT THE RAILWAY STATION**

"Goodbye, daddy." The voice was that of a little brown-eyed boy as the "Piedmont Limited" pulled out from Charlotte last Monday afternoon. "Goodbye, sweetheart," replied the father in tender and vibrant tones as he climbed upon the platform of his Pullman car. Then brushing a tear from his eye, the father said to the writer of these lines, "I would have taken him with me but he has not been right well, and then as I will be in New York only two days he could not enjoy such a hurried trip. I tell you what, I hate to leave that youngster."

The confession was made by an eminently successful business man, who is also a devoted father and a husband who glorifies his marriage vows.

At this little incident of the railway station the cynic will sneer and the hard, practical man of affairs will laugh. But all true parents and those who are able to appreciate the finer things of life, those very things that enrich our civilization, will understand.

**CHANGES IN EDITORS OF CONFERENCE ORGANS**

Dr. George B. Winton has resigned as editor of the St. Louis Christian Advocate and becomes pastor of the Broadway Methodist church, Paducah, Ky. Rev. Charles O. Ransford, who has been associated with Dr. Winton in the editorial work of the St. Louis Christian Advocate, takes the place made vacant by the resignation of Dr. Winton.

Rev. Charles A. Powers, pastor at Point Pleasant, West Virginia, has been elected editor of the Methodist Advocate-Herald, the official organ of the Western Virginia conference. R. P. Bell, who has been serving as editor for some time, continues as business manager.

At the last session of the Baltimore conference in March Dr. Carlton D. Harris retired as editor of the Baltimore Southern Methodist so that he might give his entire time to the pastorate. Rev. Selwyn K. Cockrell, pastor of the Arlington church, Baltimore, was chosen to succeed him.

These recent changes among the conference organs has been followed by the death of Dr. T. N. Ivey, editor of the Christian Advocate. All of which marks this as a time of change in the editorial ranks of the church.

The Christian Guardian among other things says of Dr. T. N. Ivey: "He was a member of the Commission on Unification and a consistent advocate of Methodist union. He visited Canada some years ago and seemed always to be specially interested in the work of the church within our Dominion. Fraternal delegates from our church to the south always received from him an especially warm welcome. He was a man of quiet, unassuming manners and scholarly habits, and yet of strong and far-reaching influence. He will be very greatly missed."



# PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. W. L. Sherrill entered the Charlotte sanatorium last week for treatment. Latest reports are that he is improving rapidly.

President W. P. Few delivered the annual address at the close of the city schools in Winston-Salem last Friday evening, June 8.

Mrs. C. A. Johnson, who recently underwent an operation in a Raleigh hospital, is now out of the hospital and is spending a few weeks recuperating in the mountains of western North Carolina.

Dr. and Mrs. A. W. Nonce of Canton, N. C., has given two beautiful collection plates to Wooters, which is his old home church. The congregation hereby expresses its appreciation of the gift.

Rev. C. A. Johnson, pastor of the Kennekeet charge, has recently closed a ten days' meeting at Evans church. Rev. C. B. Culbreth, presiding elder, did the preaching.

Rev. W. B. Humble has repaired Perkins church on the Moyock circuit. Brother Humble has shown commendable zeal in this enterprise and now rejoices in the good success which has attended his efforts.

Dr. J. A. Kearns, known to all old Vanderbilt students in the Divinity School, is now spending several weeks with Rev. J. M. Ormond, his son-in-law, at Trinity College. Dr. Kearns is well and remarkably vigorous for one of his years.

Rev. R. D. Sherrill, who was paralyzed about 18 months ago, walks now without a cane, drives his car, cultivates his garden and feels like he might again some time in the future enter the active ministry. He is now on his farm near Statesville.

At 8 o'clock Saturday morning, June 9, 1923, in Rosemary, N. C., at Mr. Hurley H. King's residence, his sister, Miss Viola Belle King, of Roanoke Rapids, N. C., and Dr. Samuel Edward Teague, of Goldsboro, N. C., were happily married, the bride's pastor, Rev. R. H. Broom, officiating.

Rev. J. R. Warren preached a sermon on "Temperance and Good Citizenship" at Bethlehem church, Buford township, yesterday afternoon. A large congregation assembled and at the conclusion of services 47 persons signed pledge cards for total abstinence. Mr. Warren will preach at Midway next Sunday afternoon at 3 o'clock.—Enquirer.

Mr. T. E. Garrison and Miss Sadie Pitts were married last Monday at the home of the bride's parents, Mr. and Mrs. N. O. Pitts, of Glen Alpine, Rev. R. C. Goforth officiating. The young couple are influential workers in the church. Miss Pitts was organist and Centenary treasurer, Mr. Garrison a steward. They will be at home in Glen Alpine after June 15th.

Miss Edna Tyre of Greensboro and Mr. J. Merrill Parker of St. Louis were married last Tuesday evening at 7 o'clock at the home of Mr. William Tyre, the bride's brother, on Keogh street, Greensboro. Rev. L. B. Hayes, pastor of Park Place church, performed the ceremony. The young couple left immediately after the ceremony for New York and other points north.

Rev. T. A. Sikes and family are this week in Hertford, N. C., where Mr. Earl H. Sikes, the oldest son of Mr. and Mrs. Sikes, will next Saturday wed Miss Katherine McMullen Newby. The marriage will be in the Methodist church at Hertford at 11 o'clock a. m., the father of the bridegroom officiating. The Advocate extends congratulations and good wishes to the happy young couple.

On Wednesday morning, June 6, at eight o'clock the home of Mr. and Mrs. A. J. Hobbs, Corapeake, N. C., was the scene of a lovely marriage when their daughter, Josie Rhodema, became the bride of Mr. Clarence Ray Myers of Coleraine, N. C. The bride's brother, Rev. A. J. Hobbs of Wilmington, N. C., performed the ceremony. Immediately after the ceremony Mr. and Mrs. Myers left for a northern trip, after which they will make their home in Coleraine, N. C.

"Mrs. W. E. Williams invites you to be present at the marriage of her daughter, Elizabeth, to Reverend M. Gladstone Ervin on Tuesday morning, June the thirteenth at ten o'clock, West Durham Methodist Episcopal Church, South."

"Mr. and Mrs. James W. Jordan request the honor of your presence at the marriage of their daughter, Annie Belle, to Mr. Loyd Henry McCall on Monday evening, eighteenth of June, one thousand nine hundred and twenty-three, at half after eight o'clock, Hickory Grove Methodist church, Hickory Grove Road, Charlotte, N. C."

Rev. J. H. West, presiding elder of the Mt. Airy district, on his way from Hickory to Mt. Airy, spent a few hours between trains in the Advocate office last Tuesday afternoon. He reports that Rev. J. A. Cook has four new church buildings on hand, the work on the church at Central, Mt. Airy, is being carried forward, and that this is really an era of church building in his district.

One hundred and twenty young men and women, representing every section of North Carolina, and most of the Southern States, received the degree of Bachelor of Arts at the final day of the Trinity College commencement. Ten received the Master's degree. Presentation of degrees and honors followed the address by Faucet of Brown University. Each member of the class was given a Holy Bible from the college. The class exceeds by 34 any previous class ever turned out at Trinity.

The Main Street congregation, Gastonia, last Sunday morning held the first session of the Sunday school in the new building, which is the last word in modern equipments for Sunday school work. The building is furnished with 12 pianos, which is only suggestive of how completely every need of the Sunday school has been provided for. The mammoth swimming pool of tile in every part has cost more than \$10,000. The roof garden covers the entire structure. The total cost of the building is approximately \$150,000.

Rev. Albert Sherrill and his people at Stanly Creek have repaired and enlarged the old church and now they have an attractive church auditorium and five Sunday school class rooms. The church which to all appearances is new was formally opened last Sunday. It was also "home coming" day for that church. A large congregation assembled for the services of the day. Dinner was served in the grove and after dinner Rev. M. T. Hinshaw, president of Rutherford College, delivered an address on education. Brother Sherrill with a practically new church, a garden that speaks of vegetables in abundance for the summer and a lot filled with choice chickens is well fixed for the coming months. This is his second pastorate at Stanley Creek. We enjoyed our stay at the parsonage.

Ice cream, abundant in quantity, and delicious in quality, that was what Rev. Saul Erastus Mercer, presiding elder of the Weldon district, served in a most gracious manner to a company of his friends last Friday afternoon on the lawn of his home in Durham. The cordial greetings extended by Mrs. Mercer combined with the shade of the friendly oaks contributed greatly to the occasion. This was one of the delightful episodes of the Trinity summer school. Those who enjoyed the hospitality of Mr. and Mrs. Mercer were Revs. Rufus Bradley, H. B. Porter, J. T. Draper, T. G. Vickers, J. L. Midgette, S. T. Barber, E. L. Hillman, B. P. Robinson, Wm. Towe, B. F. Boone, M. Y. Self, L. C. Larkin, all of Weldon district, C. B. Culbreth, J. M. Wright, J. M. Ormond, B. B. Slaughter, Mike Bradshaw, T. W. Perry, E. B. Craven, A. W. Plyler.

Rev. N. H. D. Wilson of First church, Elizabeth City, has been assisting Rev. A. W. Price of Manteo, in a meeting. Friday night, June 8th, after the last service when the congregation had dispersed, the two preachers slipped around to the residence of Capt. Bennie O'Neal, where it was planned to have a very quiet wedding. But the secret could not be held, and when Brother Price arrived he found a good part of his congregation waiting for him. So with house full and yard full of friends and well wishers the beloved pastor of Manteo was married to one of the best beloved ladies of his church, Miss Elizabeth O'Neal. There has been some thought that such a turn might come and the good ladies have been fixing the parsonage inside and out. Friends of the "Bishop of the Banks" will heartily wish him and his bride a long and happy life.

The Epworth League forces of Western North Carolina are at Charlotte in full force this week.

Rev. W. M. Heckard last Sunday began a revival meeting in his new Trinity church, Gastonia. Prof. and Mrs. F. C. Todd are in charge of the music. Great times are expected in this meeting.

There were seven accessions to Burkhead Methodist church at the morning service Sunday, three on profession of faith and four by transfer from other churches. The pastor, Rev. J. S. Hiatt, preached a special sermon to the children. Timely illustrations were given and the message was greatly enjoyed by the entire congregation. The pastor announced that a new disease had broken out in Winston-Salem and that it was affecting all of the churches. The title given the new disease was "Sunday Rolling." It was explained that many members are out auto riding instead of attending Sunday schools and divine worship.—Sentinel.

### STANDING OF DISTRICTS

It has not been possible for us to give an accurate standing in the recent contest for new subscribers and renewals to the Advocate because of the fact that it requires a great deal of time to make proper changes and entries. We are giving below the gross standing of each district and conference, but the contest was on a percentage basis and this had not been worked out at the time of going to press. The business manager is absent in the eastern part of the state. As soon as he returns he will have the percentage worked out by a disinterested party and the results published in next week's issue of the Advocate. The net results of the campaign are as follows, and we deeply appreciate the work of our friends and assure them that we stand ready to serve them whenever the opportunity may arise:

Western North Carolina Conference.		New	R'wls
Asheville District	476	270	
Charlotte	43	410	
Greensboro	43	502	
Marion	123	432	
Mount Airy	49	295	
North Wilkesboro	9	111	
Salisbury	54	199	
Shelby	36	389	
Statesville	164	570	
Waynesville	7	134	
Winston-Salem	20	293	
Totals Western N. C. Conference	1053	3605	
Total new and renewals		4658	
Asheville district ahead.			
North Carolina Conference.			
Durham District	53	319	
Elizabeth City	84	253	
Fayetteville	101	354	
New Bern	40	138	
Raleigh	50	222	
Rockingham	25	359	
Washington	32	253	
Weldon	27	229	
Wilmington	29	154	
Totals N. C. Conference	441	2281	
Total new and renewals		2722	
Fayetteville district ahead.			
Miscellaneous	1	46	
Grand total new and renewals	1495	5932	
Total		7427	
Western N. C. Conference ahead.			

### REV. MARCUS L. TUTTLE APPOINTED TO DANBURY

Please announce that Marcus Tuttle of Lenoir, N. C., who graduated at Trinity College last week, has been appointed pastor of Danbury charge till conference.

Rev. D. V. Howell, owing to affliction following nervous breakdown, had to be relieved of any pastoral responsibilities, hence necessity of above appointment.

Brother Tuttle will fill all appointments on the charge next Sunday. J. H. West.



## WE HAVE EVANGELIZED; NOW LET US CHRISTIANIZE

By Dr. Elmer T. Clark.

When Christ gave the so-called Great Commission to the Church he laid down the fundamental platform for all the legitimate activities of the kingdom on earth. The entire program of Christianity consists in going into all the world, preaching the gospel to every creature, and teaching them to observe all things that Christ has commanded. When the gospel has been preached to all men everywhere, and when all men everywhere taught to observe, and do observe, the ideals of Christ, then the kingdom will be at hand. It will not come until that has been done.

We have gone about the first part of that program with commendable zeal, but we have sadly neglected the second part. The church has not been negligent in preaching the gospel to every creature, but she has been extremely negligent in teaching the people to observe the commands of Christ. We have evangelized the whole world, but we have not Christianized any part of it. From the standpoint of proclaiming the gospel to those who do not know it, the task of world evangelization will soon be completed, for there will soon be no section of the earth where the gospel is not heard.

So we face another task, which is not a new one, but a neglected section of the great duty committed to us by Christ. It is the task of world Christianization. We must make this gospel which has been so assiduously preached lay hold on and control the entire social order and all of its activities and relations. This is the one supreme and outstanding challenge to the church and the Christian forces of this day. Any forward movement or any plan which may be projected for the extension of the kingdom, whether it be by educational, missionary, or other agencies of the church, must be projected from this angle and with this object in view. This truth is realized by the wisest missionaries on the field and the wisest leaders at home, and one of the most promising signs of the present situation is that their policies are being thus shaped.

### Education Is Now Paramount.

Any forward movement in the ranks of the Christians in these days must be on the basis and with the full recognition of this fundamental mission of the church in this country. If it be projected on any other basis, if an appeal be made to the world on any other platform, the movement will be superficial and doomed to failure. It will plunge directly across the entire current of Christian and international thinking and thus fail to electrify big souls and secure the support of big men.

This is especially true in the realm of Christian education. The very essence of world Christianization is the spread of Christian culture. The greatest duty of the church, as it faces the problem of taking the world and its social order for Christ, is educating the people in Christian principles.

This fact is fully appreciative by the missionary forces, and they have so ordered their program that the biggest missionary institution on earth, whether it be in the home field or across the seas, is the Christian school. When we speak of the great missionary enterprises the mind of the well-informed man reverts immediately to Robert College, to the Surian Protestant College at Beirut, to the Hiroshima Girls' School, and to the Kwansai Gakuin.

This is a fundamental policy in furthering the work of civilization, for the new democratic movement which is sweeping the world will not of itself usher in an immediate millennium of peace and good will. Mexico, China, and Russia are democracies; but because their democracy rests upon populations in which seventy-five to ninety per cent of the people are illiterate, these nations, so far from being civilized and peaceful, in reality menace the world. No democracy can succeed until individual people have been brought to a point of culture where they can bear the responsibilities of government, and we may easily see the risk which men will incur if they apply a theoretical system of democracy to a world in which more than half of the people cannot read or write a single word in any language.

And so the present democratic movement, which we cannot and would not frustrate, will end in disaster unless the church has the courage and ag-

gressiveness to spread Christian culture everywhere. If the social order is to be Christian, it must rest on a firm Christian intellectual foundation. The old order of force entrenched itself behind a perverted biology and a distorted evolutionary theory. If the new order of love is to stand, it likewise must secure an intellectual basis. It is the province of the church to provide this basis, and the method by which it is to be provided cannot be educating the few, but by inclining the minds of all the people.

In the process of taking the world for Christ, the time has come when we must make the message we have preached permeate the social order and control all departments of human life. This means that as we have stressed evangelism in the past we must stress education in the future. This does not by any means imply that the evangelistic impulse will be lacking or that we may turn aside from the work of saving men. It does mean, however, that Christian education must in the future loom larger in our plans than it has ever appeared before; it must become more and more the leading agency through which we will save the souls of men and extend the kingdom of heaven throughout all the earth.

### Its Larger Meaning.

Of course, Christian education means to the church infinitely more than the operation of its own schools and colleges. Avowedly and distinctly Christian institutions of learning conducted under the auspices of the church are certainly necessary. But it is none the less necessary to make sure that the elements of Christian education are carried by the church into those tax-supported institutions which, in the nature of the case, cannot show such a distinctly Christian character officially. Greater and greater grows the influence of these universities; more intense must become the work of the church in connection with them. Fundamentally Christian education must run the entire course of life and embrace all the elements of Christian culture. It will transform the thought of the church and make every local congregation a teaching, no less than a preaching, agency. It will involve a thorough policy of coalition and co-operation between such agencies as the board of education, the Sunday school, young peoples' societies, and the local congregation. It must perfect a plan of operation whereby children will be pointed from the cradle to the Christian college. It is a mistake to approach a twenty-year old youth, who has been reared in a home where there was little appreciation of education, perhaps, and under the influence of an idea that success is to be estimated in financial terms, and then present to him for the first time in his life the claims of Christian education.

The larger idea of Christian education will no doubt involve a considerable overhauling within the Christian college itself. Its main reason for existence is to be Christian, and when it falters in this respect it has forfeited its chief motive in life. It must not, indeed, be turned into an agency of propaganda for religion; its supreme test must always be an educational test. But, on our interpretation, the broader principles of Christianity are a fundamental part of the truest education and they must always be kept in the forefront. It is a cause of gratification that they are today receiving in the Christian colleges a better application and emphasis than ever before.

While the college must not be considered as an agency of propaganda, it is legitimate for the church to expect a large and conscious service from it. This service is the production for the church of leaders trained for its social and educational task. We need here to stop and take an appraisal. Is the service which our church schools render to the church, over and above that which may be rendered by the state school, commensurate with their opportunity or even with the demands they now make of the church? Is the graduate of a Christian school necessarily a better Christian, or even a better church worker, than the graduate of a state school? Will he make a better director of religious education in his congregation or be better equipped to serve as an official or administrator in the congregation to which he belongs? It should be so that each and every graduate of a church school is, by virtue of the fact, a trained expert in religious education and church administration, ready to step at once into his congregation and revolutionize it from the standpoint

of education, outlook, and vision. With this aim in view the policies, methods, and curricula of our Christian colleges should be arranged.

Thus by the training of such workers, by a system of propaganda which will keep education constantly before the church by transforming the local congregation into a teaching agency, by directing the minds of all children to the Christian college so that they naturally incline to it from childhood, and by co-operation between all the agencies working among Christians to the same general end, the church may be in a position to undertake the Christianization of the social order by direct influence upon the very people who will tomorrow make the social order.

### OFFICIAL REPORT OF THE SPRING MEETING OF THE COLLEGE OF BISHOPS

During three days and for some time on a fourth and fifth day the College of Bishops held the spring meeting in Nashville, Tenn. Except Bishops Hendrix and Beauchamp, all the members were present. Bishop Hendrix was kept at home by indisposition, and the serious sickness in Europe of the son of Bishop Beauchamp prevented him from attending.

The meeting was somewhat notable, because not a single legal decision came before the College. Most of the time was taken up with the consideration of the conditions and needs of the church. The college was cheered by reports from many parts of the church of successful revival meetings. If the general statement made to the bishops can be relied upon, and if there should be no great losses by death or removal from our territory, the year should be marked by a notable increase in our membership.

The college issued two addresses to the church, which were published immediately after their adoption.

From the Southern Methodist Press Association a communication was received asking that Good Literature Sunday be observed in all our churches on January 27, 1924, and the college approved the suggestion.

Hon. C. B. Ames, because of a change of residence, resigned as a member of the Constitutional Commission, and Hon. W. G. M. Thomas was elected to fill the vacancy.

From the Board of Education, the Sunday School Board, and the trustees of Barnes Hospital reports were received, and the work of those activities was carefully discussed.

The College of Bishops approved the plan for the superannuate endowment fund and heartily agreed to co-operate in carrying out this plan.

The General Conference authorized the appointment of a commission, now popularly called the Commission on Comity. This commission has been charged to co-operate with a similar commission from the Methodist Episcopal church to make any possible adjustment that may save friction between the churches. The commission met in Cincinnati last February, and shortly thereafter its action was given to the papers. The report from this commission was brought to the attention of the College of Bishops, and the commission was assured of the appreciation of the college of its labors.

Rev. Dr. W. A. Shelton of Emory University was elected the fraternal delegate to the General Conference of the Methodist Episcopal Church.

The following books were selected as the post-graduate reading course: Gwaltkin's "Early Church History," Mackintosh's "The Originality of the Christian Message," Illingworth's "Personality, Human and Divine," Robertson's "The Glory of the Ministry."

A letter from the Secretary of War was received, and Bishop McMurry was appointed to attend a convention of the chaplains to be held in Washington City. The college had the pleasure of meeting in joint session with the bishops of the Colored Methodist Episcopal Church to discuss some features of the educational work of our colored brethren.

A special memorial meeting was held on a fifth day, and the memoirs of Bishops Kilgo and Waterhouse were read and adopted.

Invitations for the fall meeting were received from five cities, and it was agreed to hold the fall meeting in San Antonio, Texas, December 14 to 17. Collins Denny, Secretary.



### NORTH CAROLINA CONFERENCE CENTENARY TREASURER'S RECORDS IN GOOD SHAPE

Prompted by the reports of an unfortunate business situation and ill health of Mr. D. H. Dixon, former conference Centenary treasurer for the North Carolina conference, frequent questions are coming to me relative to the status of Centenary funds in the North Carolina conference. For the sake of Brother Dixon, and for the satisfaction of those who are interested in the safety of the Centenary funds, I am glad to make the statement that Mr. Robertson, our Centenary auditor, has gone over the North Carolina conference treasurer's books and finds no discrepancy. The report of Mr. Robertson gives the amount paid by each church in the North Carolina conference. The total of these amounts correspond with the total amount turned into the hands of Col. John Edgerton, general Centenary treasurer, up to May 16th, 1923.

I take this opportunity to say that Bro. D. H. Dixon has rendered a very fine service to the cause of the Centenary in handling the funds of the great North Carolina conference for these past years.

Mr. S. Wade Marr, Tucker Building, Raleigh, N. C., has been appointed conference Centenary treasurer for the North Carolina conference, and in the future the Centenary funds will be handled by Mr. Marr.

R. M. Courtney,  
Centenary Field Secretary.

### REV. GEORGE DALLAS LANGSTON

After great suffering through years of helpless invalidism, this faithful servant of God passed to his eternal reward April 27th, 1923, and of him it may be most truthfully said: "He was a good man, and full of the Holy Spirit and of faith," and through him many were added unto the Lord.

Brother Langston was the son of Uriah Langston of Wayne county, and was born near Goldsboro, N. C., May 16, 1846. He was the grandson of Capt. Uriah Langston, captain in the Revolutionary War under Nathaniel Green. He entered the Confederate army when a mere boy, and was fourth sergeant in Company I when only 17 years of age. At 18 he joined Company I, North Carolina Calvary, Seventh regiment, serving until he surrendered with General Lee at Appamattox. On January 9, 1868, he was married to Miss Sallie Gibbs of Aurora, N. C., who in great loneliness survives him, for she was indeed the companion of his youth, sharing with him all the joys and sorrows of the way, and lighting up the shadows of life's evening with a beautiful and enriching fellowship. To this happy union six children were born, Mrs. E. R. Thomas and Mrs. F. S. Thomas, both of Durham, N. C., Mrs. H. J. Elmore of Rocky Mount, N. C., W. H. and Col. John D. Langston of Goldsboro, N. C., and Miss Sophronia, a most lovely Christian character who preceded him to the better land several years ago.

In 1868, the year of his marriage, Brother Langston was licensed to exhort; in 1876 he joined the honored ranks of the local ministry, where he rendered most effective service. In 1890 he was sent as a supply to Hatteras and Ocracoke, and in 1891 was admitted on trial into the North Carolina conference. During his twenty-one years as an itinerant preacher he wore the white flower of a blameless life, living above suspicion and without reproach, going cheerfully, gaily wherever he was sent with the profound conviction that he was called of God to preach the gospel of His grace to all men. With unchallenged fidelity he served the following charges, in every one of which his ministry was abundantly fruitful in sinners converted and the body of Christ edified: Swan Quarter, two years; Manteo and Wanchese, four years; Bladen Street, Wilmington, one year; West Durham, four years; Mount Olive and Faison, one year; Roanoke Rapids, two years; Graham and Haw River, one year; Southport, two years; North and South Henderson, one year. Such is the record—an exhorter eight years, fourteen years in the local ranks, and twenty-one years an itinerant—forty-three in all. No blare of trumpets, no limelight, no waving of banners—just a man of God going his quiet way, with the message of salvation on his consecrated lips, the truth of which has become concrete in the beauty of his own transfigured life, seeking to make the world a better and a safer place for his fellow-pilgrims as he passes through it.

A paragraph in a letter written by one of his beloved daughters may well find a place in this me-

moir, as it strikingly illustrates the kind of man he was, the depth of his convictions, the tenacity of his moral purpose, his unflinching fidelity to a lofty ideal: "He was," she writes, "one of the six men who first espoused the cause of prohibition in N. C. These men were known as 'cranks,' and were persecuted as all pioneers of any reform are and will be. Their emblem was a tiny gold pin in the form of a crank. Many, many times his life was threatened by the whisky forces, but he always said he would never die until he saw North Carolina dry. He lived to see a dry United States, and it was the greatest joy of his life."

It was when he was in the field as a lecturer for the temperance forces, a feeble and despised folk in those days, that the writer first met him and learned to love him. He was still comparatively young, and his speeches had in them the enthusiasm of impassioned youth, and were eloquent with the eloquence of one who believes. A friendship was formed then that lived and deepened through the changing years, and he who pens these lines is consciously poorer now that he is gone.

The writer was Brother Langston's presiding elder in a time and under conditions that tried the souls of men. In those trying hours he never faltered, he never sounded a false note, he rang true in every critical situation, and out of a veritable maelstrom he came an uncompromised ambassador of Jesus Christ, one who never lowered the standard of his Lord that "thrift might follow fawning."

Broken in health, believing that his work was done, no longer able to go out and come in as the loving shepherd of the flock, he took the superannuate relation, in which relation he continued for several years, a helpless paralytic, unknown to many of the younger members of the conference, but on every one of whom he lavished the love of a loyal Methodist preacher the placidity of whose white soul no envious thought ever ruffled. For nearly a year our dear brother was utterly speechless, unable to communicate with members of his own household only by signs which watchful love could alone interpret; but on April 27th, in his modest little home in West Durham, where he had suffered so long and so patiently, death unloosed his once tuneful tongue, he stepped into the King's waiting chariot and went up to join the choir invisible in the everlasting song of Moses and the Lamb.

Noble knight of the Cross, humble Methodist preacher, devoted husband and father, friend un-failing, Christian gentleman of the old school, hail and farewell till we meet again our Father's house.

R. C. B.

### DEGREES AND HONORS AT TRINITY

#### Bachelor of Arts.

Mary Georgia Airheart, Clara Wooten Barrett, Priscilla Dixon Barrett, Henry Belk, William Wade Blacaney, Floyd Jackson Boling, Katherine Marie Brown, Thomas Banks Bradley, Mike Bradshaw, Jr., Leo Samuel Brady, John Elbert Bridgers, Jr., Floyd Augustus Brigman, Eugene Clyde Brooks, Jr., Julia Johnson Butler, Helen Loraine Cantrell, Lizzie Grey Chandler, Jane Christenbury, Lois Evelyn Claytor, Donald Hayes Conley, Eugene Carson Crawford, Louise Crowder, Sara Oneida Dashiell, Robert Lee Davis, Jr., Percy Freno Dilling, Catherine Maddry Dowdee, Clyde Harshaw Dula, Austin Lafayette Elliott, Joseph Wood Ellis, William Andrew Ellison, Jr., McKinley Gladstone Ervin, Annie Louise Garriss, Edwin Patterson Gibson, Adelaide Belle Graham, Robert Lee Gray, Jr., Womble Quay Grigg, William Carr Guthrie, Florence Catherine Harris, Blake Baker Harrison, Robert Bronson Hartsfield, Herminia Ursula Haynes, Clara Barton Henley, Blanche Elizabeth Hester, Malcolm Davis Hix, Hunter Rives Holloway, Bryce Roswell Holt, Aura Chaffin Holton, Cucille Idalia Howell, Lessie Webb Hunt, Elbert Allred Ivey, Jay Loyd Jackson, Jefferson Deems Johnson, Jr., Rufus Sidney Jones, Zebulon Vance Jones, Charles Edward Jordan, Homer Maxwell Keever, Walter Richard Kelly, Pattie Knight, Annie Marguerite Land, William Hall Lander, Kenneth William Litaker, Elizabeth Brandon Lumpkin, Levi Rufus Maness, Carmen Erselle Mangum, Katie Deliah Mangum, Edwin Carlyle Markham, Isabel Martin, Lucille Lee Massey, Emily Mathis, Ione McClure, Alvin Walter McDougale, Flora Marie Meredith, Lucille Merritt, Virginia Lee Merritt, Lawrence Dailey Moore, Thomas Gill Neal, Myrtle Julia Norton, Allene Marie Parrish, John

Glenn Pennington, Helen Marion Perkinson, Walker McNeely Price, Harry William Primakoff, Rhodney Bailey Reade, James Quinton Reynolds, Oddis Albert Robinson, Rosa Belle Rogers, Sophia Elizabeth Ryman, Rufus William Sanders, Otis Gladstone Sawyer, Byron Shankle, Daniel Monroe Sharpe, John Loyd Sharpe, Frank Carlyle Sherrill, Jr., Eleanor Chunn Simpson, Culver Hagood Smith, Gertie Reid Smith, William Herbert Smith, George Thomas Speed, Henry Call Sprinkle, Moses Lyon Stadiem, Lillie Mae Stanford, Alta Ruth Stone, Hugh Loyd Stone, Janadus Doane Stott, Jane Caroline Sullivan, Carroll Erwin Summers, Sara Margaret Tabor, Waller Littlepage Taylor, Jr., Hazel Elizabeth Thompson, Walter William Turrentine, Marcus Quarles Tuttle, Lucy Waller Umstead, Charles Lovell Vick, Daniel Thomas Wallace, Ralph Link Warren, Guion Gladstone Whitehurst, Minerva Ruth Wilkerson, Thomas Ira Wilson, Laura Fleming Winston, Elodia Yancey.

#### Master of Arts.

Maude Dillard Bass, Doctor Thomas Ferrell, George Dewey Harmon,\* Joseph Weinstein Hathcock, Evelyn Jones Hawks, Mary Elizabeth Latta, Madge Theora Nichols, Henry Carson West, Richard Haygood Wilson, Numa Francis Wilkerson.

\*Degree conferred in absentia.

#### Honors in Graduating Class.

Summa cum laude—Aura Chaffin Holton.

Magna cum laude—John Elbert Bridgers, Jr., Donald Hayes Conley, Blake Baker Harrison, Herminia Ursula Haynes, Jay Loyd Jackson, Annie Marguerite Land, Levi Rufus Maness, Lucille Merritt, Rhodney Bailey Reade, Sophia Elizabeth Ryman, Henry Call Sprinkle, Jr., Elodia Yancey.

#### Honors in Departments.

Highest honors in Biblical Literature and Religious Education—Flora Marie Meredith.

Honors in Biblical Literature and Religious Education—Mike Bradshaw, Jr., Julia Johnson Butler, McKinley Gladstone, Homer Maxwell Keever, Guion Gladstone Whitehurst.

Honors in Chemistry—William Andrew Ellison, Jr., Moses Lyon Stadiem.

Honors in Economics—Thomas Banks Bradley, Blake Baker Harrison, Rhodney Bailey Reade.

Honors in Education—Donald Hayes Conley.

Highest honors in English—Aura Chaffin Holton.

Honors in English—John Elbert Bridgers, Jr., Allene Marie Parrish.

Honors in French—Annie Marguerite Land, Elizabeth Brandon Lumpkin, Carmen Erselle Mangum, Lucille Merritt, Hazel Elizabeth Thompson, Elodia Yancey.

Honors in German—Eleanor Chunn Simpson, Laura Fleming Winston.

Honors in History—Mary Georgia Airheart, Jane Christenbury, Herminia Ursula Haynes, Lessie Webb Hunt, William Hall Lander, Culver Hagood Smith.

Honors in Mathematics—Catherine Maddry Dowdee, Levi Rufus Maness.

Honors in Physics—Alvin Walter McDougale.

#### Freshman Honors.

Olin Ader, Annie Blair Anders, Whitford Smith Blakeney, Jr., Lucy Fleming Glasson, Evelyne Fitzgerald Hall, Edith Lucille Judd, Earl Puette McFee, William Cary Maxwell, Walter Brem Mayer, Clara Elizabeth Morris, John Anglin Ramsey, Elizabeth Hendren Roberts, Frank Gill Slaughter, William Freeman Twaddell.

#### Sophomore Honors.

William Speight Barnes, Julian Parks Boyd, William Rolfe Brown, Ora Texanna Deyton, Velma Deyton, James Joseph Farriss, Jr., Sidney Maxwell Kale, Lawrence Quincy Mumford, Ida Catherine Munyan, Annie Murnick, Sara Nachamson, Hazel Fern Reeves, Bessie Juanita Southerland, Lucius Stacy Weaver, James Arthur Wiggins, Jr.

It is not said that the character will develop in all its fullness in this life. That were a time too short for an evolution so magnificent. In this world only the cornless ear is seen; sometimes only the small yet still prophetic blade. The sneer at the godly man for his imperfections is ill judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade—it doth not yet appear what it shall be.—Drummond.



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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Rockingham, at Aberdeen...June 19-21  
Salisbury, at Gold Hill.....July 6-8  
Elizabeth City, at Mackey's  
Ferry ..... July 17-18

\* \* \* \*

**TO LENOIR**

By Mary Rudisill.

The spot affords a fairy band,  
And beauties cluster on the land;  
The lowlands rise to mountain heights,  
Presenting grandeur, beauty sights.

In winter cold her scepter sways,  
Allowing rays of sun some ways;  
The loving king for right aspires,  
And speaks with balmy breath, "Build  
fires."

In summer mirth and warmth unite,  
Ascending thrones to rule aright,  
So fragrant airs the people breathe,  
And love and joy together wreath.

A college finds a welcome spot,  
And sways the name of Davenport,  
So paramount upon a knoll,  
Unfolding there the knowledge scroll.

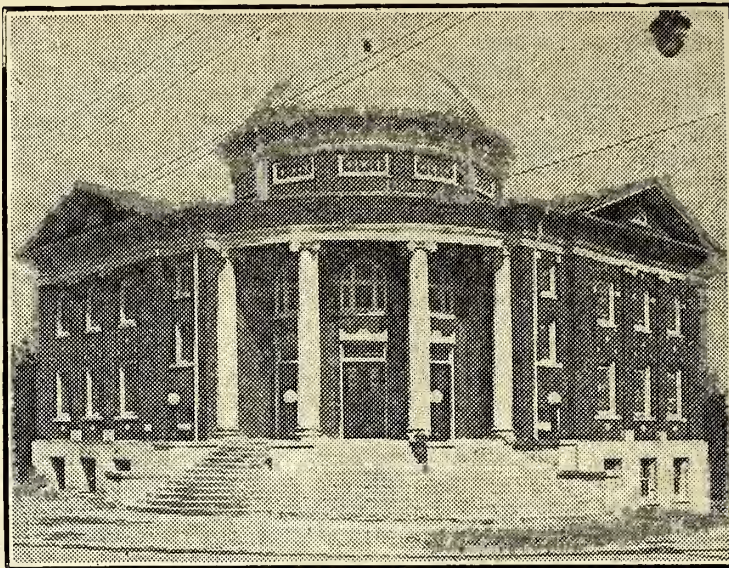
All nature owns her magic show,  
As winds perfuming learning blow,  
With spicy lightness "Pour the noir,"  
And fragrance lingers in Lenoir.

**A WAYNE COUNTY SCHOOL MAK-  
ING GOOD**

A short time prior to Christmas,  
1921, a movement was begun at Pate-  
town Academy, seven miles out from  
Goldsboro, to establish a Sunday  
school under the care of St. Paul  
Methodist church, whose pastor, Rev.  
G. T. Adams, and several of the official  
board, among them Messrs. M. J.  
Best, R. H. Stevens, G. C. Kornegay,  
A. T. Griffin, R. H. McCrary, P. H.  
Sasser, A. W. Gillett, W. D. Moore, to-  
gether with Mrs. J. W. Daniel, Mrs.  
Scott, Mrs. W. D. Moore, Miss Marg-  
aret Sasser of Goldsboro, and Miss  
Nannie Casey, teacher at Patetown,  
assisting and promoting the enter-  
prise.

Mr. R. H. McCrary was elected its  
first superintendent, Mr. R. H. Stevens  
assistant superintendent, and Miss  
Nannie Casey secretary-treasurer. A  
great Christmas tree occasion was  
held on Old Christmas night, January  
6, 1922. This might be said to be the  
inaugural of the enterprise. Since that  
time there have been but few Sundays  
that this school did not have a session.  
There is an average attendance every  
Sunday of some 50 to 100 people and  
over.

Along with the school goes the gos-  
pel. On the second and fourth Sun-  
days of every month after the school  
session Rev. W. O. Butler of Golds-  
boro, who is pastor in charge,  
preaches a short sermon. There is no  
Methodist church organization at  
Patetown at this time, but some can-  
didates for membership have already  
been baptized and received into the  
church and enrolled at St. Paul's  
church.



**BURKHEAD CHURCH, WINSTON-SALEM**

This church was dedicated Sunday morning, May 26. Bishop Collins Denny preached the sermon and conducted the dedicatory service. Rev. J. S. Hiatt, the pastor, and his congregation began the construction of this building in March, 1922, the cornerstone was laid in July of the same year. In October the congregation moved into the basement, where services were held till April, 1923, when the main auditorium was first occupied. The building will take care of a Sunday school of 800. The value of building and grounds and furnishings is placed at \$75,000. The leadership of Rev. J. S. Hiatt in this building enterprise has been superb.

**SUNDAY SCHOOL DAY**

Appropriate and attractive Sunday School Day exercises were creditably rendered in Savages M. E. church, North Gates circuit, the first Sunday afternoon. The choir was at its best and sang some splendid selections with Miss Rosa Baker as organist. The children spoke and sang excellent.

Owing to the absence of our pastor, Rev. J. O. Long, Mr. A. P. Godwin, attorney from Gates, gave us an excellent talk and emphasized religious training in the home and in the Sunday school. He quoted several passages from the tongue of that gifted man, Daniel Webster, which was appreciated by the large congregation present.

The splendid program was prepared by Mrs. J. H. Baker and Mrs. E. B. Speight.

**SPRING HOPE**

We have much to say, but will not take up your valuable space, for a few words will tell you that we are among a good, faithful people here at Spring Hope and enjoying the work with them. They have built on to and repaired our home till we have one of the prettiest and most convenient parsonage homes in the conference, at the cost of about \$1500, with water-works and both installed, and house made new inside and out. They have spared nothing to make it comfortable for us.

The work seems to be forging ahead and new growth and life visible all over the work.

We expect to soon begin our meetings for the round of seven churches, which will take some time, but we have good, loyal men and women at each of them and a splendid class of young people who promise well for the future. W. E. Trotman.

**DEDICATION OF SWAN QUARTER  
CHURCH, HYDE COUNTY**

The Methodists and the people of Hyde county generally are looking forward to the 10th of June with great interest. That occasion will be the dedication of the Methodist church by Bishop Denny on the morning of the 10th at eleven o'clock. All former pastors are cordially invited to be present on this occasion and their former parishioners will be glad to see them.

This church was built by Rev. W. T. Phipps during his pastorate of the charge and is a neat brick building which is a credit to the place, and the people take great pride in it and are looking forward to the coming of

Bishop Denny with much anticipation.

The bishop will also preach at Amity church on the Mattamuskeet circuit the same date at 8 o'clock that night and at Fairfield on Monday morning at 11 o'clock, thus giving our people on the three charges, and in all parts of the county, on the main land an opportunity to hear him.

This will be the first visit of one of our bishops to Hyde county since Bishop Granberry was present at a district conference at Amity church some thirty or more years ago. The preachers serving in Hyde county at the present time are W. P. Constable, Swan Quarter; J. J. Little, Mattamuskeet; D. A. Watkins, Fairfield; J. H. Nichols, Ocracoke.

**HOLLY SPRINGS**

It is really surprising to what extent some people will carry a thing, but one should not be alarmed at these Holly Springs people when it comes to good works. But in the face of all that I was as completely taken by surprise a few nights ago as I ever was in all my life. About 9 p. m. all of a sudden a number of auto horns began to blow. They were on the lawn at the front porch. I went to the door and asked what I had done. I do not know how many autos were there. So the people began to unload. I was still at a loss, and presently they began piling it on the porch with bags and bundles. I never have received nor seen anyone receive such a pounding as me and my family got that night.

Methodists, Baptists, Catholics, and I think every denomination that is represented in Holly Springs was present that night.

Long live these good people of Holly Springs. But what else could be expected of a people who have such pastors as these men of God who preach at Holly Springs? S. Salyer.

**THE CHURCH AT BLOWING ROCK**

Good and loyal Methodists who spend the summer at Blowing Rock or who go there for week-ends during the summer have often had their church pride punctured by the knowledge that three other denominations have better churches than we have, and by the further fact that men of talent go there and fill these pulpits on Sundays, preaching to interested congregations, while our own Methodists have to put up with once a month services by the pastor at Boone.

Last year while working there in a small Sunday school and church congregation the writer began thinking

out a plan to remedy this. Just at this time Rev. W. L. Sherrill was thinking on the same line and mentioned the matter to Rev. G. C. Brinkman, the pastor, before I did, and while our plans differed they were to the same end, and the result was Brinkman and myself carried the matter to the mission board at the annual conference at Monroe, asking for a small donation to pay the expenses of such of our pastors as will take a week-end off and fill the pulpit there for a Sunday each, thus serving the Methodist colony at this resort, as well as the citizen membership.

In this effort we have been partially successful, and the effort has the endorsement of Bishop Collins Denny, who has promised to give us two Sundays in August, and a number of the pastors will hear from this writer soon, asking that they give us a day, have a small outing and serve an appreciative people. C. W. Hunt.

**STRAITS CHARGE**

The Ladies of Summerfield church organized a Ladies' Aid Society March 8th and elected officers as follows:

President—Mrs. J. B. Davis.  
Vice President—Mrs. H. Hancock.  
Secretary—Miss Carrie Whitehurst.  
Treasurer—Mrs. R. E. L. Davis.

Only twelve members—little but loud. Since the 8th of March we have raised close to one hundred dollars, and last week my brethren promised to double all we can raise for the purpose of buying a new organ for the church. We want the prayers of all who are interested in our busy little band. C. Whitehurst.

**MISS MIRIAM GOODWIN**

Sunday, June 3rd, will go down as a memorable day in the history of the First Methodist church of Morganton. On that day the members in church conference unanimously decided to take Miss Miriam Goodwin as their special missionary in the foreign field.

Miss Goodwin sails in August to take up her work in Korea.

To the average reader the above has perhaps no special meaning, but to our church it has a great significance in the fact that Miss Goodwin was born in our community and therefore she is "our own." This church, supplementing the splendid Christian and missionary influence of her home has in a large way helped to shape this splendid Christian character who is now dedicating her life to the service of God in the foreign field.

We are proud of this and feel that God is good to us in this way showing us some tangible results of our labors. Miss Goodwin is a member of our Sunday school, joined our church at an early age and in her youth it was seen that God was moulding this young woman for some useful place in His vineyard, and she now goes to a place where the harvest is ripening and plentiful, but where the laborers are few.

Miss Goodwin has recently graduated from the North Carolina College, taking there such training work as would fit her for the task. She is an estimable young woman, of sterling qualities and is going into this work well equipped, as from childhood she has been reared in a home atmosphere where God reigns supreme and upon whose altars the missionary spirit is kept brightly burning.

We are grateful to God for His kindness in thus blessing our church through Miss Goodwin, and as we send her forth as our special missionary our prayers follow her, that God may richly bless this young life, give her strength and courage for the work before her so that through her God may be glorified and many of the benighted among whom she will labor may find through her the true light which is shed abroad in the world by our Lord and Saviour, Jesus Christ, and that by this light they will find their way to the Cross. A Member.



**DEDICATION OF OAK GROVE, PERQUIMANS CIRCUIT**

Sunday, June 3rd, was a red letter day at the rebuilt Oak Grove church on the Perquimans circuit, which was recently completed and is now a really handsome and useful church building.

At the morning hour the Sunday School Day exercises, beautiful and inspiring, were held, after which the church debt of about \$1100 was raised.

Then followed such a dinner, for such a crowd from it seemed everywhere. Many former members and friends from Hertford, Elizabeth City and Norfolk were present.

At 2 p. m. Rev. T. M. Grant of Hertford made an inspiring address on the work of the church and Sunday school. At 3 p. m. Rev. H. E. Myers of Elizabeth City preached a strong spiritual sermon of dedication, and the new Oak Grove church was formally dedicated.

W. T. Phipps, P. C.

**A FINE WORKERS' LIBRARY**

Superintendent Moore of Sharon Sunday school is gradually building up a fine workers' library for his school. Beginning soon after the Standard Training School at Rocky Mount last September, he already has these books in it, and will add others from time to time:

1. "Organization and Administration of the Sunday School," Cunningham and North.
2. "The Methodist Church and Its Work," Tippy and Kern.
3. "Learning and Teaching," Sheridan and White.
4. "Life in the Making," Barclay, Brown and others.
5. "Training the Devotional Life," Kennedy and Meyer.
6. "The Program of the Christian Religion," Shackford.
7. "The Sunday School at Work in Town and Country," Brabham.
8. "Story-Worship Programs for the Church School Year," Stowell.
9. "Educating Through Story-Telling," Cather.
10. "Phunology," Harbin.

We recommend to other schools these books, which may be secured from our publishing house. Others which might well be added are: "Methods with Beginners," Danielson; "Methods for Primary Teachers," Lewis; "Junior Department Organization and Administration," Koontz; "The Religious Education of Adolescents," Richardson; "Leaders of Youth," Harris; "Handbook for Workers with Young People," Thompson; "Principles of Christian Service," Cope.

**HELP THE NEEDY STUDENTS**

I have decided to say a thing I have been waiting twenty years for somebody else to say, I hoped better than I could. But nobody has said it. I went to our recent district conference at Princeton cocked and primed to say it, but so many had things to say I could not get in. So I must get it out of my system or suffer serious consequences. It is this: The way most of our preachers are being educated makes our ministry cheap in the eyes of those, or many of them, we serve. What I mean is this—our boys go to Trinity or elsewhere, and have to wait on tables, cut hair, black shoes, or something else of similar grade to make ends meet. Then, whether right or wrong, they come to be considered just a bit beneath the students and others for whom they do this menial service. No use to try to polish this up; it's a fact, after all you can say for it. They graduate, the young minister and the student on whom he has waited during college life, and the former is sent to the student's home town or charge as his pastor. I need not enlarge on the situation, for it is so painful and embarrassing anybody can see it. The minister is at a discount hard to live down, for he is not considered

an equal socially to begin with. I have seen this tragedy played, and it makes the heart sick. It is commendable in the minister to get his education that way if he is not able, but it is not commendable in a great big wealthy church like ours to allow such a case to be necessary. That boy will give our church possibly thirty or more years of his life for his board and clothes. Then in common justice can we not afford to give him the equipment for that service? I shall not be here to try to estimate the value of his service, but only pray that before he passes from the earth to come his rounds no more I may be gone. I think the world hardly yet appreciates his influence and his contribution to our well being. And do you think if this condition continues to exist there is a danger that our young folks will cease to answer the call to preach? Things have changed since the martyr days. I think the prospects of making money, building a comfortable home, and being prosperous, independent and happy did not appeal to our boys twenty years ago as today. Feeling something of the spirit of the age, and seeing others get high wages and have the comforts of life, he is beginning to ask why should the minister be singled out to live scantily, give his life away, then die a pauper? Then he begins to ask is the Methodist church is honest when it accepts such a condition.

Now to the point: I want to see these conditions changed. I want our young ministers, when they become the pastors of fellow students, to be appreciated as the social equal, and not the inferior who had to wash his dishes and pour his coffee during college days. How can this be done? Till a better plan can be worked out I believe we can form clubs to relieve the present conditions. Suppose we had a hundred men in the Raleigh district who would be willing to give \$5.00 per year? That would put a ministerial student through Trinity College with what the college gives him. I know of two candidates in this district, and if we could double the number we could put them through. I am not talking about a loan fund—give it to them if they are worthy. He doesn't need a loan fund, for how under heaven is he going to pay back anything? A good man could be named in the district to handle the fund and the recipient. The ladies might form clubs and educate some of those bright, sweet girls of the orphanage. And I believe they will get more real happiness from this than from all the social clubs under the sun. My \$5 is ready when somebody starts such a club. Men, let's do something. It brings the tears when I find a candidate for the ministry who is forced to work his way through college, for I know what he is up against. Let's equip him so he can stand up and look the world in the face unafraid. I want to live to see the day when our preachers will no longer have to hobble around on "permits" and passes, and beg hotels to give them off a few pennies because they are trying to preach. It makes our great church cheap, and the ministry cheap, and hinders the greatest work God has ever committed to men to do.

J. E. Holden.

**FUTURE TIMBER SUPPLY IN FARMERS' WOODLOTS**

Atlanta, Ga., June 11.—For its future supply of timber the South must look to the farmers' woodlots, says Roland Turner, general agricultural agent of the Southern Railway System, calling attention to the problem and the opportunity which "our vanishing forests" present to the Southern farmer.

The farmer's woodlot can be made to yield a steady cash income as well as to furnish lumber needed for the farm, says Mr. Turner, in urging careful management of woodlands which are on soil too rough or infertile for tillage, but which can be made to pay a profitable dividend by cutting out

**MARTHA WASHINGTON COLLEGE**

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1854

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**THIRTEEN MILLION DOLLARS IN CHURCH VALUES**

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences

**W. E. WEBB, Secretary**

STATESVILLE, N. C.

the mature timber and protecting the young growth from injury by fire and other causes.

What can be done to make the woodlot pay is shown by the fact that in 1921 the farm woodlots of Maryland, where advanced forestry methods have been adopted, showed an average income of \$2.75 per acre and each tract was cut over in such a manner that a new crop will follow the old.

As the South's largest consumers of wood as well as the owners of a large part of its present timber supply, farmers have a vital interest in forest preservation on their own farms and can make their wooded lands pay an income as well as to keep down their lumber bill, Mr. Turner concludes.

**SHE EARNED \$179.62 IN 17 WEEKS**

**Brooklyn Woman Finds New Way of Turning Idle Hours Into Useful Dollars.**

Rochester, N. Y., Special.—The report that by means of a remarkable hand-knitting machine Mrs. E. Rosenbach, of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been confirmed from the records of the Home Profit Hosiery Company of 863 Hudson Ave., this city. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery

Company is making. It is said that those who apply before July 1st will receive the benefit of this reduced price.

**ALL HEALING SPRINGS**

In the Brushy Mountains of N. C., 1400 feet elevation. Rates \$12.50 to \$17.50 per week. The place of "good eats," six miles west of Taylorsville, N. C., on State Highway No. 75, from Statesville, N. C., to Lenoir, N. C. Only 40 miles from Blowing Rock, N. C. The finest mineral water and the most ideal climate in the temperate zone. Two large comfortable buildings with or without bath. Rooms full of windows, or sleeping porches if desired. Capacity 125. The place for a real vacation. Fried chicken, country ham, the spice of life from the Brushy Mountains, with beans, potatoes and corn fresh from the farm, and milk, butter and real hen's eggs. In the mountains and at mineral spring. Hotel open June 1st. Write for particulars.

O. F. Pool, Proprietor,  
Taylorsville, N. C.

**EXPERT KODAK FINISHING**

Developing and printing done by experts. Most beautiful work guaranteed at all times. Satisfaction or no charge. Developing 6 exposure rolls 10 cents, 10 and 12 exposure rolls 15 cents, film packs 20 cents per pack. Printing 1 5-8x2 1-2—3 cents, 2 1-4x3 1-4—4 cents, 2 1-2x4 1-4—5 cents, 3 1-4x5 1-2—6 cents. Quick delivery. Send one film to test our service.

**LIGONS DRUG STORE,**  
Spartanburg, S. C.

**"CHOICE SONGS NO. 3" NOW READY**

Contains 16 beautiful specials, such as, "Seek to Scatter Sunshine," "Awake ye Saints, Awake," "O My Heart Will Be Happy," "On the Amen Line," "God then the U. S. A.," etc. Price 25c; 2 copies 40c. Or send 65c, and to above I will add "Choice Songs I and II" and that fine patriotic sheet song, "The U. S. A. for Me;" will also tell you how I preserve my eyesight without medicine or expense till now, far past 60, I read day and night without glasses. Two complete sets of above \$1.

REV. L. L. PICKETT,  
Wilmore, Ky.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### KNOWING GOD THROUGH FELLOWSHIP

Every heart yearns for fellowship. The Father God walked and talked with the two children He first created, in the cool of the evening. God longed for the love of man when He so loved the world that He gave His only begotten Son that whoso believeth in Him should not perish but have everlasting life. . . . It was in this last hour of tender, sacred fellowship that He said unto them with redoubled emphasis: "Verily, verily I say unto you, he that believeth on me the works that I do, he shall do also, and greater works than these shall he do because I go unto the Father." Have we so believed in and lived with our Lord that we have proven to ourselves and to others that in His name we have done greater works than He did while He lived on the earth? It is our blessed privilege.

Oh! how we need the quiet times to let God speak to us. You, His leaders, need far more than any of those around you the quiet hour where God may speak with you. Each day is full of work for God's chosen ones, but prayer is the greatest part of each day's work. The day came when Moses, the great lawgiver, heard God say: "My presence shall go with thee, and I will give thee rest."—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### WASHINGTON DISTRICT MEETING

The annual meeting of the Washington District Woman's Missionary Society, N. C. Conference, will be held in Nashville on the night of June 19 and the day following. All auxiliaries are requested to send delegates—adults, young people and Bright Jewels.

Miss Ida Hankins, one of our missionaries to Korea, is to be with us; also Miss Elizabeth Bass, a recent graduate of Scarritt, and a number of conference officers. A splendid program is being prepared and the Nashville church is extending a cordial invitation. Come and help make it a great day for the progress of our district.  
Mrs. C. E. Blount, Sec.

#### LETTER FROM MISS ALICE GREEN

Our women are indebted to Miss Pulliam, secretary of the Durham district for the opportunity of reading the following most interesting letter:  
Changchow, China,  
April 4, 1923.

\*\*\* Last week was the most wonderful week I have had in China. Since Bishop Hay was here in December, we have had an Easter campaign on for the purpose of drawing the net and bringing the probationers into the church. Every church member was to bring in at least one, so we have been praying and working as a church and as individuals. Ten days before Easter we invited a young Chinese woman, a graduate of our Teachers' Bible and Training School at Nanking, to come and lead special meetings. This young woman's father is a high city official and opposed Christianity, so his daughter, Miss Wang, has been persecuted, but she has come through it all victorious. (Some time I hope to write her life. It is wonderful the way in which God has led her.) She came to us in the spirit of the Master, and I have never seen anyone used as God has used this young woman. She began her prayer

and Bible study at 4 o'clock every morning. At 6:30 she led a prayer meeting in our home. The first morning there were only about eight of us, but it grew every day, until the last day people came from all over the city. These early prayer services gave us power for the other two services held in the church each day. When people get down to real prayer something is going to happen, so God has released His power, and it has come into our midst. Men, women, boys and girls have been born into the kingdom of God. God has laid His hand on young men and young women and called them into His ministry. No, we have never seen anything like it in China before.

There was a quietness among the people that only comes when the Holy Spirit is having His way. At one time the great audience was in tears, but quiet.

On Easter morning, counting the 14 babies who were brought for consecration, there were 98 baptized in our church. There would have been more than 100, but some were ill and couldn't be present. Quite a number more wanted to join on that day, but we felt they were not quite ready for the step. It was a day of great happiness all over the city. The other two churches together baptized over 60.

God is still working in our midst. Some of the older church members are on fire, as it were, with the message. The new converts are at work leading souls to Christ. Many are getting up at four o'clock to pray and to study their Bibles.

Two young women graduates from the government normal school have had definite calls to do evangelistic work. These girls are meeting with opposition from their home people, and they have asked for special prayer for their parents. They both, in the face of opposition, are making plans to enter the Nanking Bible school this autumn.

We believe that Changchow is coming to Christ, and that this revival is going to be far-reaching. "Our eyes have seen the glory of the coming of the Lord." He is in China. Please ask all the friends to be in prayer for us.  
With love, from

Alice Green.

#### NOTICE

The literature for third quarter, including Belle Bennett literature, has been delayed in coming to me. Some of it is here, and I look for the other every day. So hope to mail it out not later than June 6th. Please correct any mistakes I made in mailing list. When you write me state to what district your auxiliary belongs.

Mrs. W. F. Murphy,  
Wallace, N. C.

#### WILMINGTON DISTRICT GROUP MEETING

The first group meeting of the Wilmington district was held in the Methodist church at Faison Friday, June 1, with Mrs. T. W. Lee, district secretary, presiding.

The program was a comprehensive one, and reflected the efficiency of the district secretary. Representatives from Duplin, Sampson, Pender and part of Hanover, comprising about half of the district, were present. Most of them gave good reports from their societies. There were some good speakers on the program, among whom were Mrs. Le Grand Everett of Rockingham, conference superintendent of mission study and publicity, and Mrs. Harvey Boney, conference corresponding secretary. The address of welcome was given by Mrs. W. D. Clifton of Faison, and the response by Miss Doxie Rouse of Clinton. Mrs. Jesse Fussell of Rose Hill, chairman of the Duplin county federation, discussed the work of the organization. Mrs. Chas. Carroll of Warsaw spoke on "Bright Jewels; Misses Elizabeth Forlay, Eunice Boney and Lucille

Teachey gave a playlet illustrating life in Korea. Mrs. Boney gave a synopsis of the work, and Mrs. Everett stressed the importance of mission and Bible study. She also spoke of social service and inter-racial work, stressing our responsibility to the negro race. Mrs. Henry J. Faison gave a masterly discourse on stewardship. The feature of the program was the talk by Miss Ida Hankin, of Wilmington, returned missionary from Korea, in which she revealed the circumstances by which she became a missionary, and gave a brief sketch of Korean customs and the work the church is doing there, and showed a child dressed in native costume.

A very delightful feature of the occasion was the bountiful and delicious mid-day repast, served by the ladies of Faison. Mrs. C. Carroll.

#### Western North Carolina Conference

##### THE MONTHLY MISSIONARY MEETING

It may be true that the idea of what constitutes the ideal missionary meeting is not quite the same with us all, but by thinking into it a bit we may find there are ways and ways of assembling the parts of a program to make or mar the meeting.

##### The Programs.

I wonder if the majority of us realize the care, the work and the money that our programs cost. I wish every woman could have heard Mrs. Lipscomb's wonderful address at Monroe, "Building by Literature and Money." She told us something of how we get our literature, and gave us one expression which was delightfully expressive, "Give your literature a sympathetic handling." What did she mean? Did she mean that the president shall hurriedly glance at the program just when when it is time to start the meeting, and arriving there tired and fidgety give one leaflet to Mrs. Jones, another to Mrs. Blank, then these sisters spend the time during the devotionals trying to decipher the names of places in South America, Africa, or some other place, but fail to reach a satisfactory conclusion—and so state when they get up to read, but read every line of the leaflet in a monotonous tone, and look so forlorn while at it that—well, would Mrs. Lipscomb think that a sympathetic handling of that program? If the president had given out these leaflets and Sisters Jones and Blank had had a few days previous to the meeting in which to become familiar with them, they might have made their own, gotten the spirit of them, told them in their own way, and "looked pleasant" in the meantime, and been glad for another opportunity to take part in the program. Thus, by a wise and sympathetic handling of women, as well as of literature, we build.

##### Machinery—Does Yours Rattle?

I wonder if there are any missionary meetings so cluttered up with small local finances that they rattle as they run?

For instance: "Those last ice cream cones have not been paid for." Treasurer: "We have a few dollars on hand we made at the rummage sale."

President: "Is there a motion to pay for the cones out of the rummage sale money?" No motion. "Shall we discuss it?" and so forth.

Our work is now so organized with its local department, circles and various committees that procedure such as the above is relegated to the long ago—if yours is an up-to-date organization. If it is not, take it apart, reassemble it and start again.

##### Other Obligation.

Has your president a hobby? Deliver us! No cause, however good, but suffers in the hands of an advocate gone to seed on the subject. And to constantly hear money from the president's chair is not nearly so de-

lightful as it is for the treasurer to work faithfully and quietly and tactfully among the members and bring up a good report. If any of the discussers wish to discuss, only on rare occasions, let it be done in the finance committee. Finances, to be sure, are vital to our work, and this, too, must be "handled sympathetically" so that we may really render a beautiful heart service in the very act of making our offerings.

##### The Heart of the Meeting.

Unless we get either information or inspiration from a meeting we have failed of the privilege which every meeting should offer. It all depends upon the spirit, the atmosphere, the "sympathetic handling" of wonderful means to a wonderful end.

#### METHODIST WOMEN ATTEND LUNCHEON

One of the largest attended mission study classes ever held in Charlotte was that of last Thursday and Friday when the Methodist ladies of the Tryon Street church gathered in the church parlor for the study of the interesting book, "Korea, the Miracle of Modern Missions," and this was followed by a delightfully planned luncheon.

The study class, taught by Miss Maud McKinnon, superintendent of mission study, began at 11:30 for the members of the Woman's Missionary Society and the luncheon was served to them at one o'clock, to which the members of the Business Woman's Missionary Society and the girls of the Sunday school between the ages of 15 and 19 were invited.

A very delightful and unique program was rendered during the luncheon hour at which time a number of three minute talks were given as follows: "Why Study Missions," by Mrs. W. W. Hagood; "Why Study Korea," by Rev. H. G. Hardin; "The Work of the Business Woman's Society," by Miss Blanche Mann; "Are the Girls Interested in Missions?" by Miss Helen Barnett. An added attraction to the program was the beautiful solo rendered by Mr. Earle Razor of the First Baptist church, accompanied by Miss Catherine Clinkscales.

At 2 o'clock the study class continued its reading of the book on Korea and another study session was also held on Friday.

#### FORMER PRESIDENT OF COLLEGE HONORED

A reunion of the class of 1911 was held at Greensboro College this week in honor of Mrs. Lucy H. Robertson, known and beloved throughout Southern Methodism, and who was former president of the college.

Mrs. D. A. Garrison of Gastonia attended the reunion, accompanying her being her sister, Mrs. C. A. Cannon of Concord.

Monday an elaborate six-course luncheon was given in the banquet hall of the O. Henry Hotel by Mrs. C. A. Cannon, honoring Mrs. Robertson. The decorations expressed the class colors both in silken draperies and in flowers. Close friends of the honoree and hostess composed the party.—Charlotte Observer.

We wish to congratulate Mrs. Cannon upon this expression of her love and appreciation of our beloved and honored conference president, Mrs. Robertson. Perhaps no woman in North Carolina has in the course of the years come in intimate touch with so many women as has Mrs. Robertson. For many years president of what was then Greensboro Female College, she touched the lives of hundreds of young women, many of whom are today leaders in their communities, and all of whom are stronger and finer for the influence and guidance of the president of their alma mater.

Also as president of our conference missionary society since its organiza-

(Continued on page thirteen.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### Western North Carolina Conference

#### THANK YOU

Fine recruits are continually being added to our Sunday School Day Honor Roll. Treasurer H. A. Dunham, Asheville, N. C., reports the following Sunday schools and offerings during the past week ending Wednesday, June 6:

Burkhead, Winston-Salem	....\$17.18
Mt. Zion, Norwood Ct.	..... 4.50
Unley, Landis Ct.	..... 3.00
King's Mountain	..... 10.00
First Street, Albermarle	..... 5.50
Randalls, Norwood Ct.	..... 4.45
Cedar Grove, Norwood Ct.	..... 5.30

#### FINE WORK

Main Street, Gastonia, with Rev. W. A. Lambeth as pastor and Mr. J. H. Separk as superintendent, has the distinction of leading the conference in two Sunday school particulars: Fifty-two people took credit in the Leadership Training Course in the recent Standard Training School and this church gave \$131.29 as a Sunday School Day offering. Both instances of fine work are greatly appreciated.

But Gastonia is not content with this fine record. Read what the pastor has to say in a recent letter received from him:

"Can't you send me, before Sunday, a printed copy of the 'Standards' for the Cradle Roll, Beginners, Primaries, Intermediates, Seniors, Young People and Adults? Something to post on the wall would be best; if so, send me the bill. If you haven't such a poster, any ordinary printed sheet will do.

We are going over into the new building next Sunday, keeping 'Seniors' only in the church. A separate assembling place for every department! And a separate superintendent!

All of our equipment is not yet in place, but the people are eager for some action. So action they are to have next Sunday."

#### BALD CREEK

Arising at four o'clock Saturday morning, June 2, I took an early train headed towards Bald Creek in the extreme western part of the state. On arrival at Marion two very profitable hours were spent with Rev. W. E. Poovey in consultation concerning his proposed new church. Things are going well at Marion. At about one o'clock the C. C. & O. train began its journey towards the climbing of the beautiful Blue Ridge and in the course of time discharged some of its passengers, your humble servant among them, at Kona, a little station almost hanging over the Toe River, where an accommodation train on the Black Mountain Railroad carried us to Burnsville, a distance of twelve beautiful miles. Burnsville is a pretty little place and is no longer isolated from the world, for progress has made itself felt, as shown by the construction towards the paving of streets, the laying of sidewalks and the buying of automobiles for use on the fine highways entering the town.

On arrival at Burnsville I fell in with my good friend, Rev. J. W. Groce, who hurried us out to the fine community center of Bald Creek, where on the following day an all-day circuit-wide Sunday school booster meeting was held, beginning with the holding of a typical Sunday school, follow-



DAUGHTERS OF WESLEY, HAMLET, N. C.

The Daughters of Wesley, an organized class of married women, was organized in 1921 with ten members. The membership now numbers eighty. Nearly all of the women have families and home duties. Many of them do their own house work and their regular attendance represents a real sacrifice. They are active in all lines of work. The three men standing are Rev. W. C. Martin, pastor of the church; Mr. L. E. Blanchard, superintendent of the Sunday school, and Mr. W. T. Reese, assistant superintendent. The officers of the class are Mrs. E. C. Cowan, president; Mrs. W. C. Terry, vice president; Mrs. O. D. Wilson, secretary and treasurer; Mrs. W. K. McNeill, assistant secretary and treasurer.

ed by an address at eleven o'clock and after dinner on the grounds a general Sunday school institute was held in the afternoon. The day was full and profitable. The large crowd present seemed to be very much interested in the furtherance of Christian work. Brother Groce and his good wife are doing mighty fine work on the Bald Creek circuit. Two Sunday school rooms and new flooring covering the entire church have been placed in the Bald Creek church. The bill of lumber has been given for a new church at Riverside, a splendid community center half way between Bald Creek and Burnsville. Other signs of good work were manifest. Brother Groce is making himself felt in the community in every way and the people are rallying to his leadership. Bald Creek improves on acquaintance. Some of the finest people in the world live there.

#### WILLIAMS & COMPANY

Rev. J. W. Williams, as presiding elder, and his fifteen preachers in the North Wilkesboro district, who are doing some fine business for the Lord, are a firm which I am pleased to call "Williams & Company." It was a distinct satisfaction to attend their recent district conference and to note the fine co-operation that exists among the members of the firm. Arising early one morning Miss Jenkins and I hurriedly traversed the eighty-five miles separating us from North Wilkesboro, spent five hours with the conference and returned to Lexington by candle light, thanks to the service of the Ford. Our work in the North Wilkesboro district is being wisely led and progress is being noted. The arrival of good roads is doing much to solve the situation. Some of these days we are going to see stronger charges in the baby district. It shall be our pleasure to go back into the North Wilkesboro district during the summer for some intensive Sunday school work.

#### ELEMENTARY WORK

Miss Virginia Jenkins, conference elementary superintendent, has given during the past several weeks most of her time to teaching in standard training schools, but in addition to this work two visits have served to put her in touch with actual Sunday school conditions. A very pleasant

and satisfactory visit was made to West End, Gastonia, recently, where the building of an enlarged plant for the rapidly growing congregation was noted. Rev. D. W. Brown has arranged his building for Sunday school departments and therefore the small child will get what he should have a right to in his church.

Last Sunday Miss Jenkins visited our fine folks at Broad Street, Statesville, attending the Sunday school in the morning and meeting with Supt. R. C. Bunch and his elementary workers in the afternoon. Miss Jenkins reports the largest and best Sunday school in the history of Broad Street, the attendance having reached on a recent Sunday 556. Proper emphasis will at once be placed on standardizing the elementary work in this leading congregation.

#### North Carolina Conference

##### SHARON "ADVANCE" SCHOOL

Sharon Sunday school, North Rocky Mount circuit, Washington district, holds the distinction of being the first Sunday school in the North Carolina conference to become an "advanced" school under the official standard of efficiency of Program of Work "C." Your conference superintendent, on a visit to this school Sunday, June 3, checked it up and found that, due to the splendid work of its persevering superintendent, Mr. Paul C. Moore, and the co-operation of the pastor, teachers and pupils, it measures up completely under eight of the ten points of the standard, thus ranking as "Advanced," and lacks just two items in the other two points ranking as "Standard." These two items, namely, the organizing and enrolling of an Intermediate Wesley class and the securing of blackboards, will be attended to right soon, and the school will then have attained the highest rank under this Program of Work.

Some of the facts concerning this school are: Enrollment 202, with nine classes and a Cradle Roll and a Home department; five Wesley classes; Promotion Day observed annually; an hour and fifteen minutes weekly session, with program prepared in advance; Workers' Council in accordance with paragraph 389 of the Discipline; Graded Literature for Beginner and Primary classes, with the

story method of teaching; nine separate class rooms; buildings and grounds in excellent condition, with small chairs for the little children; "Little Hymn Book" used; support given to orphanage, local charity and missions; every officer and teacher reading up-to-date books on Sunday school work; Decision Day observed in March, with 20 pupils making confession and 12 joining the church; Sunday School Day observed May 27; Fowler's record system for the school, with attendance averaging about 75 per cent of the enrollment.

#### NEW BUILDING—NEW PUPILS

There is a very close relationship between equipment and pupils. New buildings always bring new pupils to our Sunday schools and make old ones more regular in their attendance. For instance, Jarvis Memorial, Greenville, had over 800 pupils the first Sunday it went into its splendid new quarters, whereas it had an attendance of only about 500 before. Its average attendance since going into the new building has been over 600, according to Rev. V. P. Scoville, the pastor. Then, to return again to Sharon, North Rocky Mount circuit, marvelous strides have been made since moving into its new structure the first Sunday in January. Its average attendance then was barely 50 per cent; now it is 75 and sometimes 90, and many have been added to the enrollment.

It pays to build; and it pays to build adequately!

#### GOOD DAY AT SHADY GROVE

Leaving Scotland Neck Saturday morning, following the close of a splendid training school there Friday night, Miss Keene went via Weldon and Norlina to Warrenton, and on Sunday took part in an excellent Sunday School Day program at Shady Grove, Warren circuit. There was a large attendance, and Rev. J. T. Draper, the pastor, says it was a great day. Miss Keene has a way of presenting her cause that makes an impression usually productive of improvement in Sunday school work, especially with the little children. She takes up for the children, and the older folks rally to the children's champion.

(Continued on page thirteen.)



# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
G. C. Chalker, 1119 Realty Building,  
Charlotte, N. C.

## North Carolina Conference

### DANIELS CHAPEL

At a special meeting of Daniels Chapel chapter, No. 9016, Epworth League, on Sunday evening, April 29, 1923, new officers were elected as follows:

- President—Miss Eleanor Daniels.
- Vice president and corresponding secretary—Wm. F. Parker.
- Secretary—Miss Lois Daniels.
- Treasurer—J. W. Brock.
- First Supt.—Miss Ruth Herring.
- Second Supt.—Miss Bertha Brown.
- Third Supt.—Wm. J. Daniels.
- Fourth Supt.—Mrs. S. C. Casey.
- Epworth Era Agent—Sammie Davis.

The president then called a council meeting for Tuesday evening, May 1st, to get the officers together and plan for the new year. Among other business taken up at this meeting the president was elected as a delegate to attend the annual conference at Morehead City, June 18-22, and a committee appointed to submit to the council a policy for the new year. Below is a copy of the policy which was accepted by the council:

#### Our Aim.

1. To have the four departments organized and active.
2. To conduct at least fifty-two helpful and interesting devotional meetings during the year.
3. To promote the spiritual life of individuals, keeping in mind our beautiful motto, "All for Christ."
4. To maintain the three covenants—Quiet Hour, Fellow Workers, and Christian Stewardship.
5. To visit and help the poor and sick, showing them that the league is interested in their welfare and salvation.
6. To have a business meeting every first Sunday night, and a council meeting each month.
7. To require all officers to submit their written report at the business meeting.
8. To encourage the reading of good literature, especially the Epworth Era and Christian Advocate.
9. To visit the county home as often as possible.
10. To aid the pastor and other church and Sunday school leaders in every possible way.
11. To encourage work of the younger leaguers.
12. To have a social each month, trying to have a different program at each.
13. To conduct a mission study class.
14. To advertise our meetings and welcome strangers to them.
15. To increase our membership.
16. To have 60 per cent regular attendance.
17. To observe anniversary day.
18. To have our league represented at the district conference and conference assembly.
19. To send a copy of this policy to the district secretary and one to the central office.

Our league is well organized and doing real good work, especially in caring for the sick, aged and shut-ins. We hope to be well represented at the Epworth League assembly at Morehead nad get some points that will make us do better.

W. F. Parker, Cor. Sec.

### POLICY OF SENIOR LEAGUE OF GRACE CHURCH, WILMINGTON

1. To be a Standard Epworth League—100 per cent efficient.
2. To promote the spirit of Christian fellowship and to elevate the spiritual tone of our personal lives by



Dr. Dan B. Brummitt of Chicago, speaker at the Morehead City Convention. Dr. Brummitt is editor of the Epworth Herald and a leader in Epworth League work in the Methodist Episcopal Church.



Dr. Ivan Lee Holt of St. Louis, to be heard in addresses at the Morehead City Convention.

conducting a devotional meeting each week throughout the year.

3. To endeavor through the ministry of love and sympathy and gifts of a material nature to relieve sorrow and suffering in the community.

4. To increase the interest of our young people in wholesome entertainment by providing a social activity each month, consisting of a literary feature and play out of doors, when practicable.

5. To have a missionary program each month, to conduct a mission study class, to meet our pledge of \$400 to the African Special by personal pledge, and in every way possible to stimulate interest in and devotion to the Master's cause the world over.

6. To hold a business meeting monthly, preceded by a council meeting.

7. To assure the members of the Francis Asbury Epworth League of our abiding interest, to encourage and assist them at any and at any and all times.

8. To follow as nearly as may be thought advisable the program outlined in the Epworth Era and to observe special days in the League calendar as suggested by the Central Office.

9. To solemnly pledge ourselves to assist the pastor and the official board of the church in such way as may be requested, and to seek to make the league a vital force in the life of the church and community.

10. To adopt the following budget covering all obligations:

African Special .....	\$400
Advertising .....	25
Delegates' fund .....	30
Miscellaneous .....	10
First Dept. ....	10
Second Dept. ....	100
Third Dept. ....	50
Fourth Dept. ....	25

Total .....

This amount to be covered by individual pledges, by annual dues, and by other means as the league may direct.

### DURHAM DISTRICT INSTITUTE

Our institute, although the first held in the district, was very successful. While a number of the chapters were not represented, yet many chapters sent several delegates. The chief interest came from Durham itself, where a live city union, headed by Mr. C. E. Buckner, has kept the city leagues active. Roxboro and vicinity was the next best represented.

The institute was designed to arouse interest in and enthusiasm for the coming summer assembly at Morehead City, as well as to be a school in the problems of league work. Our conference treasurer, Mr. G. C. Cobb,

and our conference superintendent of junior and intermediate work, Miss Edna Wilkins, were with us and took the leading part in the program. Rev. T. G. Vickers of Henderson, Rev. B. C. Thompson of Roxboro, and Prof. J. M. Ormand of Trinity College gave addresses. Others taking part in the program were M. T. Hipps, Miss Hazel Thompson, Mrs. Irene Blalock, L. V. Harris, G. C. Ervin, J. D. Stott, W. A. Kale, Miss Emily Mathis, Lee Davis, and Culver H. Smith, all local league leaders and principally Trinity College students. A pageant, "The Gift of Self," given by the Student Volunteer Band of Trinity College, was one of the features of the institute, and a poster exhibit contributed by the various chapters added to the interest of the occasion. The prize for the best exhibit went to the league of Carr church, Durham.

Under many handicaps the leagues of Durlam district have been making steady progress. The young people are getting interested in league work, and the older people are beginning to take notice and give support. Much credit is due to Miss Hazel Thompson, our district secretary, for her whole-souled enthusiasm in her efforts to bring the leagues up to the standard of efficiency. There are now about forty leagues in the district. Some of them have made remarkable records, others appear to be struggling for life. The aim is to make every league a force that means something in the cause of righteousness. It is the immediate aim, however, that every league be represented at the summer assembly June 19-23.

C. H. Smith,  
District Reporter.

### Western North Carolina Conference

#### TROUTMAN LEAGUE

Although our league has been handicapped a great deal by various things during the past winter season, we are now looking forward to the delightful season which is now presenting itself. We are hoping to do a greater work this year than ever before. Our league in fact has done a great work since we organized three years ago.

We held our regular business meeting in April and elected the following officers, who we feel sure have their whole heart and mind thrown into this work:

- President—Mrs. Mary Sherrill.
- Vice President—Ivy Ostwalt.
- Secretary—Jettie Sherrill.
- Treasurer—Foy Murdock.
- Supt. 1st Dept.—Lettie Perry.
- Supt. 2nd Dept.—Treva Lockey.
- Supt. 3rd Dept.—Stanford Brookshire.
- Supt. 4th Dept.—Myrtle Perry.

Cor. Sec.—Edith Kyles.  
Era Agent—Ruth Clonager.  
Junior Supt.—Mrs. Otho Whitener.  
Our installation service was held Sunday night, May 27th, Rev. J. A. Peeler in charge.

On Saturday afternoon, June 2, the seniors and juniors were delightfully entertained at the home of Mr. Jim Ervin. All members gathered together at 4 o'clock and rode out to this beautiful country home, carrying with them a basket of eatables. But as we leaguers thought of passing by the church and cemetery where our dear friend and loyal leaguer, Beatrice Ervin, was laid to rest just seven months ago and who was our third Dept. Supt. at the time she was killed, we were prone to stop at this lonely spot and decorate this grave. Each of the girls carried flowers to the grave, while at the same time members of the Ladies' Aid Society carried flowers to the grave of the sister of Beatrice, Mrs. Loys Ervin Waugh, who died just a short time before Beatrice and who was a member of the Ladies' Aid at the time of her death.

After leaving the graves we continued on our way. The evening was spent very pleasantly by all, especially the younger ones, who were able to climb the hills. Supper was served at 6 o'clock. Shortly after we started home, feeling that we had spent the evening in a very profitable way, wishing for another similar occasion.

We are looking forward to and planning for the conference, which is to be held in Charlotte next week, and feel that much may be derived from this.

Edith Kyles,  
Cor. Sec.

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SHUPTRINE Co. : SAVANNAH, GA.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rode-heaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.

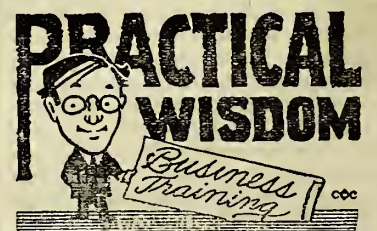
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Practical training in bookkeeping, shorthand, typewriting, banking, accounting and penmanship in the Greensboro Commercial School, Greensboro, N. C., will assure you of a well paying position. Students are enrolling weekly. Write for Catalog.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

The board of trustees meets at the Orphanage next Tuesday morning. The one thing that ought to be uppermost in the minds of the trustees is how to provide additional room for the admission of more children. The situation that confronts us is becoming very acute. The pressure is simply terrific. The conference feels that the superintendent and the trustees should bestir themselves to relieve the pressings needs which is felt throughout the conference. Let us look to the great Head of the church for a solution of the difficult problem which has confronted us so long.

The Rev. H. I. Glass, the polished and wide-awake pastor of Central church, Raleigh, extended our singing class a warm welcome to his church on the first Sunday night. We are always glad to worship with the Central saints, because they make such big sacrifices for us. The Orphanage receives large contributions from the classes of the Sunday school, of which Bro. R. E. Prince is the successful superintendent. Brother Prince is one of our active trustees and counts it a joy to do whatever he can for the up-building of our Home. Our commencement sermon will be preached the third Sunday morning. Brother Glass will preach the sermon for us this year. We are glad that we shall have the privilege of worshipping again so soon with these true friends.

Smithfield is one of the most generous supporters of our Orphanage. Last year we received more than fifteen hundred dollars from the church, Sunday school, missionary society, Epworth League and individuals. It afforded me peculiar joy to be on hand the first Sunday morning with my singings class. The sacred concert was witnessed by a tremendous congregation. I was happy to see so many of my friends on that occasion. I spent four joyous years as pastor of these consecrated and forward looking people. It is one of the most delightful pastorates in the conference. Those people are not only loyal and generous, but are deeply spiritual. The Sunday school is thoroughly alive in every particular. Bro. T. R. Hood has been the beloved and successful superintendent thirty years. There is no man in the county that is more universally respected and loved than he. I had the pleasure of being his guest at dinner. It is a benediction to go into that Christian home even for a short while.

Brother Tuttle is in the midst of his third year's pastorate among those devoted people. He is ever alert and always about his Father's business. He has wrought wonders during these two and a half years. For forty years he has been one of the most militant preachers of our conference. He has advanced Methodism and the kingdom of God during these years. He has been a man of one work, and has given himself to the task of preaching the gospel with great zeal and positive convictions. When I get to writing about Smithfield I am in danger of wearying my readers be-

cause there is so much I would like to say about my many friends in Smithfield.

\* \* \* \*

That was a warm reception which we received at the hands of our Littleton friends when we arrived there Saturday night before the fourth Sunday in May. Mrs. Ransom, chairman of the entertainment committee, assigned us to lovely homes where we had every comfort. A great congregation welcomed us on Sunday morning. In the basence of Brother G. F. Smith, the beloved pastor, Brother Moore was master of ceremonies. He gave us a warm welcome to Littleton. The attention which was accorded our class was all that anyone could ask. The Baptists called in their services and worshipped with the Methodist congregation in the morning. Kind friends in Littleton conveyed us as far as Norlina on our way to Henderson, where we gave our sacred concert at the night hour. I can't express my appreciation to Mr. and Mrs. C. Stallings for the many courtesies shown me while I was their guest. We missed Brother Smith, who was in Greensboro attending commencement, and witnessing the graduation of his daughter. We have not visited any church that appreciated the concert more than our Methodist friends of Littleton.

\* \* \* \*

Rev. T. C. Vickers, the resourceful and talented young pastor of First church, Henderson, believes in the Methodist Orphanage with all his heart. He is showing his faith in the Orphanage by supporting one of our children. It was a brotherly invitation I received from him to take our class to his church. Though he had to be in Atlanta he had made all necessary preparation for our entertainment and comfort. Prof. Davidson, of the city high school, welcomed us in a few choice sentences. A capacity house witnessed the concert. Friends were complimentary in their remarks concerning our fine boys and girls. I had the pleasure of sharing the gracious hospitality of Mr. and Mrs. R. J. Corbett. I have not visited any home where there was more consideration for their guest. Because of their many courtesies to me I was loth to leave on Monday morning. Henderson First church is giving us generous aid and will do even more now since our recent visit.

### THE CHILDREN'S HOME

The old advertisement signs that so disfigured the landscape at the turn of our grounds toward Reynolda have at last been taken down and the red strip of bare clay that lies along the hollow is being doctored with Kudzu and grass.

The young peach orchard looks fine, but the late frost got all the peach blooms in our section.

A little further up the road is a clover field that The Home has a right to be proud of. A stand of clover almost knee deep before it turned a bloom, and a rich deep green that almost sings of milk and butter.

The boys who look after the cows are proud of their fine looking drove of cows. The cow barn is about the cleanest looking cow quarters possible, and the cows are washed and primped with an amount of care that seems to be growing in enthusiasm. Some of the boys were observed recently, after the cows had been showered with the hose, combing and curling the cow's tails with pocket combs, presumably their own.

There are a number of nice little pigs, too, in the pig lot. Two sets of them. There were three more, but a stray hungry dog killed and ate three.

There is only one pet rabbit left. She must be an exceedingly smart and wary old rabbit, for she has raised a number of little rabbits, which are as wild and shy as shadows, flitting here and there in the shrubbery, and survive the dangers that beset them—for

a time at least, notwithstanding that hunters sometimes run their dogs into the edge of the grounds. Once or twice the chase has led into my back yard. But I am friendly toward the rabbits and do not like hounds, and the dogs are intelligent enough to reluctantly withdraw when they perceive that I am not going to stand for them to run rabbits around my yard. Like Jiggs, they can take a hint when Maggie reaches for a paving stone.

But my sentiments, of course, are not those of the boys. They enjoy gettings into the center of a pack of dogs. A crowd of little boys came swarming down the hill last fall to the musical cry of the hounds on the trail of a rabbit across the grounds. A man with the dogs fired at the heels of the rabbit regardless, it seemed to me, of the children. Possibly they were in no danger, but it looked like a cheeky proceeding to me and the rabbit.

The hunting trespass is, of course, only occasional, and in a measure accidental. The most unwelcome class of trespassers on the Home lands are those who slip into the Home woods. The boys discovered a liquor rendezvous—a bottle filled and waiting for some poor liquor slave, in a thicket beside a path. And automobile tracks that run up into a blind and overgrown road are not the road marks of visitors who have the good of society at heart.

One Sunday afternoon some of the young ladies going to walk ran across some men playing cards in the woods. Of course gambling isn't the worst thing in the world, but we should have the Home woods free from the class of people who do lawless things.

A good strong fence around the Home acres will do much to sift out the undesirable element that has a tendency to encroach on suburban property that is unprotected. It will also be a convenience to the little fellows in preserving the limits of Home bounds.

The fence is now a near possibility. The posts are in place and the fencing has been ordered. Freight orders, though, are no speedy processes these days.

Along the town-ward edge of the road, between our cottage and the corner, we are planning to plant a hedge, instead of the fence that we can afford at present. Though, as for that, an inconspicuous fence on the edge of the road would not trouble the eye viewing the wide grounds of The Home, because the grounds roll upward, and the eye naturally lifts to the strength of lawns and fields and groves and cottages above.

\* \* \* \*

Miss Ella Ivey, who has done such faithful and efficient work with the children of her grade and contributed so much to the happiness of the little boys in whose cottage she rooms, leaves this week for her home in Charlotte, where she spends only a few days before starting on a trip to Europe.

Miss Estelle Cherry, a sister of Miss Mabel, who teaches in our high school, comes to teach in Miss Ivey's place.

\* \* \* \*

The Louise Franklin Sunday school class of West End sent me a much appreciated check the other day to invest in books for the Home library.

The superintendent investigated the cost of steel shelving for the library room at the school building, but at the lowest prices offered was several hundred dollars, he decided to wait and have Mr. Binkley put up the shelves.

Doubtless he best part of our library will be the generous gift of books that Mrs. John Hanes has in waiting for us, a gift from her son, Mr. Ralph Hanes of New York—a thousand dollar contribution of new books.

Martha Mann Wood.

\* \* \* \*

The strip of ground skirting the road has been sown in soil improvement covering and is now a great carpet of oats and vetch.

Further up towards the superintendent's cottage has been planted in grass and a shade-enduring clover that is making a green show, even under the pines.

Margaret and I transplanted a bed of iris from the super-abundance in a border of our garden to a low point across the driveway in front of our cottage. The lilies never seemed to find out that they were moved, and flourished finely and made a pleasant spot of contrast of shapely blade and bloom to the new grass.

On the east side of our cottage, where the hill rolls up toward the boys' cottage, the flowers have been unusually pretty this spring. The cool weather has lengthened out the blooming season and given the plants a fine vigor of leaf and blossom.

Everyone stopped to admire the corner of blue iris by the stone steps. Two poppy plants grew up with the iris. I told Margaret that the poppies would have to open a lavender bloom to harmonize with the purple lilies. And to our surprise, the first that opened was a lovely soft lavender!

The poppy border grew such plants that we expected the blooms to be as big as saucers. They were not quite that large, but for a spread of gorgeous beauty they were the delight of everyone who saw them.

The boys, our neighbors a stone's throw up the hill, have a promising looking long flower border in front of their cottage, which they have industriously worked, planted and watered. But as it was just made this spring, of course it hasn't come into its full beauty yet. They have some fine looking pot flowers.

\* \* \* \*

The children are busily practicing for commencement. Our school closes later than usual this year, making up the three weeks we lost with the flu in the winter.

But the children do not mind the long school session. With but few exceptions they like the school time of the year.

We have two graduates of the high school this year, Rosinell Happerfield and Blanche Riddick.

## SCHOOLS AND CHURCHES JOIN THE CLUB

That the superior quality of the pianos and the big saving in price effected by the Advocate Club are being appreciated by institutions as well as by individuals is shown by the fact that Secular Schools, Sunday Schools and Churches are joining the Club in goodly numbers. The following letter from a school trustee emphasizes one of the many good reasons. He writes: "The piano obtained through the Club is being used in the Musical Department of the School here and all are highly pleased with it. We feel that we saved from \$75 to \$125 by purchasing through the Club."

A Church official writes as follows: "I will say that the Church is pleased with the Club plan. The piano is first class material, workmanship and construction—fine tone, clear, soft and musical. It is an extra fine instrument for the price. The plan of payment is good, sound and satisfactory."

If you or your Church, Sunday School or Public School need a fine piano, by all means write for the Club's catalogue, prices and terms. Address the managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. (adv't.)

**FOR SALE—THE McCLEES HOME** Adjoining Trinity College campus, containing fourteen rooms, two baths, two basements; 75 feet front on 5th street, running 200 feet to 6th street. Apply to Thos. L. McClees or Prof. F. S. Aldridge, Trinity College Station, Durham, N. C.



# Our Little Folks

## PLANTING THE TREE

What do we plant when we plant the tree?

We plant the ship which will cross the sea;

We plant the mast to carry the sails; We plant the plank to withstand the gales;

The keel, the keelson, the beam, the knee;

We plant the ship when we plant the tree.

What do we plant when we plant the tree?

We plant the houses for you and me; We plant the rafters, the shingles, the floors;

We plant the studding, lath, the doors, The beams, the siding, all parts that be;

We plant the house when we plant the tree.

What do we plant when we plant the tree?

A thousand things that we daily see; We plant the spire that out-towers the crag;

We plant the staff for our country's flag;

We plant the shade from the hot sun free—

We plant all these when we plant the tree.

—Henry Abbey, in N. Y. Christian Advocate.

## THE DISCONTENTED LITTLE SPRUCE TREE

(A Danish Legend.)

Once a discontented little spruce tree lived in a wood. The reason the little spruce tree was discontented was that it was covered from top to bottom with short, stiff little needles, though all the other trees in the wood were covered with leaves that fluttered in the wind and were never stiff and straight.

One day the little spruce tree said: "All the other trees in the wood have pretty leaves. I have only prickles. Nobody touches me. I wish I might have leaves like the others, only much prettier. I wish I might have leaves of shining gold."

When the spruce tree awoke in the morning, it was covered with leaves of gold that shone in the sunlight and brightened all the wood.

The little tree was so proud all that day that it wouldn't look at the trees with common green leaves. "No other tree has leaves like mine, and I am now the most important tree in the forest," it said in its heart. But that evening an old miser came with a huge empty sack and stole every gold leaf. Then he went away with his huge sack full of leaves and left the poor little tree naked and shivering in the moonlight.

"O," it said, "I wish I might have leaves of glass!"

The next morning when the little tree awoke it was covered with sparkling leaves of glass that shone like diamonds in the sun; and when the gentle winds came singing through the wood, the glass leaves made tinkling music. The little tree was then prouder than ever until a wild storm came and broke the leaves into tiny bits that soon covered the ground below.

The poor little naked tree wailed with grief. "Ah me," it said, "now I wish I had asked for common green leaves!"

When the little tree awoke the next morning, it was covered with the pret-

tiest, softest green leaves that had ever been seen in the wood; but an old goat came along and ate every one of them, and the little tree was left bare again.

"O!" cried the little tree. "Why did I ask for gold or glass or green leaves? If only I had my old prickles back again, I should be so happy."

The next morning when the little tree awoke it was glad to find that the prickles had come back. All the dear little old straight prickles once more covered it from top to bottom. It had not realized before how comfortable the little prickles could be or how pretty they looked. But ever after that the little tree was contented with its prickles, no matter how straight and stiff they were. From that day to this no little spruce tree has ever been known to ask to have its leaves changed.—Frances Margaret Fox, in Youth's Companion.

## THE BIRD THAT TOLD

Jay had been sent on an errand to Mrs. Green's, and when he got there Mrs. Green was not at home. A young lady asked him to wait in the living room while she emptied his basket; so Jay amused himself while she was gone by teasing a big, handsome parrot in a brass cage. Jay had never seen the parrot before, but it was such fun to hold a peanut near the bars and then when Polly reached a big claw for it to draw it back and eat it himself.

"Squawk!" Polly ruffled her feathers and made a plunge at the little boy, but of course the bars held her back.

"Pretty Polly!" said Jay with a grin. "I played a trick on you, didn't I?"

Presently the young lady came back and Jay took his basket and went home, forgetting all about Polly until several weeks later when his mother took him along to call on Mrs. Green.

"O, I'm so glad you brought Jay," said Mrs. Green when she saw him. "I have been wishing he would come over and see Aunt Emily's beautiful parrot. She is going home tomorrow, and this will be the last chance. Polly is so fond of children."

But when Polly saw Jay, she ruffled her feathers and gave a loud squawk instead of saying what Mrs. Green coaxed her to do. All in vain the cracker and the bit of meat she loved were given her. All she would do was to sulk.

"This certainly is very strange," said the lady who owned Polly. "She sometimes acts this way when children have teased her, but Polly never saw this little boy before. I am so ashamed of her bad manners." Then she turned to Jay and said: "Will you please excuse my naughty bird? She certainly must mistake you for some rude, bad boy."

For answer Jay ran to put his head in his mother's lap and sobbed out the story. "I was the rude, bad boy," he said. "I'm sorry."

Of course the lady forgave Jay when he said he was sorry; and though Polly could not be coaxed to say anything to him, the little boy went home forgiven and very much relieved. On the way he said: "Mamma, Johnny Snow is always talking about a little bird that tells on bad boys. Is Polly that bird?"

"Well," said his mother, "I don't know whether Johnny Snow ever saw Polly, but I do know that this particular bird told on one small boy."—Exchange.

## GREENSBORO COLLEGE

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Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

## WHERE GO TO COLLEGE?

There are three major considerations that determine the greatness, or the potential greatness, of an educational institution.

1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.

2. The Faculty.

3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 115,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address

The Secretary to the President

UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

## RULES FOR MOTORING IN JAPAN

I suppose you folks over there in North Carolina are enjoying the springtime, riding around over the good roads in your automobiles—when you have time. We are enjoying peace and tranquility here in the Land of the Rising Sun, but just over border our sister has spilt ink on her apron again. Poor China! I think Ho-ti has gone out into the woods again, and his eldest son, Bo-bo, "a great lubberly boy, who being fond of playing with fire, as youngsters of his age commonly are," has let some sparks escape again. But I am not sure that the result will be "roast pig" this time.

Speaking of automobiles, let me give you a list of "police regulations issued to motorists in Japan." You might follow some of them with good results in America. Here they are:

1. You drive your automobile at the speed of eight knots per hour on the city roads and 12 knots per hour on the country roads.
2. In narrow place or road corner and bridge speed slowly.
3. When you see the policeman throwing up his hand you must not drive in front of him.
4. When you pass the corner and the bridge ring the horn.
5. When you get ahead of the passenger on foot or the cow or the horse, you must ring the horn.
6. When you meet the cow or the horse speed slowly and take the care to ring the horn and not be afraid of them. Drive slowly when you meet the horse or the cattle; do not make them afraid and carefully make the sound. If they afraid the sound you must escape a little while at the side of the road until they pass away.
7. When you drive the motor car do not leave the driver seat and take care lest unexpected trouble happen.
8. Do not drive the motor car when you get drunk and do not smoke on the driver seat.
9. When two cars are driving in the same road, if there is another car in front of yours or behind yours you must keep sixty yards away from him. If you go ahead of him ring horn and pass him.
10. When you cross the railway, wait until the other train and other cars pass through.
11. When anything matter with your car you go police station and tell him.
12. When you want to have a driver or exchange another, you must enclose driver's address, career and age.
13. SPECIAL NOTICE. You must

never put overload on your automobile. The licensed capacity of your Ford car is five passengers—two in front and three in rear of house.

I. L. Shaver.

# FRECKLES

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Rev. J. M. Rowland, editor Richmond Christian Advocate, will conduct a third tour starting early in June. Travel free from worry and get the most for the money.

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REV. J. M. ROWLAND

Editor Richmond Christian Advocate  
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A head of wisdom rare,  
A heart sincere;  
A soul of noble worth,  
With naught of fear.

A hand of active toil  
For others' good,  
For God, and Church, and friends,  
With genial mood.

A friend sincere to all  
In all his way;  
A helpful word to speak  
For every day.

Soul filled with Love Divine,  
As holy balm;  
A face of quiet mien  
And peaceful calm.

To every duty true,  
To God and man;  
Conformed in all his way  
To Heaven's plan.

There passed a valued man,  
More than we knew,  
And to his worth we'd yield  
The honors due.

No more his genial ways  
Shall greet us here;  
But life of richer strain  
Awaits us there.

**WOMAN'S PAGE**

(Continued from page eight)

tion thirty-three years ago, Mrs. Robertson has led the Methodist hosts of women in paths of pleasantness and peace—yea more, she has led us ever on the upward way; "Forward, forever in the Master's name" has been her loud call to us, and inspired by such a leader to follow, not afar off, but closely, has been and is a joy to the hundreds who love and revere her.

The district meeting of the W. M. S. of the Mount Airy district will be held at Pilot Mountain June 19th and 20th. First session Tuesday evening, 19th, at 8 o'clock, and Wednesday a. m. at 9 o'clock, with picnic dinner served by the local society. All Y. P. and children's societies should elect delegates, and churches where there are no societies are requested to send representatives. Those who expect to reach Pilot Mountain on Tuesday evening to spend the night, please send names to Mrs. R. E. L. Flippin, Pilot Mountain.

We note that honors have been thrust upon Mrs. W. L. Nicholson, one of our capable missionary women of Hawthorne Lane church, Charlotte. She has recently made her debut into the journalistic field as editor of the North Carolina White Ribbon, organ of the W. C. T. U. We congratulate Mrs. Nicholson upon the opportunity for so fine a field and the W. C. T. U. upon their choice of editor.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

**MANY AT SUMMER SCHOOL**

Many of our pastors are enrolled in the Sunday schools courses being offered in the Trinity Summer School for Preachers. Prof. H. E. Spence, of Trinity College, has a big class in "The Organization and Administration of the Sunday School," and Dr. C. G. Thompson, of Emory University, one in "Principles of Religious Teaching." In these classes also, in addition to sandlappers, are quite a number of our friend Woosley's hillbillies. Hillbillies and sandlappers alike are showing encouraging interest in the great Sunday school cause, and their attendance upon these Sunday school training classes is indicative of their

determination to improve their own Sunday school organization and teaching and to train workers to carry on the work from Sunday to Sunday.

**CHIEF OF THE HILLBILLIES**

To us one of the delightful incidents of the closing of Trinity College and the opening of the Trinity Summer School for Preachers was the visit of our good friend and co-worker, Oscar V. Woosley, of Lexington, superintendent of Sunday school work of the Western North Carolina conference. He paid our office a visit, and together we discussed various topics of common interest. Under the wise leadership of this live wire, whom we have long known and genuinely admired and whose admirable qualities we like to emulate, the westerners—hillbillies, as our friend Woosley calls them—are making rapid strides in their Sunday school work; they are doing things. In fact, they have been doing things ever since Woosley took charge of the work about six years ago, and under his leadership they will make still greater progress as the months come and go. The fine way they are doing things is an inspiration to us, and we are always delighted to have an opportunity to discuss these things with this chief of the hillbillies.

**TO GIVE CHIEF EMPHASIS**

Rev. R. H. Willis, presiding elder of the Fayetteville district, is giving over the greater part of his third quarterly conferences to the interests of the Sunday school. Sunday school work is the one thing which will receive chief emphasis, and a special effort is being made to get all Sunday school officers and teachers particularly to attend. Workers of the Fayetteville district will do well to bear this in mind and be present at the next meeting of their quarterly conference.

**SUPERINTENDENT GIBBONS**

Mr. J. J. Gibbons has been named to succeed the late Mr. C. E. Weatherby as superintendent of our Sunday school at Faison. Mr. Gibbons, an energetic business man, is thoroughly interested in the work and has had considerable training and experience for it, and we venture to forecast good things for the school under his leadership.

**FOUR TONS HAULED MILE FOR NICKEL BY SOUTHERN**

Atlanta, Ga., June 11.—Five cents for handling one ton of freight four miles, or four tons one mile, was the average received by the Southern Railway System during 1922.

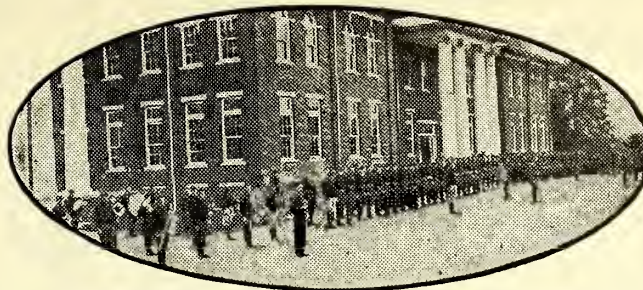
Figures which have just been compiled, covering the operations of the Southern for the year, show that 51,327,645 tons were handled an average distance of 176.52 miles.

The average amount received by the Southern for hauling a ton of freight this distance was \$2.24, making the receipts from carrying one ton of freight one mile 1.26 cents—equivalent to carrying one ton four miles, or four tons one mile for a nickel.

These figures cover the receipts from every class of freight from sand to silk shirts and for all distances, from local hauls of a few miles to transcontinental shipments and exports and imports.

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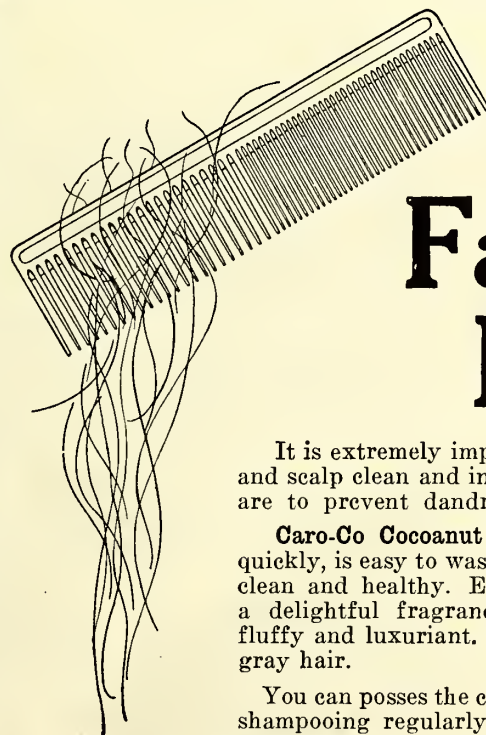
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing church appointments for the Asheville District, including Summer School Trinity College, Mars Hill, Bright Hope, Elk Mountain, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND—IN PART

Table listing church appointments for the Charlotte District, including Polkton, Mt. Vernon, Peachland, Hopewell, Wadesboro, etc.

GREENSBORO DISTRICT W. F. Womble, P. E., 538 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing church appointments for the Greensboro District, including Uwharrie, Union, New Hope, Eleazer, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing church appointments for the Marion District, including Marion Ct., Pleasant Grove, Marion Mills, etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. THIRD ROUND

Table listing church appointments for the Mount Airy District, including Stokesdale, Glencoe, Summerfield, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for the North Wilkesboro District, including Avery, Mt. Zion, Elk Park, Newland, etc.

Table listing church appointments for North Wilkes, Union, N. Wilkesboro, Wilkes, Ferguson, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing church appointments for the Salisbury District, including Norwood Ct., Harmony, Concord, Westford, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing church appointments for the Shelby District, including Lincoln Ct., Trinity, Lowesville, Stanly, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing church appointments for the Statesville District, including Statesville, Broad St., Mooresville, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing church appointments for the Waynesville District, including Fine's Creek Ct., Haywood Ct., Jonathan Sta., etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C. THIRD ROUND

Table listing church appointments for the Winston-Salem District, including Oak Ridge, Kernersville, Walkertown, etc.

North Carolina Conference

ELIZABETH CITY DISTRICT C. E. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing church appointments for the Elizabeth City District, including Currituck, Hebron, Belhaven, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing church appointments for the Fayetteville District, including Bladen, Center, Marners, etc.

Table listing church appointments for Duke, Angier, Dunn, Hemp, Mt. Carmel, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

Table listing church appointments for the New Bern District, including New Bern, Centenary, Straits Ct., etc.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing church appointments for the Raleigh District, including Garner, Holland's, Oxford, Millbrook, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing church appointments for the Washington District, including Elm City, Wilson, First Church, etc.

Table listing church appointments for Robersonville, Stokes, Bethel, Fremont, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing church appointments for the Rockingham District, including Lumberton Ct., Robeson, McKendree, etc.

Table listing church appointments for Rowland, Asbury, Maxton, St. Paul, Barker's, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing church appointments for the Weldon District, including Warrenton Ct., Littleton Station, Halifax Ct., etc.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing church appointments for the Wilmington District, including Branch, a.m., Burgaw, Zion, a.m., etc.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.—Phil. iii. 13, 14.

Advertisement for Oxford Teachers' Bibles, featuring an illustration of a family and text describing the benefits of the Bible.



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 Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.  
 Science has found a newer, better way—a means as simple as Nature itself.  
 In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.  
 As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.  
 Nujol is used in leading hospitals. Get a bottle from your druggist today.  
 (adv.)

**EMERGENCY PASTOR**  
 During 1884-87 I was pastor of a charge of which Maxton was a part. After finishing my term here I served about a dozen other good charges, but finding no better place than Maxton, I came back and served St. Paul's church here in Maxton as pastor another full term, ending with our last annual conference.  
 On account of rheumatic trouble I was unable to undertake heavy work, and as suitable work could not be found for me, I had to ask for a place in the ranks of the superannuates. To an individual who had been active and very busy for forty years, save one, it seemed mighty blank and dreary to be out of a job. But seemingly by common consent I became "emergency pastor" of all the churches in and about Maxton, so it was not so bad after all to be a superannuate.  
 On the first Sunday in May I preached for the Maxton Presbyterians at 11 o'clock in the morning, and in the afternoon of the same day I preached at Harmony school house, six miles in the country, "filling in" for Dr. Hill, who was in Richmond. Dr. Hill, who is now in his ninety-second year, and has been pastor of the Presbyterian church here in Maxton the past thirty-five years, is still active and is honored and loved by all the people of this section, regardless of denominational lines. As an expounder of the Bible Dr. Hill has no superior and few equals. On the morning of the first Sunday a great congregation turned out to hear the message from the lips of the "emergency pastor," and what they had to say about the message ought to satisfy any reasonable human being.  
 In the afternoon of the first Sunday I preached to a well filled house at Harmony school house, "filling in" for Dr. Hill. Here again we were deeply gratified at the expressions of appreciation on the part of those to whom the message was delivered.  
 A few days later a representative of the Maxton Presbyterian church handed me an envelope with ten crisp bills of "long green" enclosed, saying as he handed it to me that it was a slight token of the appreciation of the church of which he is a member. Only one trouble about these bills—they are so new and pretty I do not see how I can ever get the consent of my mind to spend them.  
 The second Sunday in May I spent in Lumberton "filling in" for Dr. Beaman, who was absent from Lumberton to deliver one of his great messages to another fortunate congregation at the closing exercises of a school. Dr. Beaman is in the midst of his sixth year as pastor of Chestnut Street church, and whatever some of us may think about the wisdom or unwisdom of the change in our church law concerning the time limit for pastors, I am quite sure no interest of the kingdom of our Lord has suffered because of the departure from the old law in the case of Dr. Beaman. The membership of Chestnut Street church in Lumberton is not large in numbers, but it is composed of a class of people that makes it quite large in all other respects. No wonder Dr. Beaman delights in speaking of the good qualities of his people, and no wonder they take equal delight in speaking of their gifted pastor. It is a delight to the soul to preach to such a congregation. Were it not for the known fact that no one else could possibly fill his place with that congregation, it may be that some of us would find ourselves wishing Dr. Beaman would move on and let us have that delightful charge for a term of six years.  
 Sunday night as I passed out of the church Bro. G. W. Whitfield, treasurer of the church, in shaking my hand left in it a check sufficiently large to purchase a spring suit, which I happen to stand in need of just now, though I had given no hint of such a need to that congregation.  
 Sincerely, J. A. Hornaday.

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 A select home school on Accredited List, offering to a limited number of boys, from 9 to 20 years old, a more intensive system of training than public schools can give. Ideally located in healthful, invigorating climate, conducive to study. Each boy's personality carefully studied and directed by efficient teaching staff composed of virile, patriotic men with successful teaching careers. A teacher for every seven or eight boys insures individual attention in studies. Boys taught HOW TO STUDY. All branches of athletics directed and supervised by able instructors.  
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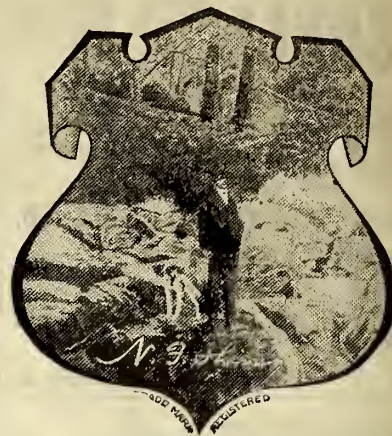
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 Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.  
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 Secretary to the Corporation.



IN MEMORIAM

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



DEAL—Lawrence Rockwell Deal was killed suddenly May 17, 1923, by the discharge of a shotgun. He was in his fortieth year. On November 15, 1894, he was married to Lizzie Moore. To this union were born five children, all of whom are living. At about 16 years of age he professed faith in Christ and joined the A. R. P. church at New Sterling, later moving to Trinity Methodist church, where he remained a consistent member until his death. The funeral was conducted from the home the day following by his pastor, Rev. R. L. Melton, and the body laid to rest in the cemetery at Statesville. A Friend.

RUSSELL—Billie Martin Russell was born July 24, 1918; died April 29, 1922. Billie Martin was the second son of Mr. and Mrs. Robert Russell of Canton, N. C., a child of unusual brightness and loved by all who knew him. Little Billie came to his tragic death while visiting at his grandfather's, his clothes catching fire while the grandparents were out of the house. He was rushed to an Asheville hospital and all done that it was possible to do, but he died as result of the burns. Young as was the child his last moments were conscious and beautiful indeed, for he talked of another home and begged his loved ones not to cry, so unselfish and thoughtful of others even in the jaws of death is indeed wonderful for mature saints much less for a little child.

The mother, although her very heart is yet bleeding over her loss, talks of Billie as waiting for her at the portals of another shore. Her interest in heaven is multiplied and instead of being rebellious toward God her faith is beautiful and her talk of the future life inspiring. In the language of the poet this mother expresses her faith in God and the future of her darling boy.

My Baby Still, Though Gone. "I have a little baby waiting for me On the beautiful banks of the crystal sea.

I know how patient he waits me there, For I see a smile light up his face so fair.

He has found his place in the white-robed throng,

He has joined with the choir in heaven's song;

And I can hear his voice ring out so clear,

So soothingly sweet to faith's listening ear.

"I have a little boy waiting for me On the beautiful banks of the crystal sea."

When the great Refiner has fitted me And I, too, shall stand beside the crystal sea;

When I, in the robes of righteousness dressed,

Shall come to the home of the pure and blessed,

O what a joyous reunion 'twill be, For my boy, still waiting, will welcome me.

J. O. Banks, Former Pastor.

TUTTLE—Mrs. Louretta Ward Tuttle, daughter of Mr. and Mrs. S. M. Ward, of Stokes county, died at her home near Leaksville October 29, 1922, age 54 years and three months. She was married to John G. Tuttle, of Walnut Cove, thirty-one years ago, and to this union were born twelve children, all of whom, together with her husband, two step-children, and six grand-children survive her. She is also survived by her mother, two sisters and four brothers. Early in life Sister Tuttle was converted and joined the Methodist Episcopal Church, South, at Delta, in Stokes county, and later, upon moving to Rockingham county, she transferred her membership to Centenary church on the Mayodan charge, where it remained till her death. Her life was such that none who knew her could question her sincerity and deep piety.

During the last months of her life, although suffering greatly from a complication of diseases, yet she bore her sufferings uncomplainingly with much patience and fortitude. Her pastor, the writer, visited her several times during her last illness, and in talking

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the utmost confidence in the Shivar Mineral Spring Water for it has made us thousands of friends in all parts of America and even in foreign countries, whose faces we have never seen. Yet we count them our friends for the

with her she often would refer to her rich personal experience and her hope of heaven, and in doing so often her countenance would become radiant, indicating the joy that comes to those who are trusting in a Saviour's love. Just a little while before she went away, she very audibly sang some favorite songs, then closed her eyes, and as quietly and peacefully as a babe falls asleep in its mother's arms, she slipped away to be with Jesus.

Rev. W. L. Dawson, of Spray, in the absence of her pastor, conducted the funeral services, after which her remains were laid to rest in the cemetery at Stoneville to await the resurrection. May all the bereaved ones meet her in heaven.

W. M. Wall, Pastor.

MARTIN—George W. Martin, one of the best known and most highly esteemed citizens of Madison, N. C., passed away on May 16th at one o'clock in the afternoon. Brother Martin was a leader in church and educational activities.

Some few weeks ago Mr. Martin suffered a slight attack of paralysis from which he soon rallied. On May 15th,

Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A., M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any

Fill Out This Coupon and Mail It Today

Shivar Springs, Box 4T, Shelton, S. C. Gentlemen: I accept your offer and enclose herewith three dollars (\$3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within thirty days. Name P. O. Express Office Please write distinctly.

character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia. C. V. T.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble. O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble. REV. E. H. R.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. T. K.

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all. T. G. S.

early in the morning, he suffered the second stroke, from which he never regained consciousness, dying Wednesday morning at one o'clock.

Mr. Martin, who was 73 years old last March, was known and loved all over Rockingham and Stokes counties. He was affectionately called "Uncle George" by thousands of his friends. He knew most all the ministers of the Western North Carolina conference, especially the older ones, and they all called him Uncle George. For fifty or more years has been a consistent member of the Methodist Church, South, of Madison, N. C. He attended most all the annual and district conferences. For 32 years Mr. Martin was steward of his church. For the same length of time he was trustee of church and parsonage property. For 22 years he was district steward and recording steward. Besides his church activities Mr. Martin was chairman of the board of education for the county of Rockingham for 22 years. He was mayor of Madison for two successive terms. Besides all this Brother Martin was a successful business man. In so great affection did his church hold him that he was recently presented a gold-

headed cane as a mark of esteem.

Surviving Brother Martin are his wife and one daughter, Miss Evelyn Martin of Madison, N. C., one sister, Mrs. R. P. Webster of Madison, and two brothers, H. T. Martin of Greensboro and R. A. Martin of Pelham.

The funeral was conducted from the Methodist church, Madison, of which he was a member. The pastor, Rev. J. P. Morris, assisted by the other ministers of the town, conducted a short service in the church, after which the funeral services were turned over to the Masons of Star Lodge, Madison, of which Mr. Martin was a member, Mr. Leon Cash of Winston-Salem having charge of the services at the grave.

It was estimated that there were over one thousand people at the funeral. The floral offering was very beautiful as well as profuse. We will miss Brother Martin, his wife and daughter will miss him most. To them we extend our sympathy. Brother Martin has gone to be with his Lord and the two daughters who have gone on before. We shall see him by and by. J. P. Morris, Pastor.



# NORTH CAROLINA Christian Advocate

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No. 25

## EDITORIAL ~ PARAGRAPHS

Darwin and monkeys have supplanted women and poodle-dogs as a keynote of popular outcry against the times. What will be next in this piddling with social, scientific and religious problems?

\* \* \* \*

Wherein is a man like a mule? In quite a number of respects, but especially in two: He cannot kick and pull at the same time, neither can he tell whether he kicks because he brays or brays because he kicks.

\* \* \* \*

"My gray gull lifts wings against the nightfall and takes the dim leagues with a fearless eye." That sentence is a tonic to faith and daring and gives wings to the imagination. But to fully appreciate it one must have stood at nightfall upon the beach and have gazed across the unmeasured waters as the waves lashed the shore and darkness settled upon the sea.

\* \* \* \*

That earth and the things of earth cannot satisfy the heart of man is a commonplace which needs fresh emphasis in these days that are given over largely to material comforts and to pleasures that are sensuous. A practical materialism is the greatest curse of the present age. The human spirit is restless and unsatisfied because these things of earth cannot satisfy.

"I sought earth's gold and gained more greed;  
I sought earth's fame and found more need;  
I sought earth's pleasures, at last found pain:  
Who follows earth's phantoms follows in vain.

\* \* \* \*

"Let no man despise thy youth," wrote Paul to Timothy. How would it do to add, "Let no man despise thy gray hairs?" But St. Paul was writing to a mere lad and at the same time expressed his confidence in youth to serve in the kingdom of God. In fact, the kingdom of God is the kingdom of youth. The founder of the kingdom was a young man. Young men laid the foundations of American Methodism. We are now speaking from the viewpoint of the calendar. In the larger sense, the spirit of youth is at all times the measure of service and progress in the kingdom of God. The spirit of old age has no place in this ever growing and enlarging affair that has as its goal the redemption of the race.

\* \* \* \*

The city man and the farmer are unlike in some respects but in others they are alike. For instance, the city man boasted to his farmer friend:

"Thursday we autoed to the country club and golfed till dark, then trolled back to town and danced till morning."

To which the farmer not to be outdone replied:

"I've been havin' some time myself. Wednesday I muled to the cornfield and geehawed till sundown. Then I suppered till dark and piped till nine. Then I bedsteaded till 5 o'clock, then breakfasted till it was time to go mulin' again."

But when the city man and the farmer get a fortune they both move. The city man moves to the country and the country man moves to town. Strange, isn't it?

"In the solitude of Midian, Moses knew the call of his countrymen; Paul at Troas saw Europe's need visualized in a single man; Judson, in the shelter of a friendly haystack felt the heartbeat of India."

\* \* \* \*

To talk piously of stewardship and at the same time to cling tenaciously to his dollars, or to prate about treasures in heaven and at the same time grab all he can get down here, marks a man as an unholy pretender who deceives few by his pious prattle.

\* \* \* \*

We have nowhere seen a more timely and striking paragraph than the following by President Faunce of Brown University in the opening address of the Northern Baptist Convention. Hear what he says:

"The kingdom of God does not mean mere economic progress. It does not mean simply more comforts and conveniences in the home and the shop. It does not mean merely better wages or salaries or better clothes to wear. It does not mean pure food, porcelain bathtubs, fireless cookers and an automobile for every family. Civilization may be 'increased in goods' and yet remain 'poor and blind and naked.' What is the use of traveling at 70, or even 200, miles an hour, if we are as discontented at the end of the journey as we were at the beginning? What is the use of talking over wire—or without one—if we have really nothing to say? The promotion of comfort is not the creation of character. To every nation that is boasting of mere accumulation of material comforts God will say at some great crisis: 'Thou fool, thy soul is required of thee.'"

\* \* \* \*

Carter Glass, Julian S. Carr, Frank Page, Walter P. Stacey and N. H. D. Wilson received honorary degrees last week from the University of North Carolina. By a remarkable coincidence all of them are prominent Methodists and two of them, Stacey and Wilson, are sons of ministers. Senator Glass of Virginia never went to college. The other four received their college training at the university. Carter Glass, the father of the Federal Reserve banking laws, Julian S. Carr, public spirited and generous, Frank Page, road builder of North Carolina, W. P. Stacey, who in his youth has attained to great eminence in his profession, and N. H. D. Wilson, leader in his conference, are all worthy of the distinction conferred upon them by giving the four first the honorary degree LL. D. and the last D. D. At the same time the University of North Carolina has shown a due appreciation of men who, not in the realm of academic scholarship but out in the every day affairs of the world, have shown a willingness and capacity for large service. This saving common sense on the part of the university not only honors aright those who are worthy, but at the same time wins the whole-hearted loyalty of its sons, without which no institution can succeed as it ought. There is a great future before the university because it is wisely related, as the foregoing indicates, to its alumni and to the people of North Carolina.



## THE WHOLE FAMILY TO CHURCH IN A FORD CAR

These summer days when town preachers are planning a vacation is a golden period for the country preacher and the country church. Although the weather is a bit warm the people in "God's great out of doors" look upon the good old summer time as the very best time of all the year to go to church, and they go in great numbers—men, women and children.

It used to be when some of us older people were young that the horses were so tired Sunday morning after the week's hard work on the farm that they could not be driven to church. Human kindness demanded that the horses should have one day's rest out of seven. But now the Ford car never gets tired and the hotter the weather the better it travels. So the whole family can get off to church in the Ford and enjoy the high privileges of the sanctuary.

In town after Sunday school the streets are full of cars taking the children home, and then in some cases the old folks go back for the 11 o'clock service. But there is none of that in the country, where everybody stays for preaching and the whole family gets home at one time after the day's services are over. It ought to be so in town.

Any and every preacher of the gospel should covet the privileges offered by these big congregations in the country. It is a matchless opportunity to preach the Word of God in simplicity and power to people who will remember the message. Frequently, in these congregations made up of grown people and children of all ages, some lusty youngster will "cry aloud and spare not," but none except a preacher whose nerves are unduly exposed minds a whit, for this self-same baby before a great many years will be a steward or preacher in some big city church.

The preacher who wants to give up a big country circuit to become the pastor of a little station in town or city has not even begun to cut his wisdom teeth. The man out on a big circuit has the biggest opportunity of any man in Methodism except possibly a presiding elder, whose work is largely in the country.

And the golden opportunities of these summer days when on Sundays and on week days during the big meeting the groves about the country churches are filled with automobiles which have brought the people to church by families should never pass unimproved. The preacher should render just such service as we have come to expect from a true prophet of God. The summer revival is not to be laughed at and discounted, but let it be magnified. It is better to have the second week in August set aside to get religion than have no time at all, as is the case in too many churches.

God's blessings on the country church, which is being called upon constantly to give members to the town and city churches. The country preacher may not have as big financial report as the city preacher, but he generally reports more received on profession of faith than anybody else, and this is what counts after all. All honor to the Methodist circuit rider.

## EVEN NEW YORK IS ABOUT TO LEARN

The big New York dailies have made the discovery that New York is not the whole nation, not even half of it, and that no "wet" candidate can be nominated for the presidency. This removes Governor Smith as a presidential possibility. His being a Roman Catholic itself made his election impossible. Added to this is his attitude toward liquor which gives him no more showing for the presidency than the proverbial snowball has in the lower regions. Even the liquor propagandists, who under the harmless guise of wine and beer fought prohibition, are about to admit that this country is politically dry. Even the moisture of Tom Taggart of Indiana has been turned into the drouth of summer and he declares that the Democrats will not nominate a wet candidate. The Republicans have already said their candidate will be dry.

It will be a great discovery for them if the foreigners of New York, New Jersey, Maryland and of several of the big cities of this

country outside of the states mentioned, can learn that the American people are not going to surrender prohibition at the dictates of such an un-American populace. If they do not enjoy our ways they should get back to Europe, which is willing to tolerate the curse of strong drink. But for us, we say away with it forever.

## WHAT OUGHT MEN TO PREACH?

Jesus talked little about politics. To discuss economics was not his task. He refused to be controlled by the popular ideals of his time. His was a call of men back to God and a continual insistence upon clean hearts, free from hypocrisy and selfishness. He refused to administer on dead men's estates when overburdened with the world's sin and selfishness. Salvation from sin by the religious route was his task.

Hence a gospel minister has no business waving a national flag in the pulpit when his duty is to lift up the Cross of Christ. Typewriters, adding machines, yardsticks and such like should not be substituted for the Word of God. "Preach the word," and not business, is the Divine injunction. Depend not upon business methods and organized efficiency, but primarily upon an appeal to the spiritual nature of man. Prophets with a spiritual passion and not business men with methods have been the leaders and custodians of the kingdom of God in all ages.

When a preacher on Sunday in the pulpit gets to discussing science of which he knows practically nothing and fails to preach religion in which he should be an authority both from study and personal experience, that man ought to be deprived of his credentials. For the hungry sheep are looking to their shepherd to lead them out into green pastures, when he really fails to give them dry fodder. He is by such conduct feeding the flock on last year's bird-nests and no flock can fatten on such trash.

The Bible needs no defense. All it needs is to be preached with authority. For a man to defend the Bible when he ought to be preaching its truth is like reading to a patient an essay on how Mayo brothers built their hospital, when that man ought to be on their operating table. A sick man needs medicine and surgery and not a defense of these which to a sane man need no defense.

The question frequently arises what is wrong with the church? We answer, nothing except it sometimes needs a good dose of common sense and religion. But the church does not stand alone in this. All other institutions have their faults. But we are not willing on that account to send them to the scrap heap.

## TAMPERING WITH THE MULTIPLICATION TABLE

Justice Edward T. Sanford of the United States Supreme Court in an address before the annual convention of International Optimists Clubs in Chattanooga, Tenn., last week among other things declared:

"We are in an age of excitement. No matter how we get it we must have a thrill. Tosome people life seems to be a continual vaudeville or movie show, dancing to the jazz band which is symbolic of the discord of today. Many of the old landmarks and institutions which in times passed we have accepted are now questioned. One prominent writer said recently that everything was being questioned today with the exception of the multiplication table, and I am not sure Einstein does not question that."

Why should the multiplication table stand, if the Decalogue has to go. Those fundamental principles of society which are the mudsills of society are just as essential to the social fabric as the multiplication table which is the mudsill of mathematics. The Golden Rule is even more important than the Rule of Three.

To modify the well established principles of mathematics appears absurd even to people who are ready to abolish, if possible, the tried and proven standards of morals. To learn the absurdity of such a procedure would be a long step forward for a good many people.

## "TOMORROW ABOUT THIS TIME"

By Grace Livingston Hill.

"Tomorrow About This Time" will have a special appeal for fathers—a book which every father will enjoy immensely. It is the story of a man who sought to escape the responsibilities of fatherhood and how in later years he was made to realize how much of that joy, which is every father's due, he had missed through selfishness or personal desire.

Patterson Greeves, brilliant scholar, noted bacteriologist, honored in France for his feats of bravery and his noted discoveries along the line of his chosen profession, which had made it possible to save many lives during the war; late of Siberia where he had spent the time after the Armistice doing reconstructive work and making more noteworthy discoveries in science; returns to his childhood's home after many years hoping to find the rest and quiet he needs in which to write the book for which the scientific world was clamoring, only to find that his now nearly grown daughters, Alice and Athalie, are about to come to live with him. The girls are both strangers to him and to each other, for Alice is the daughter of his first wife, who died shortly after the child was born, while Athalie is the daughter of his second wife who proved herself unworthy and from whom Greeves obtained a divorce. Alice returns to her father after having been raised by her mother's parents, while Athalie is returned to him by a decree of the court. Athalia, a typical flapper and possessed of a sophistication far beyond her years, arrives first and thoroughly shocks her father by the boldness of her manners and the freedom of her speech. Greeves is filled with a wild desire to escape the burden of responsibility thus suddenly thrust upon him and looks forward with feelings of dread to the arrival of Alice. She, however, putting in an appearance a short time later, proves to be an entirely different type, sweet and unselfish and evidently anxious to win her father's love. J. B. Lippincott Company. Price \$2.00.

## BIBLICAL NAMES FOR CHILDREN

Parents have in the main shown commendable discrimination in the selection of Bible names for their children. Samuel, David, Paul, John, Mary, Ruth, Sarah and Martha have been among the favorite names. Haman, Judas, Jezebel and Rahab have with becoming persistency been rejected. Only an occasional colored child has been compelled to respond to the name of Ananias or Beelzebub.

Will some one tell us why parents except in rare instances have refused to name their daughters Eve. Is it because of the sound of the name or is there a lingering dislike for the mother of the race on account of the apple episode? Adam has fared a little better than his consort in the matter of namesakes, but he has nothing to brag about.

The selection of names for the children, whether Biblical or from other sources, indicate that parents have high and holy ambitions for their children.

## "THE JESUS OF OUR FATHERS"

By John W. Good, Ph. D., Georgia State College for Women.

"The point of view of this monumental work is the point of view of the plain man who devoutly believes that the divine nature of the Christ as the Son of God was made continually evident and positive from the annunciation to the crucifixion in the New Testament Scriptures.

"The author has done the plain man who agrees with him a priceless service in this massive volume that contains the extraordinary collection of biblical references in support of the above thesis which he has spent life-time of patient industry in arranging in these well-defined relations.

"Scholars who have severed all the ties that once bound them to the traditional will find this book little to their liking. It is for that great army of men and women of true piety who walk in the old ways." The Macmillan Company, Publishers, New York.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Bishop Denny, who is to dedicate the Epworth church, Concord, next Sunday morning at 11 o'clock, will preach Sunday evening in Central church, Concord.

Dr. A. F. Watkins, president of Millsap's College, Jackson, Miss., and secretary of the General Conference, has been to consult the Mayo brothers at Rochester, Minn., in regard to his health.

Rev. J. A. Russell of Four Oaks and Mr. Ira Medlin of Smithfield will assist Pastor E. M. Hall of the Benson church in a revival meeting, beginning on the 18th inst. Hope to report good results later.

The high school at the Children's Home, Winston-Salem, will this evening, Thursday, hold its first graduating exercises, as there has only recently been added the eleventh grade. Dr. J. H. Barnhardt of Greensboro will deliver the address.

By an oversight of the proofreader the age of Brother S. E. Richardson in last week's Advocate was put at 59, when it should have been 49 years of age. We regret this error and in behalf of accuracy hasten to make the correction.

"Mrs. Lula Hickman requests the honour of your presence at the marriage of her daughter, Jamie Nina, to Mr. Lawrence Crouch Thursday morning, the twenty-eighth of June, at ten o'clock, Methodist Episcopal Church, South, Granite Falls, North Carolina. Mr. and Mrs. Lawrence Crouch will be at home after the fifth of July, Morganton, North Carolina."

"The Reverend and Mrs. Lee A. Falls request the honour of your presence at the marriage of their daughter, Terrissa Gertrude, to the Reverend Gilreath Gilderoy Adams on Thursday evening, the twenty-eighth of June, at seven o'clock at the Methodist church, Brevard, North Carolina. At home after the fourteenth of July, Norwood, North Carolina."

Rev. A. C. Kennedy, pastor of the Catawba charge, announces: "There will be a home coming Sunday, July 1st, at Concord church, Catawba charge. All former pastors and friends of the church are requested to be present and enjoy the day with friends. Both editor and business manager of the Advocate would also be gladly welcomed if they would attend on this occasion."

Did you people who attend the movies ever see a Roman Catholic priest or church, or a Jewish Rabbi and church that were not pictured with greatest respect, and did you ever see a Protestant minister who appeared on the screen who was not caricatured in some form? Yet Sunday school leaders and teachers and Protestant ministers are frequently devotees of the screen. Lovely state of affairs, isn't it?

Mr. Collins Denny, Jr., son of Bishop Collins Denny, of Richmond, was recently honored by being elected a member of the Raven Society at the University of Virginia, where he is a law student. The society is an honorary one, scholarship being the chief requisite for membership. Mr. Denny was a second lieutenant in the recent war and is a graduate of Princeton University. He has just concluded his second year in the law course of the University.—Richmond Christian Advocate.

An incident not on the published program occurred Sunday morning at the University when Dr. Plato Durham delivered the baccalaureate sermon. We will let an observant reporter who was "covering" the commencement for the News and Observer tell the story. Here is what he reported to have seen and heard: "As has been the custom at Chapel Hill for many commencements, the usual stray dog walked up on the rostrum during the preliminary services and made himself at home. This particular dog, a beautiful English setter, almost threw the congregation off its balance, when it circled rapidly around the platform as Dr. Patton read the Scripture lesson from Paul's Phillipic, containing an exhortation from the great apostle to his flock to 'beware of the dogs.'"

The good news comes from Raleigh that there will be no extra session of the legislature within six months. How would it do to have indefinite postponement?

In Lawrenceville, Va., Sunday afternoon, June 10, 1923, at one o'clock, Mr. Abner Nash of Rosemary, N. C., and Miss Fannie Louise Bain of Roanoke Rapids, N. C., were united in matrimony by Rev. J. W. Gee, of the Methodist church. The bride's parents, Mr. and Mrs. A. L. Bain, formerly resided in Greensboro.

Rev. A. B. Crumpler at an early date is to hold a tent meeting at Patetown Academy, seven miles out from Goldsboro. This is where the Goldsboro Methodists have been running a successful Sunday school, Rev. W. O. Butler has a regular preaching appointment and the intention is to organize a church after Brother Crumpler's tent meeting.

Rev. C. B. Culbreth writes: "You will note that I am holding a joint conference for Edenton, Roper and Plymouth at Mackeys July 19. And also all the down sound points at Manteo August 16, 17, 18, 19. At Gatesville we will hold a joint conference for the two charges in Gates county. At these group conferences we will put on a constructive program emphasizing the work of the Sunday school, the Epworth League, the woman's missionary work and evangelism. Some one fitted for the job will represent the Advocate."

It was our privilege last Sunday morning to worship with the people of First church, Salisbury, and in the absence of Dr. J. F. Kirk, who was at Kingston to speak to the Baraca-Philathea convention, to preach for the pastor. 'What a beautiful church those Salisbury Methodists have and the last of the indebtedness was paid off a little while ago. The congregation filled the church, the music added greatly to the service and it was a helpful hour. Senator Lee S. Overman and Col. T. H. Vanderford were both in their accustomed places. These with many other familiar faces caused the preacher of the hour to feel very much at home with the people of First church.

The joint commission on the Chapel Hill church met in the Hesperian Hall, Trinity College, Wednesday, June 13, and decided upon plans for the new church. The cost of the church will be approximately \$200,000. Former students and friends of the University will be expected to contribute liberally to the building of this church which is to meet the growing needs of Methodist students at the University through the years to come. Rev. Walter Patten, the pastor, is to become leader of the campaign that is to reach the Methodist friends of the University in all sections of the state. The Centenary from its war fund, which is no longer needed for war work, has already appropriated \$50,000 to the building of this new church. The Board of Church Extension will aid in the building and the Chapel Hill local church will do its part. From these various sources will come the funds needed for the church that is to be built at Chapel Hill.

The General Assembly of the Presbyterians at Indianapolis occupied an unusual amount of front-page space in the newspapers last month, for it was the scene of an interesting clash between what may be called the conservative wing and the liberal wing of the denomination. Mr. Bryan, the best-known layman of the Presbyterian church, was present and active on the side of those who believe that the church is in serious danger of drifting away from the true faith by accepting modern scientific ideas too readily. He was a candidate for moderator, but was defeated by a narrow margin. The assembly followed his lead in voting that every minister, every church member and every student at a Presbyterian theological school should take the total abstinence pledge, but it would not go so far as to deny any money from the educational funds of the church to any school or college that permitted the teaching of the evolutionary hypothesis. In place of that, it voted to "withhold official approval" from schools where a "materialistic evolutionary philosophy of life is taught." The assembly dealt with the case of the Rev. Harry E. Fossick, the New York clergyman against whom charges of unscriptural teaching had been brought, by instructing the New York Presbytery to see to it that the "preaching and teaching in the First Presbyterian church conform to the doctrines taught in the Confession of Faith."—Youth's Companion.

"Mrs. Leroy Lee Smith requests the honour of your presence at the marriage of her daughter, May Edla, to Mr. Charles Marion Earley Saturday morning, the thirtieth of June, at nine o'clock, Methodist Episcopal church, South, Gatesville, North Carolina."

Rev. J. Frank Armstrong pays the following tribute to the memory of Mr. W. H. Stone, a leading business man and church man of Concord, who died in Long's Sanitorium at Statesville on Tuesday of last week: "Mr. William Anderson Stone, known among his friends as 'Billy Stone,' is with us no more. His passing after an illness of a few weeks has shocked and pained his friends whom he numbered by the hundreds. Having been closely identified with the business and religious life of Concord for more than thirty years it is rather remarkable to find him as universally loved and esteemed as any man in the city. However, when we recall some of the elements that were so finely mixed in him we are not surprised that men high and low should rise up and say with unmistakable emphasis, 'Here is a man!' He was first of all a gentleman, but no less was he a well informed, enterprising, public spirited citizen, a conscientious happy home builder and a forward-going, efficient Christian. The Father of us all is marvelously sustaining his wife who was so beautifully devoted to him. Forest Hill church and western North Carolina Methodism will miss him, but the remembrance of his strong, manly face and generous deeds will make many of us a bit more determined to follow him along the path which he blazed for all men of high intentions and noble purposes."

### THE ADVOCATE AND SOUTHERN PLANTER FOR THE PRICE OF THE ADVOCATE

During the remainder of June and the month of July the Advocate has arranged with the publishers of the Southern Planter, Richmond, Va., the oldest agricultural paper in America, to send to all new subscribers to the Advocate both the church organ and that excellent agricultural paper for \$2.00 per year, the price of the Advocate. No subscription will be taken for less than 12 months and this offer only applies to new subscribers. This is a good opportunity to get the best farm paper published and the church paper for the price of one.

### WHO WINS FREE TRIP TO JUNALUSKA

As was announced in last week's Advocate the Western North Carolina conference won the trip-at-large in the recent Advocate campaign to Lake Junaluska. If the presiding elders of that conference will decide who is to be the beneficiary of this trip we will correspond with that person and arrange the outing. We suggest that all the elders correspond with Rev. W. F. Womble concerning this matter.

The Asheville and Marion districts in the Western conference and the Fayetteville and Rockingham in the North Carolina won the district trips. The presiding elders of these districts and the lay leaders will call one other party to their assistance and decide who will go to Junaluska at the expense of the Advocate. We trust that this will be done at once and the parties selected notified so that arrangements of the trip can be completed.

### MRS. J. J. GRAY PASSES

The body of Mrs. J. J. Gray was laid to rest in the cemetery at Webster on Monday, June 11, beside those of her father, a brother and a sister. Despite the rain a large number of friends gathered at the grave to sorrow with the stricken family. They were her childhood friends, and they stood with bowed heads and bereft hearts as the body was committed to the ground. Nobody is loved more in this section of Jackson county than Rev. J. J. Gray and his wife, and there is universal sympathy for him in this his great sorrow. Mrs. Gray lived for her home and the church, and both those institutions suffer immeasurably through her going. She wrought well, leaving a good record and a good testimony behind her, and there is strong hope that those who sorrow most at her loss will see her again where there is no more death. The funeral services were conducted by Revs. O. J. Jones, R. S. Howie and W. R. Yokley.

Otho J. Jones.



## Fundamentalism AND Methodism

by BISHOP EDWIN D. MOUSON

Fundamentalism is a recent development chiefly among the Calvinistic churches of America. It has set itself up as the exponent and guardian and champion of orthodoxy. Unfortunately some good people among the Methodists, not knowing the genesis of this movement and not knowing much about theology, but knowing Jesus Christ and the supreme importance of Christian religion, have cast their lot with the Fundamentalists, having been misled into believing that the men who stand in places of influence and leadership in their own church have proved traitors to their trust.

My own conviction is that so contrary to the spirit of historic Methodism is the spirit of Fundamentalism that if Fundamentalism should succeed in capturing Methodism, Methodism would cease to be any longer the Methodism of John Wesley and our Methodist fathers. I purpose, therefore, to set down here my Methodist objections to the Fundamentalist Movement.

1. I object to its confusing things good with things bad. As someone has said, "The mixing of things is the great Bad." Well, Fundamentalism has got things badly mixed. The Fundamentalists assert that "there are nine basal Christian doctrines to which every one, if he is a Christian, will and must subscribe." These are as follows: (1) the Verbal Inspiration of the Bible, (2) the Trinity, (3) the Virgin Birth of Our Lord, (4) the Fall of Man, (5) Substitutionary Atonement, (6) the Physical Resurrection of Christ, (7) the New Birth, (8) Eternal Salvation and Damnation, and (9) the Physical Second Coming of Christ.

Now this is a confusion of things good and bad. Some of the doctrines set forth in this list are scriptural and some of them are not. And, anyhow, this is a pretty long creed to ram down a man's throat with the exhortation that he must believe it or be damned. There are some things in the above list that all orthodox Christians believe; there are some things which Methodists have never been called upon to believe; and there are some things which one cannot believe and remain a Methodist in his thinking and in his relation to the activities of his church.

The fundamentalists first started out with "prophetic conferences," in which they gave their chief attention to the discussion of the **Physical Second Coming of Christ**. It is this that has shaped the entire theology of the movement. For fundamentalism has its own theology. And the central principle—the principle which gives form and substance to all Fundamentalist thinking—is the doctrine of the **Immanent, Physical, Second Coming of Christ**.

Now I would speak with the greatest respect of many holy men in all ages of the church who have held to the premillenarian view of the Second Coming of our Lord. And one may be a premillenarian, or a post millenarian, or no millenarian at all, and at the same time be a faithful and useful member of the Methodist church. But this recent doctrine on the Second Coming is a new thing in the Christian church. There is no time to discuss it in this article. I will, however, say briefly three things: (1) Its conception of God out-Calvins John Calvin himself. In deed, it is a Mohammedan conception of God; (2) Its conception of Salvation is neither ethical nor spiritual, but mechanical—a doctrine of salvation by force; (3) Its teaching concerning the work of the church contrary to the teaching of the New Testament. It is a terrible mistake, they all say, for the church to try to convert the world. Denunciation of the church is one of the invariable marks of Fundamentalism.

At the present time our Fundamentalist friends seem to be giving more attention to insistence upon "the Verbal Inspiration of the Bible" than to any other matter. Now, in the inspiration and spiritual authority of the Holy Scriptures all Christians believe. We Methodists believe, according to our Article V, that the "Holy Scripture containeth all things necessary to salvation"; and, according to our Article VI, that "The Old Testament is not contrary to the New," but that while there are cer-

tain things in the Old Testament which "do not bind Christians," "yet notwithstanding, no Christian whatsoever is free from the obedience to the commandments which are called moral."

Now let it be carefully observed that Fundamentalist insistence upon what they are pleased to call "the Verbal Inspiration of the Bible," is necessary if they are to get out of the Bible their wholly Jewish and entire unChristian conception of the reign of Christ on earth. For the Old Testament must be taken literally if this is to be done. Just this was the mistake that the Scribes and Pharisees made in the days of Jesus—they looked for a temporal king who was to set up his throne in Jerusalem and make the Jews supreme all over the world. But the Jews had misread the prophecies, and so do our misguided friends, the Fundamentalists misread them—not profiting by the mistakes of the Jews and not understanding the mission of Jesus and the teachings of the Apostles.

Just now the Fundamentalists are tremendously exercised in asserting their claim that the Bible is final authority in scientific matters, particularly in geology and biology, as well as in matters of faith and practice. And they go so far as to assert with vehemence that if you do not agree with them you are an infidel. Well, I do not agree with them and I am an orthodox Methodist all the way from "prevenient grace" to "perfect love." Of one thing I am sure, certain well intentioned brethren are making Christian faith very difficult, and, if the Fundamentalist should have their way, impossible to our educated young people, and are driving away from Christ men and women whom Christ would not drive away. "Come unto me all ye that labor and are heavy laden, and I will give you rest," said Jesus. What burden is so heavy as the burden of truth sought and not found? What heart is so weary as the heart that longs for God and has missed the way? "Come unto me," Christ calls, "and I will give you rest."

"I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place,  
And He has made me glad."

This is why it grieves me to see well-meaning, but misguided men putting a stumbling block in the way of honest and sincere people who would come to Jesus—men and women whom Christ sorely need just at this hour in human history.

The trouble with this verbal dictation theory of the Bible is that it is not true, and it would be harmful and not helpful if it were true. Stop and think just one moment. On this theory, what version of the Scriptures shall a Christian read as being verbally infallible? Shall it be the original Hebrew and Greek? Or shall it be the Latin Version according to Roman Catholicism? Or shall it be Martin Luther's translation? Or shall it be our Authorized Version of A. D. 1611? Now John Wesley did not hold the verbal dictation theory—neither do we who have escaped from bondage to the "letter that killeth" and who understand what is meant when it is said that "the spirit giveth life."

Another theological doctrine insisted on as central by the Fundamentalists is "Substitutionary Atonement." Now when we come to speak of the Atonement made by Christ in His own precious blood, it behoves us to take off our shoes, for we stand on "holy ground." But as I understand our friends the Fundamentalists to use the words, "Substitutionary Atonement," they mean that the penalty that was due me on account of my sins fell on Christ—that violated law demanded a victim and that Christ was punished in my place. If this is what they mean, then this is the old Calvinistic doctrine over again in its naked form, and we Methodists are not Calvinists. And this is not my chief objection. My chief objection grows out of the fact that it is not theology that saves a man—it is Christ that saves. It is not a theory of the atonement that saves—"He is the propitiation for our sins"—He, Christ himself, not some theory, is the propitiation. And so, I say, our Fundamental-

ist brethren have mixed up "things bad" with "things good," and the bad things which I have just mentioned are among the characteristic things in their system. If, therefore, "the mixing of things is the great Bad," then we have a pretty bad "Bad."

2. I object to Fundamentalism because of its insistence on "creed" rather than on "faith" and "the Christian faith."

"Faith" is a personal word; it deals with personal relationships—the relation of one soul to another. "Faith" means personal trust in Jesus Christ. Out of this "personal trust" come the Christian life—the spirit of Jesus. "Now if any man have not the spirit of Christ, he is none of his." How seldom does one hear the Fundamentalists talk about these great themes at all. Rather do they insist that you must give intellectual assent to a written creed—the items of which I have named above. Now, I myself believe in creeds. The man who discounts theology; usually has a very crude theology of his own which he insists on having others accept. Christianity must come with a reasoned and reasonable presentation of the Faith if it is to conquer the world. But Methodism has always put its primary emphasis on Christian Experience and a Sainly Life rather than on an intellectual presentation of the facts and principles of our holy religion. Against the pure intellectualism of Fundamentalism, I protest.

One recalls in this connection the beautiful words of Ian Maclaren: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God."

Let not Methodism depart from the principles of her founder; for when John Wesley laid stress on personal faith and a holy life he was giving us Christianity according to Christ and the New Testament.

3. I object to Fundamentalism because of its un-Christian intolerance.

Romanism was never more intolerant than is Fundamentalism. The cry of "heresy" is raised by the Fundamentalist against leading preachers and teachers not so much because these teachers and preachers are heretics according to Methodist doctrine, but because they are not willing to swallow the Fundamentalist creed, especially the three items in it named above as being highly objectionable. I raise the serious question: Shall Methodism permit an outside organization made up largely of representatives of other denominations to discount and set aside men who are faithful to that spiritual interpretation of Christianity which we have inherited from our fathers? The danger is more serious than some people imagine. For so little do men know about Methodism that they have permitted themselves to be misled by Fundamentalists into a movement certain, if not checked, to destroy our sacred inheritance.

The intolerance of Fundamentalism finds a parallel only in Roman Catholicism. Its methods remind one of the days of the Inquisition. The Fundamentalist Hierarchy have constituted themselves "inquisitors-general" for the Protestant churches of America. They do not have the power to torture men, but they do seek to deprive them of place and influence. Following the example of the Romanist they have, in effect, gotten up an "Index Expurgatorius" listing certain books as highly dangerous for the faithful to read.

I ask: Will Methodism be content to allow an extra-church organization to decide what the standards of Methodist orthodoxy are? Surely we will be warned in time. This modern inquisition is the saddest development in the life of the church in recent years.

4. I object to Fundamentalism because of its stress on the PURELY individualistic aspects of the gospel to the exclusion and denial of the social application of the teachings of Jesus.

Now for myself, I believe that the gospel of Christ is sufficient to save the world and that it was designed to save the world. I believe that finally the leaven is going to leaven the whole lump; I believe that the mustard seed will one day become a great tree in the branches of which every weary wing shall find rest. I believe that the spiritual principles of the gospel are abundantly able to accomplish this. I believe that it is the purpose



of Christ that all our homes, our schools, and halls of legislature, and places of business—that all human institutions—should come under the influence of the gospel—and toward that end I labor day and night. I have no patience with the “dogmatic pessimism” of Fundamentalism—the doctrine that the world is getting worse and worse—that the preacher's one business is to save a few individual souls—that the worse the world gets the sooner Jesus will come again. I view with abhorrence the language used by a leading and representative Fundamentalist during the Great War: “As awful as conditions are across the sea, and as awful as they may become in our country, the darker the night gets, the lighter my heart gets.”

Just think of it—“The darker the night gets, the lighter my heart gets!” And so with the Fundamentalists, as another has put it, “Hopelessness becomes a mark of faith, and the discovery of a ground of encouragement.”

It is not to be wondered at, therefore, that our Fundamentalist friends have little interest in the educational and missionary work of the church. For in our educational and missionary work we are trying to save the world—to bring about the reign of Jesus Christ in human institutions and in human hearts, while our Fundamentalist brethren think only of the salvation of a few individuals, as individuals, not as members of society, hoping and believing that human society will soon become so corrupt that it will end in collapse and ruin. As opposed to all this, I pray every day:

“Our Father, which art in heaven,  
Hallowed be Thy name—  
Thy Kingdom come—  
Thy Will be done—  
On earth as it is in heaven.”

#### 5. I object to Fundamentalism because of the methods of propaganda used by Fundamentalists.

So-called “Bible schools” are conducted in leading cities each year, and earnest and devout Christians are drawn into them without knowing the purpose of such “schools.” Good Methodists desire to learn all they can about the Bible; our people are hungry for the Word of the Lord. It must be confessed that our church has failed to a degree in its teaching function. And thus it comes about that when men of some ability come with well prepared lectures and a theological scheme arranged with all the simplicity and logic of Calvinism, our people are led to accept what they hear. Let it be freely granted that they hear much that is good. But they hear much that makes them uneasy; they have their minds filled with suspicion; they are urged to rally to the defense of the faith as against the infidelity of their own teachers and preachers. Now I object to such methods of propaganda. Let our Fundamentalist fellow Christians announce openly the purpose of these “schools.”

Another method is the appeal that is made to laymen. Our laymen are being told that our schools and colleges are full of heresy, that our preachers can no longer be trusted to preach the faith “once for all delivered unto the saints,” and that now the laymen themselves must rise up and save the church from heresy. Now, I believe in laymen. When I was a teacher of young preachers, I used to say to them that I would rather have the good opinion of a noble layman and the approval of a saintly mother in Israel than the applause of all the worldly minded scholars in the world. I do not believe that the final settlement of the fundamental questions of religion will be left to scientists and scholars; I believe that the faith is “delivered unto the saints.” I believe that the essential truths of Christianity are level to the understanding of simple and unlettered men. But let me urge our laymen not to distrust the leadership of the church. Your pastor and college professors are just about as trustworthy as the Fundamentalist brethren are, to say the least; and I am sure that they are much more to be relied upon than those men in our own denomination who are sowing suspicion and endeavoring to create discord while Christ and the church are calling for brotherly love and for a united attack on all the forces of iniquity.

#### 6. Once more, I object to Fundamentalism because it is sowing dissension among the churches.

The spirit of Christ is the spirit of concord among Christians. “We know that we have passed from death unto life, because we love the brethren.”

Christ's High Priestly prayer for his disciples in all ages was, “that they be one, that the world may know that thou didst send me.” Never possibly in the history of the world was there greater need that we should pray that prayer—and ourselves seek to answer it. The outstanding feature of these post-war days is division—misunderstanding—suspicion. Governments have fallen to pieces, authorities have broken down, class has been arrayed against class. **The love of Christ is the only thing that will save the world.** Let the church of Jesus Christ show the way. Let us call no man “Master” but Christ. And let us call every man “Brother” who calls Jesus “Lord.” The time has come for some one to stand in the midst of the churches and cry out with the tenderness and passion of Saint John—“Little children, love one another.”

And this is the historic attitude of Methodism. What we need as Methodists is to go back and read our own history. Some of us seem to have forgotten John Wesley. Turn and read how Wesley said: “Is a man a believer in Jesus Christ, and is his life suitable to his profession? Are not the main, but the sole inquiries I make in order to his admission into our societies?” Read in his “Character of a Methodist”: “The distinguishing marks of a Methodist are not his opinions of any sort. Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.” This spirit of Christian catholicity Methodism inherited from her founder. And this is the spirit of the religion of the New Testament. Recall how Saint Paul summed up the essentials of Christian unity—“**One Lord, one faith, one baptism.**” “One Lord,” our Saviour Jesus Christ—therefore, we will call no man “Master,” for human masters divide. “One faith”—one common personal experience of salvation in Christ Jesus the Lord, for Christian faith unites. “One baptism”—one solemn ceremony of public profession of faith in Him, separating us forever from the world and making us members of his visible church. **The things that really matter are not many; they are few.**

Did Wesley's position grow out of the fact that he was uncertain in his own mind touching the fundamentals of the Christian faith? And does our historic Methodist position mean that we Methodists of today have no well defined theological positions? By no means—and never! But Wesley believed that a genuine experience of religion and a holy life, a life separated from the world, and consecrated to God, filled with the love of Jesus—that these would keep a man sound in his theology. And so do we Methodists believe today.

The one purpose of this paper is to call upon our Methodist people to rally to their own standards. Learn again what our Methodist “fundamentals” are, and turn a deaf ear to those who would—to use Saint Paul's words—“zealously seek you, that ye may seek them.”

#### LAYMEN'S CONFERENCE, LAKE JUNALUSKA, AUGUST 10-15

Perhaps the most constructive and far-reaching legislation of the last General Conference was that which had to do with the creation of the Board of Lay Activities. This organization comprises the General Board, the Conference Board, the District Board, the Charge Board, and the Church Board, and has for its object the utilization of all the forces of our church for Christian service.

A careful survey of the field discloses the fact that only about ten per cent of the members of our church are really active, that approximately twenty-five per cent make any worth-while contribution of money, and that only about forty per cent attend the regular worship services of the church. The plan and purpose of the Board of Lay Activities is to help create the necessary interest, enthusiasm, and consecration that will enable the local church, under the leadership of the pastor, to make use of these unused assets, and build our churches into mighty barriers against the forces of evil, and present to the world a constructive program of a positive Christianity.

The General Board has been working earnestly to this end, and in order to enable the various lay leaders, chairmen of committees, and other influential and leading laymen to become better acquainted with the plan and purpose of the new organization, it has made provision for holding a

great Laymen's Conference at Lake Junaluska August 10-15. This conference will follow immediately after the meeting of the board on the 9th.

A program of unusual interest dealing with the broad phases of the work of the church as it relates more specifically to the laymen has been arranged. The specific and practical problems that have to do with the organization of the various boards and committees, and the duties of the various lay leaders, will be discussed and there will be an exchange of helpful experiences.

The subjects discussed will cover the following general fields:

Evangelism and Missions, with particular reference to enlisting the lay membership in personal evangelistic effort, especially through the Sunday school and special revival campaigns, and also the broader phases of the opportunity and responsibility of our church for missions to the entire world.

Social Service, with all its implication of the relation of the church to such questions as: the home, marriage and divorce, the motion picture, industrial relations, race relations, law obedience and law enforcement, community health programs, etc.

Christian Education, as it relates to the home, the school, the Sunday school, the week day religious school, the vacation Bible school, and our own Christian colleges and universities.

Christian Stewardship, in its recognition of God's authorship and ownership, and man's trusteeship of time, talent and money.

The Rural Church, and how the laymen can help to maintain these churches so as to help build constructively in the rural districts and continue to provide the leadership which comes from the country.

Christianity in International Relations. If we are ever to have peace in a distracted and distraught world, it will come only as the Christian church seeks to develop the spirit of good will among the nations of the world.

Bible Study. Last but by no means least, Bible study is fundamental to all Christian thinking and living.

Speakers. The messages on these topics will be brought by Bishop W. B. Beauchamp; Bishop E. D. Mouzon; Judge John H. Clarke, former justice of the Supreme Court of the United States; Dr. J. Stitt Wilson of Berkeley, California; Dr. C. M. McConnell of the Commission on Life Service, Methodist Episcopal Church, Chicago, Ill.; Dr. Henry Nelson Snyder, president Wofford College; Dr. Ernest C. Webb, Wesley Bible Chair, University of Texas, and others.

Open Forum. In addition to the above, an hour will be given each day to the discussion of such practical questions as: How to organize lay boards; how to organize the committees and get them to function; the value of the church conference; the laymen in their relation to the collection of the benevolences; the collection of the Centenary and Christian Education pledges; the laymen and the special effort for superannuate endowment; an adequate financial system for the local church; the use of lay speakers, etc. These discussions will be led by our own laymen.

Who should attend: Conference, district, associate district, charge and church lay leaders; chairmen of lay committees; superintendents of Sunday schools; presidents of boards of stewards; presiding elders; pastors.

This is by far the most important conference for laymen that will be held in the entire church this year. It is also equally important for those presiding elders and pastors who earnestly desire to see the lay forces of their districts and churches fully utilized. Not only is a cordial invitation extended to them to come, but they are urged to use every possible means to help secure the attendance of at least one layman from every charge.

Full information with reference to railroad rates, enrollment cards, hotel accommodations at Lake Junaluska, and a complete outline of the program can be had by applying to the Board of Lay Activities, Lambuth Building, Nashville, Tenn.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts, by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify the holy name, through Christ our Lord. Amen.—The Book of Common Prayer.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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A. W. PLYLER ..... Editor  
T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Rockingham, at Aberdeen.. June 19-21  
Salisbury, at Gold Hill..... July 6-8  
Elizabeth City, at Mackey's  
Ferry ..... July 17-18

**GOSPEL TENT MEETING AT PATE-  
TOWN**

Rev. A. B. Crumpler, pastor of Glendon circuit, North Carolina conference, will conduct a revival meeting at Patetown Academy, seven miles out from Goldsboro, in Wayne county, under a tent. A large Sunday school is conducted there and 300 or more people are expected to attend and a real salvation meeting is in anticipation. W. O. Butler, P. C.

**FROM SPRING CREEK CHARGE**

We have just closed one of the most successful revivals ever held in our community and charge. Our older people say that they have never seen anything like it.

There were near seventy-five conversions and reclamations and thirty-three additions to our church. There are still others to join yet. The meeting lasted only ten days. We feel that God has never blessed us so much before.

We have a fine Sunday school and prayer meeting.

Brother Delp did the preaching. We desire to say that we have never had a man of the power that our pastor has. He is a real evangelist from every standpoint, and he has built the work up in the last nineteen months as it has not been for years.

We have learned that he has been having other good meetings on the charge.

Members of Poplar Gap Church.

**ANNUAL MEETING OF THE BOOK  
COMMITTEE**

The Book Committee held its annual meeting at Richmond, Va., on May 8, 9. There were present eleven of the thirteen members of the committee and the two publishing agents. The committee went carefully into all of the affairs of the publishing house and its branches at Dallas, Tex., Richmond, Va., and San Francisco, Cal.

The report of the agents showed that gratifying progress had been made during the year. A uniform accounting system for the several houses had been installed by Ernst & Ernst employed for that purpose. This has resulted already in the saving of some \$5,000 per annum in office salaries.

The total assets of the house amounted to \$2,262,000, an increase of \$101,000. The total sales for the year ending February 28, 1923, were \$2,187,297.97, which is an increase over the preceding year of \$41,031.99. Excluding sales to the branch houses or interdepartmental sales, the increase was \$26,118.33. This is a remarkable showing in view of the fact that the price of Uniform Sunday School Literature was reduced approximately sixteen per cent at the beginning of the year.



**EPWORTH CHURCH, CONCORD, N. C.**

Rev. M. A. Osborne, pastor. Bishop Collins Denny will dedicate this church next Sunday morning at 11 o'clock.

The following historical sketch of the church was prepared by C. H. Barrier, chairman of the board of trustees:

Epworth church was organized A. D. 1893 by a little band of Christians who both knew and loved God.

They worshiped for a time in a little school house on Pine street, and in 1894 Mr. J. W. Cannon gave them a lot on Valley street, upon which was erected a small frame church which was known as Bay's Chapel, so named in honor of Dr. W. W. Bays.

The church bore this name until 1896 when it was changed to Epworth at the suggestion of Dr. J. R. Scroggs, who was presiding elder of Salisbury district at this time.

The church grew in numbers as well as in power and usefulness and in 1907 the congregation, having outgrown its quarters, decided to abandon its Valley street property and seek a better location and build a modern church.

The committee, under the leadership of Rev. J. W. Long, who was pastor at the time, used splendid judgment by selecting the present location at the intersection of West Depot and N. Kerr streets. The congregation, not being able to finance the new project to completion, worshiped for a number of years with the walls unplastered and only rough storm sheeting for a floor. Finally, in 1911 the walls were plastered and in 1916 the present floor was laid and in 1919 modern pews were installed. All these years were years of struggle in matters of finance.

In 1921 the church was practically out of debt when the necessity arose for enlarged quarters for a rapidly growing Sunday school. This called for more money and work. The trustees saw the urgent need and borrowed the funds with which to provide the needed room, which was done at a cost of approximately \$10,000.

Through the aid of the Board of Church Extension, Mr. and Mrs. C. A. Cannon and other friends in Concord, this debt has now been canceled and the church will be dedicated by Bishop Collins Denny on Sunday, June 24, at 11 a. m. The above picture of our church speaks for the work that God hath wrought through his people at Epworth.

To Rev. J. W. Long belongs the honor for having started this new Epworth church, but all the pastors who have served the church have thrown themselves into the work and each did his part heroically.

Following is a list of pastors who have served the church:

Thos. W. Smith, 1894; J. R. Moose, 1895-96; W. P. McGee, 1897-98; Thos. W. Smith, 1899; R. G. Barrett, 1900; J. Homer Barnhardt, 1901-02; J. P. Davis, 1908; B. F. Carpenter, 1904-05; J. Walter Long, 1906-09; J. A. J. Farrington, 1910-11; G. G. Harley, 1912; A. L. Cobern, 1913-14; A. S. Raper, 1915-18; M. H. Vestal, 1919-1921; M. A. Osborne, 1922-23.

The increase in sales was distributed as follows: At Nashville, \$40,522.89; at Richmond, \$31,481.46; at Dallas there was a decrease of \$30,982.36.

The advertising department of the house has been reorganized and enlarged.

The position of purchasing agent for all four houses has been established, and Mr. P. L. Turner, for years with the Dallas house, was chosen to fill the position, with office at Nashville. This step has already justified itself in considerable saving in purchases made and discounts secured.

The department of circulation has been established with Mr. H. H. Ahrens at its head.

As authorized by the annual meeting of the committee last year, a new factory building in Nashville is now being erected. When it is completed, which will be in the course of the next few months, and some additions made to the mechanical equipment, our plant will be an up-to-date and complete one.

A press name for books intended for a circulation more than denominational was decided upon, and the name "Cokesbury Press" was adopted.

A detailed report of the separate houses will be prepared and submitted to the several annual conferences.

The circulation of the Graded Sunday School Literature has largely in-

creased during the year without materially affecting the volume of Uniform Literature sold.

An increase in circulation of all our papers for young people and of our literature generally is expected from campaigns in the several annual conferences and from the observance of Sunday, January 27, 1924, as "Good Literature Day" for the whole church. This has been officially designated by the College of Bishops at their recent session held in Nashville.

Quite a number of books and pamphlets have been published by our house during the year and, without exception, have sold in sufficient quantities to meet the cost of publication and in some instances have yielded and are yielding satisfactory profits.

The sum of \$30,000 was appropriated for the benefit of the superannuated preachers and widows and orphans of preachers from the proceeds of the business for the year.

**WEST END CIRCUIT**

It may be that someone would like to know what is going on in the bounds of the West End circuit. I will say in the beginning we have not done all we might have done nor all we hoped to do.

From a material standpoint progress has been made. We have painted one church, we have placed an in-

dividual communion set in one, and we have raised several hundred dollars on our parsonage debt.

Two of our Sunday school, Marcus and Hoffman, have held Sunday School Day exercises. These exercises showed that we have some capable leaders and children. The contributions were very good.

We have held two revival services, the first at Hoffman, where Bro. J. H. shore did the preaching for us, and the second at West End, where Bro. J. A. Martin did the preaching. Both of these brethren did excellent preaching, which brought about what we hope will be lasting good. Our people will be glad to see these brethren come their way to preach again.

In the special Centenary campaign Hoffman church came very near making a clean sweep of her entire pledge. Not much was done at any of the other churches along this line.

On Sunday, May 27th, death entered the home of Bro. W. W. Hurley and claimed little Doris, who was just a little over two years of age. This was the first member out of a large family to be transplanted to the heavenly field, hence it was very hard for the family to bear it. But they are children of God and therefore could say, "Not my will but thine be done." On Monday the little body was laid to rest in the cemetery at West End underneath a mound of roses. May God's spirit comfort those who mourn.

W. H. Brown.

**ALL SORTS OF GOOD THINGS AT  
MT. TIRZAH**

Just a few lines from the Mt. Tirzah charge, so that the readers of the Advocate may know what we are doing here.

We are rejoicing these days over having our new church equipped with its Sunday school rooms and other conveniences. It is decidedly the best building in Helena. May God's blessings be upon every one who has a part in this place of worship. The good people of New Bethel are wide awake for a new church after this same plan. The building committee has been appointed, quite a number of logs have been cut and everything is running in "high gear." We hope to be able to put this in the hands of a contractor by the first of August. We see no reason why we should not be able to be in this new church before the persimmons are ripe. You will hear more from us on this subject later.

Here comes the climax. The good people of Mt. Zion and New Bethel of this charge were able to discern the need of a man clothed for comfort in midsummer, and they determined to give their pastor a suit of clothes fit for the occasion of the preachers' summer school. Brother John H. Jones, the Centenary treasurer and an all round good fellow, and Brother Ed Latta of New Bethel, who can always see far ahead and observe the needs of his pastor, with a determination like only a few men have, may live a long time and do many things out of the ordinary, but never can they bring a more pleasant surprise and set more cross currents to flowing than did they when they brought the unexpected news to this preacher. The unexpected has happened and the unusual will be one of the delightful memories of the years. Blessings on everyone who had a part in this delightful shock. The kind thoughtfulness shown and the abundant good will manifested is prized above silver and gold. These make the real wealth of the world. Thanks in abundant measure to every dear friend of these good churches.

J. C. Williams, P. C.

Name the farm, place a sign over the gate, use printed stationery and develop a reputation for your produce, says extension workers of the State College and Department of Agriculture.



**PROGRESS AT POLKVILLE**

Polkville circuit is moving along nicely. We have done some repairing at almost every church. Clover Hill has painted inside and out, put in a concrete floor in vestibule and recarpeted. Ceasar has recovered; also Lee's Chapel and Elliott's have recovered. Polkville has finished their Sunday school equipment and are now using it. Rehobeth, Elliott's and Polkville took stock in the training school at Shelby, Polkville having the largest attendance and receiving largest number of credits of any country church in the conference.

The prayer meeting and Epworth League at Polkville are going good. The league holds a service each Sunday evening, using not only the young folk, but also the children and adults.

We have material for a new church at Mt. Harmony and we hope to build at Lattinore some day.

The pastor will be sent to Junaluska in July. (The members want a vacation.)  
E. M. Avett.

**FROM A HAM OF MEAT TO A PAPER OF PINS**

We did not intend writing, but our people have been so good to us since coming here I want to tell you about it.

The people of Scott's Hill, through the Ladies' Aid, gave us a warm welcome on our arrival with a warm house, supper on the table, and a nicely stocked pantry to begin with. They did not stop with this, for every few days since some good things from this and the other churches find their way to the parsonage.

While in Wilmington a few days ago Brother Rhodes, our good Sunday school superintendent at Rocky Point, asked me to drive around to a certain place, and when I did he loaded my Ford with good things he had started with from his Sunday school. It was one of the "old time kind" of poundings. It contained almost anything from a ham of meat to a paper of pins. Our pantry looks very much like a young grocery store. All these acts of kindness brings a feeling to us which we can not express. May He who is able reward them.

On the second Sunday in May the Sunday school at Union had their annual Children's Day. An interesting program was rendered by the school. Other schools will observe this day later. We are planning to remodel our church at Rocky Point. Six Sunday school rooms will be added and the main church greatly changed. Plans are in hand and funds are being raised.  
E. W. Downum, P. C.

**CHRISTIAN CITIZENSHIP CONFERENCE**

The program built up by the executives of the National Reform Association for the Winona Lake Conference on World Problems to be held July 1-8, has been so developed that fully one hundred speakers of national prominence will have part in the discussions.

Among the features planned will be a great Fourth of July celebration, in which the representatives of many different nationalities will participate. It will include a parade, fireworks, the singing of patriotic songs, speeches by governors and other public officials, concluding with an address by William Jennings Bryan.

There will be other special days, such as Education Day on July 3rd, and Governor's Day on July 5th. Important conferences will be held each morning from 9 to 12 on such subjects as Civil Authority, Morals and Civics in the Public Schools, How to Obtain Patriotism Among Christian Nations, Democracy and Divine Authority, World Peace, The Basis of International Justice and Law.

The members of the conference will be invited to take part in these discussions, as one of the main pur-

poses of the association is to make this occasion a real conference, and not a convention, in the ordinary sense.

**APPRECIATION OF THE LATE REV. S. E. RICHARDSON**

I was shocked when the last issue of the Advocate brought news of the death of Rev. S. E. Richardson. He was four years pastor of my home church, Oak Grove, then in the bounds of Cliffside circuit. I was licensed to preach while he was our pastor. I preached my first sermons under his direction. I loved him. He was a good, pure man, much loved by the people in our church and community. He gave me much good advice that has been of great worth to me in my ten years' ministry among the hills of Holston conference. I pause today to shed this tear at his going. I always kept a warm place in my heart for him. I am sorry I was not privileged to associate with him as a brother pastor. I am sure it was my loss. I came to Holston conference for my first charge. I have been here since, but I always kept informed as to Brother Richardson. He served some hard fields of labor, but he has gone home for the crown. I shall hope to meet him in a better world. Peace to his ashes.

I think of his wife and children today. I wonder what of their future. I sincerely trust they are well provided for in a material way. I pray that the day may come in our Methodism when those who have served her

Z. B. Randall.

**RECEIVES A HICKORY MAUL ON SALARY**

Last Sunday our Sunday school superintendent, E. N. Keever, put on Children's Day exercises at Asbury church. The program was the finest I ever saw. The Sunday school at Asbury is a real live one and our Macon county Sunday school convention is to meet there some time in July. We are getting along fairly well, making some impression; at least we judge so by the fact that we have received a good heavy hickory maul on salary. Yes, and we are using it on our woodpile. Here is a good place to stop. Anyhow, my little finger is torn up so I have to use my wrist as a base for my pen so that I can't half write.  
W. I. Hughes.

**EUROPE AS COMPARED WITH AMERICA**

The following statement has been given out for publication by Charles J. Brand, a well known government expert, just returned from studying economic conditions in Europe:

Coming from America, where within a year I have made a trip of over 7,000 miles to the Pacific Coast and back during which I had seen only two drunken persons, I was naturally struck with the number of intoxicated persons one sees, the number of public houses, and with the extent to which almost everyone in Europe dedicates himself to drink.

The first sight that greeted us on the landing at Plymouth was four drunken stevedores, adding to an already well-finished job. The number of "pubs" is almost unnumbered, and I made it a point to go into some to see the character of the patrons. They were very generally of the poorer class, practically always including from one to several women. In the evening one almost invariably sees baby carriages and small children standing outside the pubs while their mother is drinking within.

Getting a drink of plain water is a ceremony throughout Europe. Wines, whiskey, ales and beer are always offered to you, but never water. In a large percentage of restaurants and cafes an extra charge is made for your meal if you do not take wine or liquor. In other words, the profit, particularly on champagne is so great

that meals cannot be furnished at the same price if drinks are not also bought. Wherever one turns he is offered a drink.

The unsteady steps, red faces and redder noses that one sees everywhere leaves no doubt that alcohol is one of the most threatening dangers of all Europe. England spent in 1921, according to the best estimates, over \$2,000,000,000 in drink; France about \$1,500,000,000. I was unable to get any figures on Italy, but as she produced 850,000,000 gallons of wine alone her drink bill, when distilled liquor and beer are added, can readily be guessed. I had not doubt in my own mind but that these three nations spent between \$4,000,000,000 and \$5,000,000,000 a year on drink.

The importance which some European governments place on the liquor industry can be sensed when one realizes that prohibition Norway was forced by Spain and France to purchase 500,000 gallons of wines and liquor from each of these nations as a condition precedent to the renewal of her commercial treaty. Spain even forced poor Iceland—which had been prohibition for seven years and was very anxious to continue so—to take so large a quantity of wines and liquors that Iceland is reported to be suffering from almost general alcoholism.

The lever in each of these cases was the absolute necessity that these northern nations be able to sell their fish in order to sustain their people. The ultimatum apparently was "If you won't buy our liquor, we won't buy your fish."

**WHY DRUGS FAIL**

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,  
Box 4H, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status. Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does It Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B9, Georgia-Alabama Business College, Macon, Ga.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### WAYNESVILLE DISTRICT MEETING

The Woman's Missionary Societies of the Waynesville district met in annual session at Long's Chapel, Lake Junaluska, May 30. In many respects this was the best district meeting Waynesville district has ever held. Our new secretary, Mrs. Stentz, is such an enthusiastic missionary woman herself that she easily held us all when on the floor, and we came away feeling a new inspiration to do more as individuals and as societies. Notable was the delegations from Canton and Waynesville—twenty-one from Canton, fourteen from Waynesville. Two interesting demonstrations were given during the day—"A Missionary Clinic," given by Canton Adults, and "Opening the Doors of China" by Long's Chapel Juniors. We were fortunate in having three conference officers with us—Mrs. Dunham, Mrs. Weaver and Miss Hackney, who presented their respective fields of work. We were also fortunate to have Dr. Geo. R. Stewart introduced to the conference to add to the many interesting features of the day. The visitors were indebted to Long's Chapel for the delightful lunch served at the Southern Railway station.

The next annual meeting will be held at Canton.

Mrs. J. R. Stephens,  
Rec. Sec.

#### MISSION STUDY CLASS HELD AN ALL-DAY MEETING

The mission study class held an all-day meeting in the ladies' parlor of the Methodist church Wednesday, May 16th. Twenty-two members assembled with their lunch at 10 o'clock, and took up the study of the trend of the races, with Mrs. Glenn Long as leader. Three chapters were taken up before the noon hour. Quite a bountiful lunch was then spread which was heartily enjoyed by all. At one o'clock the study was continued and the book finished. Mrs. G. A. Warlick gave an interesting talk on the book as a whole. Mesdames Shinn and R. P. Cochran gave readings. It was decided to take up a book on foreign missions, also a book of Bible study. The Study Circle adjourned and the regular missionary program was then given with Mrs. R. P. Cochran as leader. Papers on the living Christ in Korea were read by Mesdames Martin, Saunders and Harris. Interesting reports from annual conference were given by Mesdames Thurmond, Trolinger and Warlick. After close of the meeting refreshing ice tea, sandwiches and cake were served. Our pastor, Mr. Shinn, visited the afternoon session and added much to the meeting.

Mrs. C. L. Everhart.

#### WHY I HAVE FOUR MEETINGS EACH MONTH

Nearly every kind of cart has four wheels. It must have that many to carry on its work, and my missionary cart must have four wheels if it is to do all the work it should. My right front wheel is Bible study and the left front wheel, is mission study; they pull together and start my cart rolling. My right back wheel is the business meeting, and the left back wheel is the Voice Program, they "back up" the work with financial aid and the inspiration of work being done. It would be a calamity for al-

most any cart to try to run on one or two or three wheels, but especially for my missionary cart, which has to go around the world with salvation.

Even the world has four corners, and as I have to send the gospel to each point, I must be four cornered too! Many a weary traveler has found his way by the guidance of the North Star, and so I call my north the mission study class, as it guides and directs the way. In the east the sun rises, so I call my east the Bible study class, where the Son of Righteousness rises in many hearts. I think of the south as where gentle breezes blow, bringing comfort and relief, and so my south is my finances, that take both physical and spiritual aid. And then the west, where the sun sets when the day's work is done, my west is the Voice Program bringing welcome news of accomplishment.

I think of those societies which do not have four meetings a month and wonder which they are leaving out, north or south or east or west? As far as I am concerned, I hope as long as I live that I shall never be thus stunted, but that I shall ever be able to stretch out in a full fourfold capacity!—From the Louisiana Conference.

#### RELIGIOUS SERVICES AT ELLIS ISLAND

A most significant innovation has taken place at Ellis Island, the gateway to America. Regular religious services are now being held every Sunday. According to reports from the Home Mission Council, definite opportunities for worship through religious services have been made possible through the splendid co-operation of the present commissioner of immigration, Mr. Robert Todd. Every Sunday morning three types of religious services are held. At 8:15 o'clock the Roman Catholics have their mass; at 9:15 o'clock the Protestant service is held; and at 10:15 all Hebrew immigrants have an opportunity for worship, with a Rabbi presiding.

Imagine yourself at Ellis Island. It is Sunday. The detention rooms are crowded with men, women and children of all nationalities. Time hangs heavily. The official business has ceased for a much needed day of rest. Interviews of friends and relatives with detained immigrants are not possible. The organ in the Hall of Inspection begins to peal out a musical strain of religious devotion. The guards call out in the detention rooms in various languages: "Church, church, who wants to go to church?"

It is an impressive sight to see these immigrants from many lands assemble in the main inspection hall at Ellis Island and attend the Protestant service; to notice their real appreciation while they listen to the beautiful music of the organ and hear vested choir; to study their faces while the Scripture is read and a simple message concerning God and His love is given and translated by interpreters; and to observe their deep reverence when prayer is offered.

Thus the spiritual and mental comfort in a very definite way is given to every detained immigrant as he passes through Ellis Island. Many of them have great sorrows and disappointments to bear. They need the strengthening influences which only religion and a belief in God can bring. Besides, each one is also given the impression that the "Spirit of America" is fundamentally religious.—Survey.

#### THE DOUBLERS DOUBLING

Less than one-half of the women in the world have never heard the gospel or enjoyed one single benefit or blessing which comes with this message.

Less than one-fifth of the women and children of your church are interested enough in the Christless lives to take advantage of the oppor-

tunity which the missionary society affords for carrying the message to them.

Won't your society do its part toward speeding the messengers by doubling its membership? If you will join the Doublers write to the Organization Secretary, Lambuth Building, Nashville, Tenn., and tell her you are in, she will have some leaflets sent to you and will give you every possible help in reaching the goal.—June Bulletin.

#### North Carolina Conference

##### WOMANHOOD AND THE KINGDOM

The so-called world-wide movement for the liberation and uplift of woman is distinctly and insistently the result of the teachings of Jesus Christ and the operation of the Holy Spirit upon the hearts of men.

From the time when its divine Founder rebuked in scathing terms the teachings of the Scribes, Pharisees and hypocrites of Judaism, the dominant note of Christianity, even in its lowest forms, has been a note of liberty. A Christian civilization which does not generate and develop a spirit of individual, civil and religious liberty is impossible.—Bell H. Bennett, Lambuth-Bennett Book of Remembrance.

#### JULY 1ST

Another quarter, the second of 1923 has passed, and the time for reporting the work done in all the departments has rolled around again. July 1st is the day. Let all the presidents of auxiliaries take notice, call an executive meeting of officers, and see that every report is sent out on the right day to the proper conference officer, and that each report is accurate and fully made out—do not leave one single question on the report blanks unanswered—most of them require only one word or a number. It is just as important to the work of our organization that these reports should be accurate and full as it is to any other business that its inventory, taken at stated times, should be a full and true one. Remember also that this quarter we have three new ones to whom to report—Mrs. Lee Johnson of Weldon, conference superintendent of social service; Mrs. W. R. Royall of Laurinburg, district secretary of the Rockingham district, and Mrs. T. W. Lee of Rose Hill, district secretary of the Wilmington district. Please bear these changes in mind when making your reports. It should be remembered also that Mrs. W. F. Murphy of Wallace is our new conference superintendent of literature, who has charge of all program literature, except the Bulletin. Send her your president's name and address with the name of your auxiliary, so that her mailing list may be accurate, and you may receive all the literature so necessary to the successful planning and carrying out of your auxiliary programs for the monthly meetings.

#### NOTICE

Inquiries for council minutes are coming in. We hope to mail them early in July. There will be two copies for each adult auxiliary and one for each young people's auxiliary.

Mrs. W. F. Murphy, Supt.

#### A SUGGESTIONS TO PRESIDENTS

Our church requires her pastors to read and explain our church rules to their congregations at least once every year. Many of the women of our auxiliaries, and the young people's auxiliaries also, are entirely ignorant of the fact that the auxiliary of the Woman's Missionary Society of the Methodist Episcopal Church, South, is organized under rules as binding upon us if we would be law-abiding as is any organization for business purposes. We are a business organization for the purpose of

sending the gospel to those who have it not wherever they be, and all the departments of the society have their legitimate and necessary duties which are designed to contribute their special parts to the success of the whole. There are things we must do, and there are things we may not do, legitimately. Our suggestion is that every president, however large or small her auxiliary may be, read and explain the constitution and by-laws of our auxiliaries to her members at least once a year, and occasionally have a quiz on it, using the blackboard to emphasize certain points. The time is past when we should be satisfied only to pay our dues and perhaps an additional sum on the pledge. We need information for the inspiration we must have if we would measure up to the standard size auxiliary and auxiliary woman. The constitution and by-laws will be found in our conference minutes, a copy of which is sent free to every president. If you have misplaced yours, you may get one from our conference recording secretary, Mrs. E. M. Snipes, Oxford, N. C.

#### WELDON DISTRICT GROUP MEETING

The Vance-Warren Federation of the Weldon district will meet in Macon at 10:30 a. m., June 27th. Miss Amma Graham, secretary, is planning an interesting and instructive program, which includes among other good things an address by our Sallie Lou McKinnon. It is hoped and expected that all the auxiliaries will send full delegations.

#### DEGREES CONFERRED

Our women will be interested and pleased to know that at the recent commencement the degree of Doctor of Divinity was conferred upon Rev. N. H. D. Wilson of Elizabeth City and Doctor of Laws upon Mr. Frank Page of Aberdeen by the University of North Carolina. No worthier men could have been so honored, and we felicitate them while congratulating the university upon its choice.

#### ROCKINGHAM DISTRICT

As it has been quite a while since we have given out any report of the missionary work from Hebron church I will let you know what we are doing.

Our little society is now entering its third year of existence and is still wide awake. In the first months of the new year the "fu" became so prevalent in our midst January program was not given and February attendance was very small, but March and April have reached in attendance up to the average, perhaps beyond.

In February the report of the two past years' work was read, and then one of our most enthusiastic members read a paper on "What Our Society Hopes to Accomplish in 1923." One incentive for attendance she gave was, the lady member who has the largest number of absentees at the end of the year will be given some extra work in the society to do.

We hold our meetings monthly in the homes alphabetically. We then know when our time comes to entertain beforehand. There is more interest aroused on missions, as every member now takes the Voice or News except two, and they say they expect to take it soon. There is another strong feature of advancement in the society. When a member is called upon to perform some task, easy or difficult, the response is most hearty.

#### IN IMMEDIATE NEED OF CHURCH HOME

While in Japan we adopted the practice of calling for decisions at the close of each service and, during about one week of evening meetings, enrolled more than one hundred names in the various places where

(Continued on page thirteen.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### SUMMER SCHOOL CREDITS

Forty-three certificates of credit were issued for Sunday school training work done in the Trinity Summer School for Preachers. Of this number 24 were for the course in "The Organization and Administration of the Sunday School," taught by Prof. H. E. Spence of Trinity, and 19 for "Principles of Religious Training," taught by Prof. C. G. Thompson of Emory University. Enrolled in these two classes were about 70, and quite a few of these who did not work for the credit have expressed their purpose of standing the examination at home and thus earning the certificate. Of the 43 certificates, 18 went to members of the Western North Carolina conference, 25 to the North Carolina. Following are the names of those earning certificates:

"Organization and Administration of the Sunday School," Prof. H. E. Spence, instructor—H. G. Allen, Walkertown; E. D. Ballard, Marion; J. W. Bennett, Rutherford College; R. H. Caudill, West Durham; John Cline, Winston-Salem; T. S. Coble, Youngsville; R. G. L. Edwards, Taber; J. R. Edwards, Bynum; Mrs. R. O. Miller, Albemarle; W. G. Farrar, Princeton; E. L. Hillman, Scotland Neck; W. B. Humble, Moyock; G. R. Jordan, Black Mountain; J. A. Martin, Mt. Gilead; W. C. Martin, Hamlet; Prof. I. B. McKay, Durham; E. Myers, Charlotte; W. E. Poovey, Marion; W. L. Scott, Ramseur; R. A. Smith, Lexington; E. L. Stack, Elizabeth City; J. C. Umberger, Concord; J. E. Woosley, Trinity; and M. B. Woosley, Salisbury.

"Principles of Religious Teaching," Prof. C. B. Thompson, instructor—O. P. Ader, Mt. Holly; W. T. Albright, Mt. Pleasant; J. W. Autry, Carrboro; J. W. Bradley, West Durham; D. A. Clarke, R. Kingham; G. M. Daniel, Graham; W. F. Elliott, Rutherford College; J. W. Ingle, Shelby; Chas. M. Lance, Faison; W. L. Maness, Fayetteville; Mrs. W. L. Maness, Fayetteville; D. A. Petty, Rockingham; B. B. Slaughter, Tarboro; C. T. Rogers, Snow Hill; L. T. Singleton, Rocky Mount; H. L. Stone, West Durham; F. T. Stough, Salisbury; T. G. Vickers, Henderson; and H. M. Wellman, Durham.

#### PROF. HERSEY E. SPENCE

To undertake to enumerate the many contributions of time, talent, and service to the Sunday school cause being made by Prof. Hersey Everett Spence, head of the department of Biblical literature and religious education of Trinity College and chairman of our conference Sunday school board, would require more space than is at our disposal. In addition to his regular college class work, devoted well-nigh exclusively to teaching courses dealing directly with principles, organization, administration, and methods of religious education, which, together with the courses taught by the other members of his department, will yield this year approximately 800 standard units of credit, he gives his services in a number of our standard training schools, teaches training classes, and is a constant source of inspiration and help in all our perplexities. Then, outside our own conference his influence is being felt. He has taught in stand-

ard training schools in several other conferences, and this summer he will be a member of the faculty of the great Junaluska Training School at Lake Junaluska, "the summer capital of Southern Methodism." Perhaps no man in the North Carolina conference, and but few in Southern Methodism, is doing more for the cause of religious education than he.

#### GIBSON GAINING GROUND

Gibson Sunday school, under the superintendency of Mr. Willie Gibson, is growing in numbers and usefulness. Since the non-standard training school held in this school about three months ago marked improvements have been made. Authentic information indicates that it is going about its business with a definiteness of purpose and a punctuality and promptness befitting its high purpose. With a church membership of 189, this school has an enrollment of 246, 181 being in the main school, 18 on the Cradle Roll, and 47 in the home department, with approximately a 65 per cent attendance. The pastor, Rev. A. J. Parker, is proud of the fine way things are moving along.

#### GOOD TRAINING PROGRAM

Edenton Street Sunday school, Raleigh, has set itself definitely and determinedly to the task of providing itself with training workers. Already since January 1 its workers have earned between 90 and 100 units of credit on the standard training course, and it is the purpose of Rev. W. W. Peele, the pastor, and Mr. Joseph G. Brown, the superintendent, to work toward an average of at least 100 each year. This school secured 43 credits from the standard training school held there in January and has followed up this good start with two training classes, taught by the pastor, and considerable individual work. From the two classes, each running through a period of about ten days and attended by 20 or 25 officers and teachers, 33 certificates were earned. Individual work added 12 or 15 units to the total. Supplementing this work the school is going to send two special representatives to Lake Junaluska July 12-26, and quite a number of others are planning to accompany them. Then, to afford a training opportunity for the young people of the school who desire it, a young people's training class, under Prof. N. C. Newbold, will be started this fall.

Through personal effort alone Mrs. W. W. Peele, teacher of a class of young women, Raleigh, has earned, since February 1, seven certificates of credit on the standard training course. Miss Eunice Blair, of the same Sunday school, has earned four in the same way, and the pastor, Rev. W. W. Peele, has found time to earn three. It can be done; these did it! And we are reminded,

"You can do anything you want to do if you only want to do it."

Not satisfied with just the seven certificates, Mrs. Peele is going to the Junaluska Training School and there earn two more. Miss Blair, Junior teacher, lacks just three units being a Gold Seal graduate, and will also go to Junaluska. Miss Vara Herring, superintendent of the Intermediate department, holder of three or four certificates, plans also to be among those taking advantage of this wonderful training opportunity.

#### CLASS AT ELIZABETH CITY

A splendid training class, which will yield a number of units of credit and make a fine contribution to the efficiency of the members of it, has been organized at Elizabeth City with Mrs. C. B. Culbreth, wife of the presiding elder, as teacher. Mrs. Culbreth is a most capable woman and has made a special study of Sunday school work, especially with Beginner

children. She has been approved by the General Sunday School Board to teach "Beginner Organization and Administration" in standard training schools.

#### SANDFIDDLER OR HILLBILLIE?

My mistake, Friend Woosley; we should have put up our "No Trespassing" sign first. But since you beat us to it, and inasmuch as they say possession is two-thirds of the law, we will have to concede to you that the Right Reverend John W. Hoyle, Jr., formerly of Wilmington, but now of or near Asheville, is a Hillbillie—that is, if a Sandfiddler can turn Hillbillie in five or six months. We knew him as a Sandfiddler and Nashville listed him as a Sandfiddler "at the tail of the list with four credits." However, if he wants to be called a Hillbillie, that's his misfortune. My mistake!

#### TWO TRAINING CLASSES

Rev. O. I. Hinson has organized two Sunday school training classes on his charge, one at Hickory Mountain and the other at Siler City. He is showing his interest in the problem of securing trained workers by helping train them. Success to his splendid beginning!

#### Western North Carolina Conference

##### THANK YOU

During the past week the following Western North Carolina conference Sunday schools have observed Sunday School Day and have forwarded their offering to Treasurer H. A. Dunham, Asheville, N. C. One-fourth of all Sunday School Day receipts will be used by the district organization in the district from which they come. The other three-fourths will be wisely used in promoting our conference Sunday school work. To these, our connectional schools, we rise and bow with thanks just oozing out of our systems.

Woodfin, Asheville Ct. ....	\$ 2.46
Sardis, Asheville Ct. ....	7.27
Morven, Morven Ct. ....	5.17
Antioch, Rural Hall Ct. ....	7.38
Rehobeth, Norwood Ct. ....	2.50
Macedonia, Linwood Ct. ....	4.50
Dallas .....	7.23
Mt. Zion Station .....	15.11
Cherryville .....	5.85
Rocky Springs, Alexander Ct. ...	3.33
Fairview, Todd Ct. ....	3.95
Balsam, Sylva-Dillsboro .....	2.50
Zion, Morganton Ct. ....	4.50
Harrison, Pineville Ct. ....	10.00
Mt. Pleasant, Mt. Pleasant Ct. ...	7.10
Kannapolis .....	11.35
Ansonville, Ansonville Ct. ....	6.96
Wesley Chapel, Weddington Ct. ...	2.68
Asbury, Macon Ct. ....	8.00

#### WESLEY FEDERATION

Prospects for the biggest and best Wesley Bible Class Federation ever held in the Western North Carolina conference get better every day. Programs are now being mailed out and in a few days big posters will go out to many of our leading churches advertising some of the reasons for attending our Federation. Special cars will start from Winston-Salem, Greensboro, Charlotte, Gastonia and from any other points where the travel would seem to justify. These special cars will merge into a special train which will start from Salisbury. Next week's Advocate will state the prices of round trip tickets from given points, said tickets being good till October 1. Lake Junaluska is the place, July 9, 10, 11, is the time and our Federation is the occasion. Get on your mark, get set and let's go!

#### THE JUNALUSKA SCHOOL

The Southern Methodist Sunday School Training School held each summer at Lake Junaluska is the best thing of its kind held in America. This school has been getting better each year. This year there are to be

three two weeks terms instead of one as formerly. The first school opens July 12 and closes July 26 and will offer 19 courses. The second school opens July 27 and closes August 9 and will offer 14 courses. The third school begins August 10 and closes August 23 and will offer 11 courses. In all these schools just two courses will be offered twice, so you can see at a glance what a field of study is opened to those who want to elect just the work they want and need. One can take just two courses for credit at each school, two for two weeks, or six courses for the three schools, or six weeks. Since there are four lesson periods each day it is possible to attend four courses, two for credit and two for absorption. One will, however, find that two courses will give him plenty to do. Anyone who goes to Lake Junaluska and studies all the time ought to be spanked. God and man have made Lake Junaluska for recreation, study and worship. You will want to do all three.

#### MACEDONIA

I went to Macedonia last Sunday, not to help them, but let Macedonia help me. Macedonia is a leading church on the Linwood circuit and is located at Southmont, Davidson county. It was Sunday School Day and Rev. J. W. Campbell, pastor, and D. L. Crowell, superintendent, were present with ready hands and warm hearts for the large crowd present. Very properly the first thing done on this day was the holding of the regular Sunday school session, after which the special exercises took place at 11 o'clock. Macedonia is one church that built an additional Sunday school room and gave it to the small children while the men and women kept their places in the main church. Macedonia believes in its children and every day Macedonia is getting better. The folks like Brother Campbell very much as he works away in his steady and constructive fashion. I wish we had lots of Macedonias.

#### EPWORTH LEAGUERS

I'm just back from the Western North Carolina Conference Epworth League Conference held at Trinity church, Charlotte. It was simply grand to look in on 500 fine Christian young people as they worked away at their work. All of them were in the church too! The only people I saw on the outside of the church were Methodist preachers. The leagues of our conference are doing a great work. I wish it were possible for every person who thinks that our young people are worse than they used to be could go to a meeting where a body of them has a chance to do something. Young people are bad only where old people have not given them a chance to be good. Hurrah for our leaguers!

#### GROWING SOME

The following figures will give by districts some idea of our Western North Carolina conference growth in the past five years. Just three items of growth are given, but these three are probably more indicative of our growth than anything else that can be tangibly presented. The items presented are total five years' growth in church membership, five years' growth in Sunday school enrollment and growth per year during this period of pupils joining the church. First figures for total growth, second for percentage growth and last for present standing.

<b>Asheville District.</b>			
G'wth Ch. Memb. ....	835	8.7	10,450
In S.S. Enrollment 1675	19.8		10,125
In pupils join'g Ch.	153	74.9	350
<b>Charlotte District.</b>			
G'wth Ch. Memb. ....	2663	20.6	15,569
In S.S. Enrollment 4295	44.3		13,982
In pupils join'g Ch.	160	47.9	494

(Continued on page thirteen.)



# EPWORTH LEAGUE WORK

Rev. Daniel Lane, Stantonsburg, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### A WORD

Over my protest the committee on nominations placed my name before the conference for the office of editor of the Epworth League page. Having been elected I propose to give as much time and care to this work as circumstances will permit, but it will be impossible to fill our space with interesting, helpful matter unless the local chapters and league unions furnish me the "copy." If your chapter is doing anything tell the waiting world about it. If you are not doing anything stand up in the meeting and say, "Pray for us!"

If you are "dead" let me know. I shall be glad to assist you in the funeral arrangements! A good dog deserves a decent burial. The governor of a great American state a few days ago, upon the death of his faithful canine, ordered the flag lowered to half-mast. If you are determined to die in spite of your friends—well, don't do it without first telling your league editor.

Don't forget—it's tidings I want—good tidings if possible, but tidings nevertheless.

A perfectly good and handsome "chalker" was selected for this job last year. If he disappointed you in the least degree it was due to the fact that you enthusiastically gave him the "chalk" and withheld the "copy." Nuf sed. On with the news!

J. F. A.

### THE CONFERENCE

The annual Epworth League conference has grown till in point of numbers, enthusiasm and solid helpfulness, especially to our younger people, it now surpasses any other church meeting held within our bounds, not perhaps excepting our great annual conference of preachers and mature laymen.

The meeting which adjourned in Charlotte Friday night of last week was attended by more than six hundred picked young people from every section of our conference.

### The Platform Hours.

Dr. J. E. Abernethy, Dr. H. G. Hardin, both of Charlotte, Dr. W. A. Lambeth of Gastonia, and Dr. E. K. McLarty of High Point each delivered an inspiring message. Dr. Hardin substituted for Dr. Ashley Chappell of Central church, Asheville, who was detained on account of illness.

### Pastors.

By far the largest number of pastors ever seen at a league conference in our state attended the whole or a part of the sessions. Perhaps, first and last, there were no less than 30 of these busy men who left their work to look in on what Dr. Goncher of Baltimore used to call "God's preferred class."

### The School.

A faculty of 18 men and women selected because of their special fitness taught the entire body in Methods, Personal Work and Missions. These were Misses Sarah Green, Emily Mathis, Ruth Anthony, Henrietta Logan, Gertrude Falls, Cormen Blessing, Mrs. W. W. Edwards, Mrs. V. R. Patterson and the following preachers—J. R. Walker, J. F. Armstrong, G. T. Bond, L. B. Hayes, L. A. Falls, L. D. Thompson, E. P. Billups and J. O. Ervin.

### Seals.

The committee on efficiency award for the first time awarded four gold seals. These went to Holt's Chapel, Greensboro district; Trinity church, Charlotte; Morganton and Ogburn Memorial, Forsyth circuit.

One blue seal was awarded to High

Shoals, one green seal to Spring Garden and one red seal each to Hendersonville, Thomasville and Trinity, Charlotte, Intermediates.

### FINANCE COMMITTEE

We, your committee on finance, recommend the following:

The importance of observing Anniversary Day and remitting the offering to the conference treasurer be stressed in accordance with the ruling by the General Epworth League Board, as the conference is permitted to use one-half of this offering in defraying conference expenses.

That each chapter make a budget at the beginning of each conference year, this budget to include the district and conference pledges.

That all local chapters be urged to report all money received to the conference treasurer.

We are pleased to note the treasurer has reported our missionary special pledge paid in full for the current year. According to past records this is the first time in the history of the conference that this pledge has been all paid. We especially urge you to keep up this good report, also put forth your every effort to increase the amount for conference work.

That we adopt a budget of \$1500 to cover conference expenses for the year, same to be apportioned among the districts.

That each district secretary be allowed a drawing account of \$25 for expenses during the year, and render itemized statement for amount actually spent at the end of each quarter. We further recommend that the junior and intermediate secretaries be allowed a drawing account of \$15 for the year.

That all local chapters pay their missionary special and conference assessment pledges quarterly, this in order to facilitate the work of the treasurer and to meet expenses as we go.

We recommend that a budget of \$1500 be apportioned among the districts as follows:

Asheville .....	\$ 175
Charlotte .....	175
Statesville .....	175
Shelby .....	175
Greensboro .....	175
Winston-Salem .....	175
Salisbury .....	125
Marion .....	100
Waynesville .....	75
North Wilkesboro .....	75
Mt. Airy .....	75
<b>Total .....</b>	<b>\$1500</b>

Respectfully submitted,  
P. L. Plyler.

### POLICY 1924

1. That on account of the obligation to the young people of our churches we set aside as our goal for this year four hundred leagues.

2. That each of the eleven districts in the conference hold at least one district institute this year.

3. That we adopt a budget of fifteen hundred dollars for the conference expense and to be apportioned among the districts.

4. One delegate for every fifteen members or a fraction to represent each chapter at the annual league conference, and the president in addition, also intermediate superintendent and one delegate and junior superintendent and all union presidents.

5. We urge that all chapters use the standard record books and report blanks issued by the central office, and that they return promptly the quarterly report to the district secretary.

6. That we endorse the action of the conference cabinet in their last session, when it was decided that all finances must be in the hands of the treasurer on or before May 30th to be included in the year's report.

7. That a special fund be created

# For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adopted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.



### BINGHAM MILITARY SCHOOL

ASHEVILLE, N. C.—"The Land of the Sky"

Has stood the tests of 130 years. Buildings one-story brick—for safety, sanitation and service. Each pupil carefully studied. Small classes allow individual attention. Ideal school life, of the simpler type, directed by men of ability and experience. R. O. T. C. Unit under U. S. Army officer. All forms of athletics.

COL. R. BINGHAM, Supt. Emeritus. COL. S. R. McKEE, Supt.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

## DAVENPORT COLLEGE

FOR YOUNG WOMEN LENOIR, N. C.

A three-year Junior College with a record of sixty-eight years of exceptional Academic work.

Well Equipped, Conservative, but thoroughly abreast of the times.

Fine Type of Student Life. A Safe Place for Young Women to study under close but sympathetic discipline.

Moderate Expenses. The lowest cost commensurate with a High Type of Modern Instruction.

A Registered Nurse constantly in attendance. A most healthful location, in the foothills of the Blue Ridge.

Courses in the Regular Academic Department and Art, Music, Expression, Domestic Science, Domestic Art and Secretarial Courses.

A four-year preparatory course on same campus and correlated with the college.

For Catalogue and Views,

Address PRESIDENT C. L. HORNADAY, LENOIR, N. C.

for helping worthy volunteers in their education, the fund not to exceed 10 per cent of the African special pledge.

Respectfully submitted,  
M. S. Smith,  
Grace Bradley,  
Berryman Jones.

### WOODINGTON LEAGUE

Woodington Epworth League was organized May 13, 1923, with the following officers elected:

- President—Miss Mary Koonce.
- Vice President—Archie Stroud.
- Secretary—Miss Mary Lanier.
- Treasurer—Robert Johnson.
- Era Agent—Miss Caro Lanier.
- Cor. Sec.—Miss Reba Loffin.
- First Supt.—Mrs. H. M. Johnson.
- Second Supt.—Miss Nannie Waller.
- Third Supt.—Miss Ruby Parker.
- Fourth Supt.—Miss Etta Johnson.

These young people look forward to the activities of league work with pleasure. Miss Mary Lanier.

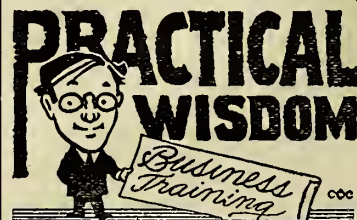
One of the greatest needs of farmers in Stanley county is more legume hay, states County Agent O. H. Phillips after three years in the county. One farmer took this advice to heart and kept his livestock in better condition last winter than ever before with one-third less grain.

The club women of Beaufort county are contesting for membership and

attendance records until November, when the losing clubs will tender the winners a nice luncheon, reports Miss Myrtle Keller, home agent. The luncheon will be based on the work done in nutrition during the summer.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.

Nelson J. Miles is now making dates for spring and summer evangelistic services as choir leader, using Rodeheaver's Victory Songs. Pastors desiring his service may write him at Box 95, Dayton, Va.



Practical training in bookkeeping, shorthand, typewriting, banking, accounting and penmanship in the Greensboro Commercial School, Greensboro, N. C., will assure you of a well paying position. Students are enrolling weekly. Write for Catalog.



## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

### THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

#### OUR NEEDS

Swimming pool.  
Seven passenger automobile.  
Financial aid from all the churches and Sunday schools.

\* \* \* \*

Professor Withers, dean of the State College Summer School, invited our singing class to give a sacred concert before the teachers of the summer school. We gladly accepted the invitation and received a warm welcome. The concert was given in Pullen Memorial Hall before a large number of interested hearers.

\* \* \* \*

Some time ago the Rev. W. W. Peele extended our class a cordial invitation to visit Edenton Street church and give a sacred concert. Brother Peele is one of our truest friends and we were simply delighted to visit this great church that has made such wonderful progress under his masterful leadership. In behalf of the church Mr. Joseph G. Brown, that princely layman of our church, gave us a gracious welcome. It is a source of genuine joy to every layman of our church, and to the state generally, to know that Brother Brown has recovered from his recent illness. We have not given the concert anywhere to a more appreciative and responsive audience. The Edenton Street church through all of its departments is continually doing great things for our children. The church has taken our class to its great heart of love. Brother Brown expressed the feeling of the church toward the Orphanage when he declared with emphasis that the Methodist Orphanage stands next to Edenton Street in the interest and love of its membership. We feel happy and secure when we realize that we have such a host of devoted friends as the membership of Edenton Street.

\* \* \* \*

Oxford is one of the most cultured towns in the state. It can boast of a fine citizenship. The old Horner School, the Baptist College and Oxford Orphanage have brought the town prominently before the state. It was a genuine pleasure that our singing class experienced the second Sunday morning when we gave a sacred concert in the Methodist church. It was one of the most intelligent and interested audiences which we have appeared before. Bro. R. L. Brown, superintendent of the Oxford Orphanage, welcomed me to his home. It was a delightful fellowship I enjoyed in his hospitable home. Under the wise and Christian leadership of Brother Brown the orphanage is steadily going forward in every line of activity. The hundred thousand dollar hospital is rapidly going up. It is fireproof and modern in all of its designs. An up-to-date school building has been ordered by the Grand Lodge which will meet the needs of the school for many years to come. The Oxford Orphanage within itself justifies the existence of the great brotherhood that has brought into being this great home for the fatherless. Let me appeal to my brethren of this ancient order to

stand unselfishly and enthusiastically by the Oxford Orphanage so that it may accomplish still greater things in the years to come.

Our Methodist friends in Oxford are giving our orphanage a whole-hearted support. They were pleased with our children and the concert. Brother Snipes is one of our best friends and gave us such a cordial welcome. He believes in our Home and never loses an opportunity to speak a good word for us. It was a source of much joy to me personally to meet so many of my old friends that I knew and loved during the three happy years I lived in Oxford. I must close before I make this note too long.

## DON'T TAKE CHANCES

About one piano purchaser out of four gets perfect and permanent satisfaction from the instrument he buys. If you knew the Piano business you would understand why this is the case, for most pianos nowadays are made to sell and not to endure. The average piano looks good at first, and for a while sounds well, but after a few years it begins to show its poor workmanship and inferior materials by a thin or metallic tone.

Why take chances when the Advocate Piano Club absolutely insures your permanent satisfaction, and at a great saving in price? A guarantee of permanent satisfaction means nothing unless it is made by a permanent firm. Ludden & Bates, the Managers of the Club, are the oldest piano house in this section of America, and they have always guaranteed and given permanent satisfaction.

Their guarantee is as good as gold, that is why they were selected to conduct the Club.

Write for your copy of the Club catalogue and get acquainted with the greatest piano buying opportunity of the age. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

### ALL HEALING SPRINGS

In the Brushy Mountains of N. C., 1400 feet elevation. Rates \$12.50 to \$17.50 per week. The place of "good eats," six miles west of Taylorsville, N. C., on State Highway No. 75, from Statesville, N. C., to Lenoir, N. C. Only 40 miles from Blowing Rock, N. C. The finest mineral water and the most ideal climate in the temperate zone. Two large comfortable buildings with or without bath. Rooms full of windows, or sleeping porches if desired. Capacity 125. The place for a real vacation. Fried chicken, country ham, the spice of life from the Brushy Mountains, with beans, potatoes and corn fresh from the farm, and milk, butter and real hen's eggs. In the mountains and at mineral spring. Hotel open June 1st. Write for particulars.

O. F. Pool, Proprietor,  
Taylorsville, N. C.

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Twenty and one-half acres of land adjoining campus, two thousand feet from Rutherford College; ten-room house conveniently arranged, in first-class condition, electric lights good basement, barn, granary, garage, smokehouse, fine well and spring. Ten acres in cultivation, four acres in pasture, remainder in timber, good apple orchard. Fifteen minutes' walk to station, 12 minutes' walk to graded school. Terms reasonable. If interested write to or call T. E. Conrad, Connelly Springs, N. C.

**FOR SALE—THE McCLEES HOME**  
Adjoining Trinity College campus, containing fourteen rooms, two baths, two basements; 75 feet front on 5th street, running 200 feet to 6th street. Apply to Thos. L. McClees or Prof. F. S. Aldridge, Trinity College Station, Durham, N. C.

# The Centenary Emergency Campaign



With the beginning of this year an emergency call was made for the payment of Centenary pledges. Every mission of the Methodist Episcopal Church, South, was facing a real emergency. Without a substantial payment on these pledges further advance could not be made. Those responsible for missionary administration felt that our loyal people would respond when the facts were made known to them.

It was not possible to reach all of the 17,000 congregations of our Church by direct appeal, but special speakers did reach about one thousand of these, and in addition, presiding elders, pastors and lay leaders reached most of the others.

The response from every part of the Church was such as to give hope that Centenary obligations will be met. In fact, more money has been collected since January than in the same period during the past two years. This is evidence that the pledge is still alive in the hearts of our people and that they are emerging from the period of financial depression which has been manifest everywhere.

In a recent report of Colonel John E. Edgerton, Treasurer, to the Centenary Commission he said:

"There is so much more to be thankful for and proud of than there is to be complained at or dissatisfied with that I am sure the Commission will make this an occasion of great rejoicing at the continuing triumphs of the greatest pioneer movement ever inaugurated among men. We are going forward with renewed determination and with every encouragement. Our people are responding marvelously and I have not a doubt that we are going to get our money."

The money received made it possible for the boards to meet the most pressing demands, although very many worthy calls could not be adequately met.

Our people are still loyal to the great mission of the Church, which is to make Jesus Christ known and loved throughout the world.

We assure the Church that the Centenary money is being used for this purpose and we rejoice that in every field the most gratifying results have been secured.

We are greatly indebted for the magnificent leadership and co-operation of our bishops, presiding elders, pastors and laymen in the emergency call, and they have made possible the success of the campaign.

W. G. CRAM,

Directing Secretary Missionary Centenary.



## Our Little Folks

### MAIN STREET

There's one little street  
In one little town  
That either goes up  
Or else goes down.

It's a nice little town  
And a nice little street,  
And people who walk there  
Nod as they meet.

And when it rains  
They always use  
Raincoats, umbrellas  
And overshoes.

But they like it best  
When the sun is out,  
For then they dress up  
And they walk about.

—Hazel Hall, in Youth's Companion.

### A TRUE INDIAN STORY OF LONG AGO

Years ago, when the greater part of Indiana was a forest; when neighbors were few and travel difficult; when books were costly and highly treasured; when many of the authors of children's books written today were yet unborn, young people learned a great deal by listening to the conversation of older men and women; and fathers, especially, were more accustomed to tell their children thrilling tales of their own adventures than is the custom in this twentieth century. It was then I would listen to my father tell of the wolves that would come out of the forest at dusk, and attack the belated traveler. And the Indian stories—dozens of them; and the story of how he, as a young man, unmarried, was one of the "Bloody Three Hundred" that marched through the unbroken forests of Indiana, to Fort Dearborn (now Chicago), to fight Black Hawk, when that mighty chief was reported as bringing his tribe to scalp all the whites in the village. But they did not get Black Hawk, the cunning chief of the Sac Indians, for he had heard Colonel Russell's company was coming, and retreated.

On many a winter afternoon, "between the dark and the daylight, when the shadows began to lower," I would go into the sitting-room of the homestead, where I was sure of finding father sitting in his big, rockin-chair, at the left of the old-fashioned fireplace. For "what matter how the night behaved; what matter how the north wind raved; blow high, blow low, not all its snow could quench our hearth-fire's ruddy glow." The blazing logs on the big brass andirons lighted the room and made grotesque shadows on the wall and ceiling. Father loved the firelight, and so did I, for it brought forth stories from his well-stocked mind; and I always knew just where to find him at that hour, and would climb up on his lap, cuddle down into his arms, and, while we both gazed into the glowing fire, would ask for an Indian story.

"Well, which story do you want this time?" he would ask, and immediately would come the answer, "The one about the woman and her baby." Then he would begin what, to me, was his very best story, not only because his telling of it thrilled me, but because the incidents were true, having been narrated to him long before by the parties most interested. And this was the story:

On the outskirts of a little village in Indiana a small tribe of Indians had pitched their "tepees," and caused the hearts of the villagers to tremble with fear of what might happen. Doors and windows were kept bolted as much as possible, and the noise of

children's play was hushed. Guns were kept loaded, and powder-horns full, ready for attack. But as day after day passed without loss of life, the women wearied of keeping doors closed during the warm, beautiful days of autumn, and the children longed for freedom to run and play at will.

So one afternoon, when a young mother and her beautiful baby boy were out in front of the cabin door alone, (the father still out in the field) two stalwart Indians suddenly stood before her. She dared not scream or they would scalp her, and, as one seized the baby, the other took hold of her arms and forced her to walk along with them. Oh! how she cried, but tears were of no avail.

On and on they went, the little mother nursing her precious baby at times as she walked, and the balmy air of the woods causing him to sleep soundly. Then an Indian would carry him, so the mother could walk faster. And so they journeyed until sunset, and the darkness of night came on. For herself she gave no thought; but oh! what would they do with her beautiful boy? Kill him before her eyes, or kill her and train him to be an Indian like themselves?

At last they reached the camp, where some of the tribe were already wrapped in their blankets and sleeping under the trees, with the light of the full moon shining upon them. Very soon they spread a blanket on the leaves for her, and she laid her tired body down and fell asleep, still clasping in her arms her darling boy.

It was after midnight when she awakened, to find a big warrior lying on each side, wrapped in his blankets, with his weapons beside him. It was their snoring that had aroused her. Oh! what should she do? To be caught trying to escape would be instant death, so she lay still and listened; all were sleeping soundly. She arose half-way, leaning on her elbow, and looked around. By the light of the moon she saw that all were asleep but herself. She sat up and listened. She knew just where she was and in what direction she had come. Dare she try to escape? It might be death if she remained, and she might reach home alive.

She lay down, and again arose. Something within impelled her to make the effort; so, clasping the baby in her arms, she knelt for a moment, then arose and cautiously looked around to be sure that all were sleeping. Yes, there was death stillness, save for the snoring of the older Indians. Very slowly, as if indifferent to her opportunity, she commenced her long walk; and very softly she stepped, looking back first to see if she roused any one. Oh! how thankful she was that her boy was a good baby and a good sleeper. On, and on, she went, faster and faster, over the path lately trodden. It seemed at times that her feet had wings, and she did not feel the weight of the baby, but fairly flew over the ground, the moonlight showing her the path and keeping her from falling into the hollows and over underbrush.

Now she is at the clearing; she can see the other skirt of woods in the distance, and beyond that is the village. Her heart sinks for a moment, as she wonders if she can reach it before dawn. Then, with renewed strength and courage, she hurries on. The last wood is reached and she stops to rest and nurse the baby. Then on into the heart of the dense forest, where she looks around for a hiding place, for the sky in the east is just beginning to lighten.

She knows the Indians are early risers, and will be on the warpath the moment she is missed. She is walking now, and almost ready to drop from fatigue; will she have strength to reach home? She looks around on either side, and away to the right is a long stretch of something black. She starts to go over. But what was that? She does not stop to listen, but hurries over to that long stretch of darkness, and behold! It was one of the monarchs of the forest that had fallen years before, for underbrush is growing up around it.

There is that sound again! It is the warwhoop in the far distance! It is coming near and nearer. With a prayer on her lips, and every nerve aglow, she creeps in between the trunk of the tree and the underbrush and, finding that the under side of the tree is hollow, she crawls into the opening she has made, unmindful of insects and snakes, knowing only that her life and that of her beautiful boy are hunted. Drawing the dead leaves up to the opening and completely hiding herself and him, she listens. There is that warwhoop again, and another! And another! There are three Indians in pursuit. Clasping her precious boy to her breast, she waits, and listens, and prays.

Presently there is another whoop very near—in this wood, and it is answered by another at the right and one at the left. They are forming a circle to catch her. And now she hears a great rustling of dead leaves and the crackling of dead branches on the ground, as one of the warriors runs, and, with a bound, leaps on the fallen tree, directly over the place where mother and baby lie. Instantly he gives a long, angry, blood-curdling warwhoop which will surely cause the baby to cry and betray his mother's hiding-place.

But what a kind arrangement of Providence it was that made the fragrant atmosphere of the woods so conducive to sleep! That precious baby did not awaken, but slept soundly in his mother's trembling arms. After calling again and again, the mad old warrior jumped down off the tree-trunk, and, with angry mutterings, retraced his steps. In a short time the warwhoops ceased, and the forest was still once more, save for the chirping and twittering of birds in their nests, which told that day was breaking. The Indians did not enter the village, because they supposed their captives had reached home and aroused the villagers, who would be prepared to attack them.

With the first rays of the morning sun darting through the dense forest and illuminating all nature, the baby awakened, totally unconscious of the fact that he had held his mother's life as well as his own in his little fat hands; no, in his voice, because if his voice had been heard, death would have followed.

Crawling out of the secret chamber, the mother cautiously began the walk homeward, which was quickly made, and where they were received with open arms and great rejoicing, by not only the husband and father, but by all the people of the village.—Alma Winston Wilson, in the Herald and Presbyterian.

### "THE PIEDMONT LIMITED" NAME GIVEN NEW TRAIN

Washington, D. C., June 11.—"The Piedmont Limited" is the name selected for Nos. 33 and 34, the new trains between New Orleans and New York, inaugurated by the Southern Railway System in connection with the Pennsylvania, the West Point Route, and the Louisville and Nashville, on April 29.

Dr. Howard E. Rondthaler, president of Salem College, Winston-Salem, N. C., wins the \$200 prize offered by the interested lines for the most appropriate name for this new service, having been the first to suggest this name. Since the offer of

this prize was announced, 21,106 letters have been received by Passenger Traffic Manager W. H. Tayloe, of the Southern, containing approximately 63,000 suggestions, coming from every state of the Union, a surprisingly large number having been received from the Pacific Coast and New England.

"The Piedmont Limited" is considered a most appropriate name for Nos. 33 and 34, as between Montgomery and Washington they traverse the country along the eastern slope of the Blue Ridge, widely known as the Piedmont section. Thirty years ago this line was advertised and widely known as the Piedmont Air Line. Since its inauguration "The Piedmont Limited" has made an excellent on-time record and has proved very popular, its schedule being: Lv. New Orleans 5 p. m., Mobile 9:20 p. m., Atlanta, 8 a. m., Charlotte 4 p. m.; Ar. Baltimore 4:30 a. m., Philadelphia 6:55 a. m., New York 9:15 a. m.; Lv. New York 3:35 p. m., Washington 9:35 a. m.; Ar. Atlanta 4:05, New Orleans 7:20 a. m.

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TRADE MARK REG

for the liver

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Registrar. President.



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6 BELL-ANS Hot water Sure Relief  
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Look for the smiling red devil  
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Write for Free Booklet  
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**RED DEVIL LYE**

**WOMAN'S PAGE**

(Continued from page eight)

the three of us, Bishop H. A. Boaz, Miss Mabel K. Howell and W. W. Pinson held services. This is a country where the people are supposed to be hard to reach. One evening I preached in the Matoga church, Hiroshima district, which has its home in a rented Japanese building—dingy, dark and uncomfortable. It was a rainy, disagreeable evening. The little room was full and many stood on the outside until the rain became too severe. At the close of the service, which was the first one at which I had made the call, seventeen out of an audience of about forty signed cards, promising to seek a knowledge of the Truth. Of course it was impossible for me to estimate the value of such commitment. However, I have just received a letter from Bro. I. L. Shaver, pastor of the Hiroshima circuit, in which he says: "I am glad to inform you that fifteen of the number that heard you at Matoga church, Hiroshima circuit, last fall have either been baptized or are preparing for baptism. Seven who were present that night have been received into the church, and eight are preparing for church membership." This congregation, when I was in Japan, was about to be turned out, it appears, by the landlord and set adrift for lack of a church building of their own. It is located in the immediate neighborhood of the amusement section of the city where, on the night I was there, the picture shows and theatres were in full blast, and vast groups could be seen under the glare of the electric lights. They should have a church immediately, and how are they to get it if the funds are not forthcoming?—W. W. Pinson, in World News.

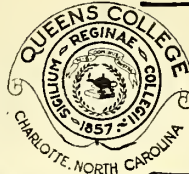
**SUNDAY SCHOOL WORK**

(Continued from page nine)

Greensboro District.			
G'wth Ch. Memb...	2743	25.0	12,775
In S. S. Enrollment	4628	45.0	14,940
In pupils join'g Ch.	336	104.0	690
Marion District.			
G'wth Ch. Memb...	917	10.0	10,023
In S. S. Enrollment	1845	26.0	8,939
In pupils join'g Ch.	209	84.0	457
Mount Airy District.			
G'wth Ch. Memb...	443	5.5	8,442
In S. S. Enrollment	2111	32.4	8,621
In pupils join'g Ch.	140	77.1	337
North Wilkesboro District.			
G'wth Ch. Memb...	214	4.8	4,703
In S. S. Enrollment	556	10.0	3,245
In pupils join'g Ch.	113	233.3	161
Salisbury District.			
G'wth Ch. Memb...	1324	12.1	12,468
In S. S. Enrollment	2095	20.1	12,028
In pupils join'g Ch.	305	77.6	708
Shelby District.			
G'wth Ch. Memb...	3039	28.7	13,613
In S. S. Enrollment	5823	71.6	13,960
In pupils join'g Ch.	329	113.0	619
Statesville District.			
G'wth Ch. Memb...	1366	10.5	14,411
In S. S. Enrollment	3186	30.5	13,618
In pupils join'g Ch.	216	66.0	544
Waynesville District.			
G'wth Ch. Memb...	579	7.8	7,844
In S. S. Enrollment	1295	23.2	6,442
In pupils join'g Ch.	202	155.0	333
Winston-Salem District.			
G'wth Ch. Memb...	1191	9.1	14,340
In S. S. Enrollment	3880	33.3	15,543
In pupils join'g Ch.	99	21.7	555

The old hog wallow is an expensive bath tub for all hogs and more especially the young pigs under four months of age. Young pigs are susceptible to parasites and filth born disease, say extension workers of the State College and Department of Agriculture.

The cabbage worm is the dread of every careful cook and housewife and causes much economic loss. Write the extension service at Raleigh for a copy of its C. 135, "Dusting Cabbage to Control Worms."



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1802

1923

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing church appointments for Asheville District, including Spring Creek, Leicester, Black Mountain, Swannanoa, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND—IN PART

Table listing church appointments for Charlotte District, including Prospect, Chadwick, Matthews, Seversville, etc.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing church appointments for Greensboro District, including Wentworth, Reidsville, Pleas. Garden, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing church appointments for Marion District, including Mill Springs, North McDowell, Micaville, etc.

MOUNT AIRY DISTRICT J. H. West, P.E., Box 422, Mt. Airy, N.C. THIRD ROUND

Table listing church appointments for Mount Airy District, including Mt. Airy Ct., West Davie, Yadkinville, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Elk Park, Jefferson, Warrenville, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing church appointments for Salisbury District, including Harmony, Westford, Spencer, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing church appointments for Shelby District, including Lowesville, Stanly, Rano, etc.

STATESVILLE DISTRICT D. M. Litaker, P.E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing church appointments for Statesville District, including Mooresville, South Lenoir, Lenoir Ct., etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing church appointments for Waynesville District, including Jonathan Sta., Junaluska-Clyde Ct., Robbinsville, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including Lewisville, Lexington, Forsyth, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including Trinity, Memorial, Rougemont, etc.

ELIZABETH CITY DISTRICT C. B. Culbreth, P.E., Elizabeth City, N.C. THIRD ROUND

Table listing church appointments for Elizabeth City District, including Moyock, First Church, City Road, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing church appointments for Fayetteville District, including Mamers, Fayetteville, Parkton, etc.

NEW BERN DISTRICT F. M. Shamburger, P.E., New Bern, N.C. THIRD ROUND

Table listing church appointments for New Bern District, including Goldston, Elizabeth, Stedman, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing church appointments for Raleigh District, including Grifton, Snow Hill, Hookerton, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing church appointments for Washington District, including Millbrook, Kenley, Seima, etc.

Table listing church appointments for Rockingham District, including Fremont, Stantonsburg, Calvary, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing church appointments for Weldon District, including Troy, West End, Aberdeen, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing church appointments for Wilmington District, including Burgaw, Wilmington Ct., Swansboro, etc.

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**MORNING SOLILOQUY**  
Rev. E. C. Sell.

'Tis morning, Darkness has gone,  
Light has come,  
Shining upon mountain, hilltop and  
dale.  
I've something to do. Sloth,—let  
there be none;  
I must think, speak, act, and in noth-  
ing fail.

'Tis morning. Whom shall I think of  
today?  
I'll think of the God, who reigneth  
above;  
Of man on earth—he has wandered  
away;  
And of my duty to both, whom I love.

'Tis morning. What shall I think of  
today?  
I'll think of the words that my Sa-  
viour taught,  
The words of truth, of life—all must  
obey;  
For these are the words to me He has  
brought.

'Tis morning. Whom shall I speak to  
today?  
I'll speak to all whom I may haply  
meet,  
In the road of life, and to them I'll  
say,  
"Watch and pray, be ready your Lord  
to greet."

'Tis morning. Whither shall I go to-  
day?  
Into the vineyard of the Lord I'll go;  
He's calling me now—no time to de-  
lay;  
Let me enter at once, and not say  
"No."

**DO YOU KNOW? WILL YOU GO?**  
Do you know that at Lake Junaluska  
this year three two-weeks terms  
of the Sunday school training school  
will be held? Do you know that this  
school is going to be the biggest (if  
you attend) in the history of the  
school? Do you know the following  
courses will be given?

**First Term, July 12-26.**  
General Units: Pupil Study, Prin-  
ciples of Teaching, and The Sunday  
School; Specialization Units: Begin-  
ner Organization, Beginner Worship,  
Primary Organization, Primary Wor-  
ship, Junior Lesson Materials, Junior  
Worship, Intermediate Senior Lesson  
Materials, Intermediate-Senior Organ-  
ization, Young People's Organization,  
Adult Psychology, Adult Organiza-  
tion, The Director of Religious Edu-  
cation, and Educational Tack of the  
Local Church; Select Unit: Mission-  
ary Education in the Church School;  
Graduate Units: The Real Jesus and  
His Message and Psychology of Reli-  
gion.


**Second Term, July 27-August 9**  
General Units: Pupil Study, Prin-  
ciples of Teaching, Life and Letters  
of Paul, and Program of Christian Reli-  
gion; Specialization Units: Begin-  
ner, Primary, and Junior Pupil, In-  
termediate-Senior Psychology, Young  
People's Agencies, Young People's  
Lesson Materials, Religious Educa-  
tion of Adults, Rural Sunday School  
Management, and Curriculum of Re-  
ligious Education; Select Unit: Mis-  
sionary Message of the Bible.

**Third Term, August 10-23.**  
General Units: Bible, Training the  
Devotional Life, and A Methodist  
Church and Its Work; Specialization  
Units: Beginner and Primary Lesson  
Materials, Junior Organization, In-  
termediate-Senior Agencies, Young Peo-  
ple's Psychology, Christian Service  
for Adults, and City Sunday School  
Management; Graduate Unit: Jesus,  
the Master Teacher.

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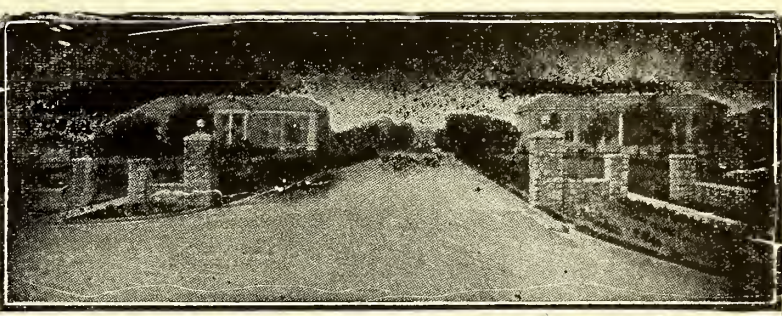
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**IN MEMORIAM**

**SETZER**—Mr. P. S. Setzer was born May 11, 1843, died April 20, 1923, age 79 years, 11 months and nine days. He married Miss Margaret E. Witherspoon December 28, 1871. There were born to this union nine children, seven survive, namely, Jacob E., Miles E. and John Setzer, Mrs. Sarah Little, Mrs. Lizzie Sigman, Mrs. Daisy Sigman and Mrs. Ida L. Loftin; one brother, Mr. William Setzer, 44 grandchildren and two great-grandchildren. He was a faithful member of Bethlehem church, Catawba charge. His body was laid to rest in Bethlehem cemetery. A. C. Kennedy.

**STEWART**—Emma Belle Tucker was born March 17, 1858, and died April 20, 1923. She was married to R. C. Stewart on August 8, 1874, and from this union ten children were reared, nine of whom survive. She was converted in early life and united with the Methodist Episcopal Church, South, to which she remained a faithful member till death. It was Sister Stewart's lot to be a prolonged sufferer before her death, but she was patient in it all and looked after the duties of her Christian home under this handicap in a manner becoming to a Christian wife and mother. D. A. Lewis.

**DICKENS**—Millard F. Dickens died at his home in Fairmont, N. C., May 12, 1923.

Brother Dickens had been sick but a few days when the end came. It was known to his friends some days before his death that he could not live, hence his going was not unexpected. He was a member of the Methodist church of Fairmont, N. C., and he loved his church. As long as his health would permit he was at his place in the church on the Sabbath day. He enjoyed hearing the gospel. I believe that he loved his Lord, and I am sure that the Lord loved him.

His body was laid to rest in the cemetery at Firmont, N. C., while a great concourse of people looked on. May the Lord protect and keep his widow, family and friends. W. F. Trawick.

**LEGGETT**—James Robert Leggett was born September 25, 1878, and died May 4, 1923, at the age of 44 years, seven months and nine days.

The last illness of Brother Leggett lasted but a very short time. None of his family or friends thought of the end coming so soon. Before they could realize that he was so sick he had gone into the great eternity.

Brother Leggett was a member of Bethesda Methodist church and had been a member for a number of years.

In the afternoon of May 5 we laid his body to rest in the family cemetery near his home.

Now, to you, his family and friends, I commend you to the Lord Jesus, the great Giver of life. May He bless and keep you. W. F. Trawick.

**RESOLUTIONS OF RESPECT**

On April 11, 1923, God in His infinite wisdom called from the busy scenes of this earthly life into the joys of eternal bliss Dr. F. E. Asbury, our friend and co-worker.

We, the members of the Asheboro M. E. Sunday school, standing in the shadow of this loss and wishing to bear witness to his great usefulness, desire to put on record the following resolutions:

First, That although in the death of Dr. Asbury our Sunday school has lost a faithful and loyal member, we humbly submit to God's will and praise Him for the example of this consecrated life.

Second, That we extend to the bereaved family our deepest sympathy, feeling sure they are comforted in the knowledge that he has finished his task and has entered into his heavenly rest.

Third, That these resolutions be recorded in our minutes, a copy sent to the family and copies furnished the N. C. Christian Advocate and the Asheboro Courier for publication.

W. J. Scarborough,  
Mrs. W. J. Moore,  
Mrs. J. D. Ross,  
Committee.

**As the World Passes On  
the Memory of Her Life  
Fades Into Oblivion**

Is it true of your loved ones? Shall their virtues, their influence, their achievements be forgotten and lost to the world forever?

The Lasting Permanence of

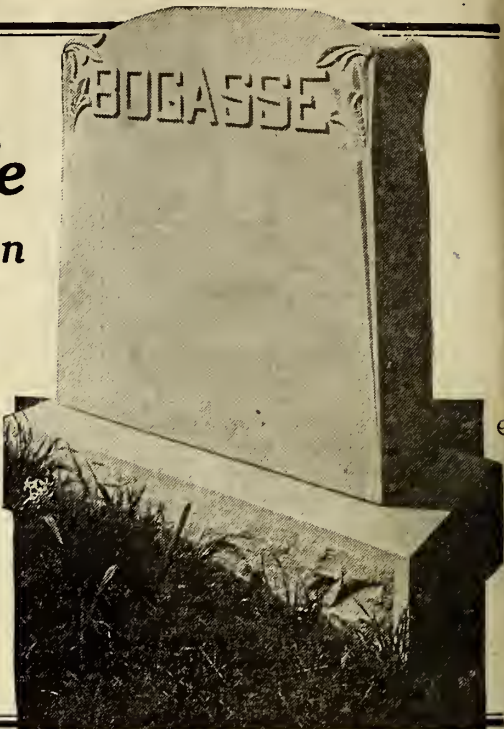
**Winnsboro Blue Granite**

will insure a perpetuation of the memories we hold so dear. Its rugged strength, sparkling beauty and faultless color will befittingly commemorate the best qualities of the most beautiful lives.

**Specify WINNSBORO BLUE GRANITE**

Monuments  
Maintain  
Memories

WINNSBORO  
GRANITE CORP.  
Rion, S. C.



**MASTERS**—Susan B., daughter of Mace Coleman Pendleton and Susan Ballenger Pendleton, was born in Salisbury, N. C., July 31, 1840, and died May 27, 1923. On December 17, 1867, she was married to George A. Masters, who preceded her to the grave by nearly nine years. Four of the five children born to this union live to mourn their mother's decease. Sister Masters united with the Methodist Episcopal Church, South, at Salisbury, N. C., in girlhood and she was ever a loyal and devoted member of the church of her choice. She lived a very beautiful Christian life, and was patient in prolonged and severe suffering before she went to be "forever with her Lord." D. A. Lewis.

**RESOLUTIONS OF RESPECT**

(By Brevard Methodist Sunday School)

By the passing away of our much loved friend, Mrs. J. A. Forsyth, a vacancy has occurred which cannot be filled, a personality whose presence was at all times an inspiration. It was a joy and an uplift when she came into the Sunday school room. Even since kept away by sickness her influence for good has been felt in every department of Sunday school work. Her high ideals and moral courage to live and speak her convictions in all the walks of life showed strength of character few people possess. As a teacher she was most faithful and consecrated, the embodiment of all the virtues in the making of a high-toned Christian woman. As a friend she was most sincere and true.

Resolved, That we, as members of the Sunday school, strive to imitate her noble example, which stands out as a beacon light beckoning us onward and upward to a better land.

Second, That we extend our heartfelt sympathy to the bereaved family. As member of the Sunday school we bow in humble submission to the will of Him who doeth all things well.

Third, That a copy of this memorial be sent to the family, a copy placed on the S. S. record, and one sent for publication.

Mrs. Laura W. Miller,  
Mrs. Sarah Taylor,  
Mrs. Welch Galloway,  
Miss Della Gash.

On March 7, 1923, God in His infinite wisdom took from our midst the gentle spirit of one of our Sunday school members, C. C. Beatty.

He was an earnest, faithful member, zealous in all things for the advancement of the church, Sunday school and his entire community.

We miss his cheerful face and inspiring presence in our Sunday school and know that his place cannot be filled, but we feel that our loss is his gain. For we believe that he has gone to a fairer and richer field.

Therefore we, the members of Bethel Sunday school, feel that we want to publicly express our heartfelt sorrow in the loss of our beloved member. Therefore be it resolved:  
First, That while we sorrow in his

going away and our hearts are heavy because he will not meet with us again, we are comforted, knowing all is well with him.

Second, That we bow in humble submission to the will of our heavenly Father, giving thanks unto him for such a life as his and comforting ourselves with the thought that he doeth all things well.

Third, That we extend our heartfelt sympathy and love to the bereft widow in her dark and gloomy hours of bereavement and cherish with her the hope of seeing him again.

M. L. Keistler,  
Mrs. Charles Gabriel,  
O. F. Howard.

**NULL**—Susan Catherine Kale Null was born July 30, 1843; died March 23, 1923, age 79 years, seven months and 23 days; was married to John Sigmon Null October 20, 1869. Seven children were born to them, six sons and one daughter; ten grandchildren and two great-grandchildren. All her children preceded her to the grave except the two youngest sons, Zephy and Ivey, and all her brothers and sisters except one brother.

She joined the Methodist church at old Concord in girlhood and remained a consistent member until death. She was a sufferer for several years, but was meek and patient through it all.

A. C. Kennedy, P. C.

**FORBES**—Mrs. Mary Smith Forbes was born January 2, 1897, was converted and joined the Methodist church at Perkins chapel August 12, 1910, and on January 22, 1921, was happily married to Enoch D. Forbes, and died April 13, 1923.

Mrs. Forbes was the daughter of Mrs. Adelia Smith, who survives her, her father having passed over some years ago. Mrs. Forbes was one of the good Christian women of Perkins church, always ready for any service she might render her Lord and her church, a sweet Christian from childhood and loved by all who knew her. She leaves behind to mourn her loss a devoted husband, mother, several brothers and sisters along with a very great number of friends. The funeral was held at her home near Indian Town and she was buried in the family burying ground near her old home.

May the blessing of the good Lord rest upon and comfort the many bereaved ones. W. B. Humble.

**FORBES**—Mrs. Julia Forsythe was born in N. C., was called home a few days ago. She was reared in Charleston, S. C., but lived all her married life, which was more than 40 years, in the same home where she died. She was a woman of the strongest personality—endowed with superior ability and blessed with a mentality of which few possess. Doubtless no one has ever lived and labored in this community who has left such an indelible impression as has this good woman. She has had charge of the primary department of

the Bervard Methodist Sunday school for long years, succeeding generations having been under her fostering care. She knew how to teach. The children were drawn to her both for the fact of her ability to instruct, and for her deep love and ardent devotion for them. Her place will be difficult to fill.

For the past three years her health was failing, having had repeated strokes of paralysis, which resulted in taking her at last. On the date of May 12, 1923, she peacefully slipped away to be with God.

She is survived by a husband and five children, and they have the assurance that they have had the best a mother could give, and now they can rest in a joyful hope that all was well when the summons came.

May the Comforter abide with the sorrowing ones forever.

Lee A. Falls.

**WILLIAMS**—Mrs. Mary (Barnard) Williams was born April 2, 1861, and departed this life May 10, 1923, age 62 years, one month and eight days. She was only ill one day and her death came as a great snock to her family and neighbors.

She was married to Robt. V. Williams December 14, 1882. To this union were born two children, a little girl which died in infancy, and a son, who is Dr. N. G. Williams of Canon, Ga. Mr. Williams is one of our best citizens, who now lives at Franklin, N. C.

Mrs. Williams professed faith in Christ when 19 years of age and joined the Methodist church and lived a beautiful, consecrated Christian life till her death.

Her body was laid to rest at Iotla, her home church. The funeral service was conducted by the writer.

R. E. Ward.

**VICK**—Mrs. G. W. Vick was born June 1, 1848, died in Rock Hill, S. C., April 1, 1923. She was the widow of Dr. J. W. Vick, a highly respected and beloved physician of Selma, N. C., who died in 1890. Sister Vick was a woman of the highest type of Christian religion. Her spiritual sky was always clear; no doubts lingered in her mind. She was the very embodiment of gentleness, kindness and sympathy. You had to look a long time to find any faults in her. Her influence for good was most powerful. Everybody that came in touch with her always felt that they ought to live a better life. There are many stars in her crown. The community, the family and the church have sustained a great loss. She leaves behind her three children, Mrs. Alex. Martin of Rock Hill, S. C., E. V. Vick of Goldsboro, N. C., and Dr. G. D. Vick of Selma, N. C. Her remains were brought to Selma and laid beside her husband in the presence of many sorrowing friends and loved ones to await the sound of the trumpet on the morning of the glorious resurrection.

G. B. Perry.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JUNE 28, 1923

No. 26

## Western North Carolina Conference Wesley Bible Class Federation



HON. CLYDE R. HOEY

DR. WADE C. SMITH

DR. ASHLEY CHAPPELL

### OUR EVENING SPEAKERS

Lake

July

Junaluska

9, 10, 11

#### PROGRAM FEATURES

In addition to our splendid evening speakers, Messrs. Hoey, Smith and Chappell, our Federation program will carry quite a number of other good features. The Junaluska double quartet will sing at each evening session and during the day sessions quite a number of volunteer male quartets from our own Sunday schools will enliven the proceedings. Mr. and Mrs. J. Dale Stentz will sing. In addition to general discussions eighteen leading speakers will discuss topics of vital interest to our Bible class leaders. Our program is a strong one.

#### THE WAY AND THE COST

The Southern Railway has agreed to run a special train to Lake Junaluska Monday, July 9, for the benefit of our delegates. Our "Junaluska Special" will be made up of cars starting from Winston-Salem, Greensboro, Charlotte and Gastonia. The Winston-Salem car will leave with train No. 9 at 9:05 a. m. and will connect with our special train at Barber Junction. The Greensboro car will leave with train No. 11 at 6:20 a. m. and will head the "Junaluska Special" at Salisbury. The Charlotte car will leave with train No. 16 at 8:20 a. m. and will connect with the special at Statesville. The Gastonia car will leave with the C. & N. W. train at 9:22 a. m. and will connect with the special at Newton. Guaranteed connection is promised on this train going and returning. Delegates from Shelby and environs should take train No. 36 and connect with the "Junaluska Special" at Marion. Those desiring to go by automobile will find the roads fine.

Round trip tickets on sale after July 1, certificate plan, good till September 2, will cost as follows: Albemarle \$10.70, Asheboro \$12.39, Charlotte \$9.23, Concord \$10.28, Gastonia \$8.06, Greensboro \$11.70, Hendersonville \$2.60, Hickory \$5.93, High Point

\$10.98, Lexington \$9.95, Lincolnton \$7.29, Madison \$12.32, Marion \$3.65, Monroe \$10.57, Mooresville \$8.52, Mount Airy \$12.90, Murphy \$5.28, Newton \$6.44, North Wilkesboro \$14.61, Norwood \$11.24, Reidsville \$13.02, Rutherfordton \$5.01, Salisbury \$9.03, Shelby \$6.50, Statesville \$7.65, Thomasville \$10.55, Wadesboro \$12.06, Winston-Salem \$10.58. Certificates can be obtained from O. V. Woosley, Lexington, N. C.

#### OUR ANNUAL MEETING

The Wesley Bible Class Federation of the Western North Carolina Conference is composed of 650 organized Bible classes that have enrolled under the Methodist banner and have thus been chartered to do Christian service. These classes are bound together in a Conference Federation. For mutual helpfulness the Conference Federation holds an annual meeting to which come delegates and boosters from as many classes as care to participate. Four annual meetings have been held and each meeting has proven bigger and better than the preceding one. The fifth annual meeting will be held under the big auditorium at Lake Junaluska, the usual meeting place, beginning Monday evening, July 9, at eight o'clock, and will extend through the following Wednesday evening. The morning sessions will furnish discussions as to the best ways of making our classes effective in promoting righteousness and will be more or less informal. The evening sessions will be instructive and inspirational. Good music will feature all sessions. The afternoons will be reserved for recreational activities.

The officers of our Federation are: J. B. Ivey, Charlotte, president; George L. Hackney, Lexington, vice president; Mrs. E. O. Chandley, Asheville, recording secretary; Mrs. A. N. Perkins, Greensboro, corresponding secretary; E. F. Allen, Lenoir, treasurer; O. V. Woosley, Lexington, executive secretary.

#### BANNERS OFFERED

To the Wesley class numbering fifty or less enrollment registering the greatest amount of delegate mileage at the Federation, this being based on number of delegates and miles traveled, will be presented a beautiful silk Junaluska banner.

To the class with an enrollment of over fifty registering the greatest amount of delegate mileage will be presented another beautiful silk Junaluska banner. These banners have been prepared by the J. B. Ivey Co., Charlotte, N. C., and are things of beauty.

#### SHALL I GO TO LAKE JUNALUSKA?

Pro. It will be an interesting journey into the most beautiful section of our country. The nights are always cool, and the scenery always beautiful. I shall meet delightful companions. I shall make new friends. I shall broaden my mind. I shall intensify noble emotions as I sing and pray, listen and worship with a thousand and more kindred spirits. I shall hear some of the best speakers of our state. I shall listen to many of the foremost successful teachers and workers of our leading Bible classes. I shall become a better Christian, a better and more useful church and Sunday school worker. I shall receive an inspiration that will broaden, sweeten and bless my whole life.

Contra. I cannot afford the time and money to go to Lake Junaluska.

This may be a real reason, and there will be many who would like to go and cannot. But, on the other hand, there are many who may decide against attending this inspiring conference who could go if they would, and who would go if they realized the benefits they would receive.

In twenty years from now, in ten years from now, perhaps in one, it will not make the slightest difference to you, fellow worker, whether you put ten, twenty or thirty dollars into the bank, or spend it



in rejuvenating your soul and body by going to this conference. No earthly difference, but it may mean an eternal and heavenly difference whether you go or not.

Then there is another argument that should go a long way in making your decision. It is that we go not for ourselves alone, but our going may mean a blessing to many more than will be present at the wonderful meetings at Lake Junaluska.

Your going, the reports you bring back, the new ideas you gain, the new enthusiasm you acquire may mean, and should mean, a quickening of your whole Sunday school. You cannot use a few dollars better than by using thus for others' sake.

Mention has not been made of the recreation hours, the ride on the beautiful lake, the fishing, the hikes, the many new friends you will make, the companionship of old friends, the many benefits your physical being will get from such an outing.

Why say more? J. B. Ivey.

#### OUR NAME

The Methodist church started in a Bible class. John Wesley, Charles Wesley and several other young collegemates, desiring to have more experiential religion than the Church of England offered, organized a Bible class for study and activity. Unwittingly these young fellows were organizing a greater organization, now the largest in Protestantism, the Methodist Church. To commemorate the beginning of Methodism as well as the great work it has and is doing we have the Wesley Bible class movement, a movement that now numbers 16,000 classes in Southern Methodism. Wesley was a great organizer, an organizer in the right direction for the best amount of good. We get our name from him, and do our work after his pattern.

#### "WHAT WE BELIEVE"

Dr. Franklin N. Parker, dean Candler School of Theology, Emory University, Georgia, is the author of an attractive volume just off the press and a book that merits a wide reading. This volume of 143 pages, published by Lamar and Barton, with an introduction by E. B. Chappell, D. D., and dedicated to Bishop Warren Aiken Candler, consists of Studies in Christian Doctrine.

The author in the preface to the book says:

"The purpose of this book is to supply a series of non-technical studies of the fundamental doctrines of our Christian faith for persons who have neither the time nor the inclination to make an extensive study of the subject. All Christians ought to have a definite idea of the things most surely believed among us. This is especially true in these times when there are so many religious fads and strange notions about religion.

"The Apostles' Creed is made the basis of our approach. It is the most ancient and universal formula of our faith. For a great number of Christians it constitutes the central part of the baptismal covenant and is used by many churches as a part of the public worship by the congregation. If anyone should ask 'What mean ye by these things?' we ought to fulfill the apostolic injunction 'to give answer to every man who asketh you a reason concerning the hope that is in you.'

"Such an answer ought to be biblical. The great facts come from the word of God. Our doctrines are based upon divine revelation and owe their authority to this fact, and Jesus Christ is the supreme fact in this revelation. It is life eternal to know God and Jesus Christ. For this reason Christian doctrine builds on and from the Bible. It is now and always true that there is a wonderful light in God's word. It is of the utmost importance that the Bible references in this book should be constantly used."

We hope at an early date to review this timely and inviting little book but in the meantime subscribe to the following:

"In the midst of much noise and confusion concerning the 'fundamentals of faith' it is reassuring to hear one clear voice sounding a note of certainty. Professor Parker is well known throughout the church as an able, devout thinker on theological subjects and is a famous preacher of the gospel. He has put into the small compass of these studies exactly what the average layman wants, and the average minister can read them with pleasure and profit. For a textbook for adult and young people's classes and Epworth Leagues, 'What We believe' has special value and adaptation."

#### A VISIT TO EASTERN NORTH CAROLINA

Business of a personal nature carried the business manager of the Advocate back to an old charge in eastern Carolina last week. He went primarily to perform the ceremony at the marriage of his son, but incidentally to visit old friends and to look upon that fine congregation at Hertford one more time. No man in North Carolina Methodism serves a finer congregation than does the Rev. Thos. M. Grant. The congregation to a man is always true to his preacher and faithful in their attendance upon divine worship. A much needed Sunday school equipment is just around the corner. It is expected that before the summer is gone that work on this new building will be under way.

Brother Grant is in his fourth year. Some congregation will get one of the best preachers in the conference next year and one of the best men to be found anywhere, and some preacher will get one of the most pleasant appointments in North Carolina Methodism.

The writer has the pleasure of trying to preach to that fine people on the third Sunday at eleven o'clock. It was a distinct pleasure to him. Many faces that he was accustomed to looking into twelve years ago were missing, but the young people have grown up and new ones have come in to fill up the gap.

There is one thing that is very noticeable in that section of the state. The state highways are not kept down there like they are in other sections of the state. In many places the counties have spent large sums of money in building good roads, but the state highways are almost impassable. The road authorities ought to go to work at once and put the roads in at least a passable condition.

During our stay in Hertford we were the guests in the hospitable home of Mr. and Mrs. J. P. Jessup. The former is postmaster and one of the most efficient that we have ever known.

#### WHY IGNORE THE SOUTH AND WEST?

President Harding has announced his list of appointments of the ten delegates from the United States to the International Congress Against Alcoholism, meeting in Copenhagen in August.

It is a surprising fact that not one of the ten delegates is from the territory south of the Potomac, and only one—ex-Congressman Volstead—from the territory west of the Mississippi. The entire delegation, with that one exception, is from the territory which, taken as a whole, is the wettest section of the United States. It would seem that the solidly prohibition section of the nation would contain some persons qualified to represent the United States at such a congress. It would seem that two of the greatest Protestant denominations of our country—the Southern Baptist and the Southern Methodist—both aggressively prohibition bodies, should have furnished at least one or two representatives for such a congress. It is the most sectional list of appointments which has ever been made to a conference of that kind.

#### INTERESTING DISTRICT CONFERENCE

The Rockingham district conference met in Page Memorial church, Aberdeen, last Wednesday morning, with Rev. John H. Shore, presiding elder, in the chair, and Rev. W. H. Brown at the secretary's desk. Rev. J. D. Bundy, pastor of the Rockingham church, preached the opening sermon on Tuesday night, and, of course, preached a helpful and thoughtful sermon.

Brother Shore is a master when it comes to dispatching business, and he always has everything planned so that there is no lost motion during a session of his conference. There was a large attendance. All the preachers being present and many of the charges had full delegations.

The pastors made reports of their work according to the requirements of the discipline. These reports all indicated that the preachers and people have been busy down in the Rockingham district during the year.

Brother Shore gave plenty of time for every interest of the church to be intelligently represented. It is a hard matter for a man to represent a great department of church work in five or ten minutes and the presiding elder of the Rockingham district realizes this fact, and tells the brethren to do the best they can by way of economizing time. He feels that all interests of the church are important enough to give a little time to their consideration.

One pleasing incident of the conference was when President Green, of Carolina College, took charge of affairs. Instead of making an address himself he introduced Rev. W. R. Royall, Mr. McKay McKinnon, a presbyterian elder, Mr. A. E. White, of the board of trustees, and Rev. E. F. Sullivan, pastor of the Baptist church at Maxton. These brethren all spoke in high praise of the work being done by the new president of Carolina. Mr. Sullivan told the conference that Maxton had raised \$25,000 to be used in the erection of a dormitory. Brother Shore declared that the Presbyterians and Baptists had put Methodism in a hole and it was up to them to come across and build the dormitory. From all accounts it would seem that Carolina College has taken on new life and that there is a bright future ahead of that institution.

Brother Brown, the efficient secretary, has an account of the proceedings of the conference in another column.

#### OF INTEREST TO THE LAYMEN

The whole subject of lay activities was taken up during the recent preachers' institute at Trinity College at a meeting on June 14 of laymen from the North Carolina and Western North Carolina conferences together with a number of the preachers. Mr. G. L. Morelock was present by invitation and led in the discussions. After very earnest deliberation on the part of laymen and preachers two definite conclusions were reached:

(1) It was decided to ask the bishop and the conferences for two hours on Friday morning of the annual conference sessions at Winston-Salem and at Elizabeth City in order that the whole matter of lay activities may be presented to the preachers and to the lay leaders and associate lay leaders who will be urged to attend and be ready to report for the work that has been done in each district. This would not seem to be an unreasonable request now that the new legislation enacted on the subject at Hot Springs is to be put into effect and ought to usher in a better day for all our lay activities.

(2) It was also decided to urge every charge to send at least one representative to the great laymen's conference at Lake Junaluska, August 10-15. Where the delegate is not able to bear his own expenses it was suggested that it would pay the local church to do this because of the fresh impulse and the new ideas that its representative would bring back to the church from the great gathering at Junaluska. Let the presiding elders and the pastors through the use of minute men or otherwise get this to all our congregations.

W. P. Few,  
Lay Leader N. C. Conference.  
C. H. Ireland,  
Lay Leader W. N. C. Conference.

#### CHOICE OF BOOKS BY EMINENT ENGLISHMEN

A writer in The Methodist Recorder of London recently interviewed three leading British Wesleyans as to the twelve books they would choose to have with them if they were left alone on a desert island for twelve months. The first of the three to be approached was Rev. Dinsdale T. Young, minister of Westminster Central Hall, London, and a former president of the British Wesleyan conference. Mr. Young, who is a passionate lover of books, found difficulty in limiting his choice to such a small number but finally selected the following list:

1. The Bible. 2. "Pilgrim's Progress." 3. "Grace Abounding." 4. Boswell's "Life of Johnson." 5. Lockhart's "Life of Scott." 6. Spurgeon's "Sermons." 7. Thomas Goodwin's "Ephesians." 8. Dean Vaughan's works. 9. Tennyson's poems. 10. Shakespeare. 11. Baxter's "Saint's Everlasting Rest." 12. Wesley's Journal.

The next person visited was Sir Robert W. Perks, one of the outstanding laymen among the sons of Wesley in Great Britain, who made his choice as follows:

1. The Bible. 2. The "Methodist Hymn Book." 3. Wesley's Journal. 4. Shakespeare. 5. "Dialogues of Plato," Jowett. 6. "Confessions of St. Augustine." 7. Rosebery's "Historical and Miscellaneous Essays." 8. Walter Scott's novels. 9. Emerson's works. 10. The "Oxford Survey of the British Empire." 11. Bryce's "American Commonwealth." 12. J. A. Symonds' "Renaissance in Italy."—Zion's Herald.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. J. A. Hornaday is serving the Red Springs charge while Rev. L. S. Massey, the pastor, is away on a protracted vacation. Brother Massey will be away for about three months, it is learned.

Revival services began at North Wilkesboro May 17. Rev. D. V. York is assisting Rev. H. T. Smathers, the pastor. Mr. J. W. Glance is the leader of song. Services are held each morning at 9 and evening at 8 o'clock.

"Mrs. Piety W. Jenkins announces the marriage of her granddaughter, Miss Cora Jenkins Moss, to Mr. Robert Newton Ledford on Saturday, June the twenty-third, nineteen hundred and twenty-three. At home, Brea, California."

Some friends of Rev. and Mrs. Euclid McWhorter, pastor of Page Memorial church, Aberdeen, slipped ten ten dollar bills in a Lake Junaluska program, and directed that the money be used in a vacation trip to the Methodist gathering grounds.

Mrs. F. L. Townsend has for sale a new edition of her book, "In the Nantahalas." Those who desire copies of this charming story of our own mountains can secure it from the author, Mrs. F. L. Townsend, Watt Street, Durham, N. C. The price remains \$1.00.

Dr. Ashley Chappell, pastor of Central church, Asheville, who has been confined to his room with malarial fever, is up and about. This will be good news to the numerous friends that he has made since coming to North Carolina last fall.

On Wednesday, June 6, Mr. J. L. Brown of Bethel, N. C., and Miss Pattie Nixon of Tyner, N. C., were united in marriage by Rev. J. Vincent Knight, pastor of the Edenton Methodist church. The marriage took place in the Evans Methodist church in Chowan county.

Judge N. L. Eure returned last Saturday from Burlington, Vt., where he was a delegate to the annual meeting of the National Council Jr. O. U. A. M. The Council decided to build an orphanage in North Carolina. Mr. Eure reports a delightful trip notwithstanding the extremely hot weather in Vermont.

Rev. J. S. Hiatt, the pastor of Burkhead church, Winston-Salem, has just moved into a new parsonage on Patterson avenue. The ladies have furnished the house comfortably and the pastor of the new Burkhead church is well fixed in a new parsonage. Burkhead will hardly want a new preacher.

Rev. Burke Culpepper and Rev. John W. Robertson will begin a meeting at McComb, Miss., on July 1, to continue about three weeks. The services will be held in the tabernacle, which will seat about three thousand people. The meeting will be under the auspices of the Methodist church—New Orleans Advocate.

The executive secretary of the board of missions writes: "We are in receipt of the following letter from Rev. J. M. Terrell, North Carolina missionary, at Porto Alegre, Rio Grande do Sul, Brazil: 'We are now comfortably located in our new home and are beginning to understand just what is expected of us in the work here. I have three classes per day in Porto Alegre College, and am taking care of the work at two mission points in the city. The work here is in fine shape and from all appearances should make a fine showing in the reports at conference. At a meeting here the last week in March more than one hundred were enrolled as candidates for church membership.'"

On Wednesday, June 20th, at high noon, Mr. West W. Byrum and Miss Virginia Stephenson, both of Edenton, were united in marriage by Rev. J. Vincent Knight, pastor of the Methodist church. The marriage was celebrated in the church in the presence of a large company of friends of both bride and groom. Mrs. Byrum is the eldest daughter of Captain and Mrs. S. X. Stephenson of Edenton and is very popular in town and church circles. The groom is one of the successful business men of this section, and after their return from a western trip they will make their home in Edenton.

Rev. W. L. Sherrill, who a little while ago underwent a serious operation at a Charlotte sanatorium, expects to leave the hospital next week, but will remain in Charlotte for a few weeks while he regains his strength. His friends will rejoice to learn of his speedy and complete recovery.

A wire from Lee Davis brings this interesting message: "At the Epworth League Assembly held at Morehead City last week Durham district won the loving cup for the highest rating in league work. Miss Hazel Thompson, Roxboro, is district secretary. Memorial, Durham, made highest average, ninety-six and two-thirds, and becomes custodian of the cup. Carr and Trinity next places."

Dr. Harry M. North, pastor of the First church, Rocky Mount, last Sunday unlimbered his batteries upon the dancing crowd at Rocky Mount, some of whom were members of his own church. According to reports this conscientious pastor had reasons to speak plainly and emphatically. Rocky Mount, however, is not the only sinner in this respect. But we glory in the courage of a man who like North will beard the lion in his den. One pastor of that sort is worth more than a multitude of hirelings who flee because they are hirelings and care not for the sheep.

"If you divide the United States into four sections," says Irvin Cobb, "the South, the North, the mid-West and the West, you will find that the South has to her credit more writers than any other section," Living Southern authors, as they are listed in the New York Herald, include "Historians like Woodrow Wilson, Edward Dodd and John Spencer Bassett; critics like James Brander Matthews; poets like Olive Tilford Dargan, Cale Young Rice, John Gould Fletcher and Robert Loveman; novelists like James Branch Cabell, Willa Sibert Cather, Henry Sydnor Harrison, Mary Johnston, Cora May Harris, Amelie Rives Troubetzkoy, Geo. W. Cable and James Lane Allen, and short story writers like Irvin S. Cobb, Harry Stilwell Edwards and Octavius Roy Cohen. This roster of contemporary letters would be significantly amplified if the names of those who died but yesterday were added, authors like Walter Hines Page, Thomas Nelson Page, Madison Cawein, John Fox, Jr., Will N. Harbin, Charles Edgert Craddock and Ruth McEnery Stuart. The great Southern tradition in literature, established by William Gilmore Simms, Edgar Allen Poe, Sidney Lanier and Mark Twain, carries on."

### SALISBURY DISTRICT CONFERENCE NOTICE

Salisbury district conference will convene at Gold Hill, N. C., on Friday, July 6, at 9 o'clock a. m., and we hope every delegate can be present at the opening session, and of course all the preachers will be here.

#### Program.

Opening session at nine o'clock.  
Sermon at eleven o'clock by Rev. W. A. Rollins of Concord.

Dinner on the ground.  
There will be an afternoon session and the Sunday schools and Epworth leagues will have the evening hour beginning at eight o'clock.

The regular hours will be observed on Saturday.  
All preachers, delegates and visitors of the conference will please note the following schedule of trains (Yadkin railroad):

Daily and Sunday, southbound: Train No. 1 leaves Salisbury at 9:35 a. m., arrives at Gold Hill at 10:19 a. m.; Train No. 3 leaves Salisbury at 4:10 p. m., arrives at Gold Hill at 4:53 p. m.

Northbound trains daily and Sunday: Train No. 2 leaves Norwood at 5:45 a. m., arrives at Gold Hill at 6:56 a. m.; train No. 4 leaves Norwood at 4:25 p. m., arrives at Gold Hill at 5:40 p. m. Cars will meet all trains.

Jitney service: Jitney leaves Yadkin hotel in Salisbury at 8 a. m., arrives at Gold Hill at 8:53 a. m.; leaves Albemarle at 10:04 a. m., arrives at Gold Hill at 10:52 a. m.; leaves Salisbury at 1 p. m., arrives at Gold Hill at 1:35 p. m.; cars will meet jitney.

We have Western Union telegraph office and good roads to Gold Hill from most every direction and we hope every preacher, delegate and visitor of the conference will come and enjoy it with us. We will do our best to entertain you in the most pleasant way and we bid you all welcome. Come. Dr. T. F. Marr will preach for us Sunday.

Rev. D. P. Grant, Pastor.

Rev. and Mrs. R. C. Goforth of Glen Alpine announce the birth of their daughter, Mary Mitchell, on June 25, 1923.

Rev. W. E. Hauss has been appointed pastor of the China Grove circuit in place of Rev. S. E. Richardson, deceased. This notice comes to us from Dr. T. F. Marr, the presiding elder.

Rev. C. B. Culbreth, Presiding elder of the Elizabeth City district, requests us to announce that the district conference will convene at Mackey's Ferry July 17, at 3 o'clock p. m., and will continue through July 18-19.

Mrs. J. S. Carr, Jr., has given Trinity church, Durham, a \$20,000 pipe organ. This is a memorial to her husband, J. S. Carr, Jr., who from his early manhood to the date of his death was an active member and official of that church.

Rev. Otho J. Jones, pastor at Sylva, is living in the light of his lucky star. The John McLain Bible class in the Sylva Sunday school and Mr. J. J. Hooker, judge of the Jackson county recorder's court, have given him a free trip to Washington, D. C. Those people at Sylva understood the fine art of treating their pastor just as he enjoys being dealt with.

### CONFERENCE WELL ATTENDED AND INTERESTING

The Rockingham district conference which convened with the church at Aberdeen was a well attended and fine spirited conference. Rev. J. D. Bundy preached the opening sermon in which he called us back to an experimental religion, saying that if we lost our religious experience, as a church, we would be gone.

The report of the committee on the spiritual state of the church says: "The reports of the pastors generally indicate the solution of the spiritual problem in the district and a high state of spiritual life. Much consecration and growth in spiritual things has been reported, and a high note of optimism generally sounded."

Nelson Pate Edens and Luther Cecil McRae, two young men who expect to enter Trinity College in the fall, were licensed to preach. Michael Crawford Ellerbe was recommended to the annual conference for admission on trial. Several pastors reported young people in their charge looking toward the ministry.

In view of a possibility of our presiding elder being taken from us at the coming annual conference the conference passed the following:

Resolved, That this conference go on record as favoring and asking for the present arrangement as to presiding elder. The conference granted the president a two weeks' vacation to be taken at will.

On the first ballot the following were elected delegates to the annual conference: Fred W. Bynum, K. M. Barnes, A. Cameron, R. D. Phillips, J. C. Lentz, W. N. McKenzie, R. N. Page and J. H. Turner. Alternates elected were: Mrs. Frank Page, R. T. Pool, J. T. Myers and J. H. Thrower.

Maxton took the conference by storm when Prof. E. C. Green, president of Carolina College, took the floor. Mr. McCoy McKinnon, a Presbyterian elder, and Rev. E. F. Sullivan, pastor of the Baptist church, spoke of Maxton's love for and appreciation of and confidence in Professor Green and the college. They told us and showed us how the whole of Maxton, irrespective of denomination, had rallied to Carolina College.

Hon. R. N. Page reported the action of the trustees of our orphanage at their recent meeting, and the conference by a unanimous vote obligated to build one of the proposed cottages at the orphanage at a cost not to exceed twenty-five thousand dollars.

All of the business of the conference having been transacted it closed on its knees in prayer led by Dr. R. C. Beamon. W. H. Brown, Sec.

### SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will meet at Gold Hill July 6th at 9 a. m. The good people of Gold Hill will provide entertainment for all who come. A full delegation from each pastoral charge is expected.

A great meeting of Sunday school and Epworth League workers will be held Friday night. Dinner will be served on the ground.

J. F. Kirk, C. M. Pickens and J. C. Umberger have been appointed a committee on license, orders and recommendations. T. F. Marr.



### PROGRAM OF THE GENERAL SUNDAY SCHOOL BOARD AT LAKE JUNALUSKA

The program that is being offered by the General Sunday School Board at Lake Junaluska this summer is of unusual interest to pastors and such persons as desire more advanced training in the field of religious education than can be had at the ordinary city or conference standard training school.

Provision has been made for three consecutive terms of the leadership school, the first term opening July 12 and closing July 26, the second term opening July 27 and closing August 9, and the third term opening August 10 and closing August 23. The carrying of the program over six weeks of time has a double value. It will enable those who desire a longer vacation to spend the entire six weeks profitably in pursuing their studies in the Standard Training Course. It will also enable such persons as cannot get their vacations set during the month of July, to take advantage of an August vacation by a visit to Junaluska. All three schools will be of the leadership type, and the program is so arranged that persons desiring to work off their specialization courses may have the privilege of doing so during the six weeks.

Special attention has been given this year to the selecting of certain courses with a direct bearing upon the work of the pastor. During the first term, in addition to the regular standard training units of a general nature, the following courses will be of exceptional value to pastors, superintendents, full or part-time employed workers in the field of religious education: The Educational Task of the Local Church, by Dr. Bower; The Director of Religious Education, by Mr. Hubbell; The Real Jesus and His Message, by Dr. Bland; The Psychology of Religion, by Dr. Bower. These two latter are graduate courses, applying on the Junaluska Leadership diploma. A select course will be offered on Mission Education in the Church School, which has for its purpose the training of a group of missionary leaders for the local church missionary education program.

During the second term the course on Curriculum of Religious Education by Dr. Winchester, and the special course by Mr. Harbin on Recreational Leadership, with special emphasis upon young people, will be of special value.

In the third term the course by Dr. Winchester on Jesus the Master Teacher, and the courses on Principles and Development of Religious Education and Christian Service for Adults will be courses of particular value to those mentioned above.

In addition to the regular program, there will be offered this year three advanced courses, each of which will be recognized for credit by the School of Theology of Southern Methodist University, a joint agreement having been entered into between the General Sunday School Board Training Section and the School of Theology of Southern Methodist University whereby our pastors and other leaders desiring work of an advanced nature, might secure the same in our own field and not have to go to Northern universities. A course in the History and Principles of Religious Education by Professor Harris, head of the Department of Religious Education at Emory University, a course on Organization and Administration of Religious Education in the Local Church by Dr. Cunningham, president of Scarritt, and the course on Human Nature and Christian Nature by Dr. Winchester, will make it exceedingly profitable to any man or woman who is seeking advanced work in the field of religious education; and we feel safe in making the assertion that in no institution in America can more practical help be secured than at Junaluska this summer.

Those desiring fuller information touching registration, conditions for credits, etc., will do well to address L. F. Sensabaugh, Director of Training Work, 810 Broadway, Nashville, Tenn.

### LEADERSHIP OF CHURCH CALLED TO LAKE JUNALUSKA JULY 1-8

The annual Social Service Conference to be held at Lake Junaluska July 1-8, under the auspices of the General Conference Commission on Temperance and Social Service, of which Bishop Cannon, Jr., is chairman, promises to be one of the most significant gatherings of the kind ever held in Southern Methodism. It is the feeling of the commission that the time has come when our church

must go to the bottom of many of the social and industrial problems which are so sorely vexing the world today and prepare itself to point the way toward Christian solutions. To that end the commission is inviting to Junaluska the leadership of the church, clerical and lay, and is preparing a thoroughgoing program relative to these questions.

Outstanding subjects to be studied will be "The Home and Family," including the questions of marriage and divorce and protection of women in industry; "Child Welfare," with special reference to legislation needed to conserve and protect childhood; "The Church and Industry," a most timely topic to which two days will be given; "Christian Race Relations," which will occupy a day, and "Prohibition and Law Enforcement," which will have another.

Some of America's outstanding authorities will lead the discussions on the several subjects. Divisive and explosive issues will not be shunned, but where there are radical differences of opinion, as in relation to industrial questions, fair representation will be given to all viewpoints. This guarantees that whatever else the conference may be, it will not lack variety and interest. The whole purpose will be not to put over a given viewpoint, but to get at the truth, if possible.

Among the leaders already promised or expected to take part may be mentioned Dr. T. W. Galloway, associate director of American Social Hygiene Association; Dr. John McDowell, social service secretary of the Presbyterian Church, U. S. A.; Rev. F. E. H. Johnson of the Federal Council of Churches; Dr. Ernest F. Tittle of Evanston, Ill.; George Berry, president of the American Typographical Union; Jerome Jones, southeastern representative of the American Federation of Labor; Kirby Page, sociologist and author; Marvin Davies, Atlanta manufacturer; Mrs. W. A. Newell, social service superintendent Woman's Missionary Council; Miss Mary Anderson, assistant secretary of labor; Bishop James Cannon, Jr.; Wayne B. Wheeler and Ernest H. Cherrington of the American Anti-Saloon League; Dr. W. W. Alexander and Mrs. Luke G. Johnson of the Commission on Inter-racial Cooperation, and Dr. Robert E. Speer, world-renowned missionary statesman.

It is not too much to expect that this conference will mark the beginning of a new power and vitality in the social message and ministry of our great church. Every man and woman in the church who is really interested in the vital issues of the times and who desires to hear them discussed frankly, authoritatively, and withal from the Christian viewpoint, should plan to attend this conference.

### THE MASTER'S IDEA OF RELIGION

In a recent address at Baltimore Dr. Edward Leigh Pell said that he had no interest in any religion that was not a religion of loving relationships. "That," he insisted, "is the religion which Jesus offers us—a life of loving relationships; a life which we live through him with God as our Father and, as a natural consequence, with our fellowmen as our brothers.

"I cannot understand the man who can content himself with a religion that is a mere philosophy," continued Dr. Pell. "Nor can I understand how any man can be satisfied with a religion of service only—a religion that consists in nothing more than doing things for people. A religion that is a mere philosophy never gets us anywhere except into hot water—where so many of us are now. I never meet an intelligent young man—either minister or layman—who is in trouble over such questions as evolution or the supernatural, that was not led into it by mistaking the religion of Jesus for philosophy. When a man is thinking of religion as a philosophy almost everything that develops in the progress of modern intelligence frightens him out of his wits. Try religion as a life and these developments will no more disturb your faith than a baby's breath will blow out an evening star."

"Nor do I mean to make light of the part of service of religion. What I mean to say is that while the religion of Jesus includes service it is not a life of service. It is a life of love, and a life of love is not a life of service, but a life of service plus comradeship. We can no more live with God as our Father and with our fellowmen as our brothers without comradeship than we can run a stream without a fountainhead.

"Surely we have indulged in this foolish experiment long enough. We have tried it in our homes until the home is almost bankrupt. We know what happens when husband and wife decide that they no longer have time for spiritual comradeship and content themselves with trying to keep their love alive by simply working for each other. We may work our fingers to the bone for our loved ones and if we don't find a quiet hour now and then for spiritual comradeship with them our love will starve to death. And the same is true of our church life. We may wear out our lives in what we call Christian service, and if we don't take time for comradeship with God as well as with our fellowmen our love for both will starve to death.

"That is the secret of the distressing situation in many of our great city churches today. Let a people—no matter how good they may be—persist in this impossible experiment of living a life of love by service alone—by merely doing things for people—and they will inevitably lose their vision of God and become mere humanitarians in practice and desist in belief. We are waking up to the fact that we have got to find time for spiritual comradeship with our loved ones at home or the home is doomed; it is time we were waking up to the fact that we have got to find time for fellowship with God or the church is doomed.

"We are seeing strange things today," said Dr. Pell in closing. "We are witnessing the strange spectacle of ministers of Christ going over to the world's materialistic teachers and joining them in their superior sneer at the Master's own doctrine of fellowship with God. As a crusty old bachelor who has lived so far away from the world of love that he has lost his sense of its reality and laughs at mother love as sentimental nonsense, so the burnt-out man of God who has lived so far from the world of spirit that he has lost all sense of the reality of spirit and of the Great Spirit himself, is now laughing at what we call realizing God-living in vital, conscious touch with him as mystical nonsense. Friends, if we don't know God we have nothing but a dry bone to gnaw on. And we have nothing but a dry bone to offer to starving men." X.

### SELECTIONS FROM THE DAIRY OF A CHRISTIAN FATHER

Jan. 29, 1894. Our first baby was born today. I feel like another man. My wife wanted it named for me, but I insisted he should be called Arthur, beginning the family with the first letter of the alphabet.

Feb. 1, 1894. The preacher called today, and urged that I should join the church before my boy ever knew me as an outsider. He pressed home on me the argument that I had new responsibilities since I am a father; I have been thinking a long time about taking this step, and so I promised to come out next Sunday.

Feb. 6, 1894. With fear and trembling I started having family prayers with my wife, even though the baby cried real loudly before I got through.

Sept. 2, 1896. Benjamin was born at 2 a. m. This evening I knelt by my wife's bed and we consecrated him to God from birth.

Oct. 15, 1899. Clara, a darling girl, arrived today. God help us to rear her right.

Dec. 1, 1899. Wife and I bundled up the babies and went to church long enough to have them baptized. Arthur wriggled badly, but Benjamin was almost uncontrollable. Only Clara behaved, although she is the youngest.

June 2, 1900. Began keeping Arthur to church after Sunday school. He wanted to go home very much, as usual, but I believe that children should be broken in young on attending church. My father did not do this for me, and I know how hard it is for me to keep going when I don't feel like it. If children get the habit early, they will surely be more likely to turn out well.

Nov. 25, 1901. Spent the evening reading Bible stories to Benjamin. He was particularly interested in Jacob and Benjamin.

Dec. 14, 1907. Clara wanted me to take her through the stores so she could see the Christmas things. I talked to her about giving as well as receiving. Her allowance for dish-washing and helping to sweep does not meet her expanding demands, and she has a hard time to see why she should give out of it. When she heard of the needy children in China and India this evening at the church, she was



more reconciled to part with some of her own money in the collection.

Sept. 5, 1912. Took Arthur with me to the annual conference. I served as lay delegate to the Lay Association, and he was anxious to go along. Arthur was more interested in the preachers though. He had never seen so many together at one time.

Oct. 11, 1912. Benjamin came in today with a roll of one-dollar bills, the first big money he has ever earned by his unaided efforts. That boy has a money-sense, and I am afraid it will ruin him. I hoped to have him turn out to be a preacher, but he is not headed that way.

Dec. 4, 1912. Benjamin made another big haul of money for a boy sixteen years old. I talked tithing to him all evening. He is a sensible fellow, and realized that he could not have made his money without God's help, and promised to pay God his due share. I don't think he would have done it if he had not known that I was a tither myself. I am glad he has respect for his father. Some day he is going to be rich.

Feb. 9, 1915. Clara has been terribly under conviction during the revival meeting, and is so stubborn and timid that she will not yield. I am afraid she will get sick, if she does not pretty soon make her decision.

Feb. 10, 1915. Clara came to me tonight and said that if I would go forward with her to the altar, she would walk along. Of course I went! She got up radiant, and more beautiful than I have ever seen her.

Sept. 14, 1916. Arthur, Benjamin, and Clara, all started of to ——— Wesleyan University today. The house is awfully lonely without them. Clara is pretty young, but she graduated so early from high school, and the boys will be at college with her.

Feb. 3, 1917. Received a letter today from Arthur. He says he has decided to enter the ministry. Dr. Brown is holding a college revival meeting, and interviewing students. Well, Arthur will make a good one. I interpose no objections.

May 21, 1918. Benjamin writes that he is engaged to Helen Abernethy, daughter of the leading banker of Detroit. I will have to make a trip to college as soon as possible to meet her. Of course, he writes of her in glowing terms. I hope he hasn't made a mistake.

June 5, 1918. Met Helen Abernethy today. Clara speaks highly of her, as well as the rest of the girls. Found that she is secretary of the social service committee of the Y. W. C. A.

March 28, 1919. Clara wrote me today that she wanted to join the Student Volunteer Band for Foreign Missions. I was willing to have Arthur enter the ministry, but how can I give Clara up to go abroad? Our only daughter! Oh, God, help me not to stand against thy will. If it is thy will for her to go, I will keep out of the way, although my heart is bleeding.

March 29, 1919. Wrote Clara to consider carefully and prayerfully such a move, remembering her youthful years. Told her that she was responsible to God and not to us.

Sept. 5, 1920. Clara entered the Hospital Training School in preparation for work in the mission field.

Nov. 27, 1921. Spent Thanksgiving with Arthur and his church. His members flocked around us, and I cannot remember half their names. But everybody was cordial and had a kind word to say about their young preacher. Arthur is to be married in December, and the people already have the parsonage well stocked with a lot of necessities. They surely do love him down there.

Dec. 25, 1922. Benjamin and his wife had us come to their home for the holidays. He took us around today in his machine and showed us the places where he is financially interested. Among them were some church enterprises as well as business ventures. He is putting the Good Will Industries on a new basis of efficiency by providing a whole new line of machines. While he is liberal with his money, he also showed me where he is teaching English to a group of foreigners who meet at the Y. M. C. A. His wife is just as interested as he is, and their money is sure to be of great service.

Jan. 17, 1923. Clara and the doctor left Columbus today for New York. Arthur and his wife, Benjamin and his wife, and mother and I must have made a "scene" at the station when we said "good-bye." Mother particularly could not say a word, but could

only cry. Clara has been such a comfort to her, and it is hard to see her husband start for Africa. This is our contribution. Our daughter.—Western Christian Advocate.

#### DEPARTMENT OF MUSIC AT GREENSBORO COLLEGE

The splendid showing made by the department of music in Greensboro College this year has been the topic of much favorable comment. The summary includes 296 selections, solos, movements from sonatas and concertos in the 24 recitals given, divided as follows: piano solos 188; on two pianos 13; piano and organ 3; vocal solos 53; violin solos 10; organ solos 24; readings 3; flute and piano 1; chorus 1; number of students playing piano solos 54; singing solos 10; playing violin solos 1; while the 145 composers were born in 25 countries or parts of the world. The 42 American composers were born in 18 states. The following pianists played during the year: Misses Mildred Godfrey, Spencer; Gladys Pouncey, China Grove; Lucile Johnson, Clinton; Thelma Maxwell, Whiteville; Virginia Lowrance, Catawba; Dixie Reaves, Raeford; Audrey Bruton, Mt. Gilead; Willie Faire Hemby, Matthews; Mary B. Thompson, Kannapolis; Murtis Maynard, Salisbury; Kathryn Cole, Fairmont; Louise Cunningham, Apex; Lucile Sherrod, High Point; Dorothy Waldrop, Hendersonville; Rachel Glover, Salisbury; Grace Johnson, Thomasville; Mary Jo Dickson, York, S. C.; Mildred Wilson, Marion; Ollie Mae Fentriss, Franklinville; Maud Cotton, Washington; Mary Scott Tucker, Raleigh; Bess Lewis, Whiteville; Elizabeth Richardson, La Follette, Tenn.; Magenta Lassiter, Fairmont; Lillian Hall, Lumber Bridge; Blanche Burrus, Weaver-ville; Louise Beal, Gastonia; Annyce Worsham, Ruffin; Louise Womble, Goldston; Nellie Bird Woods, Roxboro; Claire Watson, Sevens; Maude Hooker, Kinston; Zelda Barnes, Clayton; Ruth Hoyle, Cornelius; Mary Long Bryson City; Kathryn Jones, Sanford; Mabel Parker, Clinton; Agnes Edwards, Seaboard; Dorothy Mayes, Louis Allred, Bailey Watson, Elizabeth Simpson, Margaret Glenn Stockton, Carmell Ferguson, Emma Russell, Elizabeth Wilson, Allece Sapp, Cornelia Neal, Grace Curtis, Elizabeth Mann, Mildred Michaux, Lorna Mae Wilson, Margaret Barnhardt, and Ernestine Reynolds, Greensboro. The following have sung solos during the year: Misses Alma Wrenn, Siler City; Dixie Curtis, Liberty; Clarabel Morris, Asheboro; Lolita Ellis, Wilmington; Allece Sapp, Greensboro; Louise Beal, Gastonia; Dorothy Waldrop, Hendersonville; Martha Anderson, Williamston; Nell Smith, Jamestown; Alice Virginia Trice, Greensboro. One violinist, Miss Annie Lou Jackson, Greensboro, has appeared.

Director Church is planning for larger things the coming year. Already Percy Grainger is announced for a piano recital on Monday, December 17.

#### THE ASBURY-McKENDREE TABLE

On May 20th I went to Russellville, Ky., to preach the baccalaureate sermon for Logan College. In the afternoon the president of the college, Rev. A. P. Lyon, D. D., took me in his automobile to Lewisburg, Ky., where Rev. Virgil Elgin is in charge of our church. I preached to the congregation at Lewisburg at 3:30 o'clock, and had the privilege of looking, for the first time, upon a table that is of very great interest to Methodism.

The story of the table is as follows: Rev. Phillip Kennerly, a local preacher, gave the land on which Kennerly's Chapel was built. The church was named for the donor of the land. This local preacher, Rev. Phillip Kennerly, made a table to be used at the annual conference held by Bishop Francis Asbury and Bishop William McKendree, September 29-October 6, at Kennerly's Chapel. The church was located on or by a camp ground. Concerning this conference, Bishop Asbury says in his journal:

"Thursday, 29. We came upon the camp ground, where we are to hold our conference.

"Sabbath, October 2. I ordained about twenty deacons, and gave a sermon and an exhortation. Our encampment cook is Brother Douglass. We are two hours in the chapel, four hours at the preaching stand, and then come home. We sit six hours a day in conference. Poor bishops!—sick, lame, and in poverty. I had wished to visit Mississippi, but the injury received by Bishop McKendree being

so great that it is yet doubtful whether he will so far recover as to be present at the South Carolina conference, I must decline going. I live in God.

"Thursday, 6. We closed our labors in great peace and love. The families have been kind to us, but we were much crowded. We have lost members from the society, and gained perhaps one preacher in the itinerancy in two years. The local ministry is enriched. May we expect more help? Ah, the labor is too hard, and the wages too low! We cannot, like the Quakers, take abroad when we get tired of home, and go feasting about from one rich friend's table to another's and bark or be dumb, as the fit may take us. Our discipline is too strict; we cannot leave four or five thousand congregations unsought, like the Church of England, the Presbyterian, Independent, and Baptist churches. Go, says the command; go into all the world—go the highways and hedges. Go out—seek them. Christ came seeking the lost sheep. Seek me out, says the parson; or advertise and offer a church and a good salary, and I will seek you. And is this all these pretenders can do? If we send but one traveling preacher into a four weeks' circuit, we aid him by the labor of our local ministry—good men, and some of them great men."

The old Kennerly's Chapel long since passed away, and the congregation has been worshipping at Lewisburg, and still bears the old name of Kennerly's Chapel, and the present congregation is the successor to the one worshipping in the old house.

I said to the pastor and congregation at Lewisburg that I would be very glad to have this table to place in our fire proof building, the Church Extension Building, at Louisville, Ky., as a memorial to the great and good men who used it in 1814. They have graciously sent the Bible, and it is now in the Church Extension Building. We will have it equipped with a proper plate bearing the historical facts connected with it, and doubt not many Methodists, as they come and go, will be glad to look upon and touch a trophy so ancient and so sacred.

W. F. McMurry.

#### THE NEW SUNDAY SCHOOL BUILDING

The new Sunday School building at Lake Junaluska is making satisfactory progress, and will be in condition to be used for the Sunday School Training School which opens July 12th.

The building is beautifully situated on the high ridge between the upper and lower lakes. It is immediately behind the Sunday school dormitories. Commanding as it does a very fine view of both the lakes, and of the mountains, it is considered by many as the very best situation at Lake Junaluska.

This year there will be three terms of two weeks each instead of one term of two weeks as heretofore. The first term will be July 12-26. Second term July 27-August 9. Third term August 10-29. This will give many the advantage of the training school who might not be able to attend the one term. J. B. Ivey.

#### SOMEBODY AND FLOWERS

By E. C. Durham.

There's a little brown cottage in the Old North State

Where somebody lives—  
A real somebody, with a soul so great;  
For attention to flowers she gives.

Her soul spreads out from that house too small  
To contain such a soul as that—  
Spreads out in flowers and fragrance to all  
Who pass, each lifting his hat.

They know not her name, and neither do I,  
But that lovely little home 'neath the oak  
Is as certain of a soul to passerby  
As fire is under the smoke.

It's another little home by the side of the road,  
Where the throngs of men go by,  
Which lifts the traveler's burdensome load,  
And dries the tear from his eye.

O, women of souls, plant flowers by the way,  
Until flowers abundant will speak  
To the traveling world in this busy day,  
Whose life is weary and weak.



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**FIELD NEWS**

**DISTRICT CONFERENCE  
DIRECTORY**

Sallsbury, at Gold Hill.....July 6-8  
Elizabeth City, at Mackey's  
Ferry ..... July 17-18

**A REVIVAL—HOME COMING DAY**

We are in the midst of a good re-  
vival at Park Street, and while much  
has been accomplished for the Master  
we believe greater things are to be  
done. Rev. J. W. Combs of Lincoln-  
ton is doing the preaching and it is  
well done. Pray for us.

Please announce that we will have  
a home coming picnic on Saturday,  
July 7, at Ebenezer Methodist church  
and all former pastors, members and  
all others are invited to come, and  
those who are not too far away to do  
so are asked to bring well filled bas-  
kets. The Advocate men are invited,  
and we are expecting Brother Sikes  
to be the main speaker. This will be  
a great time for those who have rela-  
tives buried at Ebenezer to come and  
look after the graves.

G. L. Wilkinson.

**RECOMMENDS THE HUT**

To all who are wondering what  
would be the best temporary housing  
arrangement for an overflow Sunday  
school until a sure-enough building  
according to modern plans and specifi-  
cations can be erected, Graham  
Methodists would recommend the hut  
idea.

We have recently completed such a  
building here. There are four rooms,  
including a kitchen. One of the rooms,  
30x48 feet, is equipped with portable  
partitions and junior-size furniture.  
Here three departments of the Sunday  
school are well provided for. Also  
this room is so built with reference  
to the kitchen that in just a short time  
the floor can be cleared and arrange-  
ments made for social gatherings.  
That the hut is both worth while and  
properly appreciated is attested by  
the uses to which already it is being  
put. In six weeks of service it has  
been used by the Alamance Standard



**MRS. E. O. CHANDLEY**  
Rec. Sec. Wesley Federation



**MRS. A. N. PERKINS**  
Cor. Sec. Wesley Federation

Training School, Trinity Alumni As-  
sociation, the Graham Music Club—  
these besides the "house warming"  
given it by the congregation and one  
or two class gatherings. There are  
these splendid facts to keep in mind:  
The hut didn't cost much; several  
needs felt for some time past have  
been supplied in the one building; the  
folks are pleased; and now the organi-  
zations of the church can go on grow-  
ing and expanding until one day not  
many years hence a Sunday school  
building as it ought to be will be eas-  
ily possible and a reality. We are  
proud of ourselves.

Also (a postscript) the preacher is  
proud of a splendid new suit, a gift  
from the Woman's Missionary Soci-  
ety. There came a note instructing  
him to get the best and the most of it  
for the money. So of course it is a  
"preacher" suit—and there is some  
pardonable pride in these parts.

G. M. Daniel.

**STANLEY CREEK CHARGE**

Since last year some time the Stan-  
ley Creek Methodist church has been  
in process of remodeling. Last winter  
the five Sunday school rooms were  
finished as to the carpenter work. Re-  
cently, under the direction of Bro. T.  
J. Moss, chairman of the finance and  
painting committee, the painting has  
been done on the outside, the Sunday  
school rooms, in new part of the build-  
ing, have been painted and the win-  
dows have been stained. We were  
aided in the painting very materially  
by Mr. R. F. Craige, who for the mills  
here gave us the paint to do all this  
painting. The church is duly grateful  
to him for this magnificent gift. With  
the exception of the seating the only  
other work necessary is the cement  
steps, the brick underpinning and the  
finishing of the other three Sunday  
school rooms, which will be done with  
paint or paper.

The above work was completed in  
time for our "home coming and open-  
ing day" on the 10th of June. On this  
day we had the very great pleasure  
of the Rev. A. W. Plyler's presence,  
who preached for us at 11 o'clock.  
There was a representative congrega-  
tion of people present to hear this  
preacher's great sermon. On account  
of the character of the service there  
were people there from far and wide,  
a dozen different towns and cities be-  
ing represented. At the noon hour a  
great table about 50 feet long was  
laden with the best the land affords  
and all ate to the fullest enjoyment.  
In the afternoon Rev. M. T. Hinshaw  
delivered a very fine address, which  
was heard by an interested congrega-  
tion. We have not had anything bet-  
ter in a long time than that which  
Plyler and Hinshaw gave us, and we  
all want them to come back. Both  
were so delighted with their experi-  
ences that they said they would come  
again.  
Today the painters begin the work

of painting the inside of the church  
at Iron Station. The stewards are a  
committee having this work in hand  
and expect to have the work finished  
by the first Sunday in July, when our  
revival meeting begins, under the di-  
rection of Mrs. E. C. Steidley of Gas-  
tonia. This will be Mrs. Steidley's  
first meeting at this place and we are  
looking forward to it with high antici-  
pations. In October of last year Mrs.  
Steidley held a wonderful meeting at  
Stanley Creek, and again this year in  
February. The results of these meet-  
ings of a visible kind were manifest  
and are yet, but only eternity will  
make full revelation.

The work on the charge is making  
good progress in every way. The spir-  
itual state of the church is good, the  
attendance on the preaching services  
were never better, the finances are  
better than at this time last year and  
the Sunday school attendance is the  
finest it has been for several years.  
While there are discouragements, in  
the main there are many things to  
gladden the hearts of the pastor and  
the people.

A word as to our town so as to in-  
dicate the possibilities for our church  
in the immediate future. In a short  
time twelve new homes will have  
been finished during the six months  
of this year. A new bank building  
has been built, occupied by the bank,  
a new drug store and a fruit and con-  
fectionery store. The Loa Gingham  
mill has been finished and the looms  
are being placed and operated as fast  
as adjusted to the power. This will  
necessitate the erection of at least 50  
more houses, the employment of about  
200 more hands and an increase in  
our population of something like 500  
people. With the dye works and the  
finishing department of this new mill  
and the new spinning mill placed in  
operation within the last two years,  
these mills now have a very large  
payroll. With faithful and efficient  
work in the near future this church  
can be developed to where it can sup-  
port a preacher for full time.

Albert Sherrill.

**A SUPERANNUATE VIEWPOINT**

While on this superannuate shelf,  
in suffering I lie watching with joy  
our great Methodist army go by,  
there are a few salient little things  
I desire to say before leaving for our  
home forever to stay.

From boyhood I have been a delight-  
ed reader of our Advocates, South and  
North Carolina. For over a half cen-  
tury I have had intimate and profit-  
able acquaintance with our fine North  
State Advocate; and I am free and  
glad to say that our paper is now  
stronger, brighter and more popular  
than ever in its excellent history. In  
meeting real gentlemen I have always  
found them clean, sturdy, well dress-  
ed, with good faces. And the clean,  
bright interesting face of the Advo-

cate reminds me that in the mind  
and heart columns I will find helpful  
and soul uplifting reading. Our pas-  
tors cannot do better work than put-  
ting the Advocate in the homes of our  
Methodist people, especially country  
homes, before the meeting of our con-  
ference. Why not, busy pastors? The  
country people have the money if you  
have the faith.

From my good shelf and point of  
observation I find that our two con-  
ferences in the state are now strongly  
and fittingly presiding eldered. Bishop  
Denny has been wise and successful  
in finding and putting into our Metho-  
dist building in the state the best of  
presiding elder timber. And I am now  
just whispering a long distance mes-  
sage to the bishop that, in appointing  
elders for the Shelby and Marion dis-  
tricts at Winston-Salem, he make this  
beautiful exchange—put Paris on the  
Shelby and Jordan on the Marion dis-  
trict.

It may be in some cases (not my  
case) that superannuates are "forgot-  
ten men." But one lovely truth is, we  
do not forget the truths and the histo-  
ries past and present of our great  
Methodist army the world over. We  
remember and we rejoice while we  
know that soon our names on the con-  
ference roll here below will be trans-  
ferred to the glory roll above.

S. M. Davis.

**DEEP RIVER CIRCUIT**

West Bend Sunday school held their  
Children's Day services the third Sun-  
day in June. The children all did  
their parts well and it was an inspira-  
tion to hear them sing "He Walks  
With Me." The talks by the pastor  
and Mr. John Trogdon were enjoyed  
very much. The writer felt like say-  
ing, "Backward, turn backward, oh  
time, on your way; make me a child  
again just for today."

After the exercises were over din-  
ner was served on the ground and pic-  
tures were made of the group. As we  
turned our faces homeward we were  
forcibly reminded of that little song:  
Day of purest pleasure treasured  
when 'tis o'er

How its joys remind us of a brighter  
shore,

Where we all may gather and forever  
stay.

There through endless ages it will be  
Children's Day.

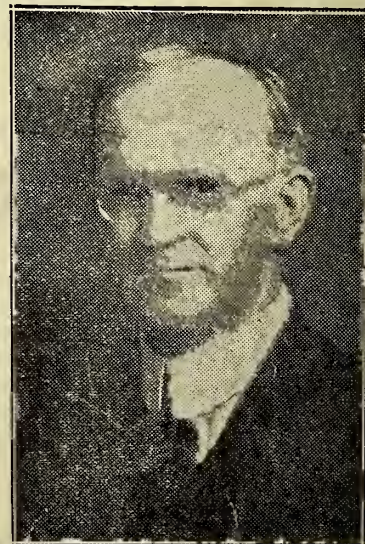
Mrs. J. A. Howell.

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**E. F. ALLEN**  
Treasurer Wesley Federation

**ANNUAL MEETING WASHINGTON DISTRICT**

The annual meeting of the Woman's Foreign Missionary Society of the Washington district, met June 19th to 20th, at the M. E. church, Nashville, N. C.

Mrs. Blount, our district secretary, presided over the meeting. Largest attendance of delegates known. Services opened with hymn, after which Miss Ida Hankins of Sangdo, Korea, gave us a Bible reading and a short talk.

In the absence of Miss Lillie Duke, superintendent of young people's work, Miss Elizabeth Bass, in a most pleasing and affable manner entertained us. She began by telling us of four looks, inward, outward, upward, downward and last was overlooked, which she hoped we did not possess.

A vocal duet was rendered by Mrs. C. C. Cockrell and A. A. Ross.

A pageant was given by young people's Nashville auxiliary, Mrs. L. W. Boddie reading the story of Ruth and Naomi being a part of the pageant. The choruses rendered by children were especially good. Benediction was pronounced by Mrs. N. H. D. Wilson.

Wednesday morning, June 20th at nine-thirty, we reassembled with Mrs. Blount, our district secretary, presiding. A hymn was sung and prayer by Rev. E. C. Few, who gave us an impressive message, using fishing as his theme. And illustrated to us the good we might accomplish by being fishers of men, after which the sacrament was administered.

Mrs. F. L. Greathouse offered a message of welcome in a most cordial manner.

Mrs. O. B. Moss, of Spring Hope, accepts the address of welcome with many inspiring thoughts.

Greetings were given by Mrs. Blount, our district secretary, who told us we ranked among the first in the auxiliaries.

Two committees were appointed: Courtesy, Mrs. L. L. Davenport and Mrs. A. S. Vick of Nashville, N. C.; committee on resolutions, Mesdames J. B. Exum and W. C. Benson of Fremont.

Mrs. N. H. D. Wilson presented the junior work in a most interesting and affable manner and created new interest and renewals of old organizations. Farmville, Elm City, Fremont, Spring Hope and Greenville organizations were especially mentioned. We want to make special mention of little Rebecca Scovar's report of the Greenville auxiliary. Mrs. Blount gave report of junior work at Wilson. She said it was not as flourishing as she would like. We have seventeen junior divisions and twenty-six woman's auxiliaries in Washington district. Mrs. Wilson made special stress on the kind of literature we should allow our young lives to read. This is infinitely important.

Miss Vera Herring, district secretary of Raleigh, gave a short and interesting talk on having a goal and going to it, by having each member interested and a work to do and following the work mapped out by the council.

Miss Ida Hankins, of Sangdo, Korea, spoke to us on present day opportunities for life investment in Korea. She presented to us a little girl dressed as a Korean and she sang us a Bright Jewel song in their language. She told us the churches there are six in number. Education and religion are greatly on the increase. They have 1200 children in school where they only had 600 three years ago. After singing I Need Thee Every Hour and a prayer, Mrs. J. LeGrand Everett presented to us the life and work of Miss Belle Bennett, who committed her ways unto the Lord in order that her thoughts should be established. Her life is an inspiration and Scarritt Training School has proven this. Three hundred and eighty-nine graduates from Scarritt are now doing active mission work. A new Scarritt school is to be built as a memorial to Miss Bennett. The location has not been decided upon. Twenty-five thousand dollars has been pledged by our North Carolina conference to the Scarritt Training School to be paid within three years.

Discussions on where to hold our next district meeting. Ayden and Rocky Mount asked for same. We decided on Ayden, as they were in need of us.

A collection was taken to defray expenses of some delegates.

Mrs. Watson of Wilson sang at the noon hour "Give Me a Love That Knows No Tear."

Miss Elizabeth Bass talked to us about Paul, who was the first great missionary. Miss Bass expressed her gratefulness to Washington district because of sending her to Scarritt Training School. We feel well repaid when we look into her shining face, for you can see she is in daily contact with Jesus—and her heart and soul are in the work. All the morning business transacted, we adjourned for luncheon.

Wednesday afternoon: Mrs. Blount still presided over the meeting. Meeting opened by song by Miss Sadie Jenkins, then a Bible reading from Matthew by Mrs. G. T. Smith of Rocky Mount, president of Lambeth auxiliary, who made a few important remarks on the uses of our talents and standing firm for our real convictions.

Mrs. S. F. Austin, recording secretary, read the minutes of the meeting and they were approved.

Mrs. S. H. Scott of New Bern talked to us on our prayer special.

The junior department of Elm City gave a flourishing report of their auxiliary. Mrs. Trotman of Spring Hope presented a baby five weeks old for

membership to Bright Jewel Band. A collection was taken and a life membership given the babe.

Rebecca Scovar of Greenville tells a missionary story entitled, "Tell Me Everything," which was well told and greatly enjoyed.

The reports from all the auxiliaries were especially good. All were represented except five. Sharon auxiliary at Red Oak gave a splendid report for a new organization.

Miss Elizabeth Bass tells in her own words what she intends to do in the mission field for the next three years.

Mrs. Lee Johnston from Weldon talked on social service. North Carolina is stated as leader. She tells her ways and means of promotion along the lines of social service. The Divine in the personality is what we are looking for. We are working for racial integrity. Give them justice. We are urged to appoint international committees in our organizations. Mrs. Johnston has portrayed this social service work in a very instructive manner.

Mrs. Roy Wilder of Spring Hope auxiliary talked to us on country co-operation and the difficulties in organizing in the country. Mrs. Blount appointed Miss Etta Lancaster of Edgecombe chairman of country organization; Mrs. Roy Wilder, chairman of Nash county.

Mrs. LeGrand Everett talked to us on mission and Bible study. She said we must have information to create interest, and the day is coming when we will be at a loss unless we are informed. Mrs. Everett laid stress on sending in the quarterly report. She asked that we be more explicit in our report. She urges standard mission study classes.

Mrs. Wilder read the resolutions from the Washington district written by a committee composed of Mesdames W. C. Benson, R. H. Moore and J. B. Exum.

All business transacted, Mrs. S. H. Scott held consecration services, and we were dismissed by sentence prayers.

Mrs. N. B. Dozier, Pres.

Mrs. S. S. Austin, Rec. Sec.

**CONFERENCE FOR LAY WORKERS**

We will hold at Lake Junaluska, N. C., from August 10th to 15th, a meeting for the purpose of giving an inspiration to the lay workers of the conferences. We will have some of the most forceful teachers in every line of church work to aid. This will not be a speaking fete, but will be a school to prepare our laymen to do the work that has been committed to them.

We hope that every church, as far as it is possible, will send a representative to Junaluska in order that we may be equipped and prepared for full organization of our work in our respective charges and not wait until

the announcement of a new year to project our financial and social service plans.

We believe it will pay any church to bear the expenses of a delegate to this meeting, but in practically all of our churches there are a number of men who are interested in their church and who have sufficient material wealth to enable them to go as your representative without the congregation paying their expenses.

We hope, therefore, that the brethren of the conferences will give their active support and co-operation in the effort we are making now to get a full representation of our lay workers in the respective charges to attend the Junaluska conference so that at the annual conference we may have the work sufficiently organized to cause everything to be running along smoothly at the beginning of the new year.

C. H. Ireland,

Lay Leader W. N. C. Conf.

**NEW GUIDE TO BIRTH STONES**

- For laundresses, the soapstone.
- For diplomats, the boundary-stone.
- For architects, the corner-stone.
- For cooks, the pudding stone
- For Bolsheviks, the bloodstone.
- For sugar dealers, the sandstone.
- For taxi drivers, the milestone.
- For grouches, the bluestone.
- For Irishmen, the Glarney stone.
- For borrowers, the touchstone.
- For pedestrians, the paving stone.
- For stock brokers, the curbstone.
- For shoemakers, the cobblestone.
- For manicurists, the pumice stone.
- For tourists, the Yellowstone.
- For geniuses, the tombstone.
- For most of us, the grindstone.

—Watchman-Examiner.

**EXPERT KODAK FINISHING**

Developing and printing done by experts. Most beautiful work guaranteed at all times. Satisfaction or no charge. Developing 8 exposure rolls 10 cents, 10 and 12 exposure rolls 15 cents, film packs 20 cents per pack. Printing 1 5-8x2 1-2—3 cents, 2 1-4x3 1-4—4 cents, 2 1-2x4 1-4—5 cents, 3 1-4x5 1-2—6 cents. Quick delivery. Send one film to test our service.

**LIGONS DRUG STORE,**  
Spartanburg, S. C.

**FOR SALE—THE McCLEES HOME**

Adjoining Trinity College campus, containing fourteen rooms, two baths, two basements; 75 feet front on 5th street, running 200 feet to 6th street. Apply to Thos. L. McClees or Prof. F. S. Aldridge, Trinity College Station, Durham, N. C.

**FOR SALE**

Twenty and one-half acres of land adjoining campus, two thousand feet from Rutherford College; ten-room house conveniently arranged, in first-class condition, electric lights good basement, barn, granary, garage, smokehouse, fine well and spring. Ten acres in cultivation, four acres in pasture, remainder in timber, good apple orchard. Fifteen minutes' walk to station, 12 minutes' walk to graded school. Terms reasonable. If interested write to or call T. E. Conrad, Connelly Springs, N. C.

**ALL HEALING SPRINGS**

In the Brushy Mountains of N. C., 1400 feet elevation. Rates \$12.50 to \$17.50 per week. The place of "good eats," six miles west of Taylorsville, N. C., on State Highway No. 75, from Statesville, N. C., to Lenoir, N. C. Only 40 miles from Blowing Rock, N. C. The finest mineral water and the most ideal climate in the temperate zone. Two large comfortable buildings with or without bath. Rooms full of windows, or sleeping porches if desired. Capacity 125. The place for a real vacation. Fried chicken, country ham, the spice of life from the Brushy Mountains, with beans, potatoes and corn fresh from the farm, and milk, butter and real hen's eggs. In the mountains and at mineral spring. Hotel open June 1st. Write for particulars.

O. F. Pool, Proprietor,  
Taylorsville, N. C.



**THE OLE SWIMMIN' HOLE, LAKE JUNALUSKA**



**WOMAN'S PAGE**

**N. C. CONFERENCE**

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

**North Carolina Conference**

**WOMANHOOD AND THE KINGDOM**

Let one of the ladies in the smallest auxiliary of our Woman's Foreign Missionary Society, one quiet soul who throws her pennies with her heart into her work, compare her work and influence to a grain of wheat, a very little thing indeed. What could one poor, insignificant grain of wheat do in a great field? It is a plump, full grain, for a little deed done from sincere love to the Saviour is a perfect work. It is sown in rich earth ready for it. The Master watches it. By and by it grows and ripens, bearing many full grains, which in their turn fall, spring up again and scatter a large crop, and in time the single grain, the influence of a single human life, has brought forth fruit a thousandfold.—Lucinda B. Helm, Lambuth-Bennett Book of Remembrance.

**JULY 1ST**

Do not forget that this month closes the second quarter of 1923, and that all reports should be mailed promptly. And be sure that they are full and accurate. Don't take for granted that your secretary or superintendent knows anything at all about you or your auxiliary, but answer every question asked as fully and simply as if you had never reported before, taking particular care to give the name of your auxiliary—sometimes there are several in one church, and when there are several of our churches in one town there may be a half dozen auxiliaries, when it is almost impossible to keep them separate unless they are carefully designated by district and your own full name. These may seem of little importance to you, but they are of vast importance to the one to whom you report in helping her, in turn, to send on a full and accurate report of the work of her department. No blanks are provided for reporting except those in the corresponding secretary's record and report book. The price of this book is thirty-five cents and should be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn. There are in it blanks enough for two years for the reports of the auxiliary corresponding secretary to the district secretary, and for the auxiliary superintendent of social service and study and publicity to their respective conference superintendents. If you have not one of these books be sure to order one at once.

**MRS. B. W. LIPSCOMB TO VISIT THE ORIENT**

Council at its session in Mobile granted a six months leave of absence to Mrs. B. W. Lipscomb to visit the Orient at her own expense, provided she is able to nominate to the executive committee of the Council a suitable person to do part-time work in her office, the remuneration for this person to be met by Mrs. Lipscomb. Mrs. Lipscomb nominated Mrs. J. W. Perry, who was elected and will supply for Mrs. Lipscomb during the six months of her absence. Mrs. Lipscomb has made reservation on the Empress of Russia of the Canadian Pacific Steamship Co. and will sail from Vancouver July 12th. The women of the North Carolina Woman's Missionary Society remember Mrs. Lipscomb with affectionate interest, and will bid her God-speed in her voyage, hoping she will have an altogether delightful trip.

**A WEDDING IN OUR FAMILY**

The following wedding invitation has been received by many friends: "Mrs. Leroy Lee Smith requests the honor of your presence at the marriage of her daughter, May Edla, to Mr. Charles Marion Earley, Saturday morning, the thirteenth of June, at nine o'clock, Methodist Episcopal Church, South, Gatesville, North Carolina."

For the past three years Miss Smith has been the president of the Woman's Missionary Society of the North Carolina conference, during which time and the years previous when she filled other offices, she has greatly endeared herself to the women of the auxiliaries throughout the conference, who will be glad to know that this great happiness, which is the crowning event of every good woman's life, has come to her, and all our best wishes will follow her through the years.

**FAYETTEVILLE DISTRICT MEETING AT SANFORD**

The societies of the Fayetteville district met in annual session in Steele Street Methodist Episcopal Church, South, Wednesday evening, June 13, at 8 o'clock, worship being led by Rev. L. B. Jones. The address of the evening was made by Miss Sallie Lou McKinnon on "New China." She held the congregation to close attention as she told of the customs and many ways of the heathen in China. But it rejoiced our hearts when she told of the great number who were now worshipping the true and living God. She had with her a young Chinese lady who is a student at Wesleyan College, Macon, Ga., who, at Miss McKinnon's request, told us something of her life in Shanghai before she became a Christian. It brought tears to the eyes of many when she told of the many things she had to combat, and the persecutions she had to suffer to become a child of God, but in spite of all she remains true to Him. When her education is finished here she is going back to China and tell her people the old, old story of Jesus and His love.

Mrs. Lee Johnson of Weldon was with us on Thursday and addressed our conference on social service, which was very instructive, giving many a better understanding of this work than they had ever previously had.

Our Missionary News was represented and many good things said about it. Subscriptions were solicited.

We had a large number of delegates. Mrs. Emma L. Hunter, our district secretary, presided in her usual genial and pleasant way. She loves the work, and her whole soul is in it. Nothing fills her heart with more joy than to see every society in her district moving onward and upward and doing something worth while. She has assisted in organizing several new societies the past year—adult, young people's and children's. The reports from the auxiliaries were good, several showing marked advancement along many lines.

Luncheon was served in the basement of the church. Carthage was chosen as the place for our next year's meeting. Mrs. B. Cole.

**RESOLUTIONS OF RESPECT**

Whereas, God in his infinite wisdom removed from our midst on June 4, 1923, the spirit of our beloved friend and co-worker, Mrs. Hettie Osborn Cheatham, one of the most loyal and faithful members of the Woman's Missionary Society of the Methodist church; having been president of this society up to a short time before her death, when failing health necessitated her resigning this position.

In her removal we feel most keenly the loss of her influence and friendly co-operation; therefore be it resolved:

First, That we cherish her memory

in the coming year and emulate her good example.

Second, That our hearts are saddened by her passing, and that we shall miss her ever cheerful help in carrying on our work.

Third, That while we bow in humble submission to our heavenly Father's will we wish to extend our love and sympathy to her loved ones and friends.

Fourth, That a copy of these resolutions be sent to the bereaved family, the North Carolina Christian Advocate, Our Missionary News, The Public Ledger and a copy be recorded in our minutes.

Mrs. J. S. Rogers,  
Mrs. J. P. Floyd,  
Mrs. N. H. Cannady.

**GROUP MEETING AT POLLOCKSVILLE**

The second group meeting of the Wilmington district was held by Mrs. T. W. Lee at Pollocksville June 12th. Mrs. Harvey Boney, corresponding secretary of the North Carolina conference, made several interesting and inspiring talks. Mrs. S. H. Scott, vice president of the N. C. conference, talked most helpfully on stewardship. Mrs. Lee Johnson, social service superintendent of the N. C. conference, made a strong appeal for social service and inter-racial work. Mrs. T. A. Hearn, a missionary from China, delivered an interesting address on China. Mrs. L. E. Sawyer of Maysville was appointed chairman of Onslow and Jones counties. Mrs. Marine of Jacksonville is assistant chairman for these counties.

The ladies of the Methodist church at Pollocksville served a most delightful luncheon to the guests. Their hospitality was greatly appreciated.

**Western North Carolina Conference**

**MT. AIRY DISTRICT CONFERENCE**

Mount Airy district conference of the Woman's Missionary Society was held at Pilot Mountain June 19-20.

The conference opened Tuesday night with District Secretary Mrs. Woltz in the chair. Rev. J. H. Capps, pastor of the M. E. church, led the devotional, Mr. L. H. Seamans of Asbury College offering prayer.

Mrs. Lucy Robertson, the president of the Woman's Missionary Conference, addressed the delegation and very ably gave us a report of the Council meeting she had attended. Only those who have heard her know how to appreciate her reports.

We were then favored with a duet by Misses Viola Patterson and Ada Gordon of the Young People's Missionary Society of Pilot Mountain.

Mrs. Newell, one of our council officers, gave us some thrilling accounts of different missionary schools and institutes in the United States and Mexico.

Wednesday morning the devotional exercises were conducted by Rev. W. L. Dawson of Summerfield.

Mrs. Woltz gave her report for the district. Some of the things we noted were:

There were no new societies for the year organized; very few new members enrolled. Elkin and Mt. Airy have worked out some very successful plans of conducting their services. Some of the needs are:

1. More consecrated women for leaders.
2. More preachers and preachers' wives in sympathy with the missionary movement.
3. More subscribers to the Missionary Voice.
4. More Bible study and mission study classes.
5. A greater world vision of the missionary field.

The following is her report of the auxiliaries:

Adult auxiliaries 12, young people 5, children 4, baby 2, membership 485. Total amount sent to conference treas-

urer \$2311.04; local work \$1010.15; supplies sent and reported \$269.65; total \$3590.24.

Mrs. Woltz then had a heart to to heart talk in which she stressed the needs of the society financially, socially and spiritually.

Reports from the societies of Elkin, Boonville, Madison, Pine Hall, Summerfield, Pilot Mountain, Dobson, Walnut Cove and Mt. Airy were given. Some improvements over last year were noticed, and the weakest points of each society were noted. It seemed a conclusion that the weakest point of every society was the lack of consecration.

Mrs. Morris gave a report of the annual conference held at Monroe.

Mrs. Newell told us about the doubling campaign and how we might make it applicable to any society.

At this point we were favored with a solo by L. H. Seamans of Asbury College, a student volunteer for India. He sang from the depths of his heart and we hope that he influenced others to think more seriously of this high calling.

The junior missionary society gave us a demonstration, "A Missionary Clinic," illustrating the need of the real missionary spirit.

Open discussion was held as to the organization of new societies and re-functioning old ones.

We then adjourned to partake of a sumptuous dinner on the grounds, prepared by the ladies of the Pilot Mountain society and friends. The repast was one to be remembered for some time.

The afternoon session was opened by Mrs. Woltz and were led in prayer by Mr. Seamans.

Mrs. Robertson gave us an account of the Belle H. Bennett Scarritt Bible School Memorial Fund. She told us how Miss Bennett started from the bottom and gradually rose from conference president to Council president, and in her own way Mrs. Robertson told us how Miss Bennett felt the yearning for a school like Scarritt and how she prayed and worked until she succeeded in bringing to pass the foundation of Scarritt. She then showed us the necessity of the Greater Scarritt Movement, to train and prepare teachers and preachers to carry on the work of the church.

Mrs. Rachel Worth was introduced and gave an interesting talk on her experience as a tither, and what it had meant to her.

The young people's missionary society presented a play, "Aunt Tillie Learns to Tithe," demonstrating the need of tithing and the advantages.

After this Miss Howe, a native Chinese girl, told us of her experiences in her land and of her school experiences here in America. She very touchingly declared that they were awakening and wanted to bring great changes in their country.

Miss Madge Sills of Winston-Salem, who has traveled around the world and had opportunities of teaching for some of our missionaries on their furlough, gave us a very interesting report of the spirit in China, Japan, India, Korea and other countries, telling us of natives who gave their life for the cause of Christ.

Mrs. Woltz then took up the pledges of the district and \$2035 was subscribed from the delegates present, and quite a few of the societies have not as yet reported. We are hoping to make it at least \$2500.

The honor roll was stressed and each society urged to get on the honor roll.

Mrs. Newell gave a glimpse of social service and told us many ways we might make our social work lighter and more effective.

Plans for Week of Prayer and Harvest Day were discussed.

The following report from the committee on resolutions was submitted:

The committee on resolutions sub-

(Continued on page thirteen.)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### Western North Carolina Conference

#### FIFTH ANNUAL FEDERATION OF WESLEY BIBLE CLASSES

Western North Carolina Conference  
M. E. Church, South, Lake Junaluska, N. C., July 9, 10, 11  
Program

#### Monday Evening, July 9

Mr. J. B. Ivey, presiding. Mrs. E. O. Chandley, timekeeper.  
8:00—Worship in song, led by Mr. Andrew Hemphill.  
8:10—Devotional service, led by Rev. W. A. Jenkins.  
8:25—Reading of Federation Minutes, Mrs. E. O. Chandley.  
8:30—Duet, Mr. and Mrs. J. Dale Stentz.  
8:35—Greetings by Federation officers.  
8:50—Selection by the Junaluska Quartet.  
8:55—Address, Hon. Clyde R. Hoey.  
9:35—Getting acquainted.

#### Tuesday Morning, July 10

Mr. W. B. Love, presiding. Mrs. J. B. Ivey, timekeeper.  
9:00—Worship service, led by Rev. H. C. Sprinkle.  
9:20—Special music, by various quartets.  
9:40—Why Have a Federation? Mr. J. M. Todd.  
10:00—The Value of a Good Class Organization, Mr. Dorman Thompson.  
10:20—Discussion.  
10:40—Special music.  
10:55—Securing Attendance, Mr. J. Wilson Smith.  
11:15—Discussion.  
11:35—The Teacher of the Adult Class, Rev. W. A. Jenkins.  
12:05—Discussion.  
12:25—Announcements, posting class exhibits.  
12:30—Picture of the Federation.  
Morning program featured by volunteer male quartets.

#### Tuesday Afternoon, July 10

Sightseeing mountain climbing, bathing, boating, fishing, games and frolic.

#### Tuesday Evening, July 10

Mr. George L. Hackney, presiding. Mrs. A. N. Perkins, timekeeper.  
8:00—Worship in song, led by Mr. Andrew Hemphill.  
8:10—Devotional service, led by Rev. L. B. Hayes.  
8:25—Play, Stuck-in-the-Road Sunday School, Asheville Young Ladies.  
8:45—Address, Dr. Ashley Chappell.  
9:25—Selection by the Junaluska Quartet.  
9:30—Boat ride.

#### Wednesday Morning, July 11

Mr. A. M. West, presiding. Mrs. B. N. Mann, timekeeper.  
9:00—Worship service, led by Rev. G. R. Jordan.  
9:20—Special music.  
9:30—Spicy one-minute verbal reports.  
10:00—Class Activities, Miss Lucy Foreman.  
10:30—Discussion.  
10:50—Class Standards, Rev. W. C. Owen.  
11:20—Discussion.  
11:40—Special music.  
11:50—Address, Little Jetts Telling Bible Stories, Dr. Wade C. Smith.  
12:20—Report of Findings Committee.  
12:30—Business session.  
Music will feature the morning program.

Wednesday Afternoon, July 11  
Same as afternoon before, except that there should be more of it.

#### Wednesday Evening, July 11

Mr. H. R. Dwire, presiding. Miss Virginia Jenkins, timekeeper.  
8:00—Worship in song, led by Mr. Andrew Hemphill.  
8:15—Devotional service, led by Rev. W. A. Lambeth.  
8:30—Special music, Junaluska Quartet.  
8:40—Address, Dr. Wade C. Smith.  
9:20—Awarding of banners.  
9:40—Adjournment.

#### Purpose of the Federation

To Widen Your Horizon,  
Deepen Your Convictions,  
Enlarge Your Sympathies,  
Enrich Your Spiritual Life,  
Fit You For Larger Service.

#### Who Ought to Attend

Presiding elders, pastors, Sunday school superintendents, teachers, Wesley Bible class officers, class members.

#### Rates

All persons holding identification certificates can secure from their ticket agent round trip ticket to Lake Junaluska for one and one-half rate. Get certificates from J. Dale Stentz, Lake Junaluska, N. C., or from O. V. Woosley, Lexington, N. C. Tickets good till October 1.

Room and board will be obtained at following special Federation prices:

Lakeside Lodge, Cherokee Inn, Epworth Lodge, Providence, \$2.00 the day. Colonial Hotel, Coman Cottage, \$2.50 the day. Terrace Hotel, two to room, \$3.00 the day.

Entrance to Assembly Grounds for three days \$1.00.

#### THANK YOU

We are very grateful to the following fine recruits to our Sunday School Day Honor Roll as given by Treasurer H. A. Dunham, Asheville, N. C.:

Main St., Belmont	\$11.00
Bethlehem, Morganton Ct.	2.00
First Church, Lincolnton	25.00
New Hope, Broad River Ct.	1.51
Central, Shelby	75.00
Pisgah, Hiddenite Ct.	6:30
Park Ave., Salisbury	8.34
Advance, Advance Ct.	2.19
Fulton, Advance Ct.	1.00
Green St., Winston-Salem	6.25
Central, Davie Ct.	4.00
Rehobeth, Pleasant Garden Ct.	9.53
Jonas Ridge, Avery Ct.	2.50
Saluda	6.00
Siloam, Denton Ct.	2.25
Dellwood, Waynesville Ct.	12.50
Norwood	15.00

### North Carolina Conference

#### WORK IN BLADEN COUNTY

In keeping with Presiding Elder Willis' purpose to emphasize Sunday school work at all of his third quarterly conferences and with our desire to be of the greatest possible service to all our schools, we found ourselves straight from the Trinity Summer School for Preachers into the heart of Bladen county. Spending Friday night, June 15, in Fayetteville with Presiding Elder Willis, we left early Saturday morning, after a short conference with Rev. H. A. Humble, over the highways of Cumberland and Bladen counties for Center church, Bladen circuit, near White Oak. At this conference special attention was given to the reports of the Sunday school superintendents, after which your conference superintendent made a Sunday school talk. In the afternoon, following the routine business of the conference, we turned our attention again to the Sunday schools and considered, in detail, the standard program of work for Sunday schools of the one-room type. Three of the schools, Center, Bethlehem and Live Oak, superintended by Messrs. J. R. Owen, R. A. Burney, and L. M. Edge, respectively, adopted the program and will work toward the standard set out in it. Rev. G. H. Biggs,

the pastor, was present and took part in the discussions.

#### MORE WORK IN BLADEN

Spending Saturday night with the elder at the home of Mr. and Mrs. A. McA. Council, we arose Sunday morning facing three engagements across the Cape Fear on the Elizabeth circuit. And before we could fill them the river had to be crossed, and there was no bridge—and, for a while, it looked as if there would be no boat. We were to "gather at the river" at 10 o'clock, and, thanks again to the elder's indispensable Ford, we succeeded in "gathering," over winding trails and through fields and meadows. At the river the elder and the writer parted company, the elder to continue work on the Bladen charge, the writer to talk Sunday schools at Purdeis, Wesley Chapel and Elizabethtown. We were met on the other side of the river by Rev. H. E. Lance, the pastor, and some of his people, and we went the round together—Purdeis at 11 o'clock, Wesley Chapel at 3 o'clock, and Elizabethtown at 8 o'clock. We found no large schools, but we did find a lively interest and a desire to improve.

#### OUR FAYETTEVILLE SCHOOL

While in Fayetteville we conferred with Rev. H. A. Humble, chairman of the board of managers of our Fayetteville Standard Training School, to be held in Hay Street church October 7-13. We held such a school there last October for the eastern half of the Fayetteville district, with splendid success, and we are expecting the one this fall to be even more successful.

#### A GOOD DISTRICT PROGRAM

Running true to form, Rev. J. H. Shore, presiding elder of the Rockingham district, gave an abundance of time to the interests of the Sunday school at the district conference at Aberdeen last Wednesday and Thursday, and the conference adopted a program looking to even greater progress in the Sunday schools of the district. The Rockingham district has made steady progress in recent years and has no notion of retrenchment. Some of the things to which the district committed itself, recommended by the Sunday school committee and discussed by Rev. J. A. Martin, chairman, Rev. J. H. Frizelle, secretary, and the writer, are:

(1) The adoption of the Standard Program of Work, with the request that every school secure the program and work toward the standard set forth in it.

(2) The holding of circuit institutes on circuits quarterly.

(3) Special attention to leadership training through training classes, non-standard training schools, the district standard training school at Maxton August 6-11, the great Junaluska training school, which begins July 12, and through correspondence.

(4) Every pastor taking for credit at least one of the standard training course units, or reading one of the books in the course.

(5) The election of Prof. Ernest J. Greene of Maxton as district Sunday school secretary, and Mrs. E. B. Ward of Rowland as district elementary superintendent.

All of these items were carefully considered and unanimously adopted. Special emphasis was given the big district school to be held at Maxton, and Presiding Elder Shore set 300 as the number of pastors, superintendents, other officers, teachers and prospective workers who should attend.

#### WEST FAYETTEVILLE SCHOOL

From Aberdeen we went Thursday afternoon to Jonesboro, where plans were perfected for a standard training school for the Sunday schools of the western half of the Fayetteville

district. The decision to hold at Jonesboro such a school was made by the district conference in session at Sanford March 15, and the date was fixed as the week of October 14-9. The meeting at Jonesboro, attended by various leaders of the western half of the district, was for the purpose of selecting a board of managers and various committees and going into certain promotion details. Through this training school and the one at Fayetteville it is hoped to serve every school in the district.

#### LET'S GO TO JUNALUSKA!

The first term of the Junaluska Training School will be held July 12-26, and we are sure quite a number of our people will attend. We are eager, however, that great numbers take advantage of this great opportunity. We do not think we can go there in multitudes, but we should like to see every Sunday school, or all who can, send at least one representative. Courses in every department of Sunday school work will be given—Beginner, Primary, Junior, Intermediate, Senior, Young People, Adult, Administrative, and special. For the first time a course for directors of religious education will be offered. There will be something worth while for everybody—and the trip! Let's go to Junaluska!

If it's inconvenient to go July 12-26, there will be two other terms: July 17-August 9, and August 10-24.

#### STRAITS CHARGE

I'm writing to correct a mistake made in last week's paper concerning the Ladies' Aid Society of Summerfield church. It is my own dear brother, Robert B. Whitehurst, who promised to double all we can raise for the purpose of buying a new organ for the church. Carrie Whitehurst.

#### CHILDREN'S DAY AT WEST BEND

The West Bend Sunday school had their Children's Day exercises the third Sunday in June. The children did their parts well, and it was an inspiration to hear them sing. The talks by the pastor and Mr. J. Trogdon were very much enjoyed by all. After the exercises dinner was served on the ground and pictures made of the Sunday school.

The writer felt like saying, "Backward, turn backward, oh Time, on your way; make me a child again just for today." X.

#### COOL SPRINGS CHARGE

We are glad to report the progress of our Ladies' Aid Society at Clarksburg church since last September.

Under the guidance of our kind pastor, Rev. J. E. McSwain, and with the help and co-operation of our good people, we have in different ways raised about \$105.

Since putting cement steps to the church we have carpeted the aisles, oiled the floor, bought new shades for some of the windows and installed gas lights (one a chandelier), which furnish a beautiful bright white light as good as electric light. We now also have a committee of five of our girl members soliciting funds to get new seats for our church who already have \$200 promised. We hope to be able to put them in before winter, and hope to have our pastor back next year.

It is the earnest desire of our president and other members not only to be helpful in a monetary way, but to be the means of greater spiritual uplift in the church and community and promote efficiency in church work, acquire a knowledge of the needs of the church and parsonage, which in rural districts is more or less necessary, and withal backed by a desire to do something for our Master. We greatly appreciate the help we have had from outsiders and hope many others will join in and help us in the good work. We have twenty-five members at this writing. A Member.



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference

### A GREAT LEAGUE ASSEMBLY AT MOREHEAD CITY

Prayer, work, play and pep were the elements of the N. C. Epworth League Assembly at Morehead City last week, June 18-23, which formed the happy combination resulting in the greatest assembly yet. There was more work done, more inspiration broadcasted and more fun had by everybody than any league assembly heretofore held.

The total attendance of the assembly numbered nearly 300. The assembly was held at the Atlantic Hotel, Morehead City. Besides the regular classes which were given in Bible study and mission study and league methods, the young people heard two inspirational lectures each day, one in the morning and one at night. The addresses were for the most part given by Dr. Dan B. Brummitt of Chicago, and Dr. Ivan L. Holt of St. Louis. All the addresses were interesting, forceful and effective. Dr. Brummitt's unusual manner and witty sayings and illustrations made his lectures very impressive. Dr. Holt's lectures were also intensely inspiring to the leaguers. Both men soon won their way to the hearts of the young folks by their cordial and winsome way of associating with the leaguers.

An outstanding feature of the assembly was the ability of all, instructors and delegates, to work together while at work and play together while at play. Some social events of the assembly were boat trips to the beach and other places of interest. Especially attractive to the young people were moonlight strolls on the docks and waterfronts and moonlight boat-rides.

The schedule for each day began with a prayer meeting at 7:30 a. m. and ended by a happy goodnight at 11 p. m. All people of a nervous temperament are warned not to spend any time at the Atlantic Hotel during the week of the Epworth League Assembly at Morehead City, because the noise resulting from the yells and songs of the different districts as they were grouped in the dining room would drive a person of such a state of mind insane, so great was the vim and vigor of the leaguers assembled there. But let not the leaguers over the state get the impression that there was only play at the assembly. There was more genuine work done than ever before, and since the leaguers worked at the appointed time, they played more heartily when the time to play came.

The place of meeting of the assembly next year has not been decided as yet. That matter was left to the discretion of the board and will be announced later. The assembly expressed itself very favorably as desiring a whole-time executive secretary. One is expected to be appointed some time in the near future.

It was interesting to note the continued increase in the missionary pledges to the African special, and also the increase in the activity of the leaguers of the conference. The young people are showing themselves to be more and more Christian and eager to serve humanity. They are broadening and growing. We all hope for a greater and larger assembly next year. Let's all do our part during the year to make the leagues bigger and better. All together now for the league motto: "All for Christ."

### LEAGUERS SEND NEWS TO LEE

Every league chapter is asked and urged to send news of itself for this page to that fellow, Lee Davis, Jr., Raleigh, N. C.

### AS REPORTED BY LEE DAVIS

At the business meeting of the Epworth League Assembly Thursday night Rev. Thos. R. Grant, of Hertford, was elected president of the conference by a unanimous vote. Mr. Grant has been an active leader among the young people for a long time and his election met with warm approval.

The other officers elected by the assembly for the coming year were: Vice president, W. Z. Corbett of Wilmington; secretary, Miss Fannie Vann, Clinton; treasurer, C. Gehrman Cobb, Goldsboro; intermediate superintendent, Miss Edna Wilkins, Wilmington; junior superintendent, Miss Hazel Thompson, Roxboro; life service superintendent, Rev. J. M. Ormond, Trinity College, Durham; editor League Page in Advocate, Lee Davis, Raleigh.

The assembly gave Rev. F. S. Love, the retiring president, a rising vote of thanks and appreciation for the efficient work he has done for the leaguers during the last six years he has served as leader of the young people.

The stunts given by the different league districts afforded the crowd many laughs. The Rockingham district got the decision of the judges. The Raleigh district's presentation of Mrs. Gallagher and Mrs. Shean took second place.

### "Building Gates."

Thirteen leaguers presented themselves for whole time Christian service of some kind as a life work. This closing meeting was a most impressive meeting. The whole assembly consecrated itself to a better life.

The assembly closed with an inspirational address by Dr. Ivan L. Holt. Special emphasis was laid on life service work for the young people. Dr. Holt made a strong appeal to the leaguers to answer the call to Christian service because of the great opportunity of noble service and the great need for laborers in the Christian field.

At the morning platform session Dr. Holt lectured on "Finding the Gates." He exhorted the young folks in an inspiring and effective manner to be ready for the opportunities that come their way. The young men and women who want to serve must be willing first, then they must be prepared to step in when the gates are opened to them. They must not be led aside by petty grievances and discouragements; they must see with the Christian's eye and feel with the Christ-like sympathy.

The league's policy committee advocated the appointment of a whole time executive secretary and it is hoped for in the near future.

### LEAGUE ASSEMBLY ENDORSES DRAMATIC DEBATE

At the Epworth League Assembly in Morehead City last week the leaguers went on record as indorsing and enthusiastically supporting the work of two very active young men, members of the league, who are engaged in making a campaign for law enforcement over the state during the summer. These men are R. L. Davis, Jr., and W. A. Kale. They have arranged and prepared a dramatic debate on the query, "Anarchy or Patriotism—Which Shall Reign?" This debate is to be given in many towns and cities in this state. Already appointments have been made which cover a large portion of eastern North Carolina. This action of the assembly shows very clearly the spirit of the leaguers of the state—that they are intensely interested in the important questions of the day and that they are proving themselves to be loyal Christian citizens. May the prayers of all the leaguers go with these young men as they go into this great work.

Any leaguers, or other young people, who desire this debate to be given in their church should write to one of these men in care of the N. C. Anti-

Saloon League, Raleigh, N. C. The following resolution was passed by the Morehead Assembly:

Whereas, R. L. Davis, Jr., who has just graduated from Trinity College, and Rev. W. A. Kale, a student of Trinity College, have arranged to put on a dramatic debate this summer for the purpose of aiding the cause of obedience to law, with special reference to the enforcement of the Turlington Act and the Eighteenth Amendment; and whereas, we believe that the Epworth Leagues will add to their strength and usefulness by aiding this cause of Christian endeavor;

Therefore be it resolved, that this assembly gives its endorsement to this movement initiated by our active Epworth Leaguers and urges the leagues throughout the state to give their support to it and thus help to make this endeavor a success.

W. N. Vaughan,  
C. Gehrman Cobb,  
W. A. Cade,  
H. I. Glass.

### Western North Carolina Conference

#### W. N. C. LEAGUE CONFERENCE HELD IN CHARLOTTE

#### Five Hundred Fourteen Delegates Register—Meets in Greensboro Next Year.

Miss Sarah Green, graduate of Columbia University and instructor at Salem College, led the class in First Department Methods. Miss Emily Mathis, graduate of Trinity College and volunteer for Africa, conducted the Social Service class. The Third Department discussion was very successfully led by Mrs. W. W. Edwards, the "boss" of our "boss!" The Fourth Department leader, Miss Ruth Anthony, proved that youth is no handicap to an instructor at a league conference. Miss Henrietta Logan, pastor's assistant at Spencer Memorial, was in charge of the class of Junior Superintendents. Miss Gertrude Falls, who will soon win the degree of M. R. S., was the efficient leader of the Intermediate class.

Classes in personal work were conducted by Rev. J. R. Walker, Rev. J. F. Armstrong, Rev. G. T. Bond, Rev. L. B. Hayes, and Mrs. V. R. Patterson. Dr. Trumble's book, "Taking Men Alive," was the text used. "The Choice of a Career," by Evans and Brown, was taken by Rev. L. A. Falls, Rev. L. D. Thompson, Rev. E. P. Billups, Miss Cammen Blessing, Miss Sarah Green and Miss Gertrude Falls. Miss Blessing is our own missionary. She is dean of women at Paine College and is doing a great work among the negro young people.

#### Christian Culture Certificates.

The fact that 218 delegates did credit work proves that this conference will mean something in the renewed life of many chapters throughout the conference. Even those who did not get a certificate were drawn closer to our great Leader if they attended the testimony meeting each day. If you think the young people of today have all gone to the bow-wows, you should have heard the scores of earnest Epworthians declare their love and loyalty to God. Several young men were among the first to testify and to ask the prayers of those present that they might find their life work during the conference. The crowded altar on consecration night showed that many had heard God's call and were ready to answer.

#### Charlotte Presents Pageant.

Miss Snow Davis, third superintendent of the Charlotte Union, presented the beautiful pageant, "God's Flower Land."

On Wednesday evening stunts were put on by the various districts. They were all good, but Miss Sallie Crarroll led the Winston district in a Deestrick Skule which won the prize.

(Continued on page fifteen)

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with  
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Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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CHURCH ARCHITECT  
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Good eating—a specialty.

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Soothe the irritation, reduce the inflammation and stop the skin trouble with  
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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE CHILDREN'S HOME

Commencement is over, and everyone seems to be feeling a little sad and dull this morning after telling the teachers and visiting friends goodbye. After the busy whirl of examinations and practice for the play and graduating night program, the lull that follows leaves a vacant feeling for a moment while we pause on the threshold of new duties, to take a backward look that brings a tragic realization that friends depart and opportunities pass.

The children here like the school time of the year. It is a season of more varied interests—and shorter work periods. And in our little community the teachers add much to the pleasure of the home family life. The more friendly, interested wise grown-ups we have to associate with the stronger our mental and moral growth and the happier our work and play.

But of course teachers need vacations. Perhaps some day we can afford to employ the vacation and vocational teachers that will give us a teaching program throughout all the months of the year.

Just now the superintendent is wondering where the money is coming from for the fence wire that unloaded on the siding some days ago.

Wouldn't it be a pity if those with money to leave orphan children in institutional homes, could devise some way to pass the money without the usual lawsuit that covetous relatives manage to attract?

And if there was a new kind of calendar that had a fifth Sunday every month, and a sure arrangement for keeping the fifth Sunday contribution and the ten per cent assessment money to a friendly relationship only—and not wedded so often to become one and the same?

Our superintendent at least could sleep better and not see in his troubled dreams the dollar deficiency always chasing around at the heels of necessities and needed improvements.

"Charles," said the other day, "we surely ought to have a canning outfit before the beans and tomatoes get ripe." We have plenty of garden land to raise all the beans and tomatoes we could use summer and winter.

"Yes," he replied, "we should."  
"What would one cost?" I wanted to know.

"Well," said he, "I have some prices that show I can get a canning outfit, hotel-size, for \$125 or a little less, from a firm in Hickory."

We pay that much for canned tomatoes for winter supply, and it seems sensible to can our own supply. But it is one of the unreasonable features of economics that the poor who most need to save do not always have sufficient capital ahead to take advantage of the cheapest process.

Once I dropped in to see a neighbor who was busy doing her week's darning. I noticed that she had darned enormous darns in the heels of a pile of cheap socks. I said to her that it did not pay to spend hours darning holes in ten-cent socks.

"No," said she with a quiskal look at me out of her eyes, "but we women have to do a lot of work that doesn't pay."

Perhaps so, but I thought to myself that a little less smoothness to those darns might possibly expedite the purchase of new socks.

We have a darning machine at The Home that works faster than fingers, and I am hoping that some way or other that canning outfit will be acquired in time to use in canning the vegetables. Canning in the kitchen is an awfully hot and sweating process.

\* \* \* \*

Commencement this year had several things to make it a notable one to The Home. It was the first time the school had an auditorium suitable and convenient for practice and public entertainment, and we rejoiced in it after our outdoor makeshifts and dining room inconveniences.

But the most interesting new features to the young people was that the school had two graduates—the first to complete the high school work. When they stood up in their pretty white dresses to receive their diplomas it seemed a lovely prophecy of the larger opportunities for the children who should come up through faithful work to stand as these were standing, visible fruits of the wisdom and generous love that established a Children's Home, providing not only shelter and sustenance but also opportunities of training and education.

Rosinal and Blanche received many nice gifts from their friends as tokens of loving regard and congratulations. And the best is yet to be. Kind friends have agreed to make possible for both a college education. Rosinell has reservations at Greensboro College and Blanche at Davenport.

Commencement included two nights—a play which was remarkably well rendered, for amateurs, Thursday night, and the commencement exercises Friday night.

Dr. J. H. Barnhardt, pastor of West Market Street, Greensboro, delivered the address. His subject was the importance of making life worth while, and he spoke in such a bright and forceful and entertaining way that the smallest could understand and none of us could forget.

The superintendent spoke a few words of the plans and ideals and hopes of the institution.

The presentations of the diplomas to the graduates was by Mr. Robert Bradshaw, principal of the school.

Some sweet songs by the children and a charming drill, or folk dance, as it was down on the program, made up the rest of the evening's entertainment.

Martha Mann Wood.

## THE METHODIST ORPHANAGE

Read what Dr. W. A. Withers, dean of State College, has to say about the sacred concert we gave on Sunday night and the play on Monday night:

\* \* \* \*

You and your associates and pupils have placed our school under very great obligation to you for the splendid concert which you gave us, and for the play so skillfully presented. If it is rated by the size of the crowd and the attendance on Monday, you have ample evidence of this, but still I wanted to write to you personally.

W. A. Withers.

\* \* \* \*

Last week the annual meeting of the board of trustees was held at the Methodist Orphanage. All the members were present but four and two of them were in distant states. In many respects it was the best meeting we have had in several years. The building program which was outlined a year ago is to go into immediate effect. This enlarged program will make room for at least one hundred more children. We shall have to go before the churches for financial aid in order to carry out the proposed plan. We have part of the money in hand, but not a sufficient amount to put the program across. The conference will gladly supply the balance needed. Let us all unite in one supreme effort and carry out this building program as early as possible.

# THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

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Excellent equipment in all departments.

Session 1923-1924 begins September 4.

Entrance requirements for Freshman Class, 15 units—English, 3; History, 2;

Mathematics, 2½; Science, 1; Elective, 6½.

For catalog, illustrated circulars, and entrance blanks, write **E. B. OWEN, Registrar**.

Dear Readers:

I am glad of an opportunity to express through the Advocate my appreciation of the home in which I have had the privilege of living for the past twelve years.

As I now stand on the verge of manhood and take a retrospective view of the years spent at the Orphanage my heart fills with gratitude to the church for making such a home possible, and to Mr. Barnes and his co-workers for the care, the training and the love that I have received. Now as I go out into the busy world to find my place I shall ever feel that you are interested in me and I trust that my career may be such that it may never reflect anything but credit on the Methodist Orphanage.

Very truly, John Wortham.

\* \* \* \*

Dear Friends:

It is my sincere desire to thank you who have had any part at all in my training, for the many opportunities and privileges which you have made possible for me during the past five years. I wish to thank the people at large for the maintenance which they have rendered and the faculty for their steady building of my character since I came to the Methodist Orphanage. My sincere hope is that I may be able to live the life which has been taught by the officers, not only because I wish to do it, but also because it is my duty to uphold the good name of the Orphanage. Then I wish to thank my fellow brothers and sisters with whom I have lived all these years for the fellowship I have enjoyed with them, especially in the Epworth League and the Rose Literary Society in which I have served as an officer for the past year. Last but far from least I wish to thank Mr. Barnes and Mrs. Jenkins for the fatherly and motherly love throughout all the years of my stay here. If I carry the doctrines and truths which these and all have always held before me through life, I will never stray from the straight and narrow path.

I am sincerely,  
Ralph Newton Thomas.

\* \* \* \*

Dear Friends:

It is with a sad heart I leave the

home I have loved for nearly eleven years. My twin sister and I came to the home at the early age of seven. During these years we have learned to appreciate more and more the many blessings which have been bestowed upon us.

To "Miss Mattie" I wish to express my deepest gratitude for her motherly care she has shown me while here, and also to Mr. Barnes who has been a loving father to me. And I want also to express my gratitude to my teachers, Miss Gray and Miss MacDonald, who have labored so faithfully with me in my school and who have also helped me to keep in the narrow path, which shall help me some day to win a more wonderful prize than my diploma. And the years I have spent with Miss Mary Ferree have been an inspiration to me, and the memory of her shall always be with me in my hardest struggles, and I shall pause and think of her beautiful advice and help she gave me while in this beautiful home.

I shall never forget Miss Laura Breeze for her careful and tender service to me when ill, and Mrs. R. A. Burt, whose life has inspired me to higher aspirations and made me see only the beautiful things of life, and also my cottage matron, Miss Foster.

Last but not least I wish to thank Mr. B. W. O'Neal's Sunday school class of Oriental. During the last few years of my stay here it has been the greatest pleasure of my life to open a large box of beautiful clothes each season from this generous class of girls.

Again I wish to thank all interested in my spiritual welfare, and shall try to show my appreciation by living a true Christian life.

Sincerely,

Minnie Lee Swann.

Clean drinking water is essential for all livestock. Foul water is a good place to pick up disease.

America has always preferred to take her great men from the soil. Rarely has she bestowed her choice on those nourished where city pavements separate them from the mother of us all.—Calvin Coolidge.



# Our Little Folks

## SLIGHTLY MUDDLED

'Twas midnight on the ocean,  
Not a street car was in sight;  
The sun was shining brightly,  
And it rained all day that night.

'Twas evening and the setting sun  
Was rising in the west;  
The little fishes in the trees  
Were huddling in their nests.

'Twas a summer day in winter,  
The snow was raining fast;  
A barefoot boy with shoes on  
Stood sitting on the grass.

While the organ peeled potatoes  
Lard was rendered by the choir,  
While the sexton rang the dishrag  
Someone set the church on fire.

"Holy smoke!" the preacher shouted;  
And in the rain he lost his hair.  
Now his head resembles heaven,  
For there is no parting there.

—Selected.

## THE LEAST LITTLE BADGER'S RIDE

When the Least Little Badger fell out of the back end of the cart the trouble began; that is, it began soon afterwards, but the fall was really the cause of it. The Least Little Badger was so sound asleep that he didn't know he was falling. He didn't even know when he struck the ground.

The four other Little Badgers who stayed in the cart were all asleep too; and Bettie Badger, their mother, who was drawing the little cart behind her by a rope of wild grapevine, didn't know until she reached home that one of her children was missing.

She had hurried to make up for lost time, for she had stopped to help Rabbit Longears out of a snare through which he had foolishly put his head. She had not wished to stop, for her errands had taken longer than she had planned, and the porridge was yet to be cooked for the children's supper; but no one with any kindness of heart would leave a poor rabbit caught fast in a snare.

As she lifted the Little Badgers out of the cart she counted them.

"One, that's Sniffy. Two, that's Tippy-toe. Three, Flippy. Four, Floppy. Why, that can't be all. Where is my tiny Wee-wee?"

She shook every one of them until they were awake. "What have you done with Wee-wee?" she asked.

But they only set up a dismal wail. They knew nothing of Wee-wee; they were only half awake; they wanted their supper, and they wanted to go to bed.

So Bettie Badger hurriedly fed them—though there was no hot porridge—popped them quickly into their little beds and started out to find the Least Little Badger.

"I came home by way of the white birch tree, the big rock and the little brook," Bettie remembered. "I shall be sure to find my Wee-wee somewhere along the road." But when Bettie Badger came to the white birch tree the Least Little Badger was nowhere in sight. But waddling along the little forest path came Prickly Porcupine.

"Have you seen my tiny, lost Wee-wee?" asked Bettie Badger.

"No," answered Prickly Porcupine. "You should take better care of your children."

Poor Bettie hurried on. But she was half blinded with tears. She missed her way and wandered far from the big rock and the little brook. Twilight came to the forest, and after that the moon rose, large and beauti-

ful. Then Bettie came upon Wise Eyes, the owl.

"Have you seen my baby?" asked Bettie.

"Who? Whoo-oo?" asked Wise Eyes in his hoarse voice.

"My tiny Wee-wee" answered Bettie tearfully. "He is lost."

She cried so loud that she waked Billy Bluejay; his white and black feathers shone in the moonlight.

"Your Wee-wee lost?" he asked.

"Oh, yes, have you seen him?"

"It may be, or it may not," said Billy. "But come quickly, and we shall find out."

Off went Billy, and after him went Bettie Badger and Wise Eyes, the owl. "Faster," cried Billy, "if you want to get there in time!"

And faster they went.

What was that that loomed ahead with the moonlight shining on it? The big rock! Bettie was on the right path again.

"Slow down," ordered Billy Bluejay. "The little brook is just ahead and, if we keep on at this rate, we may go splashing into it. Now listen! I hope they haven't passed by."

Bettie listened. Wise Eyes listened too, with his head cocked to one side.

A patter of little feet could be heard and the faint sound of music.

"It's coming this way!" breathed Bettie. "What does it mean?"

"Keep your eyes open," whispered Billy.

The music came nearer and nearer. "Wind harps, carried from tree to tree by the night breezes," explained Billy.

Now the soft patter of little feet sounded like the fall of raindrops.

Bettie suddenly cried out with astonishment. Was she dreaming?

Round a clump of close-growing bushes came a strange little procession. Bunnies and bunnies and more bunnies; and at the head of them, leading them grandly and swinging his shining staff this way and that, came Rabbit Longears, whom Bettie Badger had that very day rescued from the snare.

"I must be dreaming!" murmured Bettie.

In the midst of the procession came a swaying hammock woven of green rushes and carried by four stout brown bunnies; and in the hammock, sitting straight up, with his eyes shining, holding in one paw a lot of lollipops that he nibbled happily, with the other waving the green-and-gold flag of the forest, was—could it be? Bettie rubbed her eyes and looked again.

"Who? Whoo-oo?" questioned Wise Eyes.

"Hush!" warned Billy Bluejay, suddenly covering Bettie's open mouth with his wing. "Don't speak, or you'll spoil it all. Let's follow them."

"It's Wee-wee in that hammock. I tell you it's my tiny Wee-wee!" said Bettie, all a-tremble with joy.

The procession swept past them like the wind, the Least Little Badger in their midst, and, try as she would, Bettie could not go fast enough to keep up with them.

Past the big rock once more they hurried, past the white birch tree, then along the winding road toward Bettie's house. Little white clouds scudded before the face of the moon, but it was still light enough for those who followed to see their way.

There were no bunnies to be seen when they reached Bettie's house, but the wind harps seemed to be playing in the tops of the trees overhead.

"Go in," said Billy Bluejay.

Bettie hurried in, and the others followed.

Across the room from corner to corner was hung the hammock woven of green rushes and in it, swaying back and forth, sat all five of the Little Badgers, eating lollipops.

"My Wee-wee!" cried Bettie and dashed across the room.

"Wait," said the Least Little Badger as her arms went around him. "Rabbit Longears said to tell you it was Bunnies' Mid-summer Carnival Night and that, if you hadn't saved him from the snare, they would not have been able to have any carnival at all, and so they wouldn't have found me and brought me home for you!"—Youth's Companion.

## WORD PUZZLES

Guess this Word.

A stranger comes from foreign shores,  
Perchance to seek relief;  
Curtail him; you will find his tale  
Unworthy of belief.  
Curtail him again, you'll recognize  
An old Arabian chief.

## WHAT IS THIS?

Ever eating, every cloying,  
Never finding full repast.  
All devouring, all destroying  
Till it eats the world at last.

## QUIRIOUS QUERIES

What is the best way to make a coat last?

Why is there no such thing as a whole day?

Why is "A" like twelve o'clock?

What roof never keeps out the wet?

What is that which the cat has but no other animal has?

What river is ever without beginning and ending?

What is the difference between land and water?

The kind of a history examination in which all the seniors could make 100.

When did the war of 1812 occur?

Who invented the McCormick reaper?

What official position did Clay hold when he was secretary of state?

Who wrote Edison's sidelights on American history?

Who were the opponents in the Webster-Hayne debate?—Asbury College New Era.

## THE ADVOCATE AND SOUTHERN PLANTER FOR THE PRICE OF THE ADVOCATE

During the remainder of June and the month of July the Advocate has arranged with the publishers of the Southern Planter, Richmond, Va., the oldest agricultural paper in America, to send to all new subscribers to the Advocate both the church organ and that excellent agricultural paper for \$2.00 per year, the price of the Advocate. No subscription will be taken for less than 12 months and this offer only applies to new subscribers. This is a good opportunity to get the best farm paper published and the church paper for the price of one.

## MARRIAGES

At the home of the bride in Smyrna, N. C., June 20, Mr. Walter Steward to Miss Alva Willis, H. M. Jackson officiating.

In the Methodist church, Southport, N. C., May 25, 1923, Mr. William G. Kemper of Washington, D. C., and Miss Irene Weeks of Southport, Rev. J. C. Whedbee officiating.

June 20, 1923, in the Methodist church, Southport, N. C., Mr. Robert Lee Dickens of Halifax, N. C., and Miss Elizabeth Davis of Southport, N. C., Rev. J. C. Whedbee officiating.

April 11, 1923, in Southport, N. C., Mr. William J. Smith and Miss Margaret Ludolph of New Jersey, Rev. J. C. Whedbee officiating.

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A LUBRICANT—NOT A LAXATIVE



**WOMAN'S PAGE**

(Continued from page eight)

mit the following expression of appreciation:

1. To Rev. Mr. Capps, the pastor of this church, for many courtesies and kindness.

2. To Mrs. R. E. L. Flippen, president of the Pilot Mountain auxiliary, and to the ladies who so pleasantly entertained us.

3. To the ladies who prepared and served the dinner.

4. To Mrs. Robertson, our beloved president, who has served us so faithfully for 32 years.

5. To Mrs. Newell, council superintendent of social service.

6. To Miss Sills of Winston-Salem.

7. To Miss Howe, the Chinese girl.

8. To Mrs. Woltz, our district secretary, who has served 18 years, and to all who contributed to our entertainment, we extend our cordial thanks.

Mrs. J. W. Crews,  
Mrs. J. P. Morris,  
Mrs. Natt A. Pickett,  
Committee on Resolutions.

Sixty delegates and visitors were registered Wednesday morning.

The conference adjourned to meet with Mt. Airy next year.

Respectfully submitted,  
Myrtle O'Dell Harris,  
Sec. of Dis. Conf.

**SHELBY DISTRICT MEETING**

The annual meeting of the Woman's Missionary Society of Shelby district was held in Fallston on Thursday, May 31st, with a good attendance considering the threatening clouds of the early morning. Some were delayed thereby, but by noon there were nearly a hundred present.

The morning session was opened at 9:30 with devotions led by the pastor, Rev. D. H. Rhinehart. It was a great pleasure to have with us our presiding elder and seven other preachers in the district; and their interest in our work will insure greater interest among the members of their respective congregations. After the election of a secretary, Mrs. B. T. Morris, district secretary, gave an interesting report of the work of 1922, in the district, and urged greater consecration to our tasks, and closer co-operation in the months before us. She then conducted the institute on adult work, using as an outline the 1923 Honor Roll requirements. The presiding elder, Rev. H. H. Jordan, made an instructive and highly enjoyable talk on "What a Missionary Society Means to a Church."

Mrs. C. L. Steidley, in her characteristic manner, favored us with a vocal solo which was greatly appreciated. Mission study classes, ways of conducting them and the books that had been found helpful was presented by Mrs. W. R. Ford, of Belmont, and the discussion entered into in a general and informal way.

At 12 o'clock the meeting adjourned, and by gracious invitation from the women of the church everybody repaired to the adjacent grove, where a bountiful dinner was served, picnic fashion, and to which the large number present did ample justice.

The afternoon devotions were led by Mrs. Steidley, after which the Belle Bennett Memorial was clearly and forcefully presented by Mrs. W. W. Haygood, conference vice president. It was good to have her with us and her wise counsels, as well as her presentation of the memorial, will do us good.

Just before Mrs. W. P. Coley of Shelby began the institute on young people's work, Miss Annie Howell of Cherryville rendered in a beautiful voice "Somebody Did a Golden Deed, Was That Somebody You?" Resolutions on young people's work as presented at the annual meeting was read by Mrs. Coley, and much general information concerning this department given by means of questions and

answers. Quite a number of members of the young people's society of Shelby, including two young men, were present, and rendered a short program, which was enjoyed greatly, and it was an inspiration to older ones to see the interest manifested by them.

Mrs. A. J. Owen, leader of the junior society of Bessemer City, was in charge of the junior institute, which was made very impressive by two recitations, "A Bag of Wishes" and "Missionary Pennies," beautifully carried out by some little folks from Bessemer City. In response to the question by Mrs. Morris as to where this meeting should be held next year, a Cherryville delegate quickly extended an invitation, which was accepted.

The following report of the committee on resolutions was read by the chairman:

We, the undersigned committee, desire to submit the following resolutions:

1st. We appreciate the cordial welcome given us by the ladies of this church.

2nd. We desire to thank our presiding elder, Mr. Jordan, for his splendid talk, and also the other ministers for their presence and co-operation.

3rd. We all enjoyed Mrs. Steidley's beautiful song and the sentiment it expressed.

4th. We consider it a special treat to have had Mrs. Hagood with us, and feel sure that her instructive talk will reap results.

5th. We feel that having had the young people with us has proven an inspiration to all.

6th. We all want to thank Mrs. Morris for her untiring efforts in promoting the missionary spirit in our district.

Last, but not least, we wish to extend our thanks to the good ladies of Fallston for the bountiful dinner which we all enjoyed so much.

Mrs. C. C. Cornwell,  
Mrs. D. R. Mauney,  
Mrs. Rush Thompson,  
Mrs. A. H. Patterson.

This was followed by adjournment, when all joined hands and sang "Bless Be the Tie That Binds."

Bessie Clark, Sec.

**RESOLUTIONS OF RESPECT**

Whereas, on Tuesday morning, May 15, God in His wisdom and mercy has taken from our church and community one of our most beloved, faithful and efficient members of our board of stewards, Mr. R. K. Davenport; and, whereas, we, the board of stewards of the Mount Holly Methodist church, feel most keenly the great loss we have sustained; therefore be it resolved:

First, That although our hearts are filled with sorrow at his going, and we feel that his place cannot soon be filled, we nevertheless bow in humble submission to the great Head of the church, and acknowledge the unsearchable wisdom and love of our heavenly Father and yield our wills to His.

Second, That while we shall miss his visible presence among us, the memory of his fidelity to duty, his faithfulness to the church and Sunday school, his capacity for leadership and his ability to do good as a Christian gentleman will ever abide with us as an inspiration. He was willing to undertake any task no matter how hard if thereby he could be of service to his church and community. His wise counsel and advice will live on among us and will help us solve problems yet unmet.

Third, That we extend our deepest sympathy to his family and loved ones in their great bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy be recorded in our church minutes.

C. P. Howard,  
E. A. Thompson,  
J. C. Albright,  
Committee.



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T. E. Whitaker, President

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A. W. MOHN, PRESIDENT, LOUISBURG, N. C.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing appointments for Asheville District, including dates and locations like Leicester, Grace, 11, and Black Mountain, 7:30.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND—IN PART

Table listing appointments for Charlotte District, including dates and locations like Matthews, Matthews, 11, and Calvary, 8.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. THIRD ROUND

Table listing appointments for Greensboro District, including dates and locations like Pleas. Garden, Rehobeth, 11&3, 30 & 1.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. THIRD ROUND

Table listing appointments for Marion District, including dates and locations like Micaville, 11.

MOUNT AIRY DISTRICT J. H. West, P.E., Box 422, Mt. Airy, N.C. THIRD ROUND

Table listing appointments for Mount Airy District, including dates and locations like West Davie, Callahan, 3, and Yadkinville, Center.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including dates and locations like Jefferson, Mt. Zion, and Warrenville, Mill Creek.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. THIRD ROUND

Table listing appointments for Shelby District, including dates and locations like Dallas, Hardin, 11, and Cramerton, 7:30.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. THIRD ROUND

Table listing appointments for Salisbury District, including dates and locations like Spencer, Central, 11, and China Grove, 7:30.

STATESVILLE DISTRICT D. M. Litaker, P.E., 240 Walnut Street, Statesville, N. C. THIRD ROUND

Table listing appointments for Statesville District, including dates and locations like South Lenoir, Harpers, 11, and Lenoir Ct., Laurel, 3.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, including dates and locations like Robbinsville Ct., Trinity, 11, and Andrews Station, 11.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including dates and locations like Forsyth, Ogburn Memorial, 11, and Hanes-Clemmons, Hanes, ngt.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including dates and locations like Trinity, 11, and Memorial, 8.

ELIZABETH CITY DISTRICT C. B. Culbreth, P.E., Elizabeth City, N.C. THIRD ROUND

Table listing appointments for Elizabeth City District, including dates and locations like Person, Oak Grove, and Roxboro, 8.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including dates and locations like Moyoock, Perinks, and First Church.

Roanoke Island, Hatteras, Kennekeet, Stumpy Point, Kitty Hawk, Dare Ct., all at Manteo. 16-17-18-19

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing appointments for Fayetteville District, including dates and locations like Pittsboro, Chatham, and Siler City, Hickory Mountain.

NEW BERN DISTRICT F. M. Shamburger, P.E., New Bern, N.C. THIRD ROUND

Table listing appointments for New Bern District, including dates and locations like Pamlico Ct., Alliance, 11, and Grifton Ct., Grifton.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing appointments for Raleigh District, including dates and locations like Millbrook, Oakey Grove, and Kenley, Buckhorn.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing appointments for Washington District, including dates and locations like Robersonville, Stokes, and Bethel, night.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including dates and locations like Biscoe, Candor, and Montgomery, Flint Hill.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing appointments for Weldon District, including dates and locations like Tiers's, 11, and Enfield, 11.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, including dates and locations like Swansboro, Stella, a.m., and Maysville, Belgrade, a.m.

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## EPWORTH LEAGUE

(Continued from page ten)

Greensboro gave theirs Thursday afternoon at the picnic. It was in the form of a mock trial and Mr. Edwards was tried for talking too much. Of course he was found guilty.

On Thursday afternoon visitors were shown over the city and then taken to the Methodist picnic grounds at Big Springs. Mr. Faulkner's ice-cold lemonade reminded us of the sweet milk at the Morganton picnic. Sandwiches and "tormented" eggs didn't last long in that crowd. The women of Charlotte, with Mrs. Fite to round up the wherewith, did an amazing piece of work when they served seven hundred for lunch each day, to say nothing of the picnic lunch.

### Over the Top With Our Finances.

P. L. Plyler, our most efficient treasurer, reported that we had overpaid our missionary special and with the money in the treasury he could pay every obligation of the conference. I say, "Hurrah for Plyler!" He asked to be released from this work to take charge of the Tar Heel Leaguer. The pledges for next year have not all been made yet, but we are expecting a large increase. We shall hear an equally good report from Treasurer Webster next year.

### Officers for the New Year.

President, W. W. Edwards; vice president, B. L. Lunsford; corresponding secretary, Miss Cora Odom; recording secretary, Miss Louise Wilson; treasurer, D. L. Webster; editor Advocate Page, J. F. Armstrong; life service superintendent, L. A. Falls; assistant life service superintendent, Miss Emily Mathis; Junior superintendent, Mrs. Jennie M. James; Intermediate superintendent, Miss Gertrude Falls.

District secretaries — Asheville, Miss Dorothy Bates and Miss Ruth Kaylor; Charlotte, Mrs. C. V. Fite and Miss Kathleen Foard; Greensboro, Mr. R. G. Dawson and Miss Billie Webster; Marion, Mr. J. S. Rogers and Mrs. John Wood; Mt. Airy, Miss Clara Bell and Miss Elizabeth Long; Salisbury, Miss Johnnie Hobson and Mrs. J. F. Armstrong; Shelby, Rev. D. W. Brown and Mrs. Hattie Walters; Statesville, Mr. M. S. Smith and Mr. J. P. King; North Wilkesboro, Miss Ruth Colvard and Miss Ernestine Webster; Waynesville, Miss Edna Sronce and Mrs. Hilliard Hall; Winston, Mr. W. E. Church and Miss Powell.

### NEW CHAPTER AT NORWOOD

Norwood has a brand new league that gives promise of fine things. We have not been able to secure a list of the officers.

The Norwood church has a live, intelligent set of young people and will doubtless push themselves into the front ranks before they begin to show age!

### ECHO MEETINGS

We understand some remarkably interesting echo meetings have been held in the local chapters since our adjournment at Charlotte.

He or she would certainly be a "dummy" who could go through such a meeting and return to the chapter with "nothing to say."

### TOO BAD, SISTER!

It is said some one overheard the following at the recent league conference:

Hostess daughter: "Well, I'll tell you I'm mad!"

Neighbor's daughter: "Why, what on earth is the matter now?"

Hostess daughter: "We asked for two young men and here I've been primping for a week and when our delegates came today, what do you think? Well, sir, one is a married man and the other brought his best girl with him, and she's stopping next door!"

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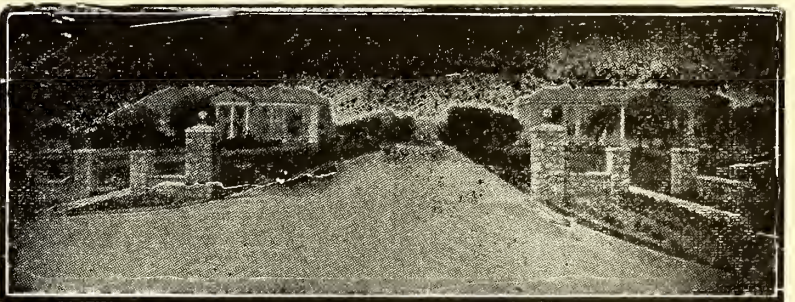
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## IN MEMORIAM

**FORSYTHE**—Died at her late residence near Brevard, N. C., May 12, 1923, Mrs. Julia N. Forsythe, wife of J. Adger Forsythe, and daughter of the late Judge R. F. Graham of South Carolina. Born Monday, May 14, 1860; married Monday, May 14, 1877; buried Monday, May 14, 1923.

**SIGMON**—Afton Arthur Sigmon was born January 27, 1883, and died May 11, 1923. Brother Sigmon had the hand of affliction laid upon him in childhood and it was never his privilege to recover his health. His affliction forbade him many of the joys and privileges of life, but did not as is often the case develop in him a spirit of rebellion and discontent. In His wisdom God took him to that happy realm to which no affliction can ever come. D. A. Lewis.

**WORTHY**—Miss Annie Spencer was born in Hyde county in July, 1857. In 1885 she was happily married to S. B. Worthy of Jonesboro and had made her home here ever since. There were four children by this marriage, but all have gone except one son, James, and the husband and one sister are left to grieve her going. In 1886 Sister Worthy professed faith in Christ during the ministry of Rev. W. O. Hightower and became a member of the Methodist church, and was a loyal, consistent Christian until called home June 10th. For several years she had been mentally afflicted due to grief and sorrow over her loved ones who had been taken away. May the Lord bless the bereaved. B. E. Stanfield, P. C.

**MANESS**—Sister Sarah J. Maness, daughter of John Ritter, was born March 15, 1852, and died June 4, 1923. She was married to Wm. T. Maness January 30, 1873. To this union were born eleven children, nine of whom, together with her husband, thirty-four grandchildren and two great-grandchildren, survive her. Sister Maness was converted in early life and joined the Methodist church, to which she was always faithful. She was a good woman and left a clear, ringing testimony. Her last words were: "I am trusting the Lord." We buried her in the cemetery at Highfalls Methodist church in the presence of many sorrowing friends. A. B. Crumpler, P. C.

**WICKER**—Ruby Christine Wicker, little daughter of Mr. and Mrs. Alton A. Wicker, of Pittsboro, N. C., fell asleep in death in the Central Carolina Hospital, Sanford, N. C., on Saturday, June 9, 1923, aged one year, nine months and eight days. Her illness was short but severe, and her death was a great shock to all. The little body was tenderly laid to rest at noon on Sunday, June 10th, in the cemetery at Jones' Chapel church. The happy little spirit rests with the Saviour who said, "Of such is the kingdom of heaven." The beautiful flowers were silent attestations of the profound sympathy of many hearts. "I take these little lambs," said He, "And lay them in my breast; Protection they shall find in me, In me be ever blest." E. C. Sell, Pastor.

### RESOLUTIONS OF RESPECT

Since God in His unerring wisdom has removed from us our sister, Mrs. E. T. Lewter, be it resolved:

First, We, the members of the Woman's Missionary Society of Severn M. E. church, have lost a true and faithful member, and while we realize that her going has left a vacant place in our society and church, yet we bow to the will of Him who doeth all things well.

Second, We extend to her family our loving sympathy and pray God's blessings upon them.

Third, A copy of these resolutions be sent to her family, to the Christian Advocate and Roanoke and Chowan Times and Northampton Progress for publication, and placed on our society record.

Mrs. J. B. Stephenson,  
Mrs. H. W. Maddrey.

**COX**—Tabitha Mildred Ambrozin McLaughlin was born at Oak Ridge, Ga., December 1, 1853, and quietly and peacefully fell on sleep near Jonesboro May 17, 1923. In February, 1872, she was happily married to Dr. J. L. Cox of North Carolina and the next year the young couple came back to his home. There were 11 children, but only seven are living. In early life Sister Cox became a Christian and united with the Methodist church, and ever since she moved from Georgia she was a true-loyal and devoted member of Morris Chapel. She was a faithful Sunday school teacher and did a great work for God's cause in this line of work. May the Lord bless those who are so sorely bereaved. B. E. Stanfield, P. C.

### RESOLUTIONS OF REPECT

Whereas, God in His wisdom and love saw fit to remove from our midst one of our beloved members, Estelle Foster, therefore be it resolved:

First, That the ladies of the Wesley Bible class wish to extend our deepest sympathy to the bereaved husband and point to Him whom she loved and served.

Second, While we miss her we rejoice in the hope that it is well with her and her reward is that of a faithful servant of God.

Third, That a copy of these resolutions be sent to her husband, a copy to the N. C. Christian Advocate and a copy be spread on the minutes of the class.

Mrs. E. P. Geohegan,  
Mrs. P. H. Gwyn, Jr.,  
Mary Stokes,  
Grace Chance.

**SWANN**—Walter C. Swann of Pelham died on June 4th at the Edmonds Hospital, Danville, Va. Funeral services at Pelham church, conducted by his pastor, H. F. Starr. Brother Swann had been a member of Pelham church for 35 years. He loved his church, was true to his pastor and true to his God. He was 72 years of age. He never married. One brother, J. A. Swann, survives with other relatives. "Uncle Walter" as he was called by all who knew him best, was truly a good man. As long as his health would permit he was found in his place in the Sunday school and church services. His cheerful disposition and fatherly council made him friends wherever he was known. Dead, but yet speaketh. H. F. Starr.

**BRYSON**—Mrs. Tulla Grace Bryson, wife of J. B. Bryson of Cullasaja, N. C., departed this life May 23, 1923, in the 37th year of her age.

Mrs. Bryson has lived a beautiful Christian life since her conversion a number of years ago. She joined the Methodist church at Salem three years ago and has been a loyal member. She was a devoted wife and mother. She leaves a husband, seven children and a host of relatives and friends to mourn her going. To know her was to love her.

Her body was laid to rest at Salem church. The floral offerings were most beautiful and showed the affections of her many friends. We extend our sympathy to the bereaved family and pray that God may richly bless and comfort them. R. E. Ward, Pastor.

**HASKETT**—Louise Haskett, daughter of the late Wm. Haskett and Mrs. Carrie N. Haskett, was born at Southport October 27, 1877, and fell asleep in Jesus February 15, 1923. Miss Haskett was a communicant of the Methodist church from early girlhood, and when he body—beautiful in life even to the time when she lay in her last sleep—was beleaguered by lingering illness—this rare, unselfish spirit remembered Zion, and through long invalidism her days were marked by some kindly thing done for others in His name. When the great Shepherd called to Louise Haskett, "Come to me," the answer came, "It is well." As she passed into the beyond we caught again in our soul-life a glimpse of a supernal light streaming through an open door and heard a voice sweeter than mortal tongue can tell, "I am the resurrection and the life."

To the mother, sitting in the twilight of her years, serving and waiting; the sisters, Mrs. Clyde Newton and Mrs. Geneva Frazier, and many who loved her, the same Saviour speaks, "I will not leave you comfortless; I will come to you."

### A MOTHER'S TRIBUTE

When first I looked into the face  
Of this beloved child  
My inmost soul was touched  
By his eyes so sweet and mild.  
I loved him for his spittless soul,  
His heart that never had sinned,  
A mind more dear than gold  
Where vice had not crept in.  
But the heavenly Father in His power  
Took from me His gift so sweet,  
Lest I should spoil the tender flower  
and fill his heart with vain conceit.  
But while I'm sad and lonely  
And my heart ache's with pain,  
A soft voice whispers that my child  
And I shall meet again.

The death angel entered our home on December 22, 1922, and took home to heaven our only little boy, Charles Franklin Marze, three years and three months of age. But God makes no mistakes and some day we hope to be reunited in that home not built by hands. His Mother.

**ELLIOTT**—W. A. Elliott, son of Spencer and Isabella Elliot, was born April 17, 1841, and died December 28, 1922. With the exception of the entire period of the Civil War, during which time he served with Company M, 21st North Carolina regiment, his life was spent in his native county. All of his younger life was spent on the farm near Greensboro, coming to Greensboro with his family to make his home in January, 1901.

On April 6, 1871, he married Miss Margaret Wooters, also of Guilford county, and in the providence of God they were permitted to live together for fifty years, Mrs. Elliott being the first member of the very happy family of six children and seven grandchildren to be called to her reward on June 10, 1921.

Mr. Elliott was practically an invalid since a few months prior to the death of his beloved companion, and yet every day of this time was spent in useful occupation—either in reading (this he was able to do without the use of glasses), attending church when his condition of health permitted and he could, until the very hour of his death discuss the latest current events, with his children and friends, much to their pleasure and instruction.

Mr. Elliott was a member of the Methodist Episcopal Church, South, since boyhood, holding his membership in the Pleasant Garden church until he came to Greensboro, when he placed it in the Centenary church, this city, where it was at the time of his death. His pastor, Rev. R. G. Tuttle, assisted by Revs. R. Murphy Williams, R. S. Arrowood and C. H. Nash, conducted his funeral and interment was made in the family plot in Green Hill cemetery. The floral offerings and many other acts of kindness shown to his family during the last sad rites attested, to a very great degree, the esteem in which this venerable gentleman was held.

His children are: W. H. Elliott, Mrs. C. M. McLean, Mrs. W. H. Sullivan, and Miss Emma F. Elliott of Greensboro; Mrs. Harry H. Bond of Sydney, Australia; Mrs. Charles Nelson Norman of Charlotte, N. C.

He is also survived by one brother and four sisters of Greensboro and one nephew and one niece of High Point, N. C.

At the time of his death he was Color Bearer for the Guilford County Camp of Confederate Veterans and a most loyal member of this fast thinking band of "boys of the sixties."

The writer was his next door neighbor about ten years, and a gate between our yards built by him made us nearer neighbors. As a neighbor he was very careful, watchful, just, kindly and generous in a quiet, unostentatious way. When the writer was sick and did not split his wood as usual he found that some one had quietly early in the morning, done the work—but said nothing about it. When he was sick and a neighbor did some little work for him in his garden he was very appreciative. When the neighbor's wife, always joined by the writer, remembered him on his birthdays and Christmas he was very grateful and appreciative. He was modest, humble and unobtrusive, independent and dignified, with a fear that the offered services of a neighbor might impose some inconvenience. He was very industrious, energetic and economical, working hard until dis-

abled by age and infirmities. He belonged to the comparatively small class of whom it is truly said, "An honest man is the noblest work of God. In his religious life he was the humble, unostentatious, consistent Christian of simple faith. He "set his house in order" before his departure for the "house not made with hands, eternal in the heavens," and when the final call came his last words were, "Lord Jesus!" Chas. H. Nash.

### RESOLUTIONS OF RESPECT

On the evening of March 27th God in His infinite love, wisdom and mercy called to Himself one of our beloved and faithful members, Miss Velna Haithcock. Mourning her loss so deeply we resolve:

First, That we, the Woman's Missionary Society of Pittsboro M. E. Church, South, bow in submission to the will of God as she did.

Second, That we strive to follow her example in cheerfulness of spirit and in bearing affliction with patience and resignation.

Third, That we extend our sympathy and love and prayers to her family in their loss.

Fourth, That a copy of these resolutions be spread on the minutes; that copies be sent to her family, to the Chatham Record and to the North Carolina Christian Advocate.

Respectfully submitted,

Mrs. W. P. Horton,  
Mrs. W. M. Eubanks,  
Committee.

**WEST**—Miss Hazel Duquid was born in Dover, N. C., September 13, 1899; died in Smithfield, N. C., May 20, 1923. She is the youngest child of Seth and Laura A. West. The mother living, father deceased. Brothers and sisters living are: Mrs. (Rev.) F. E. Dixon, Roberdel, N. C.; W. H., J. H. and S. L. West, Mrs. E. H. Parrott, Mrs. N. S. Richardson, Mrs. W. Y. Richardson and Misses Mabel and Gladys West, all of Dover, N. C. These, with many other relatives and friends are in sorrow because of her absence from their circle of the "dearly beloved."

She was converted and joined the Methodist church when nine years of age, and from that sacred hour seemed to realize the deep, spiritual meaning of the vows she had taken, and that she must give them clear and conscientious definition in her daily life. There are many witnesses that she did this in her childhood home and church, and the wider field of her labors as public school teacher. Amid life duties she moved quietly, meekly, in a faithful-to-duty, genial sort of way that won for her work and influence on entrance into the lives of her pupils. The last two years of her life were spent in Smithfield. Immediately upon coming she let it be known that she was a believer in Christ and ready to serve wherever needed. The Herald, a local paper, says:

"Since coming to our town she has been organist and secretary in the Senior-Intermediate department of the Sunday school and the young people of that department will miss her presence. With a most attractive personality, with a gentleness and thoughtfulness for others which was especially noticeable she made friends wherever she went. A life, though short in its span, that imparts such lessons is well worth living."

At the news of her death there were no mourners more deeply touched than the children she taught—not only those of the class of the year now closing, but those who looked forward to "Miss Hazel" as their teacher next year. Her largely attended funeral was held from the Methodist church in Dover, and the interment made at Bethany Methodist church, the old home church of her father, beside whose grave she awaits the family reunion.

"There beneath the sheltering trees,  
She sleeps where the daisies nod,  
And the clover hangs its head,  
Where the wild birds come and the wild bees hum,  
Above her quiet bed."

D. H. Tuttle.

Many a meandering discourse one hears, in which the preacher aims at nothing, and—hits it.—Whately.



# NORTH CAROLINA Christian Advocate

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No. 27



THE JUNALUSKA CROSS

This cross, erected by the Wesley Bible Classes of the Western North Carolina Conference, stands twenty-five feet high on the promontory overlooking Lake Junaluska. Its two hundred lights, showing from two sides, burn every night in the year.

## EDITORIAL ~ PARAGRAPHS

The vacation season is at hand. Many of our people are planning to spend several weeks away from their homes. It so often happens that some of the very best church attendants at home forget to do so when on their vacation. It is a serious handicap to the spiritual life for a member of the church to fail to attend upon the worship of God when away from home. Even if you are in a community for a brief period of time let the Sabbath find you in a house of worship.

\* \* \* \*

While others are enjoying a vacation this summer the pastor and his family should not be overlooked. Almost every big business concern in the country provides for every member of their force to enjoy an outing—the most of them with pay. Some concerns pay the expenses of their employees. Every pastor in our church should be voted a vacation, and also given a purse sufficient to pay his expenses. It would be money well spent. One of our pastors a few days ago received a Junlauska program and neatly tucked away in that program were ten crisp ten dollar bills with instructions for the pastor and his wife to use them on a vacation at Lake Junaluska. It would be fine if all our congregations would do the same thing for their pastor and his wife.

The summer conferences opened at Lake Junaluska last Sunday morning, when Bishop James Cannon opened the Social Service Conference with a strong sermon. From now till the end of the season something that is worth while will be going on at the Lake every week. Methodists who possibly can should attend some of these conferences. Their spiritual life would be strengthened and they would be better equipped for church work during the remainder of the year.

\* \* \* \*

What will the revival season mean to you and to your church? The answer to this question depends upon what you mean to the special efforts that will be put forth for the salvation of lost men. A thorough preparation of yourself for the meeting will aid a great deal in its success. This should be a time for self-examination and rededication to the service of God. No member of the church has a right to leave all the work to the pastor or his assistant. Every member of the church should be a soul winner. If you have not tried it before try now and you will experience a new joy in your own life and the church and community will be better because of your life.



## DANCING AT ROCKY MOUNT

Severe cases demand severe treatment. If the reports in the secular papers of a sermon delivered by Rev. Harry North in his church at Rocky Mount on the last Sunday in June are true, it would seem that things which took place at a dance in that city recently were revolting in the extreme. Brother North is anything but a sensationalist, and he would not deliver himself as he did if he had not been sure of his ground. He charged, among other things, that there was much drinking done at the dance by both men and women, and that when the day laborer was on his way to work early the next morning the dancers were seeking "dope" at cafes and drug stores to help them through the day and to get back to their homes. He pictured this procession as "a set of boys and girls with their clothes hanging about them like bath robes as they shouted in delirium to their fellows across the streets." We rejoice to know that Brother North had the courage of his convictions and spoke these words of truth and soberness. We know, because we know the man, that the sermon was not delivered in bitterness nor for the purpose of getting on the front page of the newspapers, but that it was delivered out of a soul that was filled with love for every person that was present at that orgy. The pain he experienced in the preparation and delivery of that message was that which our Lord felt when He said, "My soul is exceeding sorrowful."

## MIDNIGHT MEDITATIONS

### Sunday Night; Eleven Bells and All is Well

It has been a good day. Brother Sikes and I gave the Holy Communion to many good people kneeling around the altar—a sight and service that never fails to leave its urge of godliness. Yet, why will church people stay away on this day? I believe the average city church would die without the communion. Bishop Denny is right: we need education on this matter.

I gave the vows of church membership to one fine young girl of much christian promise. Her mother came in by letter and starts the New Way with the daughter—and it is a day for mothers.

I have eaten in the house of my friends; visited a happy saint in the hospital and heard her praise the Lord for an almost miraculous recovery. She and her nurse both believe in and live holiness. That room is a bit of heaven.

The children's ward where Dr. Cole and others are giving their free clinic is a pathetic but hopeful place. Most of them are having their little crippled legs straightened and they too seem happy. The race, which moves forward on the feet of little children, will have a surer progress after this work is done.

\* \* \* \*

The day has brought messages from three men I admire—E. C. Lindeman, the not lovable but lucid, makes a fine statement in the "Y" magazine about the True American; Branson, the discreetly brave writer from Chapel Hill, writing from Hamburg, says enlightening things about Europe, as he has been saying about North Carolina to her great profit in recent years; and Bruce Craven philosophizes with sagely wisdom—very sagely for one so young—under the caption of "Seeing North Carolina," but in reality he is in the Southwest and only sees the state by contrast. One paragraph should be repeated:

A neighbor of mine told me sometime ago that it was strange to him that I could travel about and see real things and then be content to live in Trinity; but there are reasons. Firstly, human nature is the same wherever you find it, whether in Trinity, Wall Street, El Paso, or Mexico, a farm house, or the palace of the king. All people drink water, eat bread, and want more money than they have, talk about their neighbors, and spend most of their energies worrying about things that never happen, and if they did happen, would amount to nothing. Secondly, the real things of life are few and open to all human beings, and they are mainly those things that center about home, with a reasonable amount of work. Some peace and rest, a few children, a nice dog or two, and some cats, and two bears—bear and forbear.

I quote him in retaliation for what he said when he heard me preach: "I enjoyed what I could understand of that." That thrust went between the joints of my armor; I had given elaborate and profound advice that day!

\* \* \* \*

And lastly, this has left a stinging memory: there is no sadder news today than the picture of thousands of those aliens from other lands who have spent their pitifully meager funds to cross the Atlantic, many crowding like cattle in the steerage, hoping for a financial foothold in this prosperous country, who cannot be admitted. They must go back to their poor and almost hopeless homes after coming within sight of the promised land. Yet I make no plea for unrestricted immigration. Such a policy would soon paralyze the country, and even the New Jerusalem has gates—twelve of them—but it is blessed to know they never shut on those who aspire to live in the Kingdom of the Good. Still stands the invitation, "Come unto me, all ye that labor and are heavy laden." There is no Ellis Island to bar the passage to God's wide and roomy heaven. Many of the earth's ambitious poor will travel in the steerage but they will arrive and none shall say "Ye cannot enter here." Their spirits will disembark and possess the treasures of the Tearless Land beyond the sea.

"The land beyond the sea!

When will life's tasks be o'er?

When shall we reach that soft blue shore,  
O'er the dark strait whose billows foam  
and roar?

When shall we come to thee,  
Calm land beyond the sea?"

(Moral of all the above: It is easy to preach or write when one does not need to have a subject and is not strained to say something important.)

L. B. Hayes.

Greensboro, N. C.

## THE WILMINGTON DISTRICT CONFERENCE

From the time Rev. B. O. Merritt announced the first hymn for the opening service till the doxology at the closing hour of the Wilmington District Conference, which convened at Swansboro on Tuesday night, June 26, there was not a dull moment—something of interest was going on all the time. Rev. J. W. Daniels, the popular and hard-working elder, was in the chair and had his hands on the workings of his conference every minute. He had prepared a program, but gave himself enough latitude to inject new matter as the occasion arose. Rev. L. E. Sawyer makes a good secretary and is of valuable assistance to his chief. There was no interest of the church but what

received attention. The elder did not hurry any one. He had his preachers to make written reports of their work, and then called upon the laymen to speak to the reports. If these brethren are to be taken seriously, the people on the district, as a whole, are immensely pleased with their preachers. There is a great deal of hard work to be done in that territory, but there was no complaint made by a single preacher. All seemed to be happy in their work, and they are succeeding in getting results. Unless the signs of the times fail, in a short while the Wilmington will be one of the leading districts in Southern Methodism.

One or two items taken from reports is worth notice. Rev. McD. McLamb, who is serving the Old Dock Charge, a community that has not been in sympathy with infant baptism, reported that at one service he baptized fifteen babies and that there were others yet to be baptized.

The fact was brought out by the presiding elder that the district paid more money last year for all purposes than ever in her history.

Brother Daniels, in discussing some of the problems in the Wilmington District, gave out the information that in Brunswick County there are only three people to the square mile.

Brothers Courtney, representing the Centenary; Curtis, of Greensboro College; Gobbel, of the Sunday School work; Mrs. A. S. Barnes, representing the Methodist Orphanage, and the business manager of the Advocate, all received a cordial welcome and fine treatment at the hands of the elder and also entertainment committee. Just here I would like to advise Superintendent Barnes to send Sister Barnes to represent the Orphanage at all gatherings. She does it so much better than those who have been going. It's true that Mrs. Barnes, Gobbel and the writer had some thrilling experiences on our return, but it was a joy to be a traveling companion of those choice spirits.

Brother T. W. Siler and his committee on entertainment did well by everybody present. At the Tarrymore Hotel, under the care of Mr. and Mrs. C. S. Pittman, were Revs. J. W. Daniels, W. A. Stanbury, R. M. Courtney, W. M. Curtis and his little daughter, Mrs. A. S. Barnes, and the writer. They were all well treated and are under many obligations to their hosts for their splendid hospitality.

Cpts. R. J. Jones, Richard Webb, and W. H. Hill, who own gasoline launches, invited the conference to be their guests on a trip across the sound to the life saving station. Of course the invitation was accepted, and the ride was one of the distinct pleasures of the district conference occasion.

Brother Sawyer is giving an account of the conference in another column.

## NEW EDITOR CHRISTIAN ADVOCATE

The book committee of the Methodist Episcopal Church, South, in session last week in the book rooms in Nashville, Tenn., elected as editor of the Christian Advocate, general organ of our church, Rev. Dr. E. F. Smith, formerly editor of the S. Louis Advocate. Dr. Smith succeeds the late Dr. Thomas N. Ivey, D. D., and comes to his new position assured that the church at large will give him a cordial welcome as editor of its paper. We are sure that he dist, and the North Carolina Christian Advocate extends to both the church and Dr. Smith will receive the support of every loyal Methodist's felicitations.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Mrs. D. S. Richardson, wife of our pastor at Ansonville, returned home Saturday from the Charlotte Eye, Ear and Throat Hospital where she had been for three weeks, having had three operations. We rejoice to know that she is improved, but it will be some time before she is well.

The Advocate trips to Lake Junaluska fell to Dr. Ashley Chappell, of the Asheville district; Rev. J. B. Tabor, of the Marion; Rev. J. A. Martin, Rockingham, and Rev. B. E. Stanfield, Fayetteville. The presiding elders of the Western North Carolina Conference selected Rev. N. C. Williams, of Granite Falls, for the trip-at-large.

Rev. E. C. Sell, Goldston, N. C., writes under date of July 2nd: "Sunday School Day was observed at Meronie Church yesterday. An excellent program was rendered in an impressive manner. The attendance was large, the singing was inspiring, and everybody enjoyed the day. Our Sunday school at Meronie, under the superintendency of Brother T. B. Beal, is doing good work."

Mrs. D. M. Litaker, wife of the presiding elder of the Statesville district, has just returned from an auto trip of more than two thousand miles with her son, Oliver M. Litaker, of Charleston, W. Va. They started at Charleston and, crossing the states of Ohio and Pennsylvania, entered Canada at Niagara, visiting Toronto, Kingston, and the capital city of Ottawa. Thence they drove to Montreal and on down the broad St. Lawrence to the old French city of Quebec. The return trip was made by way of the Adirondacks and New York City. The roads were superb and sightseeing delightful.

Rev. W. L. Sherrill of Leaksville who has been at the Charlotte Sanatorium for several weeks past for surgical treatment is now able to leave the hospital, but his physician requires him to remain in Charlotte for further treatment and for absolute rest and freedom from care until September first at least. Brother Sherrill has been fortunate in securing Rev. N. R. Richardson of Mt. Pleasant to fill his Leaksville pulpit from July 15 to September 1. Brother Richardson is one of our best men and will do good work as a substitute for the pastor.

### IN THE FAR EAST—THE DUTCH LIFE OF JAVA

By William C. Allen.

I have always considered that Denmark was the only country possessing government-owned railroads that were really worth while. Now I add Java to the very lean list. Maybe the self-possessed Danes and Hollanders govern politicians and officials better than other peoples. Be that as it may, the Javanese railways are finely adapted to the service of the country. The lines are narrow-gauged. Forty or sixty miles per hour are speeds frequently attained. The sort of "graft" practiced upon a long-suffering public, in some countries I know, is absent. Thus you can go into the restaurant cars during the day and get a very simple meal, of tea and coffee only. At certain hours regular meals are served at an exceedingly low tariff. In American money soup is 7 cents a plate, bread and butter 7 cents, coffee or tea 7 cents, a full-course luncheon 80 cents, and so forth. The language difficulties of foreigners are always overcome by polite officials or by the courteous interpretations of your Dutch, but English-speaking fellow-passengers. It is at strange stations, say after the tropical six o'clock sundown, that you have to gird on your traveller's armour. Before the train comes to a halt a host of shouting wild-eyed natives rush your compartment and, unless you fairly fight for your worldly possessions, will grab them and disappear in the motley crowd. You dare not trust to a possible sorting-out in the dark. One funny thing about the railways of Java is that the trains do not run at night. So, for instance, if you take an express from Batavia for Soerabaja—a 20 hours run—you stop at some city en route between about 7:30 p. m. and about 6 a. m. This is not a hardship because

the hotels are excellent. The reason assigned for this is that the native crews fall asleep after night-fall.

My first experience with the Malay bath was on the Dutch ship going from Hongkong to Singapore. Afterward we came into full contact with it in Java. In hotels and private homes it essentially is the same. The houses of our missionary friends usually had the bath rooms in the rear of the houses where, close by the kitchen and storerooms, we would find them at the end of long porticoes. A typical bath room has no windows, light can only enter it over the ample door. There are few hooks whereon to hang your clothing. The floor and walls are made of concrete or stone. All is dark, soothing and cool after the bursting glare of the tropical sunlight. There is no bathtub, only a deep, concrete well about four feet square and on its thick wail is an enormous dipper. You plunge that simple implement into the water, lift it high above you and pour the vivifying fluid over head and shoulders. The effect is exceedingly stimulating; somehow it seems better than a shower. The water runs off of the very sloppy floor out into a drain. You recognize that the Malay bath, next to a limp mountain stream, is the best of all.

Dutch housewives in Java possess servants galore but servants and sorrows may easily intermingle. The native servants work little and, although they may be very loyal, infinite tact and patience is required in handling them. The range of wages is not large. The cooking is done in little pans and ovens over small braziers, each about the size of an ordinary jardiniere. Only one thing can be cooked at a time. These miniature stoves stand in rows on one side of the oftentimes windowless kitchens, on the floors, and over them squat the dusky cooks whilst watching them. Yet amidst these weird surroundings many an excellent meal is concocted which, when served, is supplemented with luscious fruits.

After tiffin—usually enjoyed at one o'clock—a missionary host, unless he saw evidences of going to our room, would smilingly say: "Mr. Allen, you will excuse us now, it is time to go to bed." So all members of the family would retire to their bedrooms and a midnight silence would settle on the house. The same process was observed in all hotels. By two o'clock, guttural voices or laughter ceased and quietude reigned supreme. But after four o'clock stirrings would be overheard. The deeply-shaded windows would evidence signs of life. Curtains would be drawn. Men and women in pajamas and bathrobes leisurely wandered to the bath.

The custom of going to bed in the afternoons, as practiced in Java, is a sensible one. It means escaping from the enervating heat, which obtains all the year in the early afternoon. It carries with it physical and mental relaxation. I seriously question if most white people could possibly live for a series of years in Java without it. By four o'clock, even if I did not sleep, I was equipped for work for the remainder of the day; whereas otherwise I would have been exhausted by that hour. The natives take all the rest they can and, as for the Chinese, they never seem to tire—they put to shame our effete European stock—they go on forever.

By five Dutch-Javanese life is in full swing once more. The time for recreation has arrived. Dutch ladies, gowned in easy fitting garments of flimsy fabrics and simple colors, appear on the scene. The fashionable shopping hour has arrived. The right calling hour is seven. Afternoon tea prepares our Dutch friends for valient service at the dinner table. This function is generally at eight o'clock, or may be much later. While speaking of table things we do not forget the coffee. It is a heavy black syrup offered in little pitchers. Very little is sufficient and the cup is then filled with water or milk, to suit the taste. If genuine American cream were only introduced, instead of boiled milk, the beverage would be ideal.

One of the notable institutions of Java is "Rydstafel," or Rice Toffle. What is Rice Toffle? It is a gastronomic wonder of the world. Its astonishing feature does not consist in the strangeness of the dish, or in its cookery, but in the fantastic mixture of a huge variety of things such as only a contemplative Dutchman could possibly evolve. In the hotel it is the great dish for tiffin. A typical Rice Toffle is heaped upon you as follows: Immediately after giving your order there bears down upon you

a line of ten solemn-faced, turbaned, white-jacketed, unshop Malay waiters each armed with his contribution to your sure present joy and possible future sorrow. Some of these men carry several articles of diet, some only one. The first places an immensely deep soup-plate in front of you and into its depths you are expected to put as much boiled rice as you feel confident of mastering. Most Dutchmen take—as a foundation for their repast—enough rice to make an ordinary meal for commonplace men. Then follow the other waiters holding aloft a bewildering array of cooked or spiced things which the true epicure masses up, over and around the original basis of this extraordinary meal. The mound of rice is lost to view under beefsteak, cabbage, baked bananas, done-over meats, beans, all sorts of curried affairs, chicken, peanuts, fritters, fried eggs, to say nothing of the pickled things and what-not too numerous to mention. Some of the smaller dishes are very hot and burn your tongue. When this mountainous conglomeration has been heaped up the real Dutchman takes his huge spoon, and big fork, and mixes the component parts with the rice and then—he eats it! Foreigners who are not, so to speak, to the manor born generally do not indulge in all the ingredients composing Rice Toffle. But I confess that, with its almost mystic charm of rarely blissful seasoning, it is a delightful compound although you must, if careful to avoid unhappy consequences, approach it with caution and self-control!

An outstanding feature of life in Java is the social and business position of the Eurasians. While England and America have decided to consider the children of their own white men by dark-skinned mothers as social outcasts the Dutch of the East Indies have, on the contrary, decided to treat such peoples of mixed breeds as white persons and accord them the same social status granted the Hollanders of purest white blood. In other words, with the Dutch, a proportion of white blood makes its owner a white person—this being the reverse of what the Englishman or American grants. As a Dutch lady remarked to me, "Java is the paradise of half-casts." When we consider that white men have created a condition for their half-cast offspring, for which the latter are not responsible, it would seem as if the attitude of the Dutch toward this sad problem is one of equity and justice.

The history of the church has largely consisted in the biographies of its saints, and every great revival of religion has been the flame kindled round a flaming heart. Paul was impelled by his own love; the brethren in Rome were in a lower state as only reflecting his, and it ought to be the prerogative of every Christian to be a center and source of kindling influence rather than a mere recipient of it.—Alexander Maclaren.

Christ bids us "behold the fowls of the air," and says that "God feedeth them." Do they, then, stay at home, and do nothing, expecting crumbs of manna to drop from rich tables in the skies? Are they found, empty of all appetency, regardless of the changing year, and hanging ever upon miracles? What eager industry flutters in the spring around the plantation, gathering the bits and brakes scattered for them by winter's storm! What busy preparation, at autumn's first chill wind, wheels and musters overhead for the long flight over southern seas, the swift cheering on the slow, and the young wing supporting the old! And is not this truly called the feeding of the creatures by their Maker? Yes; only, "hat which he giveth them, they gather," by putting his skill within them, as well as spreading his affluence without.—James Martineau.

#### Random Shots.

I shot an arrow into the air, it fell in the distance, I knew not where, till a neighbor said that it killed his calf, and I had to pay him six and a half (\$6.50). I bought some poison to slay some rats, and a neighbor swore that it killed his cats; and, rather than argue across the fence, I paid him four dollars and fifty cents (\$4.50). One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell out on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot; it never hits in the proper spot; and the joke you spring, that you think so smart, may leave a wound in some fellow's heart.—Emporia Gazette.



## ARE METHODISTS WILLING TO FACE THE FACTS?

By Rev. C. T. Thrift.

"Brethren, as the man who wrote that report is absent, it will cause no embarrassment for me to ask this question, What do we mean when we say that our charges are in good condition?" The question was asked by one of our bishops who was presiding in a district conference. The pastor had stated in his report that his work was in good condition. It set me to thinking. Now, I have just read the message of our bishops in which I find this statement: "Your general superintendents, after carefully reviewing the work of our beloved church during the year just passed and taking minute account of the conditions prevalent throughout its borders, rejoice to inform you that its prosperity is very marked and its program most cheering." That has set me to thinking again. I rise to ask, What is meant by the marked prosperity of the church?

We must have some standard by which to judge. What was the purpose of Methodism? What was her goal? None other than to spread Scriptural holiness all over these lands. Then the question is, What measure of success has crowned our efforts? Is there any fairer way to try this out than to measure the life of our members by the General Rules of our church? Their significance is two-fold to us. In the first place, we say concerning them: "All of which we are taught by God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts." In the second place, they are specific obligations which we have assumed.

The first rule is: "Doing no harm, by avoiding evil of every kind, especially that which is most generally practiced," such as:

1. "The taking of the name of God in vain." Is it not a sad fact that there is a great deal of profanity today among men and even women of the church? If statements from those who are in a position to know can be relied on, it is not an uncommon practice even among stewards in the church. A preacher hears less of it than other men, so his information is secondhand.

2. "The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling." There are church members who run their places of business on Sunday, selling gasoline, soft drinks, and other things. Look at the church members who patronize those places on Sunday. Go to the golf links and the bathing resorts and see whether there are any church members there or not. Is it possible that those men and women and girls who are almost naked are members of the church? Many of them are.

3. "Drunkenness, or drinking spirituous liquors, unless in cases of necessity." The Methodist church has always stood for temperance. Now the nation is dry. Today, therefore, intemperance is not only a sign of a poor church member but also of a bad citizen. Are there not members of the church who are conniving at the smuggling, manufacture, and selling of spirituous liquors and drinking the stuff? How many stewards are fond of their "little toddy"?

4. "Fighting, quarreling, brawling; brother going to law with brother, returning evil for evil, railing for railing; the using many words in buying or selling." How many church members are in lawsuits against their brethren? Let us hope not very many. But there is quarreling and bitter enmity in many places.

5. "The buying or selling goods that have not paid the duty." What about tax dodging, especially on the part of those who are rich? Ask the tax assessor.

6. "The giving or taking things on usury—i. e., unlawful interest." This would apply not only to those who lend money at exorbitant rates of interest but to the one who profiteers in rents and other things.

7. "Uncharitable or unprofitable conversation." Measure the gossip, the smutty jokes and the silly twaddle by that standard.

8. "Doing to others as we would not they should do unto us."

9. "Doing what we know is not for the glory of God," as:

1) "The putting on of gold and costly apparel." Listen to what the Apostle Paul says about the

matter. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. ii. 9-10.) It receives attention also at the hands of the Apostle Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. iii. 3-4.) Now measure the way the women of the church have been dressing by that standard. Look at them at the bathing beaches, on the ballroom floor, on the street, and even at church. Their immodest dressing has made them the cynosure of all eyes. Only the blind did not see it. The costly dresses worn by some have kept many poor people away from God's house. Who could hazard a guess at the market value of the diamonds worn by our Southern Methodist women? Only the other day I heard a Methodist preacher's wife spoken of as "a walking jewelry store." There are Methodist women today who paint more than did the street women of a generation ago.

(2) "The taking such diversions as cannot be used in the name of the Lord Jesus." Dancing has always had a bad odor in Methodist circles. This has been affirmed over and over again. The word "revelings" in Galatians v. 21 puts dancing as much under the ban as murder and drunkenness. But look in yonder ballroom where the most indecent and vulgar dances are to be seen. Among the chaperones and patrons are some of the "leading members" of some of our "leading churches." It will not be surprising if we find a steward and his wife or perhaps the president of the missionary society among them. Among the dancers we will find not only members of the church, but even the sons and daughters of stewards and perhaps of the preacher too, and many of the members of the choir and not a few of the teachers of the Sunday school. Think of the drinking that is connected with the dance! Many a girl has been carried home drunk from such places. Think of the immorality and the shame that has followed in the wake of these dances!

Card playing has never been looked upon with favor by Methodists. "Have no fellowship with the unfruitful works of darkness." (Eph. v. 11.) But go in any town today and just look at the number of Methodist women who are organizing bridge clubs and who play by the hour for prizes. Anywhere else it is called common gambling.

What about the indecent pictures that are being put on the screen, the product in the main of the most corrupt gang that can be found anywhere? Look at the vast number of church members—men, women and children—who devour this filth and offscouring of the world.

(3) "The singing those songs or reading those books which do not tend to the knowledge or love of God." It was at a church meeting some time ago. The opening song was not one of the old hymns that our fathers loved to sing, but instead "We are here." Of the making of books there is no end. But the quantity does not guarantee the quality. What are our people reading? In a meeting of a book club, composed largely, if not entirely, of church members, reviews were given of books which had been read. They were the "latest." The general verdict was: "This book is not fit to read." But I wonder if that will make the other members look elsewhere for something to read.

(4) "Softness or needless self-indulgence." Now, our church has never legislated on the tobacco question except a few years ago when it forbade the use of it to the preachers joining the conference after that time. But it seems to me that this clause on "needless self-indulgence" covers the tobacco question pretty well. The use of tobacco is a dirty habit; it is an enslaving habit; it is an injurious habit, for the textbooks that the children are studying set that forth very clearly; it is a costly habit. Now, the logic of the situation seems to me to be this: If it is wrong for a young preacher to use tobacco, it is wrong for an older one to use it. He is setting a bad example for his younger brother. If it is wrong for the pastor to use it, then it is wrong for the presiding elder to use it. I knew a layman who asked to be excused from entertaining the pre-

siding elder because the elder used tobacco, and the layman did not want to have such an example before his boys. If it is wrong for the young preachers to use tobacco, it seems to me that it is wrong and a poor example for a bishop to use it. It seems to me that for the sake of consistency and the value of example every preacher should have given up the use of tobacco when the general conference passed that law. If it has no hold upon him, it would be easy; if he has been enslaved by it, he certainly ought to be set free from the habit. I think some of the western conferences have made a rule that no user of tobacco can serve on any board or committee of the conference. At some of the conferences the Sunday school room has looked filthy before Saturday night because of tobacco. At others I have seen the ground around the church nearly covered with cigar stumps and tobacco quids. But if it is wrong for the preacher to use tobacco, then it is wrong for the layman to use it. If it is wrong to use it, then it follows that it is wrong to raise it. I am no fanatic on the tobacco question. But stern logic drives to that conclusion after the general conference made that law. Yet the use of tobacco is on the increase, and even girls are becoming cigarette fiends. But will the use of tobacco stand the test of "needless self-indulgence?"

(5) "Laying up treasures upon earth." According to the teaching of the Master, there are some "rich fools" today. Sometimes they have not been very careful about how they made money, but they are exceedingly careful about holding on to it.

(6) "Borrowing without a probability of paying or taking up goods without the probability of paying for them." Ask the merchants how church members stand on the matter of paying their obligations for provisions and clothes.

Does this measuring by the General Rules indicate "prosperity?" But we are not yet done. Look at the divorced people; look at the "dope fiends"; look at those who are gambling in "futures"; look at the gambling on baseball and football even at our church institutions; look at the homes without any children or with only one child (the occupants practice what the landlord preaches, "No children wanted"). Ask any doctor about suicide and infanticide. These things confront us on every side.

We have not time to measure with the second rule. But here it is: "Doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men." What about our sins of omission?

Here is the third rule: "Attending upon all the ordinances of God." Such are:

1. "The public worship of God; the ministry of the word, either read or expounded." Look at the small congregations which worship on Sunday or Wednesday night. The leaders of the church tell us that forty per cent of the members never darken the door of the church.

2. "The Supper of the Lord." Of those who attend church, many seldom or never commune.

3. "Family and private prayer." Very few families have family prayer. Many stewards will not lead in prayer.

4. "Searching the Scriptures." There is a woeful ignorance of the Bible even among those who have been in the church a long time.

5. "Fasting or abstinence." Do we ever hear anything about "fasting" in this "fast" age?

If our sins of omission were less, our sins of commission would also be less. But the results of this measuring will prepare the way for another statement. A large per cent of our membership say they have not been converted or know nothing about conversion. As for baptism of the Holy Spirit, they "have not so much as heard whether there be any Holy Spirit." One of the leading pastors in one of our leading conferences is quoted as saying that the enforcement of the General Rules would not leave a single member in his church. A preacher of large experience told me that in his judgment, three-fourths of our membership would fall before a moderate application of the General Rules.

Now if these things are so, and I am convinced that I speak forth the words of truth and soberness, what do we mean when we say that "our charge is in good condition" or that "the church is in a prosperous condition?" We cannot measure prosperity by handsome churches built and large salaries paid



and money raised for missionary, educational and charitable enterprises. Are our people right here at home being saved from their sins and adorning the gospel by holy living? That is the true test.

Now let no man think that I am belittling the Methodist church. I believe that it will not suffer by comparison with any other branch of the church with which I am acquainted. Preachers of other denominations confess privately that the moral and spiritual condition with them is just as deplorable as I have described.

But what can we do about it? I do not believe that we will ever get out of the wilderness until we confess that we are in the wilderness. What we need is a leader with clear vision and sublime courage, who has a big heart and a strong mind, who hates sin in all its forms and does not fear even the devil himself. Any man who can awaken Methodism in this hour will deserve to rank with Wesley himself.

As a guide to holy living according to Methodist standards, I do not believe that anything better will be found than the General Rules. They are not out of date. If we could get the Methodist church to measure up to the standard, that in itself would be a great revival. I believe that it would be followed by the greatest ingathering of souls that the church has ever witnessed. If the standards of Methodism are good for the outer life, the standard doctrines of Methodism are good for the inner life. Suppose we could have a campaign of preaching on the universality of sin and the depravity of the human heart, the universality of the atonement and the marvelous love of God, repentance, justification by faith only, conversion or regeneration as a matter of experience and a force for life, the witness of the Spirit, the baptism of the Holy Ghost, holiness, or sanctification; suppose we had this in every church in Methodism; suppose every bishop, every presiding elder, and every pastor should preach these things for six months or a year; suppose that every church paper should ring the changes on these things likewise. I believe that we should see a mighty change in the standard of living among our people. What a glorious opportunity for our bishops to do some mighty preaching in the annual conferences and to challenge the pastors to follow their leadership to the awakening of Methodism throughout its borders! The condition is grave; the opportunity for great achievements is sublime. The call is for mighty leadership in spiritual things. God grant that a leader may not fail us in these times. But one of the most essential things is for every preacher and every layman to face the facts as to our real condition.

#### THE CHURCH'S RESPONSIBILITY TO THE COTTON MILL COMMUNITIES

By Rev. Frank Culbreth.

I should like to see the North Carolina conference become interested in cotton mill work, and manifest that interest in a real effort to at least develop an intelligent system that would fully cover and carry on this class of work. Our conference does not begin to realize its responsibility in the mill community. The Methodist church was born in a college but went at once to the factory. The Methodists of North Carolina do not begin to realize the possibilities of the cotton mill field. The leaders of our conference are not very intelligently informed as to the facts and conditions of cotton mill life, and there is not a single instance where one of them has given personal supervision to the work of a cotton mill church. North Carolina is rapidly becoming a manufacturing state and as yet the church has not given the problem a thought. No serious attention or consideration has been given to this class of our population. A small per cent of cotton mill churches has been on the mission board and as a rule these churches have not remained on the board as long as churches of some other classes have. We can defend the appropriations made at Chapel Hill, and a few other points on the ground of expediency and the returns they promised, but these cannot be regarded as mission points. But the work of the church in the cotton mill community is just as expedient, promises just as great returns, and is also truly a mission field.

You will find as great a variety of people in a cotton mill community as you will find in an ordinary city. The only way to know and understand the

conditions that exist is to go into their homes, talk with them there, and on the streets, and at their work. You will be both surprised and astonished at what you see and hear. Some of them have all but no ideals of life, the loosest notions of morality, and their religion is hardly par with superstition. In a few instances you will find parents whose whole notion of parenthood is that children will pay dividends just as hogs and chickens will. I have been far more impressed with the pitiableness than with the hopelessness of the situation. I have found it in my heart to view the situation in the same light that Whittier viewed the squirrels' stealing his raspberries. These conditions cannot be successfully dealt with at long distance; at a secretary's desk, nor at headquarters. These are not problems in arithmetic to be solved at home and carried in on class. Real problems like these are not solved at all; they are worked out in actual life. There is no way to help these folks, or anybody else, separate and apart from actual life. We cannot make them Christ-like except through real life, the life that they may see and know. Any help or undertaking that does not teach in its beginning self-help, self-confidence, self-reliance will be an hindrance rather than a help to constructive work. In teaching these things we are dealing with causes. Hitherto we have treated symptoms and dealt with occasions. This constructive work, like religion, is a life proposition. Cotton mill people need some help and encouragement, but very little will be accomplished until they are taught to help themselves, and most of what the church has undertaken for them has been done with a spirit and in a manner to do just the opposite.

But there is another side, a much brighter side to mill life. Here are well kept homes and well regulated families; as near ideal in the family relations as can be found anywhere. Some of the finest, most beautiful and lovable characters to be found anywhere live in cotton mill communities. They are as truly devout consecrated Christians who love God and the church as the Methodist church has produced. Many of the cotton mill boys and girls are bright, apt and steady; talented, reliable and industrious. They are eager for an opportunity and if given an opportunity will make good anywhere. They are going through our schools and would like to go to college.

And there is another thing: mill people are used to team work. They work by machinery and in conjunction with scores of others. They know how to co-operate. They are accustomed to leadership, system and regularity, and hardly know how to move without them. They have a loyalty that is not surpassed by any people. A larger per cent of mill people are anxious to learn, to do, and to be than any class of folks I am acquainted with.

Cotton mill people are not so transient as has been generally supposed. A good per cent with fair treatment take root, improve their condition, and become most excellent and useful citizens. This fact makes it possible for a church to have a settled, permanent membership and thus overcome one of the greatest difficulties hitherto in doing church work among mill people.

So far as my personal knowledge goes, as a rule, the managers and officials of cotton mills are Christian gentlemen. They are humane and considerate of their help to a marked degree. They know better than any one else that the religious life of the people is of primary importance and the work of the church is an essential factor in the operation of the mill. They are very appreciative of the church's efforts, and are generally ready and anxious to co-operate with the church in any real constructive enterprise. The sympathy, co-operation, and general support of the management and the officials of the mill are essential to the success of the church. The measure of co-operation will measure the church's success or failure. They are usually hard-headed, cold business men. They think more of a religion of practice and experience than they do of a religion of theory.

I firmly believe that the denomination that takes hold of the cotton mill work in earnest and with consecrated intelligence today, and becomes proficient in really doing things and accomplishing will be largely the church of tomorrow in North Carolina, and will be a most important factor in the moral, social, business and religious life of our great state.

#### TSING MING

Miss Pearle Way.

We are having spring now. It is very important to know that it is spring, for this climate has a way of jumping around so that sometimes it just skips spring and goes right over into summer. But now the weather is bright, clear and cool; the skies are rarest blue and the earth is carpeted with golden mustard flowers and pink clover. On the hills wild azaleas are flaming and purple lilac is shedding its fragrance everywhere. Oh, it is lovely in China in the springtime! The black and white magpie chatters to the old goldfish in the pool in the temple courtyard and the whitethroats build nests in peach trees. Along the canal banks the farmers have banked their rice seedlings and the paddyfields are being prepared for the transplanting. Everywhere the fishermen have set their white sails against the wind and are off to fish in the moonlight. That's how we know it's spring.

Another mark of the tender season—the Chinese have shed some of their winter clothes. Weather in China is measured by so many coats; extremely cold weather may get to be seven coats cold and summer weather to the coolie may mean no coats. Just now it is about two coats cold, though at night it is three.

A better way of celebrating the Tsing Ming than garnishing the graves and burning ghost money has recently been inaugurated by the students. They have introduced the practice of planting trees and this year in the north of China, around Peking, thousands of trees were planted at the Tsing Ming season. China's great primeval forests have been exhausted for many centuries; her great plains and mountain sides are treeless, shrubless, bare and barren looking. But it need not be so, for China's soil is fertile and of how much greater benefit will this reformation be to the nation than refurbishing the past—the attempt to live in the present on the depleted past. The Chinese have too long dwelt in the past and it has brought their lower classes to poverty, ignorance, superstition, to a condition indescribable. This one thing, small and insignificant outwardly, may be an indication that she is coming to the realization that the future is more important than the past. And when China realizes that the present and the future must be cared for and the past left behind, she will be almost ready to claim the position in the present that was her glory in the past. Every missionary thinks the land and nation in which his activities lie are the greatest. I live in China and am not different.

I am teaching again this year in the night school at the Moore Memorial church. This school runs for four months and has an attendance of about two hundred and fifty, all boys and men. There are about fifteen on the faculty, seven of whom are foreigners and all of whom are college graduates, one of the Chinese members being a Ph. D. of Yale. I have a class twice a week in English conversation. There are eighteen enrolled and there are usually about sixteen present. It is quite interesting. To use a prohibition phrase, I am getting a real "kick" out of it. The men in this class are employed in foreign British and American business houses and are very quick and bright and have a very good knowledge of the English language. Many of these students are not Christians and of course every possible opportunity is utilized to present Christian doctrines.

Mission work, I think, is making steady progress in China. Many of the old barriers to its spread have been removed, and while there are now many new and different obstacles and problems their very presence points to progress. One hears of conversation every day. Just now a letter came to the office telling of an almost startling conversation. A girl in Changchow, a student in the normal school, in the midst of a recitation suddenly exclaimed, "I believe!" The most heartening indication of the strength and progress of Christianity in China is the launching of the Manchurian mission by the Chinese church—a project initiated and to be carried on by the Chinese of our church, a mission by the Chinese to the Chinese in Manchuria. This should mean and I believe will mean not only encouragement to the missionaries laboring in China, but a revitalizing of the spirit of the Chinese church.







teacher of mathematics, Weaver College, since 1921.

**Thomas Oakley Deaderick**

A. B., University of Tennessee, 1872, and A. M. later; B. L., Cumberland University, 1874; teacher of Latin and Greek at University of Tennessee, 1877-1888; student German universities of Berlin and Leipsig, 1888-1889; teacher of Latin and Greek, West Florida Seminary, 1889-1891; professor of Latin and French, Southwestern Presbyterian University, 1891-1913; student Chicago University, summers of 1904-1907; attended lectures, Columbia University, 1912; professor of ancient and modern languages, Weaver College, since 1916.

**S. B. Shurchwell, Coach**

Biology, Physics, Chemistry

Student University of Mississippi, 1915-1917 and 1919-1920; summer student, University of Mississippi, 1916 and 1920; student George Peabody College for Teachers, summer of 1923; principal Union High School, Miss., 1917-1918; principal Central High School, Pascagoula, Miss., 1920-1921; Science Department and coach of athletics, Weaver College, since 1922.

**Miss Lucile Smith**

English Composition and Literature Graduate Georgia State College for Women; student two years at University of Chicago; summer student University of Georgia, 1922; student Georgia State College for Women, 1923; for eight years teacher in public schools of Georgia. Teacher of English and History, Brevard Institute, 1920-1923.

**Miss Mary T. Pescud, Librarian**

Spanish and Portuguese

L. I., George Peabody College for Teachers; graduate Eaton and Burnett's Business College; special course, Scarritt Bible and Training School; student in Library Science and assistant in Library, North Carolina State College of Agriculture and Engineering; missionary teacher in Brazil, 1898-1915; reader of Spanish Portuguese, French and Italian in Censor Bureau, New York, during the war; librarian and teacher of Spanish and Portuguese, Lander College, 1921-23.

**Arthur L. Manchester, Director of Music Department**

Music Department

Piano, Voice, Theory, Harmony Graduate of Philadelphia Music Academy; student of Richard Zeckwer and F. J. Bussman, of Royal Conservatory, Milan, Italy; student of F. H. Tubbs, New York City; associate editor "The Etude," 1892-1896; editor "The Musician," 1896-1902; dean school of music, Converse College, and director South Atlantic States Music

Festival 1904-1903; director Fine Arts Department, Southwestern University, 1913-1918; director Music Department, Hardin College, 1918-1920; composer, contributor to musical publications, conductor symphony orchestra, Elmira New York, 1920-1923.

To be supplied, Dietitian and Nurse Domestic Art and Home Economics Mrs. C. H. Trowbridge, Secretary and Treasurer

A. B., St Charles College; summer student in English, Monteagle, Tenn.; seven years teacher of English, Centenary Academy.

**JUDGE VS. BISHOP**

Bishop Mouzon in his paper published in last week's Advocate says: "John Wesley did not hold the verbal diction theory."

In his notes on the New Testament to chapter 2, verse 13, 1 Cor., after quoting these words, "Which also we speak in words taught by the Holy Spirit," Wesley says this: "Such are all the words of Scripture." That is plain language.

Mr. Wesley even changes the translation of the clause in 1 Cor. 2:13, "Comparing spiritual things with spiritual," so that it reads thus: "Explaining spiritual things by spiritual words."

The bishop does not know what version to read as verbally inspired or whether the original Greek or Hebrew or Latin. That is an age old question.

The Bishop should read that great book on Plenary Inspiration by Dr. Gaussen, professor of systematic theology Oratoire, Geneva. He meets this very question and says "the answer is easy." O. H. Allen.

**WANTED**

To rent a tent for a meeting of two or three weeks first part of August. Address at once: W. T. Albright, Mt. Pleasant, N. C.

**CHOIR LEADER WANTED**

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We will operate during September provided a sufficient number register by August 15th.  
For rates write W. M. CASSETTY, Jr., P. O. Box 210, Nashville, Tenn.  
After July 13th, Manager of the Mission Building, Lake Junaluska, N. C.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett, . . . . . Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer . . . . . Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

In presenting our woman's work at the Waynesville district conference a week or so ago at Franklin, I made some statements concerning the spiritual condition of our missionary societies and was quite surprised to find preachers so concerned about the condition. One pastor told me that the missionary society in his church did more harm than good spiritually. Many of them asked me to publish my statement on this subject to call the women of the church to attention. This is what I said:

By carefully reading the society columns in the daily papers, missionary items in our church organs and by a close and prayerful study of the needs of the women of the Waynesville district, I am convinced that the possibility for a forward movement rests in the spiritual condition of our membership. I am sure the women throughout Methodism need a new vision of Christ and a new conception of the meaning and function of a Methodist missionary society.

What is a missionary society anyway? Is it a band of women organized to meet once a month to talk over a bit of work accomplished and a bit about the great work to be accomplished and much more about other things which have nothing whatsoever to do with missionary work? Is it an organization to get up bazaars, raise money to build church houses, put carpets on the floors, collect dues and hurriedly and thoughtlessly send off a meager sum of money labelling it the "pledge of the society?" Does not this constitute the work of the missionary society in many places? I do not mean to minimize the work our women do in the department of local work—I would emphasize the fact that the primary aim which some of us seem to have forgotten is the evangelization of the world. The evangelization of China? Yes. Japan? Yes. Darkest Africa? Yes. But how about America? How about North Carolina? How about your own county, your own town and city, your own church, your next door neighbor? I come still closer. How about the circle of your own precious family? And yet closer—how about your own soul?

The missionary society which is fulfilling the great commission, "Go ye into all the world and preach the gospel to every creature," is a power both in the home church and in the foreign field in leading souls to Christ. The other commission of our Saviour, "As my Father has sent Me, even so send I you," is just as important. How did the Father send Christ? First of all, to reveal Himself to the world. This is the primary duty of the women of the missionary societies, but how can we reveal Christ if we do not know Him as our personal Saviour? May I yet more plainly say that no woman is consistent in being an officer in the society whose chief aim is to reveal Christ to the world and whose life is not consecrated to this aim in all of its duties and pleasures and who does not stand in her community as a light to our young people by her consistent Christian character and deportment.

In other words, we shall not be sane and consistent until the women of Southern Methodism realize the ridiculous inconsistency of making it possible for the secular paper to print in the same column an announcement of

the brilliant bridge party and the meeting of a missionary society, the matron of the former being styled a brilliant leader of society, and of the latter a prominent leader of the church, and the home and the woman in each case being the same. Does the custom of the Methodist church in all the past—the preaching of her ministry, the action of her conferences, the decision of her bishops—stand for nothing? When the world is dying for a little bit of love and our young men and young women are facing these perilous times and are looking to us for guidance and training and leadership in the church and the home, the pity of it all is that the so-called Christian womanhood and motherhood of America, and I regret to say, of Southern Methodism can in any wise justify themselves in wasting their precious time in such frivolous pastime even if such things were not inconsistent with the spirit and loyalty of the church. When those who are honored with the offices of the missionary society shall descend to these things we are horrified.

My plea is for the deepening of the spiritual life of our women that our missionary societies may be a vital force in the church for the salvation of immortal souls. A force constantly functioning to that end, and during the revival season, a force that needs only the call of the pastor for each member of every missionary society to stand at "attention," ready for cottage prayer meetings, personal work, or at least with a consistent Christian life and not with an inconsistent, compromising life with the world that will speak so loud our voices for God cannot be heard.

Mrs. J. Dale Stentz,  
Dis. Sec. Waynesville District.

How we wish that this plea of Mrs. Stentz for a deepening of the spiritual life of our women might find an active and immediate response in our societies.

### ASHEVILLE DISTRICT MEETING

Interesting and profitable was the district meeting of the Woman's Missionary Societies of the Asheville district, which was held at Biltmore June 19th and 20th. Practically every society on the district was represented and the delegates brought good reports, showing that the societies had made progress the past year and that plans for a larger work have been made for this year.

The meeting was presided over by the district secretary, Mrs. V. L. Stone, and the first service at eleven o'clock a. m. was conducted by Mrs. E. H. Norwood of Brevard, who choosing for her subject "Fear," gave an inspiring talk stressing the fact that love casteth out all fear. Testimonies from those present as to God's goodness to them were given and many fervent prayers were offered.

After the regular organization the morning session adjourned for the splendid luncheon served by the ladies of the Biltmore church in the annex of the church.

At two o'clock, after an opening prayer, the report of the district secretary was given and was full of valuable suggestions for the advancement of the work. Mrs. Stone urged co-operation in bringing the Asheville district out in full in its financial obligations and especially stressed the importance of extra efforts to secure a place on the honor roll. The reports of delegates were given and the pledges for 1923 taken, and we trust that this year is to be the greatest year the Asheville district has ever known.

Miss Elizabeth Streeter, returned missionary from Mexico, was a valued visitor to the meeting, and the remainder of the afternoon was given to her in which to give information on her work in Mexico. Miss Streeter came to the platform on a crutch and said that she felt that nothing could

be of greater interest in connection with her talk than to tell how it had been made necessary for her to use a crutch. She gave most vividly an account of her encounter with a mob of Mexican Catholics, as she and other Christians were going through the interior, carrying the gospel to those who have not yet heard it. How she was thrown from her burro into a stream of water, breaking her hip, and how for two nights and a day she laid by the roadside without medical attention, finally reaching the hospital after days of suffering. But notwithstanding all that God has spared her life and she is hoping after a furlough, to go back to Mexico and do all in her power to save the unsaved, and to further the cause of Christianity which is getting a stronghold in Mexico.

Tuesday evening's service was opened with a devotional service by Rev. H. C. Sprinkle, presiding elder of the Asheville district, following which special music was rendered by the choirs of Chestnut Street and Haywood Street churches. A beautiful pageant by the children of Chestnut Street society, under the direction of Mrs. John Crowell, was given and enjoyed. Mrs. H. A. Dunham, conference secretary, gave "Echoes of the Council" and was heard with interest.

Wednesday morning's devotional was led by Mrs. G. L. Steele of Hendersonville, and following a talk on "How the Adult Society May Sponsor the Young People's Society" was given by Mrs. W. R. Harris, conference recording secretary. Dr. O. J. Chandler, assistant pastor of Central church, Asheville, N. C., himself a Kentuckian and friend of Miss Belle H. Bennett, presented the Bennett Memorial, choosing as a foundation for his remarks the latter part of Matthew 16, 25: "Whosoever will lose his life for my sake shall find it." Mrs. H. A. Dunham told of the plans of the Council to memorialize Miss Bennett through the building of a Greater Scarritt and pledges for the Bennett Memorial were assumed by representatives of the district. Songs and recitations by the juniors from many of the societies of the district were enjoyed, after which Miss Amy Hackney, conference superintendent of children's work, presented the work of her department, illustrating with beautiful pansies her remarks, each of the five petals representing some vital department of the work, viz., mission study and Bible study, finances, social service, junior division and baby division.

Mrs. Whit Gaskins of West Asheville presented, in a forceful manner, "Bible and Mission Study."

In short but interesting talks "Social Service" was presented by Mrs. F. J. Bates of Chestnut Street church, "Stewardship" by Mrs. Carlock Hawk of Haywood Street, and "Week of Prayer Observance" by Mrs. W. N. Collings of Central church. Special features of the morning were the vocal solo by Mrs. McDowell and reading by Miss Edna Orr, both of Bethel church.

Miss Frances Auld gave a most delightful monologue which she had arranged from a playlet entitled, "How Aunt Tillie Learned to Tithe."

Luncheon was served at the church. The presence of a large number of preachers from the district was most inspiring, and from every standpoint the 1923 meeting is one of the best the district has ever held.

### HERE AND THERE

We were glad to note in last week's page that Mrs. Everett was alert, and called the attention of her officers to the fact that reports were due July 1. We hope that her words were seeds sown in good ground and that we may hear the glad news that every officer in both conferences reported on time. Such unprecedented news would almost or quite cause a revival to "break out" among the conference officers. Fortunate that Mrs. Everett

was not having a wedding in her family, because we might have missed her timely article.

Recently our Sunday school secretary, Mr. Woosley, had a piece of good news and actually said "Hallelujah!" Said it right out loud, and then we wanted to say Amen! but restrained ourselves. And Mr. Woosley better "watch out," for a too frequent repetition of these obsolete terms will mark us as antiquated and we will both lose our jobs. But if it should happen that every report was sent on time we would take a chance regardless. Officers, send us the news.

The minutes of the Monroe Annual Meeting are out, and we want to congratulate Mrs. Harris on this difficult work, which is a large service splendidly rendered.

### North Carolina Conference

#### WOMANHOOD AND THE KINGDOM

In this world-wide movement of women, for women and by women, the significance is the NEW woman. NEW, because school room and college doors have been thrown wide open to her. . . . NEW, because the law has made it possible for her to receive, obtain, and hold property. . . . NEW, because the world has been opened to her. . . . NEW, because, above all, a trained mind and the open word of God have made the will of God a real and personal thing to her. . . . She hears God's voice speaking to her from that great throng of helpless industrial workers, one-half of whom are illiterate, as they grope and struggle like another blind giant, turning sightless eyes in mute appeal they know not whither.—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### A METHODIST HEROINE DIES

When Mrs. Daisy Kelley Lambuth died on May 24, one of the heroic women of Methodism passed on to the spiritual world. She was the daughter of Dr. D. C. Kelley, one of the great leaders in our church in his day.

Daisy Kelley was married to Walter Lambuth following his graduation in the Medical Department of Vanderbilt University in 1877, and they went to China. She entered with all her heart into the work, learned to love with a passion the Oriental people, and continued to love them, to pray for them, and to rejoice that her husband could minister to them, although for the last several years of his life it meant separation from him.—Nashville Advocate.

#### RECOMMENDATIONS TO CONFERENCES AND AUXILIARIES

The Belle H. Bennett Memorial Committee is recommending the following to the conference and auxiliaries:

1. The appointment of a memorial committee in each conference to make plans and carry forward the movement throughout the conference.

2. The appointment of a collector in each auxiliary to co-operate with the auxiliary treasurer in securing pledges and collecting funds.

3. That all certificates issued to auxiliaries or individuals within the bounds of a given conference shall be countersigned and issued by the treasurer of that conference upon the payment of any number of even shares, or for full payment of all shares subscribed.

#### New Literature.

A book of directions for conferences and auxiliaries will be prepared and issued by the Council memorial committee; also blanks for the auxiliary collector. As soon as these come from the press they will be mailed to the conferences through the regular channels.

Special leaflets featuring the memorial will be prepared for young people

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### THANK YOU

So long as our Sunday schools stand by us as loyally and as liberally as the ones here presented there will be no doubt but that the Sunday school work in the Western North Carolina conference will grow and glow and go. During the past week the following Sunday schools have sent their offering to Mr. H. A. Dunham, Asheville, N. C., which offering was an incident in the rendering of a most excellent Sunday school program:

Hebron, Weddington Ct. ....	\$ 1.50
Bogers, Concord Ct. ....	3.35
Stony Point .....	6.30
Park Place, Greensboro .....	26.23
Mills River, Mills River Ct. ....	15.66
Friendship, W. Greensboro Ct. ....	9.00
Kernersville .....	9.13
Mount Holly .....	9.00
New Hope, Morven Ct. ....	2.50
Ramseur .....	18.65
Hopewell, Randolph Ct. ....	6.00
Prospect, Thomasville Ct. ....	4.75
Summerfield, Summerfield Ct. ....	28.00
Liberty, Liberty Ct. ....	8.00

## MOORESVILLE

A few Sundays ago it was my pleasure to attend the Sunday school and then at eleven o'clock to speak to the congregation at Central church, Mooresville, where Rev. L. B. Abernethy and Supt. Mort McKnight are leading in a constantly growing line of church work. During the past several weeks quite an addition has been added to the church, thus making room for an enlarged Sunday school. Brother Abernethy has done an outstanding piece of work in this building enterprise.

Beginning Sunday afternoon, September 2, Mooresville's first Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers will be launched. In addition to a large attendance from Mooresville good delegations are expected from Statesville, Davidson-Fairview charge, Mount Zion Station, Mooresville circuit, Troutman circuit and Rock Springs circuit.

## FAIRVIEW

There are quite a number of Fairviews in our conference, but none present a clearer scene of progress than Fairview, a fine country church, half way between Mooresville and Davidson College. It was my pleasure to attend Sunday school and speak to this congregation a few Sundays ago and to note an enlarged church plant containing seven new Sunday school rooms to take care of better Sunday school work. Rev. R. L. Foster, as pastor, and C. W. Thompson, as superintendent, make a mighty good team. Fairview will send a good delegation to our Mooresville Training School.

## COTTON GROVE

Miss Virginia Jenkins, our Elementary superintendent, reports a most satisfactory visit to our hustling little congregation at Cotton Grove, a nice little chapel on the Linwood circuit, where Supt. Leroy Miller co-operates with Rev. J. W. Campbell, as pastor, in the furtherance of religious education. The occasion of Miss Jenkins's visit was the observance of Sunday School Day, which program was most effectively presented and at which she addressed the good sized

congregation present. Miss Jenkins reports that Cotton Grove, a one-room church, uses Graded Lessons, has curtailed off corners for the small children, uses suitable song books and is working towards meeting the conditions of a One Room Church Program of Work. Cotton Grove makes our hearts glad.

## A BIG DAY

Last Sunday was a big day. It was spent at Bethel, Cabarrus county, where an old church has been torn down and a large new brick church with ample room for all services of a membership of 400 can be accommodated. I was expecting a transformation at Bethel, but was not prepared to see the magnitude of the transformation. The work, begun by Rev. R. F. Honeycutt, is being earnestly pushed by the present pastor, Rev. R. E. Hunt, whose heart and soul are yearning for the completion of an enterprise well begun.

It was Sunday School Day at the time mentioned and a great concourse of people had gathered under the old arbor, of camp meeting fame, to celebrate in honor of religious education. The improvised stage was made most beautiful by wagon loads of God's wild flowers, Brown Eyed Susans predominating. Supt. R. A. Horton, a fine young man, and his committee of young ladies had prepared a most excellent program and the large audience present sat spellbound as the boys and girls effectively used their opportunity to speak to them. After dinner on the grounds your humble servant, in his second effort of the day, and Rev. J. H. Armbrust helped in the matter of raising funds for finishing the building half way completed. It was a great day and the boys and girls and men and women joined hands and hearts in the furtherance of God's work.

## TWO OF A KIND

"We had a splendid little Sunday School Day exercise and got a good collection as you know. We have been having an average attendance of about 125 and we are planning a rally day for July 1st, at which time we are planning to have present 200 members. Our people are willing and ready to do anything we ask of them. The main thing that we need, as I see it, is for you to arrange for us to have a training school real soon and get us in shape to do some real constructive work. I will appreciate it if you would see what you can do for us and let me know how soon you could put on such a course at Rutherfordton. Spindale will join in with us and we can easily get a good crowd for you.

Howard, of Spindale, and I are planning to go to Junaluska this summer and I would like for you to send me any literature you might have on the courses given there this summer.

J. C. Cowan, Jr.

## RECHECKING

During the past two weeks Miss Jenkins has been very busy in rechecking Elementary departments so that they may comply with the new ruling adopted by our church which makes the minimum rank of the departments correspond with the rank of the school. Heretofore there have been quite a number of "C" departments in "B" rank schools. This is no longer permissible.

Miss Jenkins has not yet completed her rechecking, but to date the following departments have qualified:

- Trinity, Charlotte, Beginners "B."
- West Market Street, Greensboro, Cradle Roll "A," Beginners "B."
- Spring Garden Street, Greensboro, Cradle Roll "A."
- First Church, Salisbury, Beginners "B."
- First Church, Lexington, Beginners "B."
- Centenary, Winston-Salem, Primary "B."

## North Carolina Conference

### STANDARD TRAINING SCHOOLS

At least five more standard training schools will be held in the North Carolina conference between now and November 1. This number have already been definitely scheduled, and one or two others are likely to be arranged. Some of these will cover a wide area of territory, and we are listing below those definitely decided upon so that Sunday school workers interested may begin now making whatever preparations necessary to attend:

1. Rockingham District School, Carolina College, Maxton, August 6-11. (For the entire district.)
2. Rocky Mount School, at Rocky Mount, September 23-30. (For Rocky Mount, Nashville, Tarboro, Battleboro, Whitakers, and so on.)
3. Fayetteville School, at Fayetteville, October 7-13. (For eastern half of Fayetteville district.)
4. West Fayetteville District School, at Jonesboro, October 14-20. (For western half of Fayetteville district.)
5. New Bern School, at New Bern, October 28-November 3.

Plans were projected for a district-wide school at Weldon July 1-6, but conditions in the district made necessary the postponement of this school to a future date. Announcements will be made later.

In addition to these standard schools a number of non-standard schools will be held in the various districts. Ten or twelve have been held already this year, and perhaps an equal number will be held this summer and fall.

### DON'T FORGET JUNALUSKA

And don't forget Junaluska, the outstanding school for Southern Methodists in America. This great school, right here within the bounds of our own state, should draw representatives from a large number of our schools. To this school come annually hundreds of Sunday school workers from practically every conference in the entire connection.

And it's bigger than ever this year. Instead of one one-term of two weeks, this year there will be three two-weeks terms, the first beginning July 12 and the others following in succession. The first term perhaps will draw the largest number of workers, but those unable to attend the first will find an abundance of company at the others.

One may earn two certificates of credit on the standard training course by attending any one of the terms. Those attending all three terms may earn six certificates.

It's the outstanding training opportunity of the year. And it's more; it's a great recreational opportunity. In these hot days where may one find a more pleasant place than at Lake Junaluska, the "summer capital of Southern Methodism," in the mountains of western North Carolina?

The railroads are offering reduced rates. Write for information and for a reservation. Let's go!

### SOME LIVE WESLEY CLASSES

Jonesboro Sunday school may well be proud of the work of its Wesley classes. Spending an afternoon in Jonesboro the other day, we made an inquiry concerning these classes, and we found them to be doing business not only for themselves but for others. One of them, the Mecca Wesley class, composed of 45 young men, had 32 of its number present last Sunday, and the offering amounted to \$5.60. Among other fine things it is doing it clothes an orphan boy at the Methodist Orphanage. Equally fine work is being done by the class of 25 young women, the Dependables. It supports an orphan girl and gives a monthly offering to the Centenary. Last year this class raised \$500. The two adult classes and the intermediate and se-

nior classes are likewise alive and growing. In fact, the whole school is growing rapidly. In spite of the eight new rooms built last year, the equipment is inadequate already, and Rev. B. E. Stanfield says "we've just got to build more soon, that's all there is to it." And when this pastor talks that way, you may know it will be done.

### POPLAR SPRINGS GROWING

Poplar Springs Sunday school might properly be called popular springs Sunday school. It is popular. It has made marvelous gains within the past year. Last year its enrollment was under 75. Now it is 180, 135 of whom were present last Sunday, and it wasn't a special occasion either. It's alive, it's doing something, and it's bound to grow. With Broadway and Morris Chapel, also of the Jonesboro charge, it is supporting an orphan and doing other things that count.

### MORE PUPILS THAN MEMBERS

Jonesboro Sunday school has far more pupils than the church has members. There are 311 church members; the Sunday school has 397 pupils. There are more pupils in the main school than members in the church. The school enrollment is made up of 313 in main school, 44 on the Cradle Roll, and 40 in the Home department. Its average attendance is well over 200. This school will be host to the West Fayetteville District Standard Training School October 14-20. In order to provide ample class room facilities for the great number of workers from the western half of the district expected to attend, the splendid public school building on the lot adjoining the church will likely be used. Already the school is looking forward to the pleasure of having in its midst representatives of other schools of the district.

### FLETCHERS' CHAPEL BIG DAY

Fletchers' Chapel, Durham district, is planning an all-day Sunday School Day service for Sunday, July 1, according to Mr. A. M. Carpenter, the superintendent. The morning exercises will consist of a program by the children; the afternoon of addresses on Sunday school work.

### PINE FOREST PLANS PROGRAM

Pine Forest Sunday school, Goldsboro, R. F. D. No. 1, is planning a full program for the first Sunday in July. It is expected that 300 or 400 people will attend.

### KENLY MAKES GOOD REPORT

Superintendent L. Z. Woodard's report to the quarterly conference of the Kenly charge indicates an active school at Kenly. He has a school of 178, with 149 in the main school, 11 in the Cradle Roll, 10 in the Home department, and eight officers and teachers. For the quarter \$140.91 was raised for all objects. Superintendent Woodard used the report blank sent out by this office and reported in accordance with paragraph 390 of the Discipline. Any superintendent who did not receive such blanks may secure them by writing to L. L. Gobbel, Durham, N. C.

### OUR CENTENARY PLEDGES

We have reason to believe that some of our Sunday schools which made Centenary pledges are making payments without receiving proper credit; that is, paying money perhaps through the church with the result that the church's pledge, as such, gets credit at Nashville and not the Sunday schools. It's a matter of keeping records straight, and if your school subscribed so much as a school, in justice to itself it should see that payments are made through the proper channel and that it receives credit on its pledge. And let's keep on paying.



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference

### EDENTON STREET LEAGUE ADOPTS POLICY FOR YEAR

On Sunday evening the regular business meeting of the Epworth League was held in the Sunday school room of Edenton Street church. The meeting was presided over by the president. After the roll call and reading of the minutes of the last meeting, reports were made by Mrs. George Crawford, Miss Vera Edwards and Mr. Tingen, delegates to the conference at Morehead City. These were both interesting and helpful, and gave to the leaguers many new ideas that will be tried out in our league during the coming year.

The policy for 1923 was presented to the league and adopted.

#### Policy

In order to make our league larger, more effective and of more benefit to the church and the community, we shall endeavor to carry out the following policy:

1. We shall hold a league meeting every Sunday evening during the year, twelve of which shall be business meetings, twelve missionary, and the remaining devotional.

2. We shall support the league by attending all meetings, both devotional and business, striving to have an average attendance of 60 per cent of our membership. We shall look out for strangers at the meetings and shall assist the pastor in every way possible.

3. At the recent Epworth League Assembly we pledged \$275.00 for missions. We shall try as individual members to pay both our dues, and our missionary pledge on time each month. A mission study class shall be organized, and to promote interest in missions we shall have a worth while missionary program each month.

4. We shall increase our membership 100 per cent, each leaguer doing his or her best to secure new members and seeing that these new members attend the meetings and have an active part in all league work.

5. Visits shall be made to the sick; cottage prayer meetings shall be held, as well as meetings at the Old Ladies' Home and the Old Soldiers' Home. The three Epworth League covenants shall be maintained, namely: the quiet hour, the fellow workers, the christian stewardship. At least five per cent of the leaguers are urged to study the missionary course and to try for the christian culture diploma.

6. Our officers shall give a report at each monthly business meeting, and quarterly reports shall be made to the district secretary. Twelve cabinet meetings shall be held during the year as well as twelve socials.

7. Each member is urged to subscribe to the Era, and when called upon to take part in the meetings please bear in mind that our meetings can be made more interesting by the members making original talks rather than reading the topics assigned to them.

#### Social

On Friday evening the Epworth League of Edenton Street M. E. Church held a social in the Sunday school room. Upon arrival numbers were pinned on the girls and boys. Later each person was given a slip containing different things to do. The numbers on the slips corresponded with those pinned on. These afforded much amusement.

Epworth League songs and yells were led by Lee Davis. Misses Marjorie and Lillian Waite gave several readings.

Refreshments were served, consisting of lemonade and cake.

Several games were played and various methods of introducing the strangers and new members were used. The meeting closed with everybody happy and nobody feeling that he was a stranger at Edenton Street League any longer.

### DURHAM DISTRICT WINS LOVING CUP

The announcement at the Epworth League Assembly at Morehead City two weeks ago that the Durham district had won the loving cup was met with feelings of joy, surprise, disappointment, commendation and determination on the part of the different leagues in the different districts in the conference. Of course the Durham district was almost overjoyed at the announcement, and rightly so, because it is indeed an honor to the leagues of a district to have accomplished so much among the young people in service to their communities, which of necessity they must have done, and to a larger extent than any other district, to win the coveted prize.

The Durham district is to be congratulated for its achievements in the past year and should be spurred on to do even bigger things in the coming year.

Durham is very fortunate in having such an earnest, active, wide-awake, and hard-working district secretary as they have in Miss Hazel Thompson. The hard work done by Miss Thompson in the Durham district and the splendid co-operation given her by the leagues of the district is not only rewarded in the winning of the loving cup, but first and more important is the satisfaction of knowing that they have done some service for mankind, in serving others. This consciousness that they are doing the Master's will after all is the greatest reward of happiness that can come to any young life.

The great improvement in the leagues of the Durham district in the last year put Durham to the top so quick that it was somewhat of a surprise to some of the other leagues, but the facts were out and there was no doubt that Durham had been on the job while others had become a little careless of their efficiency standard.

We wish Durham the best of luck this year and we hope that the other districts will get so hard down behind Durham that she will have to work hard to get the cup next year.

#### LISTEN, LEAGUERS!

- How's your league?
- Do you have good attendance?
- Do you have helpful devotionals?
- Have you held any cottage prayer meetings lately?
- Have you invited any new folks to come to your league in the last week?
- Did you go to the meeting last Sunday night?
- Did you take part in the program when asked?
- Did you go or help send a delegate to Morehead City to the Assembly?
- Are you having regular socials?
- Do you have snappy, interesting programs, or cut-and-dried, ditto stuff for entertainment of the young folks?
- Do you join in sentence prayers when asked?
- Can you lead in prayer?
- Can you speak at a league meeting?
- Have you sent in your annual reports to the conference officers?
- Do you send regular reports to your district secretary?
- Have you paid your dues to your league in the last three months?
- Do you look out for strangers who come to your league?
- Have you offered your services as a leaguer to the pastor?
- Does your league have cliques in it?
- Do you belong to one clique and try

to snob the other clique?

Is there a feeling of spite or prejudice between or among any in your league?

Is there a spirit of "Let George do it" in your league?

Do you have an indifferent attitude toward your league work?

Do you always put off getting up your program for the meeting until the last minute?

Do you ever say, "Mary don't; I don't see why I should either?"

IS YOUR LEAGUE DEAD?  
I WONDER WHY?

### Western North Carolina Conference

#### CROWDER EPWORTH LEAGUE

Crowder Epworth League of Triplett church, at Mazeppa, is one of the best rural leagues in the conference, we believe.

Our league was organized several years ago by Rev. W. N. Crowder, in whose honor we named it.

We rank eighty per cent on the standard of efficiency and we are going to do all we can to get a gold seal at Greensboro next year. Our third department has been a great help in getting new members and arousing interest. Miss Hilda Brawley is the third department superintendent, and a good one, too.

We will have a picnic at Davis Sulphur Springs, at Hiddenite, next month.

We belong to the Mooresville Epworth League Union and we of course think ourselves the best league in the union. Other people think so too.

We meet every Sunday night and the department superintendents and president take turn in leading and we have an average attendance of about forty.

We have learned that monthly council and business meetings and interesting programs are the principal things in running a worth while Epworth League.

If you don't believe we are active, visit us.

The officers of our league are: president, Price McConnell; vice-president, Essie Upright; recording secretary, Nellie Miller; corresponding secretary, Flora Belle Brown; treasurer, Stewart Edwards; Era agent, Kathleen McConnell; 1st department superintendent, Willie Poston; 2nd department superintendent, Viola Upright; 3rd department superintendent, Hilda Brawley; 4th department superintendent, Minnie Lee Moore.

We are going to do all we can to make this the most successful year ever. Look out to hear from us again. Flora Belle Brown, Cor. Sec.

#### NOTHING "STALE" HERE!

The young people of Staley M. E. Church met at five o'clock last Sunday to organize an Epworth League. It was the writer's good pleasure to be present and see the interest and enthusiasm the people were showing in the prospective league. I believe you may depend on the league at Staley for anything you should expect from a 100 per cent league. I know of no league with a stronger council than the Staley league. The president is one of the young business men of Staley and is very much interested in league work. The vice-president is deeply interested in the young people. The secretary and treasurer is one of Staley's most promising young women. She is a teacher in the Staley high school. The superintendents of the four departments are deeply interested and each of them is prepared for the department to which he or she was elected. The Era agent and corresponding secretary will see to it that nothing shall drag in their part.

The following officers were elected: president, Wade H. Foushee; vice-president, Mrs. Moon; secretary and treasurer, Velma Allred; 1st dept. supt., Mrs. Warren; 2nd dept. supt., Mrs. Foushee; 3rd dept. supt., Miss

A. Teague; Era agent, Miss McArthur; corresponding secretary, Mrs. M. R. Cox; membership committee, Miss Leola Teague, Mr. J. T. Warren, Miss Ethel Fogleman, Miss Cooper, Miss Caviness.

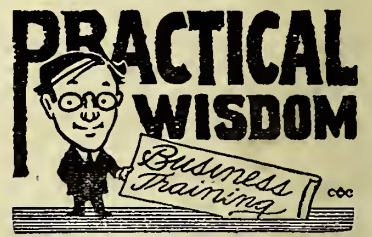
Every member of the council is full of league spirit. Almost all of the council has done league work elsewhere. Watch us grow.

Mrs. M. R. Cox, Cor. Secretary.

#### A UNION WITH STRENGTH

The Mooresville Epworth League Union held its regular meeting at Broad Street Friday, June 22, at 8 p. m. The meeting was opened with a hymn, and prayer by Rev. G. W. Fink followed. After the next hymn the roll was called and Crowder, of Ray Howard gave the visitors a hearty Triplett, won the attendance banner, welcome, and Price McConnell, of Crowder, responded. Rev. D. P. Waters, pastor of Mooresville circuit, gave a short talk and the business session followed. The election of officers was the principal business and the following were elected: president, Mrs. Upright; recording secretary, Naomi Florence Brown; vice-president, Essie Hartman; corresponding secretary, Sadie Barkley; treasurer, Robie Robinson; Era agent, Ethel Hartman. The department superintendents are to be appointed. After the meeting the social hour under the direction of Miss Nora Tomlinson, Union third department superintendent, was greatly enjoyed, with refreshments at the close.

Sadie Barkley, Cor. Sec.



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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

**FORM OF BEQUEST**  
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### OUR NEEDS

1. Swimming Pool.
2. Seven-passenger automobile.
3. Monthly offering from all the Sunday schools.

The board of trustees elected Mr. W. Norwood Boyd of Warrenton to succeed W. B. Boyd who served as a trustee until his death. Brother Norwood Boyd will fill the place with great acceptability. Just one sentence from a letter to the board accepting the position as trustee goes to show the fine spirit of Brother Boyd: "Please express to the board my appreciation of this unexpected honor and assure them I consider it a privilege to serve an institution which has always been so close to my heart."

The Rockingham District Conference, in session at Aberdeen, recently voted to raise twenty-five thousand dollars by the time annual conference meets for the purpose of erecting one of the five buildings which was ordered by the board of trustees. This is not an assessment upon the churches but is to be a free will offering from the entire district. Brother J. H. Shore is to put the campaign on when he thinks best. Hon. R. N. Page, President of the board of trustees, represented the Orphanage for me at the conference and it was after his fine address that this action was taken. Brother Page is devoted to the Orphanage as his honored father was before him. The board of trustees and the entire conference feel profoundly grateful to the president of our board and to the Rockingham district for this generous response of twenty-five thousand dollars for such a worthy cause. The entire district has our sincere gratitude and we wish to assure all that the money will be wisely spent.

Dear Friends:

As I prepare to break the dear ties which bind me to this happy home I feel a great thankfulness in my heart to God and His people in the Eastern Conference for providing such a home for girls and boys who are bereft of the care of a mother or father.

Today I realize as I look out upon the great adventure that without the influence, love and kindness of the dear people who are giving their lives to a great work in the Orphanage that we would not be equal to the task of overcoming all obstacles. I am truly grateful to our superintendent, Mr. Barnes, Mrs. Jenkins, and all his co-workers for their kind forbearance. And again I want to especially thank the missionary society of Elm City for their kindness and all they have done for me.

With mingled feelings of joy and sadness,

I am yours,  
Elizabeth Sanderford.

Dear Friends:

It is with sadness mingled with joy that I am leaving the Methodist Orphanage which has been a home in

every way; sadness because I am leaving the helpful influence and guiding hand of Mr. Barnes and his faculty and leaving my sisters and brothers in whose company I have spent eight delightful and profitable years; joy because I feel that those eight years of training have well equipped me to enter a life of service and usefulness.

I also wish to thank the Methodist church as a whole for making it possible for this home to be made and for keeping it in the good work of training men and women for lives of usefulness and service; and also to thank that class at Mt. Pleasant church for the nice way they have clothed me during my stay at the home.

Mr. Barnes has ever been as a father to me, always glad to advise me in anything, always his interest was as a father to a son. He knows boys and is always on the lookout to give them pleasure.

I shall watch with ever increasing interest the growth of the home, giving many boys and girls an opportunity for training that would otherwise be denied them.

My best wishes to the growth of the home,

Charlie Clark.

Dear Friends:

Out of my childhood's dreams and fancies one picture has clung to memory's wall—that of a long, winding road leading through our campus between the stately old trees that have weathered a hundred storms. The red and gold leaves seemed to whisper childhood secrets, beautiful though not easily understood. And the beauty of the old Jenkins building as it stood in the mellow sunshine of that November morning long ago.

I had no definite idea of what an orphanage was. Many people associate it with the John Grier home in the novel, "Daddy Longlegs," and with prunes. I didn't. I was young and only felt the beauty around me. Mother left me sitting on the doorstep contentedly sucking my thumb. I was not quite six and only one in a family of five little ones. My two brothers came with me and remained until they graduated in 1921. I have spent nearly eleven years here, and friends, I wish to say that since I've visited private homes in the past few years I've come to this conclusion: Our home has the true home spirit. It is the ideal home on a large scale. Can you blame me for loving it? No. Should you live within its portals its name would never pass your lips unless with the reverence you associate with the words "home" and "mother."

I wish to pause at the bend of the trail to thank the friends who have helped to train and educate me and those whose means have made the dreams of youth possible. I also want to thank the Alma Edgerton Bible class of Selma for their loyal support and especially the president and his wife who have been to me what Judy believed Daddy Longlegs to be at first, a true father. However, my story will not end in the same way. I extend my sincere appreciation and thanks to the superintendent and head matron who have guided me safely through the storms of youth. I appreciate what my teachers have done for me, and may I say that in the past year my principal has proved a great inspiration to me. Miss Gray always said, "You can," and I did, for I knew she was counting on me.

Four years ago our class chose the motto, "Excelsior," and since then we have tried to live up to it. Soon we will receive our diplomas and go forth into the world—atoms in the vast tide of humanity, but we will find our places and by the help of our training and the grace of God we will hitch our wagon to a star and all climb "higher still."

Elizabeth Hardaway.

# THIRTEEN MILLION DOLLARS IN CHURCH VALUES

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

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**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

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To inspire public confidence in their discovery the manufacturers have authorized druggists everywhere to refund the price if the customer is not "perfectly delighted" with Calotabs. Sold only in trade-marked packages. Prices ten cents and thirty-five cents. One tablet at bedtime with a swallow of water, that's all. No taste, no nausea, no griping, no salts. You wake up in the morning with a clean liver, feeling fine, and a hearty appetite. Eat what you please—no danger.—(adv.)

**FOR SALE—THE McCLEES HOME**  
Adjoining Trinity College campus, containing fourteen rooms, two baths, two basements; 75 feet front on 5th street, running 200 feet to 6th street. Apply to Thos. L. McClees or Prof. F. S. Aldridge, Trinity College Station, Durham, N. C.

### FOR SALE

Twenty and one-half acres of land adjoining campus, two thousand feet from Rutherford College; ten-room house conveniently arranged, in first-class condition, electric lights good basement, barn, granary, garage, smokehouse, fine well and spring. Ten acres in cultivation, four acres in pasture, remainder in timber, good apple orchard. Fifteen minutes' walk to station, 12 minutes' walk to graded school. Terms reasonable. If interested write to or call T. E. Conrad, Connelly Springs, N. C.

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# Our Little Folks

## BUBBLE DREAMS

I often think of Santa Claus  
And wonder if in summer time  
He sighs for shingle roofs to climb  
With heavy pack upon his back,  
So fill a stocking or a shoe,  
Or drop a sugar plum or two.

If you are still as still can be,  
I'll tell you something secretly:  
One night I went to Sleepy Town,  
Where hills go up and dales go down,  
The Land of Quilt-and-Elderdown,  
And while the other sleepyheads  
Were lying in their little beds  
I saw—oh, such a wondrous sight!—  
Good Santa in the dead of night.  
He bore a big and bulging pack  
That bobbed and bounced upon his  
back  
And shone with rainbow-colored  
gleams.  
It held the children's bubble dreams.  
Then Santa dropped one like a posy  
On every cheek so round and rosy;  
And then the little sloopyheads  
Sailed off to Dreamland in their beds.

And that is how good Santa passes  
The summer time. Both lads and  
lasses  
When they arrive at Sleepy Town,  
Where hills go up and dales go down,  
The Land of Quilt-and-Elderdown,  
There find a gift that brightly beams,  
All colored fair with rainbow gleams,  
From Santa's pack of bubble dreams.  
—Winifred L. Bryning, in Youth's  
Companion.

## MRS. BORROW-BUNNY

There was a little old lady rabbit  
that lived under a tree stump and that  
everyone called Mrs. Borrow-Bunny.  
She was pleasant and friendly, but  
she had one bad habit: she borrowed  
and borrowed and borrowed.

She would say, "O Mrs. Squirrel, do  
let me have just a cup of buckwheat  
flour. I was bringing some home in a  
bag from Mr. Beaver's shop, and it  
spilled out."

Mrs. Squirrel would give her the  
flour, and then Mrs. Bunny would forget  
all about it.

Or she would say to Mrs. Owl, "Do  
let me take your feather duster for  
just this morning. I want to make my  
house all spick-and-span because my  
cousins, the Meadow Rabbits, are  
coming over for tea and my own duster  
is all worn out." And a little sadly  
Mrs. Owl would let her take the  
duster, and Mrs. Bunny would forget  
to return it.

The other animals used to spend a  
great deal of time talking about the  
matter. "Let us not lend her any  
more things," said some of them. But  
the next time Mrs. Borrow-Bunny  
went over to the house of one of them,  
all pleasant and friendly and eager,  
they would let her have what she  
wanted before they knew it.

So it went on and on until one day  
the animals met to make a list of all  
the things that were missing. As they  
talked Mrs. Duck wrote down the  
names of the things on a pad, and after  
a while they found that Mrs. Borrow-Bunny  
had all these articles:

Mrs. Owl's duster, cookbook and  
brown shawl.

Mrs. Squirrel's new rubbers, a cup  
of flour and three cups of sugar.

Mrs. Hedgehog's bag, a box of raisins  
and an umbrella.

Mrs. Duck's tin spoon, three buttons  
and a spoon of yarn.

Mrs. Woodchuck's summer nightcap  
and a butter ladle.

"What shall we do," they asked, "to  
get all of our things back?"

"I have a good idea!" said Mrs.  
Hedgehog.

"Tell us about it," Mrs. Duck begged  
her.

"Let us give a picnic on the little  
green knoll," said Mrs. Hedgehog,  
"and invite Mrs. Borrow-Bunny. This  
is what we will do—" And she went  
and whispered something in Mrs.  
Squirrel's ear. Mrs. Squirrel laughed  
out loud. Then Mrs. Hedgehog whis-  
pered in Mrs. Owl's ear, and Mrs. Owl  
nodded her big head in a pleased way.  
So she went on whispering to one af-  
ter another until by and by they all  
knew what the plan was and thought  
it good and funny.

Mrs. Borrow-Bunny was delighted  
to be asked to the picnic and accepted  
at once.

When the day came all the animals  
met on the little green knoll. It was  
a bright, sunny morning, and all the  
world seemed happy. Mrs. Borrow-  
Bunny was the last to come. That was  
another queer thing about her; she  
was always late.

Suddenly, as they were spreading  
out the lunch, Mrs. Owl said, "Oh, if I  
only had my brown shawl! And I was  
going to mix up some mint lemonade  
with strawberries in it, but I need my  
cookbook. And if I had my duster to  
brush off this stone, we might use it  
for a cake table."

Mrs. Borrow-Bunny looked up from  
her basket, astonished. "Mrs. Owl!"  
she said. "They are all three over at  
my house. I borrowed them from you;  
don't you remember? I will scamper  
right home and fetch them."

And she was gone. In about ten  
minutes she came back with the  
things. Mrs. Owl thanked her and set  
about mixing the lemonade.

Then Mrs. Duck cried, "My tin  
spoon! I wish I had it to stir this  
good stuff for the sandwiches. I  
brought my mending bag, but I need  
three buttons and a spool of yarn. If  
I had those things I could sew."

"Why, I owe you those things," Mrs.  
Borrow-Bunny said. "I don't mind a  
bit running home after them."

"Thank you," said Mrs. Duck.  
When Mrs. Borrow-Bunny had rest-  
ed a minute after she came back Mrs.  
Hedgehog exclaimed, "My green bag!  
I thought I had it here, but I find I  
haven't. And I do wish I had my um-  
brella in case it rains. Then I was  
going to make a raisin salad, and I  
need a box of raisins. O dear! O  
dear!"

Mrs. Borrow-Bunny stood up. She  
was getting hot, running back and  
forth across the meadow so many  
times, and she did not look so happy  
as she did when she came to the pic-  
nic. "They are at my house. I will  
fetch them," she said.

She brought the things back, and  
Mrs. Hedgehog thanked her.

Then Mrs. Squirrel began to whim-  
per that she wanted to wade in the  
brook and needed her rubbers.

"I will go and bring them to you,"  
voice. She did not seem eager to go.

Mrs. Borrow-Bunny said in a queer  
voice. This time she did not come back.  
The animals waited and waited, and  
they were all hungry for their good  
luncheon.

"Let us go and see what is the mat-  
ter," suggested Mrs. Hedgehog.

When the picnicers came to Mrs.  
Borrow-Bunny's house they heard  
some one crying. There she sat on  
the doorstep, with her apron over her  
face and the rest of the things she  
had borrowed in a heap beside her.

"Go away!" she said. "I know you  
did it to teach me a lesson. I feel  
ashamed. But my feet are so tired,  
running back and forth, and I am so  
hot! I do not want to go to the pic-  
nic, and I do not want you to see me.  
Please go away!"



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In building her moral character, in encouraging and shaping the development of her intellectuality and mental capacity, in developing her physique—consider the advantages of the efficiency of

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COL. R. BINGHAM, Supt. Emeritus. COL. S. R. McKEE, Supt.



Then all the animals felt sorry for her; and they told her that they had come to get her because the picnic would not be a bit of fun without her. "Please come," they begged her. "We wish we had not done it!"

"I am so glad you did it," said Mrs. Borrow-Bunny. "I have learned a good lesson. But please promise me row-Bunny any more behind my back. one thing: do not call me Mrs. Borrow-Bunny. Good-Neighbor."

The animals said they would, and they did, and it proved to be just the right name. She was pleasant and plump and friendly, just as she always had been; and she scarcely ever borrowed. If she did, she came running back with the thing she had asked for before the sun set; always before the sun set.—Youth's Companion.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### INTERESTING FACTS CONCERNING THE "FORGOTTEN MAN"

**Estate of Mrs. Moses U. Payne.**—On May 25, 1923, I received a letter from Dr. S. P. Cresap, a member of the board of finance, stating that the will of Mrs. Moses U. Payne, lately deceased, contained a paragraph wherein she left to the Board of Finance of the Methodist Episcopal Church, South, \$1,000 for the Superannuate Endowment Fund. The will was dated March 15, 1923, and probated June 20, 1923. Dr. Cresap and his brother-in-law, M. M. Payne, are the executors of the will. This bequest will in all probability be paid at an early date. The good woman who so thoughtfully remembered the "forgotten man" in the manner stated was the wife of Moses U. Payne, whose liberal contributions to the church throughout his life were such as greatly to hearten those of us who have in hand the work of our great denomination. It would not be possible to write the history of Southern Methodism in the state of Missouri without repeatedly referring to the benefactions of this princely layman. His name and the names of the members of his family will never perish from the earth, for they are indelibly inscribed in the construction of many prominent church buildings and on the records of various boards to which have been committed the stewardship of beneficent enterprises.

**Estate of Mrs. Alice J. Wilson.**—On May 15, 1923, a letter was received from Mr. J. F. Moore, cashier of the Bank of Davie, Mocksville, N. C., in which he stated that the will of the late Alice J. Wilson provided that the executors of her estate, after paying all other bequests of the will, should pay any excess of the estate to the Board of Finance of the Methodist Episcopal Church, South, at 510-513 Security Building, St. Louis, Mo., to be placed by them in the Superannuate Endowment Fund for the benefit of the "forgotten man." This fund was bequeathed by Mrs. Alice J. Wilson in memory of her husband, Rev. W. C. Wilson, deceased. Mrs. Wilson died in February, 1923. The letter from Mr. Moore also stated that the estate would probably be settled in twelve months and that the amount coming to the Board of Finance would depend on the sale of certain real estate. It is thought that the "forgotten man" will realize from this bequest about \$5,000. What a joy it is to know that the people are beginning to consider the needs of the "forgotten man" when they write their wills! May this splendid example be followed by many others who have reached a period in their lives when they must give an account of their stewardship!

**Estate of Mrs. Louisiana Perkinson.**—On May 16 a check for \$142.50 was received from Charles H. Gerbig, secretary and treasurer of the Colonial Trust Company, Baltimore, Md., the same representing payment in full of \$150 bequeathed to the Superannuate Endowment Fund by the late Mrs. Louisiana Perkinson, less \$7.50 collateral inheritance tax. Here is another evidence of the fact that Southern Methodist people generally are giving attention to the needs of the "forgotten man" when they write their wills. There should be such a passion for this cause in the hearts of all our preachers as would move them to be constantly on the alert looking to have it represented in the scores

of wills that are being written daily. Why should it not be so? Can one think of any beneficent cause before the church that has a better right to be remembered? Its appeal is one that grips the heart and soul as well as the judgment of those benevolently inclined. Also money given to the Superannuate Endowment Fund is never spent as to principal. The income from it is annually distributed among the claimants on the fund. The principal stands intact forever, and thus it becomes an everlasting memorial to those who give it. What sort of monument could be placed at the head of anyone's grave that could better perpetuate in the thinking of succeeding generations anyone's life and character than a bequest to the Superannuate Endowment Fund?

**He Is No Longer a "Forgotten Man."**—On May 22, 1923, there was received from Mrs. Lydia H. Roper, of Norfolk, Va., bonds in the amount of \$5,000, six per cent, payable semi-annually, which were sent as a gift to the Superannuate Endowment Fund on the annuity plan. It was the desire of the donor that an annuity bond be issued to Rev. W. F. Hayes, superannuate, and his wife, the semi-annual annuity to be the amount of income received by the board from the bonds. This annuity will amount to \$300 a year, and it is to be paid to Brother Hayes or his wife as long as either of them lives. When they are both deceased, the \$5,000 will automatically pass to the General Superannuate Endowment Fund. Mrs. Roper further stipulated that this beautiful thing that she has done for these worthy claimants is not in any sense to be considered by the church as a reason for reducing the church's regular annual allowance to these claimants from other sources. She very positively states that she desires the annuity going to them from the bonds to be an amount in addition to the bonds to be an amount in addition to what they have a right to receive from the church.

This is one of the most beautiful acts that has come under my observation. I have repeatedly called attention to this method of making provision for our claimants. There are thousands of people in Southern Methodism each of whom is able to do a similar thing for some superannuate and his wife. Surely it will be a happy day to Brother Hayes when this annuity bond, made possible by Mrs. Roper, is placed in his hands. The annuity which he will receive semi-annually, together with the amount going to him as a claimant in regular channels from the church, should make him and his wife very comfortable until God shall say: "It is enough, come up higher."

**Something That Stirs My Blood.**—It is very heartening to have so many evidences of the fact that the lay members of the church are squaring themselves to do their best in the special effort for superannuate endowment. I receive letters daily from prominent laymen that encourage me to believe that they will apply themselves enthusiastically to the task of raising the ten million dollars for this cause. May I quote for the benefit of my readers an extract from a letter now before me from W. H. Wiseman, district lay leader of the Dickson district, Tennessee conference, as follows: "The superannuated preacher should no longer be called the 'forgot-

ten man.' He is not forgotten but has been neglected and should be called the 'neglected man.' The cause of this man is uppermost in the minds of most laymen. We have long sought an opportunity to do something really worth while for these men. God speed the day when we will do no less for him who paved the way for our great church than is being done by the 'heartless corporation' for its aged. You can depend on the laymen to enter heartily into this movement. We can, and we will."

**A Thought for Every Day.**—The preachers of the church who are now active in her pulpits should keep themselves constantly reminded of this burning truth: "Every active preacher of whatever age is a 'forgotten man' in the making."

I sometimes drop the fish a line,  
But can't deny  
These little overtures of mine  
Get no reply. —Selected.

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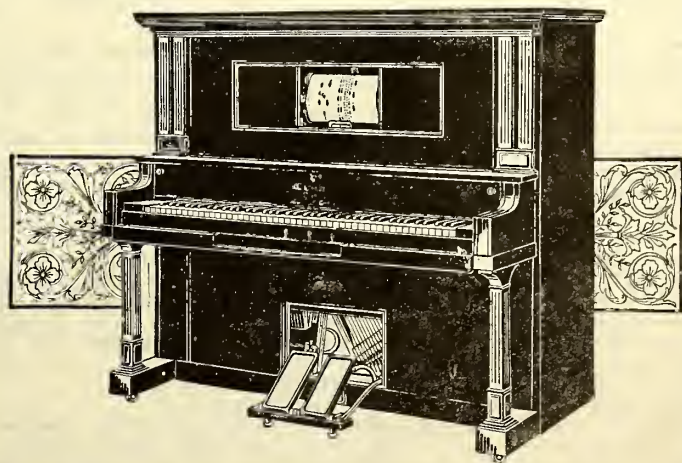
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E.
THIRD ROUND
July
Swannanoa, Tabor, 11 & 3 ... 7-8
Central, 11 ... 8
Hot Springs, Antioch, 11 ... 14-15

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND-IN PART
July
Seversville, 11 ... 8
Rural Trinity, 33 ... 8
Bethel, Love's Chapel, 11 ... 14

GREENSBORO DISTRICT
W. F. Womble, Presiding Elder
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND
July
West Greensboro, Muirs Chapel... 7-8
At 3 and 11
Glenwood, at night ... 8

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND
July
Bald Creek, Bald Creek, 11 ... 7
Burnsville, 11 ... 8
Gilkey, Gilkey, 11 ... 14

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND
July
Bald Creek, Bald Creek, 11 ... 7
Burnsville, 11 ... 8
Gilkey, Gilkey, 11 ... 14

Bald Creek, 11 ... 29-30
Burnsville, 7:30 ... 30
All the pastors and charge lay leaders of Marion district will convene at Marion on July 26th on very important business.

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, 1st. Alry, N. C.
THIRD ROUND
July
Danbur ... 7-8
Sandy Ridge, 3 ... 8
Ararat, Carter's Chapel ... 14-15

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
FOURTH ROUND
July
Jefferson, Mt. Zion ... 7-8
Warrenville, Mill Creek ... 14-15
Creston, Mt. View ... 21-22

WILKESBORO DISTRICT
July
Laurel Springs, Transou ... 4-5
Sparta, Potato Creek ... 11-12
Watauga, Henson Chapel ... 18-19
Boone, Boone, 8 night ... 19
September
Avery ... 8-9
Elk Park ... 15-16
Todd, Fairview ... 22-23

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
THIRD ROUND
July
Bessemer, 11 ... 8
King's Mt., 7:30 ... 8
Franklin Ave., 7:30 ... 11
Belmont, Main St., 11 ... 15
Belmont, Park St., 7:30 ... 15

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND
July
Hiawasse Ct., Martin's Creek, 11 ... 7
Hayesville Ct., Tusquitie, 11 ... 8
Murphy Station, 8 ... 8
Shoal Creek Ct., Raven's Ford, 11 ... 15

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FOURTH ROUND
July
Grace, Grace, 11 ... 15
Linwood, Linwood, 3 ... 14-15
Farmington, Bethlehem, 11 ... 21-22

North Carolina Conference
DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
THIRD ROUND
July
Burlington, Front St. ... 8
Graham and Haw River, Graham ... 8
Leasburg, Salem ... 14
Carrboro, Orange ... 15
Chapel Hill, 8 ... 15
Hillsboro, Walnut Grove ... 21-22

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND
July
Hertford, night ... 8
Pasquotank, Mt. Hebron ... 7-8
South Mills, Sharon ... 14-15

COLUMBIA DISTRICT
Columbia, Gum Neck ... 4-5
Gates & N. Gates, Gatesville ... 10-11-12
Roanoke Island, Hatteras, Kennekeet, Stumpy Point, Kitty Hawk, Dare Ct., all at Manteo ... 16-17-18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND
July
Haw River, Ebenezer ... 7-8
Newton Grove, Maple Grove ... 14-15
Duke, Angier, night ... 15
Dunn ... 18
Hemp, Mt. Carmel ... 20

ROSELAND DISTRICT
Goldston, Marone ... 4-5
Elizabeth, Wesley's Chapel ... 8
Stedman, Bethabara ... 10-12
Roseboro, Hall's ... 11-12

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
THIRD ROUND
July
Kinston, Caswell St., night ... 5
Jones Ct., Shady Grove, 11 ... 6-8
Newport Ct., Harelock, 11 ... 10
La Grange Ct., Seven Spgs, 11 ... 12

RALEIGH DISTRICT
J. C. Wooten, P. E.
THIRD ROUND
July
Tar River, Ebenezer, 11 ... 7-8
Central, 8 ... 11
Youngsville, Bunn, 11 ... 14-15
Louisburg, 8 ... 15
Edenton St., 8 ... 18

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND
July
Fremont, 11 ... 5
Stantonsburg, night ... 5
Calvary, Barefoot's Chapel, 11 ... 15
Bailey ... 15-16
Aurora, Warrens, 11 ... 18

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND
July
West End, Pleasant Hill ... 7-8
Aberdeen ... 8-9
Raeford, Parker's ... 14-15

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND
July
Barysburg Ct., Concord Ch, 11 ... 7-8

Northampton Ct., Pleasant Grv, 3:30 8
Rich Square Ct., Roxobel, 11 ... 13
Conway Ct., Sharog, 11 ... 14-15
Murfreesboro & Winton, Union ... 17
(All day program.)
Ahoskie, Harrelsville ... 18
(All day program.)
Aulander, Ebenezer ... 19
(All day program.)
Windsor Ct., Mt. Gould ... 20
(All day program.)
Windsor, 11 ... 22
Williamston Ct., 8 ... 22
Hamilton (all day program) ... 24
Scotland Neck Ct. ... 25
(All day program.)
Warren Ct., Sarepta, 11 ... 28-29
August
Middleburg Ct., 11 ... 5

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
THIRD ROUND
July
Southport, Southport, a.m. ... 8
Carver's Creek, Bladen Spgs., a.m. ... 13
Hallsboro, Wannanish, a.m. ... 14-15
Whiteville, Whiteville, p.m. ... 15
Chadbourn, Cerro Gordo, a.m. ... 20
Old Dock, Bethel, a.m. ... 21-22
Tabor, Clarendon, p.m. ... 22
Scott's Hill, Union, a.m. ... 26
Town Creek, Piney Grove, a.m. ... 27
Shalotte, Union, a.m. ... 28-29
Wilmington, Castle St., p.m. ... 29
District conference will convene at Swansboro on June 26, 1923. Opening sermon at 8 p. m. Business sessions 9 o'clock, 27-28. Delegates will get off at Jacksonville. All visitors will notify Rev. T. W. Siler, Swansboro.

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WOMAN'S PAGE

(Continued from page eight)

and juniors and mailed out in the early fall.

A second Belle H. Bennett Memorial program for adults will appear in the 1924 "Yearbook."

Plate and Book of Remembrance.

Requests are coming from conferences and auxiliaries asking that their money be used as a special in the Greater Scarritt. In line with these requests the committee is planning for a memorial plate upon which shall be inscribed the names of auxiliaries having paid five dollars or more per capita to the memorial fund by the end of December, 1926. The committee is also planning a Belle H. Bennett Book of Remembrance in which shall be inscribed the names of auxiliaries that have paid five dollars or more per capita to the memorial fund by the end of December, 1926.

League of Prayer.

There are many who cannot actively engage in the work of raising the memorial fund, yet they have a vital interest. For these there has been planned a League of Prayer. Their love gift is to be the gift of intercession. They are to become God's remembrances night and day. Mrs. R. W. MacDonell has been appointed leader of this league.

The Tennessee Conference.

The Tennessee conference has appointed a woman whose duty it is to promote the memorial throughout the conference. Special memorial mite boxes are being prepared by this conference.—Bulletin.

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All the men!  
All the women!  
All the children!  
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An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

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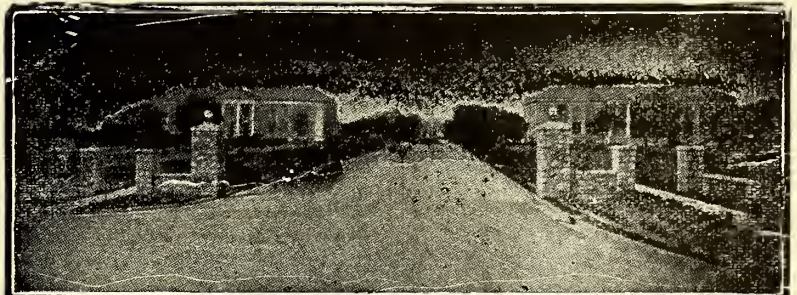
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**IN MEMORIAM**

**GARREN**—Mrs. Samantha Gash Garren was born September 21, 1840, and died in Asheville, March 13, 1923. She was the widow of J. R. Garren, a Confederate veteran, whom she married in 1892. In death they were not divided long, as the time of their decease was only a few days apart. Sister Garren was converted and joined the Methodist church early in life. She loved the doctrines and polity of her church, and was able to give an answer to every one that asked a reason for the hope that was in her. Towards the last of her life she was a great sufferer, but bore her sufferings with Christian resignation and patience, and death was to her a happy exchange of the pains and sorrows of earth for the rest and peace of heaven and the companionship of loved ones gone on before. S. H. Hilliard.

**RESOLUTIONS OF RESPECT**

On the 12th day of April, 1923, God in His infinite wisdom and love called to himself our oldest and one of our most faithful members, Mrs. R. P. Matheson. Mourning her loss so deeply we resolve:

First, That we, the Ladies' Aid Society of Taylorsville M. E. Church, South, bow in submission to our Father's will as she did.

Second, That we extend our deepest sympathy to her bereaved family and point them to God for comfort and consolation.

Third, That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of our Ladies' Aid Society and a copy sent to the North Carolina Advocate.

Mrs. W. LeGefte,  
Mrs. W. T. Roland,  
Mrs. S. T. Crowson,  
Mrs. U. L. Alspaugh.

**RESOLUTIONS OF RESPECT**

Whereas, God in His infinite wisdom saw fit January 21, 1923, to call from our midst our beloved friend, neighbor and co-worker, Mrs. Matilda Wroten, in her seventy-second year. Therefore, be it resolved:

First, That we as members of the Oak Grove Aid Society will sadly miss her, the first one to be called from our society. Though in feeble health for a long time she always attended the meetings whenever she could, bringing a bright smile and willing to help in any way she could the upbuilding of God's cause.

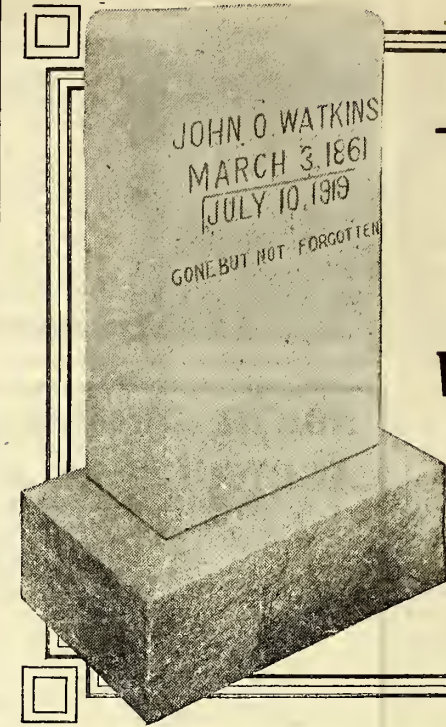
Second, That we bow in humble submission to the will of our Father who never makes a mistake, and extend to the family our heartfelt sympathy and love in this dark hour of bereavement and commend them to His loving care, who alone can give them comfort and consolation in all trouble.

Third, That a copy of these resolutions be put on the minutes of our Aid Society, a copy sent to the family and a copy to the North Carolina Christian Advocate for publication.

Mrs. C. S. Simmons,  
Mrs. W. W. Higgins,  
Mrs. C. P. Harriett.

**PITTMAN**—Mrs. Jennie Turnage Pittman, devoted wife of Attorney K. A. Pittman of Ayden, N. C., passed from earth to heaven the night of March 4th, 1923, after several weeks' illness with influenza followed by pneumonia. Her going brought great grief to her family and host of friends. She was deservedly popular and universally beloved by all who knew her. No one has lived among us whose life was more beautiful, exemplary and useful. Her untimely death is an irreparable loss to her loved ones, her church and the entire community.

At Ormondsville in Greene county, N. C., on May 12, 1895, she was born to her parents, Mr. and Mrs. Elijah Turnage. She lived there until the family removed to Ayden about 15 years ago. A few years ago she was preceded to the beyond by her father and a brother, Leslie. These, too, died in faith triumphant. The others of the family, a saintly and godly mother, three brothers, J. R., R. L. and L. E. Turnage, of Ayden, two sisters, Mrs. W. M. Edwards, of Ayden, and Mrs. Lucy Crowell, of Richmond, Va., and a faithful and loving hus-



—“Gone, but not forgotten!”

*How beautiful the sentiment expressed, in these time worn and time honored words.—How true the expression when engraved in stone.—How secure we feel when the memories of our loved ones are truly entrusted to the massive strength and lasting durability of—*

**Winnsboro Blue Granite**

*Its flawless beauty, matchless color, beautiful legibility and contrast and lasting strength and durability safeguard and perpetuate the memories of thousands of Americans.*

**Specify Winnsboro Blue Granite**

Monuments  
Maintain  
Memories

Winnsboro  
Granite Corp.  
Rion, S. C.

band, K. A. Pittman, survive. All these are active, useful, consecrated Christians and upright citizens and occupy a large and influential place in the social, business, professional and church life of their communities.

In her early girlhood days Jennie, as she was affectionately called, joyously gave her heart to her Saviour and united with the M. E. Church, South, at Ormondsville and remained to the end of her days a devoted, active and consecrated worker and leader in the church she loved with an undying devotion. She was a chosen, trusted and capable leader in the work of the church and the social and civic life and activities of the community, and was never happier than when engaged in helpful service.

She was educated at Greensboro Female College and Columbia University. Nature endowed her with a strong and alert mind, and she gladly laid the powers of her trained intellect, loving and trusting heart and her splendid physical strength upon the altar of helpful and effective Christian service.

On November 7, 1919, which was the anniversary of her mother's nuptial vows, Miss Jennie became the happy and beautiful bride of K. A. Pittman, Esq., of Louisburg, N. C., and for a little more than three years they lived happily together in the home of the bride's mother.

The value of a life such as Sister Pittman lived cannot be adequately appraised. Her going leaves a wide gap in the ranks of our workers, and a sad loneliness in the aching hearts of the bereaved husband, mother, brothers, sisters and other dear ones, and we feel keenly our great loss. But God knows best and some time we'll understand. Her task on earth was done. He needed her for a work above.

Funeral rites were conducted from the Methodist church by her pastor, assisted by Rev. R. I. Corbett of the Baptist church on Tuesday afternoon at 3:30, March 6th. The large auditorium of the church was crowded to the doors and many stood about the entrances without, giving tearful tribute out of their saddened hearts to the noble dead, who in life was the object of sincere affection and highest esteem. The floral offerings, profuse and beautiful and expressive of the wide popularity of the departed loved one and friend, hid from view the mound under which the body was laid to rest.

May God's abounding grace comfort and sustain the sorrowing loved ones left behind. Her pastor, John M. Wright.

**JOHNSON**—Mrs. Louisa Johnson, wife of Thos. A. Johnson, of Elevation township, Johnston county, who died recently, was one of the most devoted and consecrated Christian women we have ever known. In her young womanhood she was converted and joined the Methodist church. She exerted a holy influence through her church and community, and was a worker and

teacher with a passion for souls. The fruits of the Spirit shown in her life won for her a wide circle of devoted friends who mourn her departure. It might truly be said of her, "None knew her but to love her, none named her but to praise." The study of the Bible was her delight; prayer had a large place in her life; Christian conversation was her constant habit. She served her Master so loyally and faithfully Benson circuit is poorer, but heaven is richer, since she has gone to her reward. For many years she looked forward to the weekly visits of

the North Carolina Christian Advocate, which she read with pleasure and profit. Afflicted for a long time, she bore her sufferings with patience and fortitude, and left behind her a testimony which will continue to glorify God for many years to come. As Mr. Wesley said, "Our people die well," so it was in the case of Sister Johnson. "Precious in the sight of the Lord is the death of His saints, saith the Spirit, from henceforth they rest from their labors, and their works do follow them." Her pastor, E. M. Hall.

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# NORTH CAROLINA Christian Advocate

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## FUNDAMENTALS OF METHODISM

### Article I.

*Bishop Edwin D. Mouzon*

#### The Apostles' Creed and the Twenty-five Articles.

In certain quarters so much is being said nowadays about "fundamentals" that it seems necessary for someone to call our Methodist people away from emphasis upon things contrary to the spirit and genius of Methodism to an understanding of what the fundamentals of Methodism really are. For it would be nothing short of disastrous—indeed, it would be to turn the clock of spiritual progress back nearly two hundred years and to undo the work of the great Wesleyan revival—if certain alien principles, now being calomously proclaimed by the literalists, should gain the ascendancy and be mistaken for the sum and substance of Methodism.

What I mean to say is this: **Fundamentalism is the religion of the letter; Methodism is the religion of the Spirit. Fundamentalism lays stress on doctrines; Methodism exalts the Living Christ. Fundamentalism insists on acceptance of a Calvinistic creed; Methodism calls men to a happy experience of salvation and a holy life.**

As showing this Methodist emphasis, I set down here certain words from the pen of John Wesley: "There may be some well meaning persons who aver that if they have not clear views of those capital doctrines—the fall of man, justification by faith, and the atonement made by the death of Christ and His righteousness transferred to them—they can have no benefit from His death. I dare in no wise affirm this. Indeed I do not believe it. I believe the merciful God regards the lives of men more than their ideas. I believe He respects the goodness of the heart rather than the clearness of the head; and that if the heart of man be filled (by grace of God and the power of His Spirit) with the humble, gentle, patient love of God and man, God will not cast him into everlasting fire, prepared for the devil and his angels because his ideas are not clear, or his conceptions are confused." And if this is not plain enough, take another quotation from Wesley: "A string of opinions is no more Christian faith than a string of beads is Christian holiness. We do not lay the main stress of our religion on any opinions, right or wrong; neither do we begin, nor willingly join in, any dispute concerning them. The weight of all religion rests on holiness of heart and life."

Now it is one thing to be liberal in reference to theological opinions, and it is another and a different thing to be lax. Laxness grows out of indifference or ignorance; liberality shows depth of soul and springs from a genuine experience of vital godliness. Wesley had opinions of his own; there was nothing nebulous and uncertain about his theological beliefs. Everybody knew where he stood on all the great truths of the Christian faith. But Wesley had had a transforming experience of the grace of God, and he knew that this was the one thing to be sought above all else. Before his "conversion" he had been thoroughly orthodox—just as orthodox as he was after his conversion. **But orthodoxy did not save him.** What made a new man of Wesley was the experience he had in Aldersgate Street, at that memorable prayer meeting, when he "felt his heart strangely warmed." Wesley knew what was of first importance to him; and what was of first importance to him he believed to be of first importance to all men. And this is precisely why we

Methodists have always allowed others large liberty in thinking. With us conversion and Christian life are the things that really matter. But this does not mean that we Methodists do not hold strongly to her definite views touching Christian belief and Christian life. There are certain very important Methodist fundamentals, and about these I purpose saying some things in language which all can understand.

In a word, then, Methodism comes to the world with three great documents in her hand and with a glorious experience in her heart. It would be more logical, and more in keeping with the genesis of Methodism, if I should speak first of this glorious experience. But for the sake of emphasis I shall leave this till I have spoken of the three great documents which Methodism holds in her possession. These documents are the **Apostles' Creed, the Twenty-five Articles of Religion, and the General Rules of the United Societies.** The **Apostles' Creed** shows our connection with the church of the early centuries; the **Twenty-five Articles of Religion** show our connection with the great Protestant Reformation in England; while the **General Rules**, which came from the hand of Wesley himself, keep ever before us the type of piety which is the standard and ideal for all who seek to live the life of the people called Methodists. To repeat, here are the fundamentals of Methodism: **The Apostles' Creed, the Twenty-five Articles, the General Rules, and a Glorious Experience of Religion.** I shall discuss these fundamentals briefly in the order given. I had hoped to be able to set down in one communication all that I have in my heart to say at this time touching these "Fundamentals of Methodism," but I find that I must at this time confine myself to the consideration of the first two documents, the **Apostles' Creed** and the **Twenty-five Articles**, reserving for later discussion the **General Rules** and the **Glorious Experience of Religion** out of which came the Methodist presentation of the essential doctrines of Christian experience, a complement of doctrines distinctive of Methodism and peculiarly our own.

**1. The Apostles' Creed.** As it stands in our Book of Discipline this historic creed reads as follows:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, then ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

This brief and simple statement of the fundamental facts and doctrines of the Christian religion, is an inheritance from the early centuries of the Christian church. It was of gradual growth and traces far back into the earliest period of Christian history. With us Methodists, it is used as a baptismal confession of faith, and is recited every Sunday as the united confession of faith of the worshipping congregation. **This is the one and only creed which we Methodists require for admission into our communion.** In this we are in perfect harmony with the early church. This Apostolic confession we do require, but we require nothing

more whatsoever in the way of creed from those who seek our fellowship in working out their salvation. Thus Methodism builds where the Apostolic church built. One may hold any view whatsoever touching historical, scientific, and literary matters which do not contradict or deny the facts and doctrines herein set forth, and be a true Methodist. Furthermore, one may hold to doctrines not in harmony with the scheme of Wesleyan Arminian theology preached by Methodism, and still be a member of the Methodist church. For we steadfastly hold with John Wesley that we have no more right to object to a man for holding different opinions from ours than we have a right to object to his wearing a wig while we wear our own hair. But as Wesley said, "when he takes off his wig and begins to shake the powder in my eyes then I do have a right to object." And this is precisely what I am objecting to in the things I have said about my friends, the Fundamentalists—they insist on carrying their wigs in their hands and shaking their dusty powder in my eyes.

I rejoice that we of the Methodist Episcopal Church, South, in particular, are true to the early Apostolic tradition and to early Methodist practice in requiring for church membership no further creed. It should be clearly understood that we do not require those who seek to become members of our church to subscribe to the **Twenty-five Articles of Religion.** For clearly that would shut most people out of the church entirely. What I mean to say is this: The language of some of the **Twenty-five Articles** is highly metaphysical and theological, and the majority of people are not theologians and metaphysicians. To require our children to affirm that they believe them would be to make belief mean nothing having any relation to the understanding and the life; and to call upon the busy man from the farm and the office and the store to affirm his belief in difficult theological terminology, would be to shut out a very large number of honest and useful Christian men. Not theology, but faith in Christ makes a man a Christian. And this faith in Christ that makes a man a Christian is very simple and not the complex and involved affair which we are being told we must believe or be cast into outer darkness. It would be a tragedy to see our Methodism, with her glorious record of catholicity, tied up in a theological strait-jacket. But even so, Methodism could not long be held in bondage; for when once more the power of the Spirit came upon her, she would break her bonds and assert her God-given freedom.

**2. The Twenty-five Articles of Religion.** The **Twenty-five Articles of Religion** are one of the doctrinal standards of Methodism. According to the general scheme or religion as set forth in this historic document, all Methodist preachers are under solemn obligation to teach and preach. These Articles constitute one of the most important and significant "fundamentals" of Methodism. And as has already been suggested, these Articles of Religion show our connection with the great Protestant Reformation, especially in England. Methodism, indeed, brought forward and completed the English Protestant Reformation. One always has the feeling that the Church of England stopped half-way between Roman Catholicism and Protestantism, in

(Continued on page four.)



### JOTTINGS OF A JAUNT

I have just returned from the Middle West. Cincinnati, Indianapolis, Chicago, Winona Lake and intervening points came within the range of "car window" observations. That is the land of corn but not of wine, thanks to the eighteenth amendment and the Volstead Act. Even Chicago, up to recent years as "wet" as the waters of Lake Michigan, is now suffering from a prolonged drouth with not even the prospect of a cloud as big as a man's hand on the horizon.

I had not been in Chicago for ten years. In other days I had visited every section of the old town, and beheld with amazement the enormity of the liquor traffic in that great city which seemed to be in the clutches of strong drink.

Ten years ago saloons were everywhere. In certain sections of the city whole blocks were occupied by liquor dealers. Every bar, and many of them could accommodate hundreds of customers at a time, were crowded day and night. The hotel lobbies were filled with men under the partial influence of drink. Beer-bloated men were in evidence everywhere. The "family entrance" to the saloons told the story of the women's and children's connection with the saloon.

All this is now changed. What few swinging doors remain in the "loop district" of Chicago are restaurants where food and soft drinks are sold, but there is no evidence of men under the influence of liquor in those places. To all appearances Chicago is as dry as Greensboro or Durham.

I have no doubt that the people of Chicago get and use large quantities of liquor, but it does not appear on the surface and the prohibitionists say that prohibition has wrought a revolution in that city. The cry that prohibition does not prohibit comes from those who desire to drink or to make money out of the traffic, and the persistent howl from these sources prove that they are a bit shy on something to drink and that "bootlegging" is not all that a liquor dealer would desire.

#### Bountiful Harvests.

The prospects for bountiful harvests in this great agricultural section are reassuring. Yet the farmers are complaining of hard times. "Hardly enough money to pay the taxes" is the refrain of their lamentations. We surely have an ungrateful people in this land of super-abundance.

#### Winona Lake.

Lakes Wawasee, Tippecanoe, Winona, Pappakeechee, Waubesa and Muskegon in northern Indiana, all hark back to the days of the Red Skin and his canoe, before the white man converted the great Middle West into the agricultural cornucopia of the world. Some popular melody like "Down on the Suwanee River," or some song of Hiawthia should have veiled these lakes in romance and sentiment. But the stories of Indian lovers and the songs of the muses have, like Noah's weary dove, found no place to rest among the lakes in that land of "The Hoosier Schoolmaster." Corn for man, oats for horses and cherries in July to make glad the heart of the housewife rule in northern Indiana.

Hardened by the storms of winter these rugged and practical citizens of the Hoosier State do not appear to the casual visitors to be people who would even appreciate the humor and sentiment of James Whitcomb Riley. But we guess they do.

It is among this people and on the east shore of Winona lake that one of the largest and most successful assembly grounds in the entire country has been established. There are 400 "cottages," some of them a bit pretentious, but most of them modest dwellings. The largest assembly hall is the Billy Sunday Tabernacle, which seats 8,000, and was named in honor of this widely known evangelist who has been very influential in the upbuilding of Winona. Other convention halls are the Auditorium, seating 3,000; Christian Temple, which seats 1,000, and Bethany Chapel, which seats 1,000. There are hotels quite a few. Winona is shaded by as fine a lot of maple trees as one need expect to see. The trees in that land almost treeless is the chief natural charm of the place.

#### A Great Program.

The Christian Citizenship Conference at Winona Lake began July 1st and continued eight days. It was a conference of Christian citizens from several countries of the world to discuss national and international moral problems and to promote civic righteousness.

Among the speakers were such outstanding men as Bishop W. T. Anderson of the Methodist Episcopal church, Dr. William M. Bell, senior bishop of the United Brethren church, Hon. Sam W. Small, Hon. William Jennings Bryan, Bishop F. J. McConnell of the Methodist Episcopal church, and Hon. S. D. Fess, senator from Ohio. Hindoos, Chinese, Japanese, Koreans, Bohemians, Swedes and others from beyond our borders were heard with interest and profit.

From a program of such variety and extent as this which held the attention of the conference for three sessions a day, morning, afternoon and evening, for an entire week, it is next to impossible to say who excelled upon the platform.

From the standpoint of attendance the climax of the conference was reached Wednesday evening, July 4, when William Jennings Bryan in the Billy Sunday Tabernacle spoke to more than eight thousand interested and applauding listeners, and I have never heard this matchless orator speak with finer effect. His mouth is still golden and his magnetic personality grips the multitude. His theme was a plea for the enforcement of prohibition and for the exaltation of Jesus Christ with special emphasis upon His deity.

Sam Small, the inimitable, is renewing his youth at 72—the conference gave him a dinner Tuesday, July 3, in honor of his seventy-second birthday—and he spoke on three different occasions during the week—and never failed to thrill an audience already surfeited with speech-making.

One of the most telling pleas that I heard for moral and religious instruction in the public schools was made by Miss Martha Kralicek of Czechoslovakia, who is now teaching in one of the city schools of Chicago. She is only 23 years of age, but her breadth of vision and approach to conditions as they exist mark her as one of mature years. And her tongue is touched with the eloquence of truth and sincerity. If she does not in the future years become a national figure I shall be surprised.

The conference placed great emphasis upon such reform in our public school system as will guarantee the teaching of Christian ethics and the moral standards of the Bible in all the public schools of the nation. Their objective seems to be this, Let pagan teachers go out, and let the Word of God go into the schools. Is there anything wrong with that? Atheists, infidels and antagonists of Christian morals have a right to believe any or all these things and no one should call that right in question, but they have no right to teach these things in schools supported by the money of Christian citizens. The civil and religious liberty of this country rests upon the Word of God. Why then should American citizens allow it to be relegated to the scrap heap and its ethical codes consigned to oblivion because a small minority, who are really un-American, may demand that it be done?

A. W. P.

### TEMPERANCE AND SOCIAL SERVICE CONFERENCE

The Temperance and Social Service Conference which had been in session at Lake Junaluska for a week came to a close with three fine services on Sunday, July 8. The conference was greatly disappointed when it was known that Senator Carter Glass would not be able to be present, but Dr. George Montgomery, who was born in Armenia and who has given much thought to the Near East situation, delivered a very instructive address.

In the afternoon Federal Prohibition Commissioner R. A. Haynes was heard with a great deal of enthusiasm as he told of the progress being made in the enforcement of the Eighteenth Amendment. Mr. Haynes is very optimistic as to the final outcome. He believes that after the spasm of lawlessness is over that the people will settle down and recognize the prohibition laws just as they do other laws. He is positive that there will be no retrenchment, and says that the decrease in drinking has been more marked than the people imagine.

The closing service was held on Sunday night when Rev. Dr. Bland, of Toronto, Canada, delivered an address from the subject, "The Kingdom in the World." Dr. Bland emphasized the fact that Protestantism, if she is to accomplish the purpose of God in her, must of necessity get back to Christ and not allow any individual to eclipse the Galilean. His address was rather daring and opened

the way for a great deal of criticism, but this he admitted. He believes that the church has given too much attention to the Epistles of Paul and too little to the gospels, and admonished his hearers to study Christ as revealed in the four gospels.

From the beginning of the conference to the end there was much interest manifested. Most of the time there were three sessions daily with addresses by outstanding men and women. Bishop James Cannon, Jr., was in charge, and did not allow a dull minute. It is remarkable the amount of work the bishop can do. He seems to never tire.

Among the speakers during the conference were such men as Bishop Cannon, Dr. Gus W. Dyer of Vanderbilt University, Dr. Hastings H. Hart of New York, Mrs. Kate Burr Johnson of Raleigh, Dr. T. W. Galloway, Mr. Charles E. Gibbons, Mrs. Luke Johnson, Mrs. Booker T. Washington, Dr. J. W. Perry, Nashville, Tenn., Hon. Enoch Marvin Underwood, Atlanta, Dr. Channing H. Tobias, colored, Dr. Will Alexander, Rev. F. Ernest Johnson, Mr. George Berry, Marvin M. Davies, Jerome Jones, and Earl Dean Howard. These delivered the principal addresses, but many others took part in the conference.

Every phase of social life was touched upon and the temperance question with law enforcement was approached from every angle.

Rev. Channing H. Tobias, himself a negro with an international reputation, asked for his people a respect for their personality, credit for worth while achievements of negro people and a definite effort to overcome race prejudice through the compelling power of the Christian religion.

Rev. J. W. Perry, D. D., addressed the conference, stressing the same ideas. Neither speaker advocated in any way social equality, but pointed out hopeful features in bringing about a racial feeling between the whites and negroes of the United States. Dr. W. W. Alexander, secretary of the Inter-Racial Commission of the Methodist Episcopal Church, South, gave as his opinion the cause for so many negroes leaving the South, a desire for better family life and education rather than the lure of higher wages. He thinks that the migration will continue.

The voice of labor was heard often. Mr. George Berry, president of the Printing Pressmen's Union, was heard with much enthusiasm, and he did his cause good. He is one of the most fluent speakers at the conference, yet he never attended school a minute in his life. Miss Louise McDonald, of the North Carolina College for Women, gave some of the experiences that a number of young ladies had in Atlanta when they went there to study working conditions of the girls of that state. Her picture of the conditions as they obtained in a cotton mill where she secured night work was not rosy.

Bishop Cannon should have the support of the whole church in this great work. He is chairman of the commission of our church, and he will lead the church into larger endeavors for humanity.

### TUSKEGEE INSTITUTE INDORSED

The Social Service Commission under the leadership of Bishop James Cannon, Jr., prompted by the report that hooded bands from Alabama and Mississippi had marched by that institution at night and by their presence offered a show of opposition if not of threatened violence to some of the people at work there, has adopted at Lake Junaluska the following resolutions:

"Inasmuch as there has come to us," the resolution said, "through reliable newspaper reports and private sources of undoubted reliability, that the interest of that great institution for our colored people at Tuskegee, Ala., are seriously menaced by threats of organized interference;

"Resolved, that this committee put on record our appreciation of the incalculable value of that institution for the training of our colored fellow citizens, and declare our unalterable conviction that any invasion, or threatened invasion of its rights, or interference with the orderly pursuit of its lawful and benevolent labors would be a calamity to the institution and a lasting disgrace to our southern civilization."

Dr. C. Alphonso Smith says that Shakespeare refers to the Bible 12,000 times—and yet there are those who would have us believe that the Bible is an old out of date book.—News-Enterprise.



## PEOPLE AND THINGS

Rev. E. L. Stack has just closed a splendid revival with Brother E. J. Midget at Collington.

Rev. and Mrs. George W. Clay of Gibsonville announce the arrival on July 6 of Geo. Clay, Jr.

Rev. C. P. Goode will begin the annual revival meeting at Bethlehem on the Wentworth circuit at 11 a. m. the fourth Sunday in July.

A building committee was appointed last week by the quarterly conference of the Pasquotank circuit to rebuild old Mount Herman church on that charge.

All the preachers of the Elizabeth City district are kindly requested by the presiding elder to have brief written reports as directed by the Discipline for the conference.

Rev. J. V. Knight, pastor of the Methodist church at Edenton will begin a series of revival services at Mackeys on the opening night of the district conference.

Any pastor desiring a gospel singer in the bounds of the Fayetteville district write Miss Frances Carter, Stedman, N. C. Miss Carter feels called to this special work and thus far is making fine success.

Rev. S. T. Barbee is in a meeting at Powellsville on the Ahoskie charge. He began Thursday night of this week and will continue throughout next week with two sermons a day, one in the afternoon and one at night.

The presiding elder of the Elizabeth City district at the close of a ten days' meeting at Stumpy Point, in which he did the preaching, baptized, among a number of other babies, Robert Willis' Wise, the son of Mr. and Mrs. Claude Wise. He is a fine boy.

Dr. Theodore Copeland is now engaged in a great union tent meeting in Bedford City, Va. This general evangelist of our church is rendering effectual service wherever he goes, and he has held meetings in pretty much every section of our church.

The Salisbury district conference convened in our church at Gold Hill Friday morning of last week and came to a close with preaching on Sunday night. The secretary, Rev. J. Frank Armstrong, promises a full report for our next issue.

A young lady who has completed her high school course and wishes to attend the East Carolina Teachers' Training School, Greenville, N. C., and who is willing to assist in the housework in one of the best homes in that city to pay her board and room and other expenses, would do well to address the Christian Advocate, Greensboro, at once.

Rev. M. D. Giles, who has been indisposed for several days, is now able to be out, his many friends will be delighted to learn. The Rev. Mr. Giles is a superannuated member of the North Carolina conference of the Methodist church, and he has been in the ministry for more than 25 years.—Reidsville Review.

Rev. E. C. Sell, Goldston, N. C., writing under date of July 9th, says: "Yesterday was a great day on Goldston circuit. We observed Sunday School Day at Jones Chapel in the morning and at Asbury in the afternoon. At both places the attendance was good and fine programs were entertainingly and impressively rendered, making the occasion enjoyable and inspiring."

The Methodist Sunday school float of Rutherfordton with about 50 students seated in a large truck took first prize in the Fourth of July parade. The truck was beautifully decorated all in pure white with a large silk flag "for the day" fluttering from the front. The truck was driven by John Miller from the men's class. The girls and boys sang America and Loyalty to Christ, led by the popular pastor, Rev. J. O. Ervin.

According to an announcement made by the Graham Memorial Committee of the University of North Carolina, plans have been perfected for the completion of the campaign for funds for the building during the summer, and twenty representatives of the student body and alumni are now at work throughout the state in the interest of the movement. In 1918 when the building was first proposed the student body numbered 1000, building prices were lower, and the present building reorganization of the University was three years in the future. One hundred and fifty thousand dollars was the objective set, of which \$123,000 was subscribed, and \$80,000 has been collected. To meet the requirements \$400,000 will be required and subscriptions are being asked for on that basis, construction of the central unit to begin as soon as subscriptions and collections justify letting the contract.

Mr. and Mrs. F. S. Aldridge, of Trinity College, are spending the summer at Lake Junaluska and are in charge of the Epworth Lodge. They make it very pleasant for their guests and the accommodation is first class in every respect. It is one large family that gathers around the table at Epworth.

Rev. D. M. Litaker, the presiding elder, reports that on the Statesville district regular finances are 15 per cent ahead of this date last year. Building enterprises are either on hand or have been completed on charges as follows: Central, Mooresville; Broad Street, Mooresville; Mooresville circuit; Troutman; Elmwood; Race Street, Statesville; Cool Springs; Catawba; Westview, Hickory; Lenoir circuit; First church, Lenoir; Dudley Shoals; Granite Falls; Davidson, and Newton.

The following shows the comparative denominational strength of Plymouth as resulted from a recent census: 217 Methodists, 134 Christians (Disciples of Christ), 119 Baptists, 95 Episcopians, Adventists 2, Presbyterians 2, Christian Science 1. Out of 96 who expressed a preference 26 preferred the Methodist church, 23 the Disciples, 23 the Baptist, and 23 the Episcopalian. Out-of-town members and children under eight years are not included in the census.

Rev. E. C. Durham writes: "R. L. Davis, Jr., and Rev. Arthur Kale gave their dramatic debate in the Methodist church at Vanceboro the evening of July 8 before about one hundred people. The question is concerning "Anarchy or Patriotism; Which Shall Reign?" After the boys have presented their debate there is no longer any question in anybody's mind who hears them as to which shall reign. It makes the coward ashamed that he has been a coward; it makes the officer of law wish to resign or really get on the job; it makes even the bootlegger wish that he had never been born. Every church in North Carolina should hear these boys. It is official; the Anti-Saloon League is backing them up. I urge that every church that possibly can will give them a welcome and an appreciative hearing. Then God's word will not return unto Him void."

### REPORT ON TEMPERANCE

The Commission on Temperance and Social Service of the Methodist Episcopal Church, South, adopted the following statement on Prohibition and Law Enforcement at the meeting of the commission on July 7, 1923:

The Eighteenth Amendment is part of the constitution of the United States. Even its enemies admit that it will not be repealed. It is the law of the land by the will of a great majority of our one hundred and ten millions of people, as represented by the vote of over two-thirds of both houses of Congress and by the legislatures of forty-six out of forty-eight states. A selfish minority has persistently, even defiantly declared that it places appetite and covetousness above the general welfare and obedience to the law of the land. This element openly boasts that the Eighteenth Amendment to the constitution of the United States shall not be enforced, and there are those who even shamelessly demand that Congress attempt to legalize the manufacture and sale of light wines and beer in the face of the constitutional prohibition against the manufacture and sale of intoxicating liquors for beverage purposes. For these men want and are really demanding intoxicating wine and beer.

The issue today, therefore, is not whether a man favors prohibition, but whether he favors law enforcement or lawlessness. Even did this noisy, thirsty minority, located chiefly in sections with large foreign-born population, include even as many as ten or twenty millions of people, should such a minority be permitted to carry on a traffic in intoxicating liquors either as bootleggers or as buyers, despite the expressed will of the other one hundred or ninety millions of their fellow-citizens? We believe:

1. The very existence of all government is imperiled whenever lawlessness is permitted to triumph over law. We believe that city, state and federal governments should co-operate to the fullest extent to secure the efficient enforcement of the Eighteenth Amendment, and that whatever amount of money and whatever force of men are necessary to subdue lawlessness should be unhesitatingly provided by the government.

2. We condemn the action of the legislature of New York, one of the states of the Union, and the approval of said action by Governor Smith in repealing the liquor enforcement law of that state, and also the effort which is being made under the leadership of the Association Against the Prohibition Amendment to secure similar action in other, including even Southern states—as witness the bill which has recently been introduced in the legislature of the state of Georgia. The effort of Governor Smith to shift the issue from the effective enforcement of the prohibition law, to which Governor Smith has always been opposed, to the question of state's rights is recognized by all true friends of prohibition and of orderly government as simply an effort to drag a red herring across the track, hoping to introduce a divisive element into the prohibition ranks and to weaken as greatly as possible by the lack of state co-operation the efficacious enforcement of the Eighteenth Amendment. The adoption of such a policy by all the states would require the creation of a great federal constabulary operating throughout the country, which would inevitably produce great friction and become a serious menace to serious self-government.

3. In view of the paramount importance of this issue which has been raised, emphasized and thrust to the very forefront by the law-breaking element of society—the smugglers, the bootleggers and their patrons—we urge our people in the selection of public officials to either help to make or to enforce law, to exercise the greatest care and to vote for no man from constable to president who is not known by his record to be positively in favor of the enforcement of the Eighteenth Amendment. We repudiate as a slander upon the independence and good conscience of our southern people, the statement attributed in a recent publication to Mr. Norman E. Mack of New York, that the electoral vote of the Southern states will be cast for any man for President simply because he is a candidate of the Democratic party, regardless of his attitude towards the question of light wines and beer and of the efficient enforcement of the Eighteenth Amendment.

4. We urge our people to give their active support to the prohibition department of the federal government and to all city and state officials in their efforts to enforce the prohibition law, and we appeal to the editors of secular and religious newspapers, and to the teachers in our schools and colleges, and to our pastors and Sunday school workers to emphasize persistently the duty of all good citizens to condemn lawlessness and to actively support the law.

5. We commend the federal government for enforcing the Eighteenth Amendment as interpreted by the supreme court of the United States, forbidding all persons from transporting beverage liquors into or through the territory of the United States. If one ship is permitted to violate the law, all other ships will claim similar privileges, and the administration of the law would be broken down by a multitude of exceptions. We furthermore believe that our government has the right to protect our people from the smugglers which hover around our shores and frontiers and, if it cannot secure the reasonable co-operation of other governments, it should take aggressive action to disperse the rum fleet, even at the risk of protest from other nations. It is unthinkable that the government of a great people shall be openly defied by what is known to be an organized conspiracy to violate the laws of that government, and that no effective action can or should be taken to prevent a continuance of such defiant laws.

6. We appeal to the courts in this fight against lawlessness. We respectively appeal to juries and to judges, not only to convict men who violate the law of the land, but to inflict such punishment as will deter the offender from a repetition of the crime. The certainty of conviction and the certainty of adequate penalties will go far to break up lawlessness.

### TO THE STOCKHOLDERS OF THE SOUTHERN ASSEMBLY

The annual meeting of the stockholders of the Southern Assembly is hereby called to be held on Thursday, July 19, 1923, at 2 p. m., at the office of the Southern Assembly.

J. Dale Stentz, Sec.-Treas.



## FUNDAMENTALS OF METHODISM: ARTICLE I

(Continued from page one.)

spite of the fact that she began so nobly with the statement of Evangelical faith in her Edwardine and Elizabethan Articles.

The beginning of the Methodist Revival was under the leadership of clergymen of the Church of England and laymen whose early lives had been spent under the influence of that great church. When the Methodist Episcopal Church in America was organized at the Christmas Conference in Baltimore in 1784, John Wesley, Thomas Coke, Francis Asbury, and the others did not suppose that there would ever be organized in America another and a second Protestant Episcopal Church. For it needs to be remembered that the Protestant Episcopal Church was not organized until something more than two years later and by special act of the English Parliament. Meantime, the Methodist Episcopal Church, which had served itself heir to the noble Protestant inheritance of the Church of England and the priceless spiritual riches which came from God through Wesley and those associated with him, had entered upon her glorious career as the great Episcopal Church of America. These facts need to be stated and to be understood. For in the light of our historic connection with the Reformation in England must the Twenty-five Articles be read and interpreted.

The Twenty-five Articles, then, are taken from the Thirty-nine Articles of the Church of England. When Wesley sent over Thomas Coke with authority to organize the American Methodists into a church, he placed in his hands for the Methodists of America these Articles as we now have them, with the exception, of course, of the Twenty-third. He had left out certain Articles and had altered certain others, thus reducing the number. Concerning our Articles of Religion as they have come to us from the Church of England through the hands of our spiritual father, John Wesley, there are several things to be said:

(1) There are Articles here which are common to universal Christendom, such as Articles I to IV—"Of Faith in the Holy Trinity," "Of the Word, or Son of God, who was made Very Man," "Of the Resurrection of Christ," and "Of the Holy Ghost." As there is nothing peculiar or distinctive about these great articles, nothing further need be said about them at this time.

(2) The changes which John Wesley made in the Articles as sent over to America are quite significant. It is evident that he was determined to rid Methodists of Calvinism. For instance, he left out entirely Articles XVIII "Of Predestination and Election." And he left out Article XIII in which it is declared that good works done before justification "are not pleasant to God," but have the nature of sin." And to take only one other illustration, from the Article on "Original or Birth Sin," he cut away half in his effort to get the Calvinism out of it, in particular eliding that part which declares that "in every person born into this world, it ("Original Sin") deserveth God's wrath and condemnation."

Methodism and Calvinism do not agree the one with another. One may, indeed, be a Calvinist and a good member of the Methodist church—for we welcome all who love and serve Christ, no matter what their theology may be. But Methodism cannot tolerate the teaching and preaching of Calvinism. It would be a singular and a sad thing if Methodism, having in the beginning spewed Calvinism out of her mouth, should now at this late hour go to sleep and permit the Fundamentalists to make her swallow the worst form of Calvinism that the world has ever known. For the Fundamentalist's whole conception of religion—of God, of Christ, of Salvation—is distinctly an exaggerated form of Calvinism. We are not willing for Calvinism, having been driven out of the front door, to come bursting in at the back.

(3) But the most significant thing about our Articles of Religion remains to be said. **They are overwhelmingly Protestant.** That is to say, they were written when the protest against Roman Catholicism was at its height, and they were written by Cranmer, who, it will be remembered, was burned at the stake because of his Protestant faith. Methodism finds herself in this holy, Apostolic succession. More than half of all our articles are in protest against the errors of Rome. Methodism,

that is to say, is overwhelmingly Protestant.

We have not time in this discussion to go into details. However, I will indicate a few things of special importance.

Articles V and VI.—"Of the Sufficiency of Holy Scripture for Salvation," and "Of the Old Testament" are Protestant Articles, written to meet and overturn the Roman Catholic view of the Bible. Let it be noted, in passing, that not one word is said about "the verbal dictation" theory of inspiration. That is not a Protestant doctrine. And also note that concerning the Old Testament two important things are said: "The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ." This is the first thing of importance. To discount and to neglect the Old Testament is to suffer great spiritual loss. But also another thing is said: In the Old Testament there are certain "ceremonies and rites" which "do not bind Christians"; "notwithstanding, no Christian whatsoever is free from the obedience to the commandments which are called moral." **That is to say, according to our Methodist Article, it is the moral and spiritual message of the Old Testament which has significance and eternal worth.**

We need to keep in mind the essential difference between the Roman Catholic and the Protestant conception of the holy Scripture. According to Roman Catholicism, "the Bible was a sort of spiritual law-book, a storehouse of divinely communicated knowledge, of doctrinal truths, and rules for moral conduct and nothing more." The Roman Catholic theologians were utterly lacking in the historical sense. To them one part of the Bible was as much value as another—if they could only find out what that part of the Bible meant. So, in order to make the Bible mean what they wanted it to mean, the Church of Rome resorted to its four-fold sense—literal, moral, allegorical, and anagogic. Now, as no layman could possibly understand such a Bible, the Church of Rome took the Bible out of his hands and declared that he had no right to try to understand it. Rome alone could tell him what it meant.

Now behold, in our Protestant churches, Roman Catholicism risen from the dead! Several sects arise in America whose very existence is based upon a Roman Catholic view of the Bible. The "Christian Scientists" have their infallible authority in "Science and Health, with Key to the Scriptures"—and the Bible becomes a curious thing in their hands. The followers of "Pastor" Russell have their carefully prepared literature, and to study that literature is of more importance than to study the Bible. And the Fundamentalists, with their Roman Catholic view of the Bible, have their "Bible Schools" and their "Correspondence Courses," and when they are done with you, you will be able to read their scheme of ultra-Calvinism on every page of the Word of God. And when we do not agree with them, we are denounced as heretics.

Now, how far is all this removed from the true position of Protestant Christianity! "It is the unanimous declaration of the Reformers that Scripture is Scripture because it gives us that knowledge of God and of His will which is necessary for salvation; because it presents to the eye of faith God Himself personally manifesting Himself in Christ. It is this presentation of God Himself and of His will for our salvation which is infallible and authoritative. But this manifestation of God Himself is something spiritual, and is to be apprehended by the spiritual faculty which is faith; and the Reformers and the Confessions of the Reformation do not recognize any infallibility or divine authority which is otherwise apprehended than by faith. With the mediaeval theologian infallibility was something which guaranteed the perfect correctness of abstract propositions; with some modern Protestants it consists in the conception that the record contains not even the smallest error in word or description of fact—in its inerrancy. But neither inerrancy nor the correctness of abstract propositions is apprehended by faith in the Reformer's sense of that word; they are matters of fact, to be accepted or rejected by the ordinary faculties of man. The infallibility and authority which need faith to perceive them are, and must be, something very different; they produce the conviction that in the manifestation of God in His word there lies infallible power to save." (For an adequate discus-

sion of this important subject, the reader is referred to Lindsay's History of the Reformation, Vol. I, pp. 453-467, from which the above quotation is taken. Lindsay's monumental work, by appointment of our College of Bishops, is the course of study for the proper instruction of our young preachers.)

Articles IX, X, XI and XII are all Protestant Articles, setting forth the New Testament doctrine of Salvation through Faith and through Faith alone. And barely to mention in passing such important Protestant Articles as "Of the Church," "Of Purgatory," "Of Speaking in the Congregation in such a Tongue as the People Understand," "Of the Marriage of Ministers," and "Of the Rites and Ceremonies of Churches," I call attention a little more carefully to the Articles "Of Baptism," "Of the Lord's Supper," "Of Both Kinds," and "Of the One Obligation of Christ Finished upon the Cross," as giving the Protestant doctrine touching the Sacraments of the Church.

Roman Catholicism had built up a wall between man and God. The only way to come to God was by means of some mysterious "sacrament"; and the key to this door was in the hands of the church. In addition to such institutions as Christ had ordained, Rome had added many others. And so Rome stood with her doctrine that "grace" with its saving power, flows down through the sacraments of Baptism, Confirmation, the Eucharist Penance, and Extreme Unction, in a mysterious and magical way. Thus through Baptism came salvation; through Confirmation, the Holy Ghost is given; in the Eucharist the soul is fed; by Penance, sins are forgiven; in Extreme Unction all sin is cleansed away and the soul is made fit for heaven. This unscriptural doctrine put enormous power in the hands of the priesthood, and put the priest directly between man and God. All this Protestantism brushed aside. For when Martin Luther went directly to God in Christ, the whole Roman system collapsed. This is the great glad news of the gospel of Jesus Christ which Methodism sounds out to all the world—the fact that every man may come directly to Christ for salvation—the proclamation of the priesthood of all believers. And when a man has thus come to Christ and found salvation in Him alone, he is filled with a sense of certainty and confidence which enables him to sing with the great Reformer:

"Though the whole world with devils swarmed;  
And threatened us to swallow;  
We will not fear, for we are armed  
And victory will follow."

This, then, is the sum of the things which I have written. The one creed which Methodism requires of those who seek the fellowship of our communion, is that ancient creed known as the Apostles' Creed, the creed of Christendom. It matters not what else a man may believe or may not believe, if he heartily accepts the brief statements set forth in this ancient symbol, then he may become a Methodist. Besides this baptismal confession, we have (in the Twenty-five Articles of Religion) an important historical document connecting Methodism directly with the Protestant Reformation; and this Protestant document is a standard of doctrine for all our teachers and preachers. In harmony with the Protestant interpretation of Christianity, we must preach and teach. If it be asked: Has there not been in recent years a great apostasy from these doctrinal standards? I answer without a moment's hesitation, Among Methodists I do not believe that there has been. There is, indeed, some considerable stir among the Calvinistic churches of the country, but that is largely because they are discarding their Calvinism. And our Fundamentalists brethren, who believe that a "great apostasy" must occur before Christ comes again, are loudly declaring that such an "apostasy" has now arrived. But I, for one, am sure that my good friends are mistaken. It is to be hoped that the reading of this paper has led more than a few to come to a better understanding of Methodism and to join with the writer in saying:

"Faith of our fathers! we will love  
Both friend and foe in all our strife;  
And preach thee, too, as love knows how,  
By kindly words and virtuous life.  
Faith of our fathers! Holy faith!  
We will be true to thee till death."



## IN THE FAR EAST—THE DUTCH LIFE OF JAVA

By William C. Allen.

I have always considered that Denmark was the only country possessing government-owned railroads that were really worth while. Now I add Java to the very lean list. Maybe the self-possessed Danes and Hollanders govern politicians and officials better than other peoples. Be that as it may, the Javanesse railways are finely adapted to the service of the country. The lines are narrow-gauged. Forty or sixty miles per hour are speeds frequently attained. The sort of "graft" practiced upon a long-suffering public, in some countries I know, is absent. Thus you can go into the restaurant cars during the day and get a very simple meal, of tea and coffee only. At certain hours regular meals are served at an exceedingly low tariff. In American money soup is 7 cents a plate, bread and butter 7 cents, coffee or tea 7 cents, a full-course luncheon 80 cents, and so forth. The language difficulties of foreigners are always overcome by polite officials or by the courteous interpretations of your Dutch, but English-speaking fellow-passengers. It is at strange stations, say after the tropical six o'clock sundown, that you have to gird on your traveller's armour. Before the train comes to a halt a host of shouting wild-eyed natives rush your compartment and, unless you fairly fight for your worldly possessions, will grab them and disappear in the motley crowd. You dare not trust to a possible sorting-out in the dark. One funny thing about the railways of Java is that the trains do not run at night. So, for instance, if you take an express from Batavia for Soerabaja—a 20 hours run—you stop at some city en route between about 7:30 p. m. and about 6 a. m. This is not a hardship because the hotels are excellent. The reason assigned for this is that the native crews fall asleep after night-fall.

My first experience with the Malay bath was on the Dutch ship going from Hongkong to Singapore. Afterward we came into full contact with it in Java. In hotels and private homes it essentially is the same. The houses of our missionary friends usually had the bath rooms in the rear of the houses where, close by the kitchen and storerooms, we would find them at the end of long porticoes. A typical bath room has no windows, light can only enter it over the ample door. There are few hooks whereon to hang your clothing. The floor and walls are made of concrete or stone. All is dark, soothing and cool after the bursting glare of the tropical sunlight. There is no bathtub, only a deep, concrete well about four feet square and on its thick wall is an enormous dipper. You plunge that simple implement into the water, lift it high above you and pour the vivifying fluid over head and shoulders. The effect is exceedingly stimulating; somehow it seems better than a shower. The water runs off of the very sloppy floor out into a drain. You recognize that the Malay bath, next to a limpid mountain stream, is the best of all.

Dutch housewives in Java possess servants galore but servants and sorrows may easily intermingle. The native servants work little and, although they may be very loyal, infinite tact and patience is required in handling them. The range of wages is not large. The cooking is done in little pans and ovens over small braziers, each about the size of an ordinary jardiniere. Only one thing can be cooked at a time. These miniature stoves stand in rows on one side of the oft-times windowless kitchens, on the floors, and over them squat the dusky cooks whilst watching them. Yet amidst these weird surroundings many an excellent meal is concocted which, when served, is supplemented with luscious fruits.

After tiffin—usually enjoyed at one o'clock—a missionary host, unless he saw evidences of going to our room, would smilingly say: "Mr. Allen, you will excuse us now, it is time to go to bed." So all members of the family would retire to their bedrooms and a midnight silence would settle on the house. The same process was observed in all hotels. By two o'clock guttural voices or laughter ceased and quietude reigned supreme. But after four o'clock stirrings would be overheard. The deeply-shaded windows would evidence signs of life. Curtains would be drawn. Men and women in pajamas and bathrobes leisurely wandered to the bath.

The custom of going to bed in the afternoons,

as practiced in Java, is a sensible one. It means escaping from the enervating heat, which obtains all the year in the early afternoon. It carries with it physical and mental relaxation. I seriously question if most white people could possibly live for a series of years in Java without it. By four o'clock, even if I did not sleep, I was equipped for work for the remainder of the day; whereas otherwise I would have been exhausted by that hour. The natives take all the rest they can and, as for the Chinese, they never seem to tire—they put to shame our effete European stock—they go on forever.

By five Dutch-Javanesse life is in full swing once more. The time for recreation has arrived. Dutch ladies, gowned in easy fitting garments of flimsy fabrics and simple colors, appear on the scene. The fashionable shopping hour has arrived. The right calling hour is seven. Afternoon tea prepares our Dutch friends for valient service at the dinner table. This function is generally at eight o'clock, or may be much later. While speaking of table things we do not forget the coffee. It is a heavy black syrup offered in little pitchers. Very little is sufficient and the cup is then filled with water or milk, to suit the taste. If genuine American cream were only introduced, instead of boiled milk, the beverage would be ideal.

One of the notable institutions of Java is "Ryst-tafel," or Rice Toffle. What is Rice Toffle? It is a gastronomic wonder of the world. Its astonishing feature does not consist in the strangeness of the dish, or in its cookery, but in the fantastic mixture of a huge variety of things such as only a contemplative Dutchman could possibly evolve. In the hotel it is the great dish for tiffin. A typical Rice Toffle is heaped upon you as follows: Immediately after giving your order there bears down upon you a line of ten solemn-faced, turbaned, white-jacketed, unshod Malay waiters each armed with his contribution to your sure present joy and possible future sorrow. Some of these men carry several articles of diet, some only one. The first places an immensely deep soup-plate in front of you and into its depths you are expected to put as much boiled rice as you feel confident of mastering. Most Dutchmen take—as a foundation for their repast—enough rice to make an ordinary meal for commonplace men. Then follow the other waiters holding aloft a bewildering array of cooked or spiced things which the true epicure masses up, over and around the original basis of this extraordinary meal. The mound of rice is lost to view under beefsteak, cabbage, baked bananas, done-over meats, beans, all sorts of curried affairs, chicken, peanuts, fritters, fried eggs, to say nothing of the pickled things and what-not too numerous to mention. Some of the smaller dishes are very hot and burn your tongue. When this mountainous conglomeration has been heaped up the real Dutchman takes his huge spoon, and big fork, and mixes the component parts with the rice and then—he eats it! Foreigners who are not, so to speak, to the manor born generally do not indulge in all the ingredients composing Rice Toffle. But I confess that, with its almost mystic charm of rarely blissful seasoning, it is a delightful compound although you must, if careful to avoid unhappy consequences, approach it with caution and self-control!

An outstanding feature of life in Java is the social and business position of the Eurasians. While England and America have decided to consider the children of their own white men by dark-skinned mothers as social outcasts the Dutch of the East Indies have, on the contrary, decided to treat such peoples of mixed breeds as white persons and accord them the same social status granted the Hollanders of purest white blood. In other words, with the Dutch, a proportion of white blood makes its owner a white person—this being the reverse of what the Englishman or American grants. As a Dutch lady remarked to me, "Java is the paradise of half-casts." When we consider that white men have created a condition for their half-cast offspring, for which the latter are not responsible, it would seem as if the attitude of the Dutch toward this sad problem is one of equity and justice.

Breathe through the heats of our desire  
Thy coolness and thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind and fire,  
O still, small voice of calm!

—John G. Whittier.

## THE BIBLE AND THE SCHOOLS

The daily reading of the Bible in the public schools is required by law in Massachusetts, New York, Washington, Pennsylvania, Tennessee, Alabama, Georgia, New Jersey and Louisiana, though in the two last named states the selections may not be from the New Testament. Ohio, we believe, has local option. Arizona by law forbids the Bible to be read in the public schools. Illinois, by a Supreme court decision, has banished the most educative Book in the world from its schools. The proposed new constitution, however, if adopted will permit Bible reading. Nebraska and Wisconsin forbid "sectarian" use of the Bible. The "Twentieth Century Quarterly," which has made a special study of this subject, says: "The recent tendency, on account of the alarming increase of juvenile crime and vice, has been not merely to permit, but to require daily Bible reading, putting it in the honor roll of compulsory education, too important to be left to the local option of a political school board or a frivolous teacher." The subject has come into new prominence recently, not only by reason of the heightened interest in religious education generally, and in the parochial school question, but because of the decision of the Supreme Court of California, which holds that reading the King James Version of the English Bible, without note or comment, is a violation of the state constitution and laws which provide that "boards of school trustees shall exclude from school all books, publications or papers, of a sectarian, partisan or denominational character." This is directly contrary to a decision of the Supreme Court of Louisiana, which dismissed as trivial the Roman Catholic claim that the King James Version was "sectarian."

The young need more Bible, rather than less, in the school as well as in the home. It is almost incredible that lawmakers who call themselves Christians could vote for laws excluding the Bible from the education of the young.—Christian Advocate.

## JESUS LIVES

James Monroe Downum.

They tell us that our Lord is only just mere man,  
And that He can not help a sad and sin-sick soul;  
That, not the Son of God, He's only Mary's Son,  
And comforts He has none when waves of troubles roll.

And if He is but man and not God's only Son,  
He has no hand to lead to truer heights beyond,  
And all our hopes are vain that cheered us through the years,  
Our fathers, too, in all their days no God have found.

'Tis thus that they would rob us of our Risen Lord,  
Whom we have trusted all the years along the way;  
'Tis thus they'd send us forth so lonely and alone  
With naught to bless us in the dark and dreary day.

But all these plans of men are false, and God is true,  
Who sent His Son to take away our sin and strife;  
He came, the Son of God, who died and rose again  
To lift us by His love into a fuller life.

Yes, Jesus lives, He lives so true within our souls,  
We know He walks and talks with us along the way;  
And as He lives we, too, shall live in purer sphere,  
E'er looking onward, upward to a nobler day!

Christ bids us "behold the fowls of the air," and says that "God feedeth them." Do they, then, stay at home, and do nothing, expecting crumbs of manna to drop from rich tables in the skies? Are they found, empty of all appetency, regardless of the changing year, and hanging ever upon miracles? What eager industry flutters in the spring around the plantation, gathering the bits and brakes scattered for them by winter's storm! What busy preparation, at autumn's first chill wind, wheels and musters overhead for the long flight over southern seas, the swift cheering on the slow, and the young wing supporting the old! And is not this truly called the feeding of the creatures by their Maker? Yes; only, "hat which he giveth them, they gather," by putting his skill within them, as well as spreading his affluence without.—James Martineau.



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FIELD NEWS

DISTRICT CONFERENCE DIRECTORY

Elizabeth City, at Mackey's Ferry July 17-18

EVANGELISTIC SINGER

Preachers needing a singer for their protracted service this summer will do well to write to Willie Winstead, Goldsboro, N. C. Mr. Winstead is a consecrated young man, trying to fit himself for an evangelistic singer, and during his vacation will be glad to help any preacher in his revival. He will expect only a free will offering at the close of the meeting. He helped me last summer and was very acceptable as a leader in the song and prayer-service. C. P. Jerome.

STATESVILLE DISTRICT NOTICE

On June 25th Bishop Denny met with the presiding elders and the conference and district lay leaders to plan the organization of the lay activities especially in behalf of the forthcoming educational work. At this meeting it was decided that in each district a meeting should be called in the month of July. Ours will be in Newton on July 24th beginning at 10 a. m., and closing in time for the return home. The ladies of Newton will serve lunch in the new community house. All the pastors, lay leaders, educational collectors and chairmen of educational committees should be present without fail. Please suspend all other work for that day and come to Newton. Will the pastors please secure the attendance of the laymen? Mr. Chas. Ireland and Dr. Few are to speak. D. M. Litaker, P. E.

SUCCESSFUL REVIVAL

A very successful revival has just closed in Benson. All the churches of the community were greatly helped by the meetings. Sinners were converted and backsliders were reclaimed. Seven persons united with the church on Sunday and others are to follow. Rev. J. A. Russell of Four Oaks was the preacher and Mr. Ira Medlin of Smithfield led the singing. Brother Russell has the evangelistic gift in a marked degree, and stronger, more forceful presentation of the gospel has seldom, if ever, been heard here. May God bless and continue to use these consecrated Christian workers. E. M. Hall.

BOSTIC CIRCUIT

"Bostic circuit in Marion district, Western North Carolina conference, is a new charge composed of churches which are all in rural section of Rutherford county. We have been renting a home for our pastor for three years, which was unsatisfactory. We have recently bought a desirable lot and erected a good parsonage for our charge, and find we are in debt more than \$2000.

"We need some help and have decided to ask each Sunday school in the conference to come to our aid with \$1.00 or more.

"Will you please bring this matter before your school and instruct your

secretary to mail us check, which will be greatly appreciated."

Believing that all Sunday school superintendents are readers of the Advocate, we wish to take this method of extending the many who have responded to above letter, which has been sent them, our sincere thanks for their aid, and also for the many kind letters of good cheer which have been received, quite a number of which we will preserve. We feel that the Lord is blessing the Sunday school work in many ways all over our conference. E. N. Washburn.

Bostic, N. C.

WEAVER COLLEGE

In my new work at Weaver College I am making every effort to get together an ambitious student body and to provide for them the instruction and the equipment necessary for their symmetrical development.

It now seems that the faculty will be at least as strong as ever before in the history of the institution. It will include about half the faculty of last year. Three of the men hold A. M. degrees. Two have studied in Europe. No teacher has less than two years' experience.

The laboratory equipment is sufficient for the science classes which we operate. The library, however, needs more and newer books and must be scientifically classified and administered. We are employing a competent librarian, and are on the outlook for books. I feel sure there are in the conference hundreds of good books not in use. Possibly you have some which are of no more value to you, or you may know of a collection which was valuable to some one but which is now stored away.

It is also necessary to increase somewhat the enrollment of college students. We have now two excellent dormitories capable of accommodating a hundred pupils, and they should by all means be filled to their capacity. I am asking that you send me at your early convenience the addresses of any young people who might be interested in coming here, and any suggestions that might help in building up our library. I assure you of my sincere appreciation of your co-operation in either one or both of these efforts, which are vital to the success of the college.

C. H. Trowbridge.

DAILY VACATION BIBLE SCHOOL AT WEST END CHURCH

The Vacation Bible School is one of the most successful products in the field of religious education. The church throughout the country has felt the need of giving more time to Christian education of its boys and girls and the Daily Vacation Bible School has proved to be a practical form of week day instruction. The one object of the school is to conserve the religious tendencies in the child's life for the purpose of character building. With this idea in view the West End Methodist church was pioneer in introducing this program in Winston-Salem, June 18 to July 7.

Due to the fact that only two teachers were available the school was limited to the small number of twenty-five. The school was organized in two departments—the primary, ages 6 to 9, and juniors from 9 to 12. The school was opened to other denominations and was in session every morning from 9 to 11 except Saturdays and Sundays. Each pupil paid twenty-fivecents to cover the expense of the materials used in handwork.

The morning program opened with a drill in marching, after which there was a devotional program. This consisted of Bible stories, memory verses, songs and prayer. At the close of this the classes assembled in their respective rooms for the lesson period. The class period was used in the teaching of Bible stories and some expression of the stories on the part of

the pupils. In the primary department the story was often acted or played; in the junior department crayons were used by the pupils in drawing some phase of the story. The period of organized play gave the pupils opportunity to play both old and new games. Then came the handwork period when the pupils were taught to make hanging bottles, doll hammocks, doll caps, picture frames, paper furniture and clay mouldings. The closing exercises were featured by short talks by a minister, Y. M. C. A. secretary, trained nurse, Red Cross worker, returned missionary, the fire chief and a real Chinese girl. At the close of each day's work the spirit of patriotism was promoted by the pledge of allegiance to the American flag, followed by a stanza of "America" and the pledge of allegiance to the Christian Conquest flag and a stanza of "Stand up, stand up for Jesus."

During the session the children were given a picnic and at the close of the school appropriate commencement exercises were held. A large number of parents were present at the commencement exercises and were shown something of the work that had been accomplished. All articles of handwork along with the drawings of the Bible stories were on display. The parents seemed very much pleased with the work that had been done in the school and the children expressed regret that the school could not continue longer.

It is hoped that next year many or all of the churches of the city will enter into a co-operative work of this sort and give a larger number of children an opportunity of enjoying and deriving benefit from the Daily Vacation Bible School. X.

EAST MARION

Just a word to those who may feel an interest in our great church, and especially those who know East Marion (Marion Mills). We are spending our vacation given to us by the good people of East Marion near the Catawba mineral springs, a beautiful and most delightful place to rest. We are enjoying this outing given to us by the big-hearted people of East Marion charge. Yes, I am resting quietly, notwithstanding the fact we are building two splendid churches—one at each place, East Marion and Clinchfield—modern, up-to-date Methodist churches, worth \$10,000 each, with seven class rooms, electric lights, heat and water. Resting, of course, when men like A. F. Hunt, W. S. Jones, W. J. Rogers, Mart Flack and Charlie Fisher and Supt. J. M. Snoddy, the building committee at East Marion; and such as R. O. Wylie, C. W. Wilson, Boyce Sprinkle, J. W. Lusk, J. M. Woody and Ben Seagle, with Miss Wilma McCollom and all the rest at Clinchfield, telling me they will have these nice brand new churches ready when I return the first of August. J. I. Spinks.

EXPECTING A REVIVAL

We are looking forward to a successful revival at our Bethany church, beginning next Sunday, July 8th. Rev. W. F. Trawick of the Roberson circuit will do the preaching.

The fourth Sunday the Evangelistic Club will begin a meeting here at Stedman in the Methodist church. This evangelistic club was organized during the Ham-Ramsey meeting at Fayetteville. They have been very successful in all their work since.

R. F. Taylor.

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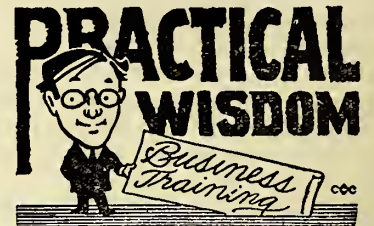
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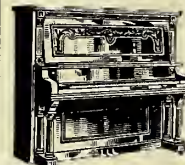
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IN MEMORIAM

**HASSELL**—Dr. G. S. Hassell was born May, 1853, in Tyrrell county. He died June 3, 1923. He was married March 29, 1880, to Miss Mary V. Bate-man of Jamesville, to which union five children were born, of which three survive—Mrs. Virginia Dare Evans of Wilmington, N. C., Mrs. Mary E. Gardard of Jamesville, and J. M. Hassell of Jamesville. He joined the Methodist church in Jamesville April 29, 1923. He was big in heart and spirit. He was a large contributor to all the forward movements in and around Jamesville. A loving father, a tender husband, a noble citizen and a high toned Christian gentleman has passed from us.

W. G. Lowe.

RESOLUTIONS OF RESPECT

On May 18, 1923, God in His infinite wisdom called from the busy scenes of this earth into the joys of eternal bliss Brother William Mundy, our friend and co-worker.

We, the members of the Denver M. E. Sunday school, standing in the shadow of this loss and wishing to bear witness to his great usefulness, desire to put on record the following resolutions:

First, That although in the death of Brother Mundy our Sunday school has lost a faithful and loyal member, we humbly submit to God's will and praise Him for the example of this consecrated life.

Second, That we as members of the Sunday school strive to imitate his noble example which stands out as a beacon light beckoning us onward and upward to a better land.

Third, That we extend to the bereaved family our deepest sympathy, feeling sure they are comforted in the knowledge that he has finished his task and has entered into his heavenly rest.

J. D. Lowe,  
L. A. Linebarger,  
R. E. Proctor,  
Committee.

**GARRISON**—Mrs. Emily Stowe Garrison was born July 9, 1838, died June 19, 1923, being in her 85th year. Paralysis was the cause of her death; however, she had been in bad health for years. See had been for many years a member of the Methodist church. She married John Garrison in 1867, living a true life with him until death. To this union were born five children. She leaves a husband, three sons and one daughter to mourn her departure. May God bless the entire family and may they find in Him their every need is my prayer.

G. L. Wilkinson, P. C.

**MILLS**—John H. Mills was born April 30, 1860, and departed this life December 21, 1922. On February 7, 1884, he married Miss Emma Brawley, who with seven children and two sisters survive. He spent the last 20 years of his life in Mooresville, where hundreds of friends remember him as "Uncle John," and all who really knew him only have words of praise to speak of him. In spite of great physical pain he spent the last days of his life in sweet and happy communion with God, often expressing the desire for all loved ones to meet him in heaven. He is gone but not forgotten.

G. W. Fink, P. E.

**LEDFORD**—On June 9th, about 11 o'clock in the morning, while the beautiful sunlight was spreading her rays of gold and the birds were sweetly singing in the apple trees of the old farm orchard which hovered around the dear old home of father, the death angel crept silently into the bedroom and carried father away.

Brother Noah Ledford was born January 12, 1836, and departed this life June 9th, 1923. He had been a member of the Methodist church for 60 years. He was married June 8, 1862. Unto this union were born ten children, four boys and six girls. Three of the children have passed to their reward.

The writer has been in the home of

Brother Ledford a number of times for the past nineteen months, and knew him very well as a Christian; his home was where Christ dwelt, and he was loved by his neighbors so much.

To the children I would say, father's gone but not forgotten, and I hand you a heart full of sympathy. I admonish you to live close to the Master, so that you can meet father again.

It is earth's loss, but heaven's gain. The good old brother has gone to join his companion who was buried one year, four months and 13 days ago. Brother Ledford's body was put to rest in the church cemetery at Mt. View, Madison county.

We have to say goodbye here, but there will be no more goodbyes when we meeting in that beautiful city above.

Open the temple gates unto my love,  
Open them wide that he may enter in;

And all the posts adorn as doeth behoove

And all the pillars decked with garlands trim,

For to receive this saint with honor due

That cometh into you.

L. C. Delp, P. C.

**GRAY**—Mrs. Gertrude Buchanan Gray was born in Webster, Jackson county, N. C., 50 years ago. In early life she came by faith into the kingdom of God and joined the army of the Lord under the Methodist banner. In this service she was faithful unto death.

In early womanhood she was married to the Rev. J. J. Gray, a beloved member of the Western N. C. conference. For 25 years she as a faithful companion walked the pilgrim way at his side. A good number of these years were spent in the itinerancy going from parsonage to parsonage, from field to field in the Master's service.

Sister Gray was not only a faithful wife, but a fond and loving mother to her only daughter, Alice, who now is Mrs. J. O. Wood of Rutherfordton, N. C.

After some years of poor health Mrs. Gray slipped away to the Father's house on Sunday morning, June 10th. Her body was accompanied by sorrowing loved ones to the old burying ground in Webster, where it was laid to rest. May heaven's richest blessings attend her memory. And may the goodness and mercy of God, our gracious heavenly Father be and abide upon her loved ones, Brother Gray, Mr. and Mrs. J. O. Wood, Bro. M. Buchanan and other loved ones and friends.

By one who knew her.

J. O. Ervin.

**BREWER**—In loving memory of our dear "Big Daddy," E. B. Brewer, who quietly fell asleep on the night of May 3rd, we wish to express our appreciation of the heritage he left us.

He lived a long, useful life, being in his eighty-fourth year. He was an humble servant of God and a consistent member of Tabernacle M. E. church for about 60 years, serving as steward until paralysis confined him to his room about seven years ago, but his affliction in no way marred his bright and cheerful disposition, for he greeted everyone with a smile and kind word and appreciated every kindness shown him.

We always enjoyed going to "Big Daddy's." He loved children so much. How often do we remember having him call us to him and give us a gentle pat on the head and say, "Be good boys and obey mother and father." And, too, when we wanted to be amused we knew who could sing funny little songs for us or tell us interesting war stories.

We miss him so much. We long to see him, but thank God we know he is happy, for "no pain nor death can enter there."

We loved him dearly and as we grow older we will appreciate more and more the benefit of his life to us and our earnest prayer is that each of us may live the life he taught us by precept and example, and that we can meet him in the bright beyond where comes no parting.

His Grandchildren.

**WILLIAMS**—One the 30th day of April, 1923, the subject of this sketch,

Mrs. Flora Williams, passed from earth to heaven. Mrs. Williams had lived in Burgaw for many years and was interested in the welfare of the community, but especially was she interested in her church, and seemingly always anxious about her pastor. Doubtless all the preachers who have come this way will remember the kindly welcome they received from this motherly woman. She loved to visit the parsonage. She loved the preacher and his family. She delighted to give little things to the children. May the mantle of her generosity, her sympathy for her pastor and her love for her church fall upon the shoulders of others.

We miss you, Sister Williams, but hope to meet you yonder.

C. H. Caviness.

**HERRING**—Listen P. Herring, after lingering illness of several months, fell upon sleep June 21, 1923. He suffered much and long, and seemingly welcomed a change. He was appreciative of what the people did for him. He expressed his willingness and readiness to depart and be with his Lord.

C. H. Caviness.

**WEBB**—The subject of this sketch, Pauline Webb, was born in Swansboro, N. C., November 24, 1901, died October 22, 1922, making her earthly life twenty-one years. At the age of twelve she became a member of the church at Swansboro, and from a child she knew and served her Lord. It was hard for her parents to give her up, as she had been afflicted for some time, which perhaps caused her mother and father to feel the loss of her so keenly. During the illness that took her spirit back to the God that gave it, all was done that loving hands could do. But the Lord had need of her. Pauline has gone where afflictions never come and sickness and sorrow is never known.

Yet again we hope to meet thee,  
When the cares of life are fled,  
Then together in heaven we'll greet thee,

Where no farewell tears are shed.

A Former Pastor, J. W. W.

**GRAY**—On the early morning of June 17, 1923, Angeline M. Gray, wife of R. D. Gray, passed to her eternal joys. Her suffering had been long and serene, but with patience she bore them. All that loved ones could do was done for her comfort. She was converted and joined the Methodist church in early life and remained faithful to the end. After her speech had failed day after day smiles played upon her features, showing that she was in sweet communion with her Master. She leaves many friends to miss her, besides a devoted husband and one son, a loving mother, two brothers and two sisters. May the grace of God be with them all that they may see her again with those three jewels that preceded her to the spirit land. Her funeral service was conducted at her home and she was buried beside the three little darlings for whom her heart had been broken years ago.

K. R. Pugh.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from us Mary Frances Graham, one of our most faithful and valuable members, and one of the shining lights of our Sunday school; and

Whereas, we, the members of the Rowlan Methodist Sunday school, are touched with profound sorrow that this brief, bright and earthly life, full of promise for the future, has come to a close; therefore, be it resolved:

First, That the dispensations of providence are inspired by considerations beyond the scope of our finite understanding, and while we feel deeply our loss, we bow in humble submission to the will of God, for we know He can make no mistake.

Second, That although we shall miss her visible presence among us the memory of her fidelity to duty, her cheerfulness, sweetness and goodness will abide with us and be inspiration.

Third, That we, the surviving members, try to emulate her example of devotion and faithful service to the Sunday school and church, and the halo of purity, gentleness, kindness and love which she carried.

Fourth, That we extend to the family our deepest sympathy, love and prayers in their sorrow which is our sorrow.

Fifth, That these resolutions be spread upon the minutes of our Sunday school, a copy sent to the bereaved family and copies submitted to the Christian Advocate and The Robesonian for publication.

Mrs. E. B. Ward,  
Mrs. P. D. Woodall,  
Mrs. J. McN. Smith,  
Committee.

RESOLUTIONS OF RESPECT

Whereas, on April 11, 1923, God in His wisdom saw fit to remove from our midst one of our much beloved members, Brother Alfred White; and whereas, the teacher and members of his Bible class wish to extend their deepest sympathy to his wife and children who survive, be it resolved:

First, Though we miss him, we hold in grateful remembrance his faithfulness to church, class and all duty, and we would commend to ll his Christian life.

Second, That we rejoice in the belief that all his life after his conversion was given for the service of his Master.

Third, That a copy of these resolutions be sent to the Christian Advocate and to the great grief-stricken family, praying that the loving Father may manifest to them the continued presence of His Holy Spirit.

Dr. S. J. Christenbury,  
H. M. Johnston,  
S. A. Thompson.

**HOYLE**—Raynor, only son of Mr. and Mrs. K. R. Hoyle of Sanford, N. C., and only grandson of the writer, was born January 20, 1922; died June 30, 1923. He was a beautiful and most lovable child and a favorite of many who knew him. Our hearts are burdened with sorrow because we will see him no more in this world, but there is joy in the thought that he is safe with Jesus and that we may see him again in heaven. We prayed that God would let him live, saying "Thy will be done," but God had a work for him to do in heaven that no one else could do. At first we thought that God had wronged us. Why should He give us such a sweet and lovable child and let us love him so much then take him from us? But only the sweet and lovable can draw us from things of the world to a higher and purer life and a longing to meet again. Little Raynor will just as surely be calling those who knew and loved him here as those who call from behind the pulpit and the writer of sacred song. So let each loved one hear his sweet little call, and live so that we may all meet him some day in heaven.

J. F. Wombell.

**GRAHAM**—When Mary Frances Graham of Rowland, N. C., passed from earth to her heavenly home June 24, 1923, the Methodist church to which she belonged, the community and her home sustained a great loss. She was the daughter of Dr. R. F. and Mrs. Minnie L. Graham, having been born September 16, 1912. She was a general favorite among all who knew her. Beautiful and sunny in disposition, having given her heart to God quite early in life, a model daughter and pupil in school, her life had great promise. It is a rare thing when one so young has such bright prospects for a noble career. She was active in the junior societies of the church, being organist of the Junior Epworth League and president of the Bright Jewels. It is hard for us to realize that little Frances is gone never again to bring us cheer and glad tidings, but she is with the angels and her Lord. The funeral service was conducted in Rowland M. E. church by her pastor, assisted by Rev. J. R. Andrew. The large concourse of people and the many floral offerings as well as the tear filled eyes, all gave evidence of the real worth of the life of the deceased. Her body rests peacefully in the cemetery of Rowland, N. C. She leaves a father, mother, little sister and a great host of friends to mourn her loss. May God comfort these.

P. D. Woodall.

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**WOMAN'S PAGE**

**N. C. CONFERENCE**

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Rockingham, N. C.

**W. N. C. CONFERENCE**

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

**Western North Carolina Conference**

**GREATER SCARRITT**

The women throughout our conference are more interested in the developments concerning Scarritt Bible and Training School than in any other one thing, possible, at this time. They have been loyally contributing, as conferences, as auxiliaries, and as individuals to its support for many years, and now that it is so soon to enter upon a broader and bigger career of usefulness, and we are called upon not only to keep up our former contributions but to make very much larger ones, we feel that anything that concerns Scarritt is of vital interest to every individual member of every auxiliary. For that reason we have clipped the article below on the "Re-Location of the Training School," written by our Bishop W. F. McMurry, from The Southern Methodist for your information. No conference has pledged more to Greater Scarritt nor been more loyal to Scarritt Bible and Training School than has our North Carolina conference, and we know that we are safe in pledging it to continued loyalty, and we are deeply concerned that the right place for it shall be selected. The term, "the right place," carries with it very much more than just the physical or geographical location of the buildings. Let every woman unite in daily prayer that God Himself shall select that place, that He will so impress those who have the responsibility of the decision that they cannot make any mistake, and that Greater Scarritt will be just what He wants it to be for the dissemination of His truth, for the upbuilding of His kingdom and the salvation of souls.

**THE RE-LOCATION OF THE TRAINING SCHOOL**

At the annual meeting of the Board of Missions held in Nashville, Tenn., May 1-4, the question of re-locating the Missionary Training School was up for consideration.

This matter came before the board in the form of "The Report on the Scarritt Bible and Training School as Adopted by the Council." That report cited the fact that the Council had considered the report "of the Joint Committee on Missionary Training," and also "communications from President Cox, of Emory University, from Rev. C. W. Scarritt, of Kansas City, etc." The report expressed its appreciation of the communications from President Cox, but set it down that "our plans are so far advanced for the future development of Scarritt as to make it impracticable to accept the invitation."

The report approved "the suggestions made in the report of the joint committee that our two schools of theology be so broadened in scope as to provide adequate missionary training for the ministry at home and abroad."

The report recommended "that Scarritt Bible and Training School be moved to a more central location," and provided that the board of managers of the Scarritt Bible and Training School, together with the executive committee of the Women's Missionary Council "be directed to determine the location and organization of the proposed institution, and to secure a suitable charter for the same." The report further provided that the new institution "be made sufficiently broad and representative of the

church as to make practicable the co-operation of all the agencies interested in the training of lay workers." Provision was made for the sale of the property in Kansas City, the safeguarding of the using of the funds in hand, and finally that the executive committee of the Board of Missions and the executive committee of the Woman's Missionary Council and the Board of Managers of Scarritt Bible and Training School be given authority to locate and organize the proposed institution.

After some discussion the Board of Missions amended the proposed action by providing "that these committees report their plans for re-location, both as to the place and relation to other institutions, to the Board of Missions at its next session for final action."

A majority of the members of the Board of Missions present did not believe that the location of such an institution as was proposed should be left for final determination to the executive committee of the Board of Missions, necessarily composed largely of citizens of Nashville, and in part intimately related to local institutions.

It is pretty generally understood, I believe, that the location of the school in the minds of the committees that had been working upon it, was already determined, and that pilgrimages have been made by representatives of the Woman's Missionary Council and others to the site that has been selected in the city of Nashville.

The principal argument for a new location is that this new training school must be near a standard institution of learning, that it may avail itself of provisions therein existing for the usual and regular branches of an education, thus relieving the training school of the burden of supplying a faculty and other necessary equipment, except in the lines of its specialties.

The location of this school is one of the most important questions before the church. We are proposing to train our youth, men and women, for work at home and abroad in the mission fields.

We have gone to large expense, and the church is now being called upon for contributions, and will be in the future for the maintenance of two great universities owned and controlled by the church, and having all the departments of learning usually found in such institutions. Why should we turn away from these schools, which are under our supervision, and provide for perpetual patronage of secular institutions over whose faculties and teachings we have absolutely no control?

The question in my judgment is important enough to be determined by the General Conference, as it is one that concerns the whole church. Certainly no less a body than the Board of Missions should be thought of in connection with it, and time should be given to the church to make up its mind upon this subject. There would be nothing amiss in the annual conferences having opportunity to speak. We cannot afford to make a mistake. —W. F. McMurry, in Southern Methodist.

**North Carolina Conference**

**ANNUAL MEETING W. M. S. OF GREENSBORO DISTRICT**

The annual session of the Woman's Missionary Society of Greensboro district met at Muir's Chapel June 7-8, Mrs. William Ballard, the district secretary, presiding. The words of welcome were spoken by Mrs. Lee Smith. Mrs. Lucy Robertson, our beloved president, gave a splendid address, explaining the Belle Bennett Memorial. Miss Naomi Howie, one of our own girls, gave us an interesting talk on the life of the student at Scarritt, where she had been for the past year. She says the thing that impresses one

most is the spiritual atmosphere. Miss Howie will be there another year, then go out as our missionary.

Friday morning we had reports from the different societies, showing we had gained five new ones. Our pledge for this year is \$9300.

We had as our guest of honor Miss Lelia Tuttle. She spoke of her work in China and told a great deal of the religions and customs of the Chinese. She also led the noontime devotional, using the 23rd chapter of Jeremiah. She insisted that we stress the privilege and joy of service instead of the burden of the Lord.

The afternoon session was given largely to the young people. Mrs. Bernard Kirkman gave an interesting account of her work in Cuba as a teacher in the Eliza Bowman School.

Mrs. C. C. Weaver, superintendent of young people's work, stressed the need of training our young people for leadership and wanted us to have a vision of the need of leaders.

Centenary church, Greensboro, gave a little play, "Aunt Tillie Learns to Tithe," which was greatly enjoyed.

Too much cannot be said of the kind hospitality of the Muir's Chapel auxiliary.

Mention should be made of the beautiful solo sung by Mrs. Richard Boren, "Teach Me to Pray."

We feel that the work has gone forward by leaps and bounds, and that we are greatly indebted to Mrs. Ballard, our district secretary.

Mrs. W. I. Maynard.

**ANNUAL SESSION OF WINSTON-SALEM DISTRICT**

The annual session of the Woman's Missionary Societies of the Winston-Salem district, was held in Lexington on Thursday, June 21. A large number of delegates and visitors were present and the conference was most inspiring and helpful. Mrs. Dora Simpson of Winston-Salem, district secretary, called the meeting to order and conducted the two sessions in a very comprehensive manner. At one o'clock the ladies were invited to the dining room of the hotel where lunch was served. Among the visitors present were Mrs. W. A. Newell, council superintendent of social service; Rev. W. A. Newell, presiding elder; Mr. and Mrs. R. M. Courtney of Thomasville, Rev. and Mrs. R. H. Daugherty of West End Methodist church, Miss Madge Sills of Winston-Salem, Miss Mo Li How of Shanghai, China; Rev. W. L. Hutchins, pastor of the church at Lexington. Miss How is a graduate of McTyeire school and is completing her education in this country. The program for the day follows:

**Morning.**

Devotional, hymn No. 207, Mrs. Daugherty.

Welcome, Mrs. Fred Hackney.

Organization.

Echoes from the Council, Mrs. R. H. Latham.

Conference report, Mrs. A. L. Smith. Report of district secretary, Mrs. D. L. Simpson.

Auxiliary institute, Mrs. J. I. Singletary.

Reports by delegates—Finances, Mrs. T. H. Cash; social service, Mrs. R. W. Miller; mission and Bible study, Mrs. J. I. Singletary.

Announcements.

Solo, "Come Ye Blessed," Scott—Mrs. Eugene LeGrand. Lunch.

**Afternoon.**

Hymn No. 408.

Prayer, Mrs. Daugherty.

Roll call.

Why a memorial to Miss Bennett, and how shall we raise the memorial? Mrs. W. A. Newell.

Solo, hymn No. 197, Mrs. LeGrand. Young people's work, Mrs. W. L. Hutchins.

Reports, Mrs. M. K. Holjes and Miss Frances Hitchcock.

Exhibit of posters, Y. P. yell; song, "Keep the Heart Fires Burning."

Discussions, Mission study books, week of prayer, goals for 1923.

Song, "Roll of Honor," young people.

Playette, Lexington young people.

Children's work, reports.

How can the adult missionary society mother the children—Mrs. J. E. Albright.

Plans for 1923.

Song, Lexington juniors.

Training a social conscience and directing a community service, Mrs. W. A. Newell.

Resolutions and minutes.

Prayer.

Adjournment.

**HERE AND THERE**

The splendid reports of the different district meetings appearing on this page from time to time brings joy to the heart of every woman interested in the onward trend of things. They have been as a personal message of good tidings to me, as I have read them, and in some instances "boiled them down" somewhat to keep Brother Plyler in a good humor with us. Our district meetings are becoming more and more council meetings in miniature, and this progress is due to the zeal and efficiency of the district secretaries. Your district secretary has a large responsibility and I move that each one be given "a shower" of good cheer and congratulations, for how will she know you appreciate her work unless you do?

At the Greensboro district meeting Mrs. C. C. Weaver struck the keynote of the most serious need confronting us today—the need of trained leaders. There is absolutely no estimating the losses we are sustaining, particularly among our young people, for lack of leadership. This is not cant, but a tremendous far-reaching fact. What are we doing about it?

The presence of Mrs. Lucy H. Robertson at several district meetings was a source of much pleasure and added interest, for we have all come to feel it is a real occasion where she is.

**FRECKLE-FACE**

**Sun and Wind Bring Out Ugly Spots. How to Remove Easily.**

Here's a chance, Miss Freckle-face, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength Othine as this strength is sold under guarantee of money back if it fails to remove freckles.

**JAMES M. McMICHAEL**  
**CHURCH ARCHITECT**  
Charlotte, N. C.

**Fishburne Military School** Waynesboro, Virginia  
44th year. In Blue Ridge Mountains, 1300 ft. altitude. Four hours from Washington. Prepares for universities and business life. Small classes and individual attention secured through faculty of one teacher for every ten cadets. New \$250,000 fire-proof buildings. Swimming pool and all athletics. Rate \$600. Annual Spring Encampment. For catalog write Major Morgan H. R. O. T. C. under U. S. Hodgins, Principal War Dept.





# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel ..... Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley ..... Editor  
Lexington, N. C.

## North Carolina Conference

### WILMINGTON DISTRICT MEET

Certainly from the standpoint of the Sunday school, the Wilmington district conference, in session the other week at Swansboro, was the most satisfactory perhaps that the writer has ever been privileged to attend. The reports of pastors all bore encouraging messages concerning the Sunday schools of the district, and the atmosphere of the entire conference made it easy for District Secretary Marvin J. Cowell and your conference superintendent of Sunday school work to put in some good licks for the cause. To begin with, Presiding Elder Daniel gave us a good start by placing us on the program the first day if the afternoon—in fact, he gave us the morning hour, which developed into an hour and a half—11:30 to one o'clock. Next day the Sunday school committee through its secretary, Rev. A. J. Hobbs, submitted its report, a remarkably pointed one, published in the Advocate last week, which, after short talks by Revs. H. C. Smith, A. J. Parker, W. A. Stanbury, C. M. Lance, and District Secretary Cowell emphasizing the wisdom of the various recommendations, was unanimously adopted. And between the address of the first day and the adoption of the report and recommendations the second, numerous informal conferences concerning various phases of Sunday school organization and improvement were held. The Wilmington district has made remarkable progress in many respects during the past ten or fifteen years and especially during the past three or four years, and perhaps no phase of the work has progressed more rapidly than the Sunday school. We are expecting even greater progress in the months immediately ahead.

### PLACES MANY PROGRAMS

Mr. Marvin J. Cowell, of Wilmington, district Sunday school secretary of the Wilmington district, is making headway in placing the official Programs of Work and standards of efficiency in the Sunday schools of his district, especially in recent days. Within the past ten days or two weeks he has placed Programs of Work in twelve or fifteen schools. Mr. Cowell is thoroughly interested in his work, is himself a successful Sunday school superintendent, and he is offering himself freely to the schools of the district.

### INCIDENTS ON THE WAY

Not the least pleasant feature of our trip to the Wilmington district conference was the fact that we had pleasant traveling companions. En route to Swansboro we traveled from Wilmington to the conference with the district secretary and his good pastor, Rev. C. N. Phillips, and in spite of sandy trails, hot sun, and stifling dust time passed pleasantly. And the return trip was equally pleasant, this time the wife of the superintendent of our Orphanage, the business manager of the Advocate, and your conference superintendent of Sunday school work composing the party. We were caught in a dreadful wind and rain storm, but came through it all safely and smilingly, even if we were all as wet as the proverbial hen. Mrs. Barnes, who, at the conference, outdid her husband in

representing our conference "pet," and Rev. Mr. Sikes, who preached a big sermon in addition to representing in effective fashion the most widely circulated conference organ in Southern Methodism, took their drenching as though they were accustomed to immersion. Really, it helps wonderfully to be in good company.

### BOARD OF MANAGERS MEET

The board of managers of the Rockingham District Standard Training School, meeting at Hamlet Tuesday afternoon of last week, perfected plans for bringing together at Carolina College, Maxton, August 6-11, at least 300 Sunday school and other Christian workers of the district for a week of intensive study and training, for recreation and play, and for inspiration and fellowship. With one exception there was a full attendance of the members, and present also were four or five interested persons not members of the board. It was a very enthusiastic meeting, and committees are already at work looking toward one of the best schools held anywhere. Following are the committees named:

Entertainment—Professor Ernest Greene, Rev. J. L. Rumley, Ben Barnes and D. A. Pierce.

Publicity—Rev. A. J. Parker, Rev. J. H. Frizelle, J. C. Lentz, and Rev. J. A. Martin.

Finance—J. C. Lentz, Rev. W. R. Royall, and Prof. Ernest J. Greene.

Recreation—Rev. J. H. Frizelle, Miss Kate Lee McKinnon, and Rev. W. C. Martin.

Music—Rev. A. J. Parker, L. E. Reaves, and Rev. J. H. Frizelle.

Executive—Rev. J. H. Shore, chairman; Prof. Ernest Greene, Rev. A. J. Parker, J. C. Lentz, and Rev. J. H. Frizelle.

The board passed favorably upon the six courses and instructors suggested by the educational director, and the names of these will be published shortly. Carolina College and the people of Maxton have agreed to entertain the school on the same plan as last year. The program will be brimful of interesting and helpful events, and those who attend are assured a pleasant and profitable week. Remember the date—August 6-11.

### SUNDAY AT PINE FOREST

The writer spent the first Sunday in July at Pine Forest, Goldsboro circuit, taking part in an all day Sunday School Day program. The building was filled to the overflowing with men, women and children, some from other churches. The children had their songs, recitations and drills, an orchestra furnished music, dinner was served on the ground, and the writer was given opportunity, both before and after dinner, to discuss the work of the Sunday school and means of making it even more effective. One tangible result was the adoption of the official Program of Work C, and Supt. J. D. Hines and his assistants will set themselves definitely to the task of bringing their school to the degree of efficiency indicated in the program. Pine Forest congregation has under consideration now the matter of building new Sunday school rooms, perhaps of building a new Sunday school and church building, and under the leadership of the pastor, Rev. C. A. Jones, they may be expected to go forward with this and other worthy enterprises.

### PROF. WILSON AT FLETCHERS

Prof. R. N. Wilson, Sunday school secretary of the Durham district, delivered a Sunday school address at Fletchers' Chapel, Durham circuit, Sunday, July 1, as a part of the Sunday School Day program at that place. The same afternoon he went to Duke's Chapel with Rev. W. F. Craven, the pastor, and spoke in the interest of the Sunday school there. Sunday, July 22, Professor Wilson

will take part in the annual Sunday school institute of the Rougemont circuit.

### MAYSVILLE TRAINING CLASS

Rev. L. E. Sawyer has recently organized a teacher training class at Maysville. He is leading the class in a study of Cunningham and North's book on "The Organization and Administration of the Sunday School." Fourteen have already enrolled, and others will join later.

### ST. PAULS AND ITS PASTOR

St. Pauls Sunday school officers and teachers have just organized a Workers' Council to meet monthly and have decided to separate Beginner and Primary pupils from the rest of the school for worship, grade these two departments, and use in them graded literature, according to a letter just received from the pastor, Rev. Ivey T. Poole. And that wasn't all the good tidings of his letter. Listen to this:

"Brother Gobbel, I have read a number of the teacher training books but have never enrolled and taken examinations. For the past few weeks I have been re-reading these books and would like to enroll, take the examinations, and get credit. I have just finished the book on 'Organization and Administration of the Sunday School' and am ready for the examination on it. Please send me a list of the entire course."

And then, on top of all this, he says he is making an effort to get all his teachers to attend the district training school at Maxton August 6-11.

We wouldn't object to receiving several letters like that every day.

### Western North Carolina Conference

#### IS YOUR NAME HERE?

The following Western North Carolina conference pastors have received one or more unit's credit this year on the Leadership Training Course for Sunday school workers. A book of twelve chapters, standing for twelve lessons, constitutes one unit. Twelve units, eight general and four specialization, lead to a gold seal diploma. The pastor who refrains from familiarizing himself with the contents of our Sunday school training course is losing his best chance to make himself indispensable. The folks who know the most want to know more. Put your glimmers on these fine fellows. There will be more after the Junaluska schools.

- O. P. Ader, Mount Holly.
- H. G. Allen, Walkertown.
- W. T. Albright, Mount Pleasant.
- W. A. Barber, Greensboro.
- G. T. Bond, Greensboro.
- Z. E. Barnhardt, Winston-Salem.
- J. W. Bennett, Rutherford College.
- R. K. Brady, Hudson.
- D. W. Brown, Gastonia.
- J. H. Brendall, Coleridge.
- E. D. Ballard, Marion.
- L. W. Colson, Asheville.
- Ashley Chappell, Asheville.
- John Cline, Winston-Salem.
- W. B. Davis, Charlotte.
- W. F. Elliott, Rutherford College.
- L. B. Hayes, Greensboro.
- J. S. Hiatt, Winston-Salem.
- M. W. Heckard, Gastonia.
- H. G. Hardin, Charlotte.
- J. W. Hoyle, Leicester.
- J. W. Ingle, Shelby.
- W. A. Jenkins, Concord.
- W. C. Jones, Jamestown.
- T. C. Jordan, Asheville.
- H. H. Jordan, Gastonia.
- G. R. Jordan, Black Mountain.
- C. S. Kirkpatrick, Hickory.
- C. O. Kennerly, Farmington.
- J. F. Kirk, Salisbury.
- W. A. Lambeth, Gastonia.
- M. W. Mann, Gastonia.
- E. Myers, Charlotte, Route 8.
- W. A. Newell, Winston-Salem.
- F. H. Price, Lenoir, R. 2.
- E. J. Poe, Albemarle.
- W. E. Poovey, Marion.

- A. S. Raper, Dallas.
- B. C. Reavis, Weaverville.
- D. H. Rhinehardt, Fallston.
- A. P. Ratledge, Elkin.
- T. J. Stough, Salisbury.
- R. A. Smith, Lexington.
- E. P. Stabler, Bessemer City.
- C. M. Short, Charlotte.
- W. L. Scott, Ramseur.
- A. L. Stanford, Shelby.
- R. A. Truitt, Greensboro.
- R. G. Tuttle, Greensboro.
- J. C. Umberger, Concord.
- W. G. Vick, Gastonia.
- J. W. Vestal, Lewisville.
- M. B. Woosley, Salisbury.
- N. C. Williams, Granite Falls.
- G. W. Williams, Mount Airy.
- G. R. Wilkinson, Belmont.
- J. E. Woosley, Trinity.

### OUR FRIENDS

Half of what any fellow does depends upon his friends. More than half of what is done in Western North Carolina conference Sunday school-dom depends upon our friends. Up to July 1st the following Sunday schools had reported to Treasurer H. A. Dunham, Asheville, N. C., that they had observed Sunday School Day and enclosed their offering as shown opposite the school's name. These are our friends. My, how we love them!

#### Asheville District.

Bethesda .....	\$ 5.88
Mills River .....	15.65
Sardis .....	7.27
Saluda .....	6.00
Tabernacle .....	5.75
Woodfin .....	2.46

#### Charlotte District.

Ansonville .....	6.96
Bethel .....	4.40
Bethlehem .....	1.95
Bonds Grove .....	2.35
Brevard Street .....	6.17
Duncan Memorial .....	14.00
Dilworth .....	19.40
Hebron .....	1.00
Harrison .....	10.00
Hawthorne Lane .....	75.00
Icemorlee .....	4.00
Morven .....	5.17
New Hope .....	2.50
North Monroe .....	4.00
Trinity, Charlotte .....	100.00
Union .....	2.36
Wesley Chapel .....	2.68
Weddington .....	4.40
.....	10.00

#### Greensboro District.

Friendship .....	9.00
Hopewell .....	6.00
Liberty .....	8.00
Park Place .....	26.23
Ramseur .....	18.65
Rehobeth .....	9.53
Randleman .....	10.00
Spring Garden St. ....	21.97
Trinity .....	2.28
Walnut Street .....	3.19
West Market Street .....	53.15
Worthville .....	5.00

#### Marion District.

Alexander .....	11.18
Bethlehem .....	2.00
Bollinger Chapel .....	4.05
Glen Alpine .....	5.00
New Hope .....	1.51
Oak Forest .....	2.60
Spindale .....	10.00
Zion .....	4.50

#### Mount Airy.

Antioch .....	7.38
Rockford .....	7.00
Summerfield .....	28.00

#### North Wilkesboro.

Fairview .....	3.95
Jonas Ridge .....	2.50
Maple Spring .....	2.59
Scottsville .....	1.00

#### Salisbury District.

Bogers .....	3.35
Badkin .....	6.49
Cedar Grove .....	5.30
Cottonville .....	5.00
First Street .....	5.50
First Church .....	20.96
Kannapolis .....	11.35
Mount Pleasant .....	7.10

(Continued on page thirteen.)



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### Western North Carolina Conference

#### A YOUNG EPWORTH LEAGUE

The Edneyville Epworth League Union is a young league, but we believe there is not a better one in the conference.

Our league was organized May 10, 1922, by Miss Grace Bradley and it has been growing ever since. We began the league with eight members and now our number has increased to 45 members with about 35 regular members.

Every Sunday evening at 8 o'clock we have a snappy, interesting program and once every month a sentence prayer and roll call meetings. At first when we began our league we didn't have a single boy or girl that would lead in prayer, and now we have eight that will gladly pray when called on. Now, if you don't believe we are virile tell us about it.

The officers of our league are:

President—Ethel Merrell.

Vice President—J. W. Hipps.

Rec. and Cor. Sec.—Nora Justus.

Treasurer—Walter Justus.

Era Agent—Roy Justus.

Supt. 1st Dept.—Jennie Hipps.

Supt. 2nd Dept.—Mrs. A. T. Lyda.

Supt. 3rd Dept.—Lois Moss.

Supt. 4th Dept.—Ethel Rymor.

We are going to do our best to make this year's work better than the last. Look for our coming again.

Nora Justus, Cor. Sec.

#### NEW LEAGUE

The young people of Coleridge met at the M. E. church on Monday night, June 18, 1923, and organized an Epworth League with the following officers elected:

President—Blanche Caviness.

Vice President—Mrs. Floyd Caviness.

Secretary—Penn Cheek.

Treasurer—Thomas Ward.

Era Agent—Lacy Poole.

Cor. Sec.—Faye Caviness.

First Supt.—Mrs. J. H. Brendall.

Second Supt.—Mary Cox.

Third Supt.—Edna Moffitt.

These young people look forward to the activities of league work with pleasure. Penn L. Cheek, Sec.

### North Carolina Conference

#### A TRIP DOWN EAST

It's one thing to hear or read about Epworth Leagues, but it's another thing to see them in action. Did you ever hear anybody say, "Well, what does the league do, anyway?" Well, they do lots of things that the church ought to do and that likely wouldn't get done if the leagues didn't do it. You say, "That's too general; what, for instance?" Well, on this trip down east, as I have titled this tale, Rev. Arthur Kale and I, who are sent out by the Anti-Saloon League, are giving a dialogue or dramatic debate on the subject of law enforcement. The leagues in this section of the state are doing the advertising and working up a crowd for our meetings and they are doing some very creditable work. The leagues are doing a great service to the cause of law enforcement. They are putting themselves before the people as a group of young folks who stand for law and order and are doing their part by helping us get a message to the people. You see, they are alive to up-to-date events and are taking part.

#### Princeton League.

That's not all. When we were at Princeton on the Fourth of July the league there, which was then two weeks old, had advertised and had us almost a housefull of folks. Gehrman Cobb, the state league treasurer, went

over with us to the meeting and he was so inspired by the crowd of young people that he was compelled to speak a word of encouragement to the leaguers. Brother Farrar, the pastor, told me at the close of the meeting that the league had taken over his Wednesday night prayer meeting and were holding that for him every week. Now, how's that for a beginner in league work? Another fact of interest to young Methodists over the state is that in that Princeton League there are two Trinity College students and about two others who expect to enter Trinity next September. So there's a good word for Trinity and the league, too. Then, too, maybe since Trinity is in Durham that has something to do with the fact that Durham won the cup this time. If that's the case, then the other leagues ought to profit by the training the Trinity leaguers get and bring home with them. But I'm getting off my subject. Of course Trinity is "down east," too, far as that's concern. So Princeton has made a good start. Here's hoping she'll continue to grow and be of service to the church and community.

#### Vanceboro League.

There's a bunch of young leaguers at Vanceboro who can hold prayers, too. Rev. E. C. Durham, the pastor, says the young folks are his "stand-bys." Is not that what makes league worth while?

The leagues in Smithfield and La Grange also advertised a meeting for us.

#### Oriental League.

If you don't believe a league can do things listen to this. The Oriental League worked us up a meeting on last Saturday night in spite of a rainy night and a show being in town.

Then, by the way, that fellow Willis Brothers of Oriental, who has just been elected New Bern district secretary, is a crackerjack leaguer and I'm expecting big things of New Bern district under his leadership.

Now look at the New Bern leagues. Howard Collie and Weathers have both left Centenary League—two good ones gone—but if you want anything done in New Bern with reference to league work, call on Gertrude Wheeler and you'll get it done. She's a leaguer that does things.

Let's look at Riverside League, too. They haven't as large a church as Centenary, but they have a league that's on the go. Of course there's Addie Rhem Banks, their "old reliable," also a younger Banks is on the job, and Mary Cavanaugh is there, too.

Well, I've been on this trip about a week now and I've already learned lots more about leagues and leaguers.

Now, if you leaguers don't want to read this dope, you'd better get busy and write me some news of your leagues to be put in the place of this.

Lee Davis.

#### PLEASE SEND ME NEWS

Say, Leaguers, the Advocate gives this page for league news. Why not send me some to put in here? See your corresponding secretaries about this.

Have you installed your new officers? Have you had any social events lately? Have you drawn up a policy for the coming year? If so, tell us about it. Send your news to Lee Davis, care Anti-Saloon League, Raleigh.

#### MAYSVILLE LEAGUE

At a special meeting of Maysville Epworth League on Sunday evening, June 10, the following new officers were installed by Rev. L. E. Sawyer:

President—J. C. Foscue.

Vice President—Marie Foscue.

Secretary—Robert Brock.

Supt. 1st Dept.—Eliza Foscue.

Supt. 2nd Dept.—Grace Mattocks.

Supt. 3rd Dept.—Clara Foscue.

Supt. 4th Dept.—Inez Tilden.

Cor. Sec.—Laura Mattocks Bell.

Era Agent—Madie Bell Hay.

The Wednesday evening following the installation service of Sunday evening our league was favored by a most interesting talk by a missionary, Mrs. Mamie Hearn, just returned from China. After the talk she displayed many curios which were very interesting to all present.

Although our league had been greatly handicapped during the winter by many things, we are planning to do better this year than the one before.

Laura Mattocks Bell, Cor. Sec.

#### IT PAYS TO ADVERTISE

Say, leaguers, have you done anything in your league lately? If so, why not let the others of us have the benefit of it? If you are doing anything, you might as well get credit for it. If you're not, you'd better say your prayers and get busy and quit looking for so many excuses.

Do you know, friend leaguers, that the more an individual or a league does and shows himself or itself capable, the more opportunity will come to him? If the people in your community find out that your league is on the job to serve in the name of Christ, they will come to you with more plans for Christian duty than you can imagine.

If other leagues over the state find out that you are putting on some kind of a program that is worth while that they have not heard of, which may be very simple to you, but is something altogether new to them, they will want to get your program and plan of work and try it in their league. Who knows how many new ideas of helpful programs may be broadcasted over the state to the various leagues? And who knows how much good may come out of them? You not only help yourselves, but you help the others. Is not that the sentiment of the league motto? Or might it not be "All together for Christ?"

Now how can you help all get together for Christ? Simply by writing up what happens in your league that might be of interest to some other league and sending it to Lee Davis, Jr., Raleigh, N. C., to be published on this page.

#### "I CHARGE THEE, FLING AWAY AMBITION"

Anybody who has an ambition to be president of his league chapter or lay delegate to the electoral conference, or member of the legislature or captain of the basket ball team, or bishop, or anything, may read with profit the words which Arnold Bennett puts into the mouth of a successful man of thirty-five:

"I am not happy, and I am not content. And if, after all these years, I am neither happy nor content, what chance is there of my being happy and content in the second half of my life? The realization of part of my worldly ambition has not made me any happier; and, therefore, it is unlikely that the realization of the whole of my ambition will make me happier."

The thing Mr. Bennett would put in place of the ambition which even when realized does not bring happiness, is an ideal, which at least lifts us above our former selves, though the ideal is never reached.

There is lasting gain in pursuing an unreachable ideal. In attaining even the highest ambition there may seem to be gain, but it is a short-lived and doubtful profit; and the after-taste of it all is bitter on the tongue.

Read once more the significant words, proven true by a thousand exact experiments: "It is unlikely that the realization of the whole of my ambition will make me happier."

It won't. It won't even make sensible folks envy you; and where is the compliment in being envied by fools?

—Epworth Herald.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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## What Is the Club?

The Advocate Piano Club is both a theory and a fact. The theory is that a piano manufacturer can afford to sell one hundred pianos at a lower factory price than he would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members nearly one dollar out of three, and everybody is therefore delighted.

The theory of the Club is "Co-operation." The fact is "Perfect satisfaction." The theory is "A square deal to every member." The fact is "Not a single case of dissatisfaction."

If you are interested in securing a piano or a self-player piano of the highest quality, by all means write for your copy of the Club's catalogue and the special prices and terms to Club members. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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MINNESOTA,

COLORADO,

UTAH,

CALIFORNIA,

CANADA,

NEW ENGLAND,

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## GOSPEL TENTS



OUR PRICES ON QUALITY GOSPEL TENTS  
CANNOT BE EQUALLED—WRITE TODAY—  
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ATLANTA, GA.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

1. Offerings from all the Sunday schools.
2. Support from all organized classes.
3. Gifts from many individuals.
4. Seven passenger automobile.
5. Swimming pool.
6. Friends to write Orphanage in their wills.

\* \* \* \*

For the past two weeks we have been publishing letters which the seniors wrote before they left home. Each week for some time we shall present two or three of the letters to our many friends. It is highly gratifying to the supporters of the Methodist Orphanage to know that these upon whom they have bestowed their gifts and love have a keen sense of appreciation for the favors received. I trust that all of our friends will read these interesting letters.

\* \* \* \*

I write this letter of appreciation with two different feelings. In a sense it makes me unspeakably happy, and in another it makes me feel quite sad.

I realize that I am nearing the time when, to my regrets, I shall step from the threshold which has been my protector for so many years. Out into this great, big world, leaving behind me home, friends and protection, I must go.

I shall be ever grateful to the dear people of the Methodist Orphanage, in which I have lived and been happy since I was a little boy.

Especially I wish to thank "Miss Mattie," who has been our "Dear Little Mother" since the first day this home was occupied.

Mr. Barnes, who with his great, big heart has been a loving father to us all for eight years, I wish to leave with him my love and best wishes for success in every task he shall attempt in the future.

To Miss Laura Breeze, our "Dear Mother-like Nurse," I leave my thanks and gratitude for the many, many happy times she so carressingly tended me when I was sick.

To all of my dear school teachers I leave my deepest regrets for every time that I was not at my very best in school.

To all others whom I have not named I leave my best love and wishes for as happy a stay at the dear old M. E. O. as I have had. Ase Davis.

\* \* \* \*

In April, 1915, I came to the Methodist Orphanage, having become an orphan at the age of nine years. I lost my mother when I was eight years of age and my father a year later. My uncle kept me for a short time, but with his own little ones found that he could not give us the proper training and education that we should have, so he brought me and my two younger sisters here. We have grown to love this place as our home, for the superintendent and the head matron have been a real father and mother to us.

Before leaving here I wish to extend my hearty thanks and sincere appreciation to the friends who have train-

ed and educated me, especially the Bible class of Launenburg, whose loyal support I have had for some time.

As I go out into the ocean of life I shall not forget the kindness of the North Carolina conference, nor the home of my childhood and girlhood.

The memories that I shall carry away with me will spur me on to become a noble, true-hearted woman.

Once again thanking you, I remain,  
Sincerely, Mary Hicks.

\* \* \* \*

I am very grateful for this opportunity to try to express my deep appreciation for the gracious privilege which has been mine for the last ten years—that of having this, the dearest spot in all the land of ours, as my home, and it's nothing less than the Methodist Orphanage.

When I first came here little did I dream of the greatness of the event that had happened for I was too young. I can't yet appreciate it as I will some day in the future, for it's out there, when I'm gone from the protecting care of my friends, the true friends, away from home that I will begin to realize the true worth and meaning of my home. There's a peculiar sadness as the time draws near, for I must soon launch out into the big, busy world to find my place among its hustling crowds. Ah, how I'll miss those loving words and the kindly smile and my goodnight kiss from Miss Mattie, and could I carry with me the cheery smile and the loving, optimistic words of the dearest man I know, Mr. Barnes, to encourage me when I come to those rough places that I know I must encounter in my life's walk, I'm sure I would overcome them with ease. But even the memory of these people and the thought of what they are expecting me to do with my life is going to urge me on to the highest notch of the ladder.

And can I forget the sunny smile of one with whom it has been my privilege to work for the last two years. Oh, how I'll miss her!

Words are inadequate for me to express my love for my class in Smithfield. They are making it possible for me to continue my education and I shall go out with the determination to make my life count, because that's the means that I have of repaying them. Money can be repaid, not kindness such as theirs. Right here let me say that I love each member of the class.

Should I try now to make mention of my every teacher, friend and pal I'd be filling a volume, but as my space is limited I must not say more other than this: Oh! I have grown to love each brick and stone from cellar up to dome, and oh, could I express my love and sadness as I must leave this, my Home!

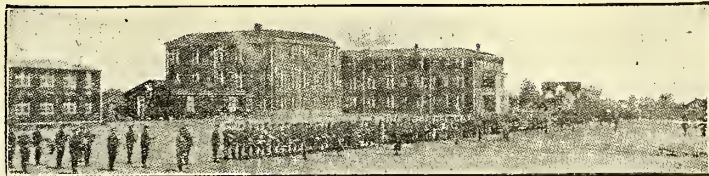
Straight from my heart,  
Very truly, Adlee Stokes.

### LEAGUERS MUST LEAD

There is a great responsibility on the young Christians of today. Leaguers, you are a large group of that class of young people on whom the responsibility of the evangelization of the world lays. It is a great task and no one can shirk his duty to his Savior and his country and to humanity. Each of us has a job to do. There is so much unhappiness and so much discontentment in the world today due to the fact that men and women are leaving Christ out of their lives in their every day living, that we young Christians must open our eyes to the fact that there is a tremendous burden on our shoulders and we must carry it.

Nor must we become discouraged in the undertaking. Remember and say with St. Paul "I can do all things through Christ who strengtheneth me."

And as Edmund Vance Cooke so well expresses it in his poem on "How Did You Die?"



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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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W. E. WEBB, Secretary

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"Did you tackle the trouble that came your way

With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?

Oh, a trouble's a ton or a trouble's an ounce,

Or a trouble is what you make it,  
And it isn't the fact that you're hurt  
that counts,  
But only how did you take it?

"You're beaten to earth? Well, well,  
what's that?

Come up with a smiling face,  
It's nothing against you to fall down  
flat,

But to lie there—that's disgrace.  
The harder you're thrown, why, the  
higher you bounce;

Be proud of your blackened eye!  
It isn't the fact that you're licked  
that counts,  
It's how did you fight—and why?

"And though you be done to the  
death, what then?

If you battled the best you could,  
If you played your part in the world  
of men,

Why, the Critic will call it good.  
Death comes with a crawl, or comes  
with a pounce,

And whether he's slow or spry,  
It isn't the fact that you're dead  
that counts,  
But only how did you die?"

### WHERE WOULD THE WORLD GO?

A resourceful Methodist preacher in Iowa put his church into everybody's thought at a time when few people intended to think about churches. Wilton was observing Old Home Week. A few days before the parade, Pastor Loose was thinking about the floats which the business houses would prepare to represent them.

"Why not the church, too?" said he, and forthwith set to work.

He designed and helped to build a float with his own automobile for its base. Here is a hint of its quality. Look at it, and you will see why the people of Wilton could not quite put the church out of their thought amid the distractions of the day.

"The church and the world are balanced against each other on a teeter plank. But under the church's end of the plank is a great rock, the Rock of Ages. The world is swung over the other end and would go down if it were not counterbalanced by the church.

"Just beneath the world sits the devil, reaching up greedy hands to catch the world if the church should step off the other end of the plank. On the banner over the float is this question: 'What would become of the world without the church?' No way-faring man, looking at the design, needed to be at a loss for the answer to that question."

But the church won't step off!



**REPORT OF COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, ROCKINGHAM DISTRICT**

Methodism is irrevocably committed to the absolute prohibition of the iniquitous liquor traffic in every form. For her attitude upon this vital question she has no apologies to make, and having contributed no little to one of the mightiest achievements of civic righteousness in modern times, the passing of the Eighteenth Amendment, and the Volstead Act, she will now conserve this great victory by defending without compromise the Federal Constitution against every political vandal, who with lawless hands would tear down this palladium of our liberties.

The Eighteenth Amendment is now a fact—a fact of law, which many otherwise well informed men and women seem not yet to realize, wrought into the Constitution of the United States by the sovereign act of a free people, and any man in a high place of authority with his oath of office upon him, who would defy it or put in operation a process of nullification by putting his foot on the brass rail and blowing the foam from the mug or demanding a larger alcoholic content ought himself to be blown into everlasting political oblivion by the awakened moral sentiment and outraged conscience of a great country that now, happily freed, yet still remembers the bitter bondage of the liquor autocracy.

Being armed with this great instrument, in which the will of a nation finds expression, we must continue to insist with unabated emphasis upon law observance and law enforcement among all classes of our citizenship. Nation-wide in its application, it should be nation-wide in its observance, and they who ridicule it and bring it into contempt as the work of "fanatical dregs," and proceed to stock their cellars simply because they have the price, or connive at the practice of those who do as no business of theirs, are at heart anarchists, and dangerous enemies of our democracy. In this connection we would quote with sincerest approval the ringing words of one of the great men of the state and nation, whose trumpet tongue death has so recently silenced, our own Claude Kitchin: "The test of good citizenship is a willingness and readiness at all times not only to obey any law of the country, but to aid in every way the enforcement of all its laws, and to require of every officer of the law and order such enforcement without fear or favor." We commend these brave words of North Carolina's distinguished son to all our people, and especially to every officer as they bear upon the problem of law enforcement in the violation of the Eighteenth Amendment where-soever and by whomsoever the offense is committed.

Under the provisions of the Eighteenth Amendment, whose protecting aegis stretches from the Atlantic to the Pacific, there is no room in this country for the moonshiner, the blind tiger, the bootlegger, the rum runner, or the outlaw of any other name, who for the sake of big profits in an outlawed business debauches without conscience the youth of the land, breaks the heart of motherhood, and with no feeling of remorse wrecks the home of a little child. We call upon all our officers, from the judge on the bench to the township constable, to respect their oath of the office in dealing with all offenders who deliberately and knowingly violate the law and by utmost diligence, fearlessness and impartiality in the performance of their duty seek to convince the more ignorant of the community that organized society is built on law and order, and that the basis of all social progress is a profound reverence for constituted authority.

But the problem of law observance and law enforcement does not begin

at the bottom with the moonshiner and the bootlegger, most of whom are densely ignorant, and the victims of a bad environment for which they are not responsible. It begins with individuals "higher up"—men of intelligence and ability, who furnish the brain and the means for the business while their ignorant dupes do the dirty work and they themselves stand aside under cover and reap the larger profits, and if there be detection and prosecution, they are unknown and go unwhipped of justice, when they should be the first to put on stripes and find their way to the chain gang. Nothing would so strengthen the cause of nation wide prohibition as the apprehension, prosecution and conviction of a few red-handed violators of the Eighteenth Amendment—violators of the kid glove and lavender scented variety, men who by reason of their social standing and financial rating laugh at the idea that they are in a world of infinite subordinations, and assuming that they are beings of a superior order, to whom ordinary social regulations do not apply, spit in the face of the amendment, and say to hell with your prohibitory regulation; we will do as we please. To make this element in our social organism fear a righteous ordinance which they will not respect is the supreme task of law enforcement.

Linked up with the moonshiner and the bootlegger, and practically inseparably from them, is the crime wave that is now sweeping our land. The spirit of lawlessness is abroad in the foundations of the earth. We cannot shut our eyes to the fact that organized society is threatened by the forces of evil, and that civilization itself is now on trial. Coming unsubdued out of the horrors of the great war, the unconquered brute still in human nature seems to have come to the surface red in tooth and claw. Men are in danger of losing all reverence for the sanctity of human life, and the problem now is to save the world from a debacle in a time of peace more awful than that brought on by the sword and the madness of war.

We denounce in unmistakable terms recent outbreaks of mob violence, some of which have occurred within the bounds of Rockingham district, that have shocked the moral sense of the country and brought the blush of shame to the cheek of every law-abiding citizen. Men, cloaked or uncloaked, hooded or unhooded, who band themselves together, and under the cover of night drag helpless women from their homes and ply the lash on their naked backs until their silver skin is laced with their golden blood, have committed a brutal crime whose violence trumpets itself unto heaven. A crime not against a defenseless woman only, but a crime against civilization, against law and order, against organized society.

We call this country a democracy, and some are bold enough to call it a Christian democracy, and such it is in name at least. Then let all men know that democracy does not prowl in the night, and do business in the dark with hooded head. It works in the open, out under God's heavens, lifting unveiled face to the stars, and courts, a pitiless publicity because of a record of which it is not ashamed. A democracy can survive on no other basis, and the government of the people, for the people, by the people is hastening unto swift and sure disaster if private individuals, unrebuked and unafraid, be allowed to take the law into their own hands, and attempt to right in secret public wrongs and private evils and by lawless methods of their own devising. We sometimes complain of what seems to us the law's long and unnecessary delay, and the failure of the courts to fix the punishment to the crime; but the law's long delay and the frequent escape of notorious criminals is infinitely better for all parties concern-

ed than the swift vengeance of the unbridled and unreasoning mob.

For thirty years the Anti-Saloon League has stood in front of the battle line leading the fight against alcohol; it and the W. C. T. U. have largely built up the sentiment that has made possible the victory so far, and we believe if the churches will co-operate and support these organizations they will lead on to complete victory.

In these tremendous hours that are sifting out the souls of men, we urge all our preachers to preach as never before a great constructive gospel,

a gospel that saves here and now, and unto the utmost, making men a new creation in Christ Jesus, that out of a regenerated and transformed humanity the ideal kingdom may be evolved, the kingdom of truth and righteousness and brotherhood, of which the Man of Galilee will be the throbbing heart and living center, where all base passions die, the sordid and the mean slough away, grasp and greed are unknown, and where the perfect will of God shall find full and final expression in the conduct of men. R. C. Beaman, Chairman.

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**A. W. MOHN, PRESIDENT, LOUISBURG, N. C.**





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

This week I am publishing a remarkable article written by Mr. Marvin Campbell, of South Bend, Ind., a splendid layman of the Methodist Episcopal Church. Possibly it contains some statements that should not be published as applying to Southern Methodism, and yet there runs through it such passion and interest for the cause of the conference claimants that I believe it will help to arouse our people on this subject.

The Methodist Episcopal Church is seeking to pay a certain minimum amount to each claimant yearly and to secure same by placing the total amount in the budget. The Methodist Episcopal Church, South, is striving to pay a certain amount yearly to each claimant and to secure this amount (1) by assessment through the budget and (2) by income from adequate superannuate endowment, which is to supplement the amount coming from the assessment. The assessment part of our program has now well-nigh reached our aim so far as it is concerned, and we expect at the annual conferences this fall to project a special effort looking to secure a minimum of ten million dollars' superannuate endowment to complete the program.

I believe the reading of the following article by Mr. Campbell will serve to stir loyal Southern Methodists to support the special effort for superannuate endowment in a manner that will guarantee its success in overflowing measure.

### OUR DISHONORED DEBT

By Mr. Marvin Campbell.

Our "debt of dishonor" is not the debt of any board but of our church as an organization. If as an individual I were to treat my debts of honor, my promise to my employees, my contract obligations with the same lack of fidelity as does the Methodist Episcopal Church, I would retain no standing in my church or community as a reliable, honest man.

This criticism is not prompted by any spirit except the hope of benefit, and purposely I have made the statement strong, (1) because it is a fact and (2) because I want all who have read thus far to read further the proof of it. Especially do I want bishops, district superintendents, and ministers to read what I am about to say, because upon them rests the responsibility of conditions as they are, and in them is the remedy, the observing of the law.

**The Ethics of Business.**—I am president of two manufacturing corporations and own a large majority of the capital stock of both. Hence I control them and am responsible for the honorable or dishonorable way in which they meet their obligations. We have employees to whom we pay a bonus at the end of each six months based on certain conditions. If at the end of any six months or, worse, if repeatedly and continuously at the end of a six months' period I should say to these people, "You have met all the conditions on which we agreed to pay these bonuses; but we have paid unusual amounts to hospitals, orphans' homes, colleges, associated charities, and missions at home and abroad and have increased our own salaries and have decided that these are justifiable reasons for not paying you what we promised to pay," such treatment of my employees would leave me without standing with them and without the confidence of my church and community.

**Church Ethics.**—The Methodist Episcopal Church is exactly in this position in regard to its aged and disabled retired ministers and the widows and orphans, and its members cannot do as individuals without loss of religious, moral, or business standing that which the church as a whole has been doing for the last fifteen years.

Concisely the facts are these: Our ministers, all in one class as to their support, are divided into four groups: (1) bishops, (2) district superintendents, (3) pastors, and (4) superannuates (conference claimants). Provision for the support of all is by the budget plan, one budget in each pastoral charge, and each of the four ministerial groups has a ratio share based on its claim. If there is a shortage, each is required to bear its ration of the shortage.

1. The Book Concern estimates the claim for the bishops and apportionment it to the annual conferences, which apportion it to the individual churches and in this way the bishops should and do get their support.

2. The district stewards estimate the claim of the pastor and apportion it to the membership of the church, and in this way the pastor should and does get his support.

4. For the retired ministers and other claimants the annuity claim is positively stated. They are the "preferred stockholders" of the church. Each annuitant shall have one-seventieth of the average salary of his conference multiplied by his years of service. The conference stewards shall compute the amount required and apportion it to the respective churches, and in this way the annuitants should receive the full amount of the disciplinary pledge if it were apportioned. But in most conferences the full apportionment is not made.

**A Sacred Pledge.**—The retired ministers rely upon the pledge of the church, so clearly set forth in its Discipline, to give them a comfortable support in disability or old age by a life annuity. This is a positive contract and a solemn pledge just as surely as any contract that I ever made or ever could make with my employees when they begin and while they continue their service with me, and the Methodist Church cannot with integrity disregard this obligation any more than with integrity I can disregard my business obligations. There is no call for church funds that can take prior claim to this obligation. Home missions, foreign missions, church extension, hospitals, any call, every call is second as a matter of integrity to this obligation written in the law of the church. It is the only positive, fixed amount, contract obligation in the Discipline. All others are dependent upon conditions. This is mandatory and must in honor be met even if to do so means that other suggested expenditures be ignored. I repeat it: the retired minister who has met his conditions of service for forty years or more or who is sixty years or more of age or who is incapacitated for the itinerant work is a preferred stockholder entitled by contract to a definitely pledged amount, and nothing can excuse the payment except insolvency.

**The Facts in the Case.**—But in practice what are the facts? This pledge of budget support was made by the General Conference of 1908 after being approved by a commission appointed four years previously consisting of three bishops, Cranston, Hamilton and Joyce; three ministers, Drs. J. H.

Hamilton, W. H. Wilder, and J. E. Stubbs; and three laymen, R. T. Miller, John E. Andrus, and myself. With slight amendments, in order to make the claim more positive, it has been repeatedly ratified. I have been on the conference claimants' committee of every General Conference since that time and know the intent to uphold and emphasize this claim. As to the contract, the language of the Discipline has no ambiguity nor uncertainty. Yet fifteen years have passed and only twelve per cent of the annual conferences paid the full disciplinary annuity, while twenty per cent of them paid three-fourths of their disciplinary annuity, forty-six per cent of them paid half of their promised annuity, and twenty-two per cent of them paid less than fifty per cent. Sixty-eight per cent of the conferences, five more than two-thirds of them, paid only fifty per cent or less of this positive annuity contract made by the church.

**Paying and Living.**—It cannot be said that Methodism does not have the ability to meet its contracts, for it is financially solvent. Millions and millions of dollars are paid each year through solicitation. That is glorious, but liberality has no religious nor moral right to intrude on contract obligations. If an annual conference is not in a position to meet its contract pledge to its superannuates, it is not in a position to pay a dollar for benevolences until it does so. But annual conferences can do both.

Again, if a conference finds that it must apportion to the superannuates only fifty per cent of their claim, it should take the same position toward its other ministers and apportion to the bishops, district superintendents, and pastors only fifty per cent of their claims, so that all classes of the ministry may receive a like ratio of their several claims. This would be equity. It would be religious honesty. It would be following the law as to sharing in the ratio of the shortage, "prorating" as it is called in the Discipline. It would be an honest application of the Golden Rule.

**The Golden Rule.**—Why am I so earnest about this? Why do I put the facts so plainly? Well, possibly I know the facts more intimately than many other church members. My work with the commission that studied this question and on the committee in each General Conference since the law was placed in the Discipline may have impressed its essential features and the default of the church more intensely on me than on the casual reader. I am charitable enough to grant that. Further, the church as a whole may be so absorbed in other things and so zealous along other good lines that it overlooks this basic obligation which cannot be ignored with honor. I can conceive of no other possible excuse and do not grant that this is a valid one.

I hope that our church papers, bishops, officials, and pastors will together demand of Methodism such a regard for its promises as will require that the Methodist Episcopal Church as a composite whole shall meet its contracts with the fidelity that it expects to obtain in the business conduct of its members in their relation to their individual contracts.

### SUNDAY SCHOOL WORK

(Continued from page nine)

Mount Zion .....	4.50
Norwood .....	15.00
Park Street .....	8.34
Randalls .....	4.45
Rehobeth .....	2.50
Stony Hill .....	8.00
Unity .....	3.00
<b>Shelby District.</b>	
Bethel .....	6.35
Central, Shelby .....	75.00
Cherryville .....	5.85
Cramerton .....	15.32
Denver .....	5.38
Dallas .....	7.23

East End, Charlotte .....	8.50
First Church, Lincolnton .....	25.00
King's Mountain .....	10.00
Main St., Belmont .....	11.00
Main St., Gastonia .....	131.29
Mount Holly .....	9.00
Tabernacle .....	10.50
Webbs .....	2.35

### Statesville District.

Broad St., Statesville .....	18.84
Center .....	5.40
Concord .....	10.00
Hopewell .....	9.00
Hudson .....	4.61
Huntersville .....	3.07
Littlejohns .....	5.40
Mount Zion .....	15.11
Pisgah .....	6.38
Rocky Springs .....	3.33
Stony Point .....	6.30

### Waynesville District.

Asbury .....	8.00
Delwood .....	12.50
Maria Memorial .....	2.50

### Winston-Salem District.

Advance .....	2.19
Bethel .....	7.43
Burkhead .....	17.18
Centenary, Winston-Salem .....	50.00
Center, Mooresville .....	4.00
First Church, Lexington .....	41.71
Farmington .....	2.00
Fulton .....	1.00
Green Street .....	6.25
Hiatts .....	3.00
Kernersville .....	9.13
Macedonia .....	4.50
Prospect .....	4.75
Siloam .....	2.25
West End .....	38.38

### TRAINING SCHOOL FOR NEGRO CHURCH LEADERS

The Commission on Race Relations of the Woman's Missionary Council, in co-operation with the Nashville Bethlehem Community Center, is undertaking a new enterprise in the opening of a summer training school for Negro church leaders. The date of this first session is August 2-12, 1923. It was considered wise to hold a short term at this initial session, but it is hoped that in the future a longer term of six or eight weeks may be conducted in order to give real training for professional workers. While the term this year is to be short, yet every effort is being made to make the session worth while.

The commission and the Bethlehem Center have always held that friendly co-operative effort between the races was the first Christian principle to be observed in the accomplishment of any undertaking for the benefit of the Negro race. In line with this the joint committee which has in charge this new undertaking is made up of representatives from the two races; the faculty and speakers will be both white and colored.

Courses will be offered in Bible, mission study, Sunday school organization, home and community betterment, and methods for the missionary society and young people's work.

In addition there will be platform addresses each evening, at which time vital Christian messages will be delivered. Both teachers and speakers will be the very best that can be secured.

The school will be housed in the new building of the Bethlehem Center, which will be dedicated some time during the session. The students present will have an opportunity to observe an up-to-date Christian settlement at work in a community. This will be of inestimable value, as much of what they see can in some way be put into operation in their own communities.

Mrs. W. A. Newell, Council superintendent of social service, is co-operating with the joint committee and is asking auxiliary superintendents of social service to aid in giving the school publicity and to lend their personal efforts in securing students for the school. All names of prospective students should be sent to Miss Martha Nutt, Registrar Fifteenth Avenue and Cedar Street, Nashville, Tenn.—Bulletin.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

Table listing church appointments for Asheville District, including Hot S Ings, Antioch, Marshall, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND—IN PART

Table listing church appointments for Charlotte District, including Bethel, Love's Chapel, Lilesville, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing church appointments for Greensboro District, including Centenary, Park Place, Gibsonville, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing church appointments for Marion District, including Gilkey, Rutherfordton, Morganton, etc.

All the pastors and charge lay leaders of Marion district will convene at Marion on July 26th on very important business.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C.

FOURTH ROUND

Table listing church appointments for Mount Airy District, including Spray, Draper, Pilot Mountain, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Warrenville, Creston, Helton, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing church appointments for Shelby District, including Lowell, McAdenville, Bellwood, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing church appointments for Statesville District, including Stony Point, Elmwood, Cool Springs, etc.

Table listing church appointments for Ball Creek, Catawba, Hickory, Westview, etc.

WAYNESVILLE DISTRICT R. S. Howle, P. E., Waynesville, N. C. THIRD ROUND

Table listing church appointments for Waynesville District, including Shoal Creek, Bryson-Whittier, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including Grace, Linwood, Farmington, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including Leasburg, Carrboro, Chapel Hill, etc.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing church appointments for Elizabeth City District, including South Mills, Sharon, South Camden, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing church appointments for Fayetteville District, including Newton Grove, Duke, Dunn, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

Table listing church appointments for New Bern District, including Mt. Olive Ct., Mt. Olive & Calypso, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing church appointments for Raleigh District, including Tar River, Ebenezer, Central, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing church appointments for Washington District, including Calvary, Barefoot's Chapel, Bailey, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing church appointments for Rockingham District, including Raeford, Parker's, Red Springs, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing church appointments for Weldon District, including Barysburg, Northampton, Rich Square, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing church appointments for Wilmington District, including Carver's Creek, Hallsboro, Whiteville, etc.

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**A NEW KOREAN DISTRICT**

L. P. Anderson.

The Songdo North District, to which we were appointed last year upon our return from furlough, is the newest one, comprising nearly one-fifth of the baptized membership of our church in Korea, or according to last year's report 1440 members, and at present 87 churches and preaching places. It is interesting to note that this is the exact number of churches in the Songdo district at the time Bishop McMurry organized the Korean annual conference just five years ago. What was then the Songdo district was divided into the present Songdo and North district last annual conference, the former having 85 and the latter 87 organized groups and preaching places at present. You can see something of the growth during the Centenary period from these facts.

During this year, in the Songdo North district, we have established eleven new groups and could just as easily have doubled or trebled this number had we only had funds for expansion, conservation and providing houses of worship for these new groups and those already established.

Our hearts are full of gratitude to God and the home church for all the funds we have received during the past year, and which have made it possible for us to grow so rapidly. But at last year's mission meeting, during the Christmas holidays, we were forced to curtail our expenditures and this mean that we could not advance as we hoped and as the opportunity offered. We were obliged to confine our efforts almost entirely to conserving and strengthening organized work and were unable to go out into new fields where we had no churches, and where they were calling for us, because this would, as I have already said, have meant larger expenditures for pioneer work, conservation and buildings than we had in hand. The field is ripe and waiting if we only had the funds to advance into these new fields.

For awhile many of the poorer and ignorant classes flocked into the churches, but now this has largely reversed and the learned classes and those better off in respect to this world's goods are coming in.

Bright young men from government offices and those with and without educational advantages are turning towards the church for something they have not yet found and can never find outside of Christ.

A semi-political movement, namely, the establishment of temperance societies to limit the consumption of strong drink and tobacco, is under way and in many instances the initiative is coming from among the Christians and often from the non-Christians.

Then the nation-wide longing for education gives us another strong point of contact and opportunity. Many are beginning to realize that those within the church have special advantages that those still in heathen darkness do not have.

We cannot give the exact figures as yet, but we feel that the two Songdo districts will reach or pass the five hundred mark in baptized members this year, a nice increase over last year.

In spite of great flood damages in a large section of our Songdo territory our finances are coming up to an encouraging degree.

There comes to my mind a building enterprise that has been on my heart and on Brother Weems' also. This is the E Chun church building, to house one of our self-supporting stations. We have no more loyal congregation anywhere, and they will do all they can. In the askings for this year, 1923, we have in the estimates for the first quarter \$5,000 for this church. Advances from other years and other enterprises are about to crowd this

most urgent building out, though it was given a preference and placed in the first quarter. First of all, the local congregation is ready and waiting with its part and we have constantly been telling them to wait just a while longer. The stones have been quarried and brought from the mountain and most of the lumber sawed and stacked up in the open where it will be constantly damaged. Already this congregation has sustained heavy losses due to timber being washed away by flood, but they went bravely to work again and have gotten material together and are only waiting for us to fulfill our pledge made in good faith. Numbers of non-Christians have subscribed liberally to this enterprise and all over our district they and the Christians are looking and waiting for us to begin a building and every day we are losing or are in danger of losing something we cannot afford to—prestige and opportunity—which we will lose if we do not keep our pledge. If it were not His work one could not continue to bear up under the continued inquiries and entreaties to start at once.

**GIVE THEM STORY PAPERS**

We believe our schools will find it worth while to supply their boys and girls with those splendid story papers edited by our editors and published by our publishing house: "Boys and Girls" for children under 10; "Haversack" for boys 10 to 17; "Torchbearer" for girls 17 to 17; and "Our Young People" for pupils over 18. They are inexpensive, especially so when considered in the light of their excellence. The publishing house will furnish sample copies on request.

"Private" John Allen told of an old negro preacher in Mississippi who was approached by a deacon who desired the reverend gentleman's consent to his daughter's marriage with him.

"I doan' know 'bout dis," said the preacher, dubiously. "You ain't sech a young man, deacon. I ain't sure dat you kin support my child."

The deacon bridled. "Dere won't be no trouble 'bout dat!" he asserted warmly. "I kin support her all right."

The minister reflected for a moment. "Has you eber seen my Chloe eat?" he finally asked.

"I has!" came from the suitor.

"But," exclaimed the old preacher impressively, "has you ever seen her eat when nobody was a-watching her?"—The Continent.

"Don't you wisht you was a bird, Jimmie, and could fly away up in the sky?" mused little Jean, dreamily.

"Naw," scorned Jimmie, "I'd rather be an elephant and squirt water through my nose."—San Diego Epworthian.

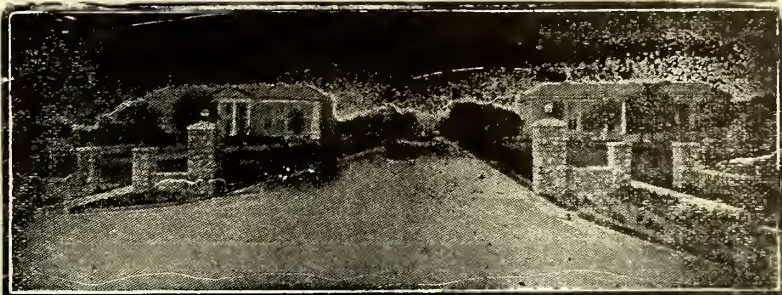
Old Colored Mammy: "I'se wants a ticket fo' Florence."

Ticket Agent (after ten minutes of weary thumbing over railroad guides): "Where the dickens is Florence?"

Old Colored Mammy: "Settin' over dar on de bench."—Princeton Tiger.

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# IN MEMORIAM

**EVANS**—Sister Ruth Ruemma Warren Evans was born April 17, 1843; died May 16, 1923; age 80 years and 29 days. She married Mr. J. L. Evans August 27, 1865, who died 35 years ago. This union was blessed with eight children, two of whom died some years ago. Three sons and three daughters survive her and 26 grandchildren and eight great-grandchildren. She was converted in early girlhood and joined the Baptist church but later in life connected herself with the M. E. church at Bethel, in which she died with the testimony on her lips, "I am going to rest."  
J. M. Green, P. C.

**BEACHUM**—Daniel K. Beachum was born April 25, 1848, and died May 14, 1923. In 1872 he was married to Tobitha Dean. This union a son was born. Then the wife died and Brother Beachum was left a widower. March 12, 1872, he was married to Annie Simmons. When a young man he joined the Hopewell Methodist church, where he held his membership the most of his life. When he was in his old age he left his farm near Hopewell and moved to Polkton. He also moved his membership to the Methodist church in Polkton. He was a good man and it is the judgment of those who knew him best that he has gone to the better world. Funeral services were held at Hopewell church by the writer, assisted by Rev. L. H. Griffith, and the body laid to rest in the cemetery there. D. C. Ballard.

**MILES**—Mrs. Sallie E. Miles was born in Caswell county, near Bayne's Store, November 8, 1882. Her parents were Levi B. and Huldah Fitch. There were also in this home four boys, three now living.

On April 13, 1902, she was happily married to M. B. Miles, and to them God gave three children, viz., Effie, Glen and Betsy. Theirs was a happy home until death came and took the wife and mother away on the 6th of last March.

Mrs. Miles joined the Methodist church when she was young, and was ever true to her vows and faithful in the discharge of her religious duties. She was always kind to and thoughtful of others, and her going from us leaves a large vacancy in the community and church as well as the home. She will be greatly missed.

For a number of years she had been a great but patient sufferer, and a few days before the end came she went to a hospital in Greensboro and underwent an operation, vainly seeking to regain health. It was from there that her pure white spirit slipped away and went home. Tenderly we laid her body in the Mebane cemetery to await the coming of its Lord. May comforting and sustaining grace be abundantly bestowed upon husband, children, brothers and other relatives and friends.  
N. C. Yearby.

**GREENE**—Norma Louise Greene, born April 25, 1922; died May 6, 1923. Norma Louise was one of the brightest, sweetest, prettiest babies of our congregation. Her beautiful, sweet, clear face was often a cause of comment among those who came into her presence. Perhaps no child in our midst was held in more tender affection.

The sainted grandfather often remarked to its parents that the child was too sweet and heavenly to remain on earth. In more than the ordinary way the child was a great heavenly light in the home. Each day it grew into the hearts of its parents; and in more than an ordinary way their hearts delighted in the child. And well may they, for it was a baby of rare beauty, sweetness and charm.

We have never known, perhaps, a child to suffer as it, so meekly, so much pain and torture of body without hardly fretting or grunting. Such wondrous patience and endurance of a little child must have been heavenly. Jesus saw the patient, sweet lamb as it suffered and reached down those gentle, loving arms and took it to His bosom. The child didn't die. Jesus took it to be with Him and the angels and the redeemed.

To have come in contact with Norma Louise here was a sweet benediction, and to know that she is in glory is a rare attraction. Sweet flower, budded on earth, bloomed in heaven. A radiant spirit, rose in earth, shines in glory. Norma Louise, sweet, fair, beautiful child, look for us. We're coming sometime. We'll see you again and take you into our arms on the other shore, where we'll meet to part no more. Lead kindly light, lead thou me on, till we shall see each other face to face.  
R. A. Truitt.

**TWIFORD**—Jas. L. Twiford was born September 22, 1880, and was drowned about March 6, 1923. He leaves a wife, two children, a mother, three brothers and three sisters, and a host of relatives and friends to mourn their loss. Brother Twiford was a loving husband, a good father and a loyal Christian. He was a loyal member of the Amity M. E. church and was for some years a steward of the same. Brother Twiford was a good citizen. He was a member of the Knights of Hyde and an Odd Fellow. The writer put him away in the little burial ground at his wife's childhood home in the presence of a host of his friends and relatives. We sadly mourn because we have lost in our mind a rounded up man in his dealings with men in all lines. May our gracious Father comfort the bereaved ones in this sad hour.  
J. J. Lewis.

### RESOLUTIONS OF RESPECT

Whereas, God in His mighty wisdom took from our midst, on Sunday, March 11, 1923, one of our loyal and beloved members, Horace Roberson, age 20.

We wonder why he was taken so young, but these things we do not understand. We leave it to God, for He never makes a mistake. He was an active and enthusiastic member of our missionary society; therefore be it resolved:

First, That our society realizes its great loss in this member, but while we miss his cheerful presence we trust it is his eternal gain.

Second, That we extend to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy sent to the Christian Advocate, and Missionary News, for publication and a copy recorded in the minutes of our society.

Ima Hunter,  
Eddie Boyce,  
Lula Copeland,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, death has again entered the ranks of the Woman's Missionary Society of Hillsboro Methodist church and has called home one of our oldest members, Mrs. Margaret P. Brown, who was known to all of us as "Mother Brown"; and

Whereas, Mrs. Brown was one of the leaders in the organization of our society and was always read with her gifts and service.

Whereas, her deep Christian piety and full consecration to her church was a source of inspiration to us. Therefore be it resolved:

First, That while we deeply mourn our loss we rejoice in the assurance that she has entered her rest and reward.

Second, That we will endeavor to follow her example of faithfulness and service.

Third, That we extend to her sons, daughters and grandchildren our heartfelt sympathy.

Fourth, That a copy of these resolutions be read at the July meeting of the society and a copy be sent to the North Carolina Christian Advocate.

Mrs. J. J. Blalock,  
Mrs. Cora Stewart,  
Mrs. J. R. Roach.

**MANGUM**—On Sunday evening, June 3rd, the spirit of Louis W. Mangum passed out of this life to God, the Maker. His life of 63 years was an eventful one. Born of humble parents in Granville county, N. C., in the dark days of the Civil War, he was deprived of an education in the schools; but, possessing unusual natural ability, he by constant application acquired an education which attracted much attention and made him a valuable citizen and Christian worker. He was a deep thinker, an orator of more than ordi-

nary ability, and a preacher of power at one time. His faith in God and faith in his fellowman found expression in patience, unselfishness, humility and Christian service. The dominant quality of his character was optimism. "Blessed are the merciful, for they shall obtain mercy," was verified in his experience. He literally followed his Master's injunction, and like "bread cast upon the waters," it "came back to him after many days." His long service to suffering and needy people brought him in his last days a host of sympathetic and helpful friends. Almost his last conscious utterance was "His mercy endureth forever," showing that he was resting on the Everlasting Arms, and "though he walked through the valley of the shadow of death, he feared no evil."  
E. M. Hall.

**TYSOR**—On Sunday morning at 11:15, May 20, 1923, the death angel visited the home of Mr. and Mrs. O. L. Tysor and claimed for his own the devoted wife and mother, Mrs. Mattie Cook Tysor. She was a sweet spirited Christian wife and mother; she carried sunshine and joy to those she came in contact with, and the height of her ambition was to make others happy. She bore her afflictions patiently. She had only been in Durham a short while, but will be greatly missed by her many friends and acquaintances. All was done for her by loving hands, physicians and nurses that could be, but God knew best. Our loss is her eternal gain. She was the sunshine of our home. God has taken her as His own. Weep not, fond loved ones, for me; I am waiting in glory for thee.

The interment was at Pleasant Hill M. E. church, of which she was a consistent member, and the many beautiful floral designs attested to her standing in life. She leaves a devoted husband, four children, a mother, one brother, four sisters, Mrs. Frank W. Massey being one of the sisters and nurse who was at the bedside when the end came. A host of relatives and friends mourn her departure. To these we extend our deepest heartfelt sympathy.  
A Loved One.

**WRIGHT**—G. Watt Wright, the son of George P. and Miranda Wright, was born near Gibson, N. C., May 1, 1858, and died April 14, 1923, at the home of his brother. He had almost reached his 65th milestone when the Master called him. He was converted when a boy and joined St. John's church. He grew to manhood, went into the mercantile business in Gibson and had his membership transferred there where it remained as long as he lived. As a business man he was honest and square in his dealings. His life was pure and clean, with him his church held the first place, he was never too busy to answer her call, and his service was always willingly rendered. He carried the sunshine and had a kind word and a smile for all he met. He had a passion for singing, and was never any happier than when in the choir singing God's praises. He loved the children and the children loved him. His sick room was a mecca for almost all the children in town, who kept his room flooded with flowers. Many were the Sunday afternoons that he would gather a dozen or more boys and girls of the teen age or younger and stroll with them for hours, giving them wholesome counsel. He was loved and respected by all. The poor never turned from him empty handed. He is sorely missed by the church and community at large. He leaves one brother, W. T. Wright, and one sister, Mrs. J. P. Wright, to mourn their loss. Brother Wright never married.  
A. J. Parker.

**KING**—Stith King, wife of George King of Sampson county, N. C., was born November 25, 1850, and died May 7, 1923. Her life was spent in the Goshen and Kener vicinities of Sampson county, most of it within the membership of one of those churches. Wherever she was, at home or at church—and as much in the one as in the other—it was always known that she was a child of the Father in heaven. Not by word of mouth but by the life she constantly lived—a life hidden with Christ in God. She walked with Him through

the years, frequently in sorrow and affliction, but always surely and confidently as knowing Him whom she believed. One of the first official duties of this writer after coming to this county was to bury Sister King's only child, a daughter who left to her aged parents and her distressed husband six young children. To them as best she could she supplied that mother's place. Surviving her are her husband, a sister, Mrs. Susan King, and a twin brother, Julius Stith, of Wilson, N. C.  
E. H. Davis.

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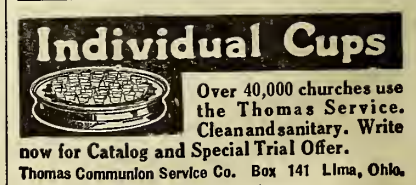
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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JULY 19, 1923

No. 29

## FUNDAMENTALS OF METHODISM

### Article 2.

*Bishop Edwin D. Mouzon*

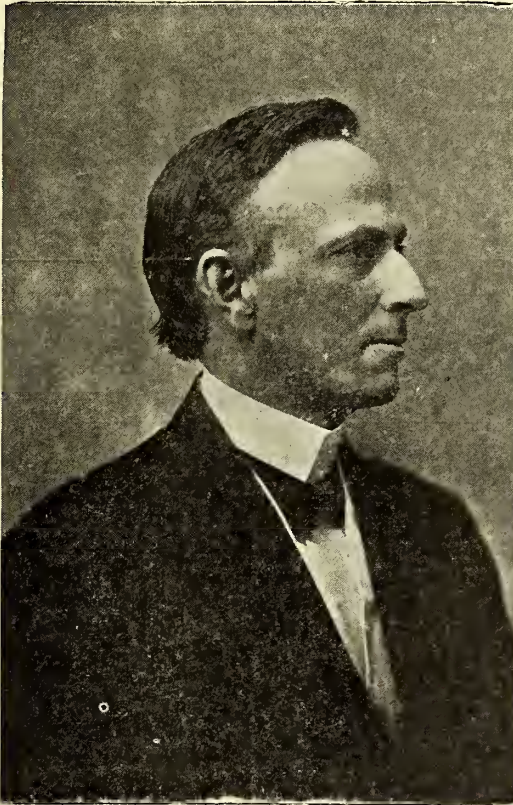
A false note has been sounded in Methodism—a note which calls attention to things to be believed rather than to a life in Christ to be lived. There have arisen among us some who insist that a correct creed is of more importance than a good life. They seem to take the position that if one's creed is correct, one's life will necessarily be righteous. There is immense peril in this position. For the next step may lead one to conclude that his own life is a Christian life because, forsooth, his creed is in perfect harmony with orthodox standards. Then the further step may be taken which leads the poor, misguided man to the conclusion that his brother is a bad man for the good and sufficient reason that his brother does not agree with him in all his theological tenets.

We Methodists, on the contrary, hold no such view. We believe that a "pure heart" is of even greater importance than a "clear head." For as Jesus said, "Blessed are the pure in heart, for they shall see God." We believe that a correct creed is important, but we hold firmly to the view that a Christ-like life is the final test of one's religion. Indeed, this is the final test of all religion—the kind of man that it produces. And this is the final test of the value of any creed. Does it make one narrow, and unbrotherly, and critical? Does it take the milk of kindness out of the human breast? Does it fill one with the spirit of the inquisitor and the persecutor? Or does it make one broad, and brotherly, and charitable? Does it fill one with tender sympathy for all who have stumbled in the path or gone out of the way? Does it give one the mind that was in Christ who came to seek and to save that which was lost and whose gracious words to the penitent were, "Go and sin no more?" I repeat, the ultimate test of creed and of religion is the kind of life that they produce.

Throughout his long life, John Wesley continually insisted that the chief thing God had raised up the Methodists to do was "To spread Scriptural holiness over these lands." When speaking of this, Wesley sometimes used very strong language. Witness the following: "I find more profit in sermons on either good tempers or good works than what are vulgarly called 'gospel sermons.' That word has now become a mere cant word. I wish none of our society would use it. It has not determinate meaning. Let but a pert, self-sufficient animal that has neither sense nor grace bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, 'What a fine gospel sermon.'" It is quite evident that Wesley had little patience with preaching that did not insist on a pure heart and love to God and man. And it is a most unfortunate thing that nowadays we hear all too little of the fundamental Methodist teaching that Christianity's chief purpose is to make good men and good women.

Let it be said, then, that the General Rules are as truly one of the fundamentals of Methodism as the Apostles' Creed and the Twenty-five Articles of Religion. For Methodist "discipline" is as much a part of Methodism as is Methodist "doctrine." These "General Rules" were drawn up by Wesley himself for the guidance of those earnest Christians who looked to him as their pastor and teacher. And I capitially doubt if a more perfect and complete outline of Christian conduct was ever

drawn by the hand of an uninspired man. As a matter of fact, these General Rules are not so much "rules" as "principles." That is to say, they do not attempt to regulate the details of one's life, but rather to furnish, and that largely in the very language of the New Testament, great principles by which one should direct his conduct as a Christian. And attention should be drawn to the fact that they are not many, but few. Indeed, strictly speaking, there are only three General Rules.



BISHOP EDWIN D. MOUZON, D. D.

According to these rules, all who desire to continue in fellowship with the Methodists must evidence their desire for salvation.

"First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced;

"Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible to all men;

"Thirdly, by attending upon all the ordinances of God."

It will be seen at once that under the first "rule" we have presented the negative aspect of the Christian life—things that a Christian ought not to do; under the second "rule" we have the positive aspect of the Christian life—things that a Christian ought to do to help others and to make the world better; while under the third "rule" we have outlined the "means of grace" which a Christian should use in his own spiritual self-culture—that he may grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

1. Consider, then, the Methodist Rule touching the negative aspect of the Christian life. A Methodist must do no harm; he must avoid evil of every kind.

Methodism was the revival of the best things in Puritanism. It is easy enough to make sport of the Puritans and it is the fashion nowadays to do so. But our English and American civilization is under everlasting obligation to them. In all our history no other movement plowed so deep a furrow and sowed so fruitful a harvest of righteousness as did Puritanism. Consider some things that came to us through Puritanism. Our faith in an over-ruling Providence and our belief in the value of the individual God came through the Puritans. Our reverence for Holy Scripture, our regard for the Christian Sabbath, our hatred of sins of the flesh, and our attitude toward such amusements as "cannot be used in the name of the Lord Jesus"—all these came to us through the influence of the Puritans. Wesley, himself, was born in a Puritan home and trained by a Puritan mother. And the best things in Puritanism came to Wesley through his wise mother. As another has said, "The loss of Puritanism is one of the dangers of the present to Methodism." A better rule could not be laid down at the present than that which Susannah Wesley wrote for the guidance of her son:

"Would you judge of the lawfulness of pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Under this first rule there follow certain special applications of the principle involved. One or two of these have no great interest for us at the present time, as the evils referred to are not very generally practiced amongst us—for instance, the one forbidding "the buying or selling of goods that have not paid duty." There is one which warns against "the putting on of gold and costly apparel" which was very much called for in Wesley's day when, as another has said, the grand controversy was who could out-eat, out-drink, and out-dress his neighbor. And there can be no doubt that, in this present day of fashion and extravagance, our people do need to be warned that they cannot spend hundreds of dollars on dress and thousands of dollars on gold and diamonds and pearls, and then expect to be accounted members of the kingdom of God.

There is yet another to which I feel constrained to make some definite reference. I refer to that which warns against "taking such diversions as cannot be used in the name of the Lord Jesus." Nothing could be finer than that. If one is really in earnest about the Christian life, that will settle for him practically every question touching "worldly amusements." For it is not possible to make out a list, long or short, of amusements that are permissible and amusements that are not permissible. Concerning many things, it cannot be said that they are either right or wrong in themselves; whether they are right or wrong will depend entirely upon the spirit in which one enters into them. If they cannot be done "in the name of the

(Continued on page four.)



### "TWELVE GREAT CHINESE"

The Far Eastern Review, published in Shanghai, asked its readers several months ago to determine by vote who are the twelve greatest living Chinese of the present day. Of the twelve men receiving the highest vote four are Christians and five others are favorably disposed toward Christianity, being acquainted as they are with its teachings.

Dr. Sun Yat Sen headed the list. General Feng Yu-Hsiang comes second. After Dr. Sun and General Feng are: Wellington Koo, diplomat; Wang Chun Hui, retired political leader of the early republic; Wu Pei Fu, commanding general third division, Chinese army, who opposed the Manchurian invader, Chang Tao Lin, and won when succored by General Feng and his eleventh division of Christian soldiers; Tsai Yuan Pei, scholar, president of Peking National University; C. T. Wang, former minister of foreign affairs; Chang Chien, industrial and conservative expert; Yen Hsi-Shan, "model governor" of Shansi Province; David Z. T. Yui, general secretary, national committee, Young Men's Christian Association; Li Yuan-Hung, former president of China; and Hu Suh, scholar, of the faculty of the Peking National University.

The second, fourth, sixth and tenth in the foregoing list are Christians, while those favorably disposed to Christianity are the first, fifth, eighth, ninth and eleventh.

### BISHOP MOUZON ON THE FUNDAMENTALS

Bishop Mouzon in his series of contributions on the Fundamentals of Methodism is rendering Advocate readers a great service. His presentation of these matters fundamental has delighted those readers who are schooled in Methodist theology and at the same time men and women without theological training have none the less appreciated his clear and cogent discussion of those questions which are of prime importance.

One of the brightest pastors in North Carolina said to us recently that he had been preaching the content of Bishop Mouzon's articles to his people. Other pastors who are not quite so alert as this man in acting upon their own initiative might do well to follow his example.

If any reader of the Advocate has overlooked the preceding articles of Bishop Mouzon, be sure to look them up and give them a careful reading. They are in the issues of July 12 and June 21. If you have misplaced your paper, borrow a copy from your neighbor. At any rate be sure to read this series of articles which are of unusual value.

We are on the front page of this issue of the Advocate giving our readers a look at the bishop with a clear head and a warm heart who, like John Wesley, puts primary emphasis upon Christian experience and "the spread of scriptural holiness over the land."

### ROCK SPRINGS CAMP MEETING

Preparations for a great camp meeting at Rock Springs in August are being made by Rev. H. C. Byrum and his people, who are confidently looking forward to one of the greatest camp meetings in many years. The meeting will begin August 5 and continue through August 13.

Rev. H. H. Jordan, presiding elder of the Shelby district, Rev. R. L. Foster, Davidson, N. C., Mrs. C. L. Steidley and the editor of the North Carolina Advocate will assist the pastor in the meeting.

Rock Springs camp ground is the greatest religious assembly grounds in North Carolina. Multitudes of well behaved people are there in August to see and greet each other and to hear the preaching of the gospel. It is the great annual gathering place for the people of Lincoln and adjacent counties and has been for long years.

Rock Springs is the oldest camp ground in the world. At Rehobeth in Lincoln county Daniel Asbury, William McKendree (afterward bishop), Nicholas Watters, William Fulford, and James Hall, a leader in that day among the Presbyterians of Ireland county, held a camp meeting in 1794. The following year, 1795, another camp meeting was held at Bethel, about a mile from Rock Springs, and these were the direct forerunners of the present camp ground.

This was five or six years before the great revival began in Kentucky, out of which grew camp meetings in Tennessee and Kentucky.

The general belief that camp meetings began in Kentucky or Tennessee is an error. The fact is that John McGee, who went from North Carolina to assist his brother, a Presbyterian pastor beyond the mountains, and in whose church the great revival of the first years of the last century broke out, was present at the Lincoln county camp meeting and there got the idea and the anointing which he carried beyond the mountains and from which began the revival and arose camp meetings. The truth is that the great revival which will ever remain a monumental event in the religious history of this country, and the camp meetings which for three-quarters of a century became a mighty agency in the promotion of the kingdom of God in North America, really had their origin in those first camp meetings in Lincoln county.

The nation turns to Fanuel Hall in Boston as the cradle of American liberties. The religious world should turn to Rock Springs in North Carolina as the cradle of camp meetings and of the greatest religious awakening that this country has ever known.

The oncoming generations should not be allowed to forget these facts, and as Israel was careful to turn back to the ancient landmarks, so may we turn to Rock Springs as an ever memorable landmark in our spiritual history.

### A FOREIGN CITY

New York City is a town with a foreign tongue and we fear with a foreign heart. The census bureau of the Department of Commerce shows that the several tongues of the city are divided as follows: Yiddish and Hebrew, 946,139; English and Celtic, 897,452; Italian, 803,048; German, 690,789; Russian, 221,153; Polish, 161,310.

This shows that five peoples alone have nearly a million more with a foreign language than there are English speaking people in the city, and this takes no account of a multitude made up of smaller groups which contribute to the babal of the metropolis.

This startling revelation as to language enables one to better understand why un-American ideas and ideals find a fertile soil in New York City. These alien groups are back of Governor Smith in his attempts at the nullification of the 18th amendment to the constitution of the United States. One who reads the New York dailies need to keep such things in mind and beware of propaganda that is foreign to our American traditions and standards.

### TALKING SHOP

Just a minute, please. This is good old summertime. The weather is good and hot, and everything is growing nicely. The Advocate is also sending out statements to those who are behind with their subscriptions. It is only a small amount that each one is due us, but if we had it all in one lump sum it would tide us over these lean days. It costs just as much to get the paper out in the summer as it does in the winter. We are very much in need of every cent that is due us. Please as soon as you read this look at the label on your paper and if you are not paid up send us the amount due. If you receive a statement that means we need the money. If we have made a mistake in your case write us at once and we will correct it.

Do you know of any members of our church who will take their church paper out of the office for a considerable length of time, and when a statement of their account is sent fly in a rage and write that they did not want the paper at all? There are several Methodists in the state who are guilty of that very thing. Some of them have been reading the paper for four years and write that way. We wonder if that is honest.

### HOW ABOUT THIS ADVICE?

Horace Greeley, the great editor, whose slogan for youth in his day was "Go West, young man," and who at sundry times gave much valuable advice, was upon one occasion sought by the committee of a declining church for advice. The committee among other things wrote, "We have tried everything that we can think of to revive our church—hot suppers, bazaars, concert, excursions—but we have failed. What do you advise, Mr. Greeley?" The blunt old editor replied, "Try religion."

The same advice might still prove of value in not a few instances.

### GREENSBORO COLLEGE RECEIVES LOAN FUND

President S. B. Turrentine recently received a check for \$1000 from Mr. A. B. Andrews of Raleigh, with a letter explaining the purpose of placing a "Masonic Loan Fund" at Greensboro College.

The letter furthermore explains that the principal and interest of this fund are to be loaned to deserving students, unable to finance themselves, and that the fund is to be handled like any other loan funds of the college. No preference or favoritism whatever is to be shown to any applicant because of any Masonic connection, preference being given to seniors.

Last year the joint Masonic committee on education established four "Masonic Loan Funds" at four state institutions of learning.

The joint Masonic committees met at Raleigh, when the following were present:

Dr. Hubert M. Poteat, Wake Forest, N. C., Grand Master, representing Grand Lodge Ancient Free and Accepted Masons.

Mr. Raymond C. Dunn, N. C., Grand High Priest, representing Grand Chapter of Royal Arch Masons.

Dr. W. C. Mudgett, Southern Pines, N. C., Grand Commander, representing Grand Commandery of Knights Templar.

Mr. John J. Phoenix, Greensboro, N. C.

Mr. A. B. Andrews, Raleigh, N. C.

At this meeting it was decided that the joint committee would place "Masonic Loan Funds" of \$1000 each in eight denominational colleges, using as a basis of selection and classification the bulletin "Classification of Colleges" issued in September, 1922, by the State Department of Education.

It was then voted to establish a \$1000 "Masonic Loan Fund" upon the same terms as these funds established at the four state educational institutions, at seven (out of nine) Grade A denominational colleges, selecting those who in 1920-21 had an enrollment in their college department exceeding 225 and also one in a Grade B denominational college for women, which that year (1920-21) had a college enrollment in excess of 225.

Greensboro College was selected as one of the Grade A denominational colleges in the state. The friends of Greensboro College appreciate the honor thus bestowed upon this institution, and the recognition of educational standing and service evinced in committing such trust to the college in the special interest of worthy young women needing aid in securing an education.

The July Bulletin of Greensboro College has just been published containing information of interest about the college.

During the last several years few changes have been made in the personnel of the officers and faculty of Greensboro College.

The new professor of Spanish and associate professor of History is Miss Margaret G. Perry of Wilkesboro, N. C. Miss Perry holds the degree of Bachelor of Arts from the North Carolina College for Women, and Master of Arts from the University of North Carolina; she attended Columbia University summer school three months, the University of Jena, Germany, one summer, and had the benefit of residence and study with Senora Ruiz (professor of Spanish in Trinity College, Washington, D. C.) two summers. Miss Perry has taught in several colleges in the South and is studying this summer at the University of Porto Rico.

Miss Geraldine Smith, who was graduated from Greensboro College with the degree of A. B. last May, will be assistant librarian and assistant in athletics.

Miss Bonnie Lee Enoch, who was graduated from Greensboro College in Art last May, will be assistant in Art.

Several of the professors of Greensboro College are now engaged in pursuing summer work in various institutions: Dr. R. H. Vining, head of the English Department, is pursuing courses in the College of the City of New York; Mr. Gilman F. Alexander, head of Voice Department, is teaching in Chautauqua, New York; Miss Linnie M. Ward, head of Latin Department, is taking courses in the University of Denver, Colorado; Miss Elva Goodhue, head of Physics and Chemistry, is pursuing courses at Columbia University.

President Turrentine reports that, while some dormitory space is now available, the prospects are favorable for a full attendance of students next September.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Dr. P. P. Claxton has been elected superintendent of the city schools of Tulsa, Oklahoma.

Rev. A. L. Lucas is assisting Rev. J. E. Hauser in a meeting at Antioch church on Crouse charge.

Revs. W. A. Stanbury and H. C. Smith of Wilmington are spending part of their vacation in New York City.

Rev. Fred H. Ray, pastor at Powder Springs, Ga., has issued a booklet, "Duties of Local Church Officials." It is a revised edition and is good for all church officials to read in order that they may understand just what are their duties.

Rev. W. L. Dawson last week closed a meeting at summerfield that resulted in 65 conversions and 25 accessions to the church with others to join. He is this week in a meeting at Gethsemane on the Summerfield charge. Rev. R. V. Crouse of the Stokesdale charge is doing the preaching.

Rev. J. F. Starnes, Bahama, N. C., called one day last week when the editor was out, but he was thoughtful enough to leave his card. We are always glad to see these good friends of the Advocate who battle upon the "high places of the field," and regret our failure to see Brother Starnes. He is doing a great work at Bahama.

Mrs. T. P. Jimison of Spencer, N. C., is spending the summer in Pittsburg, Pa., finishing a course in dramatic art. Mrs. Jimison is a woman of fine talent and will give a good account of herself in this work. Her husband, during the absence of his wife, is doing full work as pastor and preacher for the Central Methodist people.

Bro. E. B. Stabler, Gastonia, says: "My charge gave me a two weeks' vacation and I spent it at Wofford College, attending the school for Christian workers. The school was of high order and well attended. The fellowship of old friends and new ones was most excellent. But in addition I made two credits in Sunday school specials."

Dr. E. T. Dickenson, Mrs. Dickenson and their children will leave Wilson Monday for Boston, Mass., where they will spend a month. At the end of that time they will return to Greenville, where they will make their home in the future. Dr. Dickenson will be associated with a hospital which he in connection with Pitt county physicians is erecting in Greenville. Wilson people regret keenly Dr. Dickenson and his family are leaving Wilson. Their departure will be a distinct loss to the town.—Wilson Times.

Rev. J. A. Bowles and his people at Old Union church are preparing for a great home coming day July 29, which is the fifth Sunday. Miss Dora Redding will present a historical sketch of the church which is over a hundred years old. There will be a sermon at 11 o'clock, dinner on the grounds and reminiscences by Dr. Wesley Long, Dr. J. W. Walker and other "homecomers" in the afternoon. Old time songs will be a feature of the occasion. July 23 will be a great day at Old Union.

This interesting item from Rev. J. M. Price: "Will you please say in the Advocate that the fifth Sunday in July—the 29th day of July—will be Home Coming Day at Oak Forest church on the Morganton circuit? There will be services at 11 o'clock and in the afternoon with dinner at the church. All former pastors and everybody are cordially invited to be present. Our special revival services at this church will begin the first Sunday in August. Rev. A. C. Kennedy of Catawba will do the preaching for us in the meeting. Let earnest prayer be made for a glorious revival of religion."

Rev. and Mrs. E. L. Hillman of Scotland Neck passed through Greensboro last Thursday on their return from visiting Mrs. Hillman's family at Granite Falls. They were in their car. Rev. Mr. Hillman has recently been in a successful meeting of ten days at Westminster, S. C. The revival at Scotland Neck will begin the fourth Sunday in September. Rev. Dan Kelley of Hattiesburg, Miss., will assist the pastor. Brother Hillman loves the revival work and is eminently successful. The pastors should keep him busy if he has any spare time.

John Winborne Small, six months old son of John G. and Winnie Evans Small, died Monday, July 16, at one o'clock. Burial in Beaver Hill cemetery, Edenton, was Tuesday afternoon.

Rev. E. O. Cole reports a good meeting at Kernersville. Rev. J. Frank Armstrong did the preaching and Rev. H. S. Allen led in the singing. The church was greatly strengthened and ten new members received. There are none better than Armstrong and Allen.

Educational district meetings will be held this week at Muir's Chapel July 18, for the Greensboro district; July 19, at Walnut Cove, for the Mt. Airy district; July 20, at Midway, for the Winston district. Prof. R. L. Flowers and Mr. Chas. H. Ireland will be present and address each meeting.

Prayerful sympathy is sincerely felt in Roanoke Rapids and elsewhere for Mr. and Mrs. J. A. Moore, whose older daughter, Elizabeth, has for weeks been seriously ill in St. Luke's Hospital, Richmond, Va. The fond parents are keeping faithful watch by her bedside. Mrs. Moore is the very capable president of the Woman's Societies in the Roanoke Rapids Methodist church.

Rev. G. W. Clay of Gibsonville will preach at the First Methodist church Sunday morning at eleven o'clock. Mr. Clay is a Caldwell county man, having been born and reared here. He has been away about eight years, having had charges elsewhere. He is spending his vacation here and in the county with relatives and friends. The public is invited to attend the service.—News-Topic.

In Hotel Braswell, Roanoke Rapids, N. C., at 4:30 o'clock Saturday afternoon, July 14, 1923, Mr. Melvin T. Burford of Charlottesville, Va., and Miss Pearl McDonaldson of Cumberland, Md., were united in matrimony. Rev. R. H. Broom, pastor M. E. Church, South, officiating. Duly surprised by this announcement, their many friends wish this happy couple long years of useful life.

Rev. J. A. Bowles and his people at Randleman have provided seven new Sunday school rooms for St. Paul's church and painted the church on the outside, painted Naomi church on the inside and are ready to begin painting the outside. For several months Brother Bowles has been having trouble with his throat, but he goes right on with his work and success is manifest in all departments. His physician assures him that with a little more rest his throat will be well.

Rev. M. B. Stokes and family will arrive in the city Wednesday to visit Mr. and Mrs. R. J. Sifford, the latter his sister. Rev. Mr. Stokes and family have been in America more than a year and last winter he took an M. A. degree at the Emory University. They expect to spend a month in this city with Mr. and Mrs. Sifford, after which they will leave for San Francisco, where on the 21st of August they will sail for Korea. Mrs. J. L. Stokes, mother of Mrs. Sifford, is also a guest at the Sifford home.—Lincoln News.

Bishop Collins Denny has made his plans to spend his vacation at Blowing Rock, which will cover the second and third Sundays in August, and will preach those Sundays at the Methodist church at that place. This is a pleasure that all that country is anticipating, and will mark an epoch in the history of that little church. Mr. C. W. Hunt of Charlotte, who is summering there, has charge of the arrangements, and with some help is supplying a visiting minister for the Methodist church there each Sunday during the tourist season. The bishop will be a guest of Mayview Manor.

Saturday morning, July 7, after a year of suffering with an affection of the heart, which baffled medical treatment only to prolong life, Mr. John A. Barnhardt of Concord peacefully passed away at the age of 68. For a short time he had been a resident of Concord, moving here from Pioneer Mills, this county, where he wrought as a good and substantial citizen, enjoying the unlimited confidence of the poor as the well-to-do. John Barnhardt was a model man, modest, sincere, faithful to every trust and of outstanding integrity. There was nothing spectacular in his life, in his business endeavors, in his appearance before the public and in his devotion to his God—he went along attending to every duty as it presented itself in a natural and quiet manner. He had been a juror, a magistrate, a school committeeman, a county commissioner, a state senator, in all of which positions he rendered faithful and efficient service that reflected his great moral worth and his native ability.—The Uplift.

Extensive improvements are being made in the physical equipment of Greensboro College, including the enlargement of laboratories, and the provision for hot and cold running water in all the dormitory rooms of the main building.

The Rich Square Methodist Sunday school has placed a purse of \$125 in the hands of Rev. H. M. Eure, pastor of the Rich Square circuit, and he and his wife have been asked to go to Lake Junaluska for a vacation. Brother Eure is in his fourth successful year on the Rich Square circuit and is greatly beloved by his people.

All old Weaver College students are invited to attend the Asheville district educational rally to be held at Weaver College, July 27. All pastors, lay leaders, treasurers of educational funds and their wives will be entertained at a picnic dinner that day on the college grounds. Those who wish to be entertained will send their names to Mrs. J. M. Crawford, Weaverville, N. C.

"Cyclone Mack's" tent on the lot in front of the tobacco warehouses in Greensboro is filled every night when the weather is favorable and overflows on Sunday. The afternoon meetings have been discontinued for the present. The people come for miles around on Sunday to hear the evangelist, especially from those places he held meetings hitherto. On Monday nights he preaches to the colored people. The meeting will continue till toward the middle of August.

Rev. T. V. Crouse has added three rooms and a hall to his parsonage at Stokesdale, thereby making an eight room house with two large halls and one of the best parsonages in the Mt. Airy district. The cost of these improvements is near \$2,000. Rev. T. P. Jimison assisted recently in a meeting at Stokesdale which resulted in ten additions to the church with others to join. Brother Crouse will next week be in a meeting at Eden. The pastor will do the preaching and George Hawks of Rutherford College will lead the singing. This has been a prosperous year on the Stokesdale charge.

A memorial tablet to Walter Hines Page, ambassador of the United States to Great Britain during the World War, was unveiled in Westminster Abbey July 3. Viscount Grey of Fallodon, who, as foreign secretary, was closely associated with Mr. Page, unveiled the modest tablet. The dean of Westminster was in charge of the service, and in the presence of a distinguished company offered this appropriate prayer: "O, Eternal Father, we draw nigh to Thee in this church where our kings and queens are crowned. Amid the memorials of Great Britain's most illustrious dead, we humbly commemorate before Thee all those who have served until death the cause of justice, truth and freedom. More especially we praise Thee this day for the memory of Walter Page, American ambassador and true friend of this country. And we beseech Thee that we who are gathered here, being quickened by such high example, may be strengthened to perform the duties and overcome the difficulties of our own day."

### MRS. T. W. SMITH DEAD

Mrs. Mary Hubbard Smith, wife of Rev. T. W. Smith of Concord, died Tuesday morning, July 10, at her home in Concord, N. C., age 66 years. Mrs. Smith had been suffering several months from heart trouble, which was the cause of her death. She appeared well as usual in the early morning, but an attack about 11 o'clock hastened her death in a few moments.

The funeral services were held on Wednesday afternoon at five o'clock in Central Methodist church and were conducted by Rev. W. A. Jenkins. Interment was in Oakwood cemetery.

The deceased is survived by her husband, two daughters, two sons, one sister and several brothers. The daughters are Mrs. U. G. DesPortes of Winnsboro, S. C., and Mrs. J. D. Hatchett of Aalanta. Mr. Henry Smith of this city and Mr. Thos. Smith of Rio Janeiro are the surviving sons. The surviving sister is Mrs. J. D. Kerr of Clinton, and the surviving brothers are: Thomas L. Hubbard of Clinton, Willie G. Hubbard of Charleston, W. Va., A. N. Hubbard of Ronceverte, W. Va., and Allison Hubbard of Fayetteville.

Rev. T. W. Smith, the husband who is now left in loneliness, will have the sympathy of his numerous friends in Concord and surrounding country and where he has served as pastor.



## FUNDAMENTALS OF METHODISM

(Continued from page one.)

Lord Jesus," that settles it. Saint Paul's high principle of Christian liberty brings us exactly to the same point: "All things are lawful to me; but not all things are expedient. All things are lawful to me; but I will not be brought under the power of any." "All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good."

Whosoever else may compromise with the world, Methodists must not compromise. When Methodism compromises, she loses her quality and character, and ceases to bear that testimony to "holiness unto the Lord" for the sake of which God raised her up and sent her forth into the world. For Methodism to compromise is for Methodism to die. To repeat words quoted above: **"The loss of Puritanism is one of the dangers of the present to Methodism."**

And yet I must remind my brethren that these Methodist General Rules were never intended to be a rod to beat the sheep with. Rather they are a staff with which to guide them. For it should not be forgotten, but should always be remembered, that "discipline" means "teaching," or "training"; and the use of "discipline" is for salvation and not for destruction. Its purpose is to hold up a lofty standard of Christian living before our people while the kind and sympathetic pastor guides his flock into paths of righteousness.

**2. And consider what Wesley has to say about the positive aspect of the Christian life. A Methodist is expected to do good in every way, and as far as possible to all men.**

The Methodist Way of Life is something more than a negative renouncing of the world. Historians have drawn out a very interesting parallel between John Wesley and Saint Francis of Assisi. The parallel is more superficial than real. Saint Francis is the supreme and classic example of asceticism, with tender and beautiful and human qualities which survive in spite of his asceticism. John Wesley, to a remarkable extent, left his asceticism behind—a discarded garment—when he put on the garments of the new life in Christ. Christianity knows nothing of self-denial for its own sake; and Methodism, when it is true to its spirit and genius, emphasizes self-denial only as the denial of the lower for the sake of the higher and the sacrifice of self in the service of mankind. A merely negative life is a very poor and beggarly life. It is, further, a very perilous life to live. The peril of the empty house is that the former inhabitants may return with other evil spirits like himself, "and the last state of that man cometh worse than the first."

The Methodist Way of Life, then, is far more than negative; it is very positive. We are exhorted and expected to "do good of every possible sort, and, as far as possible, to all men"—"to their bodies by giving good to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison"—"to their souls, by instructing, reproving, exhorting all we have any intercourse with." We are to do good "especially to them that are of the faith or earnestly desiring so to be," thus endeavoring to make the church a genuine Christian brotherhood.

It will be seen immediately that according to Wesley's understanding of it, the gospel of Jesus Christ is not something purely individualistic; rather it is essentially social. The soul of man, it should always be remembered, is the one thing that has absolute value—the only thing that, considered in itself, has infinite worth. Everything else is of worth only as it relates to the soul. But man is a part of the society he lives in. He is rooted in his environment and his environment becomes a part of himself. If man is to be fully saved, then the society in which he lives must be saved also. The New Testament recognizes this. Christ has a gospel for society as well as for the individual. As Canon Freemantel pointed out so ably in his Bampton Lectures, **the world itself is the subject of redemption.** Christ lived and taught and died not for the individual only, but that all society—all human life with all its varied institutions—might come under the redemptive power of His gospel. The preacher or teacher who discards and decries the orthodox emphasis on the social aspect

of the gospel, is simply throwing away half of his gospel to the hurt of the kingdom of God.

By a true Christian instinct, Wesley and the first Methodists saw that if men and women and little children were to be fully saved, they should be put in the best circumstances possible. All this is clearly seen in the kind of work which was carried on in the first Methodist church built in London. "The Foundery"—so called because it was a church building made out of an old, abandoned foundery—was in almost every respect what one would call a modern institutional church. It was a Methodist preaching place; and it was much more than that: It was the center of all Methodist activities in London. Connected with it were Christian and social activities of various kinds. Here was a Book Room for the sale of Wesley's publications; here was a Savings Bank and Loan Office for the help of the worthy poor; here was a Free Medical Dispensary—the first established in London; here was a school for poor children; here was a Home for the Poor and Helpless; and here was a Christian Home where members of Christian workers resided, and from which the sanctified spirit of Susannah Wesley went to God. **The Foundery incarnated the soul of Methodism—and Methodism today would do well to hark back to the spirit of her great founder.**

The attitude of Methodism toward philanthropy is thus described in "The Confessions of J. Lackington":

"Mr. Wesley's people think that they cannot love their neighbor as themselves without endeavoring to find out every possible way by which they may be serviceable to the souls and bodies of their fellow-creatures. In London and Bristol, and I believe in other places, some of their society who are able to pray, instruct, and exhort, endeavor to find out poor, distressed objects who are confined to their beds by diseases in poorhouses, prisons, lodging-houses, dirty alleys, lanes, et cet. These poor, forsaken outcasts of society they instruct, exhort, pray with et cet. To objects most in want, they give money. Perhaps there cannot be any labor of love more praiseworthy, or more deserving of encouragement, as great numbers of such poor, destitute wretches may at times be found languishing in a forlorn state, and generally die without anyone caring anything about them; for none but such as are filled with the love of God and man will ever go into such loathsome places and habitations. I formerly accompanied some of these loving people in this work of mercy, and have witnessed their cheerful performance of this great duty, which to a poor, selfish, unregenerate heart would be intolerable. But no labor, however disagreeable, or hazardous to health or life, is too much to be performed by such as are thoroughly impressed with the worth of an immortal soul; who are persuaded that **Christ tasted death for every man, and would that every man should come to the knowledge of the truth and be saved.** While they were employed in this solmen work, if they could discover any poor creature that gave them reason to hope for his conversion, O what love and joy warmed every heart!"

When the Methodists of America met for their great Organizing Conference in the city of Baltimore at Christmas time, in 1784, they asked themselves a very definite question, and they gave a very definite answer. This was the question: "What may we reasonably believe to be God's design in raising up the preachers called Methodists?" And the following was their clear-cut answer: "To reform the continent, and to spread scriptural holiness over these lands." Methodism in America, then, consciously and deliberately entered upon a two-fold mission—to reform the continent, and to spread Scriptural holiness over these lands. The work of "reform" helps to make Scriptural holiness possible; and "Scriptural holiness" always brings about reform. Both to the social aspect and to the individualistic aspect of the gospel, Methodism is committed by its essential character and by its history, as well as by the call of God.

But something else remains to be said, and it needs to be said very clearly and emphatically; for to err at this point is to make a fatal error. The prime object of all Christian philanthropy is the **salvation of the soul.** It is the perpetual danger of all who are interested in reform that they may lose their interest in individual sufferers and sinners, and that if interested in them as individuals, they

come to think more about their bodies than about their souls. With profound insight, Isaac Taylor notes that one of the elements of Methodism in the eighteenth century was "Evangelic Philanthropy." "Evangelic Philanthropy"—that is a fine phrase and comes at once to the heart of the matter. "The benevolent affections"—thus he writes—"when kindled and enhanced by Christian motives, take a wide range and prompt Christian men to engage in enterprises of mercy which have respect more to the religious and moral necessities of their fellows, than to their bodily destitution. Those noble charities of these times which are carrying the gospel out through the pagan wilderness—these have their rise in motives that are wholly approvable to the Christian law—'thou shalt love thy neighbor as thyself'; for where we lodge Christianity, with its healing influence, and its purifying institutions, in the heart of a pagan country, we do that which embraces the purposes of all works of mercy, spiritual and temporal."

All of which is to say that Christian philanthropy is primarily evangelical—it is first of all interested in the gospel—the good tidings of redeeming grace to lost men—the salvation of man's immortal soul.

**3. The third General Rule gives advice touching Spiritual Self-Culture.**

This rule with its suggestive outline is as follows:

"It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, by attending upon all the ordinances of God: Such are,

- The public worship of God;
- The ministry of the word, either read or expounded;
- The Supper of the Lord;
- Family and private prayer;
- Searching the Scriptures; and
- Fasting or abstinence."

The phrase which I have used, "spiritual self-culture," may be objected to. Dr. R. W. Dale, for instance, says that "self-culture, the great law of natural ethics, is unknown in the supernatural life." But immediately he goes on to explain what he means:

"Christian holiness is nothing else than a revelation of the inexhaustible holiness of Christ. . . . The Christian man does not simply develop and perfect his own life; he is constantly receiving and appropriating the life and power of the Son of God. . . . Hence the possibilities of the Christian life are not to be measured by our native resources, but by the infinite perfection of Christ Himself. We dwell in Him; He dwells in us; and He is the living prophecy of the height and glory of our holiness—a prophecy never to be fulfilled on earth or in heaven, but perpetually moving toward fulfillment through struggle and sorrow and frequent defeat in this world, and through endless ages of joy and triumph in the world to come."

With these words of the great English theologian we are in heartiest agreement. And in the light of the great truth which they set forth, we call attention to Wesley's insistence upon the importance of making use of the "means of grace."

Note briefly the things mentioned under this third General Rule. (1) **"The public worship of God."** The soul perishes in solitude. Society is necessary if Christian faith is to grow. In public worship we come together with common sins and sorrows and frailties and hopes and fears and aspirations—and we find our needs supplied. Thus we are knit in a closer bond of brotherhood and our Christian faith grows stronger while God is glorified. (2) **"The Ministry of the Word, either read or expounded"**—the Word of God—the Holy Bible has the first place in our Protestant worship. The Bible stands on every Protestant pulpit, and the pulpit stands directly before the people. Our people suffer when the reading of the Bible from the pulpit is neglected. Few things would help so much as a return to a wise and understanding "expounding of the Word." (3) **"The Supper of the Lord."** This is Christ's holy institution in remembrance of His own death and passion. It perpetually preaches the fact that His death is the central thing in the gospel. And here still, in the breaking of bread, does the Living Christ make himself known to His followers. (4) **"Family or private prayer."** The family is the social unit in Christianity. The home is the church in minia-



ture. The writer of this communication may be pardoned for saying that of all the memories of his childhood none is more sacred, for none made a holier impression on him or had more lasting influence, than those which cluster around the "family altar." Oh, that the Methodists of this generation would rebuild the altars that have fallen down! And private prayer is necessary if one is to maintain the Christian life. Nothing tells more immediately on Christian character than the neglect of private prayer. A visitor to City Road Chapel, London, goes immediately to Wesley's house. There he is directed to Wesley's "Prayer Room." Opening out of Wesley's bedroom is a little chamber which is a sacred spot indeed. This was Wesley's closet where he shut himself in with God. Methodism was made by such prayers as were offered in this little room. Here the visitor bows his head and prays that he also may know the way to the Source of all power. (5) "Searching the Scriptures." What a book this Bible is! How God does speak through its pages to the soul of man! To the neglect of this book may be traced the fact that so many people are being led astray, blown about by every wind of doctrine. I plead for the study of the Bible—of the Bible itself rather than of books about the Bible. (6) "Fasting or abstinence." Those first Methodists were in earnest. Indeed, Methodism has been described as being "Christianity in earnest." And no one will deny that nowadays we need less feasting and more fasting, less self-indulgence and more self-sacrifice. So shall we draw nigh to God and so shall God draw nigh to us.

Some one has said that one of the gravest dangers the church confronts today is the danger of "practical efficiency and spiritual shallowness." And I fear that the saying is true. We have developed a wonderful machine. The things that any well trained and efficient business man can do, we have all learned to do well. But where are those who can do what "practical efficiency" can never accomplish? We have been so busy with "much serving," that we have not taken time to "sit at Jesus' feet." And we are the poorer—and the whole church suffers. A young man visiting a distant city for the first time was much impressed when, in passing a great electrical plant, he read this sign, "Power to Let." Here was a great powerhouse from which wires ran in all directions sending power out to the surrounding country. There is a great central Power House for the human soul. Here, power is to let. Here, the soul comes in touch with God. "Ye shall receive power after that the Holy Ghost is come upon you." And by use of the means of grace, as suggested in our General Rule, one will put one's self in touch with that Power without which all our efforts will accomplish little and our own souls grow yet more poverty-stricken even while we try in vain to accomplish the great task of saving the world.

Here, then, in the General Rules, we have one of the most important fundamentals of Methodism. What a pity it would be if Methodists, having received such an inheritance from that man "sent from God whose name was John"—John Wesley—should now join in with those who sound a false note in Methodism—the emphasis on a creed to be believed rather than on a life in Christ to be lived. Let Methodists learn again what Methodism is and come back to those great ethical and spiritual principles which have made Methodism the mightiest spiritual force in America!

**IMPORTANT EDUCATIONAL MEETING**

On Monday, June 25, there was held in Salisbury, N. C., a meeting of the presiding elders and district lay leaders of the Western North Carolina conference, over which Bishop Collins Denny of Richmond, Va., presided.

Rev. W. O. Goode, secretary-treasurer Christian Education Movement of the conference, was called upon to make his report and to announce any plans which he might have for the consideration of the meeting. He did both. His report was as follows:

Total subscriptions for Western N. C. conference, \$733,605.00.

Amounts paid and due by districts as follows:

	Paid	Due
Asheville .....	\$ 12,952.14	\$ 18,315.05
Charlotte .....	28,714.60	15,609.45
Greensboro .....	18,454.29	20,389.94

Marion .....	5,916.45	7,867.45
Mt. Airy .....	9,840.40	6,686.35
North Wilkesboro .....	1,454.10	5,639.65
Salisbury .....	3,831.31	7,393.42
Shelby .....	5,061.20	9,582.82
Waynesville .....	4,392.55	7,595.70
Winston .....	27,387.73	10,681.00
Statesville .....	5,044.05	13,152.80

Totals .....	\$123,048.82	\$122,913.63
Total collections reported last conference	\$81,606.92	
Total collections since last conference..	41,441.90	
New subscriptions since last conference.	9,750.00	
Total amount pledged but not due.....	487,642.55	

There was unanimous agreement that the suggestion made by the secretary that a district conference should be immediately called in each presiding elder's district, composed of all pastors, district, charge and church lay leaders, chairman education committee and collectors, to formulate a plan for full collections of all past due pledges. These conferences will be held at the following times and places:

**District Educational Meetings.**

- Salisbury District—2 p. m., July 6, Gold Hill.
- Greensboro—10 a. m., July 18, Greensboro.
- Mount Airy—10 a. m., July 19, Walnut Cove.
- Winston-Salem—10 a. m., July 20, \_\_\_\_\_
- Statesville—10 a. m., July 24, Newton.
- Shelby—10 a. m., July 25, Lincolnton.
- Marion—2 p. m., July 26, Marion.
- Asheville—10 a. m., July 27, Weaverville College.
- N. Wilkesboro—10 a. m., August 2, Jefferson.
- Waynesville—10 a. m., August 21, Bryson City.
- Charlotte—To be announced later.

W. O. Goode.

**MORMONISM IN RELATION TO FAMILY AND NATIONAL LIFE**

Mrs. Lula Loveland Shepard, Salt Lake City. Every member of the Mormon church is taught from earliest childhood that the Prophet is the representative of God on earth—that he is the living Oracle; that his decrees are divine revelations; that to withstand his direction is to resist God; and that his excommunication insures exclusion from heaven.

No czar ever ruled more absolutely than does the so-styled Prophet of the Church of Jesus Christ of Latter Day Saints. As the head of the "Kingdom of Christ on earth" he acknowledges no sovereign; he denounces all efforts of government regulation as the persecution of the Antichrist, and he claims the right to regulate the temporal and spiritual affairs of his subjects.

Many people of the country think that polygamy in the Mormon church is dead, but when you understand the doctrinal basis you can see that it is not merely a social custom, but that it is rooted and grounded in Mormon theology. They believe in a plurality of gods—and that these gods have many wives; each god has as his subjects his own posterity; that these gods live in marital relations with their wives; that there are millions of conscious human souls who have not taken bodily form, all of whom are the natural offspring of the Almighty; that the more wives a man has the more of these spirits he will set free, the more he will please God, and the more glory he will have in the celestial world. The Mormon church has never given up polygamy, for the revelation is still published in the latest editions of the "Doctrine and Covenants." We must get a law through Congress forever forbidding polygamy, for if polygamy comes, down goes this republic. No republic could rest upon a polygamous home, and if the Mormon church should become powerful enough, they would leave no stone unturned to make polygamy universal. They are this summer putting on a most intensive campaign in twelve eastern states and have challenged the Christian churches of America. They are to celebrate the one-hundredth anniversary of the date when Joseph Smith got his vision at Palmyra, N. Y., on September 22, and this special summer campaign has been put on to honor this event. They claim that they have won the West and will concentrate on the eastern states and will then establish churches and schools such as they have in the western states; and they expect to eventually win all the churches to their doctrine. What will be the reply to this challenge by the Christian ministers?

**THE CABIN ON THE ROOF**

A Parable of Safed the Sage in The Christian Century.

There is a certain city wherein is an Inn which is called the Waldorf. And it is a Boarding House of importance in that town. And I sojourned in that city, and a friend said, Come and eat with me. And he provided Food at the Waldorf. And I did not have to think of the cost, neither did I know the prices.

And after we had eaten, and that was Some Eat, he said, Come thou up on the Roof and see the Garden that is there.

So we went up in the Elevator and stood on the Roof. But the Garden saw we not. For there were men at work upon the Roof, creating that which was not a Garden but a Forest. For they had sent men into the Forest and cut down Green Boughs of Hemlock and Spruce and Pine. And they had many cases of Smilax and other Stuff of Evergreen whose leaf doth not wither. And they were making a Dense Forest with a Winding Path that led unto a Log Cabin.

And we entered the Log Cabin, and we found them erecting tables. And the Tables were of Boards rough as they came from the Saw Mill.

And the man in charge told us that a man of Great Wealth was giving a Dinner to Seventy of his Friends, or those who were reputed to be his Friends, and this was the way he was to do it. They were to eat the Finest Viands off Wooden Platters, and to drink the finest Coffee out of Tin Cups. And there were to be no Table Cloths.

And I asked about how much it cost Per Plate for this Artificial Simplicity. And they told me that this little Banquet was to cost him, all told, the sum of Twenty Thousand Shekels. And that was about Two Hundred and Four Score and Five Shekels a Plate.

Now I have eaten good dinners off plain Boards and drank Coffee out of Tin Cups at about One Fourth of a Shekel per meal. And I have seen the time when Two Hundred and Four Score and Five Shekels would have boarded me and Keturah for the half of a Year. And I have not yet reached the point where such shows do not seem to me to be Sinful Waste.

And I asked concerning the man who made the Feast, and who his father was, and who his father's father was. And I learned that he was spending the money which his father's father began to earn with a Cant-Hook in a Saw Mill, and also drank his coffee out of a tin cup.

And I said, There is at least this good thing about it, that when Extravagance hath gone its Limit, and seeketh some New Thing to do, the folk who practice it can find nothing better than to go back and do in Mimickry that which their own Grandfathers did for Daily Bread. Yea, and at the rate some of them are spending, it may not be long until they have to do it. And I hope that when they come to the point where they take their Coffee out of Tin Cups and eat their Bread from tables without Linen, it will seem to them as Jolly as now it doth when it costeth Twenty Thousand Shekels to feed Seventy folk who already are Overfed.

**"HOW TO KEEP THEM IN THE CHURCH"**

I should like to ask each individual Sunday school teacher what they do with the names of the members of their Sunday school classes who exodus into other parts of the country to live, as it so happens occasionally.

I suppose that you obliterate their names from the Sunday school roll entirely without any thought whatever as to whether such persons will at the place that they have moved, still again become active and attentive to their Sunday school as they were while in your classes.

Do you not think that it is your duty to endeavor to ascertain the place of abode of your former pupils and transmit their names to the pastor in the city or town where they have gone to live, so that the pastor in that place can call upon them and learn whether they have returned and are practical in their attendance to Sunday school as formerly.

I trust that you teachers shall adopt this suggestion, as I feel that it will make such persons feel that someone is interested in them and as they tread in life that feeling of ardency and fervency towards the church and Sunday school shall inflate in their hearts and souls and follow them beyond the very portals of life everlasting.

Harry Daniels.



**NORTH CAROLINA CHRISTIAN ADVOCATE**

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**FIELD NEWS**

**BLESSED HOPE CAMP MEETING, HENDERSONVILLE, AUG. 12-26**

First session of new camp. Services under tent seating 2,500 people. Raymond Browning and helpers in charge. Visiting preachers and workers will assist him. Ample camping space furnished. For further information write to Mrs. Mabel Baughman, Secretary, Hendersonville, N. C.

**REVIVAL IN WAYNESVILLE**

June 27th we closed a great union revival in Waynesville. Rev. Thurston B. Price was the gifted preacher and Brother Moorman led the singing with great success. The services were well attended, and there were many conversions; more than fifty members have been added to the churches as a result of the revival. The Waynesville Methodist church has received thirty new members and the Baptist and Presbyterian churches had valuable additions. Everybody was well pleased with Brother Price, and the results both in and outside the churches, the entire town has felt the influence of the revival, and cards, dancing and other evils are in bad repute with many who before the revival had favored these evils both in conversation and practice. The young people of the town were greatly helped.

No doubt it will interest some of your readers to know that work on our new church edifice is progressing rapidly. Also we have a very fine Epworth League with an average attendance of more than fifty.

Geo. D. Herman.

**REV. THRUSTON B. PRICE AT CANTON**

After closing a three weeks' meeting in Waynesville, a meeting that profoundly stirred the entire town, as a result of which many joined the various churches of Waynesville. Rev. Thurston B. Price came to Canton on June 17th, and began a great union tent meeting. The Baptist, Methodist Episcopal, Presbyterian and our own church uniting. This was a really great meeting. There will be one hundred and twenty-five or thirty joining the different churches. About an equal number reclaimed and all our churches really revived. I wish to say here that in my experience of more than twenty years in the pastorate I know of no man who will leave the local church in better shape than Price. The burden of his preaching seems to be to build the local church up and to put it to work. Yes, it is time for the local church to clean house when Price comes to town.

Brother Campbell, pastor of the Baptist church here, said after the service the second Sunday morning of the meeting, when he preached on What is the matter with the church? that this sermon alone was worth the cost of the meeting. The meeting continued for three weeks. The crowds grew larger and larger with every service. We had not only the large tent seating twelve hundred people, but we had literally the entire lot and

all the streets leading up to the tent full of people.

Brother Price is not very well known in our own conference, having done most of his work in the north and west. He has built a home at Lake Junaluska and personally I do not see the need for his going so far from home to work, when there is so much of his kind of work needed here at home. Being one of our general evangelists and in the field all the while gives him an insight into things as they really are and enables him to lay bare conditions as they exist in most of our churches, and he does not fail to do just that very thing. Brethren, if there are any kinks in your church that you want straightened out send for Price.

Our meeting was good and all our churches are in better shape. For which we praise the Lord and take a new start. A. L. Aycock.

**RELOCATION OF THE TRAINING SCHOOL—NO. 2**

By Bishop W. F. McMurry.

In a former communication I called attention to the fact that the Board of Missions in annual session declined to commit to its executive committee the final authority of relocating the Scarritt Bible and Training School.

That there was a general understanding with the committees who had considered the question and with the Woman's Missionary Council that the new location was to be in Nashville, Tennessee, there seems to be no shadow of doubt.

The action of the Board of Missions, requiring report to be made to the full board, resulted in the sending out by Bishop E. D. Mouzon of communications to several cities in the church, making inquiry as to their desire, and inviting propositions from such cities for the location of the training school within their bounds.

These communications seem to have produced some results, as the Nashville Banner under date of June 27th contained an article headed, "Calls Meeting on Scarritt School." This article stated that "Mr. Molloy issued the call to the Methodists when it became known that several other cities were putting forth strong efforts to get the relocated institution and that the committee for the new site for Scarritt had received some very attractive inducements from other places." The article further stated that Mr. Molloy issued the call for the mass meeting to discuss the matter of additional overtures from Nashville. Mr. Molloy is the presiding elder of the Nashville district.

This would indicate that Nashville had not been interested in a bonus for the location of the training school until it became known in Nashville, in response to the communications of Bishop Mouzon, that other cities were willing and ready to make substantial propositions.

In my judgment there is but one proper course open to those in authority, and that is to locate the new Scarritt in connection with one of the universities owned and controlled by the church. If these universities, which have cost the church so much, are not of such character and standing as to justify such a relationship, let it be said in the open.

**TWO ELECT SAINTS**

During my pastorate of four years on the Rockingham circuit there were many loyal and faithful members, but none better than those of whom I now write. They were known as Uncle Billie and Aunt Mollie Cole. They were foremost in everything appertaining to their Master's kingdom at Zion church. They lived together in perfect Christian fellowship, aiding liberally in the support of their church, furnishing the loveliest home for the pastor and his family and setting a most beautiful example of Christian living before the eyes of all their neighbors. They were akin to well-

nigh everybody in the community, and their lives were a daily example to the truth and beauty of the Christian religion.

During the fourth year of my pastorate Uncle Billie was called home to glory at the hour of midnight when nobody was present to keep watch by his side but Aunt Mollie and God and the holy angels. A large concourse of people was present at the burial to bury this departed saint and to comfort his beloved widow. Long years have passed since then, and her life all the while has been as pure and white as the flowers whose fragrance fills the cemetery where her precious ashes rest. She died in the faith in which she had lived and labored, May 17, 1922. Her creed and our is (2 Cor. 5:1), "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In that faith she lived and died. So may we who loved her so. F. L. Townsend.

**REVIVAL MEETING AT MOUNT OLIVET CHURCH**

A revival meeting is in progress at Mt. Olivet Methodist church. The pastor is being assisted in this meeting by Rev. G. A. Stamper of Winston-Salem. Mr. Stamper is a preacher of unusual ability and is holding the rapt attention of the immense congregations that attend these services from day to day. Much interest is being manifested and the indications are that this will result in one of the best meetings ever held at this church. The day services are held at 11 and the night services at 8 o'clock. On next Sunday there will be three services—at 11, 2 and 8. Dinner will be served in the church grove. Everybody is most cordially invited to come to these services.—Dispatch.

**TO LAY LEADERS AND LAYMEN OF W. N. C. CONFERENCE**

It is with great pleasure that I report to you that the enrollments are being received at headquarters for attendance on the Laymen's Conference at Lake Junaluska, beginning August 10th and ending August 15th. This is indeed very gratifying.

If you haven't sent in your enrollments, please attend to this at once, so that you can be provided for in your entertainment. Don't fail to attend to this promptly.

Chas. H. Ireland,  
Lay Leader W. N. C. Conf.

**JOINT MEETING LAY LEADERS AND S. S. WORKERS**

Every pastor, district, charge and church lay leader, Sunday school superintendent, and as many officers and other Sunday school workers as can do so are urgently requested to attend the meeting for the lay leaders and Sunday school workers to be held in Lincolnton Wednesday, July 25, 1923, beginning at 9:30 a. m. The educational treasurers are also requested to be present. Mr. C. H. Ireland, our conference lay leader, and Mr. O. V. Woosley, our Sunday school field secretary, will be present and make addresses. In addition to these speakers a splendid program will be rendered by some of our most efficient Sunday school workers in the district. Bring a big basket full of good eats and dinner will be served picnic fashion. The good people of Lincolnton will furnish the red lemonade. All together for a big, worth-while rally day.

Dear Editors: I you want to have a real good time and do some fine work for the Advocate, you are cordially invited to attend the above mentioned meeting. Come and say a piece for the folks. J. H. Jordan, P. E.

**CAMP FREE**


A full salvation camp, located at Connelly Springs, N. C. Built in answer to prayer and faith, and dedicated to the worship and glory of God

**Stops Eczema**  
Relieves the inflammation, itching and irritation, soothes and softens the skin and leaves it smooth and spotless.  
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6. Pray without ceasing for a glorious revival and come!

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**THE SALISBURY DISTRICT CONFERENCE**

This body of Methodist pastors and lay workers met in its forty-first annual session in the Gold Hill church on the morning of July 6, 1923. To attend to all the work of a district conference within a two-day limit and adjourn in time for everybody to get back to their respective homes before night is an achievement of some note, but this was done without even a suggestion of hurry through the wise leadership of our presiding elder, Dr. T. F. Marr.

**The Attendance.**

The attendance was unusually good. There were one hundred and forty-nine members of the conference present. This number included all of the twenty-six pastors and twelve of the twenty-four local preachers in the district. In addition the following were present as visitors or to represent various interests of the church:

Rev. E. W. Downum of Scott's Hill, North Carolina conference; Rev. L. C. Brothers, Bailey-Middlesex charge, North Carolina conference; Rev. C. A. Wood, Rev. W. O. Goode, Dr. W. P. Few, Rev. W. M. Curtis, Rev. R. M. Courtney, Chas. H. Ireland, O. V. Woosley, Miss Virginia Jenkins, Miss Grace Bradley, Mrs. G. G. Adams, Miss Johnsie Hobson, Mrs. W. W. Weant, Prof. M. T. Hinshaw.

A capacity house attended every session, even the closing one of Saturday afternoon. On Sunday a great crowd from the surrounding country and nearby towns heard a sermon of extraordinary power by the presiding elder. The only other sermon preached during the conference was the one by Rev. W. A. Rollins of Concord circuit on Friday morning. It was a strong presentation of the gospel.

**The Grim Reaper's Work.**

Since the meeting of the annual conference the district has lost two of its faithful and highly esteemed pastors, Rev. W. S. Hales of Badin and Rev. S. E. Richardson of China Grove, and the veteran local preacher of the district, Rev. Jacob Simpson of Concord. All of these had done valiant service and were exceedingly popular among a wide circle of friends. The conference paused to pay fitting tribute to their memory.

**The Conference Gives Large Place to Education.**

A strong report from the committee on education was read by Rev. W. A. Jenkins, which was followed by stirring addresses on the subject by Rev. W. O. Goode, Dr. W. P. Few, Rev. W. M. Curtis and Mr. Chas. H. Ireland. On motion of W. A. Jenkins the local preachers were urged to take the course of study presented by the Discipline and report to the next conference the number of books they have bought and read.

**Epworth Leagues and Sunday Schools.** Friday night of the conference was given over entirely to these two institutions of the church. A program of

extraordinary interest and helpfulness had been arranged. The first part of the evening was taken up by the Sunday school forces. Prof. C. A. Reep of Albemarle presided.

M. H. Jenkins, O. V. Woosley and Miss Virginia Jenkins addressed the meeting. Miss Johnsie Hobson presided for the remainder of the hour and Mrs. G. G. Adams and Miss Grace Bradley presented the claims of the Epworth League.

No part of our work is receiving more careful attention or yielding finer results than the Sunday schools and Epworth leagues.

**Work of Missions Receives Attention.**

The committee on missions submitted a cheering report which was followed by addresses on the subject made by Rev. R. M. Courtney and Mrs. W. W. Weant. The work being done by the women of the Salisbury district is not surpassed in our conference.

**New Men Licensed to Preach.**

Fred Harris Shinn of Concord circuit, Reuben Roy Rogers of Salem charge, Marion Charles Henderson of Harmony, Concord, and James Bradford Wild of Harmony, Concord, were licensed to preach. These young men give promise of large usefulness.

Vance Orton Dutton of Salisbury was recommended to the annual conference for admission on trial.

**Conference Speaks Out on Law Enforcement.**

A paper signed by W. A. Jenkins, M. A. Osborne, W. R. Odell and Chas. H. Reep committed the conference unequivocally on the question of law enforcement. A number of the brethren spoke their sentiments in plain fashion and the paper was adopted with unanimity and enthusiasm.

**The Spiritual State of the Church.**

The committee on evangelism and the spiritual state of the church reported about six hundred accessions to the church to date with many more meetings to be held. A good word is spoken for the evangelist, but the committee urged that "each pastor make use of his own gifts and as much as possible hold his own revivals." "The doctrinal disturbances," which, declares the committee, "have developed within the last years and which have engendered much strife have scarcely touched us."

**Delegates to Annual Conference.**

The following gentlemen, a strong delegation, were elected delegates to the approaching annual conference: W. R. Odell, J. F. Shinn, Chas. A. Reep, G. D. Troutman, J. C. Kester, J. P. Curlee, C. J. Goodman and C. G. Frick; alternates, Mrs. W. W. Weant, A. H. Sides, C. H. Barrier and Prof. A. S. Webb.

**The Presiding Elder Popular.**

Perhaps it is not too much to say that no man among us occupying this high responsible position is more universally loved than the presiding elder of the Salisbury district. Conceded to be the equal of the strongest preachers in our conference he is also a man of fine poise and outstanding executive ability. One of the best informed laymen in the whole Methodist Episcopal Church, South, said on the floor of the conference: "If every bishop of the church were to die or become incapacitated tomorrow the Western North Carolina conference alone could fill every vacancy thus created," and closed by saying that the elder of the Salisbury district would fill this high office with great acceptability. On motion of J. F. Kirk, Dr. Marr was granted a month's vacation.

Of course Grant and his people did themselves proud by the manner in which they dispensed their hospitality. Those two dinners spread under the spreading oaks will not be forgotten! Up to this writing no serious results have been reported.

The next conference will be held at Epworth church, Concord.

J. Frank Armstrong, Sec.



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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### WOMANHOOD AND THE KINGDOM

Does every woman claiming her part in the redemption feel that she is a debtor to a Christless world? Does she measure her responsibilities by her opportunities? Does she realize her personality in praying, giving, sending, and it may be in going to spread the gospel obedience to the divine behest? . . . that she, and not another in her stead, is the debtor? —Mrs. D. H. McGavock.

#### OUR PRESIDENT MARRIES

On the morning of June 30th I drove with friends to Gatesville to represent our Woman's Missionary Society at the wedding of our beloved president, May Edla Smith, to Mr. Charles Early. We reached the home of Mrs. L. L. Smith, the bride's mother, about 8 o'clock in the morning and everything about the lovely home was fresh and beautiful at that early hour. When the bride greeted us with her charming, happy smile, we found her fresh and beautiful, too.

The wedding was to be at nine o'clock. But long before that hour the church was crowded with loving friends. After I had had the honor of slipping the bride's dress over her head, we crossed the old fashioned stile and passed through the parsonage yard to the church. The church was decorated in white and green with soft candles among the ferns. Back of the altar stood a choir of women dressed in white, who sang delightfully, "Tis thy wedding morning." Then at the notes of the wedding march the ushers came in to take their places. Following these came down the two aisles Miss Early, the sister of the groom, and Mrs. R. R. Taylor, the sister of the bride. After these walked the two little flower girls, Miss Smith's nieces, Merne Plyler and Edla Taylor. Then the groom with his best man, John H. Hall, Jr., advanced, meeting the bride who had entered on the arm of her sister, Mrs. M. T. Plyler. The bride was attired in white crepe, wearing a large hat, and carrying a bouquet of white roses. Rev. M. T. Plyler, assisted by the pastor, Rev. E. C. Clegg, spoke the beautiful words of the marriage service, and our president was no longer Miss May Smith, but Mrs. Charles Early. It was a radiant smile she flashed me as she turned from the altar to make her way out. And the groom—well, he was just beaming, and well he might beam, getting such a wife as our May Smith. He assures me that he knows all the missionary women and is deeply interested in our work.

Among the large number of wedding presents was the handsome console set given by the conference society and many beautiful gifts from individual auxiliaries throughout the conference—and from many co-workers. These are but a small indication of the great love which we bear her. I am sure that from many hearts prayers will ascend for the happiness of our gracious president and her husband. Mrs. W. H. D. Wilson.

#### TO THE WOMEN OF THE N. C. CONFERENCE—A LETTER

Dear Mrs. McKinne:

I can never receive a gift that will touch me as that beautiful gift with "The Woman's Missionary Society of the North Carolina Conference" engraved on it has!

For you must be able to realize too, that, leaving out the members of my

immediate home circle, there is nothing on earth which I love as much as I do the organization that bears that name.

I cannot tell you either of my surprise on receiving your letter that such a gift had been selected for me. In my deep gratitude I feel each time that I look at it that I have done so little to merit such love from the North Carolina Conference. Yet I trust that I may be given years to help in a greater way than I have helped before to carry on His work through this conference.

In deepest gratitude to the conference for all that the beautiful gift means to me and will mean to us in helping to make beautiful our home, I am,  
Devotedly,  
May Edla Smith.

#### WELDON DISTRICT GROUP MEETING

The group meeting of the Weldon district was held in the Methodist church, Weldon, June 28th. Mrs. Lee Johnson, county chairman and also conference superintendent of social service, presided. Mrs. E. L. Travis of Halifax was elected vice chairman and Mrs. E. L. Hayward, Weldon, secretary.

Mrs. Ida T. Wilkins conducted the devotional exercises, after which the delegates from the county and the invited guests from Northampton were welcomed by Mrs. H. C. Spiers of the adult society and Mrs. Pierce Johnson of the young woman's auxiliary.

Reports were had from the auxiliaries represented.

Mrs. Johnson gave as our motto for this year, "A Missionary Society in Every Church and Every Woman and Child a Member."

Miss Amma Graham, district secretary, presented the work of the district and outlined plans for extension of the work.

Miss Vara Herring, secretary of the Raleigh district, made a very interesting and helpful talk on "Auxiliary Efficiency."

Mrs. L. D. Hayman told us of the importance of missions and Bible study.

Mrs. Lee Johnson addressed the meeting on Social Service, suggesting ways and means of doing this work, emphasizing our duty to our neighbor, and especially stressing the importance of the work among the negroes.

Miss Sallie Lou McKinnon conducted the noontide devotional service, giving us a beautiful exposition of Jesus' interview with the woman of Samaria, showing us how He never neglected an opportunity to do good.

A delicious luncheon was served by the ladies of the Weldon church in the new assembly room.

After luncheon we had a song by the Bright Jewels, "Love is the Key," after which Miss McKinnon told them a very impressive story of a little Chinese girl she knew. She afterwards interesting account of our schools and addressed the meeting, giving a most hospital work, and told us of the wonderful work that is being done at her own Virginia school and of the beautiful spirit shown by the girls there. She said that now was our great opportunity to help; that the Chinese were investigating every religion and seemed to be seeking the light, and that young China had its face towards the future.

Miss Graham spoke on the Bennett Memorial and on the Littleton College Memorial Fund, which is to be used to train workers for the home and foreign field. Some of the finest workers we have in the foreign field today were graduates of Littleton College. It was ascertained that there were six of the "old Littleton College girls" in the audience. Each girl who ever attended is asked to contribute to this fund.

We were delighted to have as our guests for the day eleven representatives from Northampton auxiliaries.

Mrs. E. L. Hayward, Sec.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference

### A GREAT FEDERATION

The fifth annual meeting of the Western North Carolina Conference Federation of Wesley Bible Classes, held at Lake Junaluska July 9, 10, 11, was a great success. The attendance was gratifyingly large, there being over five hundred delegates present, and the interest was keen and sustained. Our speakers lived up to their reputation and then made new ones. The closing scene of the Federation was very effective as the large audience moved so as to be in plain view of the Junaluska electric cross and sang "Jesus keep me near the Cross." Our Federation is meaning a great deal to our Wesley Bible classes:

### OUR NEW OFFICERS

The newly elected officers of our Federation are as follows: President, George L. Hackney, Lexington; vice presidents, Dorman Thompson, Statesville, and Mrs. A. N. Perkins, Greensboro; corresponding secretary, Mrs. J. L. Thompson, Lincolnton; recording secretary, Mrs. E. O. Chandley, Asheville; treasurer, Edgar F. Allen, Lenoir.

The following district directors were elected: Asheville district, Dr. L. W. Elias, Asheville; Charlotte district, W. B. Love, Monroe; Greensboro district, Charles B. Smith, Ramseur; Marion district, W. E. Owen, Caroleen; Mt. Airy district, W. R. Keiger, Mt. Airy; North Wilkesboro district, O. L. Brown; Salisbury district, R. L. Smith, Albemarle; Shelby district, Dr. I. R. Self; Statesville district, A. M. West, Hickory; Waynesville district, J. M. Boone, Andrews; Winston-Salem district, J. R. McCrary, Lexington.

### OUR BROTHERHOOD

The committee, consisting of Rev. C. S. Kirkpatrick, W. B. Love and Mrs. A. N. Perkins, appointed a year ago to think through some good phases of altruism for our Wesley classes to center their activities upon, recommended that during the next year our classes enroll with our Conference Brotherhood, thus agreeing to pay at least one dollar to the widow and children of every Western North Carolina conference pastor who dies. This is a very commendable enterprise and it is hoped that our classes will become interested in it. No money can be better spent than helping along the dependent ones of a deceased Methodist preacher who in the nature of the situation could not provide a sustenance for those he leaves behind.

### THANK YOU

The following Wesley Bible classes have paid their pledges on the 1923 Federation program:  
Stamey, W. Market, Greensboro...\$15  
Wesley Philathea, Lincolnton .... 10  
Susanna Wesley, W. Mk., Greensb. 15  
Men's B. C., Main St., Gastonia... 25  
Friendly Class, Reidsville ..... 10  
Young Men's Wesley, Lincolnton 10  
Woman's Friendly, Lincolnton.... 5  
Men's Bible Class, Shelby ..... 25  
Wesley Phila., Tryon St., Charlotte 5  
Men's Wesley, Mocksville ..... 5  
Epw. Wesley, H. Lane, Charlotte 10  
Susanna Wesley, Lexington ..... 5  
Men's Wesley, Central, Monroe.. 20  
Y. W. Wesley, Main St., Belmont 5  
Wesley Philathea, Hickory ..... 10  
Susanna Wesley, Cent., Greensb. 10  
Y. M. Wesley, Central, Concord... 10  
Lake Junaluska Wesley, Longs Chp. 10

Men's B. C., Haw. Lane, Charlotte 10  
M. and M. Class, Dilw'th, Charlotte 5  
Wesley Phila., Main St., Gastonia 10  
Wesley Bible Class, Lincolnton.. 25  
Ireland B. C., W. Mar., Greensboro 10  
King's Daughters, Lincolnton .... 5  
Grace Wesley, Brev. St., Charlotte 5  
Wesley Class, Morganton ..... 10  
Woman's Wesley, Lenoir ..... 5  
Men's B. C., Park Plc., Greensboro 11  
Men's Wesley, Hickory ..... 10  
G. F. Ivey, Hickory ..... 10  
Men's Wesley, Ramseur ..... 5  
Susanna Wesley, Brv. St., Charlotte 5  
Men's Wesley, Tryon St., Charlotte 25  
J. B. Ivey, Charlotte ..... 25  
Miss Bertha Delap, Lexington ... 1

### A GREAT OPPORTUNITY

The first of the three Junaluska Sunday School Training Schools has opened well. Among the list of students our conference has a good number of pastors and other leaders doing intensive work. We are mighty well represented. Those doing the work will be listed in these columns later on. The school opens July 27 and extends through two weeks. Following this school another two weeks' school will be held. Courses in every phase of religious educational work are being given. No leading church can afford to fail to send at least one worker to one of these schools. The courses are being taught by America's leading thinkers and educators. Write for catalogue.

### PINNACLE AND PILOT MOUNTAIN

A few Sundays ago I spent a Sunday with Rev. J. M. Capps and his workers at Pinnacle and Pilot Mountain, the occasion being a circuit wide Sunday school booster meeting, held at Pinnacle, under the shadow of Pilot Mountain. In spite of rain the large church at Pinnacle was well filled by the afternoon and the day's program of children's exercises, songs and speaking was mighty well received. Some institute work featured the afternoon.

After the day's program your humble servant found himself domiciled in the hospitable home of Dr. R. E. L. Flippen, of Pilot Mountain, a member of our Conference Board of Finance. The Sunday school cause was presented to our growing congregation at Pilot Mountain Sunday night. The Pilot Mountain charge is growing and is becoming one of our leading charges. Brother Capps is doing good work on his charge and is held in high esteem. He is not content to simply preach to his people, but is getting things done as a result of his preaching and leading.

### GOLD HILL

The last but not the least district conference for this year was that of the Salisbury district held at Gold Hill an old mining center, Rowan county, July 6 and 7. As is the custom in the Salisbury district a large attendance featured the conference and much interest was shown in our church enterprises. Presiding Elder Marr knows how to direct a district conference with ease and dispatch and the Gold Hill people know mighty well how to entertain it with hospitality and the fat of the land. It was good to be there. All of the first evening's session was turned over to Sunday school and Epworth League interests. District Supt. C. A. Reap had charge of the Sunday school interests and he directed them in his usual good fashion. The old Salisbury district has already secured its 1500 new Sunday scholars for this year. Brothers Marr and Reap say that they have not yet got through reaping results. If you don't watch out the Salisbury district is going to make some district look mighty bad at our next annual conference.

### COMING!

A good line of additional recruits to our Sunday School Day Honor Roll will be given next week. Our Sunday

schools are helping us out this year as never before. It is going to soon be that any Sunday school that does not observe Sunday School Day and forward an offering to our Sunday School Board's treasurer will feel mighty lonesome and selfish. Hurrah for the willing ones!

## North Carolina Conference

### SHARON LEADS THE WAY

Sharon Sunday school, North Rocky Mount circuit, Washington district, is entitled to the distinction of being the first school in the conference to attain the "Standard" rank. It has been checked up under Program of Work "C" and found 100 per cent according to this "C" standard. Supt. Paul C. Moore, Pastor N. B. Strickland, and every member of the school have a right to be proud of their school and of the splendid improvements made during the past six months. There is a higher standard of efficiency, known as Program of Work "B," and Sharon and her leaders will doubtless soon adopt this standard. There are approximately 100 schools in the conference working under either Program of Work "C" or Program of Work "B," and others are adopting these standards every week. Which will be next to become entitled to be designated "Standard?"

### JUNALUSKA, YOPECACO TERM

The first of three two-weeks terms of the Junaluska Training School opened Thursday, July 12. The second term will begin July 27 and will be known as the "Yopecaco" term, with special features for young people. Officers and leaders of young peoples' classes and departments and workers with young people will find this term especially attractive and helpful. In addition to various courses of interest to all Sunday school workers, there will be special courses for young people, among them a course in "Recreational Leadership," by E. O. Harbin, famous as author of "Phunology." Let our young people's classes and departments see to it that at least one representative from their church has the opportunity which this term affords. The time will be devoted to a mixture of work and play—swimming, boating, hikes, camp fires, and so on. Let's go!

### MAY SHOWER OF CREDITS

According to the monthly report of the department of leadership training, 149 certificates of credit on the standard training course were earned in the North Carolina conference. A class at Wilmington, taught by Rev. J. H. McCracken, earned six of these, as follows: Mrs. Ben D. Stowe, Mellie G. Mayo, Mrs. Chas. R. Spruill, Annie B. Jarvis, Margaret S. Jarvis, and Mrs. Thomas G. Moore.

A class in Hay Street, Fayetteville, taught by Prof. M. B. Andrews, earned four certificates, as follows: M. B. Andrews, Pat Lamb, Ruby L. Patterson, and Mary F. Harriss. Two certificates went to Roxboro, Carrie Wagstaff and J. B. Satterfield.

As a result of a class in Edenton Street, Raleigh, taught by Rev. W. W. Peele, 16 certificates and two diplomas were issued. Those getting the certificates were: Rev. and Mrs. W. W. Peele, who also received diplomas, Mamie L. Speas, Florence Fitzgerald, Eugenia Herring, Mrs. S. P. Norris, Eunice Blair, Alice R. Best, J. R. Sechest, Dr. Albert Anderson, Vera L. Herring and Henre Etta Owens.

Classes were reported also at Weeksville, Bynum, Elizabeth City, and Siler City.

### BEFORE AND AFTER TAKING

A non-standard training school was held on the Jacksonville-Richlands charge in April. One of the results was the complete reorganization of the school at Richlands. Before the training school reorganization, according to Rev. A. S. Parker, the pastor,

the Sunday school enrollment was 78. Now it is 108, and a few Sundays ago 106 were present. This training school was taught by Miss Keene and the pastor.

## WORK WITH THE CHILDREN

Miss Keene spent July 12th and 13th in the Fayetteville district attending quarterly conference at Merry Oaks on the Buckhorn circuit Friday and Ebenezer church on the Haw River circuit Saturday.

During the morning session each day she talked on the work with the children, showing the duty of the church to the child and how even the one-room church must not shirk its duty but give the child the very best that it possibly can. She suggested some of the things that the one-room church can and should do for the child.

In the afternoon she presented the official Program of Work for the "C" type Sunday school. Great interest was manifested in this at both places. One school had already adopted the program and two superintendents gave orders to Miss Keene and one planning to use the program in their schools.

## TO HELP MAKE IT BETTER

"The Sunday school training school held at Carolina College last year was great, and we all enjoyed it. Of course we look forward to it this year, and we are willing to help in any way we can to make it even better." Thus began a letter coming to us from Laurel Hill. Then followed two or three good suggestions, one or two of which the board of managers have already adopted. The Rockingham District School to be held at Carolina College this year August 6-11 will have several added features, and we are expecting a great attendance.

## "BEST WE HAVE EVER HELD"

Webb Avenue Sunday school, Burlington, observed Sunday School Day with unusual success this year. Supt. Berry Sykes, in a letter to the writer recently, said "it was the best service that we have ever had. The house was crowded and we had a nice offering."

## AT MT. ZION THIS YEAR

Rev. J. J. Boone and other Sunday school leaders of the Pittsboro charge are already making plans for their annual Sunday school conference, which will be held this year at Mt. Zion. The date is Saturday, August 4.

## WILSON BUILDING STANDARD

The new departmental Sunday school building being constructed at First church, Wilson, Rev. F. S. Love, pastor, has been accepted by the Commission on Architecture, jointly representing the General Sunday School Board and the Board of Church Extension, as meeting the standards agreed upon for modern departmental Sunday school buildings, according to the pastor, who is already at work on plans for making the organization measure up to the high standard set by the building.

## TO MAKE SCHOOL EFFICIENT

Supt. J. T. Bynum, of Hope Mills Sunday school, Parkton circuit, has determined to make his school 100 per cent efficient, according to a letter just received. He is securing the official Program of Work for schools of the one-room type, information for properly conducting the Cradle Roll and Home departments, and is going enthusiastically about the work of improving his school. We are expecting a splendid delegaton of his workers to attend the Fayetteville Standard Training School October 7-12.

## SILER CITY PROGRESSING

Supt. M. M. Fox of our Siler City Sunday school, working with his pas-

(Continued on page thirteen.)



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference

### LOOK, DISTRICT SECRETARIES

Now is the time for all good leaguers to come to the aid of their district secretaries. Now, you tell 'em about it, secretaries. And say, get busy right away about those district institutes. You see this is a kind of an imperative suggestion and it comes direct from our new conference president, Rev. Thos. McM. Grant, Hertford. Are you going to support the officers, or are you going to wait until the last of the year and then wonder why you can't work up interest in your league institute? Let us urge you to begin right away to talk up your institute and to appoint committees and helpers so they can begin work on your gathering, too. Now, "right away" means "right away quick." Don't keep utting it off from week to week. Do it now.

Now listen, you district secretaries. Honest, we want to see the league do big things this year, but it can be done only if you district leaders will start in to get the leagues in your district active on the matter of the district institutes.

Then hold your institute early in the year, so that local chapters may have the opportunity to profit during this year by what they will learn at the institute.

What do you say? Let's go and do our part for a big league year.

Lee Davis.

## STANTONSBURG LEAGUE ON THE JOB

At a well attended meeting on last Sunday night, July 15, the new officers of the Stantonburg League were installed by the pastor, Rev. Daniel Lane.

The regular installation program for the league officers was carried out. This active group of young people promise to be even more active in the work of the Master during the coming year.

The officers installed were as follows:

- President—B. Troy Ferguson.
- Vice President—Miss Annie Louise Stanton.
- Rec. Secretary—Miss Louise Hales.
- Asst. Secretary—Miss Mary Lee Stanton.
- Cor. Secretary—Mrs. Nelle Overman.
- Treasurer—Joshua Stanton.
- 1st Dept. Supt.—Mrs. Sara Tyson.
- 2nd Dept. Supt.—Miss Rachel Wooten.
- 3rd Dept. Supt.—Miss Ora Lee Thompson.
- 4th Dept. Supt.—Miss Lucy Eason.
- Era Agent—Jesse Paschall.
- Pianist—Mrs. Elsie Grantham.

Following the installation service Lee Davis and Rev. Arthur Kale gave their interesting and impressive debate on the subject, "Anarchy or Patriotism, Which Shall Reign?" This debate ought to be heard by all leaguers as well as all citizens and church members.

## GRACE STREET LEAGUE HAY RIDE

The Junior and Senior Epworth Leagues of Grace Methodist Episcopal church held their annual old-fashioned hay ride Tuesday night to Carolina beach, which proved a delightful event.

The party composed of about a hundred members left the city at seven o'clock in trucks and immediately upon arrival at the beach a plunge in the ocean was enjoyed. This was followed by a picnic supper at the pavilion. During the evening numerous

games were indulged in, the party returning to the city at midnight.

## Western North Carolina Conference

### KANNAPOLIS MEETING

The Concord-Kannapolis-Mt. Olivet Union held its monthly meeting with the Kannapolis leaguers the first Monday night of the month.

Between three hundred and four hundred enthusiastic Epworthians were present. The program was one of the very best given during the entire life of the union. The topic was "The Sacredness and Helpfulness of Song." Naturally enough, music was featured above everything else. The Kannapolis orchestra rendered several fine selections. The "Silvertone" quartet (colored) of Kannapolis, the League quartet of Kannapolis, and the male quartet of Epworth church, Concord, all came in for high praise. "The Star Spangled Banner" was recited, the story of its writing told, and the entire body stood motionless as the orchestra played it. "Let the Lower Lights Be Burning" was recited, the story of how it came to be written was told, and the entire congregation sang it. "My Mother's Prayers Have Followed Me" was recited, the story of how it saved a miserably fallen young man was told, and the meeting closed with the singing of this wonderful song.

Kannapolis won the banner and a committee was appointed to arrange for a great union picnic the first week in August.

## WEST VIEW, HICKORY, ELECTS OFFICERS

The Epworth League of the West View church elected the following officers on April 2, 1923:

- Mrs. Lalah Hartley, President.
  - Miss Carrie Berry, Vice President.
  - Miss Dora Crockett, Secretary.
  - Miss Noma Hawn, Treasurer.
  - Miss Willie Abee, First Supt.
  - Miss Edna Heaver, Second Supt.
  - Miss Carrie Crockett, Third Supt.
  - Miss Violet Icard, Fourth Supt.
  - Miss Lucille Abee, Cor. Secretary.
- Our league is doing great work for the church and community. We hope to do greater work for the kingdom.

## HAGER SENDS SHELBY PROGRAM

I am enclosing a copy of the program that will be held by the Shelby District Union the night of the 27th at eight o'clock at Lafayette Street church, Shelby:

- Song by leaguers.
  - Prayer, Rev. D. W. Brown.
  - Scripture lesson, Pastor South Shelby.
  - Song by Shelby League.
  - Address (15 minutes), Hon. H. B. Gaston; subject, "Loyalty."
  - Address (15 minutes), Hon. Clyde R. Hoey, "The Young Life of the Church."
  - Remarks by district secretary, D. W. Brown.
  - Remarks by president, C. L. Hagen.
  - Remarks by field secretary, Grace Bradley.
  - Business. Social hour. Benediction.
- Leaguers of the district, please note the change of date of meeting from August 10 to July 27, 8 o'clock sharp. A few don'ts: Don't say we can't go. Don't say it is too hot. Don't say we will go next time. But say we are going this time in full force. Pull for Shelby; not the biggest, but the best.
- C. L. Hagen.

## ANNOUNCEMENT

Tuscola Cottage, situated on the Asheville-Waynesville state highway, four miles from Waynesville and in a ten minutes walk of the Lake Junaluska Station and postoffice will receive guests for the summer season at the rate of ten dollars per week or two dollars per day. Buses pass hourly, going in both directions. Pure water and unusual scenic surroundings. Good table board and plenty of fresh vegetables, milk and butter. For information write  
MRS. D. O. DANIEL,  
Tuscola Cottage,  
Lake Junaluska, N. C.

## PAINFUL NEURITIS

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.



## In Elevating Your Daughter's Ideals

In building the moral character, in encouraging and shaping the development of her intellectuality and mental capacity, in developing her physique—consider the advantages of the efficiency of

## QUEENS COLLEGE

A college of Christian ideals, modern equipment, beautiful plant. Faculty consists of two Ph.D.'s, four M's A., and a number of other highly trained specialists. For catalogue address  
Rev. Wm. H. FRAZER, D. D., President, Box 300, Charlotte, N. C.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary

STATESVILLE, N. C.

## THE STIEFF TONE

is famous with three generations of music lovers. It has never been duplicated. It is the expression of a passion for perfection that has actuated three generations of piano makers.



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The smallest Grand Piano made that embodies all the essential qualities of the Concert Grand.

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Modern in its equipment. Strong in its faculty. Endowment enables it to take good care of a girl and retain strong teachers.

Four year college courses bases on four years of high-school preparation. A number of \$150 scholarships for the daughters of teachers and preachers. A million dollars in plant and endowment. Students limited to 300.

E. W. Sikes, Ph. D., President

HARTSVILLE, S. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE METHODIST ORPHANAGE

### OUR NEEDS

1. Offerings from all the Sunday schools.
2. Support from all organized classes.
3. Gifts from many individuals.
4. Seven passenger automobile.
5. Swimming pool.
6. Friends to write Orphanage in their wills.

\* \* \* \*

Epworth.—A good size congregation greeted our singing class the second Sunday morning at Epworth church, Raleigh. Brother R. F. Bumpass, one of the most scholarly and saintly men of the conference, extended to us a hearty welcome. This was the first sacred concert we have given since commencement. Many of our old class have gone from the Orphanage and we have had to reorganize and start all over again. Mrs. Nellie Rives, the successful and efficient leader, has succeeded wonderfully well in training the new class. We are expecting it to measure up in a while to the high standard of former classes.

\* \* \* \*

Calvary.—It was a fine hearing that Calvary church, Durham, gave our singing class on the night of July the 8th. Brother Wadell, superintendent of the Sunday school, welcomed us to the church in the absence of the pastor, Brother Earnhardt, who was away assisting in revival services. There were three members of the choir who came to the Orphanage from Durham. The entire congregation, which was one of the largest ever assembled in the church, was outspoken in their praise of the class. It is regretted that we were denied the pleasure of seeing Brother Earnhardt. He is one of our best equipped men and the Calvary church counts it a privilege to have such a strong man as their pastor. The members are going to stand by the Orphanage more enthusiastically than ever before. That means that they are going to give us larger financial support.

\* \* \* \*

That was a great picnic dinner the members of Miss Lilly Duke's Sunday school class gave our children on July the 12th. It is no small undertaking to prepare food for two hundred and fifty children when you have every convenience. These kind friends, however, were equal to the occasion. They brought with them one hundred and sixty-three chickens all nicely fried. Then there were other good things to go along with all the delicious chickens. Our children enjoyed the occasion to the fullest extent. We all feel greatly indebted to Miss Lilly Duke and the entire class for giving us such a wonderful time. The presence of Dr. M. Bradshaw and wife added much to our joy. We trust that all these friends will come our way again soon. I call them friends because they support one of our children and clothe the two others. Such friends mean much to us.

It is with genuine sorrow we learn that two of the party on their way

home happened to a serious accident. In this writing I understand that one is in a serious condition. It is sincerely hoped that a kind providence will deal graciously with both of these good friends.

\* \* \* \*

My Friends:

As I come to the end but seemingly short stay at this home, I want to thank each individual for what they have done for me during my happy stay here.

I wish to express my deepest gratitude to our beloved superintendent, Mr. Barnes, for his fatherly care over me. And to "Miss" Mattie for her motherly love for me. To all classes and religious organizations of every kind I cannot find words to show my appreciation for their gifts during the past several years. I wish to thank the ladies of Edenton Street church for making Christmas Day a happy one for me all these years. I sincerely appreciate the work of the many officers who have helped mold my life, it being my plan to make it one of usefulness.

After being escorted here by my oldest brother I have had many helpful experiences which I expect always to remember.

Having finished the high school course in this great place I feel that I am prepared to cope with the temptations of life. I hope to continue my education next fall in Trinity College with other classmates.

Sincerely, Walter Biggs.

\* \* \* \*

Dear Friends:

The time has come when I have to leave the home that has saved me the past eleven years. It makes me feel both happy and sad—happy because I can go out and show the people what the orphanage can do for anyone, sad because I have to leave this home and my brothers and sisters.

I wish to thank the people that have cared for me these many years, especially Mr. Barnes, who has been a father and "Miss Mattie" who has been a mother to me.

I also wish to thank the Ladies' Aid Society of Fayetteville who have clothed me for so many years. I can only pay them by living up to their high expectations of me.

As I leave this place I expect to watch with keen interest the growth of the home.

Again I want to thank those who have made it possible for me to spend eleven of the most fruitful years of my life at such a Christian home.

Sincerely, Paul McCready.

\* \* \* \*

Dear Friends:

The seven short happy years which I have spent in our beautiful home, the Methodist Orphanage, are just drawing to a close, and in the busy whirl of life I pause to thank the kind friends who have made this home possible, and who have done so much for me. I wish to thank especially the Ladies' Bible Class of Dunn, who in their generosity have clothed me all through these years. In a separate class come our dear "Mother Jenkins" and "Daddy Barnes," as the children often call them. They have truly been in every sense of the word a mother and father to us. We love them and appreciate what they have done for us; also I wish to thank Misses Olerice and Laura Breeze, and Miss Foster, my matron, and Mrs. Nellie B. Rieves, our choir director, for the many things they have done for me. Also my teachers, Miss Gray and Miss MacDonald, who have tried faithfully to teach us not only our text books, but also how to live. I should like to take advantage of this opportunity to thank our good friends who have made the trips of our singing class such a pleasure.

Our annual revivals have been inspirational and helpful. The last one was wonderful and many of us received a great blessing. It made us

love God more and want to serve Him better.

In order to show my appreciation to the friends who have made this home and my seven years of happiness possible, I want to live a life of service—to serve God by serving others.

Again thanking our many good friends for what they have done and are doing, I am,

Yours respectfully,

Addie Ma. Davis.

## THE CHILDREN'S HOME

Martha M. Wood.

Several of the matrons at the Children's Home have been away on their two weeks' summer vacations. It would be hard to imagine one who needs a vacation more than a matron of a small boys' dormitory. But the little boys of "Tise No. Two" felt so disconsolate at the approaching separation from their matron that, in order to keep her dear presence, they proposed one and all to accompany her! One little fellow went so far with his bright plan as to request permission at headquarters, and when shown that his wish was impractical wept sadly.

However, Mrs. Hasty told him that though she could not take him with her on her vacation trip, that she was going down town shopping that afternoon and would take him along.

He accepted the compromise with smiles through his tears, for a trip to town is valued highly by the little folks of The Home. They do not get to go often, and the sights and sounds of the busling streets is an inlook on a world very different from the fields and lawns of The Home.

So Hubert clung tightly to Mrs. Hasty's hand at the crossings and to her skirts in the crowded stores, for fear he should get lost or run over, and kept his eyes wide open not to miss anything. He saw much to entertain him, but the most amazing discovery made while in the city was to find out with his own eyes where money comes from! Mrs. Hasty went into the bank to get a check cashed, and when the bank clerk passed over to her a roll of bank bills, for the mere asking, Hubert supposed, his eyes stood out in amazement at the easy process of getting money.

"Why," he said, as he and his companion came out of the bank and he turned to take another appreciative view of the imposing stone front of the Wachovia Bank and Trust Co. building, "I didn't know that there was where you got money; I think I'll come down some day and get me five dollars!"

It looked like easy money to Hubert, but come to think of it, the salary of a matron of a little boys' dormitory is about as well earned as any money I know of. Looking after 35 lively, restless little spirits, their cottages and their clothes—every variety of a busy mother's multiplied duties—from kisses to tying up hurt toes, is not a day's light work. Besides it is a twenty-four hour day job, for mother sleep lightly to guard the sleeping children, and the perplexities of mothering a houseful of children of different temperaments and dispositions impose responsibilities that must haunt a matron's dreams as well as her waking hours.

\* \* \* \*

Three young ladies have gone out from The Home since school closed. Ruth Luck goes to live with her uncle and aunt, Margaret Thomas spends a few weeks with her mother and then goes to Washington to begin the study of drawing, and Cornelia Whisnant finds a home with her mother and new father who have been anxious to welcome her for some time.

\* \* \* \*

Little Eloise has gotten quite heavy on her special dieting, but "Skinnie" R. is still true in appearance to his name, and has not yet learned how to turn eggs and good milk into fat and dimples.

Loife McClure, who was once one of The Home girls, graduated at Trinity this year. She was awarded a scholarship at Scarritt Training School by the conference of the Woman's Missionary Society, and was anticipating an early beginning to a course of training to be a foreign missionary. But after a thorough health examination which is required by the Missionary Conference Board, she finds that she will have to delay a while and rest up and acquire a little more weight and strength.

Just now she is substituting as matron at one of the girls' cottages while the regular matron takes a vacation. That isn't exactly a restful occupation, but it is a change from the strain of study and school work.

\* \* \* \*

Mr. W. M. Jones of Asheville recently sent us fifty dollars to help put in a nice book shelving in the library room at the new school building, which we very much appreciate.

\* \* \* \*

It would be hard to find children more appreciative of an outing than the children of The Home. Just any kind of a trip or unusual occurrence gives them pleasure.

But when such a wonderful affair happens as an invitation to an afternoon's entertainment at Reynolda, the beautiful country home of Mrs. Edward Johnston, the amount of pleasure the occasion affords can only be measured by multiplying the number of minutes and seconds in a summer afternoon by the round estimate of the full capacity of a hundred and fifty children and their chaperones. For, from the time the news of the invitation flew around from lip to lip till the last car rolled home at dusk, everyone seemed to be experiencing the happy enjoyment of a visit to fairyland. At any rate, the glowing colors of the garden, the sparkling expanse of the lake at the foot of sloping green lawns, the gracious hospitality of Mr. and Mrs. Johnston, their household and their friends, was lovely enough to have been magic of some kind.

The children in their pretty gingham and lawns, to my eyes, made a pleasing picture in the handsome reception room of space and rich appointments. And the little ones looked around with interested eyes while they listened to the organ playing that seemed to fill the room with music coming from nowhere that they could discover.

The older children were carried over to witness a game of polo at the athletic field, while the smaller boys and girls stayed behind to walk over the grounds, see the lake and garden and play games on the lawn.

When finally the sun slipped behind the hills and lengthening shadows warned of passing daylight, the company were seated in a garden alcove, screened by shrubs from the larger lawn. A blooming mimosa made the air fragrant. Here a delightful supper was served and nice things to eat and drink were passed around till not even an elastic little boy's capacity had room for one more chocolate candy or little cake.

Joco, the little pet monkey, had a constant circle of lively admirers, and must have felt vaguely reminded of his native monkey associates while the chattering, gesticulating little folks wooed his attention.

But even the most pleasant of days has its sunset—and bedtime, and before dark the last machine full of girls and boys had pulled up The Home hill and unloaded at the cottage, and presently all that was left of the day's pleasure was pillow dreams and memories. But the memories and impressions of the happy time at Reynolda, according to the children, have been tied with a special blue ribbon and put in a special niche of memory treasures.



**REV. A. B. CRUMPLER AT PATE-TOWN**

Late in June and early in July it was the pleasure and profit of the Wayne county people who live near Pate town to sit under the ministry of the above noted revival preacher, now pastor of Glendon circuit. Brother Crumpler brought his canvas tabernacle with him and under it we had ten night and two day services.

Three outstanding features characterized the meeting. First, the preaching was sound, evangelistic and true to Methodist standards. Brother Crumpler is a able and interesting dispenser of gospel truth, and to him the pulpit is a throne of power, where he wields the sword of the Spirit with great skill and effectiveness.

The second outstanding feature was the singing of the Patetown Sunday school, who have made a reputation as gospel singers not only in Wayne but adjacent counties. With fine skill and melodious voices they charmed the delighted audiences during the revival. They were called to sing Sunday night before an audience of 2,000 people in Goldsboro in Dr. Wall's warehouse meeting.

The third feature worthy of record was the attendance. Patetown is a rural settlement. No town nearer than Goldsboro, which is seven miles distant. But the people came from far and near to the tent. Perhaps as many as 300 people were there nearly every night, and one night the crowd was estimated at 500. The audiences were quiet and orderly except when they got to shouting. The attention to the word preached was very fine and the general behaviour of such a crowd was excellent.

The results did not come up to expectations. There were conversions of the old-time type, some happy ones. Three candidates for church membership and one convert joined another church. Others indicated a desire to join if a Methodist church is organized.

The singing was led by Mr. Eddie Jones. Those who assisted at the piano were Mrs. J. W. Daniel and Miss Margaret Sasser of Goldsboro.  
W. O. Butler.

**EAST ROXBORO AND LONGHURST**

We have just closed our revival meetings on the East Roxboro and Longhurst charge. These meetings proved a great blessing to practically every member of the church, and a good number of conversions and additions to the church resulted. We were scheduled to begin at Longhurst on the evening of June 20, and had a good congregation present, but a late train delayed the arrival of the preachers and the people were forced to wait until the next evening for the first sermon. On Thursday evening, the 21st, we got under way with a full head of steam, and the interest, which was good from the beginning, continued to increase until the meeting came to a close Friday night, the 29th. Rev. Mr. Stewart of Burlington did the preaching, and did it in a fine style. He believes the Bible and preaches it. He hits sin a mighty blow, and holds up the Christ as a loving Saviour. Brother Stewart hates sin but loves the sinner, and his heart-searching appeals to all classes to flee from the wrath to come and seek a higher and better life are very inspiring. Rev. R. C. Goodchild also of Burlington had charge of the singing, and directed the choir to the satisfaction of all. He sang a solo each night in keeping with Brother Stewart's subject, which added much to the impressiveness of the service. Both of these brethren are thoroughly consecrated and the Lord is blessing their efforts. The last three nights of the meeting the Holy Spirit was present in great power, and many folks came to the altar at the invitation of the preacher and declared they were going to live for God. About fifty persons have already united with the two

churches of the community as a result of this meeting, thirty of these coming to the Methodist church and twenty to the Baptist church. The last night of the meeting the house was crowded from the front to the rear and many people were standing because there was no room to sit down. The effect of the meeting is felt throughout the community and in both the churches. Some of our stewards who have lived in Longhurst for many years tell us this was the greatest and best revival they have ever known here.

The congregation at Longhurst has recently spent a good sum of money on improvements on the inside of the church building, which has added very much to the appearance and convenience of the church. These improvements consist for the most part in painting the floor, putting carpet in the pulpit, the aisles, across the front and rear of the building, installing new opera chairs in the choir, placing a set of pulpit chairs in the pulpit, purchasing a new and handsome pulpit Bible, and installing a new bell.

Our revival at Grace church, East Roxboro, was a real blessing to all who attended. However, it was held during the week when the mill was giving a vacation to its employes, and many of them were away from home, and many of the folks we had hoped to reach were more interested in their vacation than they were in the revival. Bro. H. C. Ewing did the preaching the first part of the week, but felt physically unable to stand the strain of a revival longer, and Bro. J. C. Williams did the preaching from Wednesday night through Saturday night. Both these brethren brought us very fine gospel messages, and the people were well pleased with their splendid preaching. The pastor received a class of four into the church at the close of the service Sunday night.

We feel that both these meetings have meant and will mean a great deal to our work in these communities. It seems that practically every one has a mind to work. We believe the results of these meetings will be felt in the years to come. We are all grateful for what the Lord has done in these two communities.  
S. J. Starnes, Pastor.

**OUR LIFE BOAT**

By Sarah Charlotte Armstrong.  
Cheer up, the trip's not done  
Because the light has failed.  
'Tis faith that victory won,  
When after it others trailed.

Tho' faith in much is lost,  
It makes no change in God.  
'Tis Him we trust the most  
To lead the way He trod.

What use to leave the boat  
We've traveled in so far,  
Or let it simply float,  
Or doubts our way to mar?

Our morale may be gone,  
All hopes we brought along;  
Our souls not even own,  
Nor evil pose as wrong.

There's one thing still to do  
That's worth a gallant fight—  
To rightly see it through,  
When there's no light in sight.

**DEEP RIVER CIRCUIT**

We have just closed a ten days' meeting at Cedar Falls. Rev. A. Burgess of the Walnut Street M. E. church, Greensboro, brought to us some great gospel truths. Some were reclaimed and we believe that Christians have had their strength renewed. We believe that under God much and lasting good has been accomplished. In the Master's name.  
Mrs. J. A. Howell.



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# Our Little Folks

## AN ENIGMA; CAN YOU GIVE THE ANSWER?

In finding the answers to the questions use the first letter in each answer. The whole spells the name of one of our preachers and his place of preaching.

My first question is, What is Pallis father's name?

What lad at Troas fell from a window and was taken up dead?

What queen has not performed the commandment of Ahasuerus?

What verse in the old Bible contains all the letters of the alphabet except J?

What is the name of the last book in the old Bible.

Take my — upon you and learn of me.

Beyond what tower did Israel spread his tent?

What is the name of the last book in the New Testament?

What was it that gave out a riddle?

What is the thirty-ninth book of the old Bible?

What borders the east side unto the west side of Simeon?

Who said his punishment is greater than he could bear?

What river divides Ephraim's and Manasseh's tribe?

What family did the ark of God remain with?

What is the name of Solomon's son that reigned in Judah?

When ought a man to bear his yoke?

In what land did Joseph leave his little ones and his flocks?

Who returned and found king of Assyria warring against Lybnah?

Who was St. Paul's friend in Rome?

Who was Nahbi's father?

When Isaac's eyes were dim and could not see whom did he call?

With best wishes for our young people, I am, Your friend,  
Walter C. Culp.

## THE WAY TO END A QUARREL

Two little kittens one stormy night  
Began to quarrel and then to fight.  
One had a mouse and the other had none,  
And that's the way the quarrel begun.

"I'll have that mouse," said the biggest cat.

"You'll have that mouse? We'll see about that!"

"I will have that mouse," said the eldest son.

"You shan't have the mouse," said the little one.

I told you before 'twas a stormy night  
When these two little kittens began to fight.

The old woman seized her sweeping broom

And swept the two kittens right out of the room.

The ground was covered with frost and snow,

And the two little kittens had nowhere to go;

So they laid them down on the mat at the door

While the old woman finished sweeping the floor.

Then they crept in as quiet as mice,  
All wet with the snow and cold as ice,  
For they found it was better that stormy night

To lie down and sleep than to quarrel and fight. —Anonymous.

## HOW MOTHER NATURE'S FOLKS KEEP THEMSELVES CLEAN

Once there was a little boy who didn't like to take a bath; he didn't even like to wash his face and hands

or to comb his hair. One day when his Uncle Jack was visiting the boy's family he said to his mother that he should like to be a little wild boy and live in the woods with all the wild things.

Uncle Jack looked up from the book he was reading and took off his spectacles. He was a college professor and knew more about birds and animals and all the wild things than the little boy's mother knew, though she knew a great deal.

"Methinks the birds and the bees and the eight-legged spiders and the wildcats and bears and all their folks would be ashamed of you," said Uncle Jack to that little boy. "Should you like to take a walk with me?"

"May I go without washing my face and hands?" asked the little boy.

"Oh, suit yourself," answered Uncle Jack, who was as clean as clean could be.

"Come home in time for dinner," mother advised them, and that was all she said.

So the little boy with dirty face and hands went to walk in the freshly rain-washed garden and woods with his clean, fine-looking uncle.

The first thing Uncle Jack did was to ask the little boy to look through a microscope to see a garden spider comb its hair.

"Where is its comb?" inquired the small boy.

"In its mouth," answered Uncle Jack. "Look through the microscope carefully."

The little boy looked, and he saw the spider put one leg after another into its mouth and comb out every speck of dust and dirt. It made the dust and dirt into little pellets and threw them away.

"An Englishman was the first to discover that fact about spiders," Uncle Jack explained, "and now please notice the beetles. They are never dirty. The dirt slides off their shiny backs, and their little gauzy wings are always clean. Now, if you please, watch that mother robin comb her feathers."

The little boy watched. He saw her comb her feathers with her beak, straight to the tip end.

"Birds always keep clean, and white birds are always white," said Uncle Jack. "Even common flies keep their faces washed and their bodies cleaned. Now, through the microscope let's watch a fly wash his face and comb his hair."

They did; they also watched an ant give her head a hard scrubbing. Then they watched a bee brush off her body. She stood on her hind legs and brushed and brushed. Then she kneaded the pollen into a little pellet that she carried into the hive in the corner of the garden. Uncle Jack said she had changed the pollen into beebread with which to feed the baby bees.

Next the boy was obliged to watch the ducks take their splashing baths in the pool. After that the house cat winked at him and washed her face until he looked the other way because Uncle Jack was laughing.

"Mother Nature's folks always wash and comb and brush themselves," Uncle Jack said. "The gray squirrel on the fence is scrubbing her face this minute!"

The little boy was obliged to look, and while he was gazing at her the squirrel brushed her coat hard and carefully. In the edge of the woods a chipmunk not only washed her face but scolded and scolded the little boy for something.

For once in his life the little boy didn't enjoy walking through the

home woods with his Uncle Jack, and he was glad when it was time to go home to dinner. It seemed as if everything that lived in the woods were washing or combing or brushing or cleaning house.

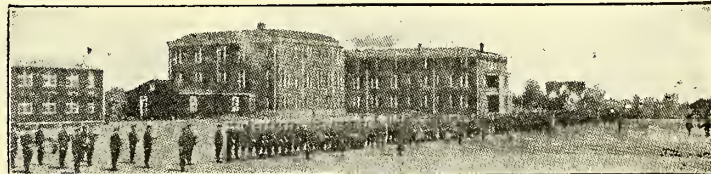
The little boy didn't have to be told to wash his face and hands and comb his hair before dinner that night. He went straight to the bathroom, scrubbed himself clean, combed his hair and laughed.

Uncle Jack and mother laughed too, but the little boy's father, who didn't know what had happened, was so startled when he stepped into the dining room and saw the little boy all clean and shining without having to be sent away to wash his face and hands—the little boy's father was so startled that he forgot his manners and stared.—Youth's Companion.

## SUNDAY SCHOOL WORK

(Continued from page nine.)

tor, Rev. O. I. Hinson and their splendid co-workers, is leading his school on to greater things. One indication of new life and vitality is the fact that the attendance is constantly increasing. For instance, on Mothers' Day the attendance was 232, for the last two Sundays it was nearly 200, and the superintendent expects it to average over 200 for the third and fourth quarters. Recently two new classes have been added in the primary department and graded literature introduced. Program of Work "C" has been adopted, and indications are that the school will continue to progress. It is now using part of a new building, which, when completed, will give it a much better opportunity to grow and improve.



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# PRESIDING ELDERS APPOINTMENTS

## Western North Carolina Conference

### ASHEVILLE DISTRICT H. C. Sprinkle, P. E. THIRD ROUND

	July
Sandymush, Big Sandy, 11	21-22
Weaverville Ct., Pleasant Grv, 11	28-29
West Asheville, 7:30	29
	August
Henderson, Fruitland, 11 & 7:30	4-5
East Biltmore, 11	5
Chestnut St., 7:30	6
Rosman, Rosman, 11 & 7:30	11-12
Brevard, 11	2

### CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND--IN PART

	July
Pineville, Pineville, 11	22
Belmont Park, 8	22
Trinity, 11	29
Hickory Grove, 3	29
Duncan Memorial, 8	29

### GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

	July
Gibsonville, Gibsonville, at 11	22
West Market Street	29
East End, at night	29

	August
Liberty, Liberty, at 11	5
Bethel, at night	5
Randolph, Hopewell	11-12
Main Street, at night	12
Wesley Memorial	19
Jamestown-Oakdale, Oakdale, night	19
Caraway Memorial, at night	26

	September
East Greensboro, Mt. Pleasant	1-2
Walnut Street, Grace, at night	2
Uwharrie, Concord, at 3 and 11	8-9
New Hope, New Hope, at 11 & 3	8-9
Asheboro, at night	9
Coleridge, Concord	15-16
Ramseur-Frankville, Fkville, night	16
Randleman, St. Paul	23
Deep River, Central Falls, 3 & night	23
Wentworth, Salem, at 11 and 3	29-30
Reidsville, at 11	30

	October
Pleasant Garden, Pleasant Garden	6-7
Spring Garden, at night	7
Ruffin, Ruffin	14

### MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

	July
Morganton Ct., Salem, 11	21
Morganton, First Ch., 11	22
Glen Alpine, 8	22
Connelly Springs, Warlick, 11	28-29

	August
Table Rock, Fairview, 11	4-5
Marion, First Ch., 8	5
Old Fort, Bethlehem, 11	10
McDowell, Pleasant Hill, 11	12
Cross Mill, 8	12
Broad River, Wesley Chapel, 11	18-19
Forest City, Pleasant Grove, 11	25-26
Spindale, Alexander, 8	26

	September
Marion Mills, Clinchfield, 11	2
Marion Ct., Glenwood, 3	2
Mill Spring, New Hope, 11	8
Cliffside, Avondale, 11	9
Henrietta-Caroleen, Henrietta, 7	9
North McDowell, Concord, 11	16
Spruce Pine, 11	21
Micaville, 11	22-23
Bald Creek, 11	29-30
Burnsville, 7:30	30

All the pastors and charge lay leaders of Marion district will convene at Marion on July 26th on very important business.

### MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

	July
Spray	22
Draper, Draper, night	22
Pilot Mountain, Fairview	28-29

	August
Mt. Airy, Central	5
Rockford St., night	5
Walnut Cove, Palmyra	11-12
Mayodan, Dan Valley, 3	18-19
Madison-Stoneville, Madison, 11	19

Jonesville, Ebenezer	25-26
Elkin	26
Rural Hall, Trinity	1-2
Leaksville, night	2
Dobson, Rockford	8-9
Summerfield, Summerfield	15-16
Stokesdale, Stokesdale	16-17
Yadkinville, Booneville	22-23
W. Davie, Zion, Sun. ngt. & Mon.	23-24
Sandy Ridge	29-30

	October
Danbury, Danbury	30 & 1
Mt. Airy Ct., Oak Grove, Sat.	6
Ararat, Sunday	7

### NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

	July
Creston, Mt. View	21-22
Helton, Greenwood	28-29

	August
Laurel Springs, Transou	4-5
Sparta, Potato Creek	11-12
Watauga, Henson Chapel	18-19
Boone, Boone, 8 night	19

	September
Avery	8-9
Elk Park	15-16
Todd, Fairview	22-23
North Wilkes, Union	29-30
N. Wilkesboro, N. Wilkesboro, 8 ngt	30

	October
Wilkes, Ferguson	6-7
Wilkesboro, Wilkesboro 8 ngt	7

	FIFTH ROUND
Creston, Sutherland, 11	3
Warrens ville, Warrensville, 11	4
Helton, Helton, 11	10
Todd, Todd, 11	11
Jefferson, Jefferson, 11	14

### SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

	July
Lowell, Lowell, 11	22
McAdenville, 8	22
Bellwood, Kadesh, 11	27
Polkville, Eleotts, 11	28-29
Shelby, Central, 11	29
Lafayette St., 8	29

	August
South Fork, Bethel, 11	4-5
Lincolnton, 8	5
Rock Springs, 11	11
Cherryville, Beulah, 11	18-19
West End, 8	19
Shelby Ct., Elbethel, 11	25-26
King's Mountain, 11	26
East End, 8	26

	September
Lincoln Ct., Asbury, 11	1-2
Trinity, Tate's Chapel, 11	8
Crouse, Laboratory, 11	9
Gastonia, Main St., 8	9
Lovesville, Salem, 11	15-16
Mt. Hilly, 8	16
Stanly, Stanly, 11	22-23
Ranlo, 8	23
Bessemer, Concord, 11	30
Franklin Ave., 8	30
Dallas, Dallas, 11	7
Cramerton, 8	7
Belmont, Park St., 11	14
Belmont, Main St., 8	14

I most earnestly request every official to be present at his quarterly conference, and assist in electing the officials of his church for the ensuing year.

### STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

	July
Cool Springs, Providence, 11	21-22
Troutman, Wesley, 3	21-22
Dudley Shoals, Pisgah, 11 & 3	28-29
Maiden, 3 & 8	28-29
Newton, 8 & 11	28-29

	August
Mooresville Ct., Centenary, 11 & 3	4-5
Davidson, 8	4-5
Huntersville, 3	5
Mt. Zion, 3 & 11	11-12
Race St., Statesville, 8	12-13
Ball Creek, Camp Meeting	26
Catawba, Camp Meeting	26

	September
Hickory, Frst, 8 & 11	1-2
Westview, Bethel, 3	1-2
Rhodiss, 8	2
Alexander, Carson, 11	8-9
Statesville Ct., Shiloh, 3	8-9
Mooresville, Central, 8	8-9
Lenoir, First, 8 & 11	15-16
Hudson, Hermon, 3	15-16
Granite Falls, 8	22-23
Lenoir Ct., Littlejohns, 11	22-23
South Lenoir, 3	22-23
Hiddenite, Midway, 3	29-30
Mooresville, Broad St., 8	29-30

	October
Olin, Snow Creek, 11 & 3	6-7
Jones Memorial, 8	6-7

Statesville, Broad St., 11 & 8....7-8  
All early conferences will have a fifth round. District meeting in Newton July 24th for pastors, lay leaders, educational collectors and chairmen of educational committees.

### WAYNESVILLE DISTRICT R. S. Howle, P. E., Waynesville, N. C. THIRD ROUND

	July
Franklin Ct., River View, 11	21
Macon Ct., Maiden's Chapel, 11	22
Franklin Sta., Carson's Chpl, 4	22
Glenville Ct., Glenville, 11	28
Higblands Ct., Dryman's Chpl, 11	29

### WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

	July
Farmington, Bethlehem, 11	21-22
Davidson, Good Hope, 3	21-22
Green Street, Green St., 11	29
Welcome, Ebenezer, 3	28-29

	August
West End, West End, 11	5
Burkhead, Burkhead, ngt	5
Centenary, Centenary, 11	12
Southside, Southside, ngt	12

### North Carolina Conference

### DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

	July
Hillsboro, Walnut Grove	21-22
Eno, 8	22
Mt. Tirzah, Mt. Zion	28-29

	August
Person, Oak Grove	4-5
Roxboro, 8	5
Milton, Purley	10
Yanceyville, Locust Hill	11-12
Burlington Ct., Camp Springs	12-13
Brooksdale, Trinity	18-19
East Roxboro, Longhurst	19
Pearl, Masseys	26
Mebane, 11	26
East Burlington, 8	26

	September
South Alamance, Clover Garden	2
Lakewood, 7:30	2

### ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

	July
Plymouth, Mackeys	19
Edenton, Mackeys	19
Roper, Mackeys	19
Chowan, Bethany	28-29

	August
Columbia, Gum Neck	4-5
Gates & N. Gates, Gatesville	10-11-12
Roanoke Island, Hatteras, Kenne- keet, Stumpy Point, Kitty Hawk, Dare Ct., all at Manteo	16-17-18-19

### FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

	July
Dunn	18
Hemp, Mt. Carmel	20
Glendon, Caribnton	21-22
Carthage, Doubs	22-23
Jonesboro, Memphis	28-29
Sanford	29-30

	August
Goldston, Maronie	4-5

	August
Elizabeth, Wesley's Chapel	8
Stedman, Bethabara	10-12
Roseboro, Hall's	11-12

### NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

	July
Beaufort, 11	22
Morehead City, night	22
St. Paul, Goldsboro, 11	29
St. John, Goldsboro, night	29

### RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

	July
Creedmoor, Grove Hill, 11	21-22
Jenkins Memorial, 8	24
Clayton, 8	25
Four Oaks, Sanders, 11	28
Benson, 11	29
Smithfield, 8	29

	August
Princeton, Fellowship, 11	26

### WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

	July
South Rocky Mt., night	20
Springhoke	21-22

Nashville, night	22
Rocky Mt., First Ch., night	23
Vanceboro	28-29

### ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

	July
Caledonia, Caledonia	20
Rowland, Asbury	21-22
Maxton	28-29

	August
St. Paul, Barker's	4-5
Lumberton	5-6
Mt. Gilead Ct., Wadeville	11-12
Mt. Gilead	12-13

### WELJON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

	July
Aulander, Ebenezer	19
(All day program)	
Windsor Ct., Mt. Gould	20
(All day program)	
Windsor, 11	22
Williamston Ct., 8	22
Hamilton (all day program)	24
Scotland Neck Ct.	25
(All day program)	
Warren Ct., Sarepta, 11	28-29

	August
Middleburg Ct., 11	5

### WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

	July
Chadbourn, Cerro Gordo, a.m.	20
Old Dock, Bethel, a.m.	21-22
Tabor, Clarendon, p.m.	22
Scott's Hill, Union, a.m.	26
Town Creek, Piney Grove, a.m.	27
Shalotte, Union, a.m.	28-29
Wilmington, Castle St., p.m.	29

District conference will convene at Swansboro on June 26, 1923. Opening sermon at 8 p. m. Business sessions 9 o'clock, 27-28. Delegates will get off at Jacksonville. All visitors will notify Rev. T. W. Siler, Swansboro.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### THE "FORGOTTEN MAN" IN THE MAKING

By Rev. C. E. Bower.

(The statements contained in this article, including the tragedy, are taken from the real experience of a preacher.)

"My dear, I guess you and I will have to have another conference on home finances this evening," said the minister to his wife one evening at the supper table. "I regret the necessity of it very much, but I would be untrue to family interests if I withheld from you certain facts which you are entitled to know."

The simple evening meal they called supper had been finished. The children, of whom there were four, had been excused and were already out playing in the spring twilight with the care-free spirit that belongs to children most anywhere in the world. The minister and his wife had pushed back their plates to linger awhile in confidential chat over the table. It was at this time that the minister had made the above announcement.

Their supper consisted of oatmeal and milk, bread and butter, and tea. The children drank of the milk, which was furnished the minister's family free of charge by a kind neighbor. This meal, though fairly satisfying and nourishing, still left something to be desired. But the state of the minister's finances was such as not to admit of a more elaborate spread. It had been so for some time past.

As resolutely as possible the devout pair entered upon a discussion of their affairs. It was not the first time they had found it necessary to consider their household expenditures.

"What is it that you wish to impart to me or discuss, whichever it is?" asked the minister's wife when he hesitated to proceed. "Is it anything I have done that was wrong or have not done that needs an airing? I am sure I could hardly live more economically than I have both as to our table and the children's clothes. I have not given one thought to getting myself anything new this spring, for I know we cannot afford it. Besides, that insurance money will be due again next month, and where is it going to come from?"

"My dear, you must not think for one moment that you are to blame for anything," he replied in a subdued voice, "a woman who has toiled with her children as you have done and kept the home as you have kept ours. By no means! And it grinds my very soul to have you deny yourself so many comforts and needs. I feel that I should apologize to you every day rather than blame you with anything." His voice grew unsteady with emotion, and tears glistened in his kindly eyes. It was plain that he was carrying a heavy load, and there were signs that he might be approaching the last straw.

Surprised at his emotion, the wife sat regarding her husband for a brief space in silence, but it was with heaving bosom and something akin to sobs creeping up into her throat. It appeared to be her turn now to be brave instead of giving way to her feelings, as she had often done before. She did not remember ever seeing her husband so wrought up and apparently crushed as now.

To the minister his troubles were all the harder to endure when he recalled that it was through no fault of his that they were now on the verge of absolute want. He had endeavored to be faithful to his charge and had

so well succeeded that there were no serious complaints against him.

This minister was pastor of a church in a good-sized town. His congregation numbered two hundred. Most of them were persons in moderate circumstances, with a few who were able-to-do and others poor. The salary promised by this church was, of course, small. A had feature of the case was that the small salary was not promptly paid. The minister had done quite as much as was his duty in trying to impress upon his official members the necessity of prompt payment of his stipend if he were properly to support his family and maintain his self-respect in the town. But for some reason his appeals had not impressed them. Contributions continued to be almost negligible. His earnest appeals for the payment of his unpaid salary evoked promises of immediate action, but nothing was done about it.

This was not the only church that was slow to pay the small salary assessed for its pastor. It had been this minister's experience reaching back to the beginning of his ministry. True, some few of the churches had been a little better than others in their support of the pastor, but the fault was a general one. Every time the self-denying man moved his family to a new field of labor he hoped to find a better support for his growing family. This hope was not realized, and it is not surprising that this faithful man of God reached a state of physical and mental collapse.

Early in his married life the minister had taken out a small life insurance policy as a means of saving something for his family in case of his passing on. The premiums on this policy he had paid with absolute regularity. "It is all I have for my family," he would reflect, "and I dare not fail." Often it pushed him to the very limit to find the money to meet them, but he considered no self-denial on his part too great that he might achieve this end.

It was inevitable that his family needs should become greater as his children grew older, and the demands made on him for schooling and clothes grew heavier and heavier. So at this time the minister was confronted with a dire situation. His accounts at the stores were already so large that he could scarcely have the face to make them larger, even though it were to keep soul and body together.

Such was the situation on the evening when the minister had asked his wife for a consultation over their finances. If he only had in the bank what the churches had promised him but did not pay, it would have relieved the situation at once and completely. If his present official members would pay him what they owed him, he could at least have temporary relief. As it was, nothing but gloom appeared to surround them. After a harrowing review of things lasting for more than half an hour, they arose from the table without any relief to their overburdened hearts.

There were doubtless persons in this town who knew something of the minister's predicament. It is scarcely possible that extremity of his needs could have escaped the notice of every one. It is incredible that not one of them showed an interest in the situation, but not one did.

The minister in this story had seen his affairs become continually more complicated and unmanageable till there appeared to him no possibility

of unraveling them unless the money could be obtained with which to do it. He was getting so far up in years that he was beginning to be looked upon as an old man. Soon few, if any, churches would desire his services as pastor, preferring a younger man. What was then to become of him and his family? He had not been able to lay by anything for old age, and the church had made but the most meager provisions for its superannuate ministers. Almost nothing could be depended upon in this direction.

"But," he thought, "my children will soon be large enough to help themselves and their mother, if I can just get them through school! There was the rub. This could not be accomplished without money, and where was this money to come from? "My life insurance policy" was suggested to his mind. He could perhaps mortgage it and get some money for immediate needs. But he put the thought from him instantly. "No, no! I cannot do that," he said to himself almost aloud. "Small as it is, that is the only thing that stands between my family and beggary. I cannot use that."

The consultation between the minister and his wife took place on Tuesday evening. Wednesday night was prayer meeting night. In the morning of this day the troubled wife was alarmed when she first looked upon the face of her husband. His cheeks were sunken. His eyes were deep-set in a face that was wan and wasted. He looked like one who had not slept all the long night, and it was true that he had not.

The pastor's study was in the church close by the minister's residence. The wife rarely saw him all that day. She perhaps thought it better to let him wrestle with his troubles alone. Or he may have been preparing some work, as was his custom, and preferred not to be interrupted. He did not come to supper; and when one of the children was sent to call him, he asked not to be disturbed.

When prayer meeting time came, the bell had not been rung as usual. The pastor usually did this. The wife wondered at the omission but did not go to investigate. The first persons to arrive for the prayer service came without waiting for the summons of the bell. On entering the little church the sight that met them fully explained the failure of the bell to ring. In the vestibule, dangling from the end of the hell rope which hung down through the manhole, was the lifeless body of the pastor. He had hung himself!

The coroner's jury rendered a verdict of suicide by hanging due to worry over financial troubles.

Of course the terrible news of the suicide of the minister spread rapidly through the town and out into the adjacent country. Everywhere the greatest sympathy and horror was evoked by the sad occurrence, but it was too late to remedy the neglect. Many said: "I didn't know he was in such trouble. If I had known, I would willingly have helped him out." But it was too late!

(The Board of Finance is wrestling with the problem so truthfully set forth in this article. Help the board.)

### THE BURDEN BEARER

I lift the ever-present burden of widowhood, orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.

"Safety first" is my guiding star in all business matters and "brother love" in all manner of service. My premium rates are adequate to give insurance at cost (30 per cent lower than commercial companies require.) Expense of management is reduced to the minimum, being the lowest amount

permissible while insuring efficiency. Personal profit, investment methods, and employed paid agents are not allowed. This is saved for the Certificate holders.

Benefit certificates are issued for insurance protection in amounts of \$3,000 or less per application on following attractive plans: Whole life; twenty-premium life; endowment at age sixty and seventy; term to age fifty, sixty, and seventy; annuity, and combination of plans.

The itinerant preacher of the past has had no chance. Shall they of the future fare no better?

By their own institution, ingenuity, thrift, and divine Providence they are solving their financial problems. The sting of superannuation is removed.

For information and application blanks write to the Methodist Benevolent Association, Dept. 8, 810 Broadway, Nashville, Tenn.

## A Capital Idea

Speaking of the Advocate Piano Club, here is a letter from one of our Club members, which is a fair sample of the letters we are receiving every day. She writes:

"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan and as for the Club piano we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful Club catalog today. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

## Sure Relief



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**ART GLASS**  
for Churches and Residences  
**Memorial Windows**  
Catalog and Special Designs  
free on request  
**F. J. COOLIDGE & SONS**  
ATLANTA, Ga.

**Bad Breath**  
*Is Usually Due to Constipation*  
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.  
Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.  
**Nujol**  
A LUBRICANT—NOT A LAXATIVE



**IN MEMORIAM**

**RESOLUTIONS OF RESPECT**

Whereas, Brother C. E. Weatherby, for many years a faithful and efficient member of the Wilmington district conference, has recently been called from his labors on earth to his heavenly reward, we, the committee appointed by the chairman of the district conference now in session, offer the following resolutions:

First, That we bow in humble submission to the will of the great Head of the church, He who doeth all things well.

Second, That we express our appreciation of the long and faithful work of our brother and friend as church, district and conference lay leader, and that we give thanks for all his service rendered the church.

Third, That a copy of these resolutions be spread upon the minutes of the district conference, a copy be sent to the North Carolina Christian Advocate for publication, and a copy be sent to Brother Weatherby's family.

Chas. M. Lance,  
W. A. Stanbury,  
J. H. Packard,  
Committee.

**RESOLUTIONS OF RESPECT**

Whereas, on the morning of June 17, 1923, God saw fit in His infinite love and mercy to take from our midst and Ladies' Aid Society, of which she was a faithful member, to her heavenly home in heaven, which place she had been sending up material to build Mrs. Angeline M. Gray, mourning her departure so deeply; therefore be it resolved:

First, That we, the members of the Ladies' Aid Society of Clark's Bethel church, Salvo, N. C., bow in humble submission to the will of God as she did in all her afflictions without the least murmur of complaint.

Second, That we strive to follow her Christian example with cheerfulness of spirit which she always showed in her community by her loving words and smiles.

Third, That while we miss her we rejoice in the hope that it is well with her in her heavenly mansion which she is now occupying, and her reward is that of a faithful servant of God.

Fourth, That we extend our sympathy and love to the bereaved family in their loss of such a Christian character.

Fifth, That a copy of these resolutions be spread upon the records of this organization, a copy printed in the North Carolina Christian Advocate and a copy forwarded to the bereaved family.

Ladies' Aid Society,  
Clark's Bethel Church.

**HALL**—J. T. Hall was born January 11, 1868, and died February 17, 1923. He professed religion and joined Pleasant Hill church in early life. For a number of years he served as steward. We could count on Brother Hall being at his post of duty. He was a faithful member and will be greatly missed. He was a kind and loving father and husband. Funeral services were held in Pleasant Hill church, conducted by his pastor, T. B. Johnson. May God's blessing rest upon the entire family.

T. B. Johnson, P. C.

**REYNOLDS**—Bro. Lendon R. Reynolds was born February 27, 1857, died March 2, 1923. In the passing of Brother Reynolds Roberdel has lost a most valuable citizen, the Methodist church a member and officer that will be hard to replace, and his family a devoted father and husband. He was quiet and unassuming in his manners, cultured and refined. For years he taught in the public schools and often his pupils speak of him as an ideal teacher. He was teaching a large class of young men in the Sunday school at the time of his last sickness. A large audience was present to pay their tribute of love and respect and to sympathize with the bereft. We laid his body beneath the outstanding boughs of the whispering pines in old Bear Branch cemetery, there to sleep until the resurrection morn. Brother Reynolds has gone on before and no

doubt will be waiting for his loved ones to come home.

F. E. Dixon, P. C.

**RESOLUTIONS OF RESPECT**

Since it has been the will of our Divine Father to call from a life of service our sister, Mrs. Sue Watson, be it resolved:

First, A vacant chair in the ranks of the Woman's Missionary Society of Severn Methodist church reminds us that we have lost a true and faithful member, yet we bow to the will of our Father and realize she has just gone home.

Just a passing from our sight,  
Out of darkness into light,  
To a land all pure and bright—  
Just gone home.

Second, That we extend to the bereaved family our deepest sympathy and prayers to God for blessings and comfort.

Third, That a copy of these resolutions be sent to the family, the Christian Advocate, the Northampton Progress, the Roanoke-Chowan Times, and a page in our record book be set apart sacred to her memory.

Mrs. C. P. Spencer,  
Miss Essie Porter,  
Mrs. T. B. Stephenson,  
Committee.

**CARVER**—Mrs. Jennie Carver was born in Person county near Roxboro July 4, 1880, and died at Jalong N. C., June 15, 1923. About 21 years ago she was married to John Carver, who died in 1918. To this happy union were born five bright, sweet children—Linnie, Lillian, Willie, Jack and Esther, all of whom are living in Jalong. Both the father and mother left to their children the heritage of a clean Christian life and character. Both were active members of the Longhurst Methodist church and were held in high esteem by all who knew them. The funeral of Mrs. Carver was conducted from the home at Jalong by her pastor on June 16, in the presence of a host of sorrowing relatives and friends, and the remains were laid to rest beside her husband's grave in the little cemetery at Storie's Creek church near Roxboro. May God keep and comfort all the sorrowing ones and prepare the children to be reunited with the father and mother in the heavenly home.

S. J. Starnes, Pastor.

**VONCANON**—On June 27th little Annie Brown Voncanon, infant of Bro. F. W. Voncanon and wife, departed this life and on the next day its little body was laid to rest underneath a mound of flowers surrounded by a large concourse of friends.

At the time of its birth there was little hope of ever rearing it, but all was done that loving hearts and skillful hands could do to save it with no avail. It was a ray of heavenly light that shot into a home and lingered for a few short months and then went out never to be forgotten.

W. H. Brown.

**RESOLUTIONS OF RESPECT**

Whereas, on April 27, 1923, death removed from among us one of our most beloved and one of our oldest members of the Woman's Missionary Society, Mrs. Amy Dail; and whereas, we, the Woman's Missionary Society of the Snow Hill auxiliary, feel most keenly the loss of this dear member; therefore be it resolved:

First, That although our hearts are filled with sorrow at her going, we know our heavenly Father knoweth best and we yield our will to His.

Second, That while we shall miss her dear presence, the memory of her fidelity to duty, her sweetness and goodness will ever remain with us. Her children rise up to call her blessed.

Third, That we extend our deepest sympathy to her family and loved ones.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy recorded in our minutes.

Mrs. J. Paul Frizzelle,  
Mrs. M. H. Potter,  
Mrs. C. T. Rogers,  
Committee.

**DAIL**—In the death of Mrs. Amy Dail on April 27, 1923, Snow Hill has lost one of her best women. It is true

Sister Dail did not spend all of her time in Snow Hill, but she held her membership at Snow Hill. She joined the church when quite young and was faithful to her God and to her church to the end. Her life was one of service, as one of her daughters said, "She grew old beautifully and her children and grandchildren thought that here were few like her." She has left them a rich heritage. Sister Dail was 82 when she died. May the family circle be unbroken in heaven.

C. T. Rogers.

**MAGNESS**—Rufus L. Magness, son of Samuel and Nancy Magness, was born in Cleveland county November 15, 1848, and departed this life May 16, 1923, age 74 years, five months and one day.

He was married to Miss Hester Crowder February 26, 1878, and to this union ten children were born, nine of whom are living—Messrs. W. G. and R. E. of Forest City, C. O., Talmade and Robert of Ellenboro, Carl of Littimore, Misses Beulah and Mattie of Ellenboro and Mrs. Cletus Walker of Sattimore. Little Carrie preceded him to the better world several years ago.

Brother Magness was converted and joined Rehobeth Methodist church under the ministry of Rev. Robt. M. Hoyle about 42 years ago. He never seemed to doubt his conversion and his Christian experience was clear and convincing. He served the church for many years as steward and Sunday school superintendent. During the year 1916 he purchased a large farm near Ellenboro in Rutherford county, moving to it with his family in the fall. Soon after coming into this community he transferred his membership to Oak Grove Methodist church and became at once an active and influential member. He made many friends and was loved by all. He will be greatly missed in the home, the church and the community.

The funeral services were conducted from Oak Grove church by the writer, assisted by Revs. Robt. M. Hoyle and Parker Holmes and were largely attended by people of Cleveland and Rutherford counties, thus attesting the high esteem in which he was held.

L. S. Smith.

**NICHOLSON**—John Edward Nicholson, the son of John C. Nicholson and Rebecca P. Nicholson, was born January 21, 1874, died June 13, 1923. Brother Ed., as he was familiarly known, was one of the most highly esteemed citizens of Franklin county, North Carolina. Of him it can be said, he served his generation by the will of God. He was the leader in his church and community, a loyal supporter in every good cause. While he was never married his home had a striking resemblance of the home in Bethany, where the Master loved to stay. Yonder on the hill under the oaks is a place where through the years God's servant has found a welcome that warmed his heart and cheered him in his work. The place of our departed brother cannot be filled in the church, Sunday school, community and home. He is gone but not forgotten, departed from us but not dead. Brighter than the glorious sunset which delights our earthly clime, Than the splendor of the dawning breaking o'er the hills of time, Is the richness and the radiance of the land beyond the sun, Where our brother has his country since the work of life is done.

His Pastor.

**SPEAS**—Tobias D. Speas was born in Yadkin county October 6, 1850; departed this life June 16, 1923. In the year 1878 he was united in marriage with Alice J. Hunter. This God-directed union was blessed with four children, all of whom are living. Brother Speas has been a member of the Methodist church on the Lewisville charge over 40 years, and a steward and trustee in Sharon church for more than 30 years. He has served in almost every phase of the church work with earnestness and enthusiasm. His convictions were strong and his faith in God well founded. He passed to his reward in great faith.

J. W. Vestal, P. C.

**STRUPE**—William P. Strupe was born in Forsyth county December 17, 1873; died June 19, 1923. He was

married to Martha Snow July 7, 1897. Five children were born into the family, two of whom preceded him to the spirit world. About 30 years ago he gave his heart to God and joined Union church on the Lewisville charge. He was a good man. He told his wife but a few days before he died that he expected to be taken away suddenly, and that if he was he was ready to go at any time. He went as he expected.

J. W. Vestal, P. C.

**BLACK**—Jacob W. Black was born March 2, 1849; died June 18, 1923; aged 74 years, three months and 16 days. He joined the Methodist church at Concord in early childhood and has lived a quiet Christian life since. He was a kind considerate neighbor, a good citizen and a loyal member of the church. He died in peace.

J. W. Vestal, P. C.

**RESOLUTIONS OF RESPECT**

We, the members of the Missionary and Aid societies of China Grove Methodist church wish to express our sorrow and extend our sympathy in the loss of our beloved pastor, Rev. S. E. Richardson. Resolved:

First, That we have lost a faithful friend and pastor, the town a good citizen, and the family a devoted father and husband.

Second, That our loss is his eternal gain; we shall see him again if we follow his footsteps and live as he tried to lead us.

Third, That we bow in humble submission to Him who doeth all things well.

Fourth, That we extend to the bereaved wife and children our sincere love and sympathy and prove our willingness to do anything we can for them while they are with us.

Fifth, That a copy of these resolutions be sent to the North Carolina Christian Advocate, Salisbury Post and to the family; also that same be recorded in minutes of our societies.

Mrs. C. A. Sides,  
Mrs. K. A. Smidt,  
Mrs. H. S. Bostian,  
Mrs. H. S. Sechler.

**IN MEMORIAM**

A tribute of love to the memory of my loving companion. Entered into eternal rest March 30, 1923, Friday morning, 9:30.

Every day brings back sweet memories;

Deep within my heart I cherish  
Thoughts of you I loved so dear;  
How can I help but feel so lonely,  
When your voice I do not hear?

A place is vacant in my home that never can be filled.

My darling one, you have left me,  
And your loss I deeply feel;  
But 'tis God who has bereft me,  
He can all my sorrow heal.

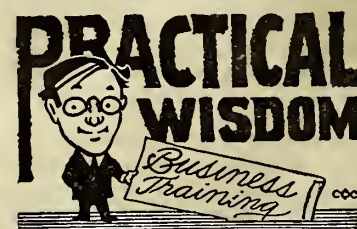
But again I hope to meet you  
When my days of life are over  
And in heaven with joy I'll greet you,  
Where no farewell tears are shed.

God teach me submission to thy will;  
So lift my eyes from earth to heaven  
And say, Thy will be done, oh God.  
His Wife.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with

**Gray's Ointment**

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.



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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, JULY 26, 1923

No. 30

## EDITORIAL ~ PARAGRAPHS

Francisco Villa, at one time a noted bandit leader who figured large in the public eye, is dead. His name can be placed with the long list in history who lived by the sword and who perished by the sword.

\* \* \* \*

"Cheap sensationalism first attracts, then disappoints, then disgusts. The truth of this has been tested so often that it is not worth while to make further experiments." We do not know the author of the foregoing, but we do know that it is true as Holy Writ. He who thinks otherwise will find from experience how true it is. John the Baptist was a sensationist; so was Elijah, but they were not cheap. Their sensationalism was tremendously expensive. John's cost his head.

\* \* \* \*

Here is a case in real life. A preacher puts on a hood and goes out to regulate other people's business. One wonders why the adoption of such methods in the pursuit of righteousness. But when an honorable business man tells how that same preacher owes him a thousand dollars for goods purchased and not only refuses to pay the bill but ignores his letters of inquiry about the same, it becomes easy to understand why he covers his face and even his hands and his feet. Courage and integrity with uncovered face fights and wins, cowardice and crookedness takes to cover.

\* \* \* \*

Men pray for the magic touch that transforms the common things of life into gold, but fortunately do not get it. Old King Midas prayed for such a touch and got it. He touched the loaf of bread and it became a lump of gold; he touched the goblet of water to his lips and the life giving fluid was turned into yellow metal; he kissed his little daughter and she became a golden statue. Then Midas, hungry and thirsty, and bereft of all men most miserable, and he prayed to be delivered from that which was worse than death. Yet men fall down and worship things material and forget that life is not gilded with gold. "Kind hearts are more than coronets." The eternal riches are not in the material kingdom, but in the kingdom of love to which the gates are never shut, neither night nor day.

\* \* \* \*

Ethics and aesthetics should go hand in hand. To substitute one for the other or with one seek to eliminate the other is unfortunate in the extreme. Between holiness and beauty there is no antagonism. But rather there is beauty in holiness and holiness in beauty. Of a good old country doctor who several years ago went home to heaven, his patients were accustomed to say that he seemed to think the value of medicine was in inverse ratio to how it tasted. A bad taste gave assurance that it was a good medicine. Quite a number of people seem to have the same notion about piety and righteousness—to be of value it must be unpleasant. With all its virtues this was one of the faults of Puritanism. Why not learn that as medicine has been made palatable without robbing it of its virtue, so the ethical and the spiritual can be made attractive without being robbed of their essential qualities.

A cultured woman of unusual mental acumen in urging that goodness be made attractive said, "I wish all good people were attractive and all bad people were unattractive." That would, indeed, be a long step toward the millenium. For a woman with winsome ways, although her personal piety be no greater, has an unspeakable advantage, as a servant of God, over her sister devoid of grace and charm. A man may be a paragon in morals, but what do those ethical qualities avail if with them he is a bore or churl? His handicap will prove disastrous.

\* \* \* \*

"If I may write a nation's songs I care not who writes her laws," needs no longer the brace of some great author's name. The truth is accepted without argument. A great national song is of more value than a great standing army. Britain's altar fires are kept burning by "God Save the Queen." Better than the sight of our flag, beautiful as it is to every true American, is the music of our national anthem, "The Star Spangle Banner." In like manner music inspires and rules in the religious world. When Christ was born the angels sang and the heavenly hosts made melody. The early Methodist church was a triumphant church because it was a singing church. Richter says: "Music brings the waves of eternity near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of this and the morning breeze of the future life." A lone missionary who lay dying beyond the rampart of civilization where he had gone as a scout of the Eternal turned his face toward the stars and whispered:

Though like a wanderer the sun gone down,  
Darkness be over me, my rest a stone,  
Yet in my dreams I'd be  
Nearer, my God, to Thee, nearer to Thee.

\* \* \* \*

"The place whereon thou standest is holy ground," said God to Moses. The place where Moses stood was not among the sepulchers of his fathers, neither amid the ruins of some ancient temple, nor in the courts of a sanctuary dedicated to the service of the Most High. But he stood upon the desert sands where stalked loneliness and desolation. The land that grows the corn and over which is heard the song of the reapers may be holy, but how about the desert with its scattered sage brush? It is holy because God and Moses are there. High and holy personalities and not harvests make the ground holy. Furthermore God did not say to Moses that the place where he **did** stand is holy. Neither did God say that the place where thou **shalt** stand is holy ground. But God said, "The place whereon thou standest," standest **now** is holy ground. It is a great lesson to learn that God is with us **now**, that our unsandaled feet may now stand upon holy ground in the very presence of the Eternal God—no intervention of years, of priests, or of place. Even the shop, the store, the office and above all the sanctuary of the present day are the dwelling place of our God and in consequence are holy.



### GREENVILLE-AYDEN

Sunday, July 15th, the business manager of the Advocate had the pleasure of preaching to the Jarvis Memorial congregation, Greenville, in the morning and at Ayden at the evening hour. Brother Scoville, the pastor at Greenville, was away enjoying a vacation generously granted him by his good people.

It is worth a trip to Greenville to see that fine young educator, Mr. June Rose, conduct a Sunday school. He starts on the minute and keeps things humming all the time. The day we were present was one of the hottest of the season, but 421 answered to the roll call. One thing that pleased us about that fine Sunday school was the fact that the whole school assembled in the main auditorium of the new Sunday school building for the opening exercises and also reassembled for the closing of the school, and Brother Rose had all of the members to take some active part in the services. He knows how to do the thing, and he does it. Another feature of the exercises which impressed us was the introduction of visitors. The superintendent had every visitor to stand up, tell his name and where he lived. If you want to visit a first class school in every particular go to Jarvis Memorial.

The congregation has just completed a modern Sunday school building—one of the most complete that we have seen anywhere. There is an auditorium which will accommodate about six hundred, and twenty-five class rooms. The main auditorium and that of the Sunday school can be thrown together and about 1200 persons can be seated.

When we entered the pulpit for the morning worship we were greeted by a congregation that practically filled the main auditorium, and a finer congregation would be hard to find.

Brother Scoville is in his second year and is growing in favor all the time.

Greenville is one of the most desirable appointments in North Carolina Methodism.

Brother John Wright, the thoughtful and earnest pastor at Ayden, and Mr. and Mrs. Roy Turnage drove over to Greenville Sunday afternoon and took us to their beautiful little city, which we are told has more hard surfaced streets than any town its size in the United States. It is one of the prettiest towns we have seen in our rounds. Brother Wright is there in his second year and is greatly appreciated by his people.

During our stay in Greenville and Ayden we were entertained in the homes of Mr. and Mrs. G. B. W. Hadley and Brother and Sister Wright, and the hospitality of those homes placed us under many obligations to our hosts.

### DEFYING THE COURTS OF NORTH CAROLINA

On the night of April 14, 1923, at Proctorville, Robeson county, a hooded mob of eighteen men dragged two defenseless women from their homes and from their children, carried them into the yard of a negro church and there brutally beat them upon the bare flesh till the back of their thighs and legs were bruised and lacerated.

Three men were arrested as leaders of the mob, and placed under heavy bond till the grand jury found true bills, as charged by the state, then the court ordered them to prison to await trial.

Last week while the trial was in progress Mr. Stephen McIntyre, attorney for the prosecution, received an anonymous letter which among other things contained these significant threats:

"This relentless persecution must cease for surely you know that dead men have been dragged from a lake for a less serious crime than you are committing and nobody convicted.

"Your intelligence tells you that the exposure of this warning brings an invisible, invincible hand that is mightier than the courts themselves upon your poor unworthy carcass.

"We command you to show this to T. A. McNeill for it is as much to him as it is to you, and the same penalty is on him if he exposes."

T. M. McNeil, for whom the letter was also intended, is the state solicitor elected by the

people and under oath to prosecute criminals and the threat against him ceases to be personal, and is directed against the judicial system of North Carolina.

The following morning Judge Sinclair received an anonymous letter that warned him to use his influence to exonerate the men who were on trial.

But this was not all. On the morning of July 3 H. L. Taliaferro, a professed Ku Klux Klan detective, was arrested on the charge of attempting to intimidate or purchase state's witnesses in the flogging case. He was released the next day on a \$5,000 bond said to have been furnished by the K. K. K.

At the hearing of the case last Saturday, Taliaferro offered what has become a familiar plea when an outrage has been committed by hooded bands. He claimed to be helping to ferret out the perpetrators of the crime and to place the blame where it properly belonged. In other words, he was there to assist the courts in punishing criminals as he had done on other occasions. Taliaferro was as calm as a proverbial May morning until two bombs unexpectedly exploded in his face. These explosions were caused by the state's presenting two letters which he admitted having written. The letters were addressed to W. S. Coburn, P. O. Box 1472, Atlanta, Ga. After these letters had been read the court had nothing left to do except to impose the penalty in each of the three counts. The judgment of the court, as is well known, was thirty days in prison and \$250 fine in each case, making a total of ninety days in prison and a fine of \$750.

Before announcing the judgment of the court Judge Sinclair, pointing to Taliaferro, said:

"This man professes to be the representative of an organization which has declared that it is mightier than the courts, and, speaking for myself, I want to say that the courts accept the challenge."

Taliaferro may take an appeal, make the required bond of \$5,000 and flee to distant parts. But the big work has been already accomplished. The public got one more glimpse on the inside of that dark, invisible empire and North Carolinians are again assured that Judge Grady who has been silent in seven languages can just remain silent so are as the public is concerned. His silence will cover no secrets as to his klan affiliation. This bit of history that will go down in the annals of Robeson county has been reported here in the hope that the citizens of North Carolina will not forget.

### THE ANNUAL REVIVAL IN THE COUNTRY CHURCH

For the next six weeks revival meetings in country churches will be the order of the day. It is a period of comparative leisure with the farmer and for that reason he has insisted from time immemorial that the protracted meeting be held in the summer. It is a great opportunity for the pastor and for the church. The crowds still attend when something of interest is going on. Best of all the children and young people are at church in the country to sing, if given a chance, and to hear the preaching of the gospel.

All possible emphasis should be put upon these revival occasions. They should be duly advertised beforehand. If possible a religious census of the community should be made in order that the religious needs of the community may be met in an intelligent manner. It is a mistake to enter blindly into the work expecting that God will take care of our ignorance of the situation. The best possible provisions should be made for the music. A revival must be set to music. Apostolic zeal must characterize the preaching of the word. The pulpit must burn. For when the pulpit is ablaze people will run to the fire. The pulpit is no scientific laboratory. Neither is it the desk of a theological lecture room. The Christian pulpit is a rostrum from which God speaks. When God spoke in a bush that bush was ablaze. When God spoke in the temple even the door posts trembled. These messages which aroused Moses and Isaiah were startling in character,

but simple in content. Get the lesson: The simple story must become startling.

Furthermore, the obligations upon the congregations are none the less exacting than they are upon the preacher. An attentive, sympathetic, praying congregation adds fuel to the flame in the pulpit, and the result is a great spiritual conflagration.

"All hearts in the work and every hand to the task" should be the slogan for a church entering the revival services.

This should be a great revival season in North Carolina Methodism. With more than 500 pastoral charges in the state and the majority of these in the country, 10,000 people should be added to the churches within the next few weeks. And with the passion and zeal of our pioneer fathers it would be done. Shall we prove worthy of the record of the mighty men who have gone before and into whose heritage we have entered?

### ELIZABETH CITY DISTRICT CONFERENCE

It has been said by someone that the elder on the old "Betsy" is a "freshman." That may be true in point of service, but in "pep" he is a sophomore and is possessed with the wisdom of a senior. Brother Culbreth called his conference to order promptly at the appointed hour on Tuesday, July 17th, and conducted the devotional service.

After the organization was complete he called for the Advocate representative to address the conference, and did not tell him to be brief. We did not feel that we had to hurry. The elder let it be known that the "traveling brethren" were a part of the conference and that what they had to say was of vital importance. Brother Courtney represented the Centenary cause. Brother Culbreth had his preachers to make the disciplinary reports and all of them indicated that progress is being made in the Albemarle country so far as Methodism is concerned. There was a large attendance present at the opening session and the major part of them remained throughout the session.

Brother R. R. Taylor was the efficient secretary. Rev. W. M. Curtis spoke to the conference in the interest of Greensboro College, and President Mohn for Louisburg.

The work of the conference was done through committees.

The good people at Mackey's and surrounding community gave excellent entertainment to their guests. Bros. Wilson, Curtis, Courtney, Turner and the writer were well treated in the home of Mr. and Mrs. D. W. Terry.

The secretary has a report of the conference in another column.

### "THE CRADLE OF VICTORY"

Thus did Marshal Foch aptly describe Belleau Wood on July 22 when reviewing the campaign from the end of May to the middle of July, 1918. The great commander of the allied armies declared that Belleau Wood, where the American forces were first put into the fighting, marks the turning point of the war.

This historic field has been dedicated to the memory of the American soldier and from henceforth "Old Glory" will float perpetually over the shrine to which will turn the feet of American patriots who chance to reach the shores of Europe.

### FIRST CHURCH, SALISBURY

Brother John F. Kirk, pastor of First church, Salisbury, having been granted a vacation by his congregation, and is enjoying it at Lake Junaluska, invited the business manager to "fill in" for him last Sunday. We had heard of the progress of Salisbury and that of the First church, but were not prepared to see such vast improvements that have been made during the past 20 years when we were pastor at Spencer. The new church plant at Salisbury is a thing of beauty and is amply sufficient to take care of our work for years to come.

A large congregation assembled Sunday morning for worship and gave the preacher the best of attention.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Mrs. J. F. Stover of Rutherford College is slowly recovering from serious illness of more than a week's duration.

Evangelist Sam Maxwell, who is now in a meeting at Haw River, has an open date for August 19 to give some pastor. His address will be Moyock, N. C.

The Maxwell evangelistic party closed a meeting with Rev. G. M. Daniel at Graham last Sunday night. They are now at Haw River on the same charge.

Lady Astor's bill restraining the sale of intoxicating liquors to persons under 18 years of age has passed its third reading in the British House of Commons by a vote of 257 to 10.

Any auxiliary in the Western North Carolina conference failing to get their Council Minutes or Bulletin, please advise Mrs. S. H. Isler, 201 N. Edgeworth Street, Greensboro, N. C., and they will be sent immediately.

The meeting at Gethsemane on the Summerfield circuit closed last Saturday night with 43 conversions and 23 accessions to the church. Others will join. Rev. T. V. Crouse assisted Rev. W. L. Dawson, the pastor. Brother Dawson is this week in a meeting at Morehead chapel and will be at the Battle Ground church next week, beginning with two services Sunday.

Rev. Philip Greening, who has been seriously ill at his home at Stedman, N. C., for several weeks from a stroke of paralysis, is now greatly improved and his many friends throughout the state hope that he is on the road to complete recovery. Rev. Philip Greening is the oldest minister in the North Carolina conference, being eighty-two years of age, and he is one of the two oldest in point of service. Since he joined the conference in 1871 he has attended every conference but two. He was superannuated in 1913.

The World Almanac and Book of Facts for 1923 gives the following figures of the world religions: Roman Catholic, 273,500,000; Orthodox Catholic, 121,801,000; Protestant, 170,900,000; making a total professing Christianity of 566,201,000. Jews, 14,585,000; Mohammedans, 219,030,000; Buddhists, 135,165,000; Hindus, 210,400,000; Confucianists Taoists, etc., 301,155,000; Shintoists, 20,512,000; Animists, 136,325,000; Miscellaneous, 16,000,000. That makes a total non-Christian population of 1,052,568,000, and the grand total of all the Christian and non-Christian religions of the world is 1,618,769,000. Less than one-third of the world's population is Christian. Yet the greatest nations of the earth are nominally Christian.

Rev. John Lambuth Ferguson, of the Mississippi conference, has recently accepted a call from the General Sunday School Board to enter the field of missionary education as an associate with Dr. Ed. F. Cook. Mr. Ferguson is well prepared for the work in prospect. He received his college and university training at Vanderbilt and Emory, taking his A. B. and B. D. from the last named institution. He majored in religious education and has done graduate work in this field in the University of Chicago and in the University of Edinburgh. In Christian work he has had experience as a pastor, as a chaplain in the United States army in France, was head master of Millsaps Academy and latterly associate professor in the Department of Religious Education, Millsaps College, from which position he comes to his new field. He married the daughter of Dr. A. F. Watkins, president of Millsaps, and brings into his new and wider field of Christian service a helpmate of broad and genuine interests and missionary zeal. Mr. Ferguson assumed the duties of his office on July 24. He will take over a large share of responsibility in the missionary education program in the Sunday school. Mr. Ferguson's coming to the work of the General Sunday School Board will enable Dr. Cook to turn his attention to the surveys incident to the inauguration of the extension program in the home and foreign fields.

Rev. W. G. Farrar closed a week's meeting July 22 at Ebenezer on the Princeton charge. Ten were added to the church on profession of faith and one by letter. Brother Farrar did his own preaching. gave their unique, entertaining and inspirational dialogue in our church last night. They 'showed up' well the clacker official and the slacker citizen in the matter of the enforcement of the Eighteenth Amendment. I believe the work of these young men will do much good."

Among the results of the Price meetings in Canton there were approximately 230 converts and many more reconsecrations among the Christians, for much of the preaching was directed against the backsliders of the church. Last Sunday the Southern Methodist church received 38 new members and the other churches of the town admitted a proportionate number of converts. At the conclusion of the three weeks' campaign a large collection was raised by the Canton people as a token of their appreciation of the services rendered to Canton by Rev. Thurston B. Price and Mr. J. P. Moorman.

The laymen of the Vinita district, East Oklahoma conference, have made up a purse to pay the expenses of their presiding elder, Rev. W. Y. Switzer, to the Conference on Lay Activities at Lake Junaluska, August 10 to 15. We most heartily commend this plan to others. Quite a number of churches are sending their pastors and lay leaders and paying the expense. The prospects for the attendance are excellent. John R. Pepper, writing to the district and associate lay leaders of the Memphis conference, says: "My candid judgment is that it (the Laymen's Conference at Lake Junaluska) will be the most important meeting the laymen of our church have ever held and it is worth any sacrifice that can be made for our lay leaders to be present."

Rev. W. A. Kale and Mr. R. L. Davis, who give the dramatic dialogue, "Anarchy or Patriotism, Which Shall Reign," will be in the western part of the state the first weeks in August. These young men have been in the east for some time. Hon. A. D. Ward of New Bern says: "I have just had the pleasure of hearing Mr. R. L. Davis, Jr., as Sheriff, and Rev. W. A. Kale, as the Deacon, in their dialogue, or debate, on the Enforcement of the Prohibition Laws. It is highly entertaining and instructive, and illustrates some of the practical troubles in the enforcement. I think every officer charged with the duty of enforcement, and every good citizen, should avail themselves of the opportunity to hear these two talented young men." Rev. W. V. McRae writes as follows: "Messrs. Davis and Kale

Rev. E. L. Kirk, who last year transferred from the Western North Carolina conference to the Southwest Missouri conference, writes the editor a letter, not for publication, but we take the liberty of allowing his friends in North Carolina to read a line from this consecrated and capable young minister who went from us, to return some day we hope. Here is what he says: "You will find enclosed a check to the amount of one dollar for my renewal to the Advocate. This I had been aiming to do for some time, but have failed in doing so. I am enjoying the Advocate these days and always look forward to its arrival each week. It brings good news from home and acquaintances and in regard to the kingdom in those parts. I was glad to note the success of the Advocate campaign recently and it has been a source of gratitude to know through its pages that it has the largest circulation among our church papers. Does that not speak well for our North Carolina Methodism? O well, that is just one good indication among many. We are well and always busy in our new field, which has connected with it heavy responsibility and some glorious opportunities."

### CONFERENCE BROTHERHOOD, IMPORTANT NOTICE

On June 20 I mailed to honorary members of the Brotherhood 1278 notice cards calling for assessment No. 42 in our Brotherhood. Local treasurers sent out about 250 cards at the same date. Up to this date, July 21, I have received \$641 from the honorary membership. From past experience I think I will receive about \$150 to \$200 more, making a total of about \$800 in all. Any amount less than \$1000 from the honorary membership of the Brotherhood will very soon decrease the amount to be paid to the beneficiary to a figure below \$1750. It is just possible some of the honorary members have become careless about the payment of so

small a sum as one dollar. But your one dollar is quite important. Main Street church, Gastonia, deserves to be specially mentioned, for it has held the banner over all the other churches since the Brotherhood became so large. The last two calls before No. 42 it paid \$153 on each. It has had a good local treasurer all these years in the person of Brother J. K. Dixon. There are a number of other churches that can do just as well. Some of them are growing in that direction. Let no one think from this general statement concerning the Brotherhood that I am alarmed about it. I believe it has so fixed a place in the minds and hearts of our people that they will take care of it. It is more a matter of method than of interest. While we are working out the method let every honorary member send in his or her dues.

The action of the Federation of Wesley classes at Lake Junaluska last week was very significant. A committee that had studied the question for a year, looking for some common cause upon which the classes could become centered, selected the Brotherhood. That does not mean that the classes are to make the Brotherhood the only object of their care. They will continue to do their own work in their own way. But it does mean that every class will join with every other class in promoting this one common cause. It seems to me that it would be a very fine thing for every class, as such, to become a member of the Brotherhood. There are two classes already members. The Stamey Bible class in West Market Street, Greensboro, has for some years been sending \$5.00 an each call. Last year a class in Hawthorne Lane church, Charlotte, began doing the same thing. If all the classes in the conference would do something like this it would be a great thing for the classes. I would like to hear from the classes.

I hope this frank statement of the facts about the Brotherhood will bring the honorary fund for No. 42 up to at least \$1000.

C. M. Pickens, Sec.-Treas.,

### GREENSBORO DISTRICT EDUCATIONAL CONFERENCE

On July 10th there was held for the Greensboro district, at Muir's Chapel, an Educational Conference which was well attended by the pastors and laymen of the district. The meeting was presided over by Rev. W. F. Womble, presiding elder of the district. W. O. Goode, secretary-treasurer of the Board of Education, made his report touching the present status of each charge and church in the district in regard to its pledge to the Christian Education Movement. He then made a plea for the immediate collection of all past due pledges, pointing out that this could be done through the proper organization of the lay forces of our church. Mr. Chas. H. Ireland, conference lay leader, addressed the conference on the importance of carrying out the purposes and plans of the Christian Education Movement, stirring up the pure minds of those present as only this great layman can do. Prof. R. L. Flowers of Trinity College also addressed the meeting, making a great speech in behalf of Christian education, weaving into his address some personal interest stories of struggling students, which caused one of those present who heard him to underwrite the full expenses of a student at Trinity College for next year.

Addresses were made by Dr. John Wesley Long and Mr. Fred N. Tate which were greatly enjoyed. Mr. Tate is district lay leader and it was his announced purpose to so organize the Greensboro district at once as that every church would immediately meet its obligation in full to the Christian Education Movement. The meeting as a whole was full of optimism and good cheer. Rev. W. O. Goode, Chas. H. Ireland and Prof. R. L. Flowers are making a conference-wide itinerary, conducting educational meetings in each presiding elder's district in the Western N. C. conference.

### SHOP TALK

We are sending out subscription accounts at the rate of about two hundred per day. These are amounts that are honestly due the Advocate. None of them are large, but if every one would pay up there would be no trouble for us to keep our expenses paid. We need the money. Send us yours. If you have determined to repudiate this debt just write us to stop your paper. Don't "bawl" us out. Even though we are in a "print shop" we have feelings. Let us have your remittance.



## RELATIONSHIP OF THE CHURCH TO LAW AND GOVERNMENT

Marvin E. Underwood.

(An address delivered July Fourth, at the Social Service Conference, at Lake Junaluska, by Assistant Attorney General of the U. S. in President Wilson's Cabinet, and General Counsel for the U. S. Railroad Administration.)

"In the consideration of the relation of the church to law and government, on this occasion, for encouragement let us glimpse analogous conditions of 147 years ago, when those we honor fired the imaginations and kindled the hopes of oppressed humanity with that Christian declaration that 'We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.' In those days, and for nearly a century longer we find legalized slavery, an institution which nearly destroyed the Union and has left us as a legacy one of our greatest problems.

"Akin to this was imprisonment for debt, which lasted far into the last half of the 19th century. Of it, McMaster says in history, 'No crime known to the law brought so many to the jails and prisons as the crime of debt.'

"When we consider the low wage of that time we do not wonder that the jails were kept filled with debtors, yet we find leading citizens like Pelatiah Webster and Jay complaining in 1785 as we are complaining today of wages of mechanics and laborers, which some of us are claiming are very extravagant. The current price of unskilled labor in 1774, which Webster longed for, was less than \$3.00 per week, of long hours, not a living wage even in those times of low standards when the rough and illiterate laborer, dressed in leather breeches and lived in low, dingy rooms with sand sprinkled floors; had practically no furniture and cooked his coarse and monotonous food over the open fire.

"While the homes of the poor were mean and squalid, the condition of the jails into which debtors were thrown is hardly conceivable. McMaster thus describes them (Vol. I.):

### Prison Conditions.

"For more than 50 years after the peace there was in Connecticut an underground prison which surpassed in horrors the Black Hole of Calcutta. \* \* \* There, in little pens of wood, from 30 to 100 culprits were immured, their feet made fast to iron bars and their necks chained to beams in the roof. \* \* \* Into such pits and dungeons all classes of offenders, of both sexes were indiscriminately thrust. \* \* \* Men confined as witnesses were compelled to mingle with the forger, the fornicator streaming with blood from the whipping post, while here and there among the throng were culprits whose ears had been cropped or whose arms, fresh from the branding iron, emitted the stench of scorched flesh.'

"But we should not judge them, lest we be judged. One hundred years from now, probably less than 20 years from now, conditions that are existing among us today which we may be ignorant of, or indifferent to, will be looked upon by those who follow us with the same amazement and horror that we contemplate the conditions I have just described.

"A recent survey of the jails of one of our states, which may be taken, I think as above the average, shows conditions which we tolerate today:

"More than 50,000, or 16 to each 1000 of this state's population, were confined in its county jails in one year. In more than one-half of the jails there were only two apartments, so that it was necessary to mix races or sexes and to confine witnesses and first offenders with hardened criminals. Sixty-two per cent had inadequate bunks; 16 per cent no mattresses at all; three-fourths of them inadequate heating facilities. In 50 per cent of these jails filthy blankets were passed on from old to new prisoners without washing, and in 77 per cent no towels were furnished and bathing was not enforced. In 93 per cent no change of clothing was provided and filth and vermin were common on account of such insanitary surroundings.

"To maintain these institutions, even in this fashion, cost the state an amount equal to three and one-half per cent of all its general property taxes for the year, in addition to the cost of arrest and trial. Into such unwholesome environment human beings are thrust together with others charged with no crime at all, but held only as witnesses, to

spend months and sometimes years in almost absolute idleness and with practically no exercise, recreation or religious training. Who can tell what resentment, bitterness and hatred are engendered in these idle brains, what revenge upon society is planned, or how many children as first offenders receive advanced courses in these schools of crime from hardened criminals with whom they are forced to mingle.

### Criminal Law at Fault.

"In following them from the jails to the court, in the overcrowded court of a county in which felons are tried, a recent investigation showed that 57 per cent of those arrested during the two year period under consideration, remained untried at the end of the period. During this time more than twice as many men were arrested as were being tried. The poor man who cannot give bond must, like the debtor of old, lie in a foul prison for lack of money, while the man of means and the professional criminal of an organized gang may buy his liberty by giving bond. It takes considerable time for bond cases to reach trial in regular course, and then by continuances and delays, which our antiquated laws make possible, the trial may be delayed until public interest wanes and witnesses so scattered or lost that conviction becomes impossible.

"The Cleveland crime survey showed that of the total amount of bail bonds forfeited in a three-year period, only 6 per cent was collected and that the cost of collection equalled the amount collected. But even when cases are tried, the results are disappointing. Looked at even from the old viewpoint of retribution, we find that comparatively few of the guilty are punished.

"From such instances it will be seen that one of two things is happening: we are doing innocent people a horrible injustice or the administration of our criminal law is inefficient. Chief Justice Taft has said that the administration of our criminal law is a disgrace to civilization.

"Our method today is to consider the crime, not the criminal, for he is passed on to sentence with little thought of his history or physical or mental condition; with no study of his environment or the causes that led to his downfall; with an honest, but uninformed guess as to what is a proper punishment and no consideration of his probable condition, when he shall be again turned loose into society. He is too frequently brutally treated during his imprisonment and at its expiration, without regard to his moral or mental condition foolishly dumped upon society penniless and with the brand of the criminal upon him, but no plan or thought of how he may earn an honest living.

"We must give up this retribution theory of justice, it has gone down before modern psychology and psychopathology. We must stift our study from the crime to the criminal. The prosecutor must strive to secure justice rather than to win his case and renown. We must introduce preventive law as we have already preventive medicine.

"How can we hope to successfully combat crime and other social ills when we permit the criminal, the weak-minded and the carrier of loathsome diseases to roam freely through society with opportunity not only to commit crime, but to propagate his kind?

"This is an enormously serious problem, how we shall treat our criminals and dependent classes and how we shall prevent their multiplying on the earth. It involves the study of crime, poverty, disease, heredity and environment, and we must delve into law, economics, medicine, psychology, sociology, eugenics, and above all, religion.

### Task for Church.

Here the church has a task as appropriate as fascinating; as worthy as difficult; as Christian as needed. Let us bend to the task; let us see to it, as a Christian duty, that our criminal laws are good and that they are administered in a dignified, scientific and humane manner by competent officers. Let our punishments be not made to fit the crime but to fit the criminal for a reformed and free life.

"Since more attention has been given to property than to human rights, naturally more progress has been made in civil than in criminal law and administration, though there is still much to be desired. Our laws are slovenly drawn and the administrative machinery is slow, expensive and still too technical. Dean Pound, of Harvard, says: 'Nothing

is done with so little scientific or orderly method as the legislative making of laws.'

"This makes for uncertainty and increases the technicalities of the law; it adds greatly to the expense of the government and to the uncertainties of legal sanctions; it permits the unscrupulous, with the aid of ingenious lawyers, to exploit the rich and evade the law, which in turn creates belief that the courts are corrupt and mere instrumentalities of the strong and the rich to oppress the weak and the poor. Nothing destroys confidence in government and courts more surely or quickly than inequality before the law. These laws should be carefully drafted by experts and made to operate more speedily, with greater uniformity and less expensively.

"Numbers are deprived of well recognized rights through ignorance of them or inability to pay competent counsel to defend them. For such, legal aid bureaus should be established and their rights competently protected. This is a particularly appropriate field for church activity. The church should also vitally and helpfully be interested to perfect laws to promote equality of justice, to protect childhood and motherhood, and the infirm and aged; to promote health and education; to assure a fairer division of the profits of industry and a more equitable distribution of wealth and the burdens of government; and indeed all laws tending to make possible better and happier living. We do not realize how much the achievement of these things depends upon good laws and efficient government or how badly they are needed.

### Some Examples.

A few examples will illustrate such needs:

"Today under claim of legal right, we find the unscrupulous installment furniture dealer, retaking goods he had sold at probably double their value, from some unfortunate purchaser who had aspirations toward a high standard of living, but whose misfortune made the last payment impossible. Thus losing the furniture and all he had paid, he loses hope and from which he will never emerge. The price society receives for the destruction of this pitiful aspiration of a soul groping toward a higher life is perhaps some petty antique to place in the luxurious home of the dealer to add to his social prestige and as an evidence of his culture.

Another leading citizen and, perhaps, wealthy pillar of the church may have amassed his unholy fortune by preying upon the credulity of the weakest of humanity, the diseased or poverty-stricken man, seeking in his despair relief from pain or ill health in doses of worthless patent medicines.

"Again, hovering over a high stratum of society, we find the vulture salesman of bogus stocks, searching for victims among the worthy and thrifty, who have through years of honest toil, accumulated something for their old age. Finding some who believe his lies, he exchanges his worthless paper for their gold and consigns them to a dependent old age. Babson says that 'Fully 10 per cent of most pay rolls go for the purchase of 'wild-cat' securities.' He further reports that 'during one of the recent prosperous years nearly \$400,000,000 were taken out of our state by blue-sky operators.'

"It has become a matter of common knowledge, knowledge which rightly angers the laboring classes, that a great part of the co-operate stocks that flood the country, especially of public utilities, was, at least in the beginning, chiefly water and that some of the greatest fortunes were created by this device.

"It is true that much has been 'squeezed out' and that real value is now found, but this has been accomplished at the expense of the laborers' wage and the consumers' pocketbook. No just man wishes to be sure it is fair and not a predatory return. It is a common plea that wages cannot be raised or hours shortened or prices lowered because capital must have the return. The N. C. Steel Company today offers as a reason for holding 120,000 of its men to a degenerating toil of twelve hours a day, that it will increase the price of its product to the consumer. It holds this altruistic thought for the consumer, despite a finding of a committee of its own stockholders headed by Stuyvesant Fish that a 12-hour day of labor followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and a lessening of the vigor and virility of such men.

"A striking instance of excessive return on capital is shown in a statement made by James Wana-



maker, when he was Postmaster-General of the United States that, an investment of \$1,000 in 1858 in Western Union stock would have received up to 1890, stock dividends of more than \$50,000, and cash dividends of more than \$100,000.

"A chart just published by the United States Department of Labor shows the following percentages of increase of present wholesale prices over those of 1913: Furniture 87 per cent; fuel 90 per cent; clothing 101 per cent; building materials 102 per cent. Of course the retail prices to the consumer must be still higher.

"In considering wage increases in these lines, take for example the shoe industry. In 1914 all the labor from the hide to the finished shoe absorbed less than one-sixth of the price paid by the consumer, while in 1917 the actual wages had been increased, the share of labor had decreased to one-fourth of the price.

"Equally rapid increases in building materials are recorded, while full advantage of conditions was taken by profiteering landlords as they harvested extortionate rents and did more than any other class to pyramid living costs.

"Other examples could be added to show that protective regulation laws are necessary; that the doctrine of the laissez-faire economists, that enlightened self interest would safeguard society from an unregulated industrialism has proven false. \* \* \*

"Is it not time for the church to take earnest thought of such questions and consider whether it should not take the lead in so amending our constitution that social injustice may be combatted by legal means?

#### For Minimum Wage.

"In my opinion, fair minimum wage laws are more needed and would do more toward stamping out poverty and disease; raising the standards of living and of education, and improving our economic and social situation than almost any other law that could be passed. The employer would not have to employ anyone, but if he did he would have to pay a wage that would support life in health. Isn't it shocking to think that today men are still claiming and exercising the right to use for their own profit all of the worker's time and to pay therefor less than conceded to be necessary to support that worker, and this because economic conditions make it possible and their freedom of contract must not be impaired?

"The enlightened self interest of this class will never effect a change, but labor may and probably will, by threats and strikes, if legislative means are not available. But this would be the long way and the wrong way; the exercise of force and not of reason. Let us be done with war, both political and industrial, and reason together. If such a law be right and needed, let the church join heartily in securing it.

"Among living wage budgets for a family of five, direction of employers by the Natural Industrial the lowest, \$1,697.95 per year, was made under the Conference in 1921 and is as favorable to them as possible. If you will consider the budget and current prices I think you will agree that it is too low. But we must find numbers falling below even this modest standard.

#### What Is the Church Going to Do.

"Now what is the church going to do about it? Will it join heartily in the effort to make industry pay its own way? If industry does not pay these charges, society must in charities, jails, courts, hospitals and like institutions. It is largely from the underpaid, undernourished, anxious group that our human direlicts are gathered, and it will be economically cheaper and morally better to make industry pay a living wage than for society to take care of the wreckage of a contrary policy.

"What an adventure to enter such a field of opportunity and service! How rejuvenating to the church it would be and how well worth while! With so much to do in applying what Christ taught and we profess; and with such rich opportunities for furthering His kingdom on earth; why do we turn aside to immaterialities and spend valuable time in profitless controversies over dogmas and creeds or in fighting science for trying to discover who our ancestor was? Cannot the church leave this inquiry to science as she ultimately did the question of the earth's shape and movement of the heavenly bodies; and as she later left geology to determine the age of our world and method of its formation?

As a religious question, I am not so much concerned whether I have descended from the ape, as I am concerned to prevent an atavistic return to his qualities and characteristics. If not too grieved I believe Christ would laugh to hear such things called fundamentals. They are interesting as intellectual pastime of scientific inquiry, but it seems to me that for the church, they become mere immaterialities as compared with sincere efforts to practically apply to every day life two great commandments embodying ideas of the fatherhood of God and the brotherhood of man.

#### CREDLESSNESS AND UNREST

By Bishop Warren A. Candler.

Hillarie Belloc, in a recent lecture on what all the modern world, expressed the opinion that the distress of mankind today arises from uncertainty of belief. He declared that where there is unrest it is caused by "absence of positive doctrine."

A writer, whose syndicated articles appear in the dailies takes him to task for this utterance, and affirms that "nothing in the world would be so dangerous as a general acceptance unquestioningly of positive doctrine."

This writer, who writes too frequently, without accurate knowledge and careful thought, goes on to say:

"It is positive doctrine that has been the first cause of the downfall of states and the decay of institutions.

It is well enough to be positive if one is positive about the truth, but the security of living in what Zangwill called 'a cosmos without facts' is entirely fictitious.

The fallacy that underlies Mr. Belloc's position is that someone can discover and will remain the same for all time."

It would be difficult to put into three short sentences more that is unfounded in fact and unjustified by reason.

It is not true that positive doctrine has been the first cause of the downfall of states and the decay of institutions. History shows that the contrary is true; that states have risen upon firm doctrines and have fallen when faith perished; that strong beliefs have produced strong institutions, and that they have decayed through the rotting influence of unbeliefness.

Again, truth that is not fixed is not truth at all, and there is no motive for seeking truth if it does not remain the same for all time. Does this shallow writer mean to approve a helpless and hopeless agnosticism which is ever learning and never able to come to the knowledge of the truth? If so, does he imagine that such a vain and fruitless pursuit of truth could fail to produce intense restlessness. St. Paul identifies men of such mind with "Jannes and Jambres who withstood Moses," and with those who "resist the truth" (II Timothy iii: 7-8).

That is exactly the position and purpose of the advocates of the creed of credlessness. They resist settled truth because it disturbs their unsettled lies. Truth is to the intellect what righteousness is to the will, and when truth is corrupted or resisted in the mind unrighteousness in conduct follows. Creed and conduct are co-ordinates.

The position of this composer of syndicate pieces involves the denial of any and all revealed truth, and this, perhaps, is what he intends to teach. He does not affirm that the teachers of positive doctrine have misinterpreted the Christian Scriptures, but he objects to the existence and certainty of any and all truth. He proposes a system of thought which proceeds on the assumption that there is and can be no certain truth. If this assumption is accepted, all preaching and teaching should cease, because nothing is left that is worth teaching or preaching. According to this system nothing is absolutely known, anything may be true and everything may be false. Can states be raised on the foundation of a system so unstable? Can firm institutions spring from a mist?

The Christian religion has given us our Christian civilization with its political freedom, pure morality and world-encompassing benevolence. And that religion could have had neither its beginning nor its continuance apart from its doctrines.

No religion can arise, or survive, without a creed, and least of all the Christian religion. "The truth as it is in Jesus" is the centre and service of its being. Without its great doctrines of revealed truth it would be without definite form and without determining force. It enjoins love as its supreme

law—love to both God and man. But love cannot exist without knowledge of the nature and character of the God to be loved. Every desire and affection of the heart, which enters into a life of piety, is called out by some corresponding truth and inspiring doctrine, and its strength is in exact proportion to the definiteness and certainty of the truth from which it springs. Shapeless and shifting sentiment has no power adequate to the production of Christian character. It is wholly incompetent to answer the questions of the heart, command the conscience, restrain human passion, or sustain the hopes without which life on earth is desolate. It cannot retain or impart life.

The men who decry doctrine and despise dogma are digging away the foundations of all the spiritual life and moral order in the world. This senseless and destructive employment has become a popular pastime with the class of writers to which this syndicate composer belongs; but, if their work were as successful as their efforts are energetic, they would create conditions which they could not endure. They are by their writings stimulating the lawless self-sufficiency in both thought and life that constitutes the chief peril of the present age. Already this evil spirit of self-assertion shows marked tendencies to set at naught all authority, both human and divine. Its temper is that of eager, restless impatience. In petulant conceit it is disdainful of control, intolerant of correction, and contemptuous of law. It is restless, of course, because it has nothing upon which to rest. Like the raven sent forth by Noah, it finds in the waste of waters around nothing upon which to light, and has not sense enough to return to the ark.

Belloc is right when he declares that the prevalence of unrest proceeds from want of "positive doctrine." The human soul cannot find rest in negations of all accepted truth and mutations in ever changeable speculations. With its weighty sense of immortality it cannot find repose without the certitude of abiding faith. It cannot bear to live in everlasting doubt. It must have something firm and fixed.

The experience of daily life strengthens this craving of the soul for some immutable basis for enduring peace. Change and decay in all around we see, and we yearn for communion with One who changes not. If no fixed truth on which to rest is found, the heart grows sick and giddy with incurable unquietness. An age of doubt has become most naturally an era of disquietude and it must find in Christian truth the way to Him who to a weary race says, "Come unto me and I will give you rest."

Most certainly mankind cannot find rest in any form of agnosticism; for agnosticism when stripped of its Greek name and laid bare in its nakedness is nothing more than the philosophy of confessed ignorance. Can a poultice of ignorance pacify the heart of humanity? Nay, verily. Darkness cannot dispense its gloom; it must be illumined by "the light of the knowledge of the glory of God in the face of Jesus Christ."

The progress, as well as the peace, of the human race is dependent upon the definite knowledge of truth, especially of Christian truth, which is the most powerful stimulation of mental and moral life. Christianity came to the stationary world of the first century and found all its forces exhausted. Into that stagnant world it breathed the purifying breath of a new and nobler life, and thus set it forward on the way of advancement. During the twenty centuries all the progress in the world has been confined to the limits of the Christian nations. Progress in science, progress in government, progress in the production of wealth, and all other forms of progress have sprung from the spread of Christian truth.

And now shall we hold the utterance of a careless writer who would have the doctrines of Christianity set aside as destructive tenets, and in their place set up the speculative guesses of men who believe that definite and unchanging truth is impossible to the human intellect? Shall we substitute the philosophy of incurable ignorance for the illuminating and invigorating doctrines of the Christian revelations? Let the answer be, No, a thousand times.

The emblem of Christian doctrine, definite and clear, is not the deadly upas-tree, blighting everything beneath its shadows, but the life-giving river, carrying plenty and beauty and blessing wherever it flows.



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**FIELD NEWS**

**HOME COMING DAY**

Thursday, August 2nd, will be Home Coming Day, with basket picnic, at Tabernacle church, Maysville charge. All the scattered members and friends of old Tabernacle are cordially invited to return for that day. Hon. D. E. Henderson of Charlotte will deliver an address.

L. E. Sawyer, Pastor.

**EVANGELISTIC MEETING**

A very successful meeting was held at Woodington June 20 and closed July 1. All the churches in the community were greatly helped by the meeting. Two persons united with the church on Sunday night. Rev. Samuel Maxwell of Pink Hill, N. C., was the preacher. Rev. Howard P. Powell of Clinton, N. C., led the singing, and Mr. Rollin McKeehan of Chattanooga, Tenn., was the pianist.

A Friend.

**NOTICE**

I have just mailed to the pastors of the North Carolina conference two posters which ought to be of interest to the young people who are thinking of attending college next fall. One of these is for young women and the other for young men. It will be an excellent idea to hang these posters either in the Sunday school room or in one of the class rooms of the boys and girls. I will appreciate it very much if the pastors will have this done.

H. M. North, Sec.

**CHURCH BELL**

It is said of Hudson Taylor that he never asked anyone for money or help for the China Inland Mission. He did, however, write to the church and to his friends of the needs in his field, and then prayed.

We have no bell on our Fairview church. We need one. Our Baptist brethren have a good sized farm bell. We ought to have something a little different. I believe that somewhere within the bounds of the conference there is either the bell we need, or the money with which to get it, awaiting this simple notice of the need. While we believe this we are praying.

Allen H. Whisner, Pastor.

**A GLORIOUS REVIVAL AT NORTH  
HENDERSON**

On the first Sunday morning in July I began a revival at North Henderson. I preached at the morning and evening services and Rev. J. O. Long of North Gates circuit arrived Monday to assist me.

During the week preceding the revival I made a religious survey of the entire community and held cottage prayer meetings each night. The choir was well organized and rendered excellent service through the entire revival.

Brother Long soon warmed up the church by his sincere and earnest preaching of the gospel, and after having preached several sermons to the church people he turned his attention to those who had not accepted Jesus Christ as their personal Saviour. Men and women began to think seriously,

and when the revival came to a close on Wednesday night, the 11th, 37 had been converted, 20 joined our church and one gave her name for admission into another church.

Brother Long is an excellent worker in a revival and he has won the love and admiration of the people of North Henderson. Several have said it was the best revival they have ever attended, and one of the old leaders of the church said the church was in the best condition now it had ever been.

As a result of the revival a Junior Epworth League and a Senior Epworth League have been organized and are now ready for business. With the church in such fine spiritual condition we mean to do great things for our Master. Watch us grow.

G. G. Whitehurst, P. C.

**TO THE ELEMENTARY WORKERS  
OF ROCKINGHAM DISTRICT**

The week of August 6-11 has been set aside by the Rockingham district conference as training work for the whole district when the leaders, present and prospective, will come together for six days of class work, study, inspiration, fellowship and recreation.

I feel that the elementary workers are especially fortunate in having as their instructors Misses Georgia Keene and Virginia Jenkins, elementary superintendents of the North Carolina and Western North Carolina conferences. Both are exceptionally well fitted for the positions which they hold and are doing a great work for our boys and girls, our Sunday schools and for the church of tomorrow.

We hope that every elementary Sunday school teacher and worker in the district will attend the school, take advantage of this wonderful opportunity and be better prepared to train the youth of our church.

In addition to the special elementary courses to be offered, we are going to have a district elementary institute on Thursday afternoon of that week. At this meeting there will be an interesting program pertaining to elementary work. We shall talk over our work together, discuss problems and help each other in the great work of training the religious life of the boys and girls of the Rockingham district.

Make your plans to be with us at Carolina College, Maxton, N. C., August 6-11.

Mrs. E. B. Ward,  
Dis. Elementary Supt.

**DR. THEODORE COPELAND IN  
BEDFORD, VIRGINIA**

Bedford is enjoying the greatest revival in its history. Significant in that every Protestant church is actively co-operating, the meeting is attracting the interest of town and county, and prayers for its continued success are being offered far and wide. Hundreds upon hundreds flock to the big tent every night to participate in the singing and to hear the message brought by Dr. Copeland. A spirit of seriousness pervades the great congregations, but with it is a spirit of happiness which expresses itself in a smile when an amusing incident is told or in tears when the sympathy is aroused. There is no hectic excitement, but there is a calm assurance that the spirit of God is working in a mysterious way His wonders to perform.

Magnetic in personality because of a strong face, lighted up by a genial smile and flashing eyes, a kindly spirit which makes all feel he is their friend, ever in evidence, a democratic nature and an absolute sincerity of purpose, Dr. Copeland, the evangelist, has made his way into the hearts of the people to a marked degree. Echoes and re-echoes are heard on the street as to the esteem in which he is held. Expressions from men who have never been interested in the church to any extent that he has introduced them to the church of Christ as it has never

been done before attest to the great influence he is exerting for the cause of righteousness. It is not to be wondered at, for who could fail to cherish a man who shows by his every word and act that he is vitally interested in your welfare and takes time to encourage you to better things. Bedford blesses the day that brought Dr. Copeland to her, for he is proving an instrument in God's hand to regenerate hearts, to make happier homes, and to make the town better. He will live in the hearts of the people and his home town, Dallas, Texas, will have greater interest because it is his home.

John C. Simpson.

**BOONE'S NEW CHURCH COM-  
PLETED**

After some three years of hard work we completed our new church building sufficiently that on last Sunday, the 22nd, we held our last service in the court house where we had been worshiping for over three years, and on next Sunday, the 27th, we propose having our first service in the new building. We propose having three services that day—preaching by the pastor at 11 a. m., by Rev. J. R. Walker, the pastor who started the work in the afternoon, with dinner on the ground. At night we shall have our Children's Day exercises. Everybody will be welcomed, especially all former pastors and members.

We certainly have a beautiful building—one that will represent Methodism to the large student body attending the Appalachian Training School and the good folks up here in these mountains.

We take this opportunity to express publicly our appreciation of the help of all of our good folks up here in these mountains.

We take this opportunity to express publicly our appreciation of the help of all of our good friends who have made this building a possibility. If you are up in this neighborhood don't fail to come around and see us. If you are at Blowing Rock on Sunday come to the Methodist church there. We are having services each Sunday during the summer. Bishop Collins Denny will preach the second and third Sundays of August.

G. C. Brinkman.

**GOD STILL HEARS AND ANSWERS  
PRAYER**

By W. E. Hocutt.

I rejoice that obedience to God's commands will still bring God's blessings in answer to prayer. It looked as though the dry weather would burn up the crops in this section. We had not had a rain to wet the earth since May. The crops looked as though they would parch in the dry sand. I called a meeting at my church to "fast and pray for rain. A few of us met for prayer, while some others smiled at our faith. On Thursday night several earnest prayers were offered, and I remember praying that God would vindicate His promise, and send the rain within twenty-four hours. The next morning when I awoke not a cloud could be seen, but I felt in my soul that God would send the rain as we had fasted and prayed for. Just thirty-five minutes before the time was out I looked toward the west and saw the dark cloud coming. I could hear the Lord's corn wagons coming over the bridges (thunder) and soon the rain was pouring just all we needed. He came on schedule time. How it rejoices my heart that God still hears and answers prayer.

I see in the daily papers that Dr. S. G. Bland is at Junaluska under the auspices of the Sunday School Board of the M. E. Church, South, teaching our young people that the Bible is not an inspired book, and that Moses did not write the Pentateuch or the Ten Commandments. Christ said Moses wrote them. Whom am I to believe, Christ or Bland?

Brother Plyler, will you please tell us where the money came from that

put up that building in which Bland is speaking? Will you also tell us who is furnishing the money to pay him for those lectures? Please add a foot note to this article and tell us. We all want to know. Shall the money I pay into my church be used in this way to destroy the faith of my children in the divinity of Jesus Christ and the inspiration of the dear old Book? W. E. Hocutt.

**GOOD TIMES ON THE MATTAMUS-  
KEET CHARGE**

Mr. Editor, please give me a little space that the brethren may know what we are doing down in Hyde.

We have just closed a great meeting at Englehead, which resulted in nine on profession of faith and two children baptized and the church much built up. Rev. A. W. Price did the preaching and he did it well. Brother Price will be with me at Watsons on Monday night after the first Sunday in August. Pray for us that we may have a great meeting and that many souls may be saved. I am now in a meeting at Mt. Pleasant.

Amid all the blessings that have come to us in a spiritual way, we have been the recipients of a great pounding from Amity and Watsons churches. I tell you it was a pounding worth while. I think it was as large as we ever received, and we were very much surprised, as our people have been sending hams and lard, sugar and other good things and we did not expect a pounding. But you know that all we preachers get fooled sometimes. I tell you that the Methodist people on the old Mattamuskeet charge know how to do things. I now would not be surprised if they did not pound the elder. So now you see, Mr. Editor, that the invitation is open to you to come and see us if you want to get in the land of the living.

J. C. Lewis, P. C.

**THREE BIG DAYS FOR GATES AND  
NORTH GATES CHARGES**

On August 10, 11 and 12 there will be held at Gatesville Methodist church the Gates County Woman's Missionary Institute and a joint session of the third quarterly conference for Gates and North Gates charges.

The first day (Friday, August 10th,) will be devoted to the work of the Woman's Missionary Institute.

On Saturday the quarterly conference for the two circuits will convene. The morning session will be devoted to the discussion of problems of vital interest to the two circuits. In the afternoon the regular business of the quarterly conference will be attended to.

On Sunday there will be preaching service at the following churches:

- Zion, 11 a. m. Sermon by Rev. C. B. Culbreth, P. E.
- Gates, 3:30 p. m. Sermon by Rev. C. B. Culbreth, P. E.
- Kittrells, 8 p. m. Sermon by Rev. C. B. Culbreth, P. E.
- Hebron, 11 a. m. Sermon by Rev. J. O. Long, P. C.
- Pargers, 3:30 p. m. Sermon by Rev. J. O. Long, P. C.
- Savages, 8 p. m. Sermon by Rev. J. O. Long, P. C.
- Harrells, 11 a. m. Sermon by Rev. E. R. Clegg, P. C.
- Philadelphia, 3:30 p. m. Sermon by Rev. E. R. Clegg, P. C.
- Fletchers, 8 p. m. Sermon by Rev. E. R. Clegg, P. C.

This arrangement will provide for service at all of the churches on the two circuits.

Let all of our people make their plans to avail themselves of the opportunities which these services offer. We should make these three days "red letter days" in the promotion of the cause of Christ on these two circuits.

Brother Culbreth, our presiding elder, is working unusually hard to help us to go forward in the great work of the church, and I feel that all of us should and will join with him in heart and hand to promote the cause of our Lord and Master. J. O. Long.



**COOL SPRINGS CHARGE**

Last Saturday and Sunday were "big days" on this work.

The fourth quarterly meeting was held at Providence church. All the churches were well represented and every report good. Many indications of progress were manifested.

Brother Litaker, our presiding elder, was there both days in the power of the spirit. His sermon Sunday morning was just a little above the average. If all the presiding elders could and would preach like that our quarterly meetings would mean more to the charges.

We are in a great revival meeting this week at Cool Springs. Pray for us.  
J. E. McSwain, P. C.

**MICAVILLE CHARGE**

We have held three very successful revivals on the Micaville charge this year. The first one was held at Celso, resulting in about thirty conversions and reclamations. Rev. C. C. Totherow of Dobson did the preaching. He did some great preaching that got hold of the people, bringing conviction to the unsaved and believers received a larger vision of their Christian duties. We had a wonderful meeting. The people all love Brother Totherow.

The other two meetings were held at Deyton Bend and Martin Chapel. Rev. D. A. Oakley of Hiddenite did the preaching and Prof. George R. Hawkes led the singing. Brother Oakley's great gospel messages on full salvation brought conviction and many souls prayed through to victory. Brother Oakley had held meetings on this charge before and the people flocked to hear him, many coming from other churches.

Professor Hawkes did some great singing that charmed the people. They fell greatly in love with him. His presence and singing added much to the meetings. The two meetings resulted in about forty-five conversions and reclamations. We had several additions to the church as a result of three meetings.

This is our second year on the Micaville charge. The people have been real kind to us. The good ladies of Martin Chapel gave us a nice pounding, and the people of the other churches are continually showing us kindness by giving us many nice things. We have some as good people on the Micaville charge as we have ever met. Pray for us that we may be true to God in ministering to these good folks.

H. E. Stinson, P. C.

**ELIZABETH CITY DISTRICT CONFERENCE**

The secretary has been requested to send to the Advocate a report of the conference held at Mackey's July 17-18-19.

Rarely does it fall to the lot of the conference to meet at a spot near the ideal as on this occasion. Mackey's is one of the terminals of what is said to be the longest inland bridge in the world. Where the Norfolk Southern bridge across the Albemarle Sound reaches about seven miles from shore to shore, Edenton, an early capital of our state, and rich in historical and social tradition, stands near one end of the bridge and Mackey's at the other. Just to the northwest of Mackey's the meeting of the waters take place where the Roanoke and the Chowan merge into and become the Albemarle Sound. During the conference the usual heat of summer was exiled by the breezes coming across the waters direct from the sea. The weather was delightful and the hospitality of the Mackey's people all that could be desired.

It was the first of our district conferences to be presided over by Rev. C. B. Culbreth. He had a definite and constructive program and kept the machinery running without a hitch. No words except those of approval

and commendation for our new presiding elder were heard anywhere.

The roll call showed a large attendance, many of the charges having full delegations, and only two of the pastors being absent. Among the visitors were Rev. T. A. Sikes, representing the North Carolina Christian Advocate; R. M. Courtney, representing Centenary interests; W. M. Curtis, of Greensboro College, and A. W. Mohn, president of Louisburg College.

The conference was privileged to hear sermons of a high order. Tuesday evening Rev. J. Vincent Knight preached from the text, Matthew, 4th chapter, 1st verse. Wednesday morning Dr. N. H. D. Wilson's subject was "Friendship, Human and Divine," and at evening the same day Rev. W. T. Phipps preached on "A Quartette of Fools." Following the last sermon the Holy Communion was administered.

The conference passed resolutions of sorrow at the loss by death of C. E. Kramer of First church, Elizabeth City, a member of the conference and a strong figure in the church. The absence because of sickness of W. S. Davenport, a member, and with Rev. E. L. Hill, a host of the conference, was noted also by resolution by regret and prayer.

J. B. Leigh was re-elected lay leader and W. S. Davenport and Mrs. T. W. Costen, associate leaders.

The following were elected delegates to the annual conference: L. Y. Gray, E. M. Midgett, C. E. Payne, W. B. Harrison, G. W. Dixon, R. R. Taylor, W. A. Leggett and R. L. Knowles; alternates, J. H. Miller, F. W. Brothers, Mrs. D. O. Brinkley and J. W. Cates.

Stumpy Point was selected as the next place of meeting.

Many details necessarily have to be omitted. All agree that the session was enjoyable and helpful to those who attended and there should be beneficial results throughout the district. Many matters of importance were taken up and discussed, but if there was one predominant theme it was "Evangelism." In finance the Centenary pledge and conference collections were stressed.

An unusual feature from a secretarial standpoint was that every pastor presented the report of his work in writing. Also with one exception every committee report was a written one.

The people of Mackey's did every thing possible for the enjoyment and convenience of their guests and the conference expressed its appreciation in adopting by rising vote resolutions of thanks to them.

Robt. R. Taylor, Secretary.

**OLIVER TYPEWRITER BARGAIN**

New Oliver (No. 9) typewriter for \$40 cash. 321 Dale Ave. S. E., Roanoke, Va.

**OLD HYMNAL WANTED**

If any of our churches have piled away some of the 1900 edition of our old "Hymn and Tune Book" we want to use them at Camp Free this summer. Any church would do this camp a favor by donating or giving us a bargain sale of same. If any reader of this has some to dispose of please write me at once. Jim Green, Connelly Springs, N. C.

**JONES MEMORIAL, MOORESVILLE**

Since we have taken no space in the Advocate this year we desire to say a few words regarding the revival we have just closed on this charge. We began our revival the first of July with Rev. W. G. Pratt, the boy evangelist, doing the preaching. God has been gracious to us and has blessed us abundantly by the outpouring of His Spirit. The two weeks of earnest preaching by Brother Pratt and the personal work of the Christians of the church resulted in a total number of sixty-five conversions and

reclamations, about sixty per cent being reclamations. To date eighteen have been added to the membership on profession of faith and two by letter. Several others who were reclaimed in the meeting will bring their membership here from distant churches. Our hearts are glad because of the good we have been able to accomplish through Christ, and we hereby request the sincere prayers of the praying people in the W. N. C. conference that God will strengthen both pastor and people for the continuance of the revival spirit and prosper the work through our efforts.

Ivon L. Roberts, P. C.

**REVIVAL AT MOUNT OLIVET**

A revival meeting is in progress at Mt. Olivet Methodist church. The pastor is being assisted in this meeting by Rev. G. A. Stamper of Winston-Salem. Mr. Stamper is a preacher of unusual ability and is holding the rapt attention of the immense congregations that attend these services from day to day. Much interest is being manifested and the indications are that this will result in one of the best meetings ever held at this church. The day services are held at 11 and the night services at 8 o'clock. On next Sunday there will be three services—at 11, 2 and 8. Dinner will be served in the church grove. Everybody is most cordially invited to come to these services.—Dispatch.

**DURHAM CIRCUIT AT WORK**

Four fine Sunday school programs have been presented by the Sunday school of Durham circuit, with good collections, and one is yet to be. At Pleasant Green they were rained "in" second Sunday, so they offer again fourth Sunday afternoon.

Durham circuit Sunday school conference, a regular yearly institution, meets Saturday, July 21, at Bethany, with a good program and a good day in prospect. J. D. Fletcher, lay leader, is president.

A thoroughly quickening revival was held at Fletcher's Chapel church on Durham circuit last week. The church was unified and responsive. The young men who conducted some of the morning song and prayer services, as well as J. D. Fletcher, lay leader, exhibited fine talent and spirit, and Rev. J. H. Buffalo, of East Durham church, who preached from Monday to Friday, made a hit every day in sermon and altar service. The meeting was a pentecost. There were a number of serious convictions and happy conversions. Nine adult new members were added to the church.

We have at this place a beautiful new church. Formal dedication and sermon by Bishop Denny is to be first Sunday in September.

Our meeting at Duke's Chapel begins Sunday, 15th inst. Rev. J. W. Bradley of West Durham is to be with us in this meeting. W. F. Craven.

**LAYMEN'S CONFERENCE AT LAKE JUNALUSKA, AUGUST 10-15**

Reservations are being received daily by the committee indicating that one of the greatest meetings ever held held by our laymen is to take place at Lake Junaluska on August 10-15.

The Florida and Western North Carolina conferences are vying with each other in the number of registrations. The Western North Carolina conference should have double the amount of any other conference.

The talent employed for this meeting will be unsurpassed by any summer conference held in America this year.

If the work of any charge is behind and needs awakening and improving do not fail to send one or more of your live laymen to attend this meeting. If the delegates can't afford to stand all their expenses let the congregation pay them. In the end you will get big dividends from the investment.

Our men need training to do their work efficiently. This meeting is being held for that sole purpose. Don't let our conference fall behind in making use of this means of grace and inspiration.

Write at once to J. Dale Stentz, Lake Junaluska, N. C., and have him provide a room for you, notifying the Nashville office or your district lay leader that you are going to attend.

The cost is infinitesimal and the benefits are incalculable. Let each charge in our conference have at least one or more representatives.

C. H. Ireland,

Lay Leader W. N. C. Conf.

**THE SOCIAL OPPORTUNITY OF THE CHURCH**

From the first to the eight day of July, at Lake Junaluska, North Carolina, under the direction of the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, there was assembled a body of earnest-minded men and women, including the commission and representatives of fifteen southern states, to consider together the opportunity and the consequent task of the church.

It was a body of seekers after the truth concerning this social task of the church. It was not an aggregation of dogmatists; it was a conference of inquirers. If the conference were seeking a design for a seal, it would be an interrogation point in the center with the pros and cons chasing each other around the enclosing circle.

Has the church a social task? Is there a gospel for a social group composed of two or more individuals with a common purpose, apart from, or in addition to, the gospel for each individual composing the group? Are there group sins as well as individual sins? Is there a group or social conscience to be reached and converted as well as an individual conscience to be reached and converted? Can we reach the group conscience through the individual only; or can we help the individual also through an appeal to the group?

Have we a single-footed gospel only (according to the apt illustration of one speaker), leaving one foot planted or dragging behind; or two-footed gospel going forward with both feet in bold succession? Is the message of the church to the individual only, or to the group also?

Then a group of subsidiary questions: Are there actually group sins? Do men and women in groups do things that they would not do as individuals? Do men and women do things backed by the force of social or group custom that the individual would not do on his own initiative, if left to his own individual conscience? Do men as business corporations do things to their fellowmen that they would not do as individuals? Is the Golden Rule good for an individual, but bad, because supposed to be impracticable, for a corporation?

Are there groups that, because of their united strength and power, neglect and pray upon other groups because of their unorganized helplessness and need? Are there groups that exploit the infirmities of other groups and fatten on the appetites and passions of their fellows?

In order to find itself and be able to guide the thought of the church in its answer to these and other imminent and pressing questions, the commission prepared a comprehensive program of themes and assembled a company of speakers that for wide range of thought and clearness and force of expression has rarely if ever been equaled in any similar conference in the church.

The themes treated were such as: The Home, The Child, The Family, International Problems, Race Relations,

(Continued on page 13.)



**WOMAN'S PAGE**

**N. C. CONFERENCE**

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

**North Carolina Conference**

**MY GOD**

(Translated from the Chinese by Peter Shih.)

O God,  
Whenever I search into the valuable treasury of human knowledge,  
Thou surely dost come to inspire me.  
Whenever I offer prayers of spiritual communion,  
Thou dost knock at my heart's door.  
Whenever I see poor children who need human assistance,  
Thou dost never fail to stir me.  
Whenever I think upon those high and honorable works that call for human sacrifice,  
Thou dost give me the revelation.

O my God,  
Whenever I am sad and weary,  
Thou are my comfort.  
Whenever I am lonely and in need of a companion,  
Thou art my friend.  
Whenever I hesitate to struggle forward,  
Thou encouragest me.  
All day long, whatever I do, I know that thou, my God, are working with me.

—Nashville Advocate.

**COMMITTEE ON YOUNG PEOPLE'S SOCIETIES**

At the recent meetings of the General Epworth League Board and the Woman's Missionary Council a joint committee composed of three members from each body was appointed to devise plans for a united program for the young people and children as now undertaken in the work of these two bodies.

This joint committee should have the full support of its respective constituencies as it seeks to adjust differences and plan for a program of work whereby our young people may with a solid front go forward in a powerful missionary advance.

The committee is composed of Mesdames P. L. Cobb, W. J. Piggott, and D. N. Bourne, from the Woman's Missionary Council, and Ralph E. Nollner, Mrs. J. W. Perry, and Garfield Evans, from the Epworth League Board.

The committee will be pleased to receive any constructive suggestions. Those interested in the advance of the young people's work should feel concerned to pray for the success of the work of the committee.—Nashville Advocate.

**NEW AUXILIARY AT VASS**

What promises to be a real live missionary society was organized at Vass on the Rockingham district on Sunday, July the 8th, with 17 members enrolled and the following officers were elected:

- President—Mrs. T. F. Cameron.
- Vice President—Mrs. H. A. Borst.
- Cor. Sec. and Treas.—Mrs. G. H. Simpson.
- Rec. Sec.—Mrs. G. W. Griffin.
- Supt. Young People—Mrs. W. C. Leslie.
- Supt. Children—Mrs. W. B. Graham.
- Supt. Social Service—Mrs. W. D. Matthews.
- Supt. Supplies—Mrs. G. B. Lanbscher.
- Agent Missionary Voice—Mrs. A. K. Thompson.

The Supt. of Study and Publicity will be elected at their first regular meeting. This was such an enthusiastic band of women that we are ex-

pecting great things from Vass even this year. Mrs. W. R. Royall,

District Secretary.

**MESSAGE FROM OUR TREASURER**

Dear Co-workers:

I have just mailed our check to Mrs. F. H. J. Ross, council treasurer, and find we have an increase of \$163 over second quarter of last year. Our checks to Mrs. Ross for the first six months of our missionary year amount to \$17,958.16, showing an increase over last year of \$412.12. I always rejoice over these increases, for I do love growth in our great work.

New Berne and Rockingham are the first districts to send in funds for the Belle Bennett Memorial—doubtless every district will have at least a part of its quota next quarter.

Wishing each of you a pleasant summer with a bit of real vacation that we may enter into our work with renewed zeal this fall, I am,

Sincerely yours,

Mrs. F. B. McKinne.

**GLEANINGS**

The last number of the Nashville Christian Advocate says: "As an inducement to secure the Bible and Training School, Emory University, offers a site, and citizens of Atlanta offers a site, and citizens of the 78 passed resolutions in a mass meeting pledging that a campaign to raise not less than \$50,000 for the school, would be put on in the city."

The secretary of the New Bern district, Mrs. Flora M. Kendall, was the first to report money for the Belle Bennett Memorial, and Calypso, one of her smallest auxiliaries, was the first auxiliary in her district to send in money for this purpose.

The study circle of the Louisburg Woman's Auxiliary has just finished the study of "Handicapped Winners." The young girls are to study it, after which the women purpose to give the books to the colored society. This should be a helpful suggestion to other mission study circles. It is not only good educational work, but fine social service, too.

The Council minutes for 1923 are out, and we suggest that as many of our women as possible provide themselves with a copy. It contains much interesting reading, valuable information concerning all our work in every field, messages from our missionaries and deaconesses, much of the work planned for the year, and all the recent Council legislation following the changes made in the Woman's Missionary Society by General Conference.

We are frequently asked for information and advice about the organization and running of a missionary society. The latest hand books—"For Adult Missionary Societies," "Of Young People's Missionary Society," and "Handbook Children's Department"—contain all the information needed for carrying on the auxiliary work, and should be in the hands of every adult president and superintendent of young people's and children's work. One copy free to each society, additional copies five cents. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

**ROCKINGHAM DISTRICT STANDARD TRAINING SCHOOL FOR CHRISTIAN WORKERS**

Last year such a training school was held in Maxton at Carolina College, and was so eminently successful it was decided to have it again this year. The date has been set for August 6-11, and all who are interested, or want to become useful in church work through the Sunday school, are urged to attend. The cost is small—\$1.00 per day, and transportation. Each person is expected to carry sheets, pillow cases, towels and soap; tennis shoes, racquet and other athletic togs. Credits will be given for every

course satisfactorily completed. The following are the general courses: "Sunday School Organization and Administration," under Rev. W. W. Peele, for all officers of Sunday schools, including superintendents, pastors, secretaries, organists, and others. "Principles of Religious Teaching," under Prof. R. N. Wilson, for teachers and prospective teachers. "Program of the Christian Religion," under Prof. Ernest J. Green, a splendid course for all Christian workers, especially pastors and missionary society workers.

Specialization courses: "Intermediate-Senior Organization and Administration," under Dr. C. O. Shugart, a most helpful study for teen-age boys

and girls, and men and women working with teen-age groups. "Junior Organization and Administration," under Miss Virginia Jenkins, for workers with boys and girls nine to twelve years of age. "Primary Lesson Materials and Teaching," under Miss Georgia Keene, for officers and teachers of children six, seven and eight years of age. Workers with younger or older children will take one of the other courses.

It is hoped that many will take advantage of this splendid opportunity for Christian training. Everything possible is being done by the people of Maxton and the several committees to make this a helpful and interesting occasion.

**GREENSBORO COLLEGE**

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

**DAVENPORT COLLEGE**

FOR YOUNG WOMEN

LENOIR, N. C.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### ON TO MAXTON AUGUST 6-11!

Rockingham district Sunday school and church workers are looking forward again this year to a great week of training, instruction, inspiration and recreation at Carolina College, Maxton, August 6-11, the week of the District Standard Training School; and all indications point to a bigger and better school even this year than last.

Six courses, three specialization courses for Sunday school workers and others interested in children and three general courses for not only Sunday school officers and teachers, but all interested in the religious training and development of boys and girls, men and women, and in the great program of our Christian religion, will be offered.

In addition to the class work, which will consume two hours each morning, there will be a series of morning addresses by Rev. W. W. Peele, of Raleigh. Afternoons will be open for study, for play, and recreation, and a special committee composed of Rev. J. H. Frizelle, Miss Katie Lee McKinnon, and Rev. W. C. Martin is in charge of play and recreation. This feature will be just as interesting and educative this year as last.

The evenings will be made interesting, pleasant and helpful through a variety of special programs, consisting of music, lectures and stunts. Rev. A. J. Parker heads a committee that is making special arrangements for an abundance of good music.

There are several other interesting features in the making, the details of which cannot be released at this time. Suffice it to say there will be some pleasant surprises, and those who attend regularly will get the full benefit of them.

Rev. J. H. Shore, the presiding elder and chairman of the board of managers, with various committees, is at work and expects an attendance of 250 or 300. Prof. E. J. Green, chairman of the entertainment committee, and the good people of Maxton are making plans to comfortably care for all who come. The request is made, however, that all who expect to room in the dormitories or homes of Maxton write Chairman Green at once for reservations.

#### GREAT TERM AT JUNALUSKA

The first term of the Junaluska Training School is well under way at this writing, with an attendance almost as large as last year and this in spite of the fact that this year there will be three terms and the training school constituency therefore divided to a certain extent into three groups. It is expected that the aggregate enrollment will perhaps double any previous year.

And the North Carolina conference is represented, and creditably so. In fact, the number of North Carolinians here at this time is large and increasing from day to day. And they are having a great time in God's great mountain country. Quite a number of our Sunday schools are represented, some with only one or two persons, others with as many as ten or twelve.

The next term begins July 27 and runs for two weeks, and at its close the third will begin—August 10. Quite a number will spend the entire six weeks here. There will be North Carolinians here all the summer. So come on in; the water's fine.

#### WILL COMPLETE THE COURSE

"I attended your training school in Fayetteville last year and it was so interesting I'd like to complete the whole course." The foregoing is taken from a letter from Mrs. H. C. Butler, of Cumberland, who wrote to us for information as to how to continue this training work at home. Mrs. Butler earned credit for "Principles of Religious Teaching" last year and is studying at home "The Organization and Administration of the Sunday School." She will secure from the Department of Leadership Training, 810 Broadway, Nashville, Tenn., the examination questions on this course and earn a certificate of credit for this. Other units will be taken later. Many workers are doing as is Mrs. Butler, and our conviction is that more will follow their good example.

#### ROCKINGHAM WOMEN ORGANIZE

With a charter membership of 21 a class of adult women of First church, Rockingham, has organized and enrolled as a Wesley class. Following are the officers: Miss Georgia Biggs, teacher; Miss Kathleen Hicks, president, and Miss Dell Gibson, treasurer.

#### ON THE SHALLOTTE CHARGE

Rev. J. W. Dimmette, pastor of Shallotte charge, a mission work in the Wilmington district, is making noteworthy progress in his Sunday schools. He has seven churches and eight Sunday schools, with a Sunday school enrollment, he reports, greater than the church membership, and he expects to build Sunday school rooms at two points. Committees are already at work. This pastor taught public school for eleven years, and he is making this experience count in his Sunday schools.

#### CHRISTMAS BOXES

Why should we carry such a headline as the above in the month of July? Because now is the time to begin packing a Christmas box to be sent to the children in the foreign mission fields for the holiday season.

The children of our Sunday schools have studied about the children in other lands and are interested in them. So far in most of our schools they have had no concrete way of expressing their interest and desire to help these children except through the offering. The department of Missions and Church Extension of our church has worked out a plan for sending Christmas boxes containing gifts for the children in the foreign fields from the children in our Sunday schools. These boxes will have to be sent in the early fall in order to reach their destination for the holiday season. This plan provides a wonderful opportunity for increasing the interest of our boys and girls in other lands and for providing for a concrete expression of this interest.

The boxes are to contain toys, pictures, and other things dear to the hearts of children. As stated above, these boxes will have to be sent in the early fall, and now is the time to begin.

If you are interested in this plan and would like to have definite information as to what to send, when, where, and how to send it, write to your Conference Elementary Superintendent Miss Georgia Keene, College Station, Durham, N. C.

#### Western North Carolina Conference

##### THE LIGHTED CROSS

By M. T. Smathers.

On Junaluska's peaceful shore  
There stands a lighted cross,  
Whose gleaming brightness ever pours  
The darkest night across.

By sons of Wesley was it set,  
In stone and cement base,  
The daughters, too, of Wesley met  
To put that cross in place.

Not that a human form might pend  
From beam or cross—are bare,  
But that its radiant light should lend  
Some rest from grief or care.

To mortals in the walks of life  
Who need a cheering sight—  
To struggling beings in the fight  
Between the hosts of wrong and right.

If in some breast revives a hope  
That longs or late was dead;  
If with some inner darkness copes  
To raise some drooping head—

That cross of light shall meet its end,  
And serve its mission well.  
The holy Christ His mercy lend  
And make all hopes to swell.

#### THANK YOU

The following Sunday schools have since the last report observed Sunday School Day and sent their offering to Treasurer H. A. Dunham, Asheville, N. C. We are very grateful to these Sunday schools. They make us happy.

Waxhaw, Waxhaw Ct. ....	\$ 5.00
Fort, Norwood Ct. ....	3.15
Forest City .....	4.68
Mt. Pleasant, E. Greensboro ...	17.66
Midway, Prospect Ct. ....	3.55
Trinity, Stanley Ct. ....	2.25
Main St., Thomasville .....	25.00
Bethel, Asheville .....	7.74
Whitsett .....	4.20
Cox's Chapel, Sparta Ct. ....	6.60
Wesley Memorial, High Point..	52.38
Cotton Grove, Linwood Ct. ....	3.17
Central, Albemarle .....	13.19
Franklin Ave., Gastonia .....	17.00
Gold Hill, Gold Hill Ct. ....	7.85
Marvin, Pineville Ct. ....	8.07
St. Pauls, Mt. Pleasant Ct. ....	6.60
Central, Monroe .....	75.00
Liberty, Davie Ct. ....	6.76
Carraway Memorial, Greensboro	5.18
Pineville, Pineville Ct. ....	10.00
Bethel, Bethel Ct. ....	10.00
Triplet, Mooresville Ct. ....	4.67
Morganton Ct. ....	6.26
South Main St., Salisbury ....	12.05
Pleasant Hill, Morven Ct. ....	2.29

#### FEDERATION ATTENDANCE

The attendance upon the fifth annual session of the Western North Carolina Conference Wesley Bible Class Federation, held recently at Lake Junaluska, was well distributed throughout the bounds of our conference. Every district, the Mount Airy district excepted, and most every section of each district was represented. Below are given the total number of registered delegates from a number of places:

Lincolnton .....	66
Asheville .....	58
Charlotte .....	40
Greensboro .....	32
Concord .....	20
Lexington .....	13
Gastonia .....	12
Shelby .....	12
Cliffside .....	11
Hendersonville .....	10
Statesville .....	9
Andrews .....	9
Salisbury .....	8
Lenoir .....	7
Albemarle .....	5
Hickory .....	5
Mt. Pleasant Ct. ....	5
Belwood Ct. ....	5
Avondale .....	4
Brevard .....	4
Lawndale .....	4
Sylva .....	4
Monroe .....	4
Wadesboro .....	4

There were from one to three delegates from a number of other places. We are very grateful for our splendid attendance. We could not have a Federation unless folks attended it.

#### J. B. IVEY

For the past two years Mr. J. B. Ivey, of Charlotte, has given, in addition to his many other duties, quite a bit of his time and thought to the promotion of our Wesley Bible Class Federation. In fact the church and its

enterprises come mighty close to taking first rank in Mr. Ivey's consideration. Two instances have recently reached my ears which bear this out. During the first of July Mr. Ivey was very busy looking after a number of things at Lake Junaluska, but in order to meet a picnic engagement with his Sunday school he hurriedly left the Lake, rushed to Charlotte, promoted the Sunday school picnic and then went back to his business at Lake Junaluska. At the time of our recent Wesley Federation there was a demand for the letting of the contract of his \$440,000 store building, but Mr. Ivey held this matter up until his engagements with the Bible classes were filled. Long live J. B. Ivey.

#### A BIG DAY

Saturday, July 14, was the time, Asbury church, on a hill overlooking the Tennessee Valley, the place and the Macon County Methodist Sunday School conference the occasion for one of the biggest Sunday school booster meetings I have ever attended. The attendance was estimated at from 1,500 to 2,000 people, coming from all sections of Macon county. In addition to scores of baskets filled with tempting eatables Brother Jim Porter, a fine Christian layman of Franklin, provided a cow, a hog, a goat and two sheep to be barbecued and deliciously served. The table, 150 feet long, was surrounded by people many thicknesses in depth. The people ate heartily and then drank good coffee made in big new wash tubs, the same having been furnished by our good friend Porter.

But the crowd and what the crowd ate was not the biggest part of the day. Promptly at ten o'clock Rev. A. W. Jacobs, a superannuated member of the Western North Carolina conference and one of the saints of Israel, as president, called the conference to order. During the morning session Revs. W. M. Smith, W. I. Hughes, R. E. Ward, and Miss Virginia Jenkins and your humble servant spoke pointedly on the why and the how of our Sunday school work. In the afternoon following a most excellent talk by Brother Winn Horn, a prominent Macon county lawyer, reports and institute work featured the conference. Rev. A. W. Jacobs was re-elected as president of the conference for the ensuing year and Rev. W. M. Smith was selected secretary. The conference next year will meet at the beautiful new brick church at Iotla, where it was organized five years ago. These annual county-wide conferences have proven very valuable to our work in Macon county.

#### FRANKLIN

Franklin, the cultured capital of Macon county, is located in the heart of the valley of the Little Tennessee river and is surrounded on all sides, save where the river breaks through, by the Cowee and Nantahala mountain ranges. It is very difficult to reach Franklin, but the difficulty of approach is forgotten after one arrives. Miss Jenkins, Mrs. Woosley and your humble servant had a very happy day with our Franklin congregation Sunday, July 15. There is no more beautiful church auditorium in our conference than the one recently constructed at Franklin. Our pastor there, Rev. W. M. Smith, is doing a fine work and is held in great esteem by his people. Mr. F. S. Johnston, who for the past thirty years has been superintendent of the Sunday school, now has a fine young understudy in the person of Mr. J. M. Connelly. Bro. Jim Porter, of barbecue fame, has had much to do with the splendid things done at Franklin. Porter means a great deal to Methodism in the Waynesville district.

#### MARION TRAINING SCHOOL

Beginning Sunday afternoon at 3

(Continued on page thirteen.)



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference

### THE GOLDSBORO LEAGUES HAVE GROUP MEETING

Sunday afternoon, July 15th, found the leaguers of Goldsboro and Wayne county holding a group meeting in St. Paul's church. The meeting was held at the suggestion of the new secretary for the New Bern district, Mr. R. W. Brothers, of Oriental.

The meeting was called to order and presided over by Gehrman Cobb, conference treasurer, and proved to be of real value and help to the many leaguers present.

The devotional service was conducted by Mr. Robert Jerome of Elm Street League. Several short sentence prayers were offered, showing that the young people were applying themselves to the teaching of the league in that respect.

Short talks were made by the leader, as well as by Miss Gladys Harrell, Mrs. Mary Daniel, Prof. Mendenhall, Robert Jerome and Miss Emma Davis. Much interest was manifested during the few winners of asking and solving league problems.

So much was the interest shown that those present decided to organize into a county union proposing to meet once a quarter. Mr. Robert Jerome was elected temporary chairman, and the first meeting was decided to be held on the first Sunday night in August with the Pine Forest League.

Those leagues represented at the group meeting were St. Pauls, St. Johns, Elm Street, Daniel's Chapel, Pine Forest, Salem and Falling Creek.

Watch out, leaguers, for great things from this end of the New Bern district—and Durham district, you get ready to hand over the loving cup to us at the next assembly.

### NEW LEAGUE

The young people of Salem M. E. church met with our pastor, Rev. L. L. Smith, at the home of Mr. J. W. Carlisle on Friday night, July 6, 1923, and organized an Epworth League with the following officers elected:

- President—Johnnie Carlisle.
- Vice President—Virginia Philbeck.
- Secretary—Huldah Philbeck.
- Treasurer—Leo Glover.
- Cor. Sec.—Layette West.
- First Supt.—D. D. Willis.
- Second Supt.—Mrs. E. N. Washburn.
- Third Supt.—Fred Carlisle.
- Fourth Supt.—Beulah Philbeck.

These young people are greatly enthused over the league and are planning to do some great work this year. Layette West, Cor. Sec.

### POLICY OF HELENA EPWORTH LEAGUE 1923-24

1. We shall hold fifty-two devotional meetings this year, and we shall try to make them as entertaining, varied and spiritually helpful as possible. The leader for each meeting shall have the program arranged and those participating notified at least one week in advance.

2. Firmly believing that the highest mission of the Epworth League is to develop and cultivate the spiritual life of our young people and to build Christian character that will stand the test of modern temptations and worldly allurements which our young men and women must constantly meet, we shall do all in our power to accomplish these great ends through widespread participation in devotional meetings, by encouraging daily meditation, prayer and Bible reading and by seeking to lead our non-Chris-

tian members to Christ. For these purposes we shall try to get the majority of our members to sign the Quiet Hour Covenant and the Fellow Workers' Covenant cards.

3. Believing further that we should follow our Master's example in visiting the sick and afflicted and helping to minister to their needs, we shall vigorously prosecute the work of our social service department by carrying bouquets and trays to the sick and by calling on them as often as possible. We shall also visit the jail and county home at least once during the year.

4. We shall hold twelve business and social meetings combined during this year. Thorough preparation for each social shall be made by the third department superintendent.

5. We shall hold twelve council meetings this year.

6. We shall conduct a mission study class this year and we shall raise at least \$30 for missions.

7. Each officer of the Epworth League shall be required to keep an accurate record of their activities and make a written report on regulation report blanks at each monthly business meeting. They shall also be required to make a quarterly report to our district meeting.

8. We are going to try to make our league measure up as far as possible to the standard of efficiency, and we confidently expect to get a blue seal certificate at our next annual Epworth League Assembly.

9. We shall observe Rally Day.

10. We herewith offer our services to our pastor, Rev. J. C. Williams, that he may use them as he sees fit. We want him to know that there is at least one organization in the church, namely, the Epworth League, which stands wholeheartedly behind him in all his endeavors, and which will gladly set its hand to any task which he assigns.

### TO THE NEW BERN DISTRICT

Since I have recently been elected secretary of the New Bern district leagues, I wish all the chapters in this district would send me a list of their officers as soon as possible and their quarterly reports promptly, and let us make New Bern district the best in the conference.

R. W. Brothers, Dis. Sec.

### JARVIS MEMORIAL

On Sunday evening, June 24th, we had a special meeting of the league. We reorganized and elected the following officers for the intermediate league:

- President—Walter Dail.
- Vice President—Frank Brown.
- Secretary—Willie Mae Holton.
- Treasurer—Leslie Humber.
- Reporter—Ramona Ray.
- Supt.—Miss Lill Wilson.
- First Dept.—Gertrude Oakley.
- Second Dept.—Frank Wilson, Jr.
- Third Dept.—Mamie Ruth Fleming.
- Fourth Dept.—Jane Hadley.

On July 8th the officers were installed and on July 15th we had a council meeting, planning for the coming year and with our policy for 1923 as follows:

We will have four departments alive, conduct 52 devotional meetings, keeping in mind our motto, "All for Christ."

To have a business and council meeting every month.

To help the sick and send Bibles where they are needed.

To visit the county home.

To increase our membership.

To assist the pastor.

To have a social once a month.

To maintain the Quiet Hour and Christian Stewardship covenants.

Our league is well organized and we are going to do greater work than ever before.

Ramona Ray, Reporter.



OAK RIDGE INSTITUTE, Oak Ridge, N. C.  
T. E. Whitaker, President

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## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

### LAWLESSNESS OR LAW OBSERVANCE—AMERICA'S WORLD OBLIGATIONS

At the recent conference held at Lake Junaluska under the auspices of the Commission on Temperance and Social Service, there was very full and thorough discussion of many great questions pertaining to the relation of the membership of the Christian church to the world in which the church is located and must work. Reports were made and resolutions prepared and adopted on the various subjects before the conference. The reports on some subjects were referred to a special committee for editorial condensation. The chairman of the commission was instructed to send out at once to all our church papers the resolutions adopted concerning "Lawlessness and Law Observance" and "America's World Obligations."

James Cannon, Jr.

### RESOLUTIONS OF RESPECT

It is seldom that in one person we have the combination of consecration, ability and tact. When such an one also has a willing heart and a spirit of service, too many burdens are placed on that individual. Such was our beloved co-worker in the missionary society, who a few weeks ago triumphantly entered the better world. Chattie Prather Stack, wife of Judge A. M. Stack, housed a strong will and great energy in a frail body. About one year ago her friends saw her health decline under the stress of many and varied duties, so that she was compelled to take life quietly for many months before she passed from our midst. Mrs. Stack built for herself an imperishable monument in her work in the missionary society, in the Sunday school and in all community work which stands for the better things of life.

While Mrs. Stack was most capable in all outside activities, yet she met the greater responsibility of being an ideal mother and helpmate even more beautifully. Therefore be it resolved:

First, That we, as members of the missionary society, strive to emulate her example of willing service for our Master.

Second, That we extend our love and sympathy to her family and friends with the hope that her source of strength and comfort will be theirs.

Third, That a copy of these resolu-

tions be sent to the family, a copy be sent to the city papers and to the North Carolina Christian Advocate for publication, and that they be recorded in our minutes.

Mrs. Walter Crowell,  
Mrs. Roscoe Phifer,  
Mrs. W. S. Blakeney.

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1256 Fullerton Avenue Chicago, Illinois



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Rev. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

## THE CHILDREN'S HOME

### OUR NEEDS

1. Offerings from all the Sunday schools.
2. Support from all organized classes.
3. Gifts from many individuals.
4. Seven passenger automobile.
5. Swimming pool.
6. Friends to write Orphanage in their wills.

\* \* \* \*

Mrs. L. W. Dancaster, of Edenton Street Methodist church, with her S. S. class, gave our larger boys and girls a delightful weinie roast last Thursday night. The children had such a good time! They vote these kind friends their hearty thanks for such kindly consideration.

\* \* \* \*

Kittrell.—Long before the hour of worship the church was filled with interested friends. Kittrell turned out almost to a man to give our children a warm welcome. The attendance was fine all the way through the service. The Kittrell Sunday school sends us a monthly offering, but from now on I think the school will measure up to five dollars per month, while Plank Chapel gives us fifteen dollars per month. Kittrell gave us twenty-six dollars as a free will offering and Plank Chapel gave us twenty-five dollars as a free will offering. Friends were delighted to see our children and to hear them. I had the pleasure of being in the home of Mr. and Mrs. F. H. Crudup, where I was entertained in a most gracious manner. I am indebted to Brother Watson, the much beloved pastor, for the privilege of visiting these two churches. His heart is in the Orphanage work and he is doing his utmost for our cause.

\* \* \* \*

Plank Chapel.—Saturday night before the third Sunday our singing class gave a sacred concert at Plank Chapel, Tar River circuit. Saturday night seemed to be a good time to give the concert if one may judge by the size of the audience. Every seat in the large church was crowded and many gathered about the windows on the outside because there was no room on the inside. Bro. W. J. Watson was enthusiastic over our going and made the visit a most delightful one to all of us. He has his heart set on Plank Chapel supporting one of our children. He has tried this in the country churches elsewhere and knows how it rallies the Sunday school. Brother J. B. Allen, the beloved superintendent of the Sunday school, together with his fine corps of teachers, will put the thing over within a few weeks. Look out for Plank Chapel. I spent a most delightful night in the hospitable home of Brother Allen.

\* \* \* \*

Led by Colonel Olds, the State College summer school teachers gave our children a most enjoyable occasion recently. After our children gave several songs and readings, they were given a big ice cream supper. The State College band was present and gave several selections which the children enjoyed immensely. Our

boys pulled off several stunts during the play that followed the ice cream. Colonel Olds took all of us over to State College on street cars and then carried us all over the city and to the Country Club. This occasion was a real joy to the entire family. The state summer school teachers and children of the Orphanage are great admirers of each other. We have entertained them at the college three times this summer and once here at the Orphanage. We all love Colonel Olds, who always plans much for our happiness.

\* \* \* \*

Bro. D. H. Tuttle has sent me two hundred dollars to be used on the automobile for the Orphanage singing class. The friends in Smithfield gave one hundred dollars and Brother Tuttle added the other hundred, making the two hundred. I can always count on Brother Tuttle and the Smithfield friends to do the generous thing by our orphanage. Now the ball is in motion, let's keep it going until we can get the entire amount for a good car. If a few other churches and individuals will come across we can get that much needed car. We are seriously handicapped in getting around to the churches with our singing class. Since it is as difficult and expensive as it now is, it looks like we shall have to discontinue the trips except occasionally. Such a course will be detrimental to the orphanage. I trust that we can get that car and prevent such a condition.

\* \* \* \*

Dear Friends:  
As the time approaches when I must leave the home which I have learned to love devotedly, I wish to thank all the people of the North Carolina conference who have made the home possible.

As I can't thank each one personally I will try to do so through the Advocate. First, I want to express my appreciation to the missionary society of Jarvis Memorial church, Greenville, for the nice boxes of clothes they have sent me each season. I have learned through them that I have friends who will mean much to me through life.

I wish to thank Mr. Barnes, who has been equal to a daddy to me through many difficulties and hardships. Then comes our dear little mother, Miss Mattie, whom we have all learned to love as a mother. Last but not least comes Miss Mary Feree, who has seemed as a big sister to us, and through Miss Laura Breeze I have learned that the only way to make a success in life is through self-denial and patience.

Again I wish to thank everyone. It is impossible to express in words my deep gratitude, but I shall try to prove by living a pure life that I appreciate my home and friends.

Affectionately,  
Bessie Mae Harrison.

\* \* \* \*

Dear Friends:  
As my stay at the Methodist Orphanage closes I can't let my chance for some expression of thanks pass without speaking of the many things I have enjoyed.

I go out into the big world equipped with a training that few other boys get before facing the world. Our home gives the best training that is received at any home in the state of its kind.

I want to thank Mr. Barnes especially for his care of me since he came to be our father. Miss Mattie, who is so nearly a mother to us all, is due all my appreciation and I thank her more than I can express. I wish to thank the whole faculty as a whole and all who have come and gone who have taken such interest in me. I wish to thank the whole conference of North Carolina for what it has done in building such a place as this, my dear old M. E. O.

As I go out I am determined by the help of God to try to live up to the

training I have received. I hope by so doing to raise the name of this dear home up to the highest standard possible. I pledge to the home my greatest help and loyalty. I shall always cherish it with the deepest love. The name will always be sacred to me.

With best wishes for the growth and development of the old M. E. O.  
Joe Becton.

## THE CHILDREN'S HOME

By Martha M. Wood.

Vacations this summer are not so much a matter of course as they were last year. Many children came back last year much benefited by their outing, while others seemed to have found a vacation of doubtful advantage. There are vacations of wholesome pleasures—and there are vacations of various other kinds. Not everyone knows how to give children pleasure in a wholesome way. Perhaps a vacation hostess feels more of a grandmotherly fondness for seeing children enjoy themselves rather than the prudent parent's all-the-year-round serious responsibility for perfection of behavior.

But of course vacation visits are delightful to anticipate anyway—and many happy little folks will get to spend a season with their friends. Those who made their school grade, and who came back from their vacation last year unspoiled and benefited, are in the first lien for vacation privileges.

And for those who do not get off for an out-of-town visit there will be short pleasure trips, rides and picnics—perhaps a camping trip.

It was planned to take a truck load of the young people to the Conrad farm near the river on a berry picking frolic last week. But West End Sunday school, to which our children belong, had a picnic at Dunlap Springs and the children of The Home were part of that afternoon's enjoyable occasion—a jolly ride and an abundant feast.

That is, the large children went. Those under twelve years had a little picnic of their own on The Home lawn, as a consolation for not being allowed to go. A supply of ice cream and cake and games on the lawn in the cool of the afternoon gave them a happy time.

"All work and no play makes Jack a dull boy," as the saying goes, and it is just as evident that all play and no work might make him an idle and mischievous one.

So just how to get the wise proportion of work and play best for live young folks is a constant problem with parents and guardians everywhere. And when it is a wholesome problem concerning little boys, middle size boys and big boys, little girls, middle size girls and big girls—work and play, food and clothes and other things—the dilemmas are multiplied and manifold.

The superintendent came in the other day feeling a little bit blue. He said that he was disappointed at the way that one of the young people, of whom he had bright hopes, was balking at small vexations and showing a wrong spirit and lack of appreciation of advantages and opportunities.

"Yes," I said, "but there are very few families anywhere where the old folks do not lose some sleep and spend some anxious moments worrying over the faults and failings of their boys and girls. And these boys and girls give very little trouble—considering the size of the family."

Measured by hours and days, many times the day's work seems discouraging, but a larger measure the year's perspective shows a great gain and improvement—a finer "esprit de corps," a higher standard of honor and co-operation.

Besides, every day that a hundred and fifty are fed, clothed and protected is a good day's work.

Solomon's wisdom shows at its best when he goes up to pray to the Lord

for grace to manage his kingdom wisely. This valuable institution here is a little kingdom that the church reigns over—through appointment of officers. Now if the friends of The Children's Home, feeling the same deep interest young Solomon did in the kingdom committed to him, would remember at a place of prayer to petition that a double portion of wisdom and grace be bestowed on those who serve and administer the large affairs of The Home, I know as well as if I already felt it, that such prayer could not fail to reach the place of power and to bring to us, who represent your love and care for the children, an enlarged hope, a confident assurance of day by day safety, and faith to wait patiently the necessary provision for growth and enlargement.

This was the year that the children had to be inoculated again against typhoid fever. Dr. Gray looks after the health of The Home. So after a date was arranged he, with an assistant doctor and several nurses, came out and soon had it accomplished. Two more treatments a week apart were administered. Nobody suffered much inconvenience from it.

Just now the infirmary is dispensing its hospitality to several cases of chickenpox. Where Polly got the chickenpox she broke out with and which other little girls are developing cannot be guessed. Several girls and one little boy have been unfortunate enough to "catch it."

\* \* \* \*

The little boys in Tise Number Two felt themselves very fortunate yesterday to get a crate of cantaloupes—a whole melon apiece! The crate was a treat from their matron who is away spending her vacation with relatives who live in the cantaloupe country. She knew where a crate of nice melons would get a real welcome.

There isn't anybody who knows how to get more enjoyment out of good fruit than little boys—unless it is larger boys.

The Home has had very little fresh fruit this summer. There seems very little on the market and what there is is very expensive. Even blackberries have been not very abundant.

\* \* \* \*

One of the departments of work most popular with the girls in the summer time is the sewing room. Some of the younger girls who have attained to a place there, have made themselves some pretty gingham dresses, which for neatness in sewing and attractiveness in finish are a credit to little girls of ten and twelve years, and to Miss Goodnight, their teacher.

Mrs. Thompson has arranged for all of the little girls who are large enough to be taught sewing this summer. There are three classes of different ages taught by three of the larger girls.

Margaret Wood contributed something recently to the pleasure of the little girls who love to sew by having a doll show. Sixteen or eighteen of the little girls of ages ranging from eight to twelve entered a contest to try to win a prize for the best made doll dress.

The dolls were exhibited on a table on the lawn one Saturday afternoon, and the judges were the grown folks of The Home. The votes, after careful inspection of the dressed dolls, were written on a slip of paper and slipped into a closed box.

It was hard to decide, taking age and opportunities into consideration, who had done the best. Some of the doll dresses were of elaborate make, some of extra neatness, and some of surprisingly good taste in color selections. All were well done.

Every doll received a vote, some two; one received three votes, the most of any. This was Donnie Matheson's doll, dressed in a blue romper suit, very nicely made.

Ten of the little girls in the contest were promised the honor of dressing dolls for the fair.





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Spark Plugs That Spark.**—The old preacher has more real value to the square inch than any other of the nation's assets. Even as a student preacher he justified the expenditure of the church in training him for service, and we began to get dividends on our investment even before he left college or seminary, and he has continued to be a dividend payer all through the years. Any proper appraisal will show a big balance in his favor.

Take a glimpse of the daily output of his life, character, and service:

He has made more good citizens out of bad citizens than all the political parties combined.

He has made more steady workers out of salvaged idlers than all the unions in his town.

He has given many a man the secret of character and an impetus toward a successful career. Chambers of Commerce might well elect him to honorary membership.

He has been a great preserver of the peace by crime prevention, and his influence has helped to keep people out of the courts.

He has saved many a home from disruption and taught young couples the secret of a happy home and guided hundreds of children into the ways of Christ. He has turned many young hearts toward the goal of their life's work, headed them toward college, braced them for the crises of life, and shepherded them to the end.

He has comforted us in sickness, tided us across the agony of days of suffering, and stood by us in sorrow when the foundations of our world seemed to be swept away. He put his strong hands upon our hand and slipped it into God's big hand, and we were steadied. We never thought of paying him for that, for there is no coin adequate for such spiritual service.

In the nation's dark hour he was worth more than committees of public safety and paid accelerators of patriotism. From his pulpit rang out a clear call for personal sacrifice.

In epidemics, sparing not himself, he was to the community as a pillar of fire by night and of cloud by day and an angel of mercy all the time.

He was not all saint, but the warp of his life's fabric was genuine saintliness, which went well with the wool of his humanity. For he was very human and had his own battles to win, his own temptations to fight. He was like the rest of us, only more so; but he was enough like Christ to know him well enough to introduce us to him, and all we have been and are and hope to be we owe to this human ambassador of God.

To forget him in his old age would be unexplainable thoughtlessness, plain selfishness. His right to our love and care is a "first claim" on us. He will not enforce it nor even so much as plead for himself; but the claim is true there, written in the bond of his rights, and God will certainly require its fulfillment at our hands.—W. H. Phelps.

**Uncle Sam's Worthy Example.**—There appeared in the daily papers this message from Washington: "Congress today passed a measure of unanimous consent providing for the payment of an annuity for life of \$125 a month each to the widows of Surgeons James Carroll and Jesse Lazear, United States army, in recognition of their discoveries in connection with

the transmission of yellow fever by 'mosquitoes.'

In 1900 when it was first suggested that yellow fever was caused by the bite of the mosquito Surgeons James Carroll and Jesse Lazear, with some private soldiers, volunteered themselves as subjects on whom the experiment might be tried in Cuba.

Two trials were made. In one the men slept in beds and blankets used by yellow fever patients, separated from them by only a closely woven screen. They did not take yellow fever. The others slept in clean beds and fresh air but with the screen removed.

It was a heroic movement when Surgeon Jesse Lazear, sitting by the side of a yellow fever patient, watched a mosquito he knew to be infected light on his hand and did not brush it off. In the expected time he sickened and died, and a year after as a direct result of the experiment Dr. Carroll also gave up his life.

It was not a charge with drums beating, colors flying, boom of cannon, rush of shot and shell; it was the steadfast facing of death, going to meet it alone and unafraid. Not on the battlefield, but in the mosquito-infected hut they laid down their lives for the country and their fellowmen; and Congress, speaking for the people, thought it only common gratitude that the widows of these heroes should have ease and comfort while they lived.

The widows of our old ministers—those faithful soldiers of the cross who for twenty-three and forty years, at home and abroad, in city and country, through winter and summer, in joy and in sorrow, having fought the good fight, have fallen at last and left their wives and children to the mercies not of Congress but of the church—these are our merces to them: "I am alone in the world, a widow seventy-six years old, without any family or any property, and what I get from the church is my only resource in my old age."

And another: "I am sorry to have to ask for at least a part of the spring check. I have been sick for weeks and so in need that I did not know which way to turn."

And this one from the widow of a minister who served the church for thirty-five years: "My husband now lies in an unmarked grave. I have nothing in the world."

It is true of most of us that we didn't know or didn't think, but ought we not to be ashamed that these old ministers, changing Cardinal Woolsey's words, might truthfully say, "Had we but served our country with half the zeal we served our church, she would not in our age have left us naked to our enemies?"—Mildred Welch.

**A Sound of Something Beginning.**—In every denomination of Christendom during the last several years there has been a movement looking to arouse Christian people to take better care of worn-out preachers and the widows of preachers. In the Methodist Episcopal Church, South, this movement has been more or less pronounced since the General Conference held in 1902, and especially since 1918 there has been an emphatic call to the conscience of Southern Methodism on this subject. The work has not been in vain, for there is evidence on every hand which proves that the people are awakening and squaring themselves to remove from the church the re-

proach of not caring for her aged servants.

Not only are denominational boards and church members discussing this subject and spreading everywhere the startling facts concerning it, but also secular newspapers, lawyers, bankers, farmers, and business men of every character are going out of their way to call attention to the church's neglect with respect to those whom she has worn out in building up herself. It is not uncommon now for individuals who are not professed Christians and do not hold membership in any church to call attention to this neglect. Some of the most powerful articles that have appeared in magazines such as Collier's, the Literary Digest, and others of more or less recent issue have had for their subject the church's failure at the point of caring for her worn-out ministry. Surely in the light of these facts the time has come when every denomination is forced to give attention to this supreme duty, for any group of Christians will find it exceedingly difficult to maintain itself in the confidence of the people while failing to respond to this ringing call.

This is an age wherein millions of voices articulate clearly and speak loudly one fire-tipped word—namely, equity. It is the call of humankind for a square deal. If men in all of the relations in life hear the call and respond to it, it is possible to have an atmosphere of heaven even upon the earth. On the other hand, to ignore this call in any sphere of action is to invite teachings which have their end in the worst sort of socialism or in communism.

The Methodist Episcopal Church, South, is fast approaching a day of opportunity to do for her worn-out preachers and widows of preachers what they have an unquestioned right to expect. Let us all pray earnestly that our conception of justice will send us into the field of our chance with a determination to win for our beloved church the respect and confidence of all men everywhere concerning this matter.

### EVANGELISM AND THE SPIRITUAL STATE OF THE CHURCH

Committee report of the Salisbury district conference:

We have carefully gone over the reports of the pastoral charges in the Salisbury district and find much to hearten the forces of righteousness as well as many things to discourage.

Sunday schools all over the district flourish, and indications are that increasing numbers of the students are being trained for Christian service and fitted for membership in the church. Many revivals have been held already and have been marked by spiritual power. About six hundred members have been added to the church thus far, four hundred of which, perhaps, have been added on profession of faith. Many more revivals are being planned for the summer and fall. All of this indicates that Methodism hereabouts stands fast in the faith of her spiritual forebears.

We believe that the revival is still the instrument of God in the salvation of the multitudes and that our church would be impoverished indeed were it to cease to use the revival as one of its chief weapons of evangelism. We believe, too, that the evangelist has a large place in the Methodist church. While we believe that it is better for each pastor to be his own evangelist in most instances, we recognize that the pastor must sometimes call in assistance. Professional evangelism has developed some deplorable tendencies and is fraught with much peril, but we believe that if our preachers and people will exercise discretion in the selection of help for revivals these tendencies can be corrected and the worthy evangelists will take their places as honored prophets among the hosts of Zion.

The doctrinal disturbances which have developed within the last few years all over the country have scarcely touched us. The doctrines of our church are common property. Our preachers have not been sent forth to defend a creed but to proclaim salvation to a lost world. This they seem to be doing with such earnestness and manifest success, that like the wall builder of ancient days they have neither time nor inclination to come down from such a task to engage in strife and unlearned contentions and questions of small moment. Our brethren still dwell together in unity and still proclaim those great fundamentals on which our great church was founded.

Our age-old enemies still pester us. Gambling, drinking, immodest dancing, salacious movies, Sunday travel and traffic, lust and lying, stinginess and unholiness, and all the unclean brood of perdition still stalk up and down the land. We are in the midst of racial, national and religious strifes and hatreds. We are facing tasks that our fathers never faced, and we are called upon to trace more clearly the frontiers of the kingdom of God.

We rejoice in our past history, but it will profit us nothing to sigh for the good old days. We urge upon our preachers and people to resolutely face the future; to rebuke and reprove, to exhort and persuade, and above all to live unblameably in the midst of the world's welter of woe. We have a gospel that is adequate to right all wrongs, a Saviour who is sufficient to redeem all men, and we believe that we have a church which can adapt itself to all conditions and meet all needs. The world is still our parish, and by God's grace we will win it for our church.

Tom P. Jimison,  
W. T. Albright,  
S. T. Coburn,  
E. C. Kirk,  
R. F. Mack,

Committee.

## FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength.

This preparation for the treatment of freckles is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.


Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.

### Facial Blemishes

Sallow, muddy, roughened or blotched complexions are usually due to constipation.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.

Nujol is a lubricant — not a medicine or laxative — so cannot gripe. Try it today.



## Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE



# Our Little Folks

## PUT-OFF TOWN

Did you ever go to Put-Off Town,  
Where the houses are old and tumble-  
down,  
And everything tarries and everything  
drags  
With dirty streets and people in rags?

On the street called Slow live old man  
Wait,  
And his two little boys named Linger  
and Late,  
With unclean hands and tousled hair,  
And a naughty sister named Don't  
Care.

Did you ever go to Put-Off Town  
To play with the little girls, Fret and  
Frown?  
Or go to the home of old man Wait  
And whistle for his boys to come to  
the gate,

To play ball all day on Tarry Street,  
Leaving your errands for other feet?  
To stop, or shirk, or linger, or frown,  
Is the nearest way to this Put-Off  
Town. —Exchange.

## THEY PLAY IN CHINA TOO

All work and no play makes Jack a  
dull boy is just as true on the other  
side of the world as it is on this. We  
are apt to think that the life of a mis-  
sionary, or that of mission school pu-  
pils, is one constant round of work.  
But they do have some good times,  
and Jean Dickinson, writing in The  
Missionary Herald, tells of some of  
them.

In spite of twenty to thirty hours a  
week of work, long struggles with dic-  
tionaries, and many lengthy commit-  
tee meetings, Yenching College stu-  
dents make time for occasional joy-  
ous outings. The great annual affair  
for the students and teachers is the  
tree-planting ceremony for those  
about to graduate. Our one girl stu-  
dent last spring stood, graceful and  
charming, among a dozen fellow class-  
men from the men's college, and has  
since gone to our sister college, Wel-  
lesley, for post-graduate work. Our  
new college site, north of Peking, is  
beautiful already with trees, but the  
new class trees add much in senti-  
ment and are marked with tablets  
that none may forget the classes that  
have gone out.

But we go to many other places, es-  
pecially in small groups, and combine  
study with a delightful outing. Such  
fun as we have on these occasions,  
laughing over the donkey riding, sing-  
ing hymns, and trailing along in twos  
and threes, getting a considerable  
amount of exercises which we need.  
—N. Y. Christian Advocate.

## A VISIT FROM DR. SUNSHINE

"I'm going to be a doctor when I  
grow up," declared Tom. "My Uncle  
Robert is a doctor, and I'm going to  
be like him when I am a man."

"Then if you're going to be a doc-  
tor," broke in his Uncle Robert,  
"you're just the little boy I'm looking  
for."

He took an orange from his over-  
coat pocket. "Put that in your case,"  
he said, "and then put on your hat and  
go down the street till you come to a  
small gray house with green shutters.  
A little boy lives there who has a bro-  
ken leg. Give him the orange, and  
see if you can make him laugh."

Tom trudged off in great delight. It  
was a long time before he came back,  
but when he did he was so happy that  
his eyes shone.

"Well, Dr. Sunshine, how do you  
like it?" asked his uncle.

"Oh, I'm going every day till he is  
well!" cried Tom.

"I shall have to put Tom under the  
seat in my automobile," laughed the  
doctor, "and when my patients are  
cross I will bring Dr. Sunshine in to  
smile at them."—Exchange.

## PHILLIPS BROOKS' DREAM

Let me live the years of my stay  
upon earth 'way out in the country,  
close to nature and nature's God. I  
want to feel the touch of the seasons  
as they come and go, making up the  
years. I want to feel the chill of win-  
ter in my frame, not too severe, but  
enough to make the blood tingle. I  
want to feel the gentle warmth of  
spring as with her gentle touch of  
magic she awakens new life in things  
dead. I want to feel the heat of sum-  
mer, as the golden sunshine ripens  
the harvest and matures fruit and  
flowers. Lastly I want to catch the  
cold breath of autumn coming to fan  
away the heat and lethargy of sum-  
mer. I want to hear the cry of whip-  
poorwills as the twilight settles o'er  
the hill and hollow. I want to be near  
when Bob White is calling to its mate  
when the fields of ripening wheat  
wave gently to the passing breeze. I  
want to hear the tingle of bells on  
the distant hillside, as the sun is go-  
ing down and the katydids commence  
their night long chatter. Then old  
Jack Frost passes by, with his touch  
of white. I want to wander down the  
old rail fence and on to where the  
muscadines hang in rich profusion;  
and there, for a time fast and forget.  
Yes, let me live out the years of my  
stay upon the earth in the fullness of  
the country, and then, dying, let me  
rest in the quiet churchyard near  
where father and mother sleep—  
where the sunbeams play in the sum-  
mer, and the snow drifts high in the  
winter.—Phillips Brooks.

## THE BEST SIDE OUT

Even though Mrs. Butterfly did the  
most of her work of visiting the flow-  
ers during the day and Mrs. Moth  
spent her working hours at night, it  
did happen that occasionally Mrs.  
Butterfly met Mrs. Moth late in the  
afternoon. Mrs. Butterfly would be  
flying home to rest from her labors  
and would notice Mrs. Moth quietly  
resting on the top of a leaf, dozing  
away in the light of the setting sun.

On one of these occasions Mrs.  
Butterfly stopped on the branch of  
the tree which held Mrs. Moth's leaf  
and said: "Mrs. Moth, don't think me  
impertinent, but would you mind tel-  
ling me why it is that you sleep so?"

Mrs. Moth roused herself drowsily  
from her day-dream and said that she  
didn't quite understand. When Mrs.  
Butterfly had repeated the question,  
Mrs. Moth answered, smiling, "Well,  
really, I don't know, Mrs. Butterfly. I  
suppose that it is just natural for  
some of us to work at night and some  
in the daytime."

"Oh, I didn't mean that, Mrs. Moth!  
I beg your pardon for not making my-  
self clear. I understand perfectly  
that you are better fitted to do your  
work at night and that it would be  
impossible for me to work in the dark.  
What I meant was this: Why is it that  
you never rest with your wings to-  
gether as we butterflies do? You al-  
ways sleep, I've noticed, with your  
wings stretched out flat, so the tops  
of them will show. But we Butterflies  
fold ours so the tops will be together."  
Mrs. Butterfly looked as if she felt  
better after she had made this expla-  
nation and waited patiently for an  
answer.

Mrs. Moth looked just a bit embar-  
rassed and hesitated. Then she shook  
her wings a little and roused herself  
as if she had made up her mind about  
something. Then she began: "Mrs.  
Butterfly, you've asked me to disclose  
a little secret—one that may not be  
complimentary to our family; but I  
rather think it may not be in our dis-  
favor, after all. So I'm going to tell  
you about it.

"As a matter of fact, we Moths are  
not very attractive-looking on the un-  
derside of our wings. Our colors are  
pretty on the top side. Now, you But-  
terflies have almost as pretty coloring  
on the lower side as on the upper.  
For that reason you can well afford to  
fold your wings in such a way as to  
show the lower side of them when you  
rest. But our mothers have for gen-  
erations taught us that we should live  
with our best side out. For the rea-  
son that we think our mothers have  
taught us well, we try, when we sleep  
and when we work, to hold our bodies  
so as to show the very best of our-  
selves." Mrs. Moth nodded her head  
emphatically then, as if she meant to  
repeat that she thought the teaching  
of her mother was a good one. She  
looked to see what effect her words  
had upon her friend.

"I hadn't thought of that as being  
the reason, Mrs. Moth, but it certainly  
is a good one," agreed Mrs. Butterfly.  
"Thank you so much for telling me  
about it." Then, having invited Mrs.  
Moth to call on her when she could,  
she waved her wings and flew away  
to rest, while Mrs. Moth roused her-  
self to begin work for the night.—  
Presbyterian Banner.

## SUNDAY SCHOOL WORK

(Continued from page nine.)

o'clock, August 19, the first Co-opera-  
tive Standard Training School for  
Methodist and Presbyterian Sunday  
school workers for Marion and contig-  
uous territory will be held at First  
Methodist church, Marion. Following  
the Sunday afternoon session all other  
sessions of the school will be held at  
night. The following courses will be  
offered:

Primary Organization and Adminis-  
tration—Miss Georgia Keene, instruc-  
tor.

Junior Organization and Adminis-  
tration—Miss Virginia Jenkins, in-  
structor.

Principles of Teaching—Prof. C. T.  
Carr, instructor.

Sunday School Organization and Ad-  
ministration—Mr. O. V. Woosley, in-  
structor.

It is hoped that this, the first train-  
ing school held in the bounds of the  
Marion district, will draw a good pat-  
ronage.

## THE JUNALUSKA CROSS

Elsewhere in these columns can be  
read the splendid poem, "The Lighted  
Cross," composed by Rev. M. T.  
Smathers, pastor of our congregation  
at North Wilkesboro. Brother Smath-  
ers is a native of Haywood county and  
it is very fitting that he write this  
most excellent poem on the Junalus-  
ka Cross which so beautifully and  
suggestively stirs the emotions of  
Christian hearts. We are very grate-  
ful to Brother Smathers.

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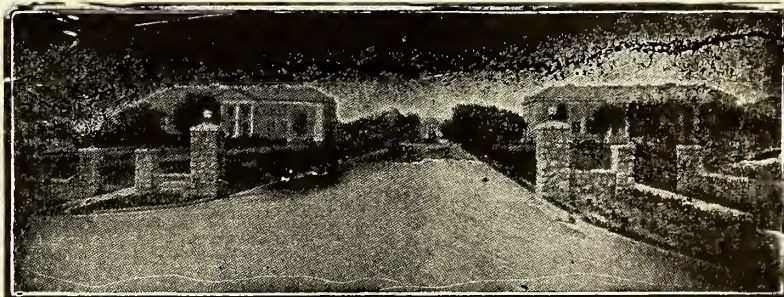
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including Weaverville Ct., Pleasant Grv., West Asheville, Henderson, Fruitland, East Biltmore, Chestnut St., Rosman, Brevard, Mills River, Asheville Ct., Fairview, Flat Rock-Fletcher, Hominy, Leicester, Mars Hill, Weaverville Ct., Bethel, Swannanoa, Black Mountain, Spring Creek, Hot Springs, Sandy Mush, Marshall, Central, Weaverville Station, Biltmore, Chestnut Street, Henderson Ct., Saluda-Tryon, Hendersonville, Haywood Street, East Biltmore, West Asheville, Mt. Pleasant, Elk Mountain, Rosman, Brevard.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND

Table listing appointments for Charlotte District, including Trinity, Hickory Grove, Duncan Memorial, Brevard Street, Laymen's Meeting, Tryon Street, Spencer Memorial, Waxhaw, Peachland, Ansonville, Marshville, North Monroe, Unionville, Polkton, Morven, Wadesboro, Prospect, Bethel, Chadwick, Dilworth, Thrift-Moore.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including West Market Street, East End, Liberty, Bethel, Randolph, Main Street, Wesley Memorial, Jamestown-Oakdale, Caraway Memorial, East Greensboro, Walnut Street, Uwharrie, New Hope, Asheboro, Coleridge, Ramseur-Frankville, Randleman, Deep River, Wentworth, Reidsville, Pleasant Garden, Spring Garden, Ruffin.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including Bellwood, Polkville, Shelby, Lafayette St., South Fork, Lincoln, Rock Springs, Cherryville, West End, Shelby Ct., King's Mountain, East End, Lincoln Ct., Trinity, Crouse, Gastonia, Lowesville, Mt. Hilly, Stanly, Ranlo, Bessemer, Franklin Ave., Dallas, Cramerton, Belmont, Belmont, Main St., Ruffin.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing appointments for Marion District, including Connelly Springs, Table Rock, Marion, Old Fort, McDowell, Cross Mill, Broad River, Forest City, Spindale, Marion Mills, Marion Ct., Mill Spring, Cliffside, Henrietta-Caroleen, North McDowell, Spruce Pine, Micaville, Bald Creek, Burnsville, Pilot Mountain, Mt. Airy, Rockford St., Walnut Cove, Mayodan, Madison-Stoneville, Jonesville, Elkin, Rural Hall, Leaksville, Dobson, Summerfield, Stokesdale, Yadkinville, W. Davie, Sandy Ridge, Danbury, Mt. Airy Ct., Ararat.

All the pastors and charge lay leaders of Marion district will convene at Marion on July 26th on very important business.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including Pilot Mountain, Mt. Airy, Rockford St., Walnut Cove, Mayodan, Madison-Stoneville, Jonesville, Elkin, Rural Hall, Leaksville, Dobson, Summerfield, Stokesdale, Yadkinville, W. Davie, Sandy Ridge, Danbury, Mt. Airy Ct., Ararat.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including Helton, Laurel Springs, Sparta, Watauga, Boone, Avery, Elk Park, Todd, North Wilkes, N. Wilkesboro, Wilkes, Ferguson, Wilkesboro, Creston, Warrensville, Helton, Todd, Jefferson.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including Bellwood, Polkville, Shelby, Lafayette St., South Fork, Lincoln, Rock Springs, Cherryville, West End, Shelby Ct., King's Mountain, East End, Lincoln Ct., Trinity, Crouse, Gastonia, Lowesville, Mt. Hilly, Stanly, Ranlo, Bessemer, Franklin Ave., Dallas, Cramerton, Belmont, Belmont, Main St., Ruffin.

conference, and assist in electing the officials of his church for the ensuing year.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including Park Avenue, East Spencer, Salisbury Ct., First Church, North Main St., Woodleaf, Central, Forest Hill, Concord Ct., Epworth, Kerr Street, Gold Hill Ct., Spencer, South Main, Landis Ct., Kannapolis, China Grove, New London Ct., Salem, Badin, Albemarle Ct., Central, First Street, Mt. Pleasant Ct., Westford, Harmony, Norwood Ct., Norwood.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including Dudley Shoals, Maiden, Newton, Mooresville Ct., Davidson, Huntersville, Mt. Zion, Race St., Ball Creek, Catawba, Hickory, Westview, Rhodhiss, Alexander, Statesville Ct., Mooresville, Lenoir, Hudson, Granite Falls, Lenoir Ct., South Lenoir, Hiddenite, Mooresville, Olin, Jones Memorial, Statesville, Broad St.

All early conferences will have a fifth round. District meeting in Newton July 24th for pastors, lay leaders, educational collectors and chairmen of educational committees.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. THIRD ROUND

Table listing appointments for Waynesville District, including Glenville Ct., Highlands Ct.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including Green Street, Welcome, West End, Burkhead, Centenary, Southside.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including Mt. Tirzah, Person, Roxboro, Milton, Yanceyville, Burlington Ct., Brookside, East Roxboro, Pearl, Mebane, East Burlington.

September South Alamance, Clover Garden... 2 Lakewood, 7:30 ... 2

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing appointments for Elizabeth City District, including Chowan, Columbia, Gates & N. Gates, Roanoke Island, Stumpy Point, Dare Ct.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing appointments for Fayetteville District, including Jonesboro, Sanford, Goldston, Elizabeth, Stedman, Roseboro.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. THIRD ROUND

Table listing appointments for New Bern District, including St. Paul, St. John.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing appointments for Raleigh District, including Four Oaks, Benson, Smithfield, Princeton.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing appointments for Washington District, including Vanceboro, Swan Quarter, Fairfield, Bath Ct., Washington, Greenville, Farmville.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing appointments for Rockingham District, including Maxton, St. Paul, Lumberton, Mt. Gilead.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. THIRD ROUND

Table listing appointments for Weldon District, including Scotland Neck, Warren Ct., Middleburg.

WILMINGTON DISTRICT J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C. THIRD ROUND

Table listing appointments for Wilmington District, including Town Creek, Shallotte, Wilmington, District conference will convene at Swansboro on June 26, 1923.

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### THE SOCIAL OPPORTUNITY

(Continued from page 7.)

Christian Principles in Industry, Prohibition, Law Enforcement, Moving Pictures, and Sabbath Observance.

The discussions by invited speakers were marked by intelligent grasp, clear, concise expression, and almost utter absence of bitterness of spirit and harshness or speech. As an aside, one can but wonder what would have happened if a similar number of "Fundamentalists" and "Modernists" had got together on the same platform and under similar circumstances.

Among the "Findings" or conclusions reached through listening to the various speakers and a system of somewhat careful digesting by a select committee were these:

That there is a social gospel, and the church is under a divine compulsion to study it and teach it.

That there are social or group sins, and that it is the duty of the church to point them out and call for social or group repentance as preliminary to social or group regeneration.

That the church, symbolized by the white-horse rider of the Apocalypse, is the living, militant champion of the rights and interests of all men everywhere.

That there are no foes too great for her to engage, and no human interest too small for her to consider; no human ills too insignificant for her to attempt a cure, and no human oppression too powerful for her to challenge.

More specifically:

They found that just now certain great influences abroad among us are making a determined and successful assault on that fundamental institution—the American home. The influences are complex and varied, but none the less deadly. They are moral, economic and legal. They are economic in that the high cost of housing, feeding and clothing makes it increasingly difficult for men to maintain families in reasonable comfort. They are moral because the exploiting of sex and sex problems undermines sex integrity. They are legal because of the easy access to the marriage altar, and still easier access to the divorce court, through our divergent marriage and divorce laws.

The church through its conferences and ministry must speak its protest against all agencies that over-stimulate the sex emotions of children and youth; and insist on better legal regulation of both marriage and divorce. It must study living conditions in both country and city, together with hours of labor and wages paid, in order to protect the weak against the strong, and help by every sane means to restore the integrity of the family. It is an encouraging fact that the American Hygiene Association is carrying on its work with such success. Dr. T. W. Galloway, associate director of the Department of Educational Measures, was in attendance upon the conference for the first three days, and was exceedingly helpful in leading the discussions on that vital topic.

In the section of our common country in which we as a church especially minister, we have always present with us a state of mental uneasiness, sometimes breaking out into open conflict—a race issue. It is an issue the origin of which neither we nor our colored people are responsible. They did not come of their volition; neither did we of this generation bring them here.

Both they and we must forget the unhappy past and address ourselves to clear thinking and considerate dealing in the future. There appeared on our platform two representatives of the colored race—the widow of Booker T. Washington of Tuskegee, and Rev. Channing H. Tobias of the International Y. M. C. A. Their pleas for kindly treatment, mutual respect, and consideration for the less fortunate by the stronger race were heard by

the conference and the commission with the utmost sympathy. There was unqualified condemnation of mob violence against the negro as not only violative of his rights as a citizen, but a still greater violation of our own integrity as a law-abiding people.

The migration of the negro to the north raises not only the question of our treatment of him here in his homeland and ours, but another far-reaching question of the kind of people we will have to let in, or to bring in, to take his place.

On the preservation of our Christian Sabbath the commission recommended that our churches ally themselves with the Lord's Day Alliance as they have been working with the Anti-Saloon League.

The commission warns against the widespread and insidious evils of indiscriminate and constant attendance on the moving pictures of our children, young people, and even adults.

The action of the commission on the subject of prohibition and law enforcement was in thorough keeping with the long established and best traditions of our church on that subject. There was not the faintest hint of fear for the outcome of the conflict, nor the slightest suggestion of letting up or breaking down. Our attitude was by no means a lack of appreciation of the magnitude of the undertaking, or shutting our eyes to the persistent aggressiveness, nor to say the ferocity of our wet and greedy foes, for we have the utmost confidence in the righteousness of our cause and faith in the enlightened conscience of our people.

There was a note of unmistakable resentment at the gratuitous insult flung at the South in a published declaration of Mr. Norman E. Mack, a New York politician, to the effect that the South will give its solid electoral vote to any man whom the Democratic party may nominate, regardless of his attitude toward this greatest of all moral issues before the American people at the present time.

One of the notable addresses of the conference was by Hon. Roy Haynes, U. S. Commissioner of Prohibition. Mr. Haynes does not and would not have us blink at the unmistakable gravity of the situation and the need of full active co-operation of all moral forces along all lines of approach to this most important issue. But his resume of results left every hearer cheered by the assurance of the real progress that has been made and is being made every twenty-four hours toward as complete a mastery over the defiant enemies of prohibition as over the defiant enemies of any and every other law for the protection of society.

The commission comes to the close of this conference with a distinct sense of positive achievement and with a forward look and maturing plans for future enlargement and usefulness. J. H. Light, Sec.

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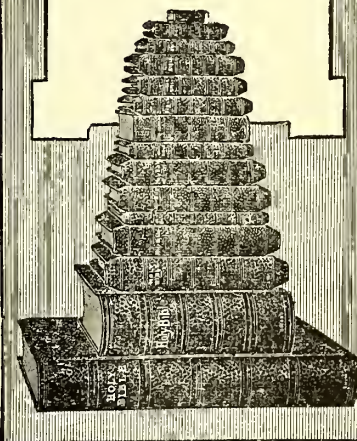
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## IN MEMORIAM

**DOUGH**—Willie Lial Dough was born February 23, 1904, and was drowned off the Jersey coast June 14, 1923. He joined the Methodist church September, 1921. He was married to Miss Zorada Tillett about two years ago. He leaves a grief-stricken widow, a sweet little eight-months-old child, James, his father and mother, and three brothers and three sisters besides a host of friends to mourn their loss. May the Holy Spirit comfort the sorrowing ones.

A. W. Price.

**PETERSON**—John Peterson was born in Hamburg, Germany, in the year 1848, and died at Nagshead, N. C., June 21, 1923, aged about 75 years. He had been a citizen of the United States 45 years. Forty-two years ago he joined the Methodist church at Nagshead and was a faithful member until his death. I believe that Brother Peterson was a consecrated Christian. He leaves a widow and a number of children and friends to weep for him. May God's peace be with you all.

A. W. Price.

**CAVINNESS**—Death again invades the ranks of Asheboro Methodism, this time taking Lucile, the young daughter of John M. Caviness, chairman of our board of stewards.

In her twentieth year, a sophomore at Greensboro College, a young woman of great promise has fallen. A telegram from Dr. Turrentine testified as to her fine college record. Rich floral offerings and an immense throng at her funeral indicated how Asheboro loved her. She joined the Methodist church at Coleridge at the age of eight under the pastorate of Rev. R. L. Melton.

Her parents, a sister, Mrs. Roy Cox, of High Point, and a brother, Floyd, of Coleridge survive her.

W. H. Willis.

**WOOD**—Lorenza C. Wood was born January 25, 1857, in Randolph county, and died in the High Point hospital July 14, 1923, aged 66 years, five months and 19 days.

In early boyhood Brother Wood was converted and joined the Methodist church at Siloam, where he lived a faithful and consistent member until God saw fit to call him home.

He was married in 1885 to Miss Alice Stafford, who later died leaving one son, Van B. Wood, of this place. On July 4, 1895, he was married to Miss Metta Kearns, who with one son, Whitson, survive.

Brother Wood was a member of a large family, seven sons and four daughters. Only one brother, James T. Wood, of Asheboro survives.

In the passing of Brother Wood the pastor has lost a friend and brother who was always ready to stand by and encourage him in every difficulty, the county of Davidson has lost one of its best and most worthy citizens, the neighborhood has lost one of its best neighbors, the church at Siloam has lost one of its best and most faithful members.

Brother Wood was a man who had given his whole life to God. He was not willing, nor would he allow anything of the world to come between him and God. His church and the kingdom of God always came first with him because he counted these more worthy than anything else. He was a faithful husband and a kind, loving father.

His many friends extend their sympathy to the bereaved family and would point them to the light beyond the clouds, where he is ever with the Lord whom he loved and had served so faithfully here.

The funeral services were conducted in his home church by the pastor, assisted by Rev. Mr. Short, pastor of the Davidson circuit (M. P.), and in the midst of about 1200 people from Davidson and Randolph counties, and his body was laid to rest in the cemetery there. The mound where he lay was covered with the most beautiful flowers. This and the large congregation showed the love that the people who knew him had for him.

J. N. Randall, Pastor.

**STOCKS**—Vera Jane, a bright, sweet little baby of Mr. and Mrs. Henry Stocks, lived just one year and six days and was taken back to live in the paradise above. She was here long enough for father and mother to learn to love her, and our heart goes out in sympathy for the mother and father as they long for the sound of her baby voice and the appeal of her sweet little face.

Mr. and Mrs. Stocks want to thank their neighbors and friends for so many kind things done for them during the illness of little Vera Jane.

R. R. Grant.

**REYNOLDS**—Mrs. Dorcas Wilson Reynolds came of one of the best pioneer families in Western North Carolina. She married W. W. Reynolds in 1856, since when she lived an influential and useful life in West Asheville, her husband having been a Confederate veteran of Buncombe county, well known and much admired.

Mrs. Reynolds was a long time member of West Asheville Methodist Episcopal Church, South, and did much to promote its welfare.

One brother, one sister, two sons, five grandchildren and ten great-grandchildren survive her and call her blessed.

Her body rests in West Asheville cemetery, her spirit with God who gave it. "Blessed are the dead which die in the Lord."

L. W. Colson, Pastor.

**EDWARDS**—Miss Alice Fletcher Powell joined the Methodist Episcopal Church, South, in early life and lived its faithful member till November 3, 1922, when she was translated to the church triumphant.

She married Mr. Joseph T. Edwards, whom she leaves with nine children besides her father and many relatives and friends to revere her memory. She was indeed a devoted wife and mother, and a faithful friend withal.

Mrs. Edwards was a sister of Rev. H. L. Powell of the Western North Carolina conference.

The writer conducted the funeral service and was lastingly impressed by the manifest esteem in which the deceased was held by her community at large.

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

L. W. Colson.

**DAWSON**—In the death of Mr. Lemuel Dawson the county or Green loses one of its substantial citizens, the community a good neighbor and friend and the home a loving husband and kind father. Brother Dawson suffered a great deal for nearly two years, and May 30 last death came.

We offer a prayer for Sister Dawson, who ministered so faithfully to his needs, and his sons and daughters who with their mother will miss him so much. His son, Earl, who is a physician, practically gave up his practice in Hookerton for over two weeks and was by his father's bedside day and night during that time and until his father passed away.

The Lord bless and keep them to the end.

R. R. Grant.

### RESOLUTIONS OF RESPECT

On the morning of Tuesday, May 29, 1923, God in His infinite love, wisdom and mercy called to Himself one of our beloved members, Mrs. C. A. Spence.

She died as she had lived, strong in faith. Through all her suffering she manifested a beautiful Christian spirit, and the light of that life is still shining and will shine through eternity. Mourning her loss so deeply, we resolve:

First, That the Woman's Missionary Society of Trinity M. E. Church, South Mills, bow in perfect submission to the will of God as she did.

Second, That we extend to her two daughters our tenderest sympathy, and pray that God may be with them in their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy spread upon our minutes and a copy sent the North Carolina Christian Advocate.

Mrs. T. M. Burnham,  
Mrs. M. S. Westcott,  
Mrs. F. D. Williams.

**INGRAM**—Ray Eugene Ingram, son of J. Ernest and Ola Ingram, was born October 5, 1904. He touched a live wire of the Southern Power Company at China Grove July 10 at 2:15 p. m. and was instantly killed.

Ray Joined the M. E. church at Marion in September, 1916, under the pastorate of Rev. D. H. Rhinehart. We hope he has died in the faith. He has been a devoted, obedient boy to his mother. His father died when he was small. As a student he was always cheerful and industrious, highly respected by schoolmates and teachers. It is grief to all to see his work finished here.

The funeral services were conducted at four o'clock p. m. July 11th and his body laid to rest in Marion cemetery. To the mother and stepfather, brother and sisters, may God bless and comfort them. He says, "I will not leave you comfortless; I will come to you."

By his teacher,

Miss Pearl Niblock.

**WINN**—Racie E. Winn, wife of W. W. Winn of Cliffside, N. C., died June 18, 1923. She was 37 years, four months and 21 days old. She was the daughter of Mr. and Mrs. J. L. Hopper, who live in the Sharon neighborhood of Cleveland county.

While visiting her sister, Mrs. B. D. Crow, she was taken critically ill and was carried to the Rutherfordton hospital, where she underwent a serious operation, after which she lived about 30 hours. Her sudden going away brought deep sorrow to her family and many friends.

Mrs. Winn was converted in early life and joined the Methodist church, of which she remained a faithful member until death.

She was buried at her old home church, Sharon. A very large congregation attended the funeral service. The grave was covered with beautiful flowers. Truly a good woman has gone from us. She will be much missed by her Sunday school class and in the regular church services.

J. C. Keever.

**LAWS**—When our heavenly Father wants something choice from earth to adorn His home, He transplants a little child from earth to heaven. In their deep grief the parents weep for the child, but if they could only get a vision of the perfect happiness of their little one around the great white throne they would mingle gladness with their tears, for what better could they wish for it!

On July 11, 1923, the death angel entered the home of Brother and Sister Laws of New Bethel community and bore away the sweet spirit of their little boy, Stacy Morris, aged 13 months. He was a bright, affectionate child and had so entwined himself around our hearts it seemed almost impossible to give him up when God called him to mansions above. "While he watches and waits, let us all be pressing on to meet him when the mist has rolled away."

The funeral services were conducted by Rev. J. C. Williams and the body was laid to rest in New Bethel cemetery, where a beautiful display of flowers covered the mound.

J. C. Williams, P. C.

**KRAMER**—Charles Edmund Kramer, son of Mr. and Mrs. D. R. Kramer, born in Pennsylvania, 1857; moved to Elizabeth City, 1870; shortly thereafter became a member of the Sunday school and in 1877 of the Methodist church; married Miss Sallie Holmes; died suddenly July 9th, 1923.

Industrious, frugal, efficient, spirited, he made his business serve others helpfully yet joyfully and his an ample competency. He was an Odd Fellow. Interested in the public welfare, he was the nominee of his party at the last election for the national house of representatives. But his pre-eminent concern always was for his family, his church and the Sunday school. He had filled faithfully almost every office of his local church, represented it often in the district and annual conference and on the conference boards. He was at the time of his death chairman of the stewards, recording steward, chairman of the missionary committee and a delegate to the district conference. Ever in his place at the Sunday

school, church, prayer meeting, board and committee meetings, ardently interested, with emphatic views of methods, but ready to yield and to cooperate, he was to his preacher a tower of strength, a fountain of sympathy, and a modest but wise counsellor. A loving and tender husband, an indulgent father whose indulgence was restrained by wise principles, words can not express what he was to wife and daughters, to his sons-in-law who had become as his sons, and to the children. The loss to the community, church and family is immeasurable. His gain is infinite. He "walked with God and was not for a moment taken from him."

N. H. D. W.

### RESOLUTIONS OF RESPECT

Never in the history of our little town of Richlands has the inhabitants been in so deep a grief and gloom than on June 12th, when a most terrific explosion took place at the Thomason and Banks sawmill at 11 o'clock a. m., killing our friend and brother, Mr. Nathaniel Sylvester, Sr. In Mr. Sylvester's going so suddenly removes one of our best and most influential citizens. He was faithful and very prominent in the affairs of the county, community and town in which he lived and served. As a citizen Mr. Sylvester always stood for civic righteousness and human progress, democratic in his views, and was a man of positive conviction on all questions that engaged his attention.

Mr. Sylvester was a man of original thought and mental as well as moral courage. He will be greatly missed in his community. Cut off just in the time of his life when he was needed most, we trust that his mantle of usefulness will fall on some of his loved ones.

His home was a most happy one. He reigned a "king" in the hearts and lives of each of the family. He had a most devoted wife, a large group of intelligent children, who held him in the profoundest respect and love, and never was he happier than when in his home surrounded by his loved ones, administering to his every need and comfort. He loved his church and Sunday school, was a loyal member of the Wesley Bible class. We will miss him; his seat is vacant and we, the members of the Wesley Bible class wish to record our love and esteem for our departed brother as a faithful co-worker together with us for many years.

Resolved First, When the news flashed over the town, community and county that Mr. Nathaniel Sylvester was dead many sad hearts were bleeding, many whispered to the passersby that a useful man had passed into the great beyond.

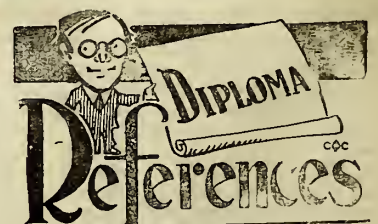
Second, As a church and Sunday school we realize that in the death of Mr. Sylvester that we have sustained an irreparable loss, society a most valuable member, industry a great captain, the state an ideal citizen, and the wife a devoted husband, and the children a kind, loving and indulgent father.

Third, That we extend to the bereaved widow, children and friends our deep and heartfelt sympathy in their great sorrow, and commend them for comfort in their bereavement to the God of all grace, who is able to sustain them by His loving power.

Fifth, That a copy of these resolutions be sent to the family of our deceased brother and a copy sent to the North Carolina Christian Advocate for publication.

J. E. Steed,  
J. O. Ervin,  
W. S. Ervin,

A. H. Ervin, Teacher.



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## EDITORIAL ~ PARAGRAPHS

The Youth's Companion, as all intelligent people know, is a chaste, high toned periodical which speaks with the greatest accuracy. The only times that this paper indulges in sharp words is when none others will meet the demands of the case. Here is what the Youth's Companion says about the anonymous letter writer: "The man who writes you an anonymous letter and signs it 'a friend' is either a liar or a coward, and perhaps he is both."

\* \* \* \*

"Our civilization cannot survive materially unless it be redeemed spiritually," says Woodrow Wilson in a recent utterance and the daily papers announce the fact in display headlines on the front page. These dailies do well to give prominence to such an utterance. But it is just what every true gospel minister has been saying from the pulpits of the land from time immemorial and we must keep on preaching this doctrine and people must come to accept it if there be personal and national salvation.

\* \* \* \*

A sermon, like the holy city that John saw coming down from God out of heaven, has four dimensions, height, depth, breadth and length. Guard well the fourth dimension. For a sermon to be low and shallow and narrow and at the same time long—well, that sermon never "came down from God out of heaven." The four sides of the heavenly city were equal. The four sides of the heavenly sermon are equal. The length should not like Pharaoh's lean kine devour the other three dimensions. Selah.

\* \* \* \*

The sexton should keep fresh air in the church and the minister should bring fresh sermons into the pulpit. Stale air and stale sermons are both disastrous to the church services. The call is not for new air, but fresh air from God's great out of doors, from God's forests and God's mountain tops. The urgency is not so much for teaching new duties as for a fresh emphasis upon old duties, not to teach new doctrines but to teach afresh the old doctrines. Sermons fresh from Mount Sinai and from Mount Calvary and all athrob with new life will meet the demands of this and every other age.

\* \* \* \*

We do well to give heed to the following from the pen of Bishop L. B. Wilson: "I think that the smallest business for the Methodist minister is to take a microscope to find and advertise defects found in the Bible, for the intellectual delight of his congregation. It is quite possible that the defects are at the subjective end of the microscope. The Book has mysteries, but what of it? You can go into any kitchen and find plenty of mysteries you can't solve. It isn't necessary to tell what you don't believe in the Bible—tell what you do. How long would it take to save the world by ministers who are telling of the mistakes of Moses and Abraham? How much better for us to have a constructive attitude. You can magnify what you know in your own personal experience. Let us postpone till we get up yonder talking about things hard to be understood in the writing of Moses and the prophets."

Do you remember how you promised God that you would stand by Him if He would only see you through? It may have been that night when love trembled and staggered as your precious child seemed to be approaching the gates of death and you prayed best because you loved best. It may have been when you yourself feared that the hour of passage to another world was close at hand and you preferred to stay here. Have you fulfilled those vows made in the solemn hours of life? He who neglects the vows made under such conditions should be ashamed to venture into the presence of the Almighty.

\* \* \* \*

Did you ever hear the apostle of gloom? His language is a croak, but the pity of it is he won't stay down by the pond. He roams here and yonder and his cry is, "the country is going to the dogs, the girls and boys are all going to ruin, public officials are crooks, the church has lost its power, etc., etc." A man like that has either a bad liver or a bad heart, and perhaps both. If a big dose of calomel will not stop his complaints a big dose of the Ten Commandments administered internally would. For there are more good people than bad people, there are more good boys and girls than bad boys and girls, there are more things to be thankful for than there are to form the grounds of a just complaint. Frogs have a right to croak, for God made them for that business and at the same time put them off where they could not annoy many people. If God had made the croaking man He would have put him in a frog pond.

\* \* \* \*

To keep some things is to throw them away. The wheat in the garner, for instance, may become weevil eaten, but cast into the soil will produce a golden harvest. The sower went forth to sow and some of the seed brought forth an hundred fold. The harvest follows the sowing. Hoarded treasures are less valuable than hidden treasures, they are wasted treasures. The miser has in every age deserved and won the contempt of all right thinking people. Coins to serve must be in circulation. Lives to be of value must serve. "He that would save his life shall lose it, and he that would lose his life shall save it," is the royal law of our Christ. The greatest servants are highest in authority. Not what one holds in his hands but what he accomplishes with his hands, not the place that he occupies but what sort of an occupant he is, "not to be ministered unto but to minister," these are considerations of prime importance. To learn and practice these is life's supreme victory. For it is the conquest of the Son of God and of the sons of God.

"Thou shall know it when it comes;  
Not by any din of drums,  
Nor the vantage of its airs;  
Neither by its gown nor its crown,  
Nor by anything it wears;  
It shall only well known be  
By the holy harmony  
That its coming makes in thee."



PLAN OF UNIFICATION TRANSMITTED BY THE JOINT COMMISSION ON UNIFICATION WITH RECOMMENDATION TO ADOPT

Transmittal.

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require.

Article I—Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church with two jurisdictions under a constitution, with a General Conference and two jurisdictional conferences.

Article II—Name.

The name of the church shall be.....

Article III—Jurisdictions.

Section 1. Jurisdiction number one shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Section 2. Jurisdiction number two shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church, South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Article IV—Composition of General and Jurisdictional Conferences.

The General Conference and the jurisdictional conferences shall be composed of the same delegates. Said delegates shall be elected by and from the annual conferences, provided said general and jurisdictional conferences shall have not more than one ministerial delegate for every forty-five members of each annual conference and not less than one ministerial delegate for every one hundred and twenty members of each annual conference and an equal number of lay delegates, chosen according to the regulations of each of the two jurisdictions; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation, an annual conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each annual conference shall be entitled to at least one ministerial and one lay delegate.

Article V—The General Conference.

Section 1. Voting—Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective.

Sec. 2. Powers—Subject to the limitations of the constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in exercise of said power shall have authority as follows:

- 1. To define and fix the conditions, privileges and duties of church membership.
2. To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses.
3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.
4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of bishops to be elected by the respective jurisdictional conferences and to provide in harmony with the historic practice of Episcopal Methodism, for their consecration as bishops of the whole church.
5. To altar and change the hymnal and ritual of the church, and to regulate all matters relating to the form and mode of worship subject to the limitations of the first restrictive rule.

6. To provide for a judicial system and for a method of judicial procedure of the church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference or mission that it is proposed to transfer.

Section 3. Restrictive Rules—In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

- 1. The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.
2. The General Conference shall not change or altar any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.
3. The General Conference shall not revoke or change the general rules of the united societies.
4. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.
5. The General Conference shall not appropriate the produce of the publishing house or of the chartered fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and wornout preachers, their wives, widows and children.

Article VI—Bishops.

The bishops of the two churches as at present constituted shall be bishops of the united church without further action.

Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

A bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the bishops of the jurisdiction involved.

Article VII—Presidency of the General Conference.

The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number from each jurisdiction to preside at the sessions of the General Conference.

Article VIII—Jurisdictional Conferences.

Each jurisdiction shall have a jurisdictional conference, possessing full powers of the General Conference of the church now constituting said jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the jurisdictional conferences.

Each jurisdictional conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

Article IX—The Judicial Council.

1. The General Conference shall, at its first session, provide for a judicial council, to be composed of an equal number of members elected by each jurisdictional conference, and the judicial council shall provide its own methods of procedure.

2. The judicial council shall be authorized to review, upon appeal of one-fifth of the members of the General Conference, or of either jurisdictional conference, or on the appeal of a majority of the bishops on constitutional grounds, the acts of the General Conference and of the jurisdictional conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The judicial council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Con-

ference or of either jurisdictional conference and to pass on the constitutionality of said acts.

4. The judicial council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the bishops.

5. All decisions of the judicial council shall be made by a majority of the total membership of the council.

Article X—Amendments.

The General Conference shall at its first session provide in harmony with the existing procedure of the two churches a method of amending the constitution and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the churches, respectively.

Article XI—Schedule.

In all matters not specifically set forth in these articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the disciplines of the respective churches shall be of full force and effect and binding upon the jurisdictions, respectively.

Recommendation.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise.

A LETTER TO THE EDITOR

"Being a Methodist and knowing the rules of the church and the vows that we all take when joining the church, how can a steward who is a town official vote for cafes, drug stores and ice houses to open on Sunday? Wasn't the fourth commandment written for us? And also what do you think of the Methodist church putting on plays to raise money? Please answer a Methodist through the Advocate.

Thanking you and praying God's blessing upon you and your work, I am, Sincerely, \_\_\_\_\_"

As to the first question, should cafes, drug stores and ice houses keep open on Sunday? Most assuredly not for commercial reasons. A man has just as much moral right to make money on Sunday by selling dry goods or groceries as he has in the sale of ice or sandwiches.

But there may be other things to consider. Some may be dependent upon the cafe for meals, or medicine may be needed from the drug store or ice from the ice house for the sick. If so, the hungry and the sick should be supplied.

Jesus Christ laid down the law of the Sabbath which limits work on the Sabbath day to deeds of necessity and deeds of mercy. An honest application of that simple law offers the solution for all problems of working on Sunday.

"Shall the church raise money by putting on plays?" is another question raised by "Methodist." Why not make the answer broader than the question and reply that no church should substitute an indirect method for the direct method of raising money. Let church members pay directly into the Lord's treasury and take no circuitous route by way of ticket to an entertainment, through a bowl of oyster soup or over a plate of ice cream. While this is emphatically our notion of the matter, we do not at the same time see any harm in a semi-social occasion being used once in a while by an organization of the church to raise funds for some special purpose that it may have in hand.

SHALL THE SLAUGHTER CONTINUE?

The Associated Press Monday morning reported 25 deaths last Sunday at grade crossings in this country. Two of these were at Lilesville in North Carolina. This list does not include the injured who escaped death or that number of which the great news agency got no information.

Perhaps an equal number were killed and injured in automobile accidents of one sort and another apart from railroad crossings. When will people learn to exercise greater care in driving automobiles? The elimination of grade crossings and the proper enforcement of wise laws of the road will serve to reduce the death list. But if accidents are entirely eliminated the man or woman at the wheel must learn to exercise that caution which spells safety.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. D. W. Brown of West End, Gastonia, left last Tuesday for a month in the west and Canada. He is with a party of tourists.

Dr. Richard L. Ownby, of Columbia, is off to his native habitat, North Carolina, for that month's rest given him by his church.—Methodist Advocate.

Rev. W. L. Dawson closed a meeting last week at Morehead church, where 20 were concerted, 19 have joined the church and five others will join. He is in a meeting this week at the Battle Ground church on the Summerfield circuit. Next Sunday he begins at Center with three sermons Sunday, 11 a. m., 3 and 8 p. m. Two services each day through the week.

Last Sunday, July 22, was a red letter day, so to speak, at Mt. Holly Methodist church. The pastor, Rev. O. P. Ader, received five men into our church by baptism. Three were the heads of homes, and two were the grown sons of one of the fathers. Pastoral visiting and prayer in the homes brought them in without any revival being in sight, and yet this is no hint at opposition to the revival. In the simultaneous revivals to be held in every Protestant church in Gaston county, beginning September 16, Mt. Holly hopes to be "one of them."

Miss Alva Bernice Smith, daughter of the late Rev. E. E. Smith, near Harmony, N. C., was married to Samuel Hoyle Hilton of Newton, N. C., Thursday afternoon. Miss Smith is one of the most accomplished young ladies of the community, having taught school in several counties, and a fine Christian. Mr. Hilton is a fine Christian gentleman and in charge of the Texaco Oil business in Newton. The family and a few friends were present. Rev. W. J. S. Walker, pastor of the bride on the West Davie circuit, performed the ceremony. They will make their home in Newton.

A. W. Harris and H. H. Sherman, the secretaries of the Joint Commission on Unification of the two Methodisms, sends out the following: "The Joint Commission on Unification in session in Hotel Winton, Cleveland, O., Wednesday, July 25th, approved the enclosed document for transmission to the two General Conferences. Forty-two commissioners were present and voting and the paper was adopted by a 'yea' and 'nay' vote. 'Ayes' 39. 'Noes' 3. On the question of name the joint commission passed the following resolution: 'That the selection of a name for the United Church be referred to the first General Conference of the United Church.'"

Mrs. O. P. Ader is on a visit to Stockton, California, to see her father and mother, who celebrated their golden wedding anniversary this year, and brothers and other kin. She will be gone about two months, returning some time in August. She met Rev. J. A. B. Fry in Stockton, who invited her to preach in his church on Sunday. She has quite a name in the West as an evangelist. She will visit also on her return a brother and sister in Iowa. Her brother-in-law, the Rev. Herbert Buffam, is noted as an evangelist and writer of songs. And his wife, Mrs. Ader's sister, is one of the strong women evangelists of the West.

The Junior Order Journal, on its front page last week, carried an excellent cut and the following interesting item about Judge N. L. Eure of Greensboro: "For a score of years Judge Eure has been a leader in the Junior Order in this state. Soon after he joined the order he was elected to office in his subordinate council, which was Greensboro No. 13, and filled various subordinate offices including that of councillor. He was then elected as representative to the State Council, where his conservative leadership and good judgment made itself felt in the upbuilding of the order. He filled the office of state vice and state councillor with credit and has since served two terms as national representative. The same wholesome influence that he has exerted in the Junior Order has been felt in the civic, educational and religious life of Greensboro, his home city, where he is one of the leading attorneys."

The Methodist Orphanage singing class is to give a sacred concert in the Roanoke Rapids Methodist church the first Sunday evening in August at eight o'clock, Rev. E. N. Harrison and his Rosemary congregation uniting in the service.

Rev. W. J. S. Walker, pastor West Davie circuit, says: "Conference collections within a few dollars of being paid. One good meeting just closed at Hane's Grove. Bro. A. C. Swafford of Mocksville station assisted us. Things moving on very well on West Davie."

Prof. H. L. King, Asheville, N. C., of whom mention was made last year in these columns that he drives his car like a young man, although 80 years of age, is now 81 years old and still keeps up his touring habits. One of his favorite trips is from Asheville to Greenville, S. C.

Rev. H. C. Byrum writes that he is expecting a large number of ministers this year at the Rock Springs camp meeting which begins August fifth and continues through the thirteenth day of the same month. Those who attend whether ministers or laymen may expect a profitable occasion. It is good to be at this historic camp ground.

Rev. N. R. Richardson was in Greensboro last Monday on the way from Leaksville to his home in Mt. Pleasant. He is looking the best that we have seen him. His youth is being renewed. Brother Richardson is supplying at Leaksville for Bro. W. L. Sherrill, the pastor, who is resting for a little while after the surgical operation that he underwent several weeks ago. Brother Sherrill expects to take up his work again September 1.

Dr. N. M. Watson, pastor of State Street church, Bristol, Tenn., and formerly a member of the North Carolina conference, is one of the members of the Commission on Unification which has just agreed upon a plan of union of Episcopal Methodism. Dr. Watson reports in the Herald Courier among other things that there was perfect harmony among the representatives of the two churches in working out the details of the plan of union and that of the 19 commissioners present from the Northern church all voted for the plan and of the 21 in attendance from the Southern church three voted against the plan. But he does not mention the names of the three.

### TAKE NOTE OF THIS

An official copy of the Plan of Unification as adopted by the Commissions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, at their recent meeting in Cleveland, Ohio, is this week given the readers of the Advocate for their careful reading. This is an important document. We shall hear much of it in the coming months. It will be transmitted to the General Conference of the Northern church which will assemble next May in Springfield, Mass. If that conference should adopt the Plan as transmitted, or even with slight modifications, the bishops of the Southern church would probably call a session of the General Conference of the Methodist Episcopal Church, South, to consider the action of the Northern church.

If a plan of union should be adopted by the two general conferences this plan would go to all of the annual conferences of the two churches, which would require approximately a year's time.

Regardless of what may finally become of this plan that we publish, readers of the Advocate would do well to study it carefully and then lay it aside for reference as the discussion proceeds.

### PLEASANT GROVE CAMP MEETING

The people of the Waxhaw charge, Union county, are looking forward with a great deal of interest to the third Sunday in August. That is the day set apart for the beginning of Pleasant Grove camp meeting. Rev. S. R. Belk, D. D., a former Union county boy, but now one of the leading members of the North Georgia conference, is to be present and do a major part of the preaching. Tuesday, August 21st, has been designated "Union County's Preachers' Day." There are more than 25 Methodist ministers in active service who were reared in Union county, and it is expected that a large number of these will be present on that day. A number of Union's sons will preach during the meeting. Those in charge of the services urge all of the Union county preachers to be present.

### THE CHARLOTTE OBSERVER AND JUDGE GRADY

The Charlotte Observer last Tuesday morning in an editorial of unusual merit concerning the case of Judge Grady says among other things:

"The Observer has no hesitancy in expressing the opinion that he never should have been elected to the office he holds and that he would not have been elected except through a species of false pretense by which he obtained the votes of a good many people who would not have voted for him had not the information been concealed from them that he had sworn allegiance to another government than that of the State of North Carolina and that of the United States. Doubtless there were those who voted for him and helped to elect him, not knowing the facts in the case, who would not vote for him again, even if his name appeared on the Democratic ticket, and they are life long Democrats, too."

Other paragraphs in the editorial run like this: "Of course Judge Grady has not publicly admitted that he is a member of the Klan or has any connection with it, official or otherwise. Had he admitted it, as we understand the matter, he would have been violating his oath as a Klansman. However, he has not denied it, but contented himself with saying that it is none of the public's business—none of the business of the voters who elected him to know what governments he has sworn allegiance in conflict with his allegiance to the state and the United States. And the public has evidence enough to remove all doubt.

"As the public understands it, Judge Grady is in the position of a judge of the superior court of the great State of North Carolina who is ready to administer justice and the law fairly and without fear or favor or prejudice, as long as the interests of the Ku Klux Klan or members thereof are not involved, his oath as a Klansman takes precedence over his oath as a judge. Maybe the public has the wrong impression, but as long as that is its understanding, or the understanding of a large part of the public, it presents a deplorable situation, calculated to prove a tremendous factor in weakening the confidence of a large element of the people in the courts and their justice in administering the law.

"Judge Grady cannot serve two masters, where their interests conflict, any more than a lawyer at the bar can do his duty while representing both parties to a suit in litigation."

### THE ADVOCATE FACES A SUIT FOR HEAVY DAMAGES

In the issue of July 19, the Advocate carried upon its front page a cut under which was written "Bishop Edwin D. Mouzon, D. D." Whereupon Bishop Mouzon, being mindful of how St. Paul said that a bishop "must have a good report of them that are without, lest he fall into reproach and the snare of the devil," is anxious to know why his name should have been placed under a picture of Ramases II and then adds, "I have a good notion to sue you for libel."

This is not the first time that threats of damage suits have followed the running of cuts in the Advocate. But we expect to escape the condemnation of the civil courts because our General Rules, of which Bishop Mouzon was the learned expositor, at the very time that his name got mixed up with King Tut or some other ancient worthy, prohibits "brother going to law with brother."

Courage and candor, however, compels us to add that we do not expect to hide behind a legal technicality, and hereby promise never to use that cut again, because the good bishop has promised us a picture that does him justice.

### SHOP TALK

It has always been the custom of the management to continue sending the Advocate to its subscribers till notified to discontinue. If you do not want yours continued please notify us at once.

The statements that we are sending out each day for small amounts would assist us greatly during these lean days if paid. The amounts are not large, but put together they would tide us over. If you have received a statement please enclose the small amount at once. If a mistake has been made write us and it will be corrected. Thanks.



## OUR MONTHLY SERMON: *The Power of Music*

(A sermon by Elmer Ellsworth Helms, D. D., delivered at the dedication of Ewart Watchorn Memorial Organ, First church, Los Angeles, Cal., July 15, 1923. Text: "I am their music."—Lam. 3, 63.)

Tubal Cain, the first organ builder, has had a worthy line of successors in Sebastian Bach, George Hogarth, Joseph Booth, Thomas Robjohn, Edward Jardine; but none greater than John T. Austin, builder of the great organ we dedicate this morning—the greatest organ ever installed on the Pacific Coast or in a Methodist church.

The first great organ of modern times, built in 757, belonged to the king of France. At the first organ recital a woman fell into delirium from which she never recovered. Be not surprised at that, for you will listen to this great organ when it will seem to weep out like a multitude of broken hearts. Now it will have the roar of a cataract, the thunder of a storm the ripple of a wave, the soft zephyr of the eventide; now a mighty major, then a melting minor; dramatic and holy, splendid and simple, solemn and serious, stormy and calm. You will hear it sob like a mother over an empty cradle, and moan like a young wife over the first little coffin. The mightiest stop in the great organ is the "tremolo" and "vox humana"—the stop that pours out sorrow and tears and sobs. What a human divine thing the organ is. No wonder Luther said, "Music is the daughter of heaven," and Keats, "Music hath a golden tongue." According to the belief of mythology music came from the gods. Mercury invented the lyre, Minerva the flute, Pan the pipes.

This great temple had a forerunner—greater and grander. It took seven years, 183,500 workmen and \$4,447,500 for its construction. It was built by one—King Solomon. At the dedication there were 200,000 singers and 40,000 instruments.

The Book in which you will find the description of that great occasion is a very encyclopedia of music. It is full of harps, flutes, cymbals and trumpets. It rings with melodies, carols, refrains, chants, paeans. It has 467 references to this subject.

### Music Rules the World.

Music rules the natural world. That was a great day when the planets first swung in place and space. That was a greater day when the spheres were anointed with song. The world was born with music—when the "stars first sang together." The world was redeemed with music—"Peace on earth, good will toward men." The world will end with music—"The Song of Moses and the Lamb." God's great organ is nature. "The stars are the keys"—the stars

"Forever singing as they shine,  
The hand that made us is divine."

Says Schopenhauer, "Music is the melody to which the world is the text."

We used to think it was poetry that Congreve spoke—"Music hath power to soften rocks or bend a knotted oak." That's not poetry. Under the power of the music of the great organ in the cathedral of Rheims, the stone walls years ago began to crumble. The architects say this was a direct result of the vibrations. It has been recently discovered that the stones of the churches of northern Germany are crumbling under the minor chords of the great organs. Scientists have but just discovered that there is one tone that will crumble rock, even the hardest flint. And scientists believe it is possible for a sound to be reached which will disintegrate the diamond. Music "hath power to soften rocks." When we read that Apollo played and the rocks did listen, that was nearer science than poetry.

"Orpheus with his lute made trees,  
And the mountain tops that freeze,  
Bow themselves when he did sing,  
To his music."

Music rules the natural world. All the air is filled with invisible bells. Angels are the ringers and the music falls in waves "as sweet as melted pearl." Didn't you ever hear the mountains ring with music and all the hills sing with joy? The

fing of the winds, the beating of the waves, the sighing of the boughs, the whisk of the birds' wing—these are part of Nature's great orchestra. The chirping robin, the twittering swallow, the caroling lark, the trilling thrush, the warbling canary—these are part of Nature's great choir. The dirge of the tree tops, the moaning of the seas, the weird soundings of the woods, the whisper of the spring, the cadence of the waterfall, the zephyr of the winds, the rhythm of the brook—these are Nature's minor chords.

The deep roar of the ocean as it beats against the rocks, the thundering oratorio of the cataract, the crash of the storm, "the music of the spheres"—these are Nature's major chords. "Everything that hath breath" doth declare that music rules the world of Nature.

### Music a Power in National Life.

Music rules the national world. He was more than poet who said, "If I may write a nation's songs, I care not who writes her laws." One national air is worth more to a country than an army of 100,000 men. What the "Marseillaise" has done for France, "God Save the King" for England, "The Star Spangled Banner" has done for America. Song has slain more than the sword. Ten thousand Greeks rush into the battle of Marathon and under the intoxication of their national song drive 100,000 Persians into the sea. A handful of Christians at Tours, singing as they fight, "The Lord is a strong tower," scatter the hordes of Saracens every whitherward. Gustavus Adolphus' wars were thirty years of triumph inspired by song. The victories of Scotland, Cromwell, Luther were the victories of Christian song.

### Music the Great Heart Power.

Music rules the human world. It elevates the thought, purifies the soul, uplifts the life, awakens holy emotions. It gives polish and finish. It vivifies the respiration, energizes the muscles, quickens the circulation, stirs the soul. Not what a man says but what a man sings determines his character. Not the acts but the songs reveal the man.

"The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems, and spoils."

Says one, "He who does not sing at his work is a dangerous man." "All one's life is music if one but touch the notes rightly and in time," says Ruskin. Would that were true of all. "Within men are lutes and sing harps"—true if men but knew how to touch the strings. When Liszt's father asked him what he would be, he pointed to the picture of Beethoven and said, "That." And in answer to his father's surprise, said, "It is in me." Music—it is in us all if we but knew it. "Some men move through life as a band of music moves down a street, flinging out melody on every side, to every one near and far." "The passing of many is as the passing of Evangeline; when they pass there is the ceasing of sweet music."

Long after it was heard no more."

"The music in my heart I bore

When Handel, writing "The Messiah," wrote, "He was despised and rejected of men," he fell sobbing. Handel had ears we wot not of. When Jenny Lind was in this country more than seventy years ago, Dr. Lyman Abbott went to hear her in the great oratorio "The Messiah." He tells us an old sea captain sat beside him and asked him to point out the great singer. After a chorus or two and a few solos, Jenny Lind arose and sang, "Come unto me all ye that labor and are heavy laden." As she sang the heavens seemed to open and the great audience heard not her but Him singing down the ages, "Come unto me." As she finished, a silence more eloquent than applause hushed the audience. Doctor Abbott hearing a harsh, guttural sound, turned and behold! the old sea captain snoring. There is no music without unless there is music within.

Music is more healing than medicine. It hath power to soothe the troubled breast. Pythagoras

was in the habit of quieting his troubles with the harp. Philip V of Spain cured himself of melancholy by listening to the famous singer Farinelli. Elijah in trouble asked that music be brought. Saul soothed his perturbed spirits with David's harp. The old philosopher claimed that music could restore the original harmony of the soul. Paul and Silas found that music soothed and softened their dungeon bed. Beautifully and truthfully says Longfellow:

"And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And silently steal away."

No wing has such power to lift as music.

### Music and Religion.

Music rules the religious world. No God no music. He is the inspiration of it. Music comes from God and leads back to God. Montesquieu says, "Music is the only art that does not corrupt the mind, for it is born of God." He started the stars to singing and inspired the angels to chant "Glory to God in the highest," and filled the hearts of the redeemed hosts with "Holy, holy, holy." God—that's the name that sets all the strings of the soul vibrating. Religion is the mother of music. Even the Holy Spirit is put under the figure of music when it says, "Thou hearest the sound thereof." There are more commands to sing than to pray. "Sing ye to God all ye kingdoms of the earth, sing ye to God." Paul exhorts us to "admonish one another in psalms and hymns and spiritual songs."

The loftiest book of music ever given to the world was given to us by David, the sweet singer of Israel. His 150 psalms are 150 songs. The first book printed in America was a psalm-book. The religious world has more than 400,000 hymns. The New Testament church, the Scotch church, the early Methodist church was a triumphant church because a singing church. The great musical productions have been religious productions: Mendelssohn's "Elijah," Haydn's "Creation," Beethoven's "Mount of Olives," Bach's "Ascension," Spohr's "Last Judgment." When Spurgeon has been forgotten, and Beecher's name is mildewed, and Luther's sermons are out of print, Wesley, Toplady, Perronet, and Adams will live on through their "Jesus, Lover of My Soul," "Rock of Ages," "Coronation," and "Nearer, my God, to Thee." A chronometer can measure time, a cyclometer can measure distance, but nothing can measure the power of music.

For sixteen years no music was heard in the ancient temple. A temple without music. A soul without music. In vision does it not come over you—the evenings when around the little cabinet organ with your mother you used to sing, "Is my name written there?" "Safe in the arms of Jesus," "Hear the bells of Heaven"? The bells of heaven—don't you hear them? They ring out "Oh, where is my wandering boy tonight?" Only the music of heaven can make melody in the soul.

### Music in Heaven.

Music rules the heavenly world. There is one link between earth and heaven—music. The twenty-two chapters of Revelations are full of the music of heaven. Music is heaven and heaven is music. There is no discord in heaven and that makes heaven. There is nothing but discord in hell, and that makes hell. "Music is the love language of the soul." It is the language of the skies.

All earthly things shall pass away—all but music. It is the one immortal thing. The music of all bubbling streams and singing trees and sweet sounds and noble friendships will roll on beyond the grave. "And I heard voices as it were a great thunder, and they sang a new song—the song of Moses and the Lamb." "Great and marvelous are thy works, Lord God Almighty." And the 144,000 shouted Amen and Amen. As says Pope, "Heaven, and heaven alone, is full of the sounds that song has sown." When Handel wrote the Hallelujah chorus he saw the heavens open. Music opens heaven.

Richter says: "Music brings the waves of eternity near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of this and the morning breeze of



the future life." As King Henry IV lay dying, he said, "Angels whisper music to my weary spirit." The morning breezes were fanning his locks. A soldier at Fort Donelson, two limbs torn off, life fast oozing away, turned his pale face up towards the pale stars and whispered,

"Though like a wanderer, the sun gone down,  
Darkness be over me, my rest a stone,  
Yet in my dreams I'd be  
Nearer, my God, to Thee, nearer to Thee."

Unbar the gates. Let the music float out. Let the redeemed float in.—Christian Advocate (N. Y.)

### THE JOY OF THE READING HABIT

George C. Wilding.

What different ideas people have of the enjoyment of reading. We know people to whom the reading of an interesting book is enjoyment of the very highest order. To others it is a wearisome sort of inactivity. We know a retired business man of means in poor health who can read nothing but the market quotations of his morning paper. The rest of the long day he spends looking out of the window onto a narrow, dull city street, or playing with the cat.

I was a normal, healthy boy, passionately fond of life in the open, on and in the waters of that dear old Ohio river in the summer, roaming the woods in the autumn, and coasting and skating in the winter. All sorts of boyish games and sports had a strong grip upon me. Hence I did not take seriously to reading very early in life.

When I was about thirteen, away back in 1859, in Virginia, my father subscribed for Robert Bonner's New York Ledger. It was a beautifully printed paper. I have always been very susceptible to high grade print and paper. I soon became deeply interested in this paper. Its stories by Sylvanus Cobb, Jr., and Emma D. E. N. Southworth, and articles and sketches by Fannie Fern, Theodore Tilton, Harriet Beecher Stowe and Henry Ward Beecher; and poems by John G. Saxe, Longfellow and Whittier, caught my boyish mind and stirred my imagination.

Soon after this I was fortunate enough to borrow a bound volume of Harper's Magazine. I read it eagerly, hungrily. It opened up a new world to me, and made a profound impression upon my mind. I remember that I was delightfully thrilled by Porte Crayon's Virginia sketches.

I find that I have little tendency to read the books which I have read in the past. My memory is too retentive for that. I dip into the classics only at rare intervals, but when I do I enjoy them.

My reading is quite general. I do not take to works on philosophy, science or theology. I rarely read a speech, address or sermon. Books of personal opinion do not often interest me. I am specially fond of biography, such as that large life of Phillips Brooks. The autobiography of "What Books Mean to Me."

Andrew Carnegie, Strachey's Life of Queen Victoria, The Life and Letters of Walter H. Page, The Americanization of Edward Bok, and those Reminiscences of Great Men by Lyman Abbott. Books of history I keenly relish, such as Macaulay's and Greene's England and Parkman's History of France in America. Well written books of travel and adventure hold me closely. Fiction I am coming to like more and more. Dickens, Scott, Thackeray, Trollope, Stevenson, Marshall De Quincey, Galeworthy, Hardy, Hawthorne and Irving I have learned to enjoy. And I am specially partial to some of those Southern story writers, William Malcolm Johnston, Joel Chandler Harris and Thomas Nelson Page. Poetry of sentiment does not appeal to me. But poems that are wrapped around some interesting incidents, such as Evangeline, Maud Muller, Enoch Arden or Snow Bound are as soft, sweet music to my being.

As the years pass by I take more and more time to read. I read a great deal more than I used to, as I have more leisure of late years. I should think that I read fully fifty books each year, besides the chief magazines, Atlantic, Harper's, Century, Scribners and Outlook. Books are not read aloud in our family. Our tastes differ too much for that. An overplus of individuality is in the way of this exercise.

I remember that I was, as a boy, thrilled by a story in The New York Ledger by Mrs. Southworth

entitled, The Hidden Hand. One day, a few years ago, I was browsing around in the book department of Macy's Department Store in Gotham, when I suddenly came upon this old story in book form. I bought it for a small sum, took it home and read it with just as keen relish as I did away back in 1857 when I was a half grown, untutored boy. The story was just as good as ever. It stood the test of sixty-five years of growth and change. Doubtless some of your elderly readers enjoyed this breezy Virginia story in The Ledger when they too were young people away back in those good old antebellum days so pleasant to remember.

That bound volume of Harper's Magazine which so fascinated me as a boy sixty years ago, I read in leisure moments in a village store in western Virginia. I borrowed it from an intelligent, reading family of Yankee people from that little Nutmeg State. On stormy days, when customers were few and far between, I would take my little stool and squat behind the showcase just under the big front window and fairly revel in the delicious contents of this standard old monthly. Soon I was utterly lost to the mercenary, commonplace world around me. I was roaming free-footed through green fields and romantic forests. This was a perfectly new world to me. I had no knowledge of it hitherto. What a wonderful discovery I had made. Who ever forgets an experience of this sort?

After my adventure with The Hidden Hand I fell to studying about those fragrant sketches of Porte Brayon's regarding his carriage tour through those attractive Virginia mountains with his girl cousins one summer in the late fifties. I began to feel as if I should like to read them all once more. So I went to our public library and secured this well-worn old volume, and I read it with the same deep interest that had marked my first reading in Harper's so long ago. If you have any doubts of this get this old book and read it for yourself, and I'm sure that you will be convinced. It is real literature.

When I married and went to housekeeping I determined to own a library of my very own, as the children say. I had our village carpenter build for my future library a tall black walnut book case. Very soon I had two shelves filled with books. When I started out in the ministry I moved my book case with me. But I soon discovered that it was too bulky and too heavy to move about. On my second circuit we were building a parsonage. In a fit of generosity I sold my handsome book case to our village doctor, and with the proceeds thereof I paid my subscription to the new parsonage. So the book case served a good purpose after all.

When I settled down in earnest to study, soon after I began preaching, I became book hungry. I wanted desperately to buy certain books, but where was the necessary money to come from? After much cogitation I hit upon a practical plan of solving this difficult financial problem. I sold a lot of family Bibles in a canvass of my parish and cleared the handsome sum of thirty dollars thereon. This huge sum I at once invested in those much desired books. At that time this looked to me like a lot of money to squander in this way, but I was perfectly happy over the investment. Later on in my ministry I learned that this slight sum of money was but a drop in the bucket when it came to building up a preacher's library in good earnest. But it was a wise use of my hard-earned money. The growing preacher must not starve his mind any more than he would starve his body.

After this experience, every fall at the conference session I would spend a good deal of my leisure time hanging around the table of the Book Concern, fingering over those alluring and tempting volumes and talking to the agent about them. It usually ended in my carrying home after conference a good-sized bundle of new books. In this way my tiny library kept swelling out into larger proportions.

After coming to the fringe of this great metropolis I was not long in discovering its many second-hand book stores, and I began to frequently haunt them. On Monday afternoons after the preachers' meeting in the morning, a preacher friend with me, we would do a half dozen of these stores. Often we secured standard works at a trifling price. Of course I still kept on buying the newer books at our Book Concern. In these stores I bought mainly reference books, commentaries, cyclopedias and

hand books of various kinds, for with plenty of these around you one can make his own books. General books for my leisure reading I could easily get at our public libraries, which are abundant all around me here.

As I grew more mature and mellow, in my later ministry, I began to discover that I had outgrown certain books, and there were others which I did not need. For instance, quite early in my study of pulpit work I had discovered the vast importance of the use of fitting, unique and helpful illustrations as windows in the solid walls of the sermon. So I began buying books of illustrations wherever I could find them. In a dozen years I had made some refreshing discoveries in myself. With my Welsh, emotional, dramatic temperament I needed no books of illustrations to help me out. In preaching, if I became at all "het up," my imagination would take fire and the illustrations by the hand would leap out of the bushes and come running toward me with handles on, shouting, "Use me, use me." I had difficulty often in making a swift selection as, of course, I could not use them all. This fault is almost as bad as using no illustrations at all. Later on I began sending my spare books to a little Methodist college up in the mountains of western Virginia, which I helped to found more than forty years ago. Up to this time I have shipped about two thousand books there. Just think of the good they will do as the years go rolling around. Hundreds of our retired preachers could in this way greatly add to the limited libraries of little colleges and academies.

Yes, Dr. Rowland, the nimble and versatile editor of The Richmond Christian Advocate, and myself are Welchmen. His ancestors came from that romantic land of Cambria, and I was born in that delightful valley of the River Wye in South Wales. What a language our people speak. Here are the names of some of their towns: Llangennech, Iregeriog, Cwmgwarch, Llangernyw, Gwalchmai, Gwancaegurwen, Llanfairtalhairan, Clawyddnewydd. There, catch your breath! Are they not stunners? How my little Welch mother could rattle off those awkward sentences.

When I took the retired relation at the age of seventy-five, I destroyed about a thousand sermon sketches. I was afraid that some promising young preacher would get hold of them later on and be seriously crippled by their use. Those miserable books of sermon sketches have dwarfed and hampered hundreds of many otherwise brilliant young ministers. When put on sale they should be properly labeled—"Ready-Made Helps for Lazy Preachers; Crutches for Mental Cripples."

East Orange, N. J.

### YEAR BOOK OF THE CHURCHES

The Year Book of the Churches, 1923, edited by E. O. Watson, is just off the press. This edition retains all the features that made the Year Book of 1921-22 so valuable and adds new features further increasing interest in the book and adding to its value for reference.

The first 251 pages are taken up with a Directory of Religious Bodies, carefully brought up to date. This gives full statement of history, doctrine and polity, not only for the evangelical denominations, but for various organizations concerning the history and progress of which all should be informed. The officials, boards, periodicals, editors, educational institutions and executives are listed under each denomination. In previous editions addresses were given only of board headquarters, but in this edition effort has been made to get addresses of individual members of boards.

A table that should prove of interest and value is found on page 401, showing the relative growth, numerical and per cent, of Roman Catholics and Protestants in the United States from 1890 to 1922.

The 1923 edition surpasses that of 1922 in value. All who had the 1922 edition should have that of 1923, and thousands who have never been introduced to the Year Book will find it invaluable as a mine of useful information and a ready hand-book. It is fully indexed, bound in cloth and sells for \$1.50. Copies should be ordered from the Washington office of the Federal Council of Churches of Christ in America, Rev. E. O. Watson, Secretary, 937 Woodward Building, Washington, D. C.



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**FIELD NEWS**

**LAYMEN AND PREACHERS OF THE  
W. N. C. CONFERENCE**

If your charge or church has not elected a delegate to the Laymen's Conference to be held at Lake Junaluska from the 10th through the 15th of August do not fail to have this done next Sunday. Be very careful to select the right man and a man that will go. If the man you select does not feel that he is in a position to pay his expenses there is no congregation that cannot afford to expend a little amount along this line. It will bring you back large dividends if you will do it.

I am exceedingly anxious that the Western North Carolina conference have the largest delegation of any conference in the whole church. Won't you, therefore, Brother Preacher, if you haven't a representative for your charge see that you have one appointed? To the lay brother—any one of whom may be elected to this place—I beg you not to allow any business engagements to interfere with this. It is God's business and you should prepare yourself for that equipment as carefully as you would for any other avocation. It will only take six days. Can't you give that to the service of your church and your Lord? I beg of you to do so. Chas. H. Ireland,  
Lay Leader of Conference.

**ROCK SPRING CAMP GROUND; AN  
INTERESTING LETTER**

I have just read the Advocate and one very interesting piece to me was that one written about Rock Springs camp meeting, which is a sacred and hallowed place to me, and I wish to write you something in connection with the history of the camp ground.

My grandfather, who was Rev. Jacob D. Hill, was one of the number of Methodist preachers who founded and located the camp ground, and held the first prayer meeting ever held there. I can't give you a full list of the names who founded the camp ground and Rehobeth church, but I think I can find out from an old lady who lives right at the church, and who I think knew all of them, and could get other points of information that would be of interest concerning the camp ground and Rehobeth church. His name was not mentioned as one of the founders of the camp ground and as "honor to whom honor is due" I wanted you all to know that he was one of the number. My sainted mother has often told us children of the first little prayer meeting ever held there, when my grandfather with some other preachers started out to find some suitable place to hold a camp meeting; so they found a rock from which was flowing a small stream of water and decided to have the camp ground there, cut down a few trees, and knelt there to have the first prayer meeting; hence it got the name Rock Spring Camp Ground.

My mother, Mrs. Frank Wilkinson, was Mattie M. Hill before her marriage and a daughter of Rev. Jacob D. Hill. My grandparents and some of the Hill family, including my dear

mother, are buried at Rehobeth church, a dear and sacred place to me. My husband and I were there at Rehobeth Memorial Day, the first Sunday in May. We are planning to go to the camp meeting this year if nothing prevents.

My grandfather's was always the home for the preachers, and was about four miles from the camp ground and Rehobeth church. Two of my uncles were also Methodist preachers—S. J. and H. D. Hill.

I did not mean to give you a history of the Hill family when I started to write, but you will excuse me for this much I am sure.

We love to read the Advocate, and look forward to it's coming with much pleasure. We love the Methodist church, too, and its advancement.

Our heartiest good wishes for the success and promotion of the Advocate in years to come, for which we have been a subscriber for a number of years. Mrs. W. H. Payne.

**FROM EAST FORK CHURCH**

A revival is now in progress at our church. The preaching is being done by the pastor, Rev. G. A. B. Holderby. We are hoping for much good results.

During the time our present pastor has been on this work two weddings of much interest have taken place in our community. On Easter Sunday we found our little church very prettily decorated and immediately after the morning services were over Miss Sophronia Goode began softly playing a wedding march. Miss Marie Gillespie and Mr. Boyd McGuire came up the church aisle and were met at the altar by their pastor, Rev. Mr. Holderby, and were united in marriage, the ring ceremony being used. The bride was beautifully dressed in white crepe de chine. Dinner was served at the home of the bride, Mr. and Mrs. B. A. Gillespie.

The second marriage took place Sunday afternoon, July 22, when Miss Ollie Gillespie became the bride of Mr. Jack Heath. Rev. G. A. B. Holderby performed this ceremony. The ring ceremony was used. This marriage took place at the home of the bride, Mr. and Mrs. B. A. Gillespie. The bride was beautiful in blue canton crepe. The house was beautifully decorated in pink rhododendren and ferns. Immediately after the ceremony the happy couple left for Cedar Mountain, the home of the groom. F. G.

**REVIVAL IN SOUTHPORT**

On July 2 Rev. Euclid McWhorter of Aberdeen came to us and remained until the 12th, preaching twice each day. It is needless to say that the preaching was done well. From the beginning there was a deep interest taken. Some of the brethren say that it was one of the best revivals that they have attended in Southport in some time. And the results seems to show that their version is correct.

The membership of the church was greatly revived and a number reconsecrated themselves to the Lord. We received eight on profession of faith and four by certificate. The church seems to have taken on new life.

Our Sunday school is steadily growing and we are looking forward to greater things in the future. Our congregations are very gratifying—they are on the increase. The Sunday school is also growing under the efficient leadership of Bro. R. W. Davis as superintendent.

We have recently rented a building adjoining the church lot with a number of rooms so that we have an opportunity now to develop into an up-to-date Sunday school. Heretofore we have not had enough rooms for our classes, but that hindrance is out of the way now. If the editor can find time it might make him feel better to come down and get a breath of salt air and preach for us. We are not expecting anything less than a good report when we go to Elizabeth City in November. J. C. Whedbee, P. C.

**SUNDAY SCHOOL DAY ON FAIR-  
VIEW CIRCUIT**

On July 22nd the four Sunday schools of this circuit held their Sunday School Day together at Sharon church. It was a glorious summer day—seemed to have been made just for the occasion. The people came in buggies, straw wagons, trucks and automobiles from miles around, and each family brought a basket well filled with good things to eat. Talk about your chicken dinners! I am here to tell you that these people know how to cook chicken, and there are more of them than the preacher that know how to eat it. And babies! God must love the Fairview people. I don't know when I have seen so many of them—and the measles kept some away. Two new departments are being added to the Sunday school work on this circuit—the Cradle Roll and the Home department.

Besides the children's program the Children's Home was not forgotten by the pastor and Brother Dunham, and emphasis was laid on the Fifth Sunday offerings in a special request. Brother Ed Brown, of Asheville, discussed Sunday school work; Bro. H. A. Dunham discussed Sunday school and lay work; Mrs. V. L. Stone presented the Woman's Missionary Society interests, and W. W. Edwards talked to us on the Epworth League. Plans are on foot to organize a Woman's Missionary Society and an Epworth League at Tweeds church. The usual Sunday School Day offering was received.

Mister Editor, ye run about so much. Ef I'd knowd jest where to put me finger on ye, I'd a tried to git ye up here in this neck o' the woods. It'd a done ye good to help et some o' that chicken. Allen H. Whisner, Pastor.

**EDUCATIONAL MEETING IN THE  
STATESVILLE DISTRICT**

At the call of Rev. D. M. Litaker, the presiding elder, a fine delegation of preachers and lay leaders of the Statesville district met in our church at Newton on July 24 for the consideration of the collection of the subscriptions made to the fund for Christian education and to take a general review of the work planned by and for the laymen of the church. The attendance was beyond expectation and it was such a meeting as filled those who attended with enthusiastic anticipation.

Dr. W. P. Few, the scholarly president of Trinity College, was there and at his best. With the passing years he grows on us as a man of wonderful insight and a man with a yearning heart for the future of our church and the safety of our country. His is the heart of a real Christian patriot. His plea for loyalty to our Christian schools was a plea that there may not lack the element of Christian faith in all educational institutions. He lamented the fact that so little work is being done for the religious instruction of children during the elementary stage of their education. He insisted that America cannot be half pagan and half Christian. He pointed out the dangers which threaten and warned that our place and wealth in America is no insurance that we will survive as a government. He plead with prophetic earnestness for the teaching of a constructive Christian faith in the home, the church, and the school of every grade.

Mr. Charles H. Ireland was there to speak as he only in our conference can speak. He is a lay leader brimming over with enthusiasm. His humor is fine and clean and his faith and loyalty is of the highest type. To see and hear him is to understand that there is something big, compelling and satisfying about Christianity. His appeal for better organization among the laymen for service was clear and strong. He spoke out of the experience of a full and ready heart. He suggested that there ought to be held each year in each presiding elder's dis-

trict a meeting especially for the laymen and also that when the pastor receives a member into the church he ought to enquire what field of lay activity the new member can engage in, so that the membership shall all be at work and each new member understand in the beginning that the church is a real working force.

Rev. W. O. Goode was ready with many fine suggestions and with inspirational talks to show his fitness to do the work to which the church has called him.

The presiding elder was in his place as real leader of all the forces in his district. His exhortations and comments throughout the meeting showed how his heart is in his work, and he has a masterful hand on every piece of church machinery. Under his leadership the Statesville district will give a good report of all the work undertaken.

President Hornaday brought a cheering report from Davenport College of the work for Christian Education being done there and Mr. A. C. Sherrill told in a most helpful way how all the committees provided for by the last General Conference under the head of lay activities are not only appointed but actively and successfully at work in the Newton church.

Together with the large attendance, the fine addresses, the sumptuous lunch served by the ladies of Newton, and the enthusiasm of the whole number attending it was pronounced a most successful and inspirational meeting and promises to bring fine results in the district. E. W. Fox.

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**DISTRICT EDUCATIONAL MEETINGS**

The Mt. Airy district educational meeting was held at Walnut Cove. Rev. J. H. West, presiding elder, was in the chair. A very good attendance of pastors and laymen made the conference a success from the start. The meeting was addressed by Chas. H. Ireland, Prof. R. L. Flowers and W. O. Goode, secretary-treasurer Christian Education Movement, after which a splendid dinner was served by the ladies of the church. Mt. Airy district will make good her pledges to the Christian Education Movement.

On July 20th the same trio of speakers were on hand at the Winston-Salem conference, over which that most unique and efficient presiding elder, "Bill" Newell, looked on with the eyes of a statesman, while Mr. Dwire, district lay leader, and one of the most brilliant newspaper men of the state, presided. When Ireland, Flowers and I left the seat of that conference to hurry on to another, the laymen and preachers were in the midst of perfecting an organization which will under the leadership of Newell and Dwire bring the district out on all its obligations before the conference year shall have closed. At the present the Winston district is leading all others in the conference in payments to the Christian Education Movement. A wonder dinner was served by the ladies.

The Statesville district educational meeting was held at Newton in one of the best organized churches in our conference. Rev. W. B. Shinn is pastor. The conference was called to order by Rev. D. M. Litaker, presiding elder of the district. Litaker was at his best throughout the day, giving special attention to everything which came before the meeting. Dr. W. P. Few, president of Trinity College, made a profound impression on the audience when he brought a message of wonderful power on the subject of Christian Education. Mr. Chas. H. Ireland spoke to the laymen most effectively on the work before them as sons of Wesley. After W. O. Goode, secretary-treasurer, had made his report covering every church in the district, A. M. West, district lay leader, took charge and with a master's hand outlined the plan of organization for his district. The ladies of the church served a magnificent dinner in the church hut.

Reports of the Shelby, Marion, Asheville, North Wilkesboro and Charlotte district meetings will be made later.

W. O. Goode.

**SHELBY DISTRICT CONFERENCE**

It was a called meeting to consider our educational interests, to promote the work of our laymen, and to switch in a Sunday school institute—the three in one.

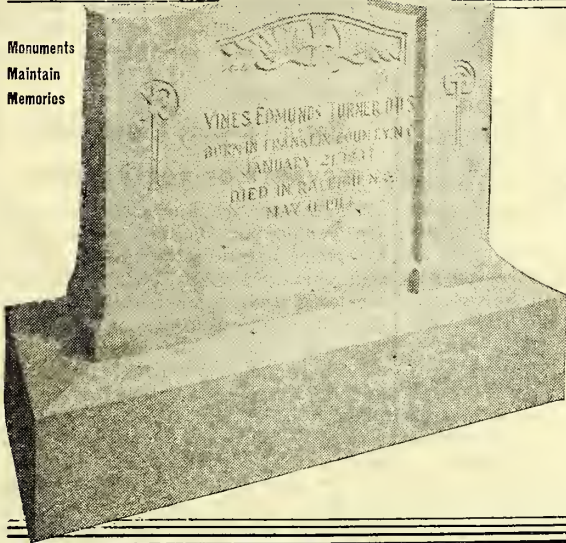
Rev. H. H. Jordan had a well planned program, and he put his speakers at it Wednesday, July 25, at 10 a. m. Rev. W. O. Goode gave a good account of himself as educational secretary, and as he showed the standing of the several charges in the district he stirred all up to do better still.

With characteristic love and loyalty for his church Bro. Chas. H. Ireland, conference lay leader, in his rich, rare, racy style, made a strong appeal to the laymen to love their church, be loyal to it, and to lead out in all its activities, educational, evangelistic, financial, and what not.

Prof. R. L. Flowers of Trinity College was overflowing with a goodly matter as he made with eager, earnest eloquence a convincing plea for Christian education. He made it clear that the Christian element must be injected into our educational system or its very life blood will run out and our civilization will be lost.

Brother Mangum out of the rich fullness of his mind spoke for better organization and work in the Sunday school. And Bro. Dillinger of Ranlo

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blazed the way for better things as he spoke from the standpoint of an ideal superintendent how to do the work as a workman that needs not to be ashamed.

Bro. Will Lambeth showed how we fail to appreciate and make much of the worship period in our Sunday school, and in our preaching service (mark the word, preaching,) and what a sad, tragic loss it is to our church and to our Christian character.

At the lunch hour the royal, loyal ladies of the church set forth such a dainty, delicious dinner that those who did not get to speak had to confess nevertheless that it was a great day.

O. P. Ader, Secretary.

**CHURCH DEDICATION**

Marcus church on the West End circuit will be dedicated on Sunday, August 19, 1923, at 3:30 p. m. The sermon will be preached by Rev. N. L. Seabolt of the Montgomery circuit.

All former pastors and presiding elders are invited to be present at this service. No other invitation than this will be given to them.

This will be the closing service of our protracted meeting which will begin on Monday night preceding.

W. H. Brown.

**FINE LEAGUER DROWNS AT LAKE SUMMIT**

The entire city of Concord and particularly the membership of Forest Hill Methodist church were shocked and greatly pained to hear of the drowning of Mr. Harold M. Shoof at Lake Summit, near Hendersonville, on Monday evening of last week. Mr. Shoof had been for nearly twelve months a student in the Textile Industrial Institute at Spartanburg, S. C. Near the close of the first day of a week's vacation while boating on the lake in company with three other students the boat in some way capsized. The other young men without difficulty swam to shore, but seeing Harold in distress two of them plunged into the lake to rescue him, but by the time they reached him he was so frantic that, seizing both of them, all three went to the bottom. One of them was able to break himself away and barely saved his life; the other, a Mr. Wall of Spartanburg, was drowned with him.

Mr. Shoof's body was brought here and a great concourse of sorrowing ones attended the funeral and followed it to the cemetery.

Harold was in many respects a most extraordinary young man. He was bright and ambitious to equip himself to play a big part in the game of life a little later on. He was active in church and Sunday school since childhood and was a most enthusiastic Ep-

worth leaguer, representing the Forest Hill chapter at our meeting in Morganton and being at the time he left Concord the president. Since entering the institute he had been prominent in all the social and religious life of the school. We can but grieve over the passing of such a life. However, let us recall the words of a well known writer:

"What is death  
To him who meets it with an upright heart?  
A quiet haven, where his shattered bark  
Harbors secure, till the rough storm is past,  
Perhaps a passage overhung with clouds,  
But at its entrance, a few leagues beyond,  
Opening to kinder skies and milder suns,  
And seas pacific as the soul that seeks them."

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among America's foremost and wealthiest business and professional men and women.

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## WOMAN'S PAGE

### N. C. CONFERENCE

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Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

## Western North Carolina Conference

### HERE AND THERE

Accompanied by my husband and son, Hugh, Jr., we have had a delightful automobile trip to Washington, D. C., returning by way of the far famed Valley of Virginia. This name invites "more talk," but refrain because I want to say I am loitering by the way at Sunnymeade Farm at historic Seven Mile Ford, Va., where "the roses nowhere bloom so sweet"—unless it is in North Carolina.

I look a short distance away upon the white slab marking the tomb of Gen. Wm. Campbell, who sleeps here among his forbears, and the house from which he went forth to the battle of King's Mountain stands nearby.

Incidentally, also I look out upon a field of corn, which about seventy-five Alamance, N. C., farmers visited last week and pronounced the best corn they found on their tour of inspection. They were investigating the diversified crops of Southwest Virginia.

I will soon be turning my face toward the Granite City, and shall await with interest the good contributions for our page. If they are written on one side only of the paper it will insure their appearance on this page "at an early date"—or as soon as possible. M. C. B.

A joint meeting of four auxiliaries—Leaksville, Spray, Reidsville and Bethlehem—was held in Bethlehem church on the afternoon of July 14th. A unique feature of this gathering was two districts coming together for this meeting, Leaksville and Spray being in the Mt. Airy district, while Bethlehem and Reidsville are in the Greensboro district. The church was tastefully decorated with ferns and summer flowers. Mrs. Wm. G. Ballard, the beloved secretary of the Greensboro district, presided. Words of welcome were spoken by Mrs. J. I. Anderson, president of the Bethlehem society. Rev. C. P. Goode conducted the devotional service. Miss Mamie Jones of the Reidsville auxiliary delighted her audience with a beautiful solo. Misses Bess Burton and Mary Sue Farrell of Bethlehem and Leaksville, respectively, each gave enjoyable readings. Mrs. James Turner gave an account of how the Crawford Society, Reidsville, became acquainted with our conference officers through correspondence and read a very interesting sketch of Mrs. Peacock's life. A beautiful duet was sung by two young ladies from the Leaksville Society entitled, "The Cross Is Not Greater Than His Grace."

Special mention should be made of readings given by Miss Mary Wilson of the Leaksville Society, and Miss Elizabeth Wilson.

Mrs. C. L. Freshetts of Reidsville Society read a fine paper on our international relationship. Miss Abel, community worker of Spray, read an original paper on social service. Miss Abel has been engaged in this work for ten years, and in listening to her we caught a vision of what this great work means.

"Granma Clarke," as she is affectionately called, from the Reidsville Society, was asked to make a talk. She is more than eighty years young; said she had been in the missionary work for more than fifty years, and a member of that organization since its beginning, and when we looked into her dear face we knew what a joy this life of service had been to her.

We closed the meeting by singing "When All Methodists Learn How to Tithes" to the tune of "Since Jesus Came Into My Heart." The benediction was pronounced by Rev. C. P. Goode. Afterward a delightful social hour was enjoyed. Refreshments were served on the church lawn. Mrs. E. W. Pugh, Sec.

### LETTER TO THE EDITOR

I am enclosing a short article hoping you will find room for it in your Woman's Page. This is the anniversary month of Miss Bennett's going away, and so I think it is very appropriate that we should have a short article at this time. I am sure you will be glad to give space for the cause it is setting forth. Estelle Haskins.

### IN THE BOOK OF REMEMBRANCE

July 20th marks the first anniversary of the going home of our incomparable leader, Miss Belle H. Bennett. To those who knew her intimately, the days have been indeed lonely. How we have missed her gracious, consecrated personality, her wise leadership, her sympathy and tender love in times of personal need; we have missed the wonderful companionship of such a spirit-filled friend. Yet we remember how she spent herself freely for the work of the Lord for more than thirty-five years, and shall we grieve because she has entered now into the joy of the Lord whom she served so faithfully and so well? Let us consecrate ourselves anew to the unfinished task which she was compelled to lay down and show our love for the Master and our appreciation of her noble, Christ-like life by "carrying on."

In the memorial fund now being raised to be used in enlargement of Scarritt, the women of Southern Methodism are seeking to express their love for such a friend and leader through the love gifts they are sending in.

As a permanent remembrance, the memorial campaign committee is preparing a beautiful but simple Book of Remembrance which shall have a place in the library of the Greater Scarritt. In it are to be inscribed the names of those auxiliaries whose love gifts shall average five dollars per member; that is, the total amount given by each auxiliary which shall equal five dollars per capita. This is a wonderful thought of the committee. One recalls how Jehovah spoke to Malachi regarding the Israelites: "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine saith the Lord of hosts in that day when I make up my jewels." This should be an incentive to our women to have their auxiliaries' names in the beautiful Book of Remembrance in Scarritt. Let not one of our conferences fail to have their names inscribed in this book.

Then, too, in the Bennett section of the Greater Scarritt there will be a memorial tablet on which shall be inscribed the names of all conference societies whose gifts shall equal five dollars or more per capita to the memorial fund. These names will appear on the memorial tablet in the order of the size of the per capita gift, the conference giving the largest sum per member being at the top. If each conference puts her best energies into this, she can easily attain this goal. Emily Olmstead.

### PROGRAM AT MOCKSVILLE COURTHOUSE

"On the evening of July 7th an entertainment was given to an appreciative negro audience. A small admission fee was charged.

The money was put in the savings bank to be later used in purchasing a

piano for the negro graded school in Mocksville, Davie county, N. C."

The above notice carried with it a program of music and readings, which for lack of space we must omit, but when we say that it was given by Misses Bertha and Alice Lee of Mocksville, it goes without saying that it was planned and executed interestingly.

## North Carolina Conference

### SERVANTS OF THE KINGDOM

The mission fields all over the world are demanding better preparation, special preparation, the best the Christian world can give. Do we dare ask for less? The lamb without spot or blemish, the firstlings of the flock, were His in those early days when His chosen people knew Him only as Jehovah. Can we who know Him as our living Father give Him less? O let us prove our communion with God this year by asking, seeking and finding the best and worthiest young life in all the church and say to it: "The Master is come and calleth for thee."—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

### THE BULLETIN ON GREATER SCARRITT

As the plans for Greater Scarritt, and our contribution to it in the Belle Bennett Memorial, occupy foremost place in our hearts and minds now, it is our purpose to give them right of way in our columns until all the women, not the leaders only, are perfectly familiar with all that is being planned and what is being done elsewhere for it. For this reason we give the Bulletin items. The Bulletin goes to every auxiliary, but not all the women in every auxiliary see it or even hear all its items. We hope this may be much of information, stimulus, and inspiration to us.

### BELLE H. BENNETT MEMORIAL

#### Every Woman Present a Subscriber.

Quoting from a letter from Mrs. S. L. Smith, of Vinita, Okla., she says: "We presented the Bennett Memorial program at our June meeting. Every member who was present made a pledge, which amounted to \$82. I don't know when I ever saw anything like it. Our women have helped build our church, that is just completed, and they had been taxed almost to the limit, and yet they were willing to help on this fund. There were thirty-five members who were not present, and I feel sure that some of them will subscribe."

#### Louisiana Conference Honor Roll.

Mrs. Nettie Miller Holmes, of Minden, La., and for many years state treasurer, writes: "I want to be one of the one hundred women to give one hundred dollars for the Bennett Memorial Special." Mrs. Holmes thus wins first place on the honor roll.

#### Chinese Conference Sends a Message.

Miss Frances M. Wo, corresponding secretary of the China Conference Missionary Society, in a recent letter to the president of the Council, says in part: "It gives me great pleasure to write you as the same workers of His kingdom, and although we cannot see each other face to face, we can unite our love through Jesus Christ by our prayers. Very sorry to hear your great loss Miss Bennett. We sympathized with you and had a special memorial service for her on Sunday afternoon, May 6, during our annual conference. Miss Atkinson told us about her life, and we decided that we would join your plan for Miss Bennett. I don't know how much we can get, but I am sure each auxiliary will do the best, and will be very glad to offer some of the love and work of Miss Bennett. Will let you know as soon as possible."

(Continued on page fifteen)

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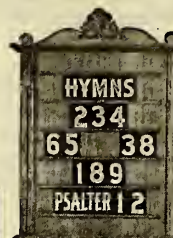
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# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
 L. L. Gobbel .....Editor  
 Durham, N. C.

**W. N. C. CONFERENCE**  
 O. V. Woosley .....Editor  
 Lexington, N. C.

## Western North Carolina Conference OUR STANDING

The 1923 Yearbook of the General Sunday School Board of the Southern Methodist Church is just out and carries some very interesting information. From this yearbook it is noted that the Western North Carolina conference has more Sunday schools than any of the 39 conferences, the number being 845. The Virginia conference comes next with 832. Our conference has 7,244 officers and teachers, its rank in this respect being third. The Virginia and North Georgia conferences are ahead of us in this respect. We stand second in the number of Sunday school scholars enrolled, our number being 122,119, whereas the Virginia conference has an enrollment of 129,737. We stand fourth in Cradle Roll enrollment, our number being 6,425. The Virginia, Baltimore and North Georgia conferences are slightly ahead of us. We also stand fourth in Home Department enrollment, the same three conferences being ahead of us. More Sunday school pupils joined the church from our conference than any other in Southern Methodism the number last year being 5,252. Our conference ranks third in church membership.

### Financial Showing.

We rank fifth in the amount of money raised last year for missions, our amount being \$18,256, the Baltimore, Virginia, South Georgia and North Georgia conferences being ahead of us. We rank nineteenth in the amount of money raised on Sunday School Day, our amount being \$1,614. In the amount of money expended for Sunday school supplies we rank fourth, the Virginia, Central Texas and Texas conferences being ahead of us. We spent \$52,596 for Sunday school supplies. For money raised for other objects our rank is second with the amount of \$84,393, the Virginia conference being slightly ahead of us. In the matter of Centenary payments our rank is fifth, the Virginia, South Georgia, North Georgia and North Alabama conferences being ahead of us. Our Sunday schools have paid up to the beginning of this year \$52,659.

### LEADERSHIP TRAINING

During last year 830 certificates of credit were earned in our conference. Conferences doing better than this were the Virginia, Alabama, North Carolina and North Georgia conferences. When this year is completed it is thought that our showing will be much better than that made last year.

### MAYING

During the month of May 262 certificates of credit in Standard Leadership Training Courses were earned in our conference. In addition to those earned at our Asheville and Shelby Standard Training Schools and at Trinity College Summer School the following persons received credit through correspondence work:

- Rev. W. A. Jenkins, Concord.
- Rev. J. R. Walker, Hickory.
- Rev. R. A. Smith, Lexington.
- Rev. John W. Hoyle, Leicester.
- Rev. M. W. Heckard, Gastonia.
- Miss Virginia Jenkins, Lexington.
- O. V. Woosley, Lexington.
- Miss Maggie Pickett, Lexington.
- Miss Lugenia Raker, Lexington.

- Mrs. C. A. Hunnicutt, Hendersonville.
- Mrs. W. T. Purgason, Greensboro, R. 3.
- G. T. Smith, Gastonia, R. 3.
- Mrs. F. C. Todd, Gastonia, R. 3.
- Miss Leona Smith, Gastonia, R. 3.
- Miss Ruth Gorrell, Winston-Salem.
- Miss Virginia Ebert, Winston-Salem.
- Miss Dora Knight, Winston-Salem.
- Miss Lena Willis, Winston-Salem.
- Mrs. Robert Morrow, High Point.

### LEST WE FORGET

At a meeting of the executive committee of the Sunday School Board, the presiding elders and the district Sunday school superintendents held at Salisbury last January it was agreed that 17,000 new Sunday school pupils ought to be enrolled in our conference this year. This number to be brought in to our schools was apportioned among the districts as follows:

Asheville district	2,000
Charlotte	2,000
Greensboro	2,000
Marion	1,000
Mt. Airy	1,000
North Wilkesboro	500
Salisbury	1,500
Shelby	1,500
Statesville	2,000
Waynesville	1,500
Winston-Salem	2,000

The Salisbury district has already reported that it has reached its quota and is going on. Mr. C. A. Reap, Albemarle, and Dr. T. F. Marr, Salisbury, are the district superintendent and district presiding elder, respectively.

### THOMASVILLE CIRCUIT

During the past two years the Thomasville circuit has been holding circuit Sunday school institutes three times each year and as a result Sunday school institutes three times each year and as a result Sunday school enrollment and interest have doubled. Four of the churches have had to be enlarged and the end is not yet in sight. In one instance a whole family has traveled fourteen miles each Sunday for a whole year to attend Sunday school.

It was my pleasure to attend their last institute, held last Saturday at Pleasant Hill church, Randolph county. The church was full of people and the people were full of interest during the morning hours and full of dinner and interest during the afternoon hours. The institute was well worth while. Among the speakers were A. L. Stone, D. K. Williams, G. V. Bodenheimer, Rev. T. B. Johnson and your humble servant. Rev. T. B. Johnson is pastor and A. L. Stone is president of the circuit institute. Brother Johnson is leading some fine workers on the Thomasville circuit.

### WAYNESVILLE

Rev. G. D. Herman and his good people are building a jim dandy church at Waynesville. I was simply enthused as I recently went over the plans with Brother Herman. The church is being built to serve the community week in and week out in all lines of Christian work. Especially is the Sunday school well provided for in the various departments. Brother Herman has not made a great fuss about his building but if you now want to hear him wax great and mighty just call him out and ask about his church. He certainly has something to talk about and better than that his successors will have something to work about, not to pay the debt, but to make the community a better place in which to live. The Waynesville people have been wisely led.

### A PLAYGROUND

The First Methodist church at Lexington has, during the past three years, supervised a well equipped playground. During each summer this playground, which adjoins the

church, is each evening, Wednesday evening excepted, crowded with children, youths, and at stated intervals, with adults. A paid supervisor is employed and stunts, frolics and plays are regularly featured. The Methodist playground of Lexington is about the most popular place anywhere to be found, and the fine results of supervised play are plainly evident. The church bought the lot, J. V. Moffitt gave the equipment and Ralph Moffitt keeps as supervisor the play and stunts on the job. J. R. McCrary keeps the grounds beautiful.

### A HUT

The Lexington congregation is providing for winter recreation and Christian social intercourse in the erection of a beautiful hut. This hut will be used by the stewards to banquet in, by the missionary societies to meet and work in, by the Epworth League to hold their meetings in, and by everybody to have a good time in. The congregation proposes to have somewhere for its young people to go to have a good time and have it on the square. It is working on the theory that it is better to say DO than to continually say DON'T. The hut is being constructed under the supervision of J. R. McCrary, the friend of his fellowmen, and will cost about \$3,000.

### North Carolina Conference

#### NORTH CAROLINA SECOND

Competing with representatives of over twenty states represented in the Junaluska Leadership School at Lake Junaluska Tuesday evening of last week, North Carolinians in attendance at the first term of the school put on an original pageant that was given second place by the judges. Louisiana won over North Carolina, according to information coming from the judges, by the small margin of one-half of one per cent. Alabama took third place.

The North Carolina pageant, put on jointly by the Western North Carolina and the North Carolina conferences, had as a setting a Sunday school workers' council meeting in which the numerous discouragements besetting Sunday school workers were presented and their solution suggested. As the closing feature the group sang the new Junaluska song.

The pageants were graded as to educational message, originality, presentation, and artistic effect. North Carolina worked in all of these and added touches of humor here and there. A committee composed of three representatives of each of the two conferences in the state initiated the idea, which was carried out under the able direction of Miss Virginia Jenkins, elementary superintendent of the Western North Carolina conference. Every one having a part threw himself or herself into it, and the group put on a pageant that was at once creditable and worth while.

#### MANY TAR HEELS AT LAKE

Twenty-one states were represented in the enrollment of students at the first term of the Junaluska Leadership School, July 11-26, and North Carolina led every other state, leading South Carolina, the state having the next largest enrollment, by over 40 per cent. Leaders representing Methodism in that vast territory between California and New Mexico on the west and Cuba, Florida, and the District of Columbia on the east came together to study how better to do the work of training and developing boys and girls, men and women, in Christian character and service.

Following is the enrollment, by states, and it must be remembered that this year three terms, instead of one as heretofore, will be held; the aggregate enrollment is expected to reach perhaps 800: Alabama 28, Arkansas 7, California 3, Florida 11,

Georgia 37, Cuba 5, Louisiana 8, Mississippi 14, Missouri 8, North Carolina 56, New Mexico 1, Ohio 2, Oklahoma 11, Illinois 1, Kentucky 1, South Carolina 39, Tennessee 20, Texas 7, Virginia 36, West Virginia 19, District of Columbia 2. The North Carolina enrollment was made up of 26 from the North Carolina and 30 from the Western North Carolina conferences. In all of these figures only the bona fide enrollment is given; many were present at Lake Junaluska who did not enroll.

The school was held this year in the new religious education building, just about completed.

#### MAXTON SCHOOL IS NEXT

The second session of the Rockingham district standard training school begins at Carolina College, Maxton, next Monday, August 6, and indications that a great school it will be. A corps of excellent instructors has been selected, and six courses will be offered. Representatives from every Sunday school in the district are expected to attend. Special features have been added to the program over last year, and all who attend are assured a week of genuine inspiration and definite help.

#### AN ELEMENTARY INSTITUTE

One of the special features of the Rockingham district training school will be an elementary institute Thursday afternoon, August 9. Mrs. E. B. Ward, district elementary superintendent, is making an effort to bring together for a consideration of elementary work in the district all who are interested in the welfare of boys and girls twelve years of age and under. With the help of Miss Keene, conference elementary superintendent, she is working out an interesting program for the afternoon.

Of interest, also, to elementary workers is the fact that this year three elementary courses will be offered; only two were offered last year. This year there will be special courses for Beginner, Primary, and Junior workers. There will be courses, of course, also for workers with Intermediate-Seniors, Young People, and Adults, including superintendents, pastors and others.

#### MR. EDENS MEANS BUSINESS

An inspiring illustration of what one really can do when one really wants to is the fact that Mr. Nelson P. Edens, of Roberdel, who attended our non-standard training school at Rockingham April 29-May 4 has continued the study of the standard training course begun by him there and now holds three certificates of credit. "Principles of Religious Teaching," "The Organization and Administration of the Sunday School," and "A Methodist Church and Its Work" are the courses for which he has earned credit. He expects to attend the district school at Maxton and earn another certificate of credit.

#### WESLEY CLASS AT ARAPAHOE

Calvary Bible class is the name of a new Wesley adult Bible class recently organized at Arapahoe, Oriental circuit. This class is made up of fourteen charter members, eight men and six women, with the following officers: D. W. Moore, president; Mrs. D. W. Moore secretary; and J. B. Daw, teacher.

#### CONFERENCE AT MANTEO

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, has planned a big conference of church workers at Manteo August 17, 18 and 19. At this conference, which will be attended by workers of the charges within a radius of perhaps twenty or thirty miles, the work of the Sunday school, missionary societies and kindred organizations will be considered.







# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

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A. S. Barnes .....Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

Elizabeth City District Conference. —Owing to engagements with the landscape gardener and construction architects it was impossible for me to leave here during the session of the Elizabeth City conference. This I regretted very much. Brother L. B. Pattishall, one of our strongest preachers, kindly consented to go for me and represent the Methodist Orphanage. I am sure he did it well. His kindness is very much appreciated. Ever since he came to Jenkins Memorial church he has shown a willingness to do anything within his power to help the Methodist Orphanage which he loves so ardently.

\* \* \* \*

Stem.—The fourth Sunday night in July our singing class visited Stem. Bro. L. B. Joyner, the faithful and beloved pastor of Granville circuit, received our class in a most cordial manner and so did the entire congregation. When the hour arrived for the service, the church was crowded with interested people. The close attention given the class made it a delight to render the sacred concert. Owing to other engagements in the eastern part of the state, it was necessary for us to leave early Monday morning. Kind friends brought us to Durham so we could take the early train to Raleigh. Their kindness is sincerely appreciated. Brother John Stem and family gave me a warm welcome. I regret that my visit could not be longer where such gracious hospitality abounds.

\* \* \* \*

Mr. Sears of Philadelphia, one of the most noted landscape gardeners in this country, came down last week to complete the landscape work at the Methodist Orphanage. He has done his work well and the future will prove the wisdom of the board's action in having this important work done now. The future needs of the orphanage have been anticipated and all the buildings will be properly located and everything will fit into a perfect scheme. The plan gives us utility, harmony and beauty. Brother S. V. Vann, our benefactor, who has such a deep interest in the growth and development of our home, went over the plans of Mr. Sears and was delighted with the results of his work. It was at Brother Vann's urgent request that we secured the services of such a competent landscape gardener. While all of us are deeply interested in the beauty of our grounds and surroundings, the thing that concerns us most is the spiritual development of our children. To this end we are giving ourselves unreservedly.

\* \* \* \*

Salem, Oxford Circuit.—I am in danger of taking all the space allotted me in the Advocate for orphanage news when I begin to write about my visit to Salem church the fourth Sunday in July. The singing class accompanied me. One of the largest congregations that ever assembled at Salem was present on the happy occasion. Two or three hundred people couldn't get into the church because of the large attendance. The building is one of

the largest and best in the country and where. Representatives were present from all the churches on the circuit. How it gladdens my heart to renew the acquaintances of other years. For three years I had the privilege of ministering to these good people. I had the pleasure of spending Saturday night with my good friend, Roy Crews, whom I knew and loved when he was a boy growing into splendid manhood. The warm welcome which he and his devoted wife gave me was enough to make anyone feel happy.

In the afternoon Brother Ben Black took me over to Stovall, where I preached to the people of that community. I was happy to see good friends there whom I had not seen since I left the circuit. Brother Black was exceedingly kind to me and the singing class. No one could have done more for our comfort and pleasure than he. Before leaving his home in Oxford Saturday afternoon, he treated all of us to delicious ice cream, which was a very thoughtful act. I knew Brother Black when he was at Trinity. He is one of the best educated men in our conference and is blessed with five fine boys and a cultured wife. There is much more I would like to say about my visit to the Oxford circuit, but I must forego that pleasure.

\* \* \* \*

Dear Friends:  
While I am trying to realize that my ten happy years at our lovely home are coming to a close too quickly, memory's pages turn back and it seems but yesterday since I came to make this my home. A true home it has been, for has not our "Mother Jenkins" guided our steps and taught us as a mother would her own child? I extend to her my thanks and appreciation; also to our fun loving "Daddy Barnes," who is always so kind and sympathetic, I wish to express my love and gratitude. I want to thank the faculty as a whole for their teachings, especially our teachers, Miss Grey, our principal, who is ever ready to help us with a geometry problem, and Miss MacDowal, our Latin teacher, also my matron, Miss Foster, and Mrs. Nellie Rives, who has helped me in so many ways. To these I offer my thanks and to the many friends of the home out in the world.

If I stop long enough I can think of many friends whom I would like to thank, but I must pause here long enough to thank the Baraca class of Queen Street church of Kinston for their loyal support, and Mrs. M. J. Best of Goldsboro, who has clothed me, and the men's Bible class of Spring Hope, which has made it possible for me to take music. I also wish to express my deepest gratitude to the men's Bible class of Louisburg which has made me the happiest girl in the world recently by planning to send me through Louisburg College. This is my crowning joy, for I have always longed to go through college, and I feel that I am very fortunate. My sincere hope is that many of my brothers and sisters of the home will have this same opportunity and become a great blessing, and so honor the name of the dear old M. E. O.

Katie Richardson.

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W. E. WEBB, Secretary

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## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### THE FEMALE OF THE SPECIES By One of Them.

Ever since Biblical days when Martha stayed in the kitchen and took liberal doses of hard work while Mary sat in the parlor and entertained the guests it has been the lot of many Marthas to do the drudgery and bear the brunt of things in this world.

A new movie house, wishing to do a clever piece of advertising, secured a picture called "What's the Matter with Mary?" and through the papers a general invitation was issued to every person by that name to attend the show as a guest of the company.

Since my name was Martha instead of Mary, it set me to thinking that there must always be some Marthas in every calling in life, somebody who will stay by the stuff and make fifty cents cover a dollar's needs. There must be Marys and Marthas enough for the job.

When I set out hand in hand with my young preacher husband, I wondered if I could measure up to all the expectations of a critical congregation. After forty years of itinerating I believe I can substantiate the claim that I made good. I am now a graduate of the highest college of parsonage experience, besides having a post-graduate diploma in the art of making a dollar stretch out like the rubbers on a boy's bean shooter. I am entirely familiar with the ups and downs of the ministry, which in parsonage parlance means keeping appearances up and expenses down.

Recently our church papers have printed much about the "forgotten man," and I'm glad the subject is receiving long and overdue consideration; but I find myself asking: "What about the 'forgotten woman?'" She who stayed at home on scant fare and minded the stuff while her good husband went over the circuit getting three square meals a day. Yes, what about her? What about the Martha who not only reared a large family of children and did all her housework but was president of the Woman's Missionary Society, teacher of a Sunday school class, superintendent of the devotional department of the Epworth League, corresponding secretary of the W. C. T. U., treasurer of the local fund of Circle Number Four, and the Lord only knows what else.

I have often felt that the women in the church "put off" on the willing preacher's wife. They expect her to read the Scripture lesson, lead the prayer, play the organ, and do the shouting if she can find time. This often leads to many of the women taking a secret course in backsliding; but this would make another story, and I must not sidetrack.

A country minister has precious little time for his family, and his wife has too many demands on her time to allow her to give her children the attention and training they need. So when their boys slip off and go swimming with the crowd on Sunday, it is heralded over the circuit that "the preacher has the worst children in the country."

In my young days when my husband rode the circuit it meant leaving home with horse and saddlebags on Friday and returning Monday or Tuesday, for the country members must be looked after, no matter how much his boys needed his firm hand or how much his garden and patches needed working.

In the absence of the minister in those primitive days the wife was called upon to do much of her husband's work. She must visit and sit up with

the sick, shroud the dead, assist the doctors gratis with all the village births (there were no storks in those days), bake the wedding cake, help to furnish and serve at church dinners, pink teas, pie suppers, and in everything the mind of woman could concoct to make hard work for raising little money. She was about as busy as the man in the orchestra who plays the kettle drum, the cymbals, the hoof beats, and also shoots the pistol.

For thirty years she continues this program and, besides, gives birth to a new baby every two or three years; no rest, no exemption, over and over the same tasks; four years in this town, three in another, and then four again, on and on till time drags to the end of her itinerant life or a well-earned rest comes to her tired hands and back by an edict from a merciful Providence.

Personally I know hundreds of preachers' wives, and many are the times I have tried to comfort them and wipe away their tears when they have just heard the reading of the appointments at conference. Many times I have wept with them as they thought of a poor appointment, a long move, almost no school for the children, and a shabby parsonage away down under the hill in a thicket of blackjacks. How could a timid little woman refrain from weeping when she knew her husband must be away from home three week-ends in the month and she would be alone with a crowd of little ones? But there was no use to fret, for the appointments of the conference were like the laws of the Medes and Persians. The only thing to do was to hurry home, pack up and get out before the successor came with his load of things.

Then after more than a quarter of a century of this life, when she has passed her Cape Hatteras by oft-repeated tacking, she suddenly faces the beginning of an experience more dreadful than all the heartaches and hardships through which she has passed. She is told by those in authority: "Your husband is too old to do effective work and must superannuate."

After she has moved hundreds of miles from the north to the south of the conference, then from the east to the west of it, she is finally dropped out. Out of what? Out of the parsonage, out of the hearts of the members who claim her no longer as "our pastor's wife," out of contact with those she has known and loved, out of the invitations received as a preacher's wife, and out of the scant salary which means bread and butter. Out! Yes, down and out!

It is no wonder she sits alone in the evening of life with eyes bedimmed by long years of patching and darning by lamplight and with a lump in her throat that refuses to go up or down as she longs for the husband of her youth who has now gone to his well-earned reward and yearns for the children who are scattered and gone, some in homes of their own, some to lands far away. O, yes, to be sure she could live with some of her children, but there are the in-laws to be reckoned with, and she does not always feel welcome.

Sometimes I wonder if the coming years will furnish any relief to the rising generation of preachers' wives, and then it is that I wish I had the miracle-working rod of Moses, so I might help to set things right. It is a great satisfaction to know that the Great Evener still has control of

things and the star of hope arises in our desolate souls.

But, after all, it is a great life; and if I had it to do over, I would make no change in my selection. However, there are times when I sit alone in my little rented room and think of all the girls in my class at school who have splendid homes and temporal blessings; then it is that I am tempted to —no, I'm not. I'm glad it all happened just as it did, for I have been instrumental in helping hundreds of souls to be born into the kingdom of my Lord and Saviour. I'm not afraid to trust God for the future. I'm glad there is a brighter day dawning for the wives of our active ministers as well as for the "forgotten man and woman." Relief is in sight. God speed the day! The special effort for superannuate endowment, soon to be launched by the Board of Finance, is a challenge to every red blooded Southern Methodist.

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# Our Little Folks

## FATHER AND SON

Be more than his dad,  
Be a chum to the lad;  
Be a part of his life  
Every hour of the day.  
Find time to talk with him,  
Take time to walk with him.  
Share in his studies  
And share in his plays;  
Take him to places,  
To ball games and races,  
Teach him the things  
That you want him to know;  
Don't live apart from him,  
Don't keep your heart from him,  
But his best comrade,  
He's needing you so!

Never neglect him,  
Though young, still respect him,  
Hear his opinions  
With patience and pride;  
Show him his error,  
But be not a terror,  
Grim-visaged and fearful,  
When he's at your side.  
Know what his thoughts are,  
Know what his sports are,  
Know his playmates,  
It's easy to learn to  
Be such a father  
That when troubles gather  
You'll be the first one  
For counsel he'll turn to.

You can inspire him  
With courage, and fire him  
Hot with ambition  
For deeds that are good;  
He'll not betray you,  
Nor illy repay you,  
If you have taught him  
The things that you should.  
—Edgar Guest.

## BERT'S WILDCAT

"O Bert," cried Polly, "father says we're all going to the mountains for the month of August!"

That was good news to Bert, but he only said, "Huh! That's fine!"

The family arrived at the small mountain hotel early one evening, and the next day the brother and sister were all ready to explore the neighborhood. They made friends with Ben, an old man of all work on the premises, and asked him all sorts of questions about the big woods near the hotel.

"Yes," drawled old Ben, "thar's a few animals wandering round on the mountains; foxes and wildcats and now and then a bear."

Polly glanced over her shoulder at the dark forest, but Bert, who noticed her look, laughed.

"Ho!" he said. "Bears always run away, Poll. And as for wildcats, they're no bigger than ordinary good-sized cats. You can tell them by their stubby tails. I'd just as soon walk right up to one and stroke it."

Polly shook her curly head doubtfully and Ben remarked that he should call a wildcat a "savage critter."

A few days after that Bert and his sister set out for a ramble up the side of Whiteface, the nearest mountain. After an hour to two of pleasant climbing they halted to eat the sandwiches they had brought with them. Afterward they stretched themselves out on the moss to rest awhile.

After they had been silent and still for a long time, Bert said drowsily, "This is the jolliest place I ever saw."

Just as he spoke there was a slight sound like the crackling of a twig in the thicket just behind them. Bert sat up. "What was that?" he said.

They listened, and presently they heard the sound again. That time it

was a little nearer. "Do you suppose it's a bear or anything?" asked Bert in a low tone.

"It might be a wildcat," Polly suggested rather shakily. "You said bears always ran away."

At that moment they both caught sight of two bright eyes shining in the shadows of the firs. "Look!" Bert said in a loud whisper. "It is a wildcat, I do believe. What shall we do?"

"Perhaps we'd better sit perfectly still," Polly whispered back.

Nearer and nearer came the eyes. The two watchers—sitting like statues, but rather shaky statues—could now see plainly the animal's gray fur and erect, pointed ears.

The creature advanced softly, step by step, until it was only a rod away.

"I can hear it growling," Bert said in a low whisper.

Polly listened a moment. "No," she said softly, "that doesn't sound like growling. It's more—why, it's more like purring."

As the big cat came slowly nearer they could hear it purring loudly. Suddenly Polly had an idea. She reached out one trembling hand, snatched up a fragrant of beef from a left-over sandwich and tossed it toward the strange visitor.

The animal halted and sniffed at the meat, then, crouching, began to eat it.

"I declare," said Polly in a bolder tone, "it acts like a common cat!"

When the cat had finished the morsel it came still closer, purring more affably than ever, and accepting another piece of beef. That finished, it walked over to the shrinking pair and began to rub against Polly's knee.

The little girl drew back at first; then all at once she cried, "Look, Bert, it has a long tail just like any common cat. It is a common cat!"

She put out a hesitating little hand and stroked the silky fur.

A little later two rather shame-faced travelers came stealing back to the hotel. They might have kept their adventure a secret, but the cat followed close at their heels and would not leave them.

As they walked into the backyard old Ben saw them. "Hey," he said, "where did you find Big Tom? In the woods, I suppose; he's a regular tramp. Didn't see any wildcats, did you?"

Then somehow the whole story came out. Old Ben was good enough not to laugh very hard, but he could not help giving Bert a little thrust. "When you saw the critter staring through the bushes did you walk right up to it and stroke it, son?"

Bert was honest. "No, sir-e-e. I didn't," said he. "Wildcats are easier to talk about, I guess, than they are to meet."—Willis Boyd Allen, in *The Youth's Companion*.

"Willie," said his mother, "your hair is wet. You have been in the river again?"

"Yes, mother," said Willie bravely; "I went in to save Charlie Jones."

"My noble darling!" cried his mother. "Did you jump in after him?"

"No, mother," replied Willie; "I jumped in first, so as to be there when he fell in."—Exchange.

"Who fiddled while Rome burned?" asked the school teacher. "Hector, sir." "No," said the school teacher. "Towser, sir." "Towser! What do you mean? It was Nero." "Well, sir, I knew it was somebody with a dog's name."—Los Angeles Times.

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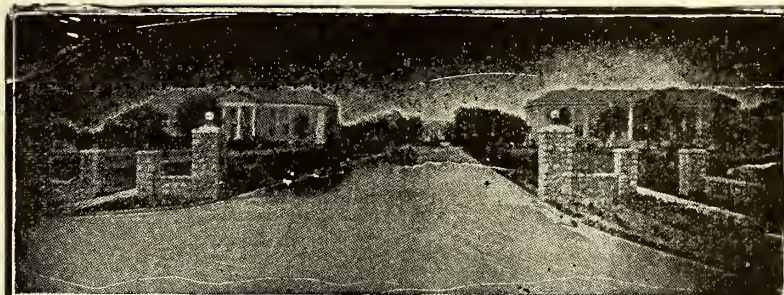
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Secretary to the Corporation.



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing church appointments for Asheville District, including Henderson, Fruitland, East Biltmore, etc.

September

Table listing church appointments for Asheville District in September, including Hominy, Pleasant Hill, Leicester, etc.

October

Table listing church appointments for Asheville District in October, including Central, Weaverville Station, Biltmore, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing church appointments for Charlotte District, including Brevard Street, Laymen's Meeting, Tryon Street, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing church appointments for Greensboro District, including Liberty, Bethel, Randolph, Hopewell, etc.

September

Table listing church appointments for Greensboro District in September, including East Greensboro, Walnut Street, Uwharrie, etc.

October

Table listing church appointments for Greensboro District in October, including Pleasant Garden, Spring Garden, Ruffin, etc.

MARION DISTRICT Z. Parls, P. E., Marion, N. C. FOURTH ROUND

Table listing church appointments for Marion District, including Table Rock, Marion, Old Fort, Bethlehem, etc.

Table listing church appointments for Forest City, Pleasant Grove, Spindale, Alexander, etc.

September

Table listing church appointments for Forest City, Pleasant Grove, Spindale, Alexander, etc. in September.

All the pastors and charge lay leaders of Marion district will convene at Marion on July 26th on very important business.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing church appointments for Mount Airy District, including Mt. Airy, Central, Rockford St., night, etc.

August

Table listing church appointments for Mount Airy District in August, including Mt. Airy, Central, Rockford St., night, etc.

October

Table listing church appointments for Mount Airy District in October, including Danbury, Danbury, Mt. Airy Ct., Oak Grove, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Laurel Springs, Transou, Sparta, Potato Creek, etc.

September

Table listing church appointments for North Wilkesboro District in September, including Avery, Elk Park, Todd, Fairview, etc.

October

Table listing church appointments for North Wilkesboro District in October, including Wilkes, Ferguson, Wilkesboro, Wilkesboro 8 ngt., etc.

FIFTH ROUND

Table listing church appointments for North Wilkesboro District in Fifth Round, including Creston, Sutherland, Warrensville, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing church appointments for Shelby District, including South Fork, Bethel, Lincoln, 8, Rock Springs, etc.

August

Table listing church appointments for Shelby District in August, including South Fork, Bethel, Lincoln, 8, Rock Springs, etc.

September

Table listing church appointments for Shelby District in September, including Lincoln Ct., Asbury, Trinity, Tate's Chapel, etc.

I most earnestly request every official to be present at his quarterly conference, and assist in electing the officials of his church for the ensuing year.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing church appointments for Waynesville District, including Canton Station, Waynesville Sta., Waynesville Ct., Dellwood, etc.

September

Table listing church appointments for Waynesville District in September, including Canton Station, Waynesville Sta., Waynesville Ct., Dellwood, etc.

Table listing church appointments for Haywood Ct., Mt. Zion, Hayesville Ct., Ledford's Chpl, etc.

October

Table listing church appointments for Haywood Ct., Mt. Zion, Hayesville Ct., Ledford's Chpl, etc. in October.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing church appointments for Salisbury District, including Park Avenue, East Spencer, Salisbury Ct., Bethel, etc.

August

Table listing church appointments for Salisbury District in August, including Park Avenue, East Spencer, Salisbury Ct., Bethel, etc.

September

Table listing church appointments for Salisbury District in September, including Gold Hill Ct., Liberty, Spencer, Central, etc.

October

Table listing church appointments for Salisbury District in October, including Norwood Ct., Mt. Zion, Norwood, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing church appointments for Statesville District, including Mooresville Ct., Centenary, Davidson, etc.

August

Table listing church appointments for Statesville District in August, including Mooresville Ct., Centenary, Davidson, etc.

September

Table listing church appointments for Statesville District in September, including Hickory, Frst, 8 & 11, Westview, Bethel, etc.

October

Table listing church appointments for Statesville District in October, including Olin, Snow Creek, Jones Memorial, etc.

All early conferences will have a fifth round. District meeting in Newton July 24th for pastors, lay leaders, educational collectors and chairmen of educational committees.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including West End, West End, Burkhead, Burkhead, ngt, etc.

August

Table listing church appointments for Winston-Salem District in August, including West End, West End, Burkhead, Burkhead, ngt, etc.

September

Table listing church appointments for Winston-Salem District in September, including West End, West End, Burkhead, Burkhead, ngt, etc.

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including Person, Oak Grove, Roxboro, Milton, Purley, etc.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing church appointments for Elizabeth City District, including Columbia, Gum Neck, Gates & N. Gates, etc.

August

Table listing church appointments for Elizabeth City District in August, including Columbia, Gum Neck, Gates & N. Gates, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing church appointments for Fayetteville District, including Goldston, Maronie, Elizabeth, Wesley's Chapel, etc.

August

Table listing church appointments for Fayetteville District in August, including Goldston, Maronie, Elizabeth, Wesley's Chapel, etc.

September

Table listing church appointments for Fayetteville District in September, including Goldston, Maronie, Elizabeth, Wesley's Chapel, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing church appointments for Raleigh District, including Princeton, Fellowship, etc.

August

Table listing church appointments for Raleigh District in August, including Princeton, Fellowship, etc.

September

Table listing church appointments for Raleigh District in September, including Princeton, Fellowship, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing church appointments for Washington District, including Swan Quarter, Sladesville, Mattamuskeet Ct., etc.

August

Table listing church appointments for Washington District in August, including Swan Quarter, Sladesville, Mattamuskeet Ct., etc.

September

Table listing church appointments for Washington District in September, including Swan Quarter, Sladesville, Mattamuskeet Ct., etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing church appointments for New Bern District, including Craven Ct., Tuscarora, Dover Ct., Dover, etc.

August

Table listing church appointments for New Bern District in August, including Craven Ct., Tuscarora, Dover Ct., Dover, etc.

September

Table listing church appointments for New Bern District in September, including Craven Ct., Tuscarora, Dover Ct., Dover, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing church appointments for Rockingham District, including St. Paul, Barker's, Lumberton, Mt. Gilead Ct., Wadeville, etc.

August

Table listing church appointments for Rockingham District in August, including St. Paul, Barker's, Lumberton, Mt. Gilead Ct., Wadeville, etc.

September

Table listing church appointments for Rockingham District in September, including St. Paul, Barker's, Lumberton, Mt. Gilead Ct., Wadeville, etc.

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**WOMAN'S WORK**

(Continued from page eight)

**Auxiliary President Writes of Interesting Memorial Program.**

Mrs. Mary Snead, president of the Oakland Pioneer Missionary Society, writes: "At the June meeting we carried out the Council's beautiful program. For beauty of conception and planning, the Council program could not be excelled. The outline was followed, and the members entered cordially, sympathetically, and lovingly into the occasion. The large, handsome picture of Miss Bennett, surrounded by flowers, had a conspicuous place; that in itself was an inspiration. After all the beautiful tributes to our late Council president, and the glorious work she had accomplished, the touching little poem was given,

**Good-Bye Pimples!**

Farewell eczema, rash and other annoying skin troubles

**TETTERINE**

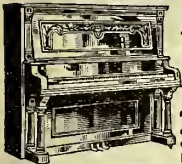
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and a prayer for the success of the Memorial campaign was offered by our pastor. Individual pledges were then taken, and, after a few moments of reverent silence, the pledges were collected; when summed up, it was found that our auxiliary had more than subscribed the necessary amount to meet the pledge made at the Pacific Conference by our delegates. Our hearts' response was 'Praise the Lord.' It is our prayer that every missionary society in the entire church will respond as cordially as did the Oakland auxiliary, and that soon the Bennett Memorial will be an accomplished fact."

**The Plan of the Memorial Campaign.**

Since the last issue of the Bulletin the "Campaign Handbooks" have come from the press and been distributed to all the auxiliaries throughout the connection, one being sent to each conference treasurer, one to the auxiliary collector, and one to the president of each auxiliary. Those who desire further information other than contained in this Bulletin, can secure a "Campaign Handbook" by writing Miss Estelle Haskin, Lambuth Building, Nashville, Tenn.

It is generally known that the Memorial fund is to be raised on the share plan, these shares to be sold to members of the auxiliaries, members of the church, or other individuals who wish to express their love to our great leader and to the Master whom she, followed by having a part in the campaign.

The method of procedure recommended to all conferences is as follows:

**Auxiliary Collector.**

In each auxiliary it has been suggested that a collector be appointed who shall co-operate with the auxiliary treasurer in securing pledges and collecting funds. She may have a committee if she desires one. Pledge cards will be furnished the collector in any number by writing to Miss Estelle Haskin, Nashville, Tenn. The collector is to keep all pledge cards until the pledges have been paid in full, then she sends the cards to Mrs. F. H. E. Ross, Lambuth Building, Nashville, Tenn. Do not send any money in payment of pledges to Mrs. Ross. Information will be given below as to the policy of handling the money.

**Auxiliary Collector Report Blanks.**

Report blanks will be furnished each collector on which she makes her report each quarter. When the blank has been properly filled with the names of the subscribers and the number of shares, she sends it to the auxiliary treasurer to send with her report to the conference treasurer. Certificates will be issued by the conference treasurer to any subscriber for payments in even dollars. For example, if a person subscribes fifteen dollars, payable in three years at five dollars each year, a certificate will be issued for each five shares as soon as paid; if the subscriber so desires, the certificate will be issued for the full fifteen shares when the final payment is made.

**Auxiliary Treasurer.**

The auxiliary treasurer receives all money collected by the auxiliary collector and forwards same quarterly to the conference treasurer, with the accompanying blank, taking care to state that the sum is for the Bennett Memorial. The amount of cash forwarded must agree with the total on the collector's report blank for the quarter.

**Certificates—How Issued.**

A supply of certificates will be given to the conference treasurer, who will fill them out, counter-signing each certificate in the space above the name of the Council president. Certificates, when mailed out, may be sent in packages to the auxiliary collector for distribution to subscribers. Special mailing envelopes will be furnished with the certificates.—Bulletin.

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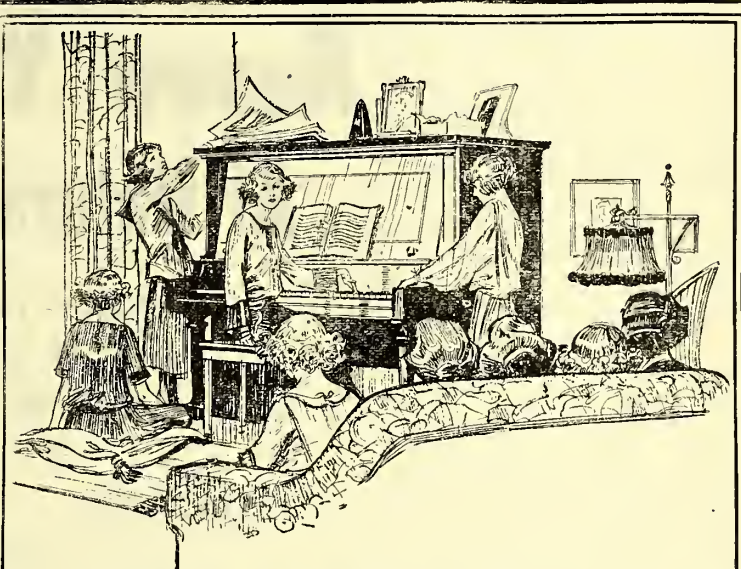
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- (b) For teaching in intermediate grades, leading to Grammar Grade B Certificate.
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### IN MEMORIAM

**MIDGETT**—Cenetha J. Midgett, wife of James M. Midgett of Rodanthe, N. C., was suddenly called from her home on earth to her home in heaven October 28, 1822, in the sixty-third year of her age. She was converted and joined the Methodist church when quite young, and remained a faithful and cheerful Christian through life. And her influence still lives and will as the years go by. She leaves a husband, four children, one brother, three sisters in sorrow with a host of friends to miss her. May they all be comforted with that truth which can meet her again some day. The funeral service was held at her home, and she was laid to rest beside loved ones that had gone before.

K. R. Pugh.

**WILLIAMS**—Mrs. Susannah Williams died June 1, 1923, at the age of nearly 81 years. She was first married to John C. Charles, second to J. R. Williams. To the first union were born eight children, three of whom preceded her to the spirit world. Those now living are Mrs. H. T. Smithdeal, Miss Sallie Charles, Mrs. G. T. Tucker, Mrs. W. R. Taylor and Mrs. G. H. Cornatzer. Early in life she joined the church at Shady Grove and lived a faithful member of the same till death. In her death the community has lost a valuable helper and the church a loyal member.

"Blessed are the dead who die in the Lord." J. M. Varner.

#### RESOLUTIONS OF RESPECT

The Daughters of Wesley sustaining an irreparable loss in the death of one of its members, Lucile Caveness, do hereby resolve:

- First, That we have lost one of our most useful and consecrated members.
- Second, That we will cherish her memory in the coming years.
- Third, That our hearts are saddened by her passing, and that we shall miss the ever cheerful help of Lucile in the future activities of our class.
- Fourth, That we as a class extend our heartfelt love and sympathy to her relatives and friends.
- Fifth, That a copy of these resolutions be sent to the family, a copy to the Courier, North Carolina Christian Advocate, and a copy recorded in the minutes of our Sunday school.

Golda Hayworth,  
Mary Bulla,  
Lena Hilliard,  
Committee.

#### TO THE MEMORY OF TWO FRIENDS

During my stay in Fairmont while on the Robeson charge for four years, there were two persons who stood by me and helped me in all my work and were faithful and true in all the work of the church. Of course there were many others on this charge that were loyal to the church and helped me, but I mention these because this year they have been called to enter into that rest that remains for the people of God.

One of these was Mrs. Florence Brown, wife of Dr. J. P. Brown, and daughter of Dr. J. Sanford, once a useful and beloved member of the N. C. conference. And so far as I know she was the last one of the immediate family.

I found in Sister Brown a true, devoted worker and leader in the church, but more especially in the Sunday school and Woman's Missionary Society. She loved these with a great love and gave to them her best self in time, talent and sacrifice. And in many respects she could be called the mother of Methodism in Fairmont and of the missionary society—and I think it proper and right that the society should be called Florence Brown Missionary Society.

Sister Brown was educated at the old "G. F. C." in Greensboro and was refined and intelligent. The people loved and trusted her. She was a friend to all. She was of a bright, cheerful and happy disposition that

carried sunshine and happiness to many a soul.

The other person of whom I speak was Brother Oscar Pittman. Robeson county has never had a more true and upright citizen than Brother Pittman. He was a timid, modest man, but of a great soul and character as pure as the lily in morals.

According to the proverb, "A good name is rather to be chosen than great riches," he was really rich; for I am sure that no man in all that section had a better name for sobriety, honesty, purity, etc., than he. I considered him in every way a real Christian gentleman.

Brother Pittman was always true and loyal to the Methodist church. He was one of the charter members and a teacher in the Sunday school for a long number of years. He gave of his means liberally to all the institutions of the church, but more especially to the orphanage. I regret that he did not make a will, for I am sure he would have remembered this and other institutions and gave liberally to them.

And it is sad to think that these two saints could not have lived to see

a new Methodist church in Fairmont, for it was their great desire and expectation. But God ordered to carry them home. So as I have heard Mrs. Brown sing, The angels came and bore them away on their snowy wings to their immortal home.

Heaven is nearer and sweeter to me because these two have lived and I have come under the influence of their lives. I feel a personal grief at their going. B. E. Stanfield.

**BETHEA**—At her home in Lillington, surrounded by relatives and sorrowing friends, Miss Jennie Louis Bethea passed to her reward January 26, 1923. She died after a short illness of pneumonia, following influenza. Miss Bethea was born August 5, 1857, the youngest child of the late John Louis Bethea. She is survived by two sisters, Mrs. J. W. Brown of Sanford, Mrs. William Arnold of Lillington, and a host of other relatives.

At 19 years of age Miss Bethea consecrated her life to the service of God and united with the Methodist church, in which till death she was an active and interested worker.

In the passing of Miss Bethea her

community has lost a personality that cannot be duplicated. She was of unusually genial disposition, imparting her spirit of cheerfulness to all. The sweetness of her life, her patience, her trust, her bravery to face any condition smilingly will be forever stamped on the minds and hearts of all who knew her, and is an inspiration to loved ones.

"To so live that when our summons comes to join

The innumerable caravan which moves  
To that mysterious realm, where each must take  
His chamber in the silent halls of Death,  
We go not like the quarry slave at night  
Scourged to his dungeon, but soothed and unstained  
By an unflinching trust, approach our grave  
Like the one who wraps the draperies of his couch  
About him, and lies down to pleasant dreams."

G. S. I.

# Renew Your Health At Nature's Fountain

### Without the Expense and Loss of Time Necessary for a Visit to the Spring



#### THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the utmost confidence in the Shivar Mineral Spring Water for it has made us thousands of friends in all parts of America and even in foreign countries, whose faces we have never seen. Yet we count them our friends for the

Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

#### INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

I feel it my duty to thank the humanity to make public announcements of the benefits I have derived from Shivar Mineral Spring Water. I have been a sufferer for twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Mineral Spring Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any

character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia. C. V. T.

#### DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble. O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble. REV. E. H. R.

#### RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. T. K.

#### RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all. T. G. S.

Fill Out This Coupon and Mail It Today

Shivar Springs,  
Box 4T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith three dollars (\$3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within thirty days.

Name .....

P. O. ....

Express Office .....

Please write distinctly.



# NORTH CAROLINA Christian Advocate

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GREENSBORO, N. C., THURSDAY, AUGUST 9, 1923

No. 32

## Bishop James Cannon, Jr., Writes Dr. J. W. Shackford

From letters which I have received from different parts of the church, it is evident that the statements contained in the secular press concerning the course of lectures delivered by Dr. Bland of Toronto, Canada, in the auditorium of the Southern Assembly under the auspices of the General Sunday School Board, the questions which I asked and the statement which I made at the close of the lectures have aroused wide-spread interest among our people and a desire to know the exact facts. On July 21st, the day after the conclusion of Dr. Bland's course of lectures, I wrote to Dr. John W. Shackford, the general secretary of the Sunday School Board, stating my objection to the method pursued, insisting that assurances be given that such methods would not be continued in the work of the Sunday School Board. In a reply to this letter, Dr. Shackford states that he has it in mind to set forth in the Review or elsewhere his position on the question at issue. He furthermore states as his belief that the position taken by Brother Sensabaugh and himself had the enthusiastic support of the great majority of those present, and he emphasizes his opinion that he is anxious that the church at large should know the very remarkable extent to which our teachers, young people, and the pastors present expressed themselves as having been helped and their faith stabilized by the lectures of Dr. Bland.

In view of this purpose expressed by Dr. Shackford, to set forth in print his views on this subject, and in view of the fact that I am sailing for Europe within the next few days, I have decided, in order that in my absence there may be no question as to my attitude, or as to the statement which I made, or as to the letter which I wrote to Dr. Shackford, to give out for publication that letter which was written on the day after the conclusion of Dr. Bland's course of lectures.

James Cannon, Jr.

The letter follows:

July 21, 1923.

My Dear Doctor Shackford:

I am not quite certain whether this letter should be addressed to you, or to Dr. E. B. Chappell, but in view of your relationship to the training school work which is being done on the Southern Assembly Grounds at Lake Junaluska, I am sending the letter to you and a copy to Dr. Chappell and to each member of the General Sunday School Board.

I have heard four of the six lectures given by Dr. S. G. Bland, of Toronto, Canada, on "The Origin, Significance and Abiding Worth of the Old Testament Scriptures." I am constrained, not only as a member and a minister of the Methodist Episcopal Church, South, but also as one of the general superintendents, to write to you, as the general Sunday school secretary, whom I understand to be immediately in charge of the program and study courses which are being given on the Southern Assembly Grounds at the present time, to express my dissent from your action in engaging Dr. Bland to deliver such a course of lectures under such conditions as these lectures have been delivered. I have been amazed at the statements which have been made by yourself and by the dean of the training school, Brother Sensabaugh: that the ministry has practiced a policy of concealment and has endeavored to hide from our people the facts in connection with difficulties

in a proper understanding of portions of the Old Testament, has tried to prevent any thorough investigation of the same, and has insisted upon putting a "soft pedal" upon any discussion of such subjects. I believe most sincerely in a thorough study of the Bible. I do not believe in efforts to conceal the truth. I have personally studied with considerable thoroughness the writings of Wellhausen, Ewald, Keunen, Graf, Robertson Smith, Cheyne, Driver and others, and I have carefully considered the hypotheses which they have evolved and the results which they claim to have established. I am entirely willing that others shall pursue these same studies under proper conditions, but I emphatically object to the methods employed with the delivery of the course of lectures by Dr. Bland at Lake Junaluska.

Dr. Bland declared that the statements in the early part of Genesis are myths, not giving us what actually occurred, but what the later writers of Israel supposed had occurred; that the first genuinely historic character in the Old Testament is Abraham; that the first five books, commonly called The Pentateuch, are no longer supposed to have been written by Moses, but that along with the book of Joshua, they compose the Hexateuch, which Hexateuch is a composite work which has been analyzed into four main elements, two known as J and E, consisting mainly of early stories and legends, making up most of Genesis and Exodus, with the Book of the Covenant, and parts of Numbers and Joshua; that these fragments were collected by someone about 800 B. C. and combined before 650 B. C.; that Deuteronomy was written by some unknown Israelite in the time of Josiah, who longed for the return of Moses and, failing that, decided that he would write a book stating what Moses would have said had he been alive at that time; that this book was successfully plumed off upon King Josiah as the work of Moses, and has been so considered by the Jews, by Christ, the Apostles including Paul, by the Church of all ages until the advent of higher critics within the past one hundred and fifty years; that the Priestly Code of Laws, comprising all of Leviticus and parts of Genesis, Exodus and Joshua, was written in Babylon about 500 B. C.; that the book of Isaiah is the work of several writers, part of it having been written in the time of Isaiah of Jerusalem and part of it in Babylon; that the book of Daniel is not historical nor prophetic, but was written in the time of the Maccabees, four centuries later than the date heretofore attributed to it, and that it was written in order to stimulate and inspire the people to heroic deeds in the time of the Maccabean wars; that the Ten Commandments were not given to Moses by God, indeed, are not Mosaic at all in their origin, but were Babylonian in their origin, taken from the Code of Hammurabi, and were edited and improved by Jewish writers; that Paul thought that Moses wrote the Law, and that Christ also held the conservative view.

These are some of the statements which were made, and which, not only Dr. Bland declared to be the truth—the established results of the work of the highest Christian scholarship—but you yourself, the general Sunday school secretary, and Brother Sensabaugh, dean of the school, stated most emphatically from the platform to be the established results of the Christian scholarship of today, and as the truth which you were under obligation to give

to our people to lead them from doubt to light.

I register my positive protest against the making of such dogmatic statements on such vital subjects without offering any proof whatever before an audience composed largely of persons who have had no training on such questions. I would emphasize again that I do not object to the discussion of such questions under proper conditions—where trained, competent teachers holding opposing views have been invited to present the conservative side of the discussion, or where, failing this, the lecturer will give a full, fair statement of the views held by conservative scholars, with due emphasis on the fact that Christ, Peter, Stephen, Paul, and other New Testament writers, held the conservative view, and with full opportunity given for questions and discussion. To my mind it is clearly a great injustice to the hearer to present such subjects in a public auditorium with a mixed audience, such as is usually assembled on such occasions. Furthermore, instead of stating, as you did, with all the authority which could be given it from your position as the general Sunday school secretary, that such statements as are quoted above are the established results of Christian scholarship and the truth which must be given to lead our people from doubt to light, I think that you should have frankly stated that you were fully aware of the fact that in making these statements you did not represent the views of the great majority of the ministry and laity of the Methodist Episcopal Church, South.

I do not hesitate to assert that, if this course of lectures had been given at the session of the last General Conference at Hot Springs, and if it had been stated by you there, as it was stated by you on the platform at Lake Junaluska, that Dr. Bland had purposely been invited to deliver that course of lectures in order that our people might know the truth, so that they might be free and be led from doubt to light, the General Conference, the representative body of our church, would certainly not have elected a general Sunday school secretary who would have approved such methods, or a Sunday School Board which would support the secretary in carrying out such a program, and this would not be because the General Conference does not believe in the thorough study of the Scriptures, or approves a policy of concealment and of putting on the "soft pedal," but because it believes that no board of officers elected to represent a great body should presume, acting as the representative of that church and with its authority, to publicly make such dogmatic statements as you and Brother Sensabaugh made concerning questions upon which you knew that you did not represent the great majority of the church under whose authority you are working. The General Conference, in my judgment, would consider such action to be a betrayal of the trust and an improper use of the authority which has been given to you.

Holding the above views, I am writing you this letter, and, as stated above, am sending a copy of the same to Dr. Chappell and to the members of the Sunday School Board, and I insist that assurances should be given by yourself and by the Sunday School Board that there will not be a continuance of such methods in the work of the Sunday school department of our church.

Yours sincerely,

James Cannon, Jr.



### PRESIDENT HARDING

"Thy gentleness hath made me great" are the words of Holy Writ which one is inclined to apply to our dead President. His amiable personal qualities are emphasized by all who were privileged to know him. He was perhaps one of the most engaging personalities that has graced the office of President.

It will be left for history to fix his place among the statesmen and political leaders of the nation, but it can be said now that Warren G. Harding in high personal character and in his attitude on all moral questions stands in the front ranks of the great public servants of this country. We mourn his "untimely taking off."

A little less than two and a half years ago, Woodrow Wilson after eight stormy years, broken in body and wounded in spirit, was by gentle hands carried from his killing tasks as President of the United States and Warren G. Harding, strong and vigorous in body, took up the task that Wilson laid down. Now when the term of office is a little more than half out President Harding died a martyr to the onerous duties of his office.

### REVERENCE

By Bruce Craven.

In the Guadalupe mission, Jaurez, Mexico, I went to early morning service, and the mission was packed to its capacity. Just outside in the busy streets were busy stands crowding right up to the church doors, selling things to eat and drink. Inside there was only reverence; hundreds of men, women and children meekly kneeling on their knees, the priest at the far end with his back to his congregation repeating the service, while the kneeling congregation said the responses. Hours they spend there on their knees in the deepest attitude of respect to the Creator, and in that same place the same has been true for three hundred years.

The same afternoon at the little village of Ysleta, Texas, some fifteen miles from El Paso, I again attended the service, and saw the same thing, only there was no crowd. Perhaps forty people were on their knees. I looked at their faces and saw there something that I will never forget. They were in God's house and though most of them very ignorant, they needed no explanation of Kipling's poetic reference to the God "beneath whose awful hand we hold dominion over palm and pine." There was deep impressive quiet in the church, and whatever the people may be outside, they were making the Lord's house a house of prayer, as Jesus Christ said it should be. An hour in that reverent relation to the Almighty can not fail to leave its impress on any immortal soul. The sight of it did my soul good, perhaps because I have seen so little of it.

A great painter in exhibiting one of his paintings, placed a critic in a certain position so the light struck just right, saying, "If you would judge my work, you must see it from my point of view," and I would have no one misunderstand what I say of Mexican Catholics. I am not comparing them with North Carolina Methodists, but there is nothing that cannot teach something for good to one who is looking for good, and they can teach us to make His house a house of prayer, something that we too often fail to do. In this brief letter I am speaking of Reverence only in that one application of our proper conduct in the place that we call the house of God.

If it really were the house of God, would we act in it like we do? We would not even act as disrespectful in the house of an earthly friend. We go to church in these modern times and demand to be entertained, and if we are not, we don't go any more. The church and the preachers encourage this spirit, by talking about everything else except God and Christ and the Bible. We have our institutional churches (the enthusiasm for which is waning apparently) and our club houses, playgrounds, sensational revivals "to appeal to people who the churches do not reach," and it might be added "who will never reach the churches"; and we have our high church music, and all the rest, all good things of course,

but every one of which leads away from the house of prayer and such hymns as "Sweet Hour of Prayer" and dozens of others that would sound like the meeting of old friends if we could hear them again.

Maybe I am mistaken about all this. One of our most prominent Methodist ministers told me recently that "the question of right and wrong is so complex that no one knows what to do or say"; while to me the whole business is so plain and easy that I think the very simplicity of it turns some minds away from it; but he is a much smarter man than I am, or at least the public thinks so. However, I remember that some years ago another one of the high-up preachers was insulted when I said in his presence that Dr. Eliot's new religion was merely a re-hash of old stuff, and he added that the "new religion" was going to revolutionize the world, but it has now been in the ash can so long that few can remember what it was about. I may be mistaken, but all the same, when I see a sweet faced old lady walk into a seat in church and get down on her knees and pray, and then keep on praying in word and deed, I somehow believe there is Christianity and that it is so simple that no one can miss it who wants to find it.

### A LETTER FROM BISHOP H. M. DUBOSE TO THE EDITOR

The publishers, Messrs. Lamar & Barton, inform me that the first installment of the Aftermath Series, a symposium of discussions of the problems of Bible criticism, edited by myself, is now ready for sale and delivery. I am writing to give you a brief account of the purpose and contents of this series, and to solicit your valued assistance in bringing it to the attention of the Christian public, and especially to the attention of our ministers and theological students.

The need for better understanding of the attitude of critical thought today is apparent. Of those who talk criticism, and even of those who affect to represent its varying aspects of radicalism and conservatism, a small minority only can speak with any degree of authority. In point of fact, the whole question has been more or less involved in a mist of mental confusion. It is therefore desirable that some thoroughly authoritative utterances on the related problems of criticism should be brought within the easy financial and intellectual reach of students and other busy people. The further fact that the late world war most tremendously affected the critical thinking of Germany and Great Britain, resulting in a distinct diversion against the theories of the old higher critical school, has enhanced the desirability of such a popular channel of information. The Aftermath Series is an effort to supply this channel. It is meant to be an exhibit of the AFTERMATH of the opposition of conservative scholarship and the reaction of the world war against the fabric of rationalism and pragmatism in Bible science.

This series is to consist of twelve booklets or brochures, covering both the Old and the New Testament fields of criticism. The scheme is logical, traversing the attacks of the higher critics on the tradition of Bible history, literature and religion.

Dr. Kegel, late of Wittenberg, who is introduced by the editor in an initial brochure, "The Crisis of Criticism," particularly deals with the historical and legislative side of Old Testament criticism in two strong discussions, "The History of The Israelitish Priesthood," and "The Religious Reformation of Ezra."

In the second installment Dr. Robert Dick Wilson, of Princeton, will show the lack of fundamental scholarship in the conclusions of this school in a tremendously strong argument, "Is the Higher Criticism Scholarly?"

Professor Sellin, of Berlin, in "Orientalism Versus Wellhausen" will exhibit the wreck of this school in the new discoveries in Oriental research; and Harold M. Wiener (Cambridge) will demonstrate the compositional integrity of the Old Testament writings.

In a future installment Max Loehr, of Koenigsburg, will set forth his reasons for desert-

ing the school of the higher critics. In the New Testament section Dr. Faulkner, of Drew, and others will write in defense of the doctrines and literature of the New Testament. Each one of these men speaks with authority.

With assurances and good wishes, I am,  
Very faithfully,  
H. M. Du Bose.

### NEARING THE GOAL OF CHURCH UNION

In an editorial with the above caption the Northwestern Christian Advocate commends the proposed plan for the union of Episcopal Methodism in the following terms:

"There shall be one episcopal body composed of all the bishops of both churches, who shall meet semi-annually and shall be assigned to any part of the church. Naturally the bishops in the South will at the outset maintain jurisdiction over the Southern areas and conferences, and the same situation will obtain with our bishops in the North; but immediately and with increasing frequency, bishops of the South will preside over our Northern conferences, and vice versa, until the lines of episcopal supervision will be practically obliterated.

Churches also will gradually and steadily be transferred or merged. For instance: two churches, one of the present Methodist Episcopal Church, and the other of the present Methodist Episcopal Church, South, struggling for existence in the same town and within a stone's throw, will, under the united church, merge into one body, paying a living salary to a forward-looking pastor.

In order to hasten the matter, representatives of the commission are to appear before the fall conferences of our church explaining the action and answering any questions that may be propounded. The report adopted at Cleveland will be carried up to our General Conference next May, and if acted upon favorably by them, the Methodist Episcopal Church, South, will immediately call a special session to consider the report, and if they also act favorably upon the same, it will be carried to all the annual conferences of each church. If a constitutional majority of these conferences (two thirds of our conferences and three fourths of the conferences of the Church, South) vote favorably upon the action, it becomes effective and the churches are one.

All these probabilities eventuating in order, we may reasonably look for final consummation within two years—a very brief time, indeed, in the history of church movements. We believe the time is ripe. This is no hour for a discordant note. We are within hand-clasp of each other; being brethren in the flesh and, far more significantly, brethren in the spirit, we dare not falter; we would fear Divine condemnation.

### A SUGGESTIVE INCIDENT

In the living room of his father's home, an unpretentious farm house where his boyhood days had been spent in the obscure village of Plymouth, Vt., Calvin Coolidge at 2:30 a. m. August 3, took the following oath as prescribed by the constitution of the United States:

"I do solemnly swear that I will faithfully execute the office of President of the United States and I will, to the best of my ability, preserve, protect and defend the Constitution of the United States."

Then, although the Constitution does not require it, he added, "So help me God."

The oath was not administered by the chief justice of the United States, but by a notary public, in this instance the President's own father. One is impressed with the simplicity of it all.

But there is in it more than simplicity of circumstance. We are reminded afresh how far our government is removed from the old ideals of royalty and kingly pomp and how intimately even the presidency of the United States is related to the great mass of the people. Our chief magistrates are still coming, as Harding and Coolidge clearly demonstrates, from among the common people. The United States is a democracy.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. A. H. Bryan, who assisted Rev. A. R. Bell in a very successful meeting at Rock Springs, Taylorsville circuit, will be open for engagements in meetings after September 1.

Rev. and Mrs. M. B. Woosley are receiving felicitations upon the birth of a daughter, Margaret Sue, who arrived Tuesday, August 1, at the parsonage of the South Main Street Methodist church on South Main street.

Prof. A. N. Fisher writes: "I have a few open dates during the months of August and September. Any pastor or evangelist in need of my services as evangelistic singer please write me at 3212 Ocean View Boulevard, E. Fairmont Park, Norfolk, Va."

The home of Mrs. Lola Frink, 420 North Fifth avenue, Wilmington, was the scene of a lovely marriage Thursday, August 2, at 6 p. m., when her daughter, Miss Kathleen, became the bride of Mr. Jesse D. Batson. The ceremony was performed by the Rev. A. J. Hobbs, Jr., pastor of the bride.

The Mamie Webb auxiliary of Queen Street Methodist church has practically refurbished Pastor Proctor's study with a new desk, modern office equipment and other "fixings." Mr. Proctor said he was a happy man, and wanted his friends to drop in on him at any time and find a welcome.—Kinston Free Press.

The new brick veneer church at Spruce Pine is now being erected at a cost of \$10,000. The pastor and people hope to have it enclosed by conference. Rev. J. A. Fry requests that readers of the Advocate send him any amount from 25 cents up to help in the worthy enterprise as they are greatly in need of funds.

Rev. E. C. Sell, Goldston, N. C., preached at Wesley's Chapel on the Gold Hill circuit, Western North Carolina conference, on the fifth Sunday in July. This is the community in which Brother Sell was reared, and a large congregation was present, some of whom were his schoolmates and pupils when he attended school and later taught school in the earlier years of his life.

"Had 29 converts and church greatly revived. Ten joined the church and five or six others will join who were not present on account of the rain at closing service. We did our own preaching, and at the close the congregation gave us a nice "free will" offering that will help us financially for some time. Eden church has among its membership many of the very best people on the Stokesdale charge. It is a real pleasure to serve them as pastor." So writes Rev. T. V. Crouse, the pastor.

Col. Fred A. Olds says: "The handsomest church in the six mountain counties of Ashe, Alleghany, Watauga, Avery, Yancey and Mitchell, the Methodist Episcopal Church, South, in Boone, was opened by Miss Rebecca Kirkpatrick, the talented young daughter of Rev. and Mrs. C. S. Kirkpatrick, has been invited to play at a recital to be given tomorrow evening at the Battery Park Hotel, Asheville, by the pupils of the Boston School of Expression, which is coming to a close after a six weeks' summer course. The honor that comes to Miss Kirkpatrick is highly appreciated by her many friends. She will play two solos and will give the only musical numbers of the program. Miss Kirkpatrick is spending some time at Lake Junaluska with her family.—Hickory Record.

Rev. J. C. Gentry writes: "We had a great meeting at Bethel. Forty-three conversions and reclamation. Many will join the church. Rev. B. A. Sisk ably assisted the pastor the first week of the meeting. We are giving two weeks at each of the five points that I serve individually. Rev. John H. Price is now doing active work in holding prayer meetings preparatory to the revival to begin at Oak Forest the first Sunday in August. Rev. Mr. Kennedy will do the preaching. We are in the midst of a two weeks meeting at Salem. The results to date are gratifying to us and we pray well pleasing to God. Large crowds come and many are saved. The pastor is doing the preaching."

ed on Sunday, July 29. In January, 1920, the idea was conceived and the following summer work began, under the ministry of Rev. J. R. Walker. The church is of a design which meets every requirement and is in the finest taste. It represents an outlay of \$40,000, and so great has been the church spirit and the public spirit also that the debt is but a trifle."

"Our Wendell Methodists are doing great honor to themselves and service to Almighty God in erecting a nice brick church in which to worship God. The church will be a modern edifice with adequate provisions for a good Sunday school. We extend to all members and former pastors a cordial invitation to be with us at the cornerstone laying on August 22, at 5 p. m." So writes Rev. W. L. Loy, the pastor, about his church at Wendell.

Rev. J. O. Long says: "We have just closed a ten days revival meeting at Parker's church in the North Gates circuit. Bro. W. T. Phipps, pastor of Perquimans circuit, assisted the pastor. Brother Phipps did some splendid preaching during the meeting. The pastor and people were well pleased with his sincere work with us and believe that our church and community have been greatly benefited. As a result of the meeting twelve members have been received into the church."

Rev. J. A. J. Farrington has just closed a successful revival at South Side, Winston-Salem. There were 25 conversions and 20 joined the church on profession. The preaching was done by Rev. H. G. Allen of Walkertown. Brother Allen captured the South Side people completely. The singing of the Alexander Quartette added greatly to the occasion. This is a most successful year at South Side. Fifty-eight have been added to the church and a new church is to be built in the near future.

Bishop Collins Denny, Mrs. Denny and a younger son will motor from Richmond to Blowing Rock the last of this week, where they will spend ten days at Mayview Manor. The bishop will preach both the second and third Sundays in August at Blowing Rock Methodist church, and the local Methodist church, and the local Methodists and summer visitors there are looking forward to these Sundays with a great deal of pleasure. Record crowds of people are at this resort at this time, it is learned, and on Saturday evenings many have trouble getting a place to stay.

The senior Sunday school classes of Trinity church, Wilmington, gave a moonlight ride on the steamer Wilmington a fortnight ago, which proved very successful from every standpoint. The proceeds derived from the occasion were divided equally to the senior boys' and girls' classes. The boys' class was very generous—that is to say, they turned their portion of the money, which was \$30, over to the Epworth League to assist the league in carrying on our work of benevolence. The league indeed appreciated the donation and is deeply indebted to the boys' class for their thoughtfulness.

The following statement was issued by Federal Prohibition Commissioner R. A. Haynes on his return from his home in Ohio: "In the death of President Harding I not only feel the sense of loss in leadership, to America and the world, which all the world is experiencing, but I feel deeply the loss of a personal friend. In his council, his support, his suggestions, he was always kindness, consideration, personified. In hours of stress and difficulties he never failed. His lofty conception of the administration's responsibility on prohibition law enforcement had become well understood by all the people. He never lost an opportunity to express satisfaction with evidences of progress nor to inquire wherein he could be more helpful. I believe when the history of his illustrious life and notable administration shall have been written it will concede that his most notable service to America and to the world was his courageous, uncompromising sponsorship of a positive program of prohibition law enforcement."

### NOTICE OF DEDICATION

The new church building at Fletcher's Chapel on the Durham circuit is to be dedicated in a regular service at eleven o'clock the first Sunday in September, sermon and formal dedication by Bishop Collins Denny of Richmond, Va. The congregation and present pastor cordially invite all former pastors to be present. W. F. Craven, Pastor.

Brother H. L. Caison is enthusiastic over the success of the Central Methodist church at East Laurenburg. Brother Culbreth is an excellent preacher and faithful pastor. The Sunday school last Sunday had 352 present.

### THE PARABLE OF THE SHORTAGE OF TOWELS

I rode one night in a Pullman Car, and after I had slept, I still rode on. For my journey was a long one. And verily, I have many long journeys. And the Porter was very Parsimonious with his Towels.

And the day was Hot, and whatever Comfort a Traveler found was in Occasional Washing. And there were Very Few Towels in the Rack.

And I inquired of the Porter concerning the reason.

And he said, This is the Front Sleeper. And the men's end is next to the Day Coach. And men come in from the Day Coach, and wash, or pretend to wash, and they carry Away Towels.

And I inquired of him, Are the folk in the Day Coach less Honest than those in the Pullman?

And he said, They who ride in the Pullman are none too honest; but they pay the Company for the privilege of what they Steal.

And I said, Hast thou much trouble with theft?

And he said, Every Porter hath checked up against him his losses, and if they grow so as to be larger than the average of those of other Porters, then he is Censured or Fired. And we learn to notice as we make up the Berths, and count the Linen and the Blankets.

And he said, Those Students in Colleges they have No Conscience. At Ithaca and Syracuse they must not teach those men anything but just how to Swipe Things. I believe that if I could go through their Fraternity Houses, I should find them full of Pullman Blankets. Verily, no man who is a College Student ought to be allowed in a Pullman Car with a bag larger than is necessary for a Tooth Brush.

And I heard from him much more.

And I asked, Do not the Porters steal some things when they find they are below their Average?

And he said, The Mark on the Pullman Linen will not come off. No sir, there is no way to get it off. And what would I do if I should be sick, and some one from the Company should visit me and find my Delirious Head resting on a Pullman Pillow Case? No sir, some Porters may steal a little to keep up their Average, but I do not consider that is Right or Safe.

And I said, Nothing is Safe that is not Right. Nevertheless, the Passengers on this Car desire that they keep themselves Clean. Therefore, I pray thee, get us some Towels.

And he said, Yes sir, but it is a pity that all men are not Honest.

And I think so, too.—Index.

### OASIS

A great number of people when they receive a statement fly into a rage and write things to us that we are sure they regret on second thought. They are good people, but just forget who they are and what they represent. We have received some very ugly letters recently because we mailed statements showing how much was due the Advocate. Some of them were beneath the dignity of a Methodist, but they came from Methodists. We do not hold it against them.

But we give below just two short letters which helped us over the hill and brought joy to our hearts:

"It gives me much pleasure to enclose you my check for \$2.00 to cover my subscription for the next year to the North Carolina Christian Advocate. The paper is worth many times the price of the subscription, and at times it is a great joy to me to have it in my home.

I am afraid that many of your subscribers do not appreciate it, because they do not read after it is sent to them.

The more we put into a thing, the more we get out of it, and the more we read the Advocate, the more we will enjoy and appreciate it."

"I cannot afford to be cut off. Have read Advocate for more than 40 years, as your books will show."



### "JOHN JASPER: THE UNMATCHED NEGRO PHILOSOPHER AND PREACHER"

In the July number of the Methodist Quarterly Review is an interesting and illuminating sketch of Rev. John Jasper, for many years one of the notables of Richmond, Va. Dr. H. H. Smith has prepared the sketch from which we select for Advocate readers Jasper's own story of his conversion.

"I was seeking God six long weeks—jes' 'cause I was sich a fool I couldn't see de way. De Lord struck me fus' on Cap'tal Squar', an' I left thar badly crippled. One July mornin' somethin' happen'd. I was a terbacker-stemmer—dat is, I took de terbacker leaf, an' tor'd de stem out, an' dey wan't no one in dat fact'ry could beat me at dat work. But dat mornin' de stems wouldn't come out to save me, an' I tor'd up terbacker by de poun' an' flung it under de table. Fac' is, bruther'n, de darkness of death was in my soul dat mornin'. My sins was pilled up on me like mount'n's; my feet was sinkin' down to de reguns of despair, an' I felt dat of all sinners I was de wust. I tho't dat I would die right den, an' wid what I supposed was my las' breath I flung up to heav'n a cry for mercy. 'Fore I kno'd it, de llight broke; I was light as a feather; my feet was on de mount'n; salvation rolled like a flood through my soul, an' I felt as if I could knock off de ract'ry roof wid my shouts.

But I sez to myself, "I gwine to hol' still till dinner," and' so I cried, an' laffed, and tore up de terbacker. Pres'n'tly I looked up de table, an' dar was a old man—he luv me, an' tried hard to lead me out de darkness; an' I slip roun' to whar he was, an' I sez in his ear as low as I could: "Helle-lujah; my soul is redeemed!" Den I jump back quick to my work, but after I once open my mouf it was hard to keep it shet any mo'. 'Twa'n' long 'fore I looked up de line ag'in, an' dar was a good ol' woman dar dat knew all my sorrers, an' had been prayin' fur me all de time. Der was no use er talkin'; I had to tell her an' so I skip along up quiet as a breeze, an' started to whlisper in her ear, but jest den de holin-back straps of Jasper's breechin' broke, an' what I tho't would be a whlisper was loud enuf to be hearn clear cross Jeems River to Manchester. One man sed he tho't de fact'ry was fallin' down; all I know'd I had raised my fust shout to de glory of my Redeemer.

But for one thing thar would er been a gen'ral revival in de fact'ry dat mornin'. Dat one thing was de overseer. He bulg'd in de room, an' wid a voice dat sounded like he had his breakfus' dat mornin' on rasps an' files, bellowed out: "What's all dis row 'bout?" Somebody shouted out dat John Jasper done got relig'n, but dat didn't wurk 'tall wid be boss. He tell me to git back to my table; an' as he had sumphin' in his han' dat looked ugly, it was no time fur makin' fine p'lnts, so I sed: "Yes, sir, I will; I aln't meant no harm; de fust taste of salvation got de better un me, but I'll git back to my work." An' I tell you I got back quick.

'Bout dat time Mars Sam he come out'n his orfis, an' he say: "What's de matter out here?" An' I hear de overseer telln' him: "John Jasper kick up a fuss, an' say he done got relig'on; but I dun fix him, an' he got back to his table." De devil tol' me to hate de overseer dat mornin', but de luv of God was rolln' through my soul, an' somehow I didn't mind what he sed.

Little aft'r I hear Mars Sam tell de overseer he want to see Jasper. Mars Sam was a good man; he was a Baptis', an' one of de hed men of de old Fust church down here, an' I was glad when I hear Mars Sam say he want to see me. When I git in his orfis, he say: "John, what was de matter out dar jes' now?"—and his voice was sof' like, an' it seemed to have a little song in it which played into my soul like an' angel's harp. I sez to him: "Mars Sam, ever since de fourth of July I been cryln' after de Lord, six long weeks, an' jes' now out dar at de table God tuck my sins away, an' set my feet on a rock. I didn't mean to make no noise, Mars Sam, but 'fore I knowed it de fires broke out in my soul, an' I jes' let go one shout to de glory ob my Saviour."

Mars Sam was settin' wid his eyes a little down to de flo', an' wid a pretty quiver in his voice he say very slow: "John, I b'l'ev' dat way myself. I luv de Saviour dat you have jes' foun', an' I want to tell you dat I don' complain 'cause you made de noise jes' now as you did." Den Mars Sam did

er thing dat nearly made me drop to de flo'. He git out of his chair, an' walk over to me and giv' me his han', and he say: "John, I wish you mighty well. Your Saviour is mine, an' we are 'brothers in de Lord." When he say dat, I turn 'roun' an' put my arm again' de wall, an' held my mouf to keep from shoutin'. Mars Sam well know de good he done me.

Aft'r a while Mars Sam say: "John, did you tell any of 'em in thar 'bout your conversion?" An' I say: "Yes, Mars Sam, I tell 'em 'fore I know'd it, an' I feel like tellin' everybody in de worl' about it." Den he say: "John, you may tell it. Go back in dar an' go up an' down de tables, an' tell all of 'em. An' 'den if you wan' to, go upstairs an' tell 'em all 'bout it, an' den dowdstairs an' tell de hogshead men an' de drivers an' everybody what de Lord has done for yer."

By dis time Mars Sam's face was rainin' tears, an' he say: "John, you needn't work no mo' today. I giv' you holiday. Aft'r you git through tellin' it here at de fact'ry, go up to de house, an' tell your folks; go roun' to your neighbors, an' tell dem; go anywhere you want to, an' tell de good news. It'll do you good, do dem good, an' help to hon'r your Lord an' Saviour."

Oh, dat happy day! Can I ever fergit it? Dat was my conversion mornin', an' dat day de Lord sent me out wid de good news of de kingdom. For mo' dan forty years I've been tellin' de story. My step is gittin' ruther slo', my voice breaks down, an' somelimes I'm awful tired, but still I'm tellin' it. My lips shall proclaim de dyin' luv of de Lam' wid my las' expirin' breath.

Ah, my dear ol' marster! He sleeps out yonder in de ol' cemetery, an' in dis worl' I shall see his face no mo', but I don't fergit him. He give me a holiday, an' sent me out to tell my friends what great things God had dun for my soul. If he wuz here now, I think he would lif' up dem kin' black eyes of his, an' say: "Dat's right, John; still tellin' it; fly like de angel, an' wherever you go carry de Gospel to de people." Farewell, my ol' marster; when I lan' in de heav'nly city, I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say: "Mars Sam, I did what you tol' me, an' many of 'em is comin' up here wid da' robes wash'd in de blood of de Lam' dat was led in de way by my preachin', an' as you started me I want you to share in de glory of de salvation." An' I tell you what I reckon, dat when Mars Sam sees me, he'll say: "John, call me master no mo'; we're brothers now, an' we'll live forever roun' de throne of God."

### DELINQUENTS IN THE CONFERENCE COURSE OF STUDY

I am glad to note that some of our bishops are coming down strong in the annual conference sessions upon the shirkers. As one sits in an annual conference it is pathetically amusing to note a tender-hearted or politically cautious presiding elder ransacking the innermost recesses of his brain, or reaching out to the furthest limits of space and possibility, to find perchance some excuse for the delinquent when the bishop says, "What is the matter with this young brother?" Listen to some of the "reasons" reported to me by some of the delinquents themselves. They run like this: The circuit horse has been sick, or the Ford has punctured a tire, or developed engine trouble, or the baby has the colic, or twins have arrived at the parsonage, or there have been so many visits to be paid, or so many protracted meetings to be held. In other words, the preacher has simply had to meet the usual duties of life. Did not our fathers rear children and doctor horses and hold protracted meetings and visit their flocks? Yes. And they mastered their work irrespective of the equine health and the infantile digestion and whether twins or triplets entered the family circle. Do not men in other lines of work have to overcome difficulties and bear extra burdens? What sort of an example to set before one's flock is such shirking of one of the main duties of one's life? How can a preacher be a "leader and commander" to the people when he is failing with his own task of managing himself and his time? I actually heard one young preacher at an annual conference last fall lay his failure in his year's studies to the Mississippi river! A new scapegoat! "We had so much high water in our neighborhood, bishop." I wondered if it was a case of water on the brain.

I am fully aware that there are a few cases where a man is continued in the same conference class because he is off at college or seminary, and there are also a few cases, but very few, of protracted illness or very unusual circumstances, but these are so few as to be negligible. Who cares for a hen that will not lay in the nest, but hides her eggs under any fence corner that strikes her fancy and you never find the eggs until they are stale. Who wants a moderately good egg anyway? Our leading thinkers say that a preacher ought to read at least one strong book a week. Remember Father Wesley of whom one of his great contemporaries said, "I admire but strive in vain to imitate his indefatigable industry." Remember him riding 5000 miles a year, mostly on horseback, preaching sermons by scores of thousands, writing innumerable letters, publishing one hundred and thirty-eight volumes edited by his pen, supervising the churches, caught by a swollen stream and sitting down in a cottage by the riverside and translating a Latin grammar while waiting for the waters to fall, writing in his diary when his health failed temporarily that he must take better care of himself, and that he was resolved hereafter not to preach oftener than five times a day. What sore of ecclesiastical descendants of such a man are those among us who say they cannot read and digest from four to six books in twelve long months? A preacher is supposed to have to study something in order to make his sermons. If he does not spend enough time in his study during the whole year to master even these few books, (and they team with sermon suggestions and material) from whence does he get his sermons? From the comic supplement and the daily papers? Pity the congregation that has to feed on that sort of veal!

Is it not time that something was done about this business? Our annual conferences have been entirely too easy with these young brethren, and like all too soft handling of wrong doing, the conditions have grown steadily worse instead of better. Shall not our presiding elders—every one—vigorously take this matter up with their undergraduates and see that they promptly press their studies to completion and correct this wretched condition of dawdling failure?

There is no reflection in the above upon the many high and devoted and studious men in our young ministry. I rejoice in their present success and in their future triumph. May their tribe increase! It is only the drone, or the near-drone or the semi-drone or the demi-semi-drone that I am after and that the church ought to be after through all of its agencies. We cannot afford to carry such lagging burdens.

R. H. Bennett,  
Sec. Ministerial Supply and Training.

### NEVER SAW EACH OTHER BUT LIVE HAPPILY FIFTY YEARS

By W. S. Surratt.

Through fifty years of married life Mr. and Mrs. T. J. McCullan, of Loraine, Ohio, have never seen each other. They are blind.

The house is quiet. Then there is a footfall on the stair. Mrs. McCullan's ears hear.

"Tom," she says, "you will find me in the dining room."

And how does she know that it is Tom, her husband, who approaches?

We said she was blind. And the blind know. We cannot tell you why nature takes care of its own—or how, we only know that it is true. Listen what the blind woman says:

"In compensation for the loss of my sight, God has sharpened my other senses. The touch of my finger tells me, for instance, when a pie is ready to be removed from the oven."

Mrs. McCullen was born in Syracuse, New York. She is 67 years old. She became totally blind when she was a girl. Her husband is 73. He was born blind.

It was at school for the blind in Ohio when the two met. There were no soft romantic moons for them. But into the darkness of their lives there crept a new light that has shone through the years. In that day it revealed to Tom that the woman was beautiful, though beauty he has never seen.

If a preacher comes to his pulpit with his arm trained to handle a pen, he need not be surprised if he fails even to bunt the ball.



FROM THE AUTOBIOGRAPHY OF BISHOP  
HENRY CLAY MORRISON

"While serving on the Logan circuit . . . I contracted the habit of smoking cigars. Seven years indulgence had developed an appetite for tobacco that rendered me a slave to the habit. . . . In my extremity I went to God in prayer, believing that He would help me gradually to get free from my bondage. I promised on my knees to give up the habit, broke the promise, repeated it from time to time, only to break it again. I would throw away my cigars and desperately resolve to go through at least one night without a smoke, and at midnight I would search the lumber room of the parsonage for tobacco leaves which had been placed among the clothing as a protection from the moths. These I would roll into cigars and would smoke them. It seemed during my abstinence as if I would go mad if I did not get tobacco.

"After fighting and failing and falling until I was ashamed to go back to God with my worthless vows, I finally surrendered to what I believed to be my unalterable fate. I gave up the struggle and resigned myself to my doom—a tobacco slave.

"Not long after my 'surrender' a friend sent me a small tract entitled 'The Wonders of Grace in the Instantaneous Deliverance from the Whiskey, Opium and Tobacco Habits.'

"My first thought was 'This is fanaticism.' However, I sat down to reason the matter out with myself. I had at that moment a half consumed cigar in my mouth, and no less than ten or fifteen cigars per day would satisfy my craving. I asked myself, 'Do I believe what I preach? I do. Do I not preach to the sinner that God will take away the sins of a whole lifetime in an instant if he will ask and believe? I do, and I know by experience that this is true. Then if God can and will take away the sins of a lifetime in an instant, can He not in an instant and will He not in an instant take away an appetite which I have been only seven years in forming?' Again: Do I not preach that 'Whatsoever ye ask that is consistent with His divine will, ye shall have it?' I do believe and preach all this. Then is it not consistent with the divine will that I should be free from this merciless appetite that is injuring me? Yes, I believe God is willing.' Then came the hard question, Am I willing? . . . I had suffered so much that my whole soul and body answered, 'Yes, yes.' Instantly I found it according to my faith. The chain broke, and deliverance came. The cigar passed out of my fingers and the craving out of my life. I was consciously free. I was as a child who had never known the use of a narcotic. More than four years have passed since then, and there has never been the faintest desire for tobacco in any form."

REPORT OF FINDINGS COMMITTEE

At the Conference on Religious Education held at Lake Junaluska, N. C., July 17-19, 1923, composed of representatives of church boards, church colleges, and tax-supported institutions, the following report was submitted by the Findings Committee and was unanimously adopted:

"Compulsory intellectual training is now recognized to be necessary to remedy illiteracy and its attendant evils. Likewise, it must be recognized and emphasized that universal moral and religious training are necessary in order to remedy moral and religious illiteracy and its even greater attendant evils. The amazing ignorance of our young life of moral and religious principles and of Biblical knowledge is displayed in everyday conversations, in classrooms and the alarming lawlessness of our times. If our nation is to survive, the moral and religious principles which governed our forefathers must be instilled into the present day young life of the nation.

"We would not minimize in the slightest degree the duty and the responsibility of fathers and mothers to give to their children in the home the moral and religious training which is the proper heritage of every child. The willingness manifested by many parents to turn over this responsibility to the church and state is a crime, not only against the children whom they have brought into the world, but against the nation of which they are citizens.

"Nor do we minimize the great responsibility of the church through its various distinctive agencies to give moral and religious training. But we must recognize the fact that there are great masses of young people in the public schools who are receiv-

ing little, if any, moral and religious training, and that these must be reached in order to secure universal religious training.

"1. We believe that the moral and religious are equally as important elements of human nature as are the physical and the intellectual, and therefore the state should openly and positively recognize the necessity for a thorough moral and religious training and should co-operate in securing such training as far as the constitutions and the laws of the several states of the nation will permit.

"2. We believe that the state should furnish moral instruction in every grade of public school work from the primary grades to the university.

"3. We believe that adequate religious instruction should be provided in every community by the churches acting harmoniously to meet the community needs, and that the state authorities should co-operate in every proper way to secure the attendance of public school children upon such private courses of religious instruction.

"4. We believe that even greater emphasis should be placed upon the dignity and the responsibility of the teaching profession, and that the state, church, and private normal schools, colleges, and universities should stress even more strongly the moral and religious elements necessary in the character development of those who are to teach by example as well as by precept the young life of the nation.

"5. We believe that the church should provide adequate buildings for devotional and social purposes in close proximity to higher institutions of learning, both of the state and of the church, and that pastors should be selected for such churches as are able to reach effectually the student body of these higher institutions. This work is of such vital, far-reaching importance that the church boards of education and of missions should carefully investigate the facts in connection with all such schools and, wherever it is necessary, make appropriation sufficient to supplement the local church agencies.

"6. We believe that optional courses in religious education should be furnished in all higher institutions of learning, both of church and of state, and that special emphasis should be placed at the present time upon the preparation of an adequate number of men and women to devote themselves to the work of religious education, and we believe that a peculiar responsibility rests upon the church to train such workers in its own institutions.

"7. We believe that this work is so vital to the national welfare that there should be hearty, effective co-operation between the various denominational agencies, local and general, and between the denominational and state agencies, local, state, and national, with the one great purpose that there shall be universal moral and religious training throughout the United States.

"8. We believe that the present conference has been of great value, and we recommend the appointment of a continuance committee which shall be requested to develop a plan by which similar conferences will be held in various sections of the country, as well as a conference of the same nature. We request Dr. Stonewall Anderson and Dr. H. H. Sweets to act for the conference in organizing such continuation committee composed of representatives of state and denominational boards of education, and of state and church school systems and of other educational agencies.

James Cannon, Jr.,  
H. H. Sweets,  
J. H. Reynolds,  
J. P. McConnell,  
J. W. Shackford.

WORLD PROBLEMS DISCUSSED AT INTERNATIONAL CHRISTIAN CITIZENSHIP CONFERENCE

The relation of Christianity to world problems—social, economic, political and religious—were discussed for a week during the early part of July at Winona Lake, Indiana, at the International Christian Citizenship Conference held under the auspices of the National Reform Association.

Two thousand delegates came from various parts of the United States and Canada, although many came from European and Asiatic countries. Governors of 12 states each appointed about 15 special delegates, consisting of prominent citizens. Over 100 speakers of national prominence address-

ed the conference, most of whose sessions were conducted as open forums, so that the audience had a large part in the discussions.

In the declaration on "Christianity in Fundamental Law" it was stated: "There has never been and cannot be a nation of atheists. There is a vital connection between civil government and religion. God is the ultimate source of governmental authority. The nations are subjects of God's moral law. This connection of the state with religion has not been formed by men and cannot be dissolved by men. It is a fundamental political fact, and should receive due recognition in fundamental law."

The obligation on the part of the state to define the system of morals to be taught in the public schools—whether the Christian system or some other—was insisted upon. Every child should be carefully instructed in the righteousness of the Ten Commandments and the Sermon on the Mount, and a large place should be given in the public school curriculum to the teaching of morals, the conference declared. In order to do this effectively it was voted by the conference that public school teachers should be required to pass an examination in methods of teaching moral principles before they could qualify.

Many of the one hundred speakers discussed the subject of international peace. A 500 word message to the rulers of the world on this subject was drafted by Charles Stelzle at the request of the conference and was unanimously adopted by the delegates. The message was cabled to the twelve principal kings and presidents of Europe, and it will be suitably prepared and mailed to all of the 83 rulers throughout the world. The message reviewed the present world situation and the failure thus far to perfect a plan which might bring about peace. "The time has come to try Christianity," it declared, and the moral responsibility of nations and rulers to apply the principles of Jesus was urged.

OUTSTANDING DATES IN LIFE OF WARREN  
G. HARDING

1865—Born November 2 on farm near Blooming Grove, O.

1882—Graduated from Ohio Central College, Iberia, O.

1884—Became owner and editor of Marion (O.) Daily Star.

1891—Married Miss Florence Kling of Marion.

1900—Entered Ohio State Senate.

1902—Started upon second term in Ohio Senate.

1904—Sworn in as lieutenant-governor of Ohio.

1910—Defeated in Ohio gubernatorial campaign.

1914—Elected United States senator from Ohio.

1920—Won Republican nomination and was elected over James M. Cox, Democratic candidate.

1921—Inaugurated 29th President of the United States.

Called world conference on disarmament.

Put into effect governmental budget system.

Opened fight for American ship subsidy.

1922—Vetoed soldier bonus bill.

Took active part in settlement of rail and coal strikes.

Pleaded for formation of world court.

1923—Assailed wet forces and practically put Republican party on record as opposing any attempt to nullify the 18th amendment.

Urged formation of consumers' co-operative organizations, under government supervision, to combat soaring prices.

Visited western states and Alaska.

Stricken ill at Seattle on return from Alaskan trip, forced to bed at San Francisco, and remainder of trip canceled.

Died in San Francisco August 2, about 7:30 p. m.

p. m., Pacific time.

I believe Jesus Christ to be the Son of God. The miracles which he wrought establish in my mind his personal authority, and render it proper for me to believe whatever he asserts. I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition. And I believe there is no other way of Salvation than through the merits of his atonement.—Daniel Webster.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

Official Organ of the North Carolina and  
Western North Carolina Conferences  
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**FIELD NEWS**

**DAILY VACATION BIBLE SCHOOL  
AT WEST MARKET**

In this issue of the Advocate there  
appears a picture of the Daily Vac-  
ation Bible School which was held at  
West Market Street church this year.  
This is the first vacation school that  
the church has held, and since it was  
such a marked success I am venturing  
a few remarks concerning the school,  
thinking perhaps that they will be of  
interest to some of our pastors and  
religious leaders. The following pro-  
gram which we followed in the main  
gives a fairly adequate idea of the  
aims and purposes of the vacation  
school:

**Daily Schedule.**

Monday to Friday, nine to noon. For  
any child in the community 5 to 12  
years old.

9:00 to 9:10—Devotional period.

9:10 to 9:20—Christian Citizenship  
—"The Good American Vacation Les-  
sons," Danielson.

9:20 to 10—Bible Work—Story,  
Memory, Handwork, Pantomime, Dra-  
matization.

In charge: Miss Lucy B. Clapp.

Group 5 to 6 years—"Listening to  
the Heavenly Father," Towne.

Teachers: Mrs. H. B. Gunter, Miss  
Katherine Mann.

Group—7 to 8 years—"Graded Bible  
Stories," Mutch.

Teachers: Mrs. N. L. Eure and Miss  
Augusta Sapp.

Group—9 to 10 years—"The Rules  
of the Game," Lambertson.

Teachers: Misses Virginia and El-  
eanor Vanneman.

Group—11 to 12—"Followers of the  
Marked Trail," Frayser.

Teacher: The Assistant Pastor.

10 to 10:30—Supervised Playground  
Period.

In charge: Miss Lucy B. Clapp;  
Misses Margaret Atwater, Margaret  
Barnhardt; and Mildred Michaux as-  
sisting.

10:30 to 10:50—Missions.

Group—9 to 12—"Under Many  
Flags," Cronk.

Teacher: Mrs. Richard Wills.

Group—9 to 12—"A Travel Book for  
Juniors," Hanson.

Teacher: Mrs. H. M. Ware.

Missionary Story Period—Ages 5 to  
8 years.

In charge: Miss Lucy B. Clapp.

10:50 to 11:30—Vocational Period.  
Kindergarten: Miss Kathleen Hall,  
Mrs. H. L. Hanes, Helax Curtis, Dor-  
othy Lee.

Industrial Art: Miss Lucy B. Clapp,  
Ruth Curtis.

Sewing: Mesdames Karl Ljung, Jr.,  
H. C. Hedgepeth, T. W. Russ, Miss  
Marjorie Vanneman.

First Aid: Mrs. Kathryn Krause and  
Nurses from Wesley Long Hospital.

Wood Work and Basketry—Teach-  
ers to be supplied.

11:30 to 12—Assembly Period—Di-  
versified.

Singing: Hymns and Patriotic  
Songs.

In charge: Mrs. H. M. Ware and  
Miss Myrtle Preyer.

Citizenship, Health and Habit Talks.



DAILY VACATION BIBLE SCHOOL AT WEST MARKET, GREENSBORO

The Pastor, the Assistant Pastor  
and special speakers.

12 noon—Adjournment of school.

Since this was our first attempt we  
did not try to run the school on a  
large scale, but to do intensive work  
in getting the school firmly establish-  
ed so that we might look towards  
greater things next year. Despite the  
fact that no special effort was made  
to carrol the young people we had an  
enrollment of seventy-five and an  
average attendance of about sixty. And  
the work which was done by the pu-  
pils was creditable indeed. This is  
especially true of the Bible work  
which consisted of the study of the  
Bible text, memory and notebook  
work. The missionary story work is  
also deserving of special commenda-  
tion.

The Daily Vacation Bible School is  
fraught with great possibilities. This  
is especially true with reference to the  
up-town city church. It will also work  
wonders in churches located in indus-  
trial centers or rural communities.  
Six schools were successfully main-  
tained in Greensboro this year and one  
was held at Pleasant Garden, on the  
Pleasant Garden charge. The last  
mentioned school was reported as a  
notable success. And the cost of op-  
erating a school is comparatively  
small. The school at West Market  
cost approximately \$250. Part of this  
sum was spent for materials; the rest  
went to pay the salary of one trained  
worker. With the exception of this  
one all the workers volunteered their  
services. Many of them left very  
pressing duties at home and gave un-  
stintingly of their time in the train-  
ing of the young people of our school.  
Many of the teachers gave expression  
to the sentiment that the school help-  
ed the helpers as much, if not more,  
than it did the pupils. The school  
had this wholesome and beneficial ef-  
fect upon the entire congregation: It  
quickened the interest of the church  
in the cause of religious education.

The program of the Daily Vacation  
Bible School will bear investigation  
on the part of all who are interested  
in religious education. E. P. B.

**SILER CITY CHARGE**

This historic old charge is composed  
of two stations and a circuit of three  
churches, and there is enough to keep  
two men busy 365 days in the year.  
Methodism here has been served by  
such men as Revs. R. A. Willis, W. H.  
Moore, T. A. Sikes, E. C. Sell, W. F.  
Craven, T. A. Sutton, E. B. Craver,  
and last but not least H. B. Porter.  
Old Chatham is now in the procession  
of progressive thinking and living. The  
highways through this section are  
among the best in the state and they  
are setting the pace for a new day  
throughout this section—and this is  
undoubtedly one of the finest sections

of the state, from both a climatic and  
material standpoint.

Siler City will have a strictly up-to-  
date church when finished and the  
policy is "to pay as you go." But we  
hope to see this beautiful church fin-  
ished in the near future. The mem-  
bership has been increased by thirty-  
three this year and the Sunday school  
has had an increase of fifty per cent.  
West End church is also making  
commendable gains.

The Sunday school enrollment for  
the whole work has gone from 400 to  
700 this year without including the  
cradle roll and home departments,  
which have been received in three  
churches.

So far the total increase in mem-  
bership is 101, 69 of these being on pro-  
fession of faith. Splendid meetings  
have been held in all the churches ex-  
cept First church, Siler City. With the  
assistance of Rev. J. F. Armstrong we  
are planning to hold that meeting the  
first of September.

Our watchword on the Siler City  
charge is ever onward and upward.

O. I. Hinson.

**SUCCESSFUL REVIVAL AT STANLY  
CREEK CHARGE**

Beginning on the first Sunday of  
July and closing the second Sunday  
evening, the meeting at Iron Station  
was held. Mrs. C. L. Steidly, of Gas-  
tonia, helped the pastor. From the  
very first fine congregations came and  
fine interest was shown. The day  
congregations were unusually good,  
and the church never from the first  
held the folks at the night services.  
The church was very greatly aroused  
and made united effort for the salva-  
tion of the indifferent and sinner. As  
a result of these services there were  
35 or 40 reclaimed and converted and  
15 were added to the church.

Before the meeting began the mem-  
bers became interested and painted  
the church on the inside, walls, seats,  
floors and stained the windows, at a  
cost of between \$250 and \$300.

On the morning of the third Sunday  
in July the meeting at Trinity began.  
This is a country church and was for-  
merly a part of the Lincoln circuit.  
Because of its location it had grown  
weak in membership. There had  
been no good meeting there for a long  
time. Here Rev. W. G. Pratt, a min-  
isterial student of Rutherford College,  
did the preaching for the pastor and  
Mr. T. E. Stough, of near Concord, di-  
rected the singing. Mr. Stough is one  
of the band of fine young men trained  
for revival singing at Rutherford Col-  
lege, by Prof. Milam the past two  
years. These splendid young men  
did fine service at Trinity and the  
meeting resulted in a splendid re-  
vival in the church at 22 reclamations  
and conversions, and there will be  
five or six additional to the church.

On account of the growth of the  
population here the membership of  
the church here is all the time gradu-  
ally growing.

The pastor wishes to speak of one  
thing he forgot when writing some  
time ago; the splendid new high  
school building in course of erection.  
The school is always of interest to the  
preacher, when "moving time" comes.

The plant as it now stands is a  
building of ten rooms with a fine audi-  
torium, seating about 600 people. This  
will be devoted to the graded school  
work exclusively. The new high  
school building will be equipped for  
the work of the upper classes, the  
laboratory, the economics and music.  
The entire building, lots and equip-  
ment will cost \$20,000. The new and  
old building will be fitted up with a  
water and sewerage system and will  
be modern in all respects. There will  
be 13 teachers, nine in the grammar  
school and four in the high school, and  
it is now an accredited school.

Albert Sherrill.

**REVIVAL AT TROUTMAN**

Our revival meeting began at Trout-  
man the fourth Sunday in June and  
continued through Saturday night,  
July 7th.

Rev. R. A. Taylor did the preach-  
ing. He preached the plain old-time  
gospel straight from the anvil—didn't  
compromise with sin and the devil in  
any form—while some of the "sin-  
ners" did and renewed their covenant  
with God. The whole town of Trout-  
man has received a blessing, we be-  
lieve.

We are pleased with our pastor,  
Brother Peeler, and his good wife.  
They are serving Troutman charge  
faithfully. Brother Peeler began a  
meeting at Rocky Mount church the  
fourth Sunday in this month, assisted  
by Brother R. C. Kirk of East Spencer.

A Member.

**PEACE PLAN**

Now Mr. Bok offers \$100,000 for the  
best practical plan for peace. The  
only plan there is—and it is not mine,  
or any other man's—is for the knowl-  
edge of the Lord to cover the earth as  
the waters cover the sea. Let Mr.  
Bok, and all others who aspire to real  
greatness, who are able, give that  
money to the cause of extending the  
Kingdom of God all over the earth,  
and thereby prove the plan and pay  
at the same time.

Nothing under the sun can bring  
peace to man or nations but Jesus  
Christ and His principles applied to  
the hearts and lives of men and na-  
tions. Until this is done, all efforts  
are echoes of those who cry "Peace,  
peace, when there is no peace!" be-  
cause the only peace that can be abid-  
ing is the peace of the lowly Nazari-  
ne.

H. L. Witten,



**SUMMER POUNDING, QUARTERLY CONFERENCE, ETC.**

Speaking of poundings, the weather does not get too warm in these parts for these delightful experiences. Our people from Witakers, about twenty-five in number, drove up to Battleboro and stopped in front of the preacher's home a few nights ago, all unexpected to the preacher's family, and introduced themselves by serving a freezer full of delicious ice cream with cake. When this was done they began to unload groceries of every kind until the table was loaded down. Not just ordinary things, but flour, hams, sugar, coffee, tea, lard and clean on through the grocery list in quantity, quality and variety seldom surpassed by any pounding you have heard of. Good friends, we deeply appreciate this act of kindness as we do all the many kindnesses from our many friends.

Those of our number who heard Rev. S. E. Mercer in his preliminaries just before beginning the call of regular questions in the quarterly conference recently held think Mercer is unsurpassed as an elder, and so say we all. No phase of the laymen's work was left untouched. In the morning services Bros. W. T. Shaw of Weldon and William of Windsor made fine addresses to the delight of those present.

Sister A. M. Edmondson of Whitakers died in the hospital at Rocky Mount July 30th and was buried by the pastor, assisted by Rev. Mr. Rosser of the Baptist church. Sister Edmondson was a fine Christian character. Her death was peculiarly sad. She was the mother of thirteen children, ten of whom are living, the youngest being but five months old. Sister Edmondson was but thirty-eight years old at the time of her death. By her life and work she had greatly endeared herself to the people of her community. The great gathering of people and beautiful floral designs in great abundance at her funeral were but silent tokens of the high esteem in which she was held by those who knew her. May God comfort the saddened husband and children.  
J. C. Humble.

**LEASBURG CHARGE**

On last Sunday night we closed a great union meeting at Bethel church which had been in progress two weeks. The good Baptists and Presbyterians co-operated with us in every respect. The first week Brother Buffalo of Carr church was with us and rendered us very faithful and consecrated service. His preaching was filled with thought and seasoned with the spirit of Christ. The second week Brother Kanipe, the pastor of Mebane Baptist church, was with us and did the preaching. His preaching was of a high order and we feel did much and lasting good. The congregation was good and increased in number and interest up to the very last service. The churches of the community were greatly revived, many souls saved and twenty united with the church on profession of faith. Ten united with one church, nine with the Baptist and one with the Presbyterian. Others will join later.

We held our meeting at Union following second Sunday in July with Bro. J. C. Williams assisting. Brother Williams is one of our best young preachers and renders fine service in a revival. While we had only two accessions, we feel that the meeting was a great success, in that the church was greatly revived and strengthened.

Our meeting at Hebron church last week was good. Brother Prevo, the Baptist preacher at Yanceyville, assisted me. He is a very fine young man and rendered us faithful service. We had five to unite with the church on profession of faith. We were conducting two meetings last week. Services at Hebron were at 11 and 2 o'clock and Bethel at 4:30 and 8 o'clock. It was right hard on me to

be in the four services each day, but the Spirit was with us and the people co-operation in such a fine spirit we were able to keep up and be in fine shape for our meeting at Salem church this week. Bro. S. J. Starnes is with us and doing the preaching. We had Brother Starnes with us last year and he always renders fine service. His consecrated life and strong faith in prayer, together with his quiet manner of telling the gospel story of Jesus and His love always brings results that are worth while.

We are now winding up our fourth year on the Leasburg circuit. We hope to write you later and give you the results of our meeting this week, of our stay at Leasburg and some facts concerning our work over here in and around Caswell county for the last 20 years. While they have been years of hard work we have been able to see God's work prosper in our hands. Together with this fact and the acquaintance and friendship of a people of a whole county is one of the greatest assets and pleasures of my life.

S. F. Nicks, Pastor.

**JUNALUSKA AND DR. BLAND**

A new and strange thing has recently happened at Junaluska, the "Capital of Southern Methodism." If the newspaper reports and the reports of some who were present can be accredited (and who doubts these?) one Rev. Dr. Bland from Canada, invited to our Southern Assembly Grounds by somebody who is authorized to do such things, said from the public platform in an address that the writings of Moses were not divinely inspired and the Ten Commandments were myths. Some present were true and loyal enough to God and the Bible to publicly enter protests; others defended and lauded the reverend gentleman whom they had brought to us from Canada. The many young people from over a wide area of our church present for wholesome religious instruction (quite a number protesting against hearing Dr. Bland again) were constrained to continue through the series of lectures, or addresses, of this man who was giving out this corrupt and most hurtful teaching. May the good Lord save us!

It has been said that such a calamity shall not be repeated. Let us devoutly pray and hope that this is true.

We all would like to feel sure that Junaluska is a place of moral purity and religious safety for us and our children and young people to go. Most of us have felt so up to date; but if such deliverances as this Dr. Bland is said to have made is going to be repeated, or allowed to go out from that center, then it is high time to call a halt; and, instead of urging and encouraging our people (especially our youth) to attend these meetings at Junaluska, to insist upon them and everybody to stay as far away as possible from the place, made hurtful and corrupt by such teaching. And let all our people say, Amen.

W. R. Ware.

**FINE REVIVAL ON BATH CIRCUIT**


We have just closed two very successful meetings at Bethany and Asbury, resulting in twenty-two accessions to the church, with more to follow. During this time we baptized two adults by immersion, three by sprinkling and also baptized three infants.

Brother William Stewart of Burlington did the preaching and did it well, too. He hits sin hard. His sermon on "The Modern Woman" is a gem within itself. In this sermon some startling facts are set forth, showing the evil effects of the card table, the social drink, and the modern dance upon the young people of today. Brother Goodchild, the singing evangelist, is a man of God, and does excellent work as a singer, and is a

**LIKE AN OLD VIOLIN**

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For three generations this piano has delighted its users.



Chas. M. Stieff, Inc.,  
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**CHAS. M. STIEFF, Inc.,  
CHARLOTTE, N. C.**

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DENOMINATIONAL      CO-EDUCATIONAL  
WEAVERVILLE, NORTH CAROLINA

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Freshman and Sophomore Years of College Course.  
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Modern Dormitories, well equipped Library and Laboratory.  
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Well equipped, Conservative, but thoroughly abreast of the times.  
Fine Type of Student Life. A Safe Place for Young Women to study under close but sympathetic discipline.

Moderate Expenses. The lowest cost commensurate with a High Type of Modern Instruction.

A Registered Nurse constantly in attendance. A most healthful location, in the foothills of the Blue Ridge.

Courses in the Regular Academic Department and Art, Music, Expression, Domestic Science, Domestic Art and Secretarial Courses.

A four-year preparatory course on same campus and correlated with the college.

For Catalogue and Views,

**Address PRESIDENT C. L. HORNADAY, LENOIR, N. C.**

noted worker at the altar among those who are seeking God. May the Lord be with these men of God, and use them in a wonderful way to bring His kingdom down among men.

We are planning to hold our last protracted meeting at Pinetown some time in September. We are hoping and praying that many souls may be saved. The pastor is planning to hold this meeting. Pray for us.

As a result of the meeting at Asbury an Epworth League will be organized in a few weeks. The young folks are eager for it. A prayer service has already been established. So with the church in such fine spiritual condition we mean to do great things for our blessed Master. Watch us as we grow.

I feel that the people of Bethany are going to repair their church. Bath will treat hers to a new roof and paint (maybe), while Asbury is planning some internal improvements. May the Lord bless their efforts.

We are among a good people, and they seem to be in love with the pastor and his family, especially the family.

We cannot rejoice with Brother J. J. Lewis in temporal things, as we have not been the recipient of any poundings this year. We haven't lost

all hope yet, but nothing in sight. But we still "live and move and have our being."  
R. J. Lough, P. C.

**ADVERTISING**

On a big blackboard at the opening of the Lake Junaluska grounds in plain view of those passing on the trains the following true statements appear in bold letters:

- Stop, Look and Enjoy
- Lake Junaluska,
- The Home of
- The Southern Assembly
- The Capital of Southern Methodism.
- Special Features
- Swimming, Boating, Supervised Athletics
- Golf Course in Charge of Professional Instructor
- Supervised Children's Playground
- Unsurpassed Hotel Facilities
- Schedule of Interesting Hikes
- Unexcelled Program
- Musical Instruction

**No Expert**

Judge—What had 'he defendand been drinking when you arrested him?  
Cop—Whiskey, I think, Your Honor.  
Judge—You think? Aren't you a judge?  
Cop—No, Your Honor, only a patrolman.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett, ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

## North Carolina Conference

### MOSES OR DR. BLAND?

In her Bible lesson in Our Missionary News for August, Miss Lamb brings together for our benefit what Moses had to say about the Ten Commandments. We must believe either Moses or Dr. Bland and other scholars like him. For ourself, we believe Moses and the Bible, be the scholar never so great who contradicts them. It would be a literary curiosity—an "intellectual satisfaction"? we wonder—if it were possible to produce a Bible that all the scholars, agreeing upon, would accept as authentic as the Word of God, but it would be our Bible so maimed by their depletions, so changed by their corrections, we would turn away from it in horror and with aching, hungry hearts. We do not want a Bible of myths and folk lore, however honest may have been the authors.

It is a great grief to us that some of our leaders seem to be getting away from that simple faith in the Bible taught us by our fathers and mothers, many of whom in that faith, in that belief in the Bible as the Word of God, were the pioneers who built up our great church into what it is today, which we believe could not have been done by the scholars, who, in what they are doing to the Bible, are taking away our bread and knocking us down with the stone. Can we hope to win souls of men if all we have to offer them is the God, the Christ, of the critics, and the mutilated Bible of the scholars?

We wish to offer our protest against the importations of such teachings as some that were credited to Dr. Bland by the reporters in our daily papers. "It is a shame!" "It is an outrage!" have been the opinions we have heard expressed of them. And we do not need to go away from our own church for Bible scholars and teachers, when we have such men as Bishop Candler, Bishop Denny, and Bishop Cannon, and our own Rev. Harry M. North, Rev. J. H. Shore and others. We thank God for such leaders as Miss Lamb, herself an eminent Bible scholar and teacher of great spiritual power, and Bishop Cannon, who "believe the Bible," and have the courage to say so in the face of any scholar.

### BIBLE LESSON

The following clipping speaks for itself:

Did Moses write the first five books? Dr. S. G. Bland says the early books of the Bible are works of unknown scholars.

Lake Junaluska, N. C., July 18.—The first five books of the Bible were not written by Moses but together with the book of Joshua form the hexateuch and are the works of unknown authors, put together by scholars, was the opinion of Dr. S. G. Bland of Toronto in an address on the Old Testament before the Sunday school leadership school of the Methodist Episcopal Church, South, in session here today.

The early history of Israel prior to Abraham was not founded on historical fact, but upon helpful myths expressive of the effort of an honest people to explain the beginning of things, also was asserted by Dr. Bland to be the opinion of majority of Bible scholars in Great Britain and America. He added that it is also believed that the Ten Commandments did not proceed from Moses, but came into ex-

istence before his time, but stated that all these questions have no bearing on Christ or Christianity, but are only "intellectual satisfaction."

In the open forum that followed Bishop James Cannon of the Southern Methodist Church, expressed a different opinion from that advanced by Dr. Bland regarding the authorship of the early books of the Bible.—News and Observer.

Dr. Bland's opinion as to the authorship of the first five books of the Bible is not backed up by any passage of scripture, so far as we know. But his statement that "The Ten Commandments did not proceed from Moses, but came into existence before his time" is refuted by passages in the Bible. When "Bible scholars" make such statements we are reminded of the lesson Jesus gave to the Scribes and Pharisees of Jerusalem in Matthew 15:1-9. And verse nine contains a warning: "But in vain do they worship me, teaching for doctrines the commandments of men." If we transgress the commandment of God in one particular, and teach the pupils in our Sunday schools, or others, things contrary to God's Word, we are on dangerous ground.

Let us review a few of the statements in the Bible about the Ten Commandments. In Exodus 19 we have an account of God's call to Moses to go up to the top of Mount Sinai—and in chapter 20:1-17 we have the Ten Commandments. In Exodus 24:12 we read: "And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." In Exodus 31:18—"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 32:15-16—"And Moses turned and went down from the mount and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." In Deuteronomy 5:1-22 we have Moses' statement. Not the last word in verse twenty-two. Verses 1-5 read: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not the covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount), saying; I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage." Verses 7-21 are the Ten Commandments as they are in Exodus 20:2-17, and verse 22 reads: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in the two tables of stone and delivered them unto me."

In Deuteronomy 10:1-5 we read: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten command-

ments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

The pronoun "I" used in Deuteronomy 10 is understood if we read the first two verses in connection with Exodus 32:1-19.

Each of us will read the other passages just as convincing as those quoted. It seems to be needless—the reporter may have misquoted Dr. Bland in the second sentence of the second paragraph—even as in the first. Let us hope so.

When any "Bible scholar" makes a statement that contradicts a statement made in the Bible, we shall do well to pray for the help of the Holy Spirit. Jesus promised to send Him to "guide us into all truth."

Elizabeth Lamb.

## Western North Carolina Conference

### SALISBURY DISTRICT MEETING

The Woman's Missionary Societies of the Salisbury district held their meeting at New London June 28-29. Our newly elected district secretary, Mrs. W. W. Weant, presided most efficiently. The devotional exercises were conducted by Rev. J. S. Folger, pastor at New London. The address of welcome was given by Mrs. J. A. Allen, and the response by Mrs. D. A. Beaver. The address of the evening was made by Mrs. M. A. Dunham and was full of inspiration and information. Speaking of the recent Council she gave a mental birdseye view of the home and foreign fields. In conclusion she told us of the consecration service, in which thirty-one missionaries were commissioned. Among these were two from the W. N. C. conference—Miss Mabel Jetton and Miss Blanche Houser.

Following Mrs. Dunham's address a demonstration, "How a Missionary Society Lost Its Voice," was given by Mesdames D. A. Beaver and P. N. Peacock.

The second day three conference officers were present, Mesdames Peacock, Weaver and Dunham, each speaking most helpfully and interestingly of the work of her department. An inspiring devotional hour, led by Mrs. E. J. Poe, was followed by a round table by Mrs. Dunham on the very pertinent question: "How to keep the missionary societies missionary." "A Missionary Clinic," presented by a group of young women from the Grace McCubbins Society of Salisbury, was quite amusing, at the same time setting forth valuable truths.

An interesting visitor was Miss Naomi Howie, student from Scarritt, who told us so vividly of the inside life at Scarritt that we caught the spirit and felt that we had made a visit there. Our interest in the school was deepened as Mrs. Peacock told us many interesting things in the life of its founder, Miss Belle Bennett, and of the bright prospect for a greater Scarritt. We were made very happy when two young ladies offered themselves for service. These were Miss Julia Wyacke Allen and a young daughter of Rev. and Mrs. E. J. Poe.

In regard to finances our district secretary pledged \$4,700 for the regular work and \$1,100 for the Belle Bennett Memorial.

An interesting program by the young people's and junior societies in charge of Mrs. C. C. Weaver closed the program.

The weather was delightful and a sumptuous dinner was served in the grove.  
Mrs. Alonzo Rowe.

### SPECIAL BULLETIN REPORTS

My Dear Co-Worker:

The enclosed special bulletin concerning the situation at Tuskegee is most important. Will you give it space in the next issue of your Wom-

an's Page? The making of public opinion which shall speak against efforts at intimidation by masked parades is imperative. The success of our church's message to the world depends upon it. No more imperative work is before us as women. The leaders of our church have taken a stand. Let us as women stand with them.

Praying for the success of all your efforts, I am,  
Estelle Haskin.

### The Grave Situation at Tuskegee.

A situation which seriously threatens the welfare, not only of the Negro race in the South but also the future of Christianity and our cherished civilization, has developed in connection with a Federal Hospital recently established in Tuskegee, Ala., for disabled Negro war veterans. Tuskegee Institute, an institution of world-wide fame founded and controlled by Negroes since its very beginning, has in Tuskegee an investment of about ten million dollars. This institution gave four acres of land adjoining the institute for the establishment of the Veterans' Hospital.

The controversy which now exists concerns the staffing of the hospital, the question being shall the staff be all white, all Negro, or mixed white and Negro. An effort to secure a white staff by demonstrations seems to have as an aim the intimidation of the Negroes of Tuskegee Institute in order to influence the government to concede to their demands.

On July 3 a group of masked men paraded the highway leading around the institute. The Christian leadership of our church has been strong in the denunciation of this demonstration of implied force against Tuskegee Institute, an institution which has always worked for peace, and good will between the two races living side by side in the South. They feel that the present strife is striking at the very root of Christianity, and that it is jeopardizing the message of our missionaries in very foreign land where we seek to proclaim the gospel of Jesus Christ. In view of the gravity of the situation, the different agencies of the church have spoken in protest as follows:

### General Conference Commission on Social Service.

(Paper adopted by the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, in session at Lake Junaluska July 1-7, 1923.)

Inasmuch as there has come to us, through newspaper reports and private sources of undoubted reliability, information that the interests of that great institution for our colored people at Tuskegee, Ala., are seriously menaced by threats of organized interference—

Resolved, That this commission put on record our appreciation of the incalculable value of that institution for the training of our colored fellow citizens and declare our unalterable conviction that any invasion, or threatened invasion, of its rights, or interference with the orderly pursuits of its lawful and benevolent labors, would be a calamity to the institution and a lasting disgrace to our Southern civilization and people.

Bishop James Cannon, Chm.,

Dr. J. H. Light, Sec.

July 14, 1923.

### Commission on Race Relations.

The Race Commission of the Woman's Missionary Council of the Methodist Episcopal Church, South, has released the following statement concerning the recent threatened mob violence against Tuskegee Institute, Tuskegee, Ala.

For many years Tuskegee Institute, a Negro institution in the heart of the South with an entire Negro administration, has stood for the best development of the Negro within his own race. Its marvelous achievements have attracted the attention and won the appreciation, not only of our own na-

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel .....Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley .....Editor  
Lexington, N. C.

## North Carolina Conference

### CHILDREN'S WEEK

Date—Any week in October, preferably October 14-21.

Slogan—"The race moves forward on the feet of little children."

Children's Week is a week in which pastor, superintendent, elementary officers and teacher and parents work and plan together for the betterment of local church and home conditions, in order that the children may receive the best possible training in religious education.

One week in October, preferably October 14-21, the Sunday school workers with children under 13 years of age in the North Carolina conference, along with the other Sunday school workers of the Southern Methodist church and other denominations, are asked to observe Children's Week. Will your Sunday school respond to the call and show its interest in childhood by observing the week?

Last year a number of Sunday schools in the North Carolina conference put on the Children's Week program with splendid results. The needs of the children in the church were brought before the people of the church as they never had been before, and the response was wonderful. Great forward steps were taken, and a greater interest in childhood and its needs has been shown by the churches that observed the week last year in our won conference and throughout Southern Methodism than ever before.

### ROCKINGHAM KEY WOMEN

Mrs. E. B. Ward, of Rowland, elementary superintendent of the Rockingham district, reports fourteen key women in her district. These women will help her in promoting the elementary work in their Sunday schools, and we are sure that with this corps of workers and others who will be added from time to time, the work in this district will show a great growth.

The goal for the district is "a key woman in every Sunday school," and we believe that this goal will be realized in a short time.

The following are the key women already appointed, with the name of their Sunday school:

- Mrs. G. Y. Jones—Laurinburg.
- Mrs. James Bowman—Candor.
- Mrs. P. S. Oliver—Olivet.
- Mrs. T. F. Matthews—Lemon Springs.
- Mrs. W. B. Graham—Vass.
- Miss Minnie Johnson—Hebron.
- Miss Bettie Tucker—Zion.
- Miss Edith Hurley—Wadeville.
- Miss Blanche Nooley—Sardis.
- Miss Lola Gibson—Gibson.
- Miss Alice Floyd—McKendree.
- Miss Hattie Ellerbe—Zion.
- Miss Nonnie Norman—Cameron.
- Miss Esther Maness—Centenary.

### EIGHT NEW WESLEY CLASSES.

Eight new intermediate, senior and young people's Wesley classes were chartered in the North Carolina conference during June and July. These classes are as follows:

"Young Christian Workers," Carthage, 10 intermediate boys and two girls; Miss Mary Swearingen, president; Miss Nannie P. Hoyle, teacher.  
"Daughters of Liberty," Rocky Mount, 11 senior girls; Miss Undine Denison, president; Mrs. G. W. High, teacher.

"Lend a Hand," Murfreesboro, two senior boys and four girls; Miss Virginia Ferguson, president; Mrs. L. C. Larkin, teacher.

"Beacon Lights," Murfreesboro, four senior girls; Miss Myrtle Britton, president; Miss Eva Gary, teacher.

"The Tama Jones," Pamlico, seven young men and 15 young women; Miss Thelma Woodward, president; Mrs. S. D. Mallison, secretary; and Mrs. S. L. Silverthorn, teacher.

"Win One," Broadway, 14 young men and nine young women; Mr. J. C. Thomas, president; Mr. S. H. Kelly, secretary; and Mr. G. T. Chandler, teacher.

"Maratheia," Gibson, 20 young women; Miss Mildred Gibson, president; Miss Irene Joyce, secretary; Mrs. Miranda P. Lytch, teacher.

"Wesley Bible Class," Arapahoe, six young men and eight young women; Miss Thelma Williams, president; Miss Matilda Dixon, secretary; and Miss Elva Templeton, teacher.

### ROUEMONT WORKERS MEET

Sunday school interests were considered and good fellowship abounded at the annual Sunday school gathering of the Rougemont circuit held Saturday, July 21, at Bahama. The day was brimful of good things, including Sunday school addresses by Prof. R. N. Wilson, of Durham, district Sunday school secretary, and Prof. I. B. McKay, superintendent of Mt. Sylvan Sunday school, reports from various schools, and a program by the Orphanage singing class, which was present under the direction of Supt. A. S. Barnes. Prof. McKay set forth the aims of the Sunday school, and Prof. Wilson told how these may be attained. Mr. W. D. Turrentine was re-elected president and Mrs. T. G. Sexton secretary of the circuit organization, which will meet again next year, perhaps at Mt. Sylvan.

### FINE MEETING AT BAREFOOT

Your correspondent of Sunday school work spent Sunday, July 29, with the people of Calvary charge, Wilson, in their regular fifth Sunday circuit meeting. Workers and members of the three schools of the charge, Calvary, Barefoot chapel, and Sims, came together at Barefoot chapel and spent the day in the interest of Sunday school improvement. Talks were made by Rev. W. N. Vaughan, the pastor, Mr. L. K. Wilkins, superintendent of Calvary school, and the writer, and splendid interest was shown. An interesting feature of the gathering was the singing, participated in by the members of the three schools.

All the schools were well represented. Calvary made a specially good showing, having a representative for every member of the school. Messrs. L. B. Thomas, L. K. Wilkins, and S. H. Simpson, the superintendents, headed their respective delegations. At the close of the public meeting, a workers' conference was held, at which several important matters were discussed.

The next meeting will be held September 30 at Calvary.

### JUNE CROP OF CREDITS

The June crop of certificates of credit on the standard training course, harvested by Sunday school workers of the North Carolina conference, amounted to 330 awards, according to the monthly report of the training work section of the General Sunday School Board.

Of these awards, 85 certificates, 11 incomplete diplomas, and 10 blue seal diplomas were issued to students at Louisburg College; 109 certificates and one incomplete diploma to students enrolled in the Durham Standard Training School; 45 certificates to students in the Alamance Standard Training School; 51 certificates issued to students at Trinity College; one certificate and one blue seal diploma to Mrs. W. W. Peele, Raleigh; one

certificate to Mrs. L. T. Royall, Smithfield; one certificate to Miss Edna Kells, East Durham; seven certificates to a class at Elizabeth City, taught by Mrs. C. B. Culbreth; one certificate to Rev. H. C. Smith, Wilmington; one blue seal diploma to Miss Eunice Blair, Raleigh; and five certificates to a class at Gibson, taught by L. L. Gobbel.

Members of the class at Elizabeth City earning the certificates were: Mrs. C. B. Culbreth, Mrs. Robert S. Fearing, Mrs. G. R. Barrow, Mrs. J. B. Leigh, Mrs. G. A. Leathers, Miss Sallie Cobb, and Mrs. Linda Mercer Falls.

Members of the Gibson class receiving the certificates were: Dr. J. S. Gibson, Mrs. D. C. Lytch, Mrs. Nelson T. Fletcher, Rev. A. J. Parker and Supt. Willie Gibson.

The blue seal diploma at Durham went to Supt. V. E. Wilson of the Lakewood Sunday school.

Louisburg College students receiving the blue seal diplomas were: Misses Charlotte Pittman, Mary Wilson, Margaret Ledbetter, Josephine Fuller, Essie Liles, Carolyn Crowell, Margaret Davis, Minnie Lee Winstead, Kathryn Melvin and Katherine Brady.

The foregoing report does not include about 750 or 800 certificates and diplomas earned this year by students in Trinity College. These will be included in a later report.

## Western North Carolina Conference

### THANK YOU

The following Sunday schools have reported to Treasurer H. A. Dunham, Asheville, N. C., their Sunday School Day offering since the last recording in these columns. This report includes those reporting up to August 1. We are greatly indebted to these co-operating schools:

Fairview Ct. ....	\$ 8.50
Hickory Grove .....	8.30
Grace, Greensboro .....	4.03
Granite Falls .....	7.75
Leaksville .....	12.24
Holt's Chapel, Greensboro ....	3.83
Broad St., Statesville .....	36.00
Park St., Belmont .....	3.00
Trinity, Prospect Ct. ....	3.90
Ranlo .....	11.00
Tryon St., Charlotte .....	48.50
Waynesville .....	16.75
Boonville .....	3.85
Denton .....	4.60
Central, Spencer .....	7.50
Stokesburg, Walnut Cove Ct. . .	7.81
Fairview, Davidson-Fairview ..	5.00
Jamestown .....	2.80
Belmont Park, Charlotte .....	11.00

### LEARNING

There were thirty fine people from the Western North Carolina Conference enrolled in the first Junaluska Sunday School Training School. I regret that their names are not available. Those who stood the tests and got credit will be listed in these columns at a later date. In the present school the second one, the following students from our conference are enrolled:

- Miss Elizabeth Andrews, Greensboro.
- Miss Sallie Carroll, Winston-Salem.
- Miss May Devlin, Charlotte.
- Howard Dunaway, Charlotte.
- Mrs. Jas. A. Elliott, Jr., Charlotte.
- Rev. E. J. Harbison, High Point.
- Mrs. E. J. Harbison, High Point.
- Mrs. J. B. Ivey, Charlotte.
- Miss Virginia Jenkins, Lexington.
- Rev. W. A. Jenkins, Concord.
- Mrs. W. A. Jenkins, Concord.
- Rev. O. J. Jones, Sylva.
- Mrs. O. J. Jones, Sylva.
- Mrs. Theo. McCracken, Waynesville.
- Mrs. B. N. Mann, Greensboro.
- Rev. M. F. Moores, Reidsville.
- Miss Sara Murray, Charlotte.
- Rev. C. M. Pickens, Albemarle.
- Mrs. J. H. Shuford, Greensboro.
- Clarence Snyder, Lake Junaluska.

- Miss Frances Spratt, Mt. Holly.
- Mrs. R. M. Stafford, Mooresville.
- Mrs. J. H. White, Greensboro.
- O. V. Woosley, Lexington.
- Mrs. O. V. Woosley, Lexington.
- Miss Sue Zackary, Sylva.
- T. A. Holton, Marion.

### GROWING

The value of Lake Junaluska is growing on people every year. Each year witnesses a larger number of people coming to the lake. Once a person comes he becomes a Junaluska booster. It truly is a wonderful place. Fifty per cent more people are here this summer over any previous season. If you have never visited Lake Junaluska do so at your earliest convenience. The place is becoming more attractive each year and the programs are becoming more beneficial. Remember that the Sunday school training schools run through six weeks instead of two weeks as formerly was the case. The third ssschool opens August 10 and extends through two weeks.

### HURRAH FOR BOONE

We held our first services in the new church yesterday. Of course we had a record attendance of 296 in our Sunday school. Last night we had our Sunday School Day program which was delayed on account of the desire to use the new church. We had a splendid audience and a fine program. Our offering amounted to \$17.83, which I am today forwarding to Mr. H. A. Dunham as per your request. Come to see us in our new house. We are going to keep climbing.  
Yours,  
O. L. Brown, Supt.

### DO YOU READ?

The following list of books for our Sunday school workers has been prepared by the Administration Department of our General Sunday School Board. Your Sunday school will do well to purchase these books for a workers' library. If your Sunday school will not do this it will pay you to buy one, read it and then buy another. The books can be had from Lamar and Barton, Richmond or Nashville.

- The Cradle Roll of the Church, Chapin, \$1.25.
- Methods with Beginners, Danielson, 60 cents.
- Story Telling for Beginners and Primaries, Cather, 60 cents.
- The Primary Worker and His Work, Thomas, 85 cents.
- Junior Organization and Administration, Koontz, 60 cents.
- The Art of Story Telling, Shedlock, \$1.50.
- Leaders of Youth, Harris, 75 cents.
- Handbook for Workers with Young People, Thompson, \$1.65.
- Vocations Within the Church, Crawford, \$1.35.
- Missionary Education in School and Home, Diffendorfer, \$2.00.
- The Adult Worker and His Work, Barclay, 75 cents.
- The Workers Conference and How to Make It Go, eHron, 75 cents.
- The Sunday School at Work in Town and Country, Brabham, \$1.50.
- How Can I Lead My Pupils to Christ, Pell, \$1.00.
- The Parent and the Child, Cope, \$1.50.
- The Mother Teacher of Religion, Betts, \$2.20.
- The Life of Christ, Stalker, 90 cents.
- How We Got Our Bible, Smyth, \$1.
- Adventures of Faith in Foreign Lands, Pell, \$1.00.
- Living Teachers, Slattery, 35 cents.
- The Rural Church Serving the Community, Karp, 75 cents.
- Big Jobs for Little Churches, Cowan, \$1.00.
- One Volume Commentary of the Bible, Dummelow, \$3.00.
- Learning and Teaching, Sheridan-White, 85 cents.
- The Pupil and the Teacher, Weigle, \$1.25.



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### Western North Carolina Conference

#### HERE IS OUR POLICY

1. That on account of the obligation to the young people of our churches we set aside as our goal for this year four hundred leagues.
2. That each of the eleven districts in the conference hold at least one district institute this year.
3. That we adopt a budget of fifteen hundred dollars for the the conference expense and to be apportioned among the districts.
4. One delegate for every fifteen members or a fraction to represent each chapter at the annual league conference, and the president in addition, also intermediate superintendent and one delegate and junior superintendent and all union presidents.
5. We urge that all chapters use the standard record books and report blanks used by the Central Office and that they return promptly the quarterly report to the district secretary.
6. That we endorse the action of the conference cabinet in their last session, when it was decided that all finances must be in the hands of the treasurer on or before May 30th, to be included in the year's work.
7. That a special fund be created for helping worthy volunteers in their education, the fund not to exceed ten per cent of the African special pledge.

Respectfully submitted,

M. S. Smith,  
Grace Bradley,  
Berryman Jones.

### CONCORD UNION HAS ANNUAL PICNIC

Considerably more than two hundred jolly, noisy but well behaved young people gathered last Friday night in the beautiful grove in front of Mt. Olivet church on the national highway between Concord and Kannapolis. The occasion was the second annual picnic of the union and was one of the most enjoyable social affairs in its history. No business was transacted, the entire time being given over to the matter of playing outdoor games and devouring the bountiful spread that had been graciously prepared by the girls. Large delegations were present from the various churches in Concord, Kannapolis and Mt. Olivet.

### NORWOOD STARTS OFF WITH FINE POLICY

We have just organized a senior Epworth league with 40 charter members. The following are the officers:  
President—Annette Shinn.  
Vice President—Sadie Thompson.  
Treasurer—Talford Honeycutt.  
Epworth Era Agent—Emma Keever.  
Supt. First Dept.—Louise Avett.  
Supt. Second Dept.—Bertha Parker.  
Supt. Third Dept.—Eula Mae Lisk.  
Supt. Fourth Dept.—Ruth Avett.  
At our first council meeting the following policy was adopted:

1. That the league make a complete religious survey of the city.
2. That we make every devotional program as spiritual and helpful as possible.
3. That the league have a social once every two months, and to make a serious study of the doctrines of our church during the year.
4. That a council meeting be held the first Monday night in each month and that this council make the devotional programs for the month.
5. That each leaguer constitute a committee of one, not only to report to the pastor of all who may be sick or strangers in our midst, but that they visit the same.
6. That the league visit and worship

with the sick and unfortunate.

It is our purpose to put into execution these items.

Thomas A. Hathecock, Sec.

### SALISBURY-SPENCER UNION HAS BIG SOCIAL

Friday evening, July 27, we met for our quarterly social with the South Main chapter—185 present—all chapters of the two towns being well represented. Devotionals were conducted by Rev. Mr. Stough of North Main church. A short business session was held by George Jarvis, union president, during which reports from each chapter were made. These were very encouraging. The social hour was spent in contests, games, singing, selections by South Main orchestra and male quartette. The spirit of the occasion was fine.

Last evening at First church our quarterly devotional meeting was held. Our pastors turn over the regular service hour and the church to us on these occasions. Services were conducted by leaguers entirely. The choir loft was filled with fifty of them, one singing "Beautiful Isle of Somewhere" as offertory solo. Six girls acted as ushers. Scripture lesson and prayer by girls also. George Jarvis also had charge of this service. A loving cup (donated when the union was organized by pastors, which goes to the chapter having largest percentage of enrollment present at these fifth Sunday devotionals, was won by the South Main chapter with 91 per cent present. Rev. Mr. Hayes gave us a splendid message on "Let no man despise thy youth." Nearly 200 leaguers were at this service.

Johnsie Hobson.

### CUBAN PINEAPPLE CROP MOVED ON FAST TRAINS

Jacksonville, Fla., Aug. 6.—Movement of 3,600 carloads of Cuban pineapples, practically the entire 1923 crop, from Jacksonville for distribution throughout the South, Central West and East has just been completed by the Southern Railway System with approximately 100 per cent efficiency, according to an announcement made by Foreign Freight Traffic Manager, R. L. McKellar, of Louisville.

With the exception of 833 cars which went to Potomac yards, practically the entire movement was handled by the Southern through Macon, Atlanta and Chattanooga, 1482 cars having been handled to Cincinnati and points beyond.

The pineapples were brought by the Florida East Coast ferry to Key West, where they were loaded in refrigerator cars and moved by the Florida East Coast Railway to Jacksonville in special trains. From Jacksonville they were handled by the Southern in special trains to interior destinations on fast schedules. A total of eighty-one special trains were operated.

An interesting feature of the movement was the fact that the pineapples were sold en route and it was necessary to consign 2,229 cars, the diversions being handled by the Southern's traffic and transportation forces with a remarkable degree of accuracy and dispatch.

**SORES** BOILS, OUTFS and BURNS have been healed since 1820 with

#### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

You Cannot Afford to be without the Old Familiar Songs of the Gospel. Millions now in use. 33 songs, words and music, 12c. each in 100 lots, 161 songs, words and music 13c. each in 100 lots. Send 25c. for sample copies. We do not pay express charges on 50 or more books. Send cash with order.

C. A. K. HACKETT, Publisher. Fort Wayne, Indiana

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

# The Christian Education Movement



HAS THE RIGHT - OF - WAY

August

September

October

November

The Committee authorized by the General Conference to harmonize and correlate the forward movements of the Church has given the CHRISTIAN EDUCATION MOVEMENT from August to November, inclusive, for cultivation and collection of pledges. During this period all the general organizations and public agencies of the Church will be mobilized in the interest of Christian Education.

#### THE BISHOPS

have issued a strong address to the Church and are leading in the work.

#### THE PRESIDING ELDERS

will co-operate and direct the work in the districts. A live Presiding Elder brings things to pass.

#### THE PASTORS

will give the message to the people and guide the efforts in the local churches. The wise pastor believes in Christian Education and shows his faith by his works.

#### THE CHURCH COLLECTOR

has a place of great opportunity and responsibility. It is harvest time. He thrusts in the sickle and gathers the golden grain.

#### THE SUBSCRIBER

is the most important of all. Money talks and he has the last word. If he fails the efforts of all others are futile. But a true Methodist will not fail. His word is out. He has promised. He will pay.

## "After Centenary" Pledges

Many subscribers made their pledges payable "after the Centenary." This means the payments will begin November 1st, 1923, since the last payment on the Centenary was due January 1, 1923.

"AFTER THE CENTENARY" MEANS NOV. 1, 1923

# The Christian Education Movement

810 Broadway, Nashville Tenn.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes .....Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

### WANTED

1. Ten thousand dollars for Baby Cottage.
2. Offerings from every Sunday school.
3. Organized classes to support individual orphans.
4. Friends to write Orphanage in their wills.

\* \* \* \*

Only a part of our singing class got to Bahama at the Sunday school conference. It is too bad that we can't reach a larger number of places that want us all because we haven't that automobile that I have been asking for the past few months. Smithfield has given two hundred dollars. Let others join hands with them and make it possible for us to reach many places that are asking for us.

\* \* \* \*

Our bank deposit is about exhausted. A number of our Sunday schools and organized classes are running behind with their offerings and pledges. Unless our receipts pick up considerably we shall have to borrow money to meet our current expenses. It is not generally understood that it is up to the superintendent of the Orphanage to raise at least fifty thousand dollars annually. If we depended on the Orphanage assessment to finance our Orphanage, we would go into bankruptcy before one-half the conference year is over. With this statement it can be clearly seen that it is imperative that we receive specials from all the Sunday schools, organized classes and churches. Without the specials we should become hopelessly involved in debt. Just remember, dear reader, that I am counting on YOU to help supply our need.

\* \* \* \*

The board of trustees ordered all new buildings for the Methodist Orphanage to be built fireproof. This will make them cost a great deal more than they would otherwise. Steel and cement are very high, and we shall have to call upon our people for large contributions to put over our building program. We have only a part of the money in hand. Because the churches are demanding more accommodation for the orphan children, the board of trustees are trying to meet this large demand by providing for five new buildings. The money must come from the churches of the North Carolina conference, as we have no other source from which to obtain it. In view of our pressing need of money both for building and running expenses, I must urge our people to come to our relief. By all joining in this great forward movement, we can make it a glowing success. We can do if we will. Our people are going to stand by the board of trustees and make it possible to care for one hundred more children.

The plans for the Baby Cottage are being drawn. Because this building is to be fireproof it is going to cost us at least ten thousand dollars more than we expected it to cost when we began to urge the conference to provide for such a building. A few years

ago we could have put up a brick building the size of the fireproof one that we now expect to erect for one-half the cost now. In other words, it will cost us thirty thousand dollars to erect a fireproof building now against fifteen thousand dollars for a good brick building two or three years ago. It can be clearly seen that we must have at least ten thousand dollars more for the Baby Cottage than we anticipated when the movement was first begun three or four years ago. What is true of the Baby Cottage applies with equal force to the other four buildings ordered erected by the board of trustees. We shall need from sixty to seventy-five thousand dollars more than is now in sight to carry out the building program. But we shall not fail our orphan children in this hour of their greatest need.

\* \* \* \*

Dear Readers:

As it is nearing the time for me to leave the place which has been "Home Sweet Home" to me for eight years, to go into the world for myself, I desire to express my sincere gratitude and appreciation for the interest and care that have been shown me by all the workers of the institution. Especially are we indebted to Mr. Barnes and Miss Mattie. I am sure we will never be able to repay but we may at least represent what their teachings have been by the life we live. I also wish to express my thanks to the Ladies' Aid Society of Apex for clothing me since I have been here and the church at Elizabeth City for supporting me.

It has meant everything to me to be reared in this home with so many girls and boys which I have learned to love as brothers and sisters, although I had only one sister and she left me two years ago.

I appreciate the watchful and tender care of Miss Laura while I was ill. I am grateful to my cottage matron, Miss Foster, and Miss Mary, who has been like big sisters to us in the Jenkins building.

I owe my sincere gratitude to my teachers, Miss Gray and Miss McDonald, for their faithful toiling with me and inspiring me to live up to our class motto, "Excelsior."

I know I have received a better training and more opportunities than I would have received anywhere else and I shall never forget the days I have spent here.

With my motto to guide me and the prayers of Orphanage folks I hope to achieve the best things in life.

Lydia Isley.

\* \* \* \*

Dear Readers:

As the time has approached for me to leave the home which has sheltered me for the last ten years, I wish to express my deepest appreciation for the privileges and opportunities which have been mine. Mr. Barnes has been a father and a rock of strength to lean upon, and Miss Mattie as she is called by all, has indeed taken the place of mother. I will ever be grateful to Miss Gray, our beloved teacher and principal, who has been a source of inspiration to me. I also wish to take advantage of this opportunity to thank Circle Three for the beautiful clothes I have received from time to time and to the class of Rosemary for its loyal support through the years I have been here. I will never forget the Christian training I have received while here. One of the happiest experiences of my orphanage life has been in the last years working as officer in the Epworth League, from which I have received the greatest blessing of my life. The doctrines and inspiration which have come to me as a result from this organization will not only be with me for just a day but for years to come.

The greatest surprise and pleasure I have had was when Daddy Barnes sent for me and told me that I had been assigned to a class at Maxton, which was going to put me through

school next year. To these good people I will ever be indebted. Again I wish to thank all who have made possible such a home as this, the dear old M. E. O. Sincerely,

Bertha Smith.

## THE CHILDREN'S HOME

By Martha M. Wood.

Numerous eloquent speakers and fluent writers often charm the public with the beautiful sentiment that if the babies were well rocked in the cradle the world would speedily be cured of all ills.

Recently I read in a high class religious review an article in which a cultured lady wrote with force and earnestness on the subject of the world's desperate need of more good homes.

The need is evident, but it takes more than willing hands and hearts to make a home of any kind. Wisdom and opportunity—and cash are not to be for the wishing.

But the particular protest of the lady of the article was that a woman should ever choose to do outside-of-the-home work, or a man occupy himself with housework—especially she felt annoyed at the idea of a man washing dishes.

She said that God had created the race male and female, and that a man washing dishes was out of his divinely designated element.

Of course I haven't wisdom enough to prescribe the boundaries of any class of human activities, but since dishes were invented a considerable number of years after the creation—by a man doubtless, and a man moulded them and painted them and burnt them. And if he now and then washes a few, I do not suppose that the peace of heaven is any way disturbed about it.

And I can imagine that a lady dishwasher would be very much out of place in a military camp, for instance; but I feel sure that the women would usually rather wash their own dishes than have the men folks do them. And it would seem that such an affair as who washes the dishes might be left to family convenience without attempting biological or theological research to establish an exclusive privilege to the duty.

The curious intensity of interest that some people display in deciding a job to be a woman's job, or a man's job, reminds me of a story I heard once.

Soon after moving to the last place we lived before coming to the Children's Home, a neighboring Presbyterian preacher called done evening after church; and, as preachers often do, he told some entertaining stories.

One amusing incident he told was: That one time his father's family moved from somewhere to Raleigh, and they took with them a green, country ducky, named Mirandy, I think.

Mirandy was much impressed and entertained by the sights of the city. To be sent up town on an errand, and to gaze at the fine things in the store windows was a great delight, and a pleasure to be loitered through as leisurely as possible.

One day Mirandy was thus enjoying herself, when she saw approaching down the street an imposing funeral procession—a long line of carriages headed by a somber, sable-plumed hearse, drawn by stately stepping black horses, and driven by a dignified black driver, erect and solemn with the importance and seriousness of the occasion.

Mirandy stood gazing in absorbed interest at the approaching spectacle, and considered herself fortunate to be on hand when such a splendid funeral was passing.

But uninformed observation did not satisfy wholly her profound interest in the funeral, and when the hearse got opposite, she stepped out into the street in front of the horses, and when the amazed driver stopped them, she inquired: "Mister, would you mind

telling me, is the funeral a gentleman corpse or a lady corpse?"

The state of mind the hearse driver experienced, in being held up in such a manner, can possibly be matched by what the conductor on a Southbound train that passes The Home siding felt recently.

A few days ago the print shop of The Home had a letter that they wished to get mailed promptly. One of the boys in the shop came into the office to see if there was an opportunity of getting the letter to town in time to catch the outgoing mail to Charlotte.

One of the young ladies in the office, who looks after such business, told him that there was hardly time to get it to the postoffice in time. That the outgoing train was due at the siding in fifteen minutes, and his only possibility of getting the letter off was to be at the siding when the train passed, and if there was a passenger taking the train there, the train would be flagged, and he could ask some one to mail his letter on the train.

So Earl walked down to the siding with the letter and waited.

No passenger put in an appearance. But Earl, being of a resourceful turn of mind, fixed the stop flag in place himself, and sat down on a log to await the train. And when it presently pulled around the bend, he arose and stood with his letter ready.

The conductor alighted to take on board his supposed passenger, and Earl politely asked him if he would please mail a letter for him.

What the conductor said in reply was warmly expressed, and very much to the point. He told Earl, in unmistakable terms, what would happen to him if he ever again stopped a train to get a letter mailed.

However, he took the letter on, and probably by this time his annoyance has worn off, and the idea of a little boy in overalls flagging a train to get a letter mailed seems funnier than it did when the engineer slowed his train to a stop, on an upgrade, getting out of Winston-Salem that day.

\* \* \* \*

A number of the boys have been qualifying for some months past to be Boy Scouts. Mr. Evans, Scout master over in town, has been coming out to train them in Scout craft and principles.

Recently they got their Scout uniforms, furnished by a good friend of The Home in town.

And yesterday a number of the boys who have no home-going vacation in prospect went on a camping trip down to Camp Rotary.

Camp Rotary is on a beautifully wooded island about forty miles down the Yadkin river. The river is wide there and shallow and a sandy beach makes an ideal place for boys to have a good safe time under the supervision of the scout masters in charge.

## Why Take Laxatives?

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Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### "A SOUND OF A GOING IN THE TOPS OF THE TREES"

The time of beginning is upon us for the meetings of the annual conferences in the fall of 1923. In these meetings the "forgotten man" has right of way. It will be interesting to readers of this page to know something of the plan of the Board of Finance for presenting to the home annual conferences the plan of the special effort for superannuate endowment, as follows:

Illinois Conference, Odin, Ill. Day of presentation, Thursday, August 23, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. W. E. Brown; explanation of the plan, Luther E. Todd.

Denver Conference, Beulah, Colo. Day of presentation, Saturday, August 25, 3 p. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop McMurry; explanation of the plan, Luther E. Todd.

Western Virginia Conference, Barmoursville, W. Va. Day of presentation, Thursday, August 30, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. Frank L. Wells; explanation of the plan, Luther E. Todd.

Missouri Conference, St. Joseph, Mo. Day of presentation, Thursday, September 6, 10 a. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop James E. Dickey; explanation of the plan, Luther E. Todd.

Northwest Conference, Milton, Oregon. Day of presentation, Thursday, September 6, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Rev. C. A. Rexroad; explanation of the plan, Rev. W. H. Nelson.

Kentucky Conference, Winchester, Ky. Day of presentation, Saturday, September 8, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. Frank L. Wells; explanation of the plan, Luther E. Todd.

Southwest Missouri Conference, Nevada, Mo. Day of presentation, Thursday, September 20, 10 a. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop U. V. W. Darlington; explanation of the plan, Luther E. Todd.

Louisville Conference, Providence, Ky. Day of presentation, Thursday, September 27, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Holston Conference, Bluefield, W. Va. Day of presentation, Wednesday, October 3, 10 a. m.; director of the program, Bishop E. D. Mouzon; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

New Mexico Conference, Marfa, Texas. Day of presentation, Thursday, October 4, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Rev. C. C. Selecman; explanation of the plan, Rev. W. H. Nelson.

St. Louis Conference, Sikeston, Mo. Day of presentation, Friday, October 5, 10 a. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop W. N. Ainsworth; explanation of the plan, Luther E. Todd.

Tennessee Conference, Clarksville, Tenn. Day of presentation, Thursday, October 11, 10 a. m.; director of the program, Bishop E. D. Mouzon; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

North Texas Conference, Gainesville, Texas. Day of presentation, Thursday, October 18, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

Western North Carolina Conference, Winston-Salem, N. C. Day of presentation, Thursday, October 18, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Virginia Conference, Richmond, Va. Day of presentation, Friday, October 19, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Pacific Conference, Hollywood, Cal. Day of presentation, Wednesday, October 24, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. W. N. Nelson.

West Texas Conference, Gonzales, Texas. Day of presentation, Saturday, October 27, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Upper South Carolina Conference, Newberry, S. C. Day of presentation, Wednesday, October 31, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

West Oklahoma Conference, Paul's Valley, Okla. Day of presentation, Wednesday, October 31, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. S. H. C. Burgin.

Arizona Conference, Tucson, Ariz. Day of presentation, Thursday, November 1, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Rev. Bob Shuler; explanation of the plan, Rev. W. H. Nelson.

North Alabama Conference, Ensley, Ala. Day of presentation, Friday, November 2, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Bishop W. N. Ainsworth; explanation of the plan, Luther E. Todd.

Northwest Texas Conference, Plainview, Texas. Day of presentation, Friday, November 2, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. S. H. C. Burgin.

East Oklahoma Conference, Shawnee, Okla. Day of presentation, Thursday, November 8, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Rev. C. C. Selecman; explanation of the plan, Luther E. Todd.

North Arkansas Conference, Walnut Ridge, Ark. Day of presentation, Saturday, November 8, 10 a. m.; director of the program, Bishop James Atkins; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. L. H. Estes.

North Mississippi Conference, Greenville, Miss. Day of presentation, Saturday, November 10, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Mr. G. L. Morelock; explanation of the plan, Luther E. Todd.

Memphis Conference, Jackson, Tenn. Day of presentation, Wednesday, No-

vember 14, 10 a. m.; director of the program, Bishop E. D. Mouzon; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Central Texas Conference, Temple, Texas. Day of presentation, Thursday, November 15, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

North Carolina Conference, Elizabeth City, N. C. Day of presentation, Thursday, November 15, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Bishop U. V. W. Darlington; explanation of the plan, Rev. Frank L. Wells.

Alabama Conference, Opelika, Ala. Day of presentation, Friday, November 16, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Mississippi Conference, Gulfport, Miss. Day of presentation, Saturday, November 17, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Louisiana Conference, Bogalusa, La. Day of presentation, Wednesday, November 21, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. C. C. Selecman.

North Georgia Conference, Atlanta, Ga. Day of presentation, Thursday, November 22, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

Texas Conference, Cameron, Texas. Day of presentation, Friday, November 23, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

Little Rock Conference, Little Rock, Ark. Day of presentation, Wednesday, November 28, 10 a. m.; director of the program, Bishop James Atkins; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

South Georgia Conference, Savannah, Ga. Day of presentation, Friday, November 30, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

South Carolina Conference, Kingstree, S. C. Day of presentation, Saturday, December 1, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Florida Conference, Bradentown, Fla. Day of presentation, Friday, December 7, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Baltimore Conference, Roanoke, Va. Day of presentation, Thursday, April 3, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

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# Our Little Folks

## DREAMS

By Anne Hyde.

Last night I dreamed the queerest dream:

I thought that it was light,  
That I was in my room at school,  
And stood up to recite.

The funny thing to me was this:  
I talked a perfect streak,  
And answered all the questions that  
I didn't know last week!

I wish I could, while I'm asleep,  
Examinations take!  
I know I'd do much better  
Than when I am awake!

S. Nicholas.

## OLD BILL TESTIFIES

By D. H. Talmadge.

A court of justice was in session in the hills of the West Coast country one hot afternoon in July. Flies droned about the bench, and the justice, who in his private capacity was the village blacksmith, brushed the insects good naturedly from his bald head in the intervals between naps. The other functionaries of the court—the village constable and a young man from the general store, who had been drafted to keep a record of the proceedings—frankly dozed. The court room was the blacksmith shop. The blacksmith sat in a chair set upon a box. The reporter occupied a stool, his book on his knees. The constable straddled a nail keg, his back to the dingy wall. Several private citizens, called to the scene by the unwonted prospect of a trial, stood about or sprawled in the shade of the trees in the street. Two chairs stood before the bench. Presently a man and a young girl appeared in the big doorway, and the court bustled into action.

"Howdy, Jim," called the justice cordially, "Howdy, Maggie. Sit down. Hot, huh?"

The man mumbled an unintelligible response and sat down, mopping his face with his shirt sleeve. The girl, a half frightened smile upon her face, courtied.

The court was called to order. The charge against the man was read.

"Jim," said the justice, "you've heard the charge against you. What have you got to say for yourself?"

"Only this"—the man rose to his feet and cast a scowling look about him—"the whole thing's a trumped-up lie. It's spite work on the part of somebody, that's what it is."

"Then, I reckon, you plead not guilty."

"I surely do."

"All right. The complaint says you abused your horse—licked him—worked him without water—let him stand hitched to a plow in the field for two hours while you snoozed in the shade. 'Taint so, huh?"

"'Taint so."

"Never licked him, huh?"

"Not enough to hurt him."

The court pondered. "Did you drive old Bill in today, Jim?"

"Yes."

"Tied outside, is he?"

"Yes."

"Henry"—to the constable—"bring in the witness. Drive him right in, buggy and all."

Old Bill, meager of flesh and sightless of eye, was presently in court. He stood in an attitude of dejection, half-heartedly switching flies with his tail.

The justice suddenly addressed the girl. "Maggie, do you like horses?"

The girl glanced timidly at her father, then nodded.

"Does your mother like 'em?"

Again she nodded.

"Where is your mother today?"

"At home."

"What doing?"

"Washing."

"Tub?"

"No, a machine."

"Heard you had one. What did your pa say when he took the machine home to your ma?"

The child hesitated and looked at her father, who stared doggedly at the floor.

"He said—he said the merciful man is merciful to his b-beast."

"'Hm-m—heard he said it." The justice drew an apple from his pocket and tossed it to the girl. "Give that to old Bill, Maggie."

The girl obeyed. After the apple was disposed of, the horse nibbled affectionately at her shoulder, and she patted him on the neck.

"Sit down, Maggie." Another apple was brought forth. "Jim, give this to old Bill."

The man did not move.

"Jim," thundered the court, "give this to your horse."

The man stood up sullenly, snatched the apple and held it toward the animal. The horse's ears flattened instantly, and he backed away. Finally, the apple being forced into his mouth, he mumbled it with his lips and let the pieces fall to the floor.

"Sit down, Jim. You're guilty. Old Bill's testimony's about as conclusive as any I ever saw. For good honest testimony, give me a horse! What you got to say before the court pronounces judgment on you?"

"Nothing."

"Good enough. In your place, I wouldn't either. I'm going to fine you, Jim can't hel pit. But I ain't going to compel you to pay the fine—till next time, and I'm thinking there won't be any next time. That was a beautiful sentiment you uttered when you took the washing machine home, but it wasn't placed quite proper. I ain't saying you didn't intend it all right, and that it don't do you credit. It does. But ain't you a bit mixed, Jim? You didn't mean that your wife was a beast, did you?"

"No."

"Course not; I knew you didn't. But, Jim, old Bill is a beast, and that sentiment of yours meets his case fine. He's a good old horse. I ought to know, for I've shod him the last ten years. This court's going to watch over the old fellow from this on. You know, I've got a sort of a—a sort of a what you might call a proprietary interest in him, and—"

"I'm going to pay you some time."

"Don't worry about that, Jim. Give the old horse a fair shake, and you'll find money will come in more plentiful. Now you and Maggie drive home and help mother with the washing. Court's adjourned."

The man and the girl stood up. The justice stepped down from the bench, and, placing a brawny arm about the girl, patted the man on the shoulder.

"Let Maggie boss the old horse, Jim," he whispered.

The man raised his face. "All right," he said. It sounded like a growl, but his eyes, as they shifted to his little daughter, suddenly filled with tears.—Our Dumb Animals.

## THE NEW DRESS

"But I don't want to be 'tried on,'" Marcey pouted. "I just promised Dot I'd be out to play in a minute!"

"It will take only a few minutes, dear. I want to see about the length of your arm. The dress is all finish-

ed except the sleeves, and I have one sleeve basted in, ready to try on."

Marcey sighed deeply. "Oh, well, if I must!" she said crossly. She took off her play-dress and stood up on the stool while her mother tried on the new dress. Of course, it was pretty, and Marcey really liked it, but it certainly was a nuisance to be "tried on."

It seemed to take mother very long, and Marcey grew impatient. "I wish I never had to have a new dress," she complained, "especially one with long sleeves." The little girl regarded the arm with the sleeve on it unhappily. "I—I don't like long sleeves! I—"

But the look on mother's sweet, tired face kept Marcey from finishing her sentence.

Mother took the dress off, and the child hurried into her play-dress and out of doors.

Two days later Dot, one of Marcey's friends, had a party. After luncheon mother laid out all the clean clothes on the bed as usual—white shoes, clean stockings—clean everything—and a dress which was clean, too, but rather shabby.

Marcey looked puzzled. "Why—why, where's my new dress, mother?" she asked.

Mother stood in the doorway. She looked at Marcey questioningly, but said nothing. Then Marcey burst into tears. She knew that her mother was punishing her and that she deserved it.

"Oh, dear!" she wailed. "You—you didn't finish it because I said I—I wished I never had to have a new dress. O—O—O!"

Marcey's mother stroked the dark hair tenderly. "You are sorry, aren't you, dear?" she said. "You'll never be unwilling to be fitted again when mother tries so hard to please you?"

"No, mother, I think I never shall," sobbed the little girl.

Marcey lifted up the shabby little dress, and there, hidden snugly underneath, was the dainty new dress.

The little girl gave mother a big hug.

"Oh, you darling!" she said; "please, please forgive me, mother!"

And Marcey lifted up her tear-stained face to be kissed.—The Sunbeam.

## MAMMA'S LAP

I know a place I love the best  
When in my throat that lump will rise,  
For any sorrow or mishap  
There's nothing quite like mamma's lap.

When I fall down and bump my head,  
When kitty scratched me till it bled,  
When Johnny sometimes gives a slap,  
I always run to mamma's lap.

When, after running round all day,  
My little feet are tired of play,  
How nice to take cosy nap,  
All cuddled up in mamma's lap.

I like to ride on papa's foot,  
Perched like a fairy on his boot,  
I like to hear his watch case snap;  
But then he hasn't got a lap!

And when I want to hide my eyes,  
When in my throat that lump will rise,  
(She never says, "Don't muss my cap!")

There's nothing quite like mamma's lap.

And when I've naughty been, and wild,  
And am a sorry little child,  
I feel her arm around me wrap.  
Oh, then, how good is mamma's lap.  
—Youth's Companion.

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Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing church appointments for Asheville District, including Rosman, Brevard, Mills River, etc., with dates and times.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing church appointments for Charlotte District, including Tryon Street, Spencer Memorial, Waxhaw, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing church appointments for Greensboro District, including Randolph, Hopewell, Main Street, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing church appointments for Marion District, including Old Fort, Bethlehem, McDowell, etc.

Table listing church appointments for Bald Creek and Burnsville.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing church appointments for Mount Airy District, including Walnut Cove, Palmyra, Mayodan, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Sparta, Potato Creek, Watauga, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing church appointments for Shelby District, including Rock Springs, Cherryville, Beulah, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing church appointments for Waynesville District, including Waynesville Ct., Dellwood, Bethel Ct., etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing church appointments for Salisbury District, including Salisbury Ct., Bethel, First Church, etc.

Table listing church appointments for Central, Concord, Forest Hill, etc.

September

Table listing church appointments for September, including Gold Hill Ct., Liberty, Spencer, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing church appointments for Statesville District, including Mt. Zion, Race St., Statesville, etc.

October

Table listing church appointments for October, including Olin, Snow Creek, Jones Memorial, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including Centenary, Southside, Mocksville, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including Milton, Purley, Yanceyville, etc.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. THIRD ROUND

Table listing church appointments for Elizabeth City District, including Columbia, Gum Neck, Gates & N. Gates, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing church appointments for Fayetteville District, including Stedman, Bethabara, Roseboro, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. THIRD ROUND

Table listing church appointments for Raleigh District, including Princeton, Fellowship.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. THIRD ROUND

Table listing church appointments for Washington District, including Bath Ct., Washington, Greenville, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing church appointments for New Bern District, including Dover Ct., Dover, New Bern, Centenary, etc.

October

Table listing church appointments for October, including La Grange Ct., Newport Ct., Harlowe Ct., etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. THIRD ROUND

Table listing church appointments for Rockingham District, including Mt. Gilead Ct., Wadeville, Mt. Gilead.

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Lv. Greensboro 8:15 p.m. .... 5.00  
Lv. Browns Summit 8:40 p.m. .... 5.00  
Lv. Reidsville 9:10 p.m. .... 5.00

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## WOMAN'S WORK

(Continued from page eight)

tion, but of other nations and peoples around the world. Its unique educational achievements have been acknowledged in educational conferences throughout the world. It has been cited as an outstanding demonstration that the Negro has an opportunity for achievement within the South.

Therefore, we register our strong moral protest against any act of intimidation or terrorism affecting this institution, realizing that such methods are condemned by all Christian powers as foes to civilization and orderly government.

Mrs. A. B. Smith, Tennessee;  
Miss Estelle Haskin, Tennessee;  
Mrs. L. P. Smith, Texas;  
Mrs. W. A. Newell, North Car.;  
Mrs. Luke Johnson, Georgia;  
Mrs. W. J. Piggott, Kentucky.

July 14, 1923.  
Executive Committee, Board of Missions, July 20, 1923.

We have learned with deep regret through the press and other trustworthy sources that the work of Tuskegee Institute, Ala., has been seriously jeopardized not only by threats, but by acts of intimidation.

Whereas, we are deeply concerned for all that looks to the intellectual, moral, and spiritual development of our colored citizens; and whereas any interference with this great institution, for many years an outstanding example in our Southland and before all the world of what can be done by and for the Negro race, constitutes a blow at all like efforts; therefore,

Resolved, That this committee hereby records its earnest protest against any act or threat of intimidation or any interference with the peaceful and orderly pursuit of the conspicuously useful work that this institution is doing and expresses its deliberate conviction that any such interference is not only unchristian and unpatriotic, but also a shameful contradiction of the best and noblest traditions of the South. Percy Madden, Chm.

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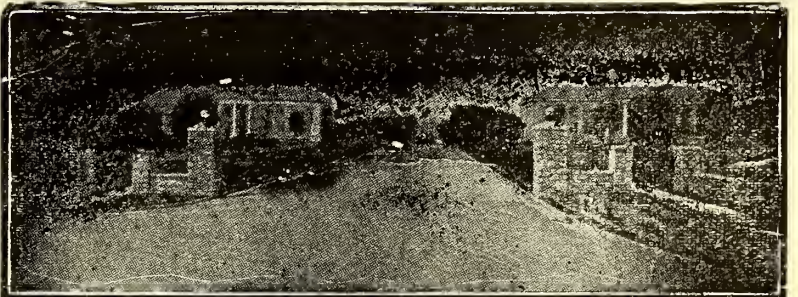
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## IN MEMORIAM

**RANEY**—On July 29, 1922, one year ago today, God sent us a sweet little baby girl. We named her Lucy. How her mama, papa, brothers and sisters did love her. God loved her, too. And days later took her to live with Him. Now she is a little angel in heaven, safe in the arms of Jesus.

Her Mama.

**VICK**—Brother C. B. Vick of Sharon church, Conway circuit, aged 47 years, died in his home on December 4, 1922, after only an hour's illness.

Brother Vick was a man with an unusual mind. In his boyhood he attended Trinity College and has always been her loyal son. He loved Sharon church, where his father had wrought. He was willing to carry more than his part of the load.

He married Miss Annie Newsome of Emporia, Va., and unto them were born three sons, Lawrence, Lovel and Warren Kilgo. It was in the home among his loved ones that Brother Vick was happiest. He was one of the kindest of husbands and he was not only a father but a "big brother" to his sons.

We believe he loved his Lord, his church, his brethren and family. We miss him but expect to find him and continue a joyful fellowship with him.

J. B. Thompson, P. C.

**SPENCER**—William Warren Spencer, son of J. J. and E. M. Spencer, was born June 1, 1862, and died Saturday, June 23, 1923. Brother Spencer was married to Robena Harries on the 15th day of December, 1886.

To this union there were born seven children, one dead and six living. Those living are the only son and oldest child, J. M. Spencer, who resides at Hydland, N. C.; Mrs. Pat Simmons of Fairfield, N. C.; Mrs. C. F. Gibbs, Mrs. J. H. Jarvis and Mrs. I. H. Watson of Englehardt, N. C., and Miss Willie Mae, the youngest, is with her mother at Hydland, Hyde county, N. C.

Brother Spencer was a consistent member of the M. E. church at Englehardt. While Brother Spencer was for a long time a great sufferer he never complained of his afflictions, but was always pleasant and jolly. From what I have learned he was one of the smartest men in the county. His was a home of hospitality to all who came in and was welcome.

I would say to the sad ones that he is not dead, but has gone home to live with God. So try to meet him.

J. J. Lewis, Pastor.

### RESOLUTIONS OF RESPECT

In the midst of life we are in death." In apparent good health just two weeks ago, and only the day before his death, our faithful and beloved brother, C. E. Kramer, sat with us, but now he has left us forever. We admired his faithfulness and loyalty—ever ready to serve the best interest of his class, Sunday school and church. The weather was never too cold nor too hot to keep him from his place in his class. Wise in his counsel, modest in his deportment, but always ready to cheerfully carry his part of the burdens.

He took the Bible as his counsel and we believe he walked and lived by the light of its teachings, and that now he has gone to reap the rewards of his faith and service. May we in our lives emulate his example of loyalty, faithfulness and his unassuming Christian service. In his death the class has suffered a great loss, and may each of us firmly resolve to so live that when the roll is called "up yonder" each will answer to his name.

Therefore, be it resolved, that in the death of Brother Kramer, while our loss is great his gain is even greater, and we believe he is wearing his crown.

Second, That we join his bereaved family in their sorrow, and in their hope to meet him where there will be no more parting.

Third, That these resolutions be spread upon the minutes of our class and a copy sent to the bereaved family.

J. G. Fearing,  
S. B. Parker,  
L. E. Old.

**STROUPE**—Bro. Charles M. Stroupe was born in Lincoln county, N. C., January 19, 1851, and died at his home in Bessemer City, N. C., July 22, 1923. He was twice married. He is now survived by one brother, three sisters, one son, five daughters, six grandchildren and one great-grandchild. He was converted about eight years ago at Iron Station, N. C., in a meeting which was being conducted by Rev. Jim Green. He joined the M. E. Church, South, and has been a loyal member and a faithful Christian to the day of his death.

E. P. Stabler, Pastor.

**WATSON**—In the death of Sister Susan Sherrod Watson, Providence church, Conway circuit, has lost one of its oldest and best members.

Sister Watson had not been in robust health for some time, but was seriously ill only a few days. She came peacefully to the end of life May 23rd, having just passed the 79th milestone in life's journey. Five years and a little more before her death her husband, David Watson died leaving her and her three sons and two daughters. She was a good woman and leaves to her children and us all an inheritance that we should highly prize.

J. B. Thompson.

**GRAY**—Mrs. Nancy Christian Gray was born September 18, 1857, and died April 15, 1923. A number of years ago she was left a widow with an invalid son to provide for. Her life was one of toil and trial, but she did exceptionally well to her chance. In her girlhood days she professed religion, joined the M. E. Church, South, and remained a faithful member till God called her home. The last few months of her earthly life were full of suffering, but she bore her afflictions with patience, realizing that she would soon pass into that life where sickness and pain are felt no more.

She bore her cross patiently, lived well and has gone to wear the crown.

C. A. Johnson.

**DAVIS**—On June 12, 1923, death came to the home of John W. Davis after years of feeble body but only two or three days serious illness.

Brother Davis as long as physically able was a regular attendant at the church services. There was not a member of the church on this charge so far as I know who had a doubt as to his piety.

A sister of his had died in his home this year. He leaves a son and daughter to mourn his departure. His wife had preceded him to the spirit land some years. In the going of Brother Davis Conway has not only lost one of her oldest but one of her best members.

J. B. Thompson, P. C.

**MEEKINS**—Horace Brooks Meekins, son of Mr. and Mrs. D. F. Meekins, was born September 17, 1918, and went home to heaven July 3, 1923. Brooks was a frequent sufferer all his life, yet he possessed some rare qualities that are seldom ever demonstrated in the life of a human sufferer. He had a bright, cheerful and affectionate disposition and was loved by those who knew him. Brooks loved the Sunday school and was most always present. The good impressions he received was marked by the little songs he learned to sing, such as "Jesus wants me for a Sunbeam" and "Jesus loves me, this I know. The Sunday school will miss his bright little face, and the home is sad because of his going away. May God's blessings rest upon those who mourn his departure.

C. A. Johnson.

**HERRING**—Sarah Cassandra Thompson Herring, the youngest of eight children of the late William B. and Ann Eliza Thompson, was born July 21, 1867, died April 7, 1923.

At the age of 12 she gave her heart to God and was happily converted under the ministry of Rev. W. C. Gannon of the North Carolina conference and joined the church at Thompson's Chapel, Wayne county, N. C.

On March 15, 1894, she was married to Benajah Herring, who preceded her to the better world 26 years ago. To this happy union were born two children, one of whom survives, Mrs. R. E. Cox, with whom she made her home.

Sister Herring, having been born in a Christian home and reared in a

wholesome Christian atmosphere, lived all of her days a consistent Christian life, walking humbly with her God and in all things worthily magnifying His name. In her daily walk and conduct she showed forth the spirit and teachings of her Lord in whom she had an unswerving faith and an unfaltering trust. To her Christ was a real divine human person with whom she walked and talked in the unbroken bonds of a sweet and holy fellowship.

In her home life she was tender, thoughtful, patient and loving, ever manifesting a beautiful spirit of wise and unselfish devotion to the highest interests of her family. As a neighbor and friend Sister Herring was kind and sympathetic, visiting the sick, ministering to the needs of the poor and exercising a spirit of charity and good will toward all.

Sister Herring loved her church and was faithful in her loyal devotion to its every interest. The vows she took as a child at the altar were ever sacred to her. She was faithful in her attendance upon its public worship and the hearty support of its institutions. Her pastor could always depend upon her for sympathetic co-operation in all the enterprises of the church, never growing weary in any service she could render. Her home, as was that of her parents, was ever open to the Methodist preacher, and many of those who once enjoyed its gracious hospitality were waiting at the "beautiful gate" to welcome her redeemed spirit to her eternal home—the heart of God.

The funeral services were held from the residence of her daughter, Mrs. R. E. Cox, conducted by Rev. C. A. Jones, her pastor, Rev. C. L. Read, pastor of St. Paul church, Goldsboro, and the writer. In the presence of a large concourse of sorrowing relatives and friends her remains were interred in the family burying ground near the old home, there to await the glorious morn of the resurrection. The radiant light of her beautiful life has not gone out but gone on. We shall see her again. "I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."

G. T. A.

**BRASWELL**—James Craig Braswell, Jr., was born in Rocky Mount April 24, 1902, his parents being James C. Braswell and Mrs. Grizzelle Burton Braswell. He was of excellent lineage, a descendant of old North Carolina families. His great-grandparents on his mother's side were Rev. Alexander Walker and Mrs. Harriet Walker, and his grandparents Mr. R. C. Burton and Mrs. Nannie B. Burton. On his father's side his grandparents were Thos. P. Braswell and Mrs. Emily Stallings Braswell. In the immediate family are one brother, Russell Braswell, and two sisters, Lillian Duval and Nancy Burton Braswell. These three, with their parents and grandmother, Mrs. Burton, survive him.

His boyhood was spent in Rocky Mount, where he also received the early years of his schooling. At the age of thirteen he entered Webb School, at Bellbuckle, Tenn., and studied there for three years. After this he attended a school in Washington City with the idea of preparing for Annapolis Naval Academy in case the war had continued. Following this he went to Virginia Military Institute for one session; then graduated from the University of North Carolina in the spring of 1922, after a residence there of a little less than three years. In June, 1923, he entered the first year in the law course at Harvard University, and took a vacation to Marblehead, Mass. It was here that he was afflicted, on account of being taken with cramp, on July 9, 1923, while swimming with friends. While he was in Harvard his roommate, classmate and best friend was Mr. James Maxwell Erbaugh, of Denver, Col. This young man, together with his bride, accompanied the remains to Rocky Mount, where the interment took place July 12th. So reads the brief chronicle of the earthly life of our young friend, but these dates and places do not tell the whole story of his character and worth.

I found a little book of essays he had been reading, which opened readily at a place that he had marked with

a pencil. The marked passage runs after this manner: "The gentleman is a man of truth; lord of his own actions, and expressing that lordship in his behaviour." Somehow I feel that it was around this idea of the perfect gentleman his life was formed. There were a few traits which characterized him strongly. One of these was a high sense of personal honor. He would not stoop to do the small or mean thing, but ever bore himself in such fashion as to win and hold the respect of all who knew him, and to maintain respect for himself. He was generous to a marked degree, frequently forgetting his own interests, and impoverishing himself in order to place some weaker friend upon his feet. In his literary tastes he was old and thoughtful beyond his years, his chief pleasures being those which came through the mind. He delighted to dwell upon the great themes of which the masters of the world had written and spoken, while the finer things of our human life found a large place in his conversation. Kindness, grace, manliness, purity were some of the elements which went to compose the character of this young man of promise. The drink habit was especially distasteful to him. Only last spring he received a reward of two thousand dollars which his grandmother had promised him while he was but a child, on the condition that he would be a total abstainer until he became of age. Each season saw the unfolding of some new and excellent trait in him which but the prophecy of a rich and fruitful life in the after years. Hundreds of testimonials as to his high and noble character have reached the family by letter and telegram from those who knew him.

James joined the Methodist Episcopal Church, South, at the age of ten, and continued a loyal member of the same to the end. He was also a charter member of the first troop of Boy Scouts organized in Rocky Mount. While in college he became a member of the Phi Delta Theta Fraternity, and the comrades of that order served as attendants to bear his form to its last resting place.

We had not looked for him to go so soon. Just twenty-one years to live and work. He had not known the heat of the noontide nor the weariness of the late evening. His feet were still wet with the dew of the morning, while the light of the early sun shone full upon his face; he left his plow in the field. How short a time it was, and yet so much to do. Yet our lives are not measured by length of years, but by how much we think and feel and love and serve during the time that we live. It is possible for one to sum up in a brief period what it takes others a generation to accomplish. Our friend did not live long on earth, but he lived well, and his name will find its rightful place in that long and sacred roll of our honored dead.

There must of necessity be a hereafter where such lives as have been cut short in this world may complete their growth and come to a full fruition. And somehow I feel that in the heavenly land, among the glorified immortals, in the presence of his Redeemer, James Craig Braswell, Jr., will be found with the light of eternal youth upon his face. "I cannot say, and I will not say, that he is dead; he is just away." Harry M. North.

**LEWTER**—On May 10, 1923, at the age of 43 Sister Edna Jane Lewter, after some time spent in a hospital, died in her home in Severn, N. C. She is mourned by her husband, four sons, three daughters and a host of loved ones and friends.

Sister Lewter joined the Methodist church under the ministry of Rev. J. H. M. Giles and lived a beautiful Christian life. Her sweet disposition made her own home a place of joy to her husband and children. Her parents, brothers and sisters had long felt the beauty of her life before she left the parental roof.

Sister Lewter was a loyal church member and a true Christian. Her going so early is a great loss to the church and community, but the blow falls heaviest upon Brother Lewter and her children.

We buried her body in a beautiful hill, but her life encompasses all who knew her and this gentleness makes us long to be loyal to her Lord.

J. B. Thompson, Pastor.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, AUGUST 16, 1923

No. 33

## FUNDAMENTALS OF METHODISM

### *A Gracious Experience of Personal Salvation*

By BISHOP EDWIN D. MOUZON

I purpose writing in the present communication about that gracious experience of personal salvation out of which Methodism sprang and to which Methodism bears witness the world over. I am doing this because of the joy I have in bearing testimony to my own faith and in order to draw the thought of my brethren back to the viewpoint of Wesley and the early Methodists. For the most essential thing in Methodism is a personal experience of salvation. To preach the great doctrines of personal experience and to bear glad testimony to salvation from sin—it was for this that God raised up the Methodists.

Let no one suppose that we Methodists are indifferent to matters touching fundamental orthodoxy. Throughout all our history the trumpet we have sounded has given forth no uncertain sound. However, our Methodist way of approaching the whole matter of orthodoxy has from the very beginning been quite different from that usually followed. The unusual method of those who "contend for the faith" has been to write down intellectual propositions, to draw up long articles of belief, and by threat of excommunication insist that they must be accepted. This method of intellectualism Methodism has never followed. The historic position of Methodism is not that you make men Christians by first making them orthodox, but that if you can succeed in getting people converted and can lead them on to deeper experience of divine grace you will keep them sound in the faith.

And the things I am saying to the church are said because I am interested in keeping Methodism true to her early experience and her apostolic testimony. I do not believe that this can be done by dogmatism and denunciation. I know that it can be done by calling sinners to repentance, by living a Christian life, and by exhorting our people to go on to perfection. I could easily load this paper down with quotations to show that this is the position of the fathers and founders of our great church. Take just one quotation from Dr. Abel Stevens:

Methodism reversed the usual policy of religious sects which seek to preserve their spiritual life by their orthodoxy, it maintained its orthodoxy by its spiritual life, and it presents to the theological world the anomalous spectacle of a widespread church which for more than a hundred years has had no serious disturbance from heresy. Wesley seems to have perceived that unnecessary discriminative theological requirements of opinions are the most effectual means of provoking heterodoxy into existence by challenging the doubts of curiosity of speculative minds, that the continual scenting out of heresy by the church is the surest means of producing it, as the persecution of doubtful opinions has usually strengthened and spread them. (History of Methodism, Vol. II, page 445.)

Let us recall, then, that epoch-making experience out of which came Methodism. Many circumstances had led up to that hour in Wesley's experience. The influences of the parsonage at Epworth, the life spent at Oxford, the humbling and chastening effect of his experience in Georgia—all these brought him to that culminating hour. In language which has become classic in Methodist circles Wesley describes what happened at the prayer meeting in Aldersgate Street:

"About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

John Wesley was not alone in this experience. Whitefield had entered into a conscious experience of divine grace. Charles Wesley had also found the peace and joy which come from personal trust in Christ. Presently numbers of others had found the "pearl of great price." And in a little while there came from God the greatest revival of evangelical religion the world had ever seen. Out of this came Methodism and the Methodist church.

Methodism, then, is emphatically the religion of Christian experience. As everybody knows, among the doctrinal standards of Methodism are reckoned Wesley's "Notes on the New Testament" and Wesley's "Standard Sermons," these all written to explain and expound the doctrines of Christian experience. What, then, are the doctrines of Christian experience which from the first have been considered of central importance in Methodism? They are the following: (1) The Universality of the Atonement, (2) Salvation through Faith in Jesus Christ, (3) The Witness of the Spirit, and (4) The Possibility of Christian Perfection.

Consider briefly these cardinal doctrines of Methodism, these gracious truths of Christian experience:

#### 1. The Universality of the Atonement.

From his college days Wesley had believed in the universality of the atonement. He held to the faith which he had received from his wise mother that "the doctrine of predestination as maintained by the rigid Calvinists is very shocking and ought to be abhorred because it directly charges the most high God with being the author of sin." But in the glowing experience of Wesley and those associated with him this truth that Christ died for all men took fire. It became something more than a doctrine handed down from the fathers and held by the intellect as a truth made necessary by the character of God. It became a fact of experience. They themselves had been redeemed. The worst men that they knew were being saved by the power of Christ. None were so lost but Christ could find them and bring them back to the Father's house. And so, to quote Green, the historian of the English people: "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, in the dens of London, or in the long galleries where in the pauses of his labors the Cornish miner listens to the sobbing of the sea."

And it was not long before revival fires were kindled on this side of the Atlantic. What Wesley and his associates did in England Francis Asbury and his coadjutors did here in the wilds of America. And they did even more, for their hardships were incomparably greater. Among all those early heroes, Jesse Lee, of Virginia, stands out as easily one of the first. It was he who carried the gospel

of Methodism into Calvinistic New England. They would not let him preach his Methodist "heresy" of the love of God to all mankind in their churches. So, like Wesley before him, he took to the open fields. When he came to Boston, he found a table, and, placing it under an elm tree, he began to sing:

Come, sinners, to the gospel feast;  
Let every soul be Jesus' guest;  
Ye need not one be left behind,  
For God hath bidden all mankind.

Sent by my Lord, on you I call;  
The invitation is to all:  
Come, all the world! come, sinner, thou!  
All things in Christ are ready now.

This is the gospel which did more than any other one thing to lay the foundations of Christian civilization in this New World. It is a blessed gospel we preach, and a glorious inheritance of faith and heroic service is ours. But what does it all amount to if we do not do our utmost and our best to follow in the steps of our fathers and give the gospel to the lost men and women of our cities, our towns, and our rural districts? The compulsion of a great message is upon us. We must be missionary or we are not Methodists.

God pity us if, sent as we are upon a great mission, we fall out among ourselves by the way and take to disputing about things which are not essential to the gospel and have no relation to the great facts of Christian experience and life!

#### 2. Salvation through faith in Jesus Christ.

All his lifelong, until he felt his heart "strangely warmed," Wesley had been on the wrong track. He had tried almost everything—sacramentarianism, asceticism, reliance on good works—and all in vain. His experience in Aldersgate Street changed all that. Then and there he discovered for himself what it was to trust in Christ, Christ alone for salvation. And this is how Wesley describes the faith that saves:

"It is not an opinion or any number of opinions put together, be they ever so true. A string of opinions is no more Christian faith than a string of beads is Christian holiness. The faith by which the promise is attained is a power wrought by the Almighty in an immortal spirit inhabiting a house of clay to see through that veil into the world of spirits, into things invisible and eternal. . . . It is the ear of the soul whereby the sinner hears the voice of the Son of God and lives, the palate of the soul (if the expression may be allowed) whereby the believer 'tastes the good word of God and the powers of the world to come,' the feeling of the soul whereby 'through the power of the Highest overshadowing him' he perceives the presence of Him in whom he lives and moves and has his being and feels the love of God shed abroad in his heart. It is the internal evidence of Christianity, a perpetual revelation, equally strong, equally new, through all the centuries which have elapsed since the incarnation and passing now, even as it has done from the beginning, directly from God into the believing soul."

Concerning this description of faith, Coleridge is quoted as saying: "I venture to avow it as my con-

(Continued on page four.)



### WHY THE DISCUSSION?

Every few decades during the world's history some fellow has undertaken to undermine the Bible. It has been chained. It has been burned. Its truthfulness has been attacked. But it stands out today the same book unfettered, unsunged and as the one book that is the "Rule and guide to our faith." All those who have gone before failed to shelve the "Word of God." It will be impossible for those who are making the attempt today. In a few years those who have attacked the origin and authenticity of the Old Testament Scriptures will be forgotten, but the Bible, including the Pentateuch, will be intact and will still be a comfort to men and women. All other things will pass away, but not one page of the Old Book will be destroyed. "Much learning" has "made some folks mad," and they have come to the conclusion that it is up to them to correct all the mistakes of those gone before and prove that they know more about the scriptures than did Christ Himself. We wonder why Christ when He was here did not inform us of the "Origin, Significance and Abiding Worth of the Old Testament Scriptures." Instead of delivering a series of lectures on that subject, in nearly every one of His public utterances He quoted from the very scriptures that have been attacked. He came to fulfill and not to destroy. The Old and New Testament scriptures have always been recognized by Methodism as the "Canonical Books." "In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testaments, of which authority was never any doubt in the Church." This last sentence is taken from the Articles of Religion of our church, and every minister of Methodism has entered into a solemn contract with the church to defend these articles of religion as expressed by the church, and which is founded on the scriptures, and it seems to us that when one reaches that point where he cannot accept these articles of religion that common honesty demands that he leave the ministry of the church at once.

But back to our head line. Why the discussion? It is said that at a congress of religions held a few years ago that the Bible of our fathers was attacked by a speaker and that Jesus our Lord was belittled. His virgin birth was denied and his divinity was stamped as a falsehood. One strong supporter of the Bible as it had been handed down to him wanted to answer this defamer of God's Word and of His Son, but friends near prevailed upon him to hold his peace, stating that Jesus would answer for Himself. As soon as the speaker was through the great audience arose en masse and sang "Jesus shall reign wherever the sun does its successive journeys run." And Jesus and the old Bible had won. When the scholars of today get through displaying what they think they know, the masses of the lovers of God and the Bible will still be shouting His praises and the Bible will be loved from Genesis to Revelations and the Kingdom of God will be marching on and these "great thinkers" will be forgotten. Let the church go on doing its work under the guidance of God's Holy Spirit and stop discussing the foolishness of "great thinkers."

### HONESTY

It would be an untruth to state that every man who does not meet his financial obligations when they become due is dishonest. There are a large number of men who are honest but are unable to pay their just debts. Reverses may have overtaken them, or other circumstances which render it impossible for them to do what they would be glad to do. Such a person is to be pitied rather than censured. If he had the means at his command he would pay the last farthing with the usury that generally accompanies such cases. He may be criticized by some people, but well thinking people will appreciate his condition.

But there are those who are able to meet every obligation of life in a material way, but who will not do so. It has been a revelation to this writer and at the same time a sad disappointment to him to make the discovery that there are so many people who really will dare to repudiate a financial obligation—men who are high in social, political and religious affairs will scruple to flatly refuse to pay an honest debt and render no excuse for it at all. Instead of preaching against the sins of the bootlegger, the gambler and taking an hour to abuse the poor little silly girl for not having any more gump-

tion than to go out on the greased floor and dance herself sick, it seems to us that it is high time for the ministry to strike at the dishonest pew holder. Not only the fellow who refuses to meet his obligations in things material, but who is so dishonest as to take by unfair means that which is another's and then call it a "shrewd deal." We once knew a real estate dealer who was high up in all departments of life in his town who sold a house to an honest working man. He failed to meet the payments as they came due. The real estate man at once took back the property and kept all that the poor man had paid on the property, and in a public place boasted of the fact that he had just "cleaned up \$1,000." We may be wrong, but our candid opinion is that that real estate man will meet that thousand dollars again. If not before, at the judgment.

We have had all kinds of campaigns in our church. Now let's have a campaign for old-time honesty.

### GREENSBORO COLLEGE GETS NEW PIPE ORGAN

The trustees of Greensboro College have authorized the installing of a new pipe organ in the Odell Memorial Building. Mr. J. A. Odell of Greensboro has indicated his willingness to pay for the organ. The contract has been closed with the Pilcher Organ Company of Louisville, Kentucky, and the work of installing the organ is to be completed by March 1, 1924.

The organ will have three manuals and a large echo organ in the gallery, with a set of 25 cathedral chimes. This echo organ will have the stops echo flute, echo etheria, vox humana and a fern flute made of metal and wood. Each stop will have 73 pipes, which will make it one of the largest and best echo organs in the state particularly useful in recitals.

With the pipe organ in the main building of the college and the new practice organ in the Odell Memorial Building the addition of this superb new pipe organ will thoroughly equip Greensboro College for instruction in organ and will also provide ample facilities for recitals and concerts.

This item of news will be read with a great deal of pleasure by the friends of Greensboro College, and North Carolina Methodism will rejoice at the generosity of Brother Odell.

### JAMES J. JEFFRIES, EVANGELIST

A news report coming from Los Angeles states that James J. Jeffries, the former prize fighter, is preparing to spend the rest of his days as an evangelist. Every good person will be glad for Mr. Jeffries, or any other person who has neglected God and served the devil, to turn from the error of his way and become a servant of Christ. But some will find it difficult to become enthusiastic over the ex-pugilist's decision—to turn evangelist when he no longer is able to fight. Had the decision been made in his palmy days, when it might have meant the giving up of a chance to make some big money as a nose smasher, it would have made a better impression. Of course he will draw a crowd wherever he goes, at least for a time, even if he cannot preach very much. People will want to see the ex-champion, who can thus capitalize his fistic reputation in the field of evangelism. If he is sincere enough, and has spiritual power enough to turn that curiosity into a genuine interest in the eternal verities, he may do an effective work. If he cannot meet this condition, the cause of true evangelism can but suffer at his hands. The grace of God is able to save to the uttermost, and use to good advantage in the Master's vineyard even an ex-pugilist, but he must come by the way of repentance, and not endeavor to ride into the kingdom upon the notoriety gained in a life of sin. We trust that Mr. Jeffries is sincere, and that he may be as great a fighter against sin as he has been in the ring. The reputation of an evangelist looks better than that of a prize fighter, when viewed in the light of eternity; and Mr. Jeffries may be getting near enough to the end of the long, long road to see things according to their real value.—Religious Telescope.

The tragedy of it all is that so many ex-prize fighters, gamblers, bootleggers, etc., are running over the country under the name of a gospel minister, claiming to have been converted and called by God to the holy ministry, and people will leave the churches and flock to hear such stuff. Verily the American people delight in being humbugged

### OUR NEW PRESIDENT

As the doors of the receiving vault at Marion, Ohio, have closed and our late President remains within its silent walls, the eyes of all the world turn toward our new President, Calvin Coolidge, the son of a Vermont farmer. We will not all agree with him in his policies. It is not to be expected that he will be able to measure up to the wishes of all the people. It would be impossible for him to do so. But all the people can assist him and those associated with him in working out plans that will be of most service to the people he is called to serve. If more constructive and less destructive efforts were put forth our people would be happier. If we had more of the human kindness and less petty politics all would be better. Mr. Coolidge is human, and like all of us, will make mistakes. The duty of the American people is to give him their unstinted support and sympathy and prayers.

Mr. Coolidge is not a member of any Christian church. He was reared in the Congregational church and attends regularly upon its services. Mrs. Coolidge is a regular communicant of that faith. May God bless our new President.

### CONFERENCE SEASON DRAWS NEAR

Two months from today the Western North Carolina conference will be in session in the city of Winston-Salem. A month later the North Carolina conference will convene in Elizabeth City. Surely the year has glided swiftly by. In the multiplied work that has crowded in upon us a great many things that should have been done early in the year have been left undone till now, and it will require hard work and a determined effort to finish up the work of the conference year during the next two months. The protracted meeting season is now on and this will tax the preachers for several weeks. It will be necessary for all church leaders to get busy and remain so till the last day before conference. It usually happens that during the last few days before conference most of the finances are to be raised. Every effort possible should be put forth to collect all claims laid upon the church, but especially ought the stewards see to it that the pastor's salary is paid in full. This is not said to minimize any other interest of the church, but it is necessary for the preacher to live on his salary and, if the board fails to pay him up in full, he may be forced to leave behind debts unpaid, and this should never be allowed.

Throughout North Carolina comes to us reports of fine crops in most sections and it now appears that the prices will be high and that prosperity will visit our state. We are sure that our people will not refuse the church and ministry the part that belongs to them. Let every interest of the church be considered in the closing days of the conference year.

### IRRESPONSIBLE DRIVER CAUSES DEATH OF YOUNG MAN

It is distressing to read in the *Advocate* that Mr. Marvin Dewey Robinson, son of Rev. and Mrs. B. P. Robinson, of the Northampton charge, had been killed on Sunday afternoon, August 5th, by a negro driver in a high powered car running at a rate of speed that is prohibited by the state law. We do not know what was done with the negro, but it so often happens that reckless drivers of automobiles who destroy life or maim innocent persons are adjudged not guilty on the grounds that it was an unavoidable accident. It is high time that something is done to avoid such occurrences as that which happened to young Robinson between Jacksonville and Weldon. He had stopped a few minutes before to render assistance to an old colored man, and had just started when he was killed.

There ought to be some way provided which would require every driver of an automobile to have state license before he is permitted to drive on the public highways, and every man who does not own his car to put up a bond before he is allowed to drive an automobile. The multiplied thousands of machines on the roads have rendered travel hazardous at best, but to turn high powered machines over to irresponsible persons it is simply dangerous to travel our highways.

The large circle of friends of Brother and Sister Robinson will greatly sympathize with them in their sorrow. May God's blessings richly abide with them



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Mr. Lenoir Correll and Miss Lucy Abee were united in marriage by Rev. J. R. Walker on July 21.

Rev. W. B. Humble was assisted in a successful meeting at Perkins church on the Moyock charge by Rev. E. L. Stack, of Elizabeth City.

Rev. A. W. Price, of Manteo, recently assisted Rev. J. M. Joliff through a series of meetings at Hatteras. The results, we are told, were very satisfactory.

Rev. and Mrs. N. H. D. Wilson, of First church, Elizabeth City, are visiting, during their vacation, friends and relatives and friends in Rockingham, Hamlet and Maxton.

Mrs. C. B. Culbreth, wife of the presiding elder of the Elizabeth City district, was one of the instructors at the Standard Training School at Maxton last week.

The Sam Maxwell evangelistic party has September 3 open, and if any brother wishes their services at that time they can be found in care of Judge Oliver H. Allen, Kinston, N. C.

Brother W. E. Cunningham, one of our best official members at Harrison church, Pineville charge, passed to his reward August 8 at 2 o'clock p. m. A memoir will be published later.

Rev. J. H. Barnhardt, pastor of West Market Street, Greensboro, is at Lake Junaluska spending a much needed vacation. Rev. E. P. Billups, assistant pastor, is at his home in West Virginia spending some time with his parents.

We regret to chronicle the death of Mrs. J. W. Hoyle, Sr., which occurred at Ridgeway, S. C., where Brother Hoyle is serving a charge, on August 9th. Brother Hoyle will have the prayers and sympathy of his large circle of friends.

Revs. E. H. Davis and G. B. Starling, of Clinton and Mt. Olive, respectively, have recently assisted Rev. C. M. Lance, of the Faison and Warsaw charge, in two fine meetings. These brethren and fine service were greatly appreciated.

Rev. H. R. Cornelius and Miss Lena Setzer were married at the residence of Rev. J. R. Walker in Hickory on the 30th of June. These young people will enter the itinerant ranks of our church. Brother Walker performed the ceremony that made them man and wife.

The Advocate job department has recently turned out catalogs for Weaver College and Brevard Institute. These two institutions are looking forward to a successful year. Brother Trowbridge is the new president of Weaver and Brother Orr is in charge at Brevard.

Rev. J. M. Daniel, presiding elder of the Wilmington district, spent last Sunday in Greensboro. The office being closed Brother Daniel found us at home and delighted us with a visit. He reports that Sister Daniel, who has been in a hospital for some time, is improving and hopes to be able to return home in September.

Rev. N. R. Richardson, who is filling the pulpit at Leaksville during the illness of Brother Sherrill, the pastor, called to see us on Monday. He reports that Brother Sherrill is now at All Healing Springs, near Taylorsville, recuperating from a recent surgical operation, and that he expects to be back at work by the first of September.

Rev. T. M. Grant, pastor of that fine congregation at Hertford, was called back to one of the churches he had formerly served as pastor over in Gates county to assist in a meeting. He had the pleasant experience of receiving into the membership of the church his two young daughters. They are twins and are just eight years of age.

Rev. Carlock Hawk, of Haywood Street church, Asheville, has been granted a month's vacation by his congregation, and he is spending the time at Chautauqua, N. Y. Brother Hawk has had a most successful year at Haywood Street. Seventy additions to the church is one of the results of his ministry. He is attending from four to six lectures per day at Chautauqua and declares that that is a great place to recreate and study.

At the home of the bride in Chatham county, Mr. Carl H. Hunnicutt of Raleigh and Miss Lucile Knight were happily united in the holy bonds of matrimony August 9th, Rev. B. E. Stanfield officiating.

Greensboro College will open for the fall semester on September 5th. President Turrentine reports that prospects for a large opening are very bright. All the rooms in the dormitories have not been taken, but new applications are received nearly every day.

Rev. Harry C. Smith, of Trinity church, Wilmington, will assist Rev. G. B. Starling in a series of meetings beginning next week at Mount Olive. Brother Starling reports that his charge is in fine shape and that good reports will be made at conference.

Rev. R. G. L. Edwards, of Tabor, did the preaching in a meeting at Rocky Mount, which closed recently. Reports from there are to the effect that his preaching greatly pleased the people and that much good was accomplished. Brother E. W. Downum is the pastor.

Rev. A. L. Lucas is in a great meeting at Bethany church on Liberty charge. Mr. Lucas is doing good preaching. The church is greatly revived, fifty-one have professed faith in Christ, twenty-four have united with the church and others will join. The meeting is still going fine.

Rev. W. F. Womble, presiding elder of the Greensboro district, has asked the Advocate to request the pastors of the district to prepare duplicate copies of the boards of stewards to be nominated at the fourth quarterly conference, and he also asks that every preacher see to it that the trustees are ready to make the report of property held by them according to the requirements of the discipline.

Rev. J. C. Wooten, presiding elder of the Raleigh district, we learned incidentally, passed through Greensboro last week returning from a vacation spent in the western part of the state. Brother Wooten failed to call at the Advocate office. We want to notify him that this is almost an unpardonable offense. If it is done again we shall have to investigate the matter.

Rev. A. C. Gibbs, pastor of our church in Thomasville, was a caller at the Advocate office on Monday. He reports that church work in his town is in good shape. During the hot summer months he has been preaching to a full house each Sunday. He goes next week to assist Rev. W. B. Thompson in a meeting at Farmers and the week following he will be with Bro. F. O. Dryman at Norwood.

Interest among Governor Morrison's appointments of officials of the Atlantic and North Carolina Railroad was that of Rev. J. M. Carraway of Merrimon, Carteret county, to the finance committee to succeed John S. Weskert of Bayboro. Rev. Mr. Carraway is a splendid type of citizen, said Judge Oliver Allen, and is a man of great influence. Brother Carraway is pastor of Caswell Street church, Kinston.

Little Mary Plyler, the eight-year-old daughter of Rev. and Mrs. A. W. Plyler, has been quite ill for the past several weeks. Brother Plyler has been forced to remain at his home to assist in nursing his daughter. This will account for the shortcomings of the Advocate this week. The business manager has had to double up and try to do the work of the editor and business manager. We are sure that the host of friends of Brother and Sister Plyler will remember them in this hour of their anxiety.

Rev. J. A. Cook and daughter, Miss Mary, Mr. L. R. Martin and Miss Thelma Jackson, of Mount Airy, were pleasant callers at the Advocate office Monday. They were here to meet Rev. J. L. Hodgen, of New Bern, who is this week assisting Brother Cook in a series of meetings. Brother Hodgen is pastor of a Baptist church, but he and Brother Cook have been close friends for a long time and often assist each other in meetings.

Rev. W. L. Dawson, of the Summerfield charge, closed a very helpful and inspiring meeting at Center church last Saturday night. There were twelve accessions to the church. The week before Brother Dawson closed a week's meeting at Battle Ground church, at which place there were five additions to the membership. This hard working preacher is this week at Lee's Chapel preaching twice a day to large congregations. Brother Dawson is doing all his preaching in his meetings and is having wonderful success.

At the Methodist parsonage in Jonesboro Thursday morning, August 9, Mr. Hume F. Harrington of Sanford and Miss Elva Campbell of Jonesboro were happily united in marriage, Rev. B. E. Stanfield officiating.

Richlands Methodist church will begin revival services Monday night, August 27. Rev. J. B. Thompson, pastor at Conway, N. C., will assist the pastor. The pastor is planning for a successful meeting.

Rev. Dr. and Mrs. Turrentine have returned from an extended vacation which was spent at Cold Springs, Johnston City, Tenn., and Asheville. In Johnston City they were the guests of their son, Mr. S. B. Turrentine, Jr.

Brother W. F. Craven says that Fletcher's Chapel to be dedicated at an early date by Bishop Denny, as announced in this issue, is a splendid church, has successful Sunday school and Epworth League, good working congregation and the pastor has promised us a cut of the church for the Advocate. We hope to get it to run the week of the dedication.

The Advocate is in receipt of the following announcement: "Reverend and Mrs. George Bascom Perry announce their fiftieth wedding anniversary on Monday, the thirteenth of August, nineteen hundred and twenty-three, Selma, North Carolina. George Bascom Perry, Josephine Perry. 1873-1923." Brother and Sister Perry enjoy a wide circle of friends who rejoice with them in reaching the half century together. The Advocate hopes to be able to announce their diamond wedding twenty-five years hence.

### SHOP TALK

Within the next few weeks we hope to complete sending out subscription statements to all who are as much as one year behind with their subscriptions. We greatly appreciate the response that we have had to the statements already mailed. Quite a number have sent in their renewals. Of course there are a great many who have not done so. We are sure there is a reason, but we will be glad for all who can possibly do so to send in their renewals at this time. We are in need of the money and then we want to get our mailing list in good shape. Let us have a check for the amount you are due. If there is an error in your label let us know it and we will make the proper correction.

As soon as we complete sending out statements we are going to make a new list and mail all our pastors the mailing list of their respective post-offices for their use in settling up before conference. We hope that those who cannot send us their renewals at this time will see their pastor and give him their money before he leaves for conference.

Now would be a good time to send us your order for collection envelopes for next year. We have a large stock on hand and can give good service, and we guarantee the price to be right.

### MARVIN DEWEY ROBINSON KILLED

The oldest son of Rev. B. P. Robinson, Marvin Dewey Robinson, was killed with his companion named Mr. Bradley in a bad automobile wreck. The death car was driven by Marvin, while the car doing the damage was in charge of a negro man. The negro has been caught and now in jail. The tragedy occurred on the Weldon-Jackson highway about two miles from Weldon. The negro was driving at great speed when he struck the car, turning it over and killing the men almost outright. Marvin died three hours later, and Bradley passed away next day at 11 o'clock. The wreck occurred about nine o'clock Sunday night.

The funeral services were conducted by the writer for Mr. Robinson, assisted by William Towe, E. N. Harrison and A. S. Barnes. After the services the remains of Marvin were taken to Raeford, where burial took place late Tuesday evening. Brother Robinson and family are in great grief over the untimely death of their boy. May God bless and comfort them in these days.

L. D. Hayman.

No mind can fully grasp his glory: his beauty, his worth, his importance. No tongue can fully declare. He is the source of all good, the fountain of all excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece and eternity's glory; the sun of bliss, the way of life, and life's fair way.—Arthur James Balfour.



## FUNDAMENTALS OF METHODISM

(Continued from page one.)

viction that either Christian faith is what Wesley here describes or there is no proper meaning in the word."

Let us rejoice that there are many of us who know from personal experience that "a string of opinions is no more Christian faith than a string of beads is Christian holiness." We have found out for ourselves that saving faith is an intensely personal affair. It is a relation between souls, between my soul and the living Christ. It is like forming a new friendship. It is like falling in love. We have formed a new friendship with Him who is the sinner's Friend. We have fallen in love with Him who loved us and gave himself up for us. The trust we have in Him is like the trust a child has in his father.

My exhortation to all Methodists who have entered into the experience described above is this: Do not let the clamor of confused and confusing voices make you timid or afraid. If you have come in touch with reality, if you have learned to distinguish the things that differ, the essential from the non-essential, then tell it out to all the world. Speak out the things which you have found out for yourself. Dare to be a witness to the reality and power of that living faith which never mistakes the husk for the kernel and which never confuses the changing form with the abiding reality.

### 3. The Witness of the Spirit.

Possibly more than any other Christian denomination has Methodism preached this doctrine. God has enabled Methodism through all these years to testify with St. Paul: "The Spirit himself beareth witness with our spirit that we are the children of God."

What gave special form and expression to this doctrine was the deistic philosophy which was prevalent in the eighteenth century and the personal experience of Wesley and the people called Methodists in reaction against that form of skepticism.

Deism was the doctrine of an absentee God. It taught that God had once done something but that he could not do anything more. He had once created the world and ordained certain laws. Then he had left the world to the running of these laws just as a watchmaker, to use the favorite illustration of the eighteenth century, might make a watch and wind it up to run of itself. God was not present in history; there could be no such thing as personal providence over human lives; there could not possibly be any such thing as revelation, since God could not speak to men; God could not come in touch with the human soul; men could not possibly have present and personal knowledge of God. God had given men the light of human reason. By this light they could discover that God exists, that he had ordained certain laws of morality, and that the soul is immortal. That was enough; man needed no more. Such in brief was the philosophy of the eighteenth century. And it was everywhere triumphant; practically all preachers and teachers had come under the influence of it. It weighed heavily upon them like the pressure of the atmosphere. They could not escape from it. And I may add that this is the philosophy of many people today. Indeed, in some of its forms it still passes itself off as orthodox theology. Religion in Wesley's century was therefore, a cold and dead affair. It had neither life nor enthusiasm in it.

On the intellectual side Bishop Butler did a work without parallel when he wrote his "Analogy." It is a mistake to underestimate the influence of that notable book on the religious and philosophical thought of the century. But it is simple truth to say that it was not Butler's "Analogy" and the writings of other thinkers that destroyed deism. It was the Methodist Revival that did the work. It was not reason that overturned that philosophical system; it was experience. Deism was silent in the face of the facts of Christian experience. The answer of Methodism to the doubts and denials of the deists was just this: God is not absent but present. Here he is now, moving mightily in the hearts and lives of men and working powerfully in human society. God does speak to men, for God has spoken to us. "The Spirit himself beareth witness with our spirit that we are the children of God." Methodism was a movement that came from God; it was a gracious dispensation of Divine Providence; it

was an invasion out of the other world. When one reads Wesley's Journal, one finds himself in the atmosphere of the New Testament. The supernatural was revealed in the hearts of men and before their very eyes.

### 4. The Possibility of Christian Perfection.

We will let John Wesley say exactly what Methodism means by this doctrine. He writes: "I mean loving God with all our heart and our neighbor as ourselves. I pin all its opposers to this definition. No evasion. No shifting the question." A short while before he died Wesley said: "This doctrine of full salvation is the grand depositum which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised them up."

Now, as everybody knows, this doctrine has been the cause of much difference of opinion among Methodists. In recent years it came near creating a schism in the church. In consequence one seldom hears "entire sanctification" mentioned from our pulpits nowadays. It is my own opinion that the time has come when, with the heat of controversy behind us, in the light of New Testament teaching, and with the assistance of a more adequate psychology than our fathers had, we are prepared to restate our great teaching concerning the possibility of Christian perfection and to proclaim it to all the world.

That the New Testament teaches a doctrine of perfect love is as clear as anything can be. That the early Methodists taught such a doctrine and that through their preaching many men and women were lifted from the lowlands to the sunlit plains is also as certain as anything can be. It is believed that in the light of modern psychology the doctrine of Christian perfection can find a restatement which will commend it to all thoughtful and aspiring souls. Our present-day psychologists have much to say about "the divided self" and "the unified personality." Now, the end of all religion and of all Christian education, so far as personal salvation is concerned, is to enable one to say: "This one thing I do; this one thing I am." This process of unification begins in conversion. Perfect love completes it. What our modern psychologists mean by "the unification of personality" exactly that Wesley meant by Christian perfection, and exactly this the New Testament means also. Here, then, is an experience to be sought after. Here is an attainment to be reached this side of death. For so far as the teachings of the New Testament guide us and so far as experience leads us there is no reason why as a result of full consecration and perfect faith one may not attain it in one supreme and glorious moment.

It is interesting to know that Wesley did not himself profess it. To one who had objected to the doctrine Mr. Wesley wrote: "I tell you flat, I have not attained the character I draw." The nearest he is known to have come to professing it was when to the question whether he had ever experienced the blessing of perfect love he replied by quoting Charles Wesley's hymn:

Jesus, confirm my heart's desire,  
To work, and speak, and think, for thee;  
Still let me guard the holy fire,  
And still stir up thy gift in me;

Ready for all thy perfect will,  
My acts of faith and love repeat,  
Till death thy endless mercies seal,  
And make the sacrifice complete.

If the present writer be asked, "What have you to say concerning your own experience?" I reply: "Not as though I had already attained, . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And I will add this also: In the providence of God he broke me in pieces like a potter's vessel and made "another vessel as seemed good to the potter to make it." Temptations which once were fierce are fierce no longer. Certain battles which once occupied a great part of the field of life have now passed to a large degree out of sight, having rolled on down beneath the horizon where sometimes I hear the distant sound of artillery and the retreating steps of a defeated foe. There have come to me a

deeper appreciation of the things that really matter and a large indifference to things, whether of creed or of practice, that make no difference to the Christian life. A deep and abiding sense of certainty touching the things of the spirit has brought me a peace which once I did not have. I am ashamed beyond measure that my Christian experience is still so poor and my attainments in divine grace so small. But I am able to make Andrew Rykman's prayer my own.

Other lips may well be bold;  
Like the publican of old,  
I can only urge the plea:  
"Lord, be merciful to me."

If I may not, sin-defiled,  
Claim my birthright as a child,  
Suffer it that I to thee  
As an hired servant be;  
Let the lowliest task be mine,  
Grateful, so the work be thine;  
Let me find the humblest place  
In the shadow of thy grace:  
Blest to me were any spot  
Where temptation whispers not.  
If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent;  
Let me be the thing I meant;  
Let me find in thy employ  
Peace that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

The most fundamental thing about Methodism, then, is a gracious experience of personal salvation. Nothing would mean more to our church just now, and I think also to the kingdom of God, than a fresh study of our own doctrines and a fresh quickening of our own Christian experience. Let our beloved Methodism come back to the experience and practice of the fathers. Well does Dr. Stevens say in connection with the great passage already quoted from his "History of Methodism," "In this respect"—in respect to Methodism's insistence on experience and a holy life rather than an "theological requirements"—"Methodism may have a special mission in the religious world and for the ages to come."

And this, I am sure, is the call of God to Methodism at this very hour. My own belief is that Methodism has come to the kingdom for such a time as this. And I express the grave fear that if this present agitation concerning orthodoxy and heresy, in which laymen often try to settle theological questions that have puzzled scholars for centuries and preachers think to silence the scientists while themselves knowing nothing about the matters they discuss and scientists who know little about the Bible and nothing about philosophy join in and add confusion to disorder—I say I am greatly afraid that if something is not done to stop this agitation multitudes will be driven into the camp of the "liberalists," and some may be driven into actual infidelity. And I am sure that if we Methodists will learn from our own standards and our own Methodist historians just what Methodism is and will stand true to original Methodism the present hour offers the greatest opportunity that ever came to us in our entire history. In this respect Methodism has a special mission in the religious world today and for the ages to come.

My concluding exhortation is this: Preach the great affirmations of the faith. Sound out always a positive note. Do not try so much to defend the gospel. Proclaim it. Proclaim the gospel, and the Holy Spirit will defend it. This was St. Paul's method: "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." When the truth is proclaimed, it takes hold of the conscience of every sort of man. The Methodist gospel of Christian experience is the gospel of Jesus Christ, and it is ample for all men, large enough to meet the needs of all who sin and suffer and wander and die. Let us tell it out to all the world.



## COUNTY WIDE EVANGELISM

By Rev. Bob Jones.

Writing for church papers is not in my line. This is written at the request of Dr. R. L. Russell, who is vitally interested in the cause of evangelism. The article is rather long, but I hope it will not prove to be tedious.

As most of the brethren know, my evangelistic meetings for the last ten or fifteen years have been conducted mostly in the larger towns and cities of America. I have felt for a number of years that the hope of this country is in the smaller towns and rural districts.

I have believed for a long time that it is possible to put on evangelistic tabernacle meetings in the smaller towns and country districts more successfully, and with less strain and effort on the part of the people than it is to put on similar campaigns in the larger towns and cities. I know now this can be done. Houston, Mississippi, has proved it.

Last January the pastors of the Methodist, Baptist, Presbyterian and Christian churches in this little town of 1500 people came to see me, and extended us an invitation to conduct in their town one of our regularly organized tabernacle meetings. These pastors are big men, with vision, and they work together. I talked with them about my idea of the county wide campaigns. They returned home and called into conference the pastors and representative laymen of the country churches. My campaign manager was at this conference, and he outlined our method of organization. The pastors and laymen of the county joined in the invitation.

The meeting was set up with the same care and with the organization of the same committees we use in our largest city meetings. The only difference being that here the county was the unit instead of the city.

Three weeks ago the meeting started. (It will close tomorrow). My manager was here in advance of us for a month. He directed all preliminary details. The tabernacle was built by volunteer labor in one day. The ladies of the church served lunch on the ground the day the men built the tabernacle.

We will leave here feeling that we have had one of the greatest meetings of our ministry. I am sure it has been one of the most delightful we have ever had. There have been fewer problems than we have had anywhere. The expenses were \$1800. By expenses I mean the building and equipping of the tabernacle, the salaries and expenses of my party, and all running local expenses. This budget was raised in a little more than a week by simply taking incidental collections. The free will offering which I will receive is more generous than I expected, and is far more liberal than I deserve. It will be raised with less effort than is usually made in the larger communities.

The results are wonderful. The tabernacle, which seats two thousand (buildings of similar size are generally supposed to seat about four thousand), has rarely been large enough to accommodate the crowd. Almost every night hundreds have been on the outside. A section outside the tabernacle has been reserved for colored people. This section is usually overflowing. Almost every night the colored people have sung some of their own songs. The crowds come from everywhere. Automobile parties have come at night from as far as fifty miles.

There have been hundreds of conversions and there will be several hundred accessions to the churches in the town and throughout the county. The Christian forces have been cemented and their vision enlarged. They have a new appreciation of the bigness of religion. Many family altars have been erected, and eternity alone will reveal the results of this.

To show the power of an organized effort in a county like this I will relate an incident. We had one night that we called "Masonic Night." A group of local Masons sent out fifteen hundred invitations to the Masons of the county and surrounding counties, inviting them in to this special night. We had on that occasion the largest Masonic delegation we have ever had anywhere.

This article is written with the hope that the pastors in our towns may see the wonderful opportunities that lie in putting on large co-operative campaigns. I am sure most of the general evangelists of our church, even those who usually hold meetings in the larger towns and cities, would be willing to give some of their time to these county-wide

meetings. It is my purpose, provided the Lord leads, to conduct two or three city meetings each year, and the rest of my time I am going to put in on these fields which are supposed to be smaller, but which I believe afford the greatest opportunities for real, constructive, evangelistic work.

The general evangelists of our church, to my mind, and I think I know something about evangelists, as I was president for two years of the Interdenominational Evangelistic Association, with headquarters at Winona Lake, Indiana, are the best, on the average, evangelists in America today. There are a number of them who are big enough to conduct evangelistic campaigns in the biggest cities on the American continent.

I believe if the Methodist pastors in the average Southern town would take up with the other Protestant pastors the proposition of great, county-wide campaigns they would be able to get the co-operation that is necessary to make such campaigns a success. I have found, after having conducted campaigns in about thirty states, that the Baptist, Presbyterian and Christian pastors are usually willing to go into co-operative campaigns when they are sure of sane leadership. I do not mean that our Methodist pastors should attempt to force Methodist evangelists into the towns and counties at all times. It may be that in some counties it would be much wiser for the Methodist pastor to go into evangelistic campaigns under the leadership of evangelists who are members of other denominations rather than their own.

This article is written with the hope and prayer that our pastors throughout the church may get the evangelistic vision which will lead them to the greatest possible evangelistic program in our smaller towns and country districts.

## PREACHING CHRIST AS CHRIST PREACHED

There are those who think that the former days were better than these, and who lament the passing of certain good old customs. It is a habit to magnify the past and minimize the present, and sometimes to excuse present failures by recalling the successes of the past. There were such men in Solomon's time, and he rebuked them, saying, "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

It is well that we remember the good rather than the evil; but it is not wise to see only the evil and not the good in the present generation.

Some good men wonder why revival preaching seemed to get quicker and easier results fifty years ago than the same kind of preaching gets today. The reasons are complex. Consider some of them.

1. Life then was simpler. The simpler the life the more readily are the emotions stirred. Consequently there was a readier response to the emotional appeal.

2. One hundred years ago only seven persons in a hundred in America belonged to the church. Today twenty-eight in every hundred are church members. Fifty years ago in the West, as there was comparatively little preaching, the whole neighborhood turned out for preaching, and the majority in any congregation were unconverted. Today in almost any Methodist congregation the vast majority are already members; hence the number who ought to respond is smaller. We have known unskilful preachers to call for penitents and show deep concern because no one responded, when a different call would reveal the fact that all in the congregation were church members.

3. In the olden days there were few activities to engage the young convert, and consequently he soon backslid, and was material for reclamation at the next revival. Today, in our well organized churches, converts are put to work in Sunday school and Epworth League and missionary society, kept thus from backsliding, and are not needing reclaiming.

4. When Sunday schools were few practically no children were led to Christ except in the home and at the protracted meeting; and those who were properly instructed at home expected to confess Christ in the protracted meeting. Today definite work is done in every good Sunday school to have the young children accept Christ, and they are carefully instructed by teacher and pastor and received into the church without the technical re-

vival. That most of these children are genuinely converted is beyond question, although they do not go through the long agony of the old and hardened sinner.

5. Coming forward and kneeling at a mourner's bench is merely a method. It is not prescribed in Scripture, and we have no right to require conformity in a mere matter of form. Methods that work are good. When they cease to work others should be used. To agree that a sinner must come forward and kneel in the straw at a bench is to require what Jesus did not demand and Peter and Paul did not require, and it may be putting a stumbling block in the way. Fifty years ago merchants waited for customers to come to them. Today they send out drummers and advertise and solicit by letters. The merchant who followed only the old custom would fail. Fifty years ago a pastor with a large circuit could reach few people by personal interview, hence he had to depend on the call to the mourner's bench. Today every pastor who is a true pastor visits and knows intimately every member of his flock. It is a day of personal contacts, and the sinner who is canvassed by merchants and agents expects his pastor to take time and pains to talk to him personally about his soul. If the pastor makes the appeal only from the pulpit when he has had scores of opportunity to present Christ in private, the sinner may doubt the preacher's personal interest and consider the preaching a professional and perfunctory performance.—Arkansas Methodist.

Christian progress comes out of the clash and collision of two things, like that of flint and steel—the consciousness of imperfection and the confidence of success. And they who are thus driven by the one and drawn out by the other, in all their consciousness of failure are yet blessed, and are crowned at last with that which they believed before it came.—Alexander Maclaren.

It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God.—Dr. John H. Jowett.

How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can he whose life they tell be Himself no more than a man? Is there anything in his character, of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What loftiness in His maxims, what profound wisdom in His words. What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without display? If the death of Socrates be that of a sage, the life and death of Jesus are those of a God.—Jean Jacques Rousseau.

There was ever a wistfulness in Jesus' voice. A wistful look was in his eyes, a wistful mood was in his tears, a wistful cadence gave his words a rainy sweetness of tears and laughter intermingled. His custom was compassion. He was not ominous or despairing, for his prophecy swung golden bells in a blue sky and rung them as a holy hymnic chime. Christ was wistful for a world; he dwelt among races of provincials. The Jew, the Greek, the Roman were all provincials. Then provinces differed a little, but only a little. Christ whispered, trumpeted, wept, sung, preached, lived, died—all framing a wide, unprovincial word—the WORLD. Christ, Godman, blood of our blood and the mingled blood spilled for the world has produced a World Brotherhood.—Wm. A. Quayle.

O, who shall paint him? Let the sweetest tone  
That ever trembled on the harps of heaven  
Be discord; let the chanting seraphim  
Whose anthem is Eternity be dumb;  
For praise and wonder, adoration, all  
Melt into muteness ere they soar to thee,  
The sole perfection! Theme of countless worlds!

—Robert Montgomery.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### OLIN CIRCUIT

For a week we combatted with the devil at Mt. Bethel church and God gave us the victory to a large extent. Many were reclaimed and newly born. Brother Osborne from Huntersville did the preaching and it was well done. Brother Osborne is one of our best young preachers.

From Mt. Bethel we went to Olin, and there for a week put forth strenuous efforts to win the lost. We feel sure that the Olin church is much better than before the meeting. A goodly number were added to the church. Brother Ashmore did the preaching at this church, and the girls of this church always came with excellent music.

May God's blessing rest upon the people of this charge, for they are a fine people. Pastor in Charge.

### THESE FEW WORDS TO OUR ADVOCATE

And to Dr. Bennet' thanks for his timely words. This not "forgotten" superannuate at nineteen joined conference with no such advantages that our young preachers now have. I served fifteen churches each year for the first three years of my itinerant life, trying to preach every day in the week except two days, boarding among the church scholars. I prepared small sermons and our big conference course (then nearly as heavy as now) chiefly riding on horseback from home to home and church to church. Somehow, the Head of the church knows how, I carried up my conference lessons each year and reached elder's orders in the four years. What is the matter that any of our promising young preachers should fail these times when pastor, salaries, charges, travel and lay co-operation are on a highway that we down here in the old roads had hands in helping to build up? Yet we have assurance that no young Methodist pastor has lost time from his lessons helping Dr. Bland to find glory for Moses and the prophets, since the new teaching and light takes from them glory God gave them. Let us not fear that Moses will be lost to us down in Egypt, and that our new leaders will not lead us up into Canaan. Dr. Bland did leave heterodox smut on the fair field of our Junaluska, and we hope that our Sunday school leaders will not again blunder. Strong orthodox hands like those of Bishop Cannon will soon sweep off all the smut from Canaan, and Junaluska will yet be the bright gem of orthodoxy in Southern Methodism.

In 1871, when I was a young pastor, Rev. W. W. Ivey, the Bishop Asbury type of circuit rider, said to me: "You must read the Christian Advocate. It is the heaviest metal in Southern Methodism." He did not then know that his noble boy would make Advocate metal heavier than in all its illustrious history. And I desire to say that our N. C. Christian Advocate metal is heavier than ever in our Advocate history. S. M. Davis.

### REVIVAL AT MURPHY

We have just closed a wonderful revival in Murphy. Many of the oldest citizens declare that the town has not been stirred religiously since they can remember as has been the case in the recent revival conducted by Rev. Thurman B. Price, general evangelist of our church.

There will be about fifty accessions to the Methodist church as a result of this meeting, and possibly as many more to the other churches of the town. But we think the most beneficent result of the meeting is within the church itself. At least three-fourths of the sermons delivered was to the church, and without exception they were delivered with telling effect.

Brother Price has been called the "sane" evangelist of our church, and well does he deserve that designation. His sermons are of the argumentative type, and his appeals are directed with tremendous force to the reason of thinking people. The meeting was held under a large tent and lasted three weeks. M. B. Clegg.

### MILTON CIRCUIT

Situated in the extreme northern part of North Carolina in Caswell county is the Milton circuit. The climate here is specially delightful in summer, and the scenery is beautiful. There are five churches on the circuit, one of which is just completed at Semora.

The pastor, J. Bascom Hurley, has held two meetings with good success, not in accessions to church membership, but in the renewals of faith, and in the hearty support of the membership, and the large congregations that greeted him and stuck to him. Last week our meeting was held at New Hope, the largest church on the work. Never has the pastor enjoyed a week of meeting better anywhere. We had service at 5:30 p. m. and 8:15, with supper on the grounds. In addition to spiritual blessings, we were blessed with fine rain seasons for the growing crops, which were so badly needed. For the last fifty years it has never failed to rain during New Hope meeting. The oldest citizens say this is a fact.

Rev. W. R. Jenkins of Western N. C. conference is to preach for us at Purley church, beginning the second Sunday in August. He is a graduate of Trinity College, and a classmate and intimate friend of the writer's. We are looking for a good and glorious meeting.

We begin our meeting at Connelly the first Sunday in August. Rev. J. J. Barker is going to assist us some. His old home was in this section.

We have a beautiful new church at Semora, which we shall occupy about the first of September. We hope to get a picture of the church and a detailed account of how this church was built. It will be interesting reading. The church people there deserve great praise for what they have made possible.

### A PLEA TO THE WESLEY BIBLE CLASSES

Richard Thompson is an American who has been in this country three years. He is a member of our church in Sarasota, Florida. He was taken ill with tuberculosis some time ago. He has no money, no relatives and no friends, except the Methodists of Sarasota. They cared for him a while in Florida, paid his doctor's bills, and finally were informed by the physicians that the only way to save his life was to send him to Western North Carolina, where he could get the full benefit of that wonderful climate and the attention of specialists in pulmonary troubles. The Sarasota church sent him to Asheville and he is now in a sanitarium there. His doctors say that with a five or six months treatment he can be entirely cured, as thousands of others have been,

when this dread disease is caught in its insipient stages.

Asheville cannot assume the total expense of five or six hundred dollars, as they have dozens of similar cases coming to them constantly.

When I was in Asheville some time ago I personally investigated this case. I saw the young man at the sanitarium. He greatly impressed me. He is a fine young fellow with his life before him if it can be preserved. His pastor says he is one of the finest Christian characters he has ever come in contact with. I am wondering if the organized Bible classes of the Western North Carolina conference would not count this a splendid opportunity for service. They have the privilege of saving a life and restoring to society a splendid character. I presented this matter to our Sunday school in Lexington on Sunday morning and they quickly guaranteed \$50, Cetenary Sunday school in Greensboro sent a check for \$20, Ireland's Bible class of West Market Street promised \$25, and others have promised to present the matter to their classes. If there are individuals or classes who would like to have a part in this splendid work, won't you please send the amount, whether large or small, to me at Lexington or to Rev. J. S. Williams, P. O. Box 311, Asheville, N. C. I have faith enough in the organized classes of our conference to believe they will take care of this case. Geo. L. Hackney, Pres. W. B. C. Federation.

### NOTES FROM WELDON DISTRICT

Rev. S. E. Mercer, presiding elder of Weldon district, got in some fine work on the third round, especially on the eastern side of the district. At Concord church, Garysburg charge, he had Rev. L. D. Hayman with him, who preached a splendid sermon on the way to organize and direct the activities of the church. The quarterly conference recommended E. Spurgeon Rose, a member of the senior class the ensuing year at Trinity College, for license to preach.

The beautiful brick church at Seaboard is nearing completion. Rev. William Towe, the pastor, who is rounding up his fourth year on the Garysburg charge, has painted and improved the parsonage, and has painted or built Sunday school rooms at each church on his charge. He and his fine people have wrought well together.

At Roxobel, of the Rich Square charge, where Bro. H. M. Eure is the deservedly popular pastor and is now in his fourth year, Rev. B. P. Robinson of the Northampton charge was present and preached a very spiritual helpful sermon. Brother Eure is finishing up a most successful quadrennium on that charge. The people are unanimous in their desire that he be returned to them for the fifth year.

At the quarterly conferences on the Murfreesboro and Winton charge, Aulander charge, Ahoskie charge and the Windsor charge, Revs. E. L. Hillman, L. C. Larkin and Wm. Towe were all with the presiding elder. These brethren delighted the fine audience at every place with their excellent singing and addresses. On the Murfreesboro and Winton charge, Brother and Sister Larkin have warmed their way into the hearts of the people.

These appointments have been especially mentioned because of the all-day programs which were put on at these places. At every place the folks were so delighted with the splendid addresses and excellent singing of the visiting pastors and lay speakers that they made urgent request that they have the same sort of program next year. Some of the stewards said that of the thirty-five years they had been attending quarterly conference they had never gotten so much out of one.

Every interest of the church was presented at these meetings. On the Weldon district there is a fine spirit of co-operation among the preachers,

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and it has been said that no district has a finer class of laymen than the Weldon district. Some of these brethren are willing to leave their own charges and go at their own expense to points where they can be of assistance.

At Murfreesboro the people have just completed a beautiful eight-room parsonage and moved the pastor and his wife into it. The work is flourishing at that point in every way.

The Aulander charge, which was created at the last conference, has also completed a nice brick bungalow parsonage and moved the pastor's family into it. Rev. M. F. Hodges is the hard working and faithful leader of this new charge.

The Ahoskie charge, under the splendid leadership of Rev. S. T. Barber, is in the midst of a most progressive year. On the Windsor charge Rev. B. F. Boone is closing his fourth year. He has served a most excellent people and has given to them a fine service. The charge that secures him and his good wife at the coming conference will be fortunate.

On the Williamston and Hamilton charge, where Rev. M. R. Chambers is pastor, the quarterly conference was held at Hamilton. Brother Chambers had received up to that time about forty or fifty on profession of faith. At this point Brothers Larkin and Hillman were present and rendered valuable service. The next conference was held at Palmyra on the Scotland Neck charge. Under the capable and enthusiastic leadership of E. L. Hillman, this charge is making splendid progress.

At most of these places the local charge had a program which was mixed in with the songs and addresses of the visiting pastors. On the Battleboro and Whitakers charge the quarterly conference was held at McTyeire's church. Bro. W. T. Shaw of Weldon and Moses Gilliam of Windsor delivered splendid addresses. This charge raised the salary from fifteen hundred last year to twenty-five hundred the present year. Rev. J. C. Humble is putting his constructive genius into a program of development on this charge. They have already plans for building Sunday school rooms at Whitakers.

The entire Weldon district is in deep sympathy with Rev. B. P. Robinson and family in the great sorrow that has come to them in the tragic ending of the life of their only son, a young man of twenty-one or two years of age. Brother Robinson's son with a friend of his were on their way from Jackson to Weldon Sunday evening. They stopped to offer assistance to an old colored man who had trouble with his car. They were driving a light car. When they had gone about twenty yards from where they had stopped to render assistance, a negro man driving a big car at a high rate of speed, ran into their car, throwing it down a high embankment. Young Robinson's head struck a stump which broke his skull. He lived a few hours but never regained consciousness. The other young man also died from the effects of the injuries. After funeral services were held at Jackson the remains were taken to Raeford, N. C., for burial. At the grave the funeral services were conducted by Rev. S. E. Mercer, presiding elder of the Weldon district and Rev. R. H. Willis of the Fayetteville district. Brother Robinson was pastor of the Raeford charge before he was appointed to Jackson. He was loved and held in high esteem by the people of Raeford and that entire section of country. A large delegation from Raeford and vicinity met the family at Fayetteville and accompanied them back to the cemetery. The floral offerings were indeed beautiful. There was nothing left undone that sympathy and love could render to this former pastor.

**THREE FULL DAYS IN GATES**

Friday, August 10, was the first of the three days of a constructive program for Gates county. The Gates County Missionary Institute, an organization perfected in 1908, convened in the Methodist church at Gatesville. It was here that the first children's missionary society in the Southern Methodist church was organized. Mrs. Thomas H. Campbell, wife of the pastor of the church, on January 1, 1879, organized the children into the Rosebud Society. Out of this small beginning has grown the Bright Jewels of today, which includes in its membership thousands of boys and girls throughout the Southern Methodist church. This is a bit of history worth our remembering. As Bro. M. T. Plyler says in the opening statement of his "Life of Leroy Lee Smith," "The Albemarle country, considered in any aspect, is full of historic interest."

On Saturday men and women gathered from nearly every section of the county to take part in the program of the day. The work of the Sunday school, financial plans and stewardship were discussed by the pastors, laymen and the presiding elder. After a barbecue dinner served by the good people of Gatesville the quarterly conference for the two charges in the county were held.

On Sunday inspirational services were held in practically every one of the ten churches in the county. The pastors, Rev. J. O. Long of the North Gates charge and Rev. E. R. Clegg of the Gates charge were assisted by Rev. Costen J. Harrell, pastor of the First Methodist church at Atlanta, Ga., Mr. L. L. Gobel, our conference superintendent of Sunday school work, Miss Georgia Keene, conference elementary superintendent, and the presiding elder. C. B. Culbreth.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### WHAT IS SOCIAL SERVICE?

Address delivered by Miss Mary Ann Abel, Spray, N. C., at the Bethlehem church group missionary conference on July 14th:

"Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest that I love thee." "Feed my lambs." Who are His lambs? The soldiers of China? Yes. The mountaineers of North Carolina? Yes. The women of India? Yes. The negroes of Rockingham county? Yes. The lonely sailors of Labrador? Yes. The underprivileged men and women of the south? Yes.

Did He say, "Peter, go only to the big cities?" No. To the seashore? No. To the wilderness only? No. To the civilized countries only? No. He said, "Go ye into all the world and preach the gospel to every living creature." There was no limit in the mind of the Master and no excuse was to be accepted for failure to comply with the command. Notice it is not a plea but a high command.

So that is what we call being a missionary or the missionary spirit. Today, at least in local fields, we call it social service. Broadly speaking it is service to our nation, our state, our county, and our town for all classes, creeds, colors and conditions of men and women. We are not released from further work when we have passed the borders of this our own county, but we are commanded to throw the line further and further until we shall have reached the uttermost parts of the earth and until all the dark spots have become brightened.

Those who explain the Scriptures to us tell us all this mighty work should go forward simultaneously, but I doubt if that has been the case. A few days ago I heard a man of international reputation in an address in Washington make the very startling statement that in fifteen or twenty years the Christian forces might safely be withdrawn from China! I thought that was the most tremendously important statement I had heard in years. Think of the import of that—a few years ago we looked upon China as the Dark Continent and now we are advised that Christianity has made such giant strides that the entire nation will soon be called a Christian nation. A late newspaper dispatch says 30,000 troops of the Chinese army embraced Christianity at the same time. Do you know of any such like record in America? Do you honestly in your heart believe we have made such gains, comparing our opportunities to the Chinese, here in our own country? Can you point to a single movement as mighty and significant as that which has taken place here in America? With the opening statement of this speech in mind I want to ask you if you think His command has been regarded as closely here in America as in some of the far countries of the east?

A few days ago 10,000 strange people speaking a foreign tongue landed in America to take up their abode among us. Will they get to feel the real heart and pulse of America or will they form a colony of souls strangers to our thoughts and ideals? We are neglecting sadly here in work with the newly-arrived immigrant a priceless opportunity for making him a real American citizen instead of a transplanted Bolsheviki. It is largely, to express it in street corner slang, "up to us" and should be a distinct chal-

lenge to the home mission boards of all the churches of America.

That landing of the immigrant on our shores to get or lose for himself American ideals goes a long way toward counter-balancing the 30,000 Chinese who accepted Christianity. We are busy in China, but unmindful of the menace standing right at the very gate of America. Let us look closer home for opportunities improved or neglected. The other day in my mail came an inquiry from a national organization concerning the welfare of the negroes of Rockingham county. This organization is collecting information relative to what is being done in social service lines with and for the negroes of our county. After that letter I set myself to the task of finding what had or had not been done along this line here in the county of my adoption. I found no welfare work of any kind being done among the negroes of Rockingham county. There is no organized welfare work to give advice, help in matters of health and hygiene, nor to interest itself in interracial matters. I found the act which intimates the state department of welfare may work for the negroes as well as for the white people, but nothing has been done in this direction. Some counties have placed paid negro helpers in the field to help educate their people along matters of health, sanitation and morals. The thought may not please you, may even be repugnant to you, but it is the thought of many leaders in social service work that this type of home service has been too long neglected. As a matter of self-education and protection from every standpoint we should inform ourselves concerning what our negro citizens are preaching from their pulpits, teaching from their desks and living in their lives. Neglected altogether and we may as Christian people live to regret the day when we lost our opportunities in this direction.

I point out these two instances of need for service only to draw attention to the weak points in our home service and to abuse the idea that we are doing all we can here at home. I am an ardent and tireless student of both the home and foreign work and see it from the perspective of ten years spent in college and on the field in active social service. The missionary spirit both as applied to home and foreign work is growing rapidly and I do not need to tell this audience this afternoon how badly it is needed. Because I love the south so deeply and am so concerned for its future I could spend the entire time this afternoon telling you of some of the things we have neglected right here in our own home. The subject of illiteracy is one of very great interest to us all. I have not the figures with me, but we all know there are thousands of our own native white citizens who do not know how to read and write. A friend of mine is an official of the government working with mothers and young children in the south. You women and mothers would weep to know of the hardships some of these women in the mountains pass through in the bearing and rearing of children. These women are not foreigners. Not one drop of foreign blood flows in their veins. They are descendants of the same type of ancestors as you and I. Here we stand idle while these our own blood countrywomen pass through and suffer unnecessary hardships and pain because of ignorance and our neglect. I leave it to you to judge for yourselves whether or not we owe them the same duty and help we owe to the Chinese soldier with his modern machine gun and newly learned tactics of war. Thoughts of the mountain women are very close to my heart and I hope you will pardon me for taking so much of my time in their behalf.

Social service, the word and the thought, is as deep as God's love, as broad as the earth and as limitless in its scope as heaven itself. I can only urge you to keep your eyes open and

trained for opportunities of service. To me there is hardly any term meaning more in the English language. It covers the act of taking a cup of cold water to a thirsty soul and shut-ins. It means building hospitals for the sick, asylums for the insane and institutions for the feeble-minded. It means emphasizing the pleasant and beautiful things in life and hiding the ugly. It covers the subject of the broader phases of education. It deals with the body and the mind as well as the soul—that is social service. It is not confined to any one country, one color nor one creed. It is as broad and as deep as the principles of Christianity and if those principles and teachings are narrow it is our own fault. It is concerned with the study of the Holy Scriptures, and is equally concerned with conditions which breed disease in our communities. It studies towns and the people thereof not only from the standpoint of the moral but the physical beauty as well. Social service is any type of service which can raise the standard of our own lives, our towns, our county, our states and our country.

All the preceding thought and definitions our Lord had in mind when on that memorable evening seated among the men he loved he turned to one whom he loved most and gave this simple yet all-embracing command: "Feed my lambs."

#### TO KOREA

Friends of Rev. and Mrs. W. S. Cherry of Mineral Springs, N. C., will be interested to learn that their daughter, Miss Mabel, will sail for Korea August 13. Honoring her, the Prospect circuit will hold a farewell service at Prospect August 9th at 11 o'clock. We regret that Mr. Boyer nor I will be able to accept Miss Mabel's invitation to be present and have a place on the program, but our warm interest will be with her in her chosen work, and also with our long-time friends, her father and mother, in the ordeal of their separation.

We are asked to say that the address of Mrs. J. C. Postelle is Henrietta instead of Caroleen. Those addressing mail to Mrs. Postelle will please make note of this.

#### North Carolina Conference

##### KNOWING GOD THROUGH LOVE

Love is to rule in all our relations to our fellows. It is the only bond for the social order. No element in society can despise any other element. The head cannot do without the foot, nor can the eye disdain the ear. Mutual esteem and mutual respect must govern; love must reign, especially to the weak. Is the question with regard to eating meat? While pride in one's own strength and self-sufficiency may dictate one answer, the response of love is entirely different. "I will eat no meat while the world stands, lest I make my brother to offend!" Self-interest may emphasize one's rights, but love will frequently forego rights in order that other men may be blessed.—Thomas W. Carter.

Let all that ye do be done in love (1 Cor. 16:14).—Lambuth-Bennett Book of Remembrance.

#### NOTICE

Mrs. N. H. D. Wilson of Elizabeth City, will receive her mail more quickly if sent to her at Chapel Hill, after the middle of August, for the following six weeks.

#### BULLETIN SPECIAL

A situation which seriously threatens the welfare, not only of the negro race in the South but also the future of Christianity and our cherished civilization, has developed in connection with a federal hospital recently established in Tuskegee, Ala., for disabled negro war veterans. Tuskegee Institute, an institution of world-wide

fame founded and controlled by negroes since its very beginning, has in Tuskegee an investment of about ten million dollars. This institution gave four acres of land adjoining the institute for the establishment of the Veterans' Hospital.

The controversy which now exists concerns the staffing of the hospital, the question being shall the staff be all white, all negro, or mixed white and negro. An effort to secure a white staff by demonstrations seems to have as an aim the intimidation of the negroes of Tuskegee Institute in order to influence the government to concede to their demands.

On July 3 a group of masked men paraded the highway leading around the institute. The Christian leadership of our church has been strong in the denunciation of this demonstration of implied force against Tuskegee Institute, an institution which has always worked for peace and good will between the two races living side by side in the South. They feel that the present strife is striking at the very root of Christianity, and that it is jeopardizing the message of our missionaries in every foreign land where we seek to proclaim the gospel of Jesus Christ. In view of the gravity of the situation, the different agencies of the church have spoken in protest as follows:

#### General Conference Commission on Social Service.

(Paper adopted by the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, in session at Lake Junaluska July 1-7, 1923.)

Inasmuch as there has come to us, through newspaper reports and private sources of undoubted reliability, information that the interests of that great institution for our colored people at Tuskegee, Ala., are seriously menaced by threats of organized interference—

Resolved, That this commission put on record our appreciation of the incalculable value of that institution for the training of our colored fellow citizens and declare our unalterable conviction that any invasion, or threatened invasion, of its rights, or interference with the orderly pursuits of its lawful and benevolent labors, would be a calamity to the institution and a lasting disgrace to our Southern civilization and people.

Bishop James Cannon, Jr., Chm.  
Dr. J. H. Light, Secretary.  
July 14, 1923.

#### Commission on Race Relations.

The Race Commission of the Woman's Missionary Council of the Methodist Episcopal Church, South, has released the following statement concerning the recent threatened mob violence against Tuskegee Institute, Tuskegee, Ala.

For many years Tuskegee Institute, a negro institution in the heart of the South with an entire negro administration, has stood for the best development of the negro within his own race. Its marvelous achievements have attracted the attention and won the appreciation, not only of our own nation, but of other nations and peoples around the world. Its unique educational achievements have been acknowledged in educational conferences throughout the world. It has been cited as an outstanding demonstration that the negro has an opportunity for achievement within the South.

Therefore we register our strong moral protest against any act of intimidation or terrorism affecting this institution, realizing that such methods are condemned by all Christian powers as foes to civilization and orderly government.

Mrs. A. B. Smith, Tenn.  
Miss Estelle Haskin, Tenn.  
Mrs. L. P. Smith, Texas.  
Mrs. W. A. Newell, N. C.

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

## Western North Carolina Conference

### LET'S DO IT

It will be remembered that in a meeting of the district Sunday school superintendents and presiding elders held in Salisbury during the early part of this conference year it was decided that diligent effort would be used in increasing the Sunday school enrollment in the Western North Carolina conference during this year to the extent of 17,000. The following district quotas were agreed upon: Asheville district 2,000, Charlotte district 2,000, Greensboro district 2,000, Marion district 1,000, Mount Airy district 1,000, North Wilkesboro district 500, Salisbury district 1,500, Shelby district 1,500, Statesville district 2,000, Waynesville district 1,500, Winston-Salem district 2,000. Just to show how little this increase will be apportioned to various charges the following tabulations have been made. The first figures opposite the name of the charge stand for last year's Sunday school enrollment. The last figures stand for the additional enrollment desired. It ought to be an easy task to enlist these desired recruits. Let's do it.

### Asheville District.

Elk Mountain	172	40
Spring Creek	460	90
Saluda-Tryon	234	40
Marshall	165	40
Swannanoa	274	60
Bethel, Asheville	402	80
Fairview	298	60
Weaverville Station	399	80
Brevard	510	100
East Biltmore	230	40
Hendersonville Ct.	412	80
Hot Springs	235	40
Rosman	237	40
Leicester	285	60
Sandy Mush	246	40
Hominy	638	120
Mars Hill	185	40
West Asheville	559	120
Hendersonville	446	80
Biltmore	166	40
Chestnut Street	437	80
Black Mountain	199	40
Weaverville Ct.	359	80
Central, Asheville	1328	270
Mount Pleasant	163	40
Flat Rock-Fletcher	285	60
Mills River	278	60
Asheville Ct.	200	40
Haywood St.	323	60

### Charlotte District.

Duncan Memorial	301	40
Chadwick	485	60
Wadesboro	740	100
Spencer Memorial	446	60
Ansonville	487	60
Brevard St.	374	60
Hawthorne Lane	117	16
Monroe, Central	984	140
Seversville	377	60
N. Monroe-Icemorlee	322	40
Charlotte, Belmont	576	80
Thrift-Moores	315	40
Polkton	582	80
Morven	861	120
Matthews	417	60
Trinity, Charlotte	701	100
Pineville	410	60
Tryon St.	944	140
Unionville	341	40
Marshville	430	60
Weddington	336	40
Hickory Grove	354	60
Lilesville	305	40
Waxhaw	584	80
Bethel	425	60
Calvary	350	60
Dilworth	334	40
Prospect	540	80

### Greensboro District.

Bethel, Greensboro	343	40
Glenwood-Grace	433	80
Gibsonville	373	60
Jamestown-Oakdale	485	80
Walnut St.	516	80
Coleridge	593	100
Carraway Memorial	456	80
East Greensboro	466	80
Randolph Ct.	755	120
Deep River Ct.	504	80
Ramseur-Franklinville	679	100
Main St., High Point	837	140
Randleman	680	100
West Market St.	1500	240
Uwharrie Ct.	750	120
Spring Garden St.	762	120
West Greensboro	413	60
Park Place	400	60
Reidsville	639	120
Pleasant Garden Ct.	785	120
Ruffin	362	60
Centenary	631	100
Asheboro Ct.	384	60
Wesley Memorial	877	140
Wentworth Ct.	322	60
East High Point	95	16

### Marion District.

Spindale-Alexander	311	40
Marion Mills	248	30
Cliffside-Avondale	349	40
Morganton St.	825	90
Marion St.	513	60
Henrietta-Caroleen	388	40
McDowell Ct.	595	70
Connelly Springs	701	80
Gilkey	395	40
Spruce Pine	277	30
Mill Spring	364	40
Micaville	284	30
Old Fort	420	50
Glen Alpine	210	30
Broad River	293	30
Rutherfordton	260	30
Burnsville	132	20
Morganton Ct.	569	60
Table Rock	425	50
Bald Creek	325	40
Bostic Ct.	380	40
Forest City-Pleasant Grove	322	40
Marion Ct.	166	20

### Mount Airy District.

Rockford St.	471	60
Sandy Ridge	230	30
Danbury	212	20
Mayodan	314	40
Walnut Cove	841	100
Dobson	568	70
Elkin	375	40
Jonesville	176	20
Summerfield	650	80
Draper	431	50
Rural Hall	830	100
Ararat	434	50
Leaksville	199	20
Pilot Mountain	445	50
Stokesdale	50	6
Spray	245	30
Mt. Airy, Central	503	60
Madison-Stoneville	266	30
Yadkinville	421	50
Mount Airy Ct.	510	60

### North Wilkesboro District.

Boone	320	45
North Wilkes Ct.	296	40
Wilkesboro	281	40
Avery Ct.	320	45
Creston	226	30
Elk Park	82	40
N. Wilkesboro	354	50
Warrenville	231	30
Elkland	133	20
Sparta	326	45
Jefferson	410	55
Watauga	265	35
Wilkes Ct.	80	10
Laurel Springs	50	5

### Salisbury District.

Westford	358	45
China Grove	391	45
Harmony	224	30
Badin	175	15
Epworth	544	75
Norwood Station	575	75
New London	377	45
Park Ave.	627	75
First St.	410	45
East Spencer	293	30
Kannapolis	1095	135
Kerr St.	183	30
South Main St.	593	75
Norwood Ct.	407	45
Woodleaf	453	60
Salisbury, First Church	832	105
Albemarle, Central	500	60

Concord, Central	316	45
Concord Ct.	466	60
Mt. Pleasant	605	75
Albemarle Ct.	285	30
Gold Hill	402	45
Spencer, Central	470	60
Salem	411	45
Salisbury Ct.	373	45
Forest Hill	429	60

(Continued on page fifteen)

## North Carolina Conference

### GREAT DISTRICT SCHOOL

The Rockingham District Standard Training School, holding its second annual session at Carolina College, Maxton, last week, surpassed the one last year in many respects, and, as many will recall, the one last year made a most creditable beginning. This year forty-five Sunday schools were represented and at this writing (three days before the close of the school) indications are that 75 or more pupils will earn certificates of credit, an increase of about 75 per cent over last year.

Six courses were offered. Class work and a public address by Rev. W. W. Peele, of Raleigh, came each morning. The afternoons were given over to rest, study and recreation. The evenings were filled with a variety of programs. Monday evening the good people of Maxton tendered us a delightful reception. Tuesday evening was given over to a consideration of the Epworth League, Revs. W. C. Martin, W. W. Peele and J. H. Shore speaking and members of the Hamlet League presenting a pageant.

Prof. Ernest J. Green, district Sunday school secretary, had charge of the Wednesday program, which set forth plans for Sunday school development in the district. Your conference superintendent of Sunday school work explained the official programs of work and how they are related to our plans for Sunday school improvement. Rev. J. H. Sboore, Mrs. E. B. Ward, district elementary superintendent, and Professor Green also spoke in behalf of the work in the district.

Thursday night was stunt night—four groups, faculty, pastors, young people and adults putting on stunts. Thursday afternoon Mrs. Ward and the other elementary workers held an elementary institute. Friday morning the training school held a memorial service for the late President Harding, and Friday night came commencement.

The school closed Saturday morning. A fine, full week it was, and plans are already on foot for an even finer, if not fuller, week next year.

### THE FACULTY AND COURSES

Following are the members of the Rockingham District Standard Training School faculty and the courses given:

"Sunday School Organization and Administration," Rev. W. W. Peele.  
"Principles of Religious Teaching," Prof. R. N. Wilson.  
"Program of the Christian Religion," Prof. James Cannon.  
"Beginner Organization and Administration," Mrs. C. B. Culbreth.  
"Primary Lesson Materials," Miss Keene.  
"Junior Organization and Administration," Miss Virginia Jenkins.

### ELEMENTARY INSTITUTE

A splendid program was that of the Rockingham district elementary institute held Thursday afternoon. Following is the outline:

Devotional, Rev. J. H. Shore, presiding elder.  
"The Spirit of Our Task," Mrs. E. B. Ward, district elementary superintendent.  
"Children's Week," Miss Keene, conference elementary superintendent.  
"Key Women," Miss Virginia Jenkins, elementary superintendent of the Western North Carolina conference.

"Elementary Programs of Work," Miss Keene.  
"District Goals for the Year," Prof. E. J. Green and Mr. L. L. Gobbel.

### PITTSBORO CHARGE MEETING

The annual Sunday school institute of the Pittsboro charge was held at Mt. Zion Saturday, August 4. Every one of the six schools of the charge was represented, as was also Hickory Mountain school of the Siler City charge. Rev. J. J. Boone, the pastor, was in charge of the day's program, which consisted mainly of a careful consideration of the official Program of Work, of elementary work, and of Children's Week. Miss Keene and the writer attended and talked, morning and afternoon. One of the visible results of the day was the placing of Program of Work "C" in eight Sunday schools, as follows:

Pittsboro—E. R. Franklin, superintendent.

Pleasant Hill—G. D. Burke, superintendent.

Brown's Chapel—C. H. Lutterloh.

Chatham—Mrs. W. M. Burns.

Mt. Zion—J. Lee Harmon.

Providence—Mrs. W. W. Steadman.

Moncure—J. J. Womble.

Hickory Mountain—O. B. Mann.

Rather unusual interest was shown in the discussions, and under the leadership of the splendid pastor and with the co-operation of the leaders these schools have their faces turned toward higher levels of efficiency.

### SHORT STOP AT JONESBORO

Enroute to Maxton for the opening of the training school, Miss Keene, Prof. R. N. Wilson and the writer made it convenient to reach Jonesboro in time to get a look-in at the splendid Jonesboro Sunday school. We found over 200 present and the work being conducted in an orderly fashion. The superintendent gave us an opportunity to speak briefly to the school. At the close of the school Miss Keene met with the elementary workers and discussed with them Children's Week. We enjoyed our visit to Jonesboro and are looking forward to spending a week there October 14-19, the date of the West Fayetteville Standard Training School.

### NEW ROOMS AT RAEFORD

Having outgrown its building, the Raeford Sunday school has proceeded to build four or five additional class rooms. These rooms are being constructed in the rear of the building and will provide extra space for this constantly growing school. Supt. L. E. Reaves and Pastor J. H. Frizelle are bringing things to pass in the Raeford school.

### TEMPERANCE HALL INSTITUTE

A Sunday school institute, with a special program lasting through the day, was held at Temperance Hall, North Rocky Mount circuit, the fifth Sunday in July. The day was fine, the attendance overflowed the church, the addresses were excellent, the musical program was enjoyable, and the dinner, well—. Among those taking part in the program were Mr. R. L. May, Mr. R. B. Peters, Rev. J. H. Miller, and the pastor, Rev. N. B. Strickland.

### MT. GILEAD'S GOOD RECORD

Within the past twelve months workers in Mt. Gilead Sunday school have earned 16 certificates of credit on the standard training course, and Rev. J. A. Martin, the pastor, says this is just a forecast of what his workers expect to do as to their preparation. The total number of certificates held by these workers before the first district training school in August, 1922, was six. Now it is 22, not including several to be earned at the district school about to come to a close. And the pastor is leading the way. He has earned his diploma since the first school.



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### WASHINGTON DISTRICT LEAGUE INSTITUTE.

Possibly while you are reading this notice something is going on down in Greenville, N. C. What is it? Well, take a look at the program of the institute and see if you don't think something is happening, too. Here it is:

#### Tuesday, Aug. 14—Evening.

8:00—Devotional service.

8:15—Address: My Business as an Epworth Leaguer, Rev. Thomas M. Grant.

8:15—A Practical Program of Recreation and Culture, Greenville Chapter.

#### Wednesday, Aug. 15—Morning.

9:00—Devotional service.

9:15—Organization, enrollment, appointment of committees.

9:35—Chapter finances, Mr. Gehrman Cobb.

9:55—A Model Council Meeting, Stantonsburg Chapter.

10:15—A Program of Social Service for Local Chapters, Mr. Samuel E. Leonard.

10:35—The Department of Worship—What It Includes, Rev. Daniel Lane.

10:50—Junior Work, Miss Hazel Thompson.

11:05—Intermediate work.

11:20—Intermission.

11:30—Address: My Place in the Epworth League.

#### Afternoon.

2:00—Business.

2:20—A Live Business Meeting, Rocky Mount Chapter.

2:40—The Epworth League and the Centenary, Rev. Solon A. Cotton.

3:00—Address: Efficiency, Rev. F. Swindell Love.

#### Evening.

8:00—Report of Committee on District Policy.

8:15—Consecration Service, Rev. J. Marvin Ormond.

How does that look to you? It looks to me like Washington "deestric" is on the job. In the first place, they are having their institute early in the year so that the leaguers may profit by using their learning at the institute throughout the balance of the year. The district secretary as well as the leaguers are to be commended for being up and doing early. They are setting a pace for the other districts and I hope they will follow suit in the near future.

Then, secondly, the district is fortunate in securing such a splendid group of speakers. I don't know of a better group of whole-hearted leaguers who could conduct the exercises of the institute. The leaguers attending cannot afford to miss a single period during the entire session. Now again, look at the program. Notice the practical and business-like method of presenting the different subjects. The topics are to the point and the period is short. This is the attractive and effective way of reaching the young people. Notice also several of the topics are in the form of a demonstration. This is another effective way of appeal to young folks—through the eye rather than altogether through the ear.

Now for a more personal view of the personnel. First, there's our own new conference president, Rev. Thos. M. Grant, the first on the program to start things off right. We need not mention any of his qualities, because we know it was his ability and interest in young folks and leagues which caused him to be elected to lead the leaguers through the year.

Look again. Well, we all know Gehrman Cobb knows all about handling the money, and if you find one

more interested than Gehrman, you're going some. Then Rev. Daniel Lane, another old "efficient Epworthian," who needs no introduction to leaguers. Now here's the girl who led the district last year that won the "loving cup." That's Miss Hazel Thompson, Durham district secretary. Well, if her district won the cup, she ought to know how, and I'll say she does. Then there's Rev. Solon A. Cotton. He's a veteran leaguer, so we know he has something good for the leaguers. Next is our "lovely" ex-president, Rev. F. S. Love. He's our "old reliable"—and look at his subject on the program—nobody ought to miss that. Then they had to go to Trinity College to find somebody to finish the thing up right; so they have Rev. J. M. Ormond, and if he can't inspire the young folks there's something seriously wrong with the leaguers.

Now we've mentioned everybody except the "power behind the throne." That is Rev. W. Norman Vaughan, the Washington "deestric" secretary. Well, Norman, old man, you're doing some fine work. Congratulations. Our prayers and best wishes are for you and all leaguers who are trying to make "all for Christ."

#### HOW TO MAKE LEAGUE PROGRAMS INTERESTING

Dear Margaret:

If I may call you thusly—I feel like anybody who was at the Morehead Assembly I can call by name.

Your letter was forwarded to me from Raleigh to Hendersonville. I got it yesterday. Now believe me, young lady, you have certainly given me a job when you ask how to make your programs more interesting. I'll try anyway.

In the first place, to have an interesting performance there must be interesting performers. To have interesting performers there must be interesting subjects on which to talk. Now, where shall you find such subjects? First, out of your head and the heads of the cabinet and members, then out of the Era as you suggest, but you need not give the programs exactly as they are in the Era. Use that as a suggestion; leave out part of it and add part of your own ideas. Do not let the clippings from the Era be read. That's too dry. Use the subject of the clippings, read what it has to say, add more in your own language and tell about it giving simple illustrations and incidents when possible.

Have you ever tried a musical program? I mean by that not only vocal and instrumental selections, but also talks on different songs and hymns, the subject matter of the songs, the circumstances under which they were written, interesting incidents in the author's life, the effect the song has on the hearers, the value of songs, and such life. Several songs may be discussed in one meeting or one song by several people giving more in detail the interesting history of a song.

Then how about extempore talks? Have the subjects of several talks written on slips of paper when you come to the meeting. Have the subjects on something of interest to the leaguers and make them definite and to the point. Don't give a general subject like "woman suffrage" about which books may be written. Be specific. Then during the course of the meeting call on different ones to come up and draw a slip with the subject on it and talk from one to three minutes on that subject. Don't let the members say, "I can't." Tell them the Epworth League is the place to learn how, and they can if they will.

Try a debate sometime in your league. Have about two speakers on each side and limit the time of each speaker so as not to make the program too long. Then throw the meeting open for general discussion, but by all means don't let more than one person talk at the time. The chairman must call them down.

Of course the devotional meeting is

the most important and must not be overlooked. Have different members to comment briefly on suitable passages of scripture. Have sentence prayers, not too long, just a few short prayers. Try to have new members or those who are not accustomed to take part in prayers give a sentence of prayer. Get them started to praying in public. That's an important part of league work. Always have as many as possible take part in the program. If you work a member he'll become interested, so keep them busy. Appoint committees and give everybody something to do. Have you a handshaking committee? Appoint one and see that they are on the job shaking hands as they come in and always make it a point to shake hands with strangers. Don't wait for them to speak to you. It's your meeting and your business to welcome them. Have ushers for your league meetings even if the crowd is small. Seat them together. Don't let them scatter all over the house.

Now, Margaret, you asked me about a stunt. Well, that's where you "stunt" me. I don't know what kind of crowd you have and I don't know how long a stunt you want, so I guess I'd better keep my mouth shut.

Well, a book might be written on "How to Make League Programs Interesting," but there's not space on the Advocate page to publish it.

By all means, Margaret, don't get discouraged when the league doesn't go just right. There are "ups and downs" in everything. I'm sure your league will be "up" again next winter if not before. "Don't give up the ship." Keep up your wit and grit and stick to it, and always keep the league motto in the foreground.

Yours in the work,

Lee Davis.

#### Western North Carolina Conference

##### A LIVE LEAGUE AT OLIN

Leaguers, I just want to tell all of you about our little Epworth League. Perhaps you've never heard of us or our little village before; but just the same we're on the map, and have our thriving little league enrolled beside yours. This is the first time we have ever had a league here, and we surely have missed something too, for it is one of the finest ways in the world to get country boys and girls interested in the church. We already have 48 members, and always we have lots of visitors.

We had a special called meeting at the Olin Methodist church on Saturday night, July 21st, and perfected our organization. The following are our officers:

President—James Tatum.

Vice President—Hugh Weaver.

Sec.-Treas.—Bertha Boggs.

Cor. Sec.—Mary Holland.

First Supt.—Ruth Holland.

Second Supt.—Mary Lee Tatum.

Third Supt.—Carl Weaver.

Fourth Supt.—Mrs. Nora Stikeleather.

We have named our organization the Rathburn Epworth League in honor of our pastor, who has given us such great support in organizing.

Mary Holland, Cor. Sec.

#### CONFERENCE CABINET MEETS AT RACE STREET, STATESVILLE

The conference cabinet was called to meet in Race Street church, Statesville, last Wednesday night and continued in session till the afternoon of Thursday.

The entire work of the league in this conference was gone over carefully and many helpful suggestions were made. Nine of the eleven districts were represented. The Tar Heel Leaguer was discussed at length and steps taken to put it on a sound financial basis.

The editor of the League Page was

given much encouragement by the many promises to see that in the future he gets news from the local chapters and the field secretary and the several district secretaries. All in all it was a most profitable meeting. The Foxes and their good people played the role of host in fine fashion.

#### THE CONFERENCE SPEAKS OUT ON CITY AND DISTRICT UNIONS

We, the city union committee, recommend the following:

1. That where two or more leagues can meet once a quarter a union should be organized.

2. That union cabinet meetings be held monthly.

3. That unions emphasize chapter efficiency.

4. That all unions carefully guard against losing the conference spirit, and making the development of the union their sole interest.

5. That each union hold at least one efficiency institute during the year.

6. That all unions provide in their budget for the expense of sending their president to the next general presidents' meeting to be held at Meridian, Miss., January, 1924, or to a regional conference for union presidents which will be held in a nearby state. Respectfully submitted,

R. G. Dawson.

Mrs. P. E. Torrence,

J. S. Cease.

#### WHAT COMMITTEE SAID ABOUT BOOKS AND PERIODICALS

We, your committee on literature, recommend:

1. That every chapter establish a league library with reference books suitable for each department, especially recommending Efficient Epworthian by Dan B. Brummitt, and Phonology by E. O. Harbin.

2. That every Epworth League take the Epworth Era and read it more at home than at league meetings. That every leaguer become well acquainted with the handbook. That every leaguer support the Tar Heel Leaguer.

3. That the superintendent of the third department provide a list of wholesome literature for general reading.

4. That every district have a winter efficiency institute.

5. That every chapter have a study class in missions or in one of the four departments during the year.

6. That a book agent be appointed to sell books at the next conference.

Respectfully submitted,

Sarah E. Green,

Margaret Iseley,

Maribelle Umberger.

#### OF FIRST IMPORTANCE

We, your committee on the intermediate league, beg to submit the following report:

1. We heartily endorse the suggestion made by the nominating committee that a separate intermediate superintendent be appointed in our conference.

2. We recommend that the intermediate superintendent enroll in the superintendent's training course.

3. We recommend that more emphasis be placed on the organization of college clubs and intermediate league week.

4. We urge that the superintendent report promptly and accurately to the assistant district secretary.

5. We recommend that more intermediate city unions be organized.

Respectfully submitted,

Gertrude Falls,

Carmen Blessing,

Hortense Bridgers.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE METHODIST ORPHANAGE

#### OUR NEEDS

1. Offerings from all the Sunday schools.
2. Support from all organized classes.
3. Gifts from any individuals.
4. Seven passenger automobile.
5. Swimming pool.
6. Friends to remember Orphanage in their wills.

\* \* \* \*

More Sunday schools and classes are falling behind with their offerings and pledges than usual. Our bank deposit is just about exhausted. Unless our friends come to our relief, I shall be forced to borrow money with which to pay this month's bills. I know that money is scarce at this time of the year. It will be necessary for all to put forth their utmost effort in order to relieve our financial embarrassment. Let this be a labor of love and not a burden. I am going to urge all to respond to this appeal so that we may not be handicapped in our Christ-like work.

\* \* \* \*

Thanksgiving in the past has proved a very fruitful season to the Methodist Orphanage. We all look forward this year for still larger results from the Thanksgiving offering. Every pastor and Sunday school superintendent should begin to make plans to raise the largest contribution that has ever been secured from their church and Sunday school. We are going to need a larger sum of money to put over our building program in addition to the large sum we receive at this time for current expenses. By uniting at Thanksgiving season we can raise ample funds both for maintenance and building purposes. I mention this now so all may have ample time to make due preparation for the important occasion. Our Baptist friends raise one hundred thousand dollars during the Thanksgiving season for the Thomasville Orphanage. Our Methodist friends are as loyal as the Baptists. All together for a great Thanksgiving season!

\* \* \* \*

The singing class has been on the go a great deal during the last few weeks. There were sections of the state in which we had never visited and I was anxious to present our class before the churches of these sections. There are many other sections we will visit when we have time. It is pretty generally known that we do not send out a regular class to tour the state. Our children have work to do and can't be away from home but a few days at the time. In the fall and winter they have school and in addition to this they have various duties about the home. It would give me genuine pleasure to take the class to every church in the conference, but that is out of the question. We can only reach a limited number at best. Wherever we have gone among the churches we have received a warm welcome and many expressions of good will and love. As a result of our visits, the churches are going to be

more enthusiastic in their support than ever before. We have visited the following churches: Plymouth, Hertford, First church at Elizabeth City, City Roads, Manteo, Wanchese, Garysburg, Weldon, Roanoke Rapids, Rosemary, Seaboard and Macon.

\* \* \* \*

Dear Friends:

I want to take this opportunity to express to you my heartfelt thanks for making it possible for me to be brought up in such a beautiful home.

I have spent six years in this home and I want to say they were the happiest years of my life.

I want to express to Mr. Barnes and Miss Mattie my heartfelt thanks for their loving care and the interest they have shown in me. I can only show my real appreciation by a life of usefulness after leaving this home where Christian ideals are the controlling influence.

Thanking you again for making it possible for me to spend these care-free days in this beautiful home, I am,

Yours sincerely,  
Sherwood White.

\* \* \* \*

Dear Friends:

As I leave this dear old home with its beautiful surroundings there is joy and sorrow mingled in my heart. The joy comes because I am able to go out into the world to fight wrong and to stand up for the right. This I shall endeavor to do to the best of my ability. But with the joy comes sadness. I am leaving the place that has been home to me, teachers who have been patient and kind, matrons who have been as mothers and superintendents who have been fatherly advisers for the past ten years. These I will not forget. I wish to thank them all for the help they have been to me. I also want to thank the many kind friends of the home who have made it possible for me to come here and to enjoy the blessings of this wonderful institution.

As the time for my departure draws near I think of the time when I was a small boy. How I longed for this time to come, but now that I am about to leave for good I realize the true value of such an ideal place as this home.

I shall always uphold the name of the Methodist orphanage and in the coming years I hope my life will be a memorial to her.

Herman Farrington.

## THE CHILDREN'S HOME

Martha M. Wood.

We were not awakened by the birds this morning. The noise that broke into our quiet morning slumbers was a chorus of more volume and not so musical as the melodies the bird choir made.

The second band of Boy Scouts were starting on their trip to Rotary Camp, preparing to hike to the station to catch the nearly morning train, and feeling the exhilaration of embarking on such a prospect of pleasure, were manifesting the exuberance of spirits the occasion inspired. They had to have breakfast before starting, and that meant getting up something like 4:30.

However, it wasn't absolutely necessary that the rest of us wake to hear them depart, except that we couldn't very well stay asleep with so much laughter and calling of one boy to another going on. It scattered dreams and broke sweet sleep into fragments.

"Goodbye, Jiggs! Goodbye! Goodbye, Jiggs! Goodbye, boys! Goodbye, Jiggs! Goodbye, Jiggs! Ha! Ha! Whistle! Whistle! Goodbye, boys! Goodbye, Jiggs!"

\* \* \* \*

The boys looked fine in their new scout suits. The boys going off just got theirs yesterday. Mrs. Feimster was busy marking each piece to have them ready by this morning. And the boys evidently felt fine. They were proud of being allowed to make the

trip by themselves, in charge of Eben, the largest boy at The Home.

\* \* \* \*

The folks at The Home are looking forward to an early enjoyment of the watermelon feast that the men's Sunday school class of Centenary church, this city, give every year.

I heard the superintendent tell John M. to see that the picnic tables were put in place today on the lawn, to be ready for Sunday afternoon. The hosts and their families and a load of melons—could anything make a nicer affair! Just the memory of the fine red-hearted melons we had last year makes every mouth water at the thought of another such feast near at hand.

\* \* \* \*

We have been enjoying the open-air concerts that the musical people of Salem and Winston have been giving at Hanes Park this summer.

Hanes Park is not far from The Home. In fact, we can hear the band pieces quite well from The Home grounds. Though, of course, to enjoy music fully, the low, soft notes must be heard nearer.

The park has an athletic field, and the band stand is near the grand stand seats.

\* \* \* \*

A number of Methodist Boy Scouts from Newton, traveling in a large truck, camped at The Home spring Thursday night.

I went with the superintendent to visit the camp. I wanted to see what a traveling Boy Scout camp looked like. I was interested in the preparations for supper. The cook was slicing a pile of steak, preparing to fry it in pans over the coals. I asked one of the Scoutmasters if it did not take a lot of food for twenty boys to eat. He assured me that it did—said that he bought a ham one day recently, thinking that it would do for two meals, but they ate all of it for breakfast.

These boys had been from Newton to Wrightsville Beach, and were on their way home, coming from Raleigh as far as Winston-Salem that day. They had a swim in The Home swimming pool after supper.

\* \* \* \*

Mrs. Thompson and Evelyn and Jack are away for a couple of weeks visiting relatives and spending some days in the mountains.

\* \* \* \*

Mr. Robert Bradshaw is taking a short vacation at home and with his father, spending a few days at Junaluska.

\* \* \* \*

Mrs. Hasty is back and Mrs. Feimster is looking forward to a two weeks rest time and a visit to relatives in her native county, in company with her children, after Mr. Bradshaw returns to look after the boys in Tise Number Two.

## SOUTHERN TO OPERATE THREE TRAINS DAILY FOR COTTON PRODUCTS

Charlotte, Aug. 6.—Three special textile trains, to be loaded solidly with the products of Carolina mills, will be operated daily by the Southern Railway System beginning August 1, according to announcement made from the Southern's offices in Charlotte.

All cotton factory products for points outside the South will be handled in these trains, which will run on fast schedules and be given the same attention as has been given to the special trains handling peaches and other perishables.

Trains will be run from Greenville, S. C., to Potomac Yards, Va., handling textile freight, moving all rail to eastern destinations; from Greenville to Pinners Point, Va., handling freight moving via boat line to Baltimore, Philadelphia, New York, Boston and Providence; and from Spencer, N. C., to Cincinnati, Louisville and East St.

Louis, with a connecting train from Hayne, S. C., to Asheville, handling freight for the west, including twenty-five daily package cars for destinations on and beyond the Ohio river.

Solid cars loaded by the mills as well as package cars loaded at the Southern's assembling stations at Spencer, N. C., and Hayne, S. C., will be handled on these trains.

No short haul freight will be handled on them and there will be no switching at intermediate terminals.

The establishment of this service exclusively for cotton factory products strikingly illustrates the growth and diversification of the textile industry in the Piedmont territory, the variety of goods now being turned out and the wide range of destinations to which they are moved having influenced the management of the Southern to inaugurate these special trains as a further contribution to the upbuilding of the textile industry in the territory it serves.

Schedules of the special textile trains will be as follows:

Leave Greenville 6 p. m., leave Spencer 4:30 a. m., arrive Potomac Yards 4:30 a. m.

Leave Greenville 6:10 p. m., leave Spencer 5 a. m., arrive Pinners Point 4:30 a. m.

Leave Greenville 12:01 a. m., leave Hayne 5 a. m., leave Asheville 10 a. m., arrive Louisville 1:30 a. m., arrive Cincinnati 4 a. m., second morning, and arrive East St. Louis 7 a. m. third morning.

**WANTED** — At Weaver College, Weaverville, North Carolina, a mature white woman to cook for the term of 1923-24. Anyone interested, please write the Secretary of Weaver College, Weaverville, North Carolina.

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## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Ex-President Woodrow Wilson "Rings the Bell."**—The August number of the Atlantic Monthly carries an article under the caption, "The Road Away from Revolution," the author of same being our own much beloved Woodrow Wilson. The following excerpts from his article have a bearing on the great question now being discussed on this page under the heading, "The Call of the Conference Claimants":

"In these dreadful and anxious days, when all the world is at unrest and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them.

"Real ground for the universal unrest lies deep at the sources of the spiritual life of our time and leads to revolution. The cause of the Russian revolution was a systematic denial to the great body of Russians of the rights and privileges which all normal men desire and must have if they are to be contented and within reach of happiness.

"What has this to do with America? It was against capitalism that the Russian leaders directed their attack, and it is against capitalism under one name or another that the discontented classes everywhere draw their indictment. Thoughtful men everywhere believe that capitalism is indispensable to civilization, but is the capitalistic system unimpeachable? Is it not true that the capitalist often seems to regard men whom he uses as mere instruments of profit whose physical and mental powers it is legitimate to exploit? Ought we not to seek a way to remove such offenses and make life itself clean for those who will share honorably and cleanly in it?

"The world has been made safe for democracy. There need now be no fear that any such mad design as that entertained by the insolent and ignorant Hohenzollerns and their counselors may prevail against it. But democracy has not yet made the world safe against irrational revolution. That supreme task which is nothing less than the salvation of civilization now faces democracy insistent, imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us, and the United States as the greatest of democracies must undertake it.

"The road that leads away from revolution is clearly marked, for it is defined by the nature of men of organized society. It, therefore, behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country."

**What Can the Church Do About It?**—Undoubtedly Mr. Wilson in the article referred to in the foregoing paragraphs has put his finger on a very vital matter concerning the peace and happiness of the world. There is a mighty challenge going to the church in the present day to draw heavily upon her resources to meet this issue. But what can she do?

It seems to me that our pulpits

throughout Southern Methodism should take as a text "The Golden Rule" and preach from it with great emphasis and constantly until the thinking and practice of all people everywhere are in harmony with its teaching. The present day is too pregnant with possible disaster for us to lose time with bickering and strife among ourselves touching trivial things. Never before in the history of the world has there been a greater need for prophets of the King of righteousness and the golden rule of conduct.

If the church will turn as she should to such a program, it cannot be followed properly until the church has a proper conception of her duty toward her preachers who are expected to carry on. If it is true that the church has so large a part in saving the world from turmoil and revolution, it is also true that those upon whom will rest the leadership in effecting this program should have a worthy support in the midst of their task. To put it bluntly, is it fair for bricklayers, carpenters, plasterers, etc., to receive for constructing buildings ten to twenty dollars per day each, while preachers of the gospel are called to the titanic struggle of rebuilding a wrecked world and are paid for such a task the trivial amount of an average of \$3 per day each? If the church is to meet the challenge pointed out by Mr. Wilson, she must first apply within herself the principle which she is called to teach to others.

Furthermore, if it be true that misguided capitalism has exploited labor for selfish purposes, what should be said of a church that has taken men wholesale for her ministry, used them to the limit of their physical endurance, paid them salaries which barely provided daily rations during active service, and then when they were unable to drag themselves further in the program set them aside as worn-out men to live, with their aged wives and invalid members of their families, on an annual amount for each which today averages but little more than \$200? I maintain that the church will not be ready for the supreme task to which she is called by Mr. Wilson and other great leaders until she makes adequate provision for the age-worn and enfeebled ministers whom she calls her superannuates. As long as it can be truthfully written that the church has the "forgotten man" she will be unable to possess the moral fiber and character sufficient to enable her to come to the rescue of a world stricken by the cries of its people who feel that they too are forgotten.

**The Paramount Issue Before the Church.**—It is natural that every leader of important movements should feel that his particular task is supreme in importance above all others. I feel that way about the special effort for superannuate endowment. However, there are so many arguments sustaining me in this contention that it appears I should be absolved from the charge of being merely a propagandist.

From the beginning of her history the church has used her preachers very much in the same manner as some soulless corporations have used their employees. The latter have sought in many instances to squeeze out of the men and women working for them the greatest possible lift in efficient service and have paid these lifters the smallest amount that would

be accepted by them without strikes and serious trouble. These corporations have grown tremendously rich, and those who did so much to create such values for others have in doing it barely eked out an existence for themselves. I am not reading a brief in behalf of labor in its contest with capitalism, for I am not competent to make a worthy pronouncement on the subject. However, the statement made is the text from which much is being spoken and written today about the discontent of the masses.

What about the church? Read the account of Southern Methodism's progress during the past one hundred years, and you will be amazed at the figures which mark our present property holdings. We have a membership of approximately 2,500,000. We have preachers who were willing to sacrifices in the world. How did we get all this? It must be admitted that it has come to us very largely through the loyal and faithful leadership of preachers who were willing to sacrifice everything in the interest of the church. If the average annual stipend of these preachers were computed through the entire period, I am sure it would not be more than \$350. Even today the average amount annually paid to a preacher in our church for active service is approximately \$1,200.

Think of the preachers of Southern Methodism who gave their all to the church and then when aged and physically infirm were superannuated with nothing for the first year and but little more than nothing for the years thereafter. I have opportunities to look "behind the scenes" to discover the manner of living of these used-up prophets. They do not advertise their distresses. They wait and suffer, believing the "Lord will provide." As I study the conditions of their need I am amazed that a church claiming the lowly Nazarene as her Master and Teacher can be guilty of such neglect. These tottering old superannuates will never inspire or lead a revolution to establish equities; they are too good and loyal for that. But as long as the church goes on, complacently and allows them to suffer from dire poverty she will not be morally strong enough to save the world from bloody revolutions which threaten today from other mistreated classes.

The paramount issue before the church is an adequate support of her preachers in active service and a comfortable living for the superannuated preachers worn out in her service. Let this issue be met squarely until the preachers of the gospel, both active and superannuated, are comfortable, and the church will then be able to meet the challenge to her influence and power which comes so emphatically today from the world's best thinkers and greatest leaders.

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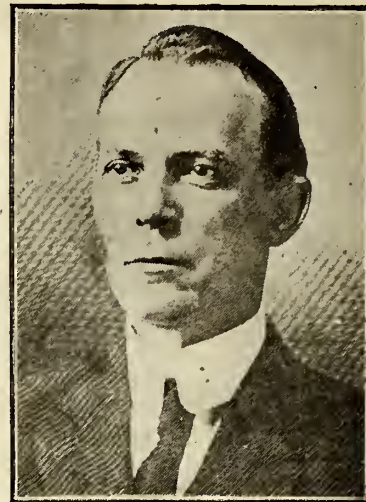
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# Our Little Folks

## A WELCOME VISITOR

It always makes me glad to hear  
That gradmamma is coming near.

She makes our home seem very bright  
And tells me stories every night.

She knows so very many things,  
Not even known by queens and kings.

Long ago she was just my size—  
And had dark curls and bright, bright  
eyes.

Her hair is gray and has no curl,  
But she was once a pretty girl.

She's still as lovely as can be  
And thinks the world and all of me.

Sometimes while reading from my  
books  
Her eyes are dim with dreamy looks.

And as we turn the white leaves o'er  
She shows pictures and tells me more.

She knew a boy who went to sleep  
And didn't half-way mind the sheep.

He didn't even blow his horn  
To drive the cow out of the corn.

That's a funny story of Jack and Jill  
Who spilled the water on the hill.

And I could listen the whole night  
through  
Of the boys who sailed in the wooden  
shoe.

But when she tells of Wynken and Nod  
We both kneel down and talk to God.

Grandmother knows so many things—  
I'm sure she knows much more than  
kings.  
—Oakie McNabb, in Christian Evan-  
gelist.

## HOW JOHN PAID NAN

The family were at the supper table  
when John came in with his skates.  
After supper his father said to him:  
"John, you have been gone all the af-  
ternoon. You did not get your work  
done. It must be finished tonight, you  
know."

John went out into the shed with  
gloomy brow. It was not long, how-  
ever, before the tones of his voice  
came in very cheerfully through  
the closed door into the sitting room.

"Is that Nan out in the shed with  
John?" asked Janetta.

Her mother smiled and nodded.  
Janetta was almost grown up. She  
felt herself to be wise and often liked  
to give her mother advice, as most of  
us have liked to do in our time. She  
gave her some now.

"I think, mother, that you ought  
not to let Nan help John so much. She  
will spoil him. It is no girl's work  
for her to be carrying wood for him  
down into the cellar. She never seems  
to mind what she does, if it will make  
things easier for John."

"He pays her pretty evenly, I am  
sure," said Mrs. Neville, quietly.

"Pays her!" repeated Janetta in sur-  
prise, looking doubtfully at her moth-  
er. "How?"

"Keep your eyes open and see,"  
said Mrs. Neville. She would give no  
hint of what she meant.

"John," said Nan, when they had  
come back into the house and were  
warming themselves luxuriously, "Eva  
Hastings cannot go to the singing  
class because she has nobody to take  
her home. We could walk just that  
little distance round the corner with  
her, couldn't we?"

"Where's her brother Jim? Why  
can't he go for her?"

"He'll not be bothered, he says. You  
always come after me, anyway. So I  
think it wouldn't be so very much  
farther to take Eva on home."

"I suppose it wouldn't," said John.  
"All right."

Janetta looked across at her moth-  
er. But Mrs. Neville's head was bent  
over her work.

The next day at noon John was full  
of a plan which the boys were making  
at school.

"We are going to get up a sleigh-  
ride—just we ourselves, amongst us  
boys. Then we will invite the young  
ladies to come with us."

Janetta condescended to show a lit-  
tle interest. She usually felt herself  
much above John and his friends, but  
if it was a question of having a  
sleigh-ride when sleigh-rides were  
few, perhaps she might forget her dig-  
nity for once to advantage. John no-  
ticed this. He was divided as to  
whether to feel flattered or to grum-  
ble.

"Yes, of course, some of the fellows  
want you, Janetta," he said. "They  
know that generally you don't remem-  
ber that they are alive; and it is just  
possible that now and then you slip  
out of their memory for a minute or  
two at a time. But on an occasion like  
this we can make believe all round.  
You see, it adds something to the style  
to have girls on board with long skirts  
and their hair put up."

Nan was listening wistfully. Her  
skirts were not long and her hair was  
in a pigtail. Still, she oughtn't to be  
selfish; it was nice for John and Jan-  
etta, and her turn would come by and  
by.

"In my own case, though," John con-  
tinued, "I didn't choose my girl for  
style. I have more sense. She is  
young; she may fall asleep during the  
proceedings, but she is the nicest girl  
in town, for all that, of any size—ex-  
cept mother—Nan is."

"Oh, John, you didn't!" cried Nan,  
joyfully. "How perfectly, perfectly  
lovely of you!"

Janetta thought of several things,  
of which the sleigh-ride was only one.  
Meantime, Dr. Neville had come in for  
his dinner.

"John," he said, "I hope you have  
not been making friends with those  
two Barbour boys."

"I haven't," said John; "Nan  
wouldn't let me. I couldn't see any-  
thing bad in them; and they are aw-  
fully entertaining. But Nan made  
such a fuss that I had to give in."

"Well, you may be very thankful to  
Nan," said his father. "They have got  
themselves into a miserable scrape.  
They were picked up on a back street  
drunk last night and put in jail!"

While the others exclaimed and  
questioned, John was uncommonly  
silent. At the end, before he started  
back to school, he said, soberly.

"A fellow doesn't lose much by tak-  
ing Nan's advice. Maybe if Harry  
and Phil Barbour had had a sister  
like her they never would have got  
into such bad ways."

In the course of the afternoon Jan-  
etta drew her chair up close beside  
her mother's.

"Mother," she said, "I have watched  
and I see. Nan gets high pay from  
John for hewing wood and drawing  
water—the highest."

"I knew that you would see it be-  
fore long," said her mother. "A girl  
cannot do better work that build little  
fences of kindness and love and good-  
ness about a brother that will help to  
keep him safe. Even if she roughens  
her hands a little at it and works  
rather more than her share, it is well  
worth while. Isn't it?"—The Instruc-  
tor.

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My mother, her takes a paper  
Called the Christian Advocate.  
I likes to hear her read it so I almost  
can't hardly wait

Till supper's over and they ain't very  
much to do.

Then she reads the bestest stories,  
And I know they's allays true,

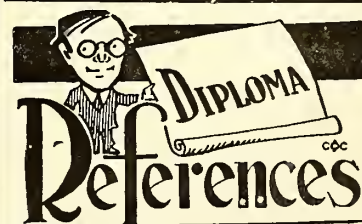
'Cause they's made fur little boys like  
me,

And they'll make us men like we  
oughter be.

I know, 'cause that's what I heard my  
mother say

Jest the other day.

—Methodist Advocate.



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Western North Carolina Conference

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Table listing appointments for Asheville District, including locations like Mills River, Asheville Ct., Fairview, Flat Rock-Fletcher, Hominy, Pleasant Hill, Leicester, Mars Hill, Weaverville, Bethel, Swannanoa, Black Mountain, Spring Creek, Hot Springs, Sandy Mush, Marshall, Central, Weaverville Station, Biltmore, Chestnut Street, Henderson, Saluda-Tryon, Hendersonville, Haywood, East Biltmore, West Asheville, Mt. Pleasant, Elk Mountain, Rosman, Brevard.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

Table listing appointments for Charlotte District, including Peachland, Ansonville, Marshville, North Monroe, Unionville, Polkton, Morven, Wadesboro, Prospect, Bethel, Chadwick, Dilworth, Thrift-Moore.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including Wesley Memorial, Jamestown-Oakdale, Caraway Memorial, East Greensboro, Walnut Street, Uwharrie, New Hope, Asheboro, Coleridge, Ramseur-Frankville, Randleman, Deep River, Wentworth, Reidsville, Pleasant Garden, Spring Garden, Ruffin.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing appointments for Marion District, including Broad River, Forest City, Spindale, Marion Mills, Marion Ct., Mill Spring, Cliffside, Henrietta-Caroleen, North McDowell, Spruce Pine, Micaville, Bald Creek, Burnsville.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including Mayodan, Madison-Stoneville.

Table listing appointments for Western North Carolina Conference, including Jonesville, Elkin, Rural Hall, Leaksville, Dobson, Summerfield, Stokesdale, Yadkinville, W. Davie, Sandy Ridge.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including Watauga, Boone, Avery, Elk Park, Todd, North Wilkes, N. Wilkesboro, Wilkes, Ferguson, Wilkesboro, Creston, Warrensville, Helton, Todd, Jefferson.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including Cherryville, West End, Shelby Ct., King's Mountain, East End.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including Mocksville, Cooleemee, Advance, Davie, Kernersville, Oak Ridge, Thomasville, South & East, Denton, Erlanger.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including Bethel Ct., Lake Junaluska, Sylva Sta., Cullowhee, Webster, Jona'han, Bryson-Whittier, Shoal Creek, Hayesville, Murphy, Hiawasse, Fines Creek, Judson, Murphy, Andrews, Robbinsville, Glenville-Highlands, Macon, Franklin, Franklin, Franklin.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including Woodleaf, Central, Forest Hill, Concord, Epworth, Kerr Street, Gold Hill, Spencer, South Main, Landis, Kannapolis, China Grove, New London, Salem, Badin, Albe-marle, Central.

Table listing appointments for Western North Carolina Conference, including First Street, Mt. Pleasant, Westford, Harmony, Norwood.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including Ball Creek, Catawba, Hickory, Westview, Rhodhiss, Alexander, Statesville, Mooresville, Lenoir, Hudson, Granite Falls, Lenoir, South Lenoir, Hiddenite, Mooresville, Olin, Jones Memorial, Statesville, All early conferences will have a fifth round.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including Mocksville, Cooleemee, Advance, Davie, Kernersville, Oak Ridge, Thomasville, South & East, Denton, Erlanger.

North Carolina Conference

DURHAM DISTRICT M. T. Piyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including Brooksdale, East Roxboro, Pearl, Mebane, East Burlington, South Alamance, Lakewood.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including Roanoke Island, Dare Ct., First Church, City Road, Pasquotank, Perquimans, Hertford, Currituck, Belhaven & Pantego, Moyock, Perkins.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. THIRD ROUND

Table listing appointments for Fayetteville District, including Stedman, Roseboro, Hall's.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including New Bern, Bridgeton, Pink Hill, Goldsboro, St. Pauls, Elm St., Caswell, Grifton, Queen St., Pamlico, Jones, Hookerton, Snow Hill, La Grange, Newport.

Table listing appointments for Western North Carolina Conference, including Harlowe, St. John, Mt. Olive, Mt. Olive and Calypso, Atlantic, Ocracoke and Portsmouth, Straits, Beaufort, Morehead, Oriental.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including Hamlet, Rockingham, Richmond, Piedmont, Ellerbe, Roberdel, St. John-Gibson, Laurel Hill, Laurinburg, Robeson, Lumberton, Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Red Springs, Rowland, Caledonia, Maxton, St. Paul, Lumberton, Mt. Gilead, Hebron, Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including Princeton, Franklinton, Granville, Creedmore, Oxford, Garner, Zebulon, Four Oaks, Benson, Smithfield, Kenly, Selma, Princeton, Millbrook, Cary, Youngsville, Tar River, Louisville, Central, Edenton, Epworth, Jenkins.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including Greenville, Farmville, McKendree, Tarboro, Aurora, Wilson, Calvary, Elm City, Fremont, Stantonburg, Rocky Mount, Nashville, Bethel, Grimesland, Ayden, Robersonville, Greenville, Farmville, Swan Quater, Mattamuskeet, Fairfield, Washington, Bailey, South Rocky Mount, Rocky Mount, Rocky Mount, Bath, Vanceboro.



**WOMAN'S WORK**

(Continued from page eight)

Mrs. Luke Johnson, Ga.  
Mrs. W. J. Piggott, Ky.

July 14, 1923.

Mass Meeting, Women in Attendance, Mt. Sequoyah, Ark., Assembly.

Whereas the women of the Methodist Episcopal Church, South, have for many years been vitally interested in the welfare and progress of the negro race at home and abroad and have aided in establishing and maintaining religious, educational, and social service institutions for the Christianizing of the negro; and

Whereas it has been reported through the press and other reliable sources of information that Tuskegee Institute, of Tuskegee, Ala., a negro college which has always stood for the best development of the negro race in the South, has been menaced in its welfare and activities by a lawless element in the state of Alabama; therefore,

Resolved, That the women attending the Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Ark., in mass meeting assembled, express our confidence in the aims and ideals of Tuskegee Institute and our appreciation of the great contribution it has made to the negro race in America.

Resolved further, That we go on record as entering a vigorous protest against any act or influence calculated to injure the reputation, hinder the activities, or menace the existence of this worthy institution.

Mrs. Fred Lamb, Chm.  
Mrs. John S. Turner, Sec.

July 14, 1923.

Executive Committee, Board of Missions, July 20, 1923.

We have learned with deep regret through the press and other trustworthy sources that the work of Tuskegee Institute, Tuskegee, Ala., has been seriously jeopardized not only by threats but by acts of intimidation.

Whereas we are deeply concerned for all that looks to the intellectual, moral, and spiritual development of our colored citizens; and whereas any interference with this great institution, for many years an outstanding example in our Southland and before all the world of what can be done by and for the negro race, constitutes a blow at all like efforts; therefore

Resolved, That this committee hereby records its earnest protest against any act or threat of intimidation or any interference with the peaceful and orderly pursuit of the conspicuously useful work that this institution is doing and expresses its deliberate conviction that any such interference is not only unchristian and unpatriotic, but also a shameful contradiction of the best and noblest traditions of the South.



Percy Madden, Chm.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

Kannapolis Ct. ....	272	30
<b>Shelby District.</b>		
Ranlo .....	260	30
Franklin Ave., Gastonia ..	568	60
Cramerton .....	335	30
West End, Gastonia .....	621	75
East Belmont .....	462	45
Lowell .....	451	45
Trinity .....	304	30
Lafayette St., Shelby .....	433	45
East End, Gastonia .....	311	30
Dallas .....	463	45
Crouse .....	718	75
Lincolnton .....	571	60
Shelby, Central .....	678	75
Lowesville .....	637	75
Mount Holly .....	463	45
McAdenville .....	213	30
Rock Springs .....	932	105
Main St., Gastonia .....	1005	105
Lincolnton Ct. ....	638	75
Belwood .....	715	75
Belmont .....	191	15
Shelby Ct. ....	508	45
Bessemer .....	320	30
Polkville .....	611	60
Cherryville .....	629	75

King's Mountain .....	217	30
Stanley .....	265	30
South Fork .....	440	45
<b>Statesville District.</b>		
Rhodiss .....	105	16
Broad St., Mooresville ..	684	100
Balls Creek .....	550	80
Catawba .....	378	140
West View .....	830	100
Race St., Statesville .....	688	80
Hickory, First Church .....	983	140
Huntersville .....	121	18
South Lenoir .....	352	60
Elmwood .....	336	60
Lenoir, First Church .....	452	60
Mount Zion .....	674	100
Mooresville, First Church..	598	80
Statesville, Broad St. ....	741	100
Maiden .....	397	60
Mooresville Ct. ....	622	100
Newton .....	619	100
Davidson .....	378	60
Cool Springs .....	686	100
Statesville Ct. ....	340	60
Hudson .....	289	40
Olin .....	320	40
Troutman .....	576	80
Hiddenite .....	325	40
Alexander .....	276	40
Dudley Shoals .....	332	40
Granite Falls .....	245	40
Stony Point .....	269	40
Lenoir Ct. ....	152	20
<b>Waynesville District.</b>		
Waynesville Ct. ....	363	90
Jonathan .....	200	45
Sylva .....	351	90
Lake Junaluska .....	460	105
Hayesville .....	429	105
Hiawassee .....	255	60
Andrews .....	358	90
Murphy Station .....	291	75
Shoal Creek-Echota .....	165	45
Fines Creek .....	257	60
Waynesville Station .....	450	105
Highlands .....	71	15
Bryson-Whittier .....	214	45
Haywood .....	300	75
Bethel .....	260	40
Judson .....	147	30
Webster-Cullowhee .....	405	90
Franklin Station .....	286	60
Murphy Ct. ....	143	30
Franklin Ct. ....	342	75
Glenville .....	70	15
Canton .....	345	75
Macon .....	244	60
Robbinsville .....	57	14
<b>Winston-Salem District.</b>		
S. and E. Thomasville .....	408	60
Oak Ridge .....	218	20
Hanes-Clemmons .....	341	40
Green St., Winston-Salem..	570	80
Southside, Winston-Salem ..	541	80
Main St., Thomasville .....	1018	140
Southside Ct. ....	320	40
Forsyth Ct. ....	874	100
West Davie Ct. ....	184	20
First Church, Lexington ..	1098	140
Cooleemee .....	489	60
Grace, Winston-Salem .....	282	60
Davidson Ct. ....	803	100
Burkhead, Winston-Salem ..	789	100
Lewisville Ct. ....	580	80
Kernersville .....	125	16
Mocksville .....	309	40
Centenary, Winston-Salem..	1028	140
Walkertown .....	318	40
Farmington Ct. ....	677	80
West End, Winston-Salem..	704	100
Welcome Ct. ....	745	100
Denton Ct. ....	387	60
Linwood Ct. ....	494	60
Advance Ct. ....	532	60
Thomasville Ct. ....	595	80
Davie Ct. ....	642	80
New Hope Ct. ....	214	20

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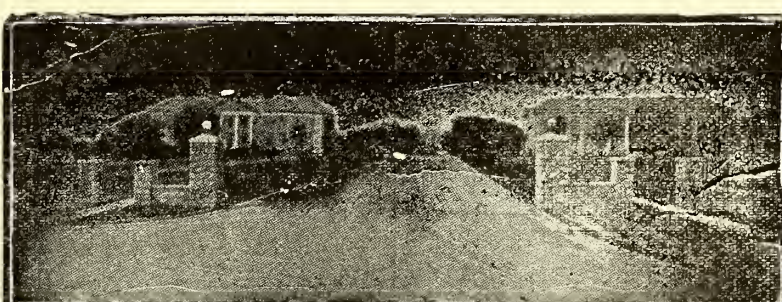
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**IN MEMORIAM**

**FULLER**—William J. Fuller died at his home near Semora, N. C., June 10, 1923, at the ripe age of 71.

Brother Fuller had long been a faithful member of New Hope church on the Milton circuit. He suffered for more than a year with a dreadful kidney trouble which took him away. The writer was privileged to see and talk and pray with him once. All was well with his soul. Death had no fears for him, because he was ready to go. May God bless his memory and comfort his five children and many loved ones and friends who are left behind.

His pastor,  
J. Bascom Hurley.

**MYERS**—Geneva Roella Myers was born July 19, 1874, was married May 23, 1907, and died July 30, 1923, being 49 years and 11 days old. She joined Liberty Baptist church in young girlhood. After her marriage she moved her membership to Fairgrove church, where she remained a consistent member till the day of her death. She suffered much pain, but was always patient and cheerful. Sister Meyers was a good woman and will be greatly missed in the community. May God's blessings rest upon her family and friends left behind.

T. B. Johnson, P. C.

**TAYLOR**—Allie Taylor was a young man of about twenty-one years old. He lived near Milton, N. C. He died in July, 1923, a victim of tuberculosis. He gave up last year, but made a brave fight to live. His was a beautiful spirit, cheerful and hopeful. He had a deep and abiding faith in his Saviour. Religion was a reality to him. He was a member of Connally church, and made it a point to be there every time he was able, and was always a willing worker. There can be no doubt as to his salvation. May God bless his influence to the good of all who knew him and loved him. May our merciful Father comfort all his loved ones.

J. Bascom Hurley.

**DAVIS**—Mrs. Isabella Davis died at her home near Milton, N. C., July 11, 1923. Sister Davis had been confined to her room for two or three years. Her health had been gradually getting worse for some time until her death. The funeral services were conducted at New Hope church, where she was a member, by Brother Stanford, pastor of Yanceyville circuit, in the absence of the pastor.

A beautiful Christian character has gone to her reward, and her godly influence and Christian patience were beautiful and helpful. Truly her children arise up and call her blessed. She is sadly missed in this community; but after all we are pilgrims and strangers and our home is not confined to any spot on this earth. Thanks be to God for his welcome home. May the Comforter strengthen the loved ones.

J. Bascom Hurley.

**RESOLUTIONS OF RESPECT**

Whereas, on May 25, 1923, death removed from among us one of our most beloved and one of our oldest members of the Woman's Missionary Society—Mrs. Nancy Etta Rudisill, wife of W. A. Rudisill; and whereas, we, the Woman's Missionary Society of the Lincolnton auxiliary, feel most keenly the loss of this dear member, therefore be it resolved:

First, That although our hearts are filled with sorrow at her going, we know our heavenly Father knoweth best and we yield our will to His.

Second, That while we shall miss her dear presence, the memory of her fidelity and goodness and sweetness will ever remain with us. Her children rise up and call her blessed.

Third, That we extend our deepest sympathy to her family and loved ones.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, a copy to our town papers, and a copy recorded in our minutes.

Mrs. L. A. Crowell,  
Mrs. A. Nixon,  
Mrs. K. H. Randall,  
Committee.

**SETZER**—Wm. E. Setzer passed away August 3, 1923, being in his 63rd year. He was twice married, first in 1898 to Maggie Brawley, to which union six children were born, five of whom are living. After the death of his first wife he was again married to Missnie Sherrill. To this union five children were born, all of whom are living. For more than 30 years he has been a member of Bethel Methodist church; was a licensed exhorter, lay leader of Statesville circuit charge, and for five years superintendent of the Sunday school. Truly a useful man and will be greatly missed.

R. L. Melton.

**BRINKLEY**—Recently Mrs. Barus Brinkley finished her work on earth and went home to dwell with her heavenly Father. She was born September 20, 1888, and died July 24, 1923. She was married to Bro. Barus Brinkley on February 18, 1907. She united with the Methodist church at Parkers early in life and remained a member there until God called her home.

She leaves a husband, nine children, a father and mother and several brothers and sisters to mourn her loss.

Our hearts are touched with loving sympathy for the bereaved loved ones. May God in tender mercy comfort their hearts.

J. O. Long, P. C.

**BOWERS**—Margaret Katherine Bowers was born August 27, 1901, and died June 30, 1923. She was married to Avery Bowers October 19, 1922. She had many friends who loved her. To them she was loyal and true. She was converted and joined the church at Fairgrove at the age of 12 years. She was faithful and true to her church, having been a Sunday school teacher and worker. Katherine was the baby of a large family of children and was the first to be taken. The young husband, parents, brothers and sisters are heart-broken, though they know Katherine and her little babe are safe in the arms of Jesus. There by His love o'ershadowed sweetly their souls do rest.

T. B. Johnson, P. C.

**RESOLUTIONS OF RESPECT**

On Friday, April 13, 1923, God in His infinite love and wisdom called to Himself one of our beloved members, Mrs. Elizabeth Dowdy, born July 4, 1855. She died as she had lived, strong in faith. Through all her suffering she manifested a beautiful Christian spirit, and her life will ever be a guiding star to her children and light to her blind and feeble husband's footsteps. Mourning her loss so deeply, we resolve:

First, That the Ladies' Aid Society of Mt. Zion M. E. church bow in perfect submission to the will of God as she did.

Second, That we extend to her relatives our tenderest sympathy and pray that God may be with them in their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy spread upon our minutes and a copy sent the North Carolina Christian Advocate.

Sarah McHorney,  
Gladys Evans,  
Lessie Aydlett.

**MAYHEW**—Alice Anarah Elkins was born in Concord, N. C., January 17, 1860, married W. B. Mayhew at the age of 18, and died at the home of her daughter, Mrs. J. M. James, Pineville, N. C., April 1, 1923. She was born again at the age of 12 and joined the Methodist church, in which communion she had great peace and satisfaction through a long life.

The most wonderful thing in the world is not the flying machine nor submarine, not the use of steam and electricity, not radium, nor wireless telegraphy—transcending all these is the transforming power of Jesus Christ manifest in human beings. This miracle old, yet ever new, was manifest day by day in her life. She sat at the feet of Jesus and learned of Him. There she learned patience and poise; there she learned kindness in judging others; there she received positive convictions that made her stand firm when others were swayed by life's storm and stress.

Those who were with her at the last say that in her room there was a touch of heaven as she talked of her blessed Lord. Earthly philosophers

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may enable one to go out into the next world with grim stoicism or determined resignation. It is left to the people of God to be able to go out with a song of rejoicing on our lips.

Seven children who survive and many friends know God better and have a surer knowledge of His power because of her faithful life and triumphant death.

J. A. Baldwin.

**RESOLUTIONS OF RESPECT**

Whereas, the Great Spirit from above has removed from our midst Mrs. Katie Sasser Bartlett; therefore, be it resolved:

First, That in her death Willing Workers Society has lost one of its loyal members, one who was ready to do all she could for the society and was always at the post of duty in her home and did all she could to make a happy home.

Second, Although we shall miss her sweet face and cheering words, we realize she has been called to a higher and greater service. We shall always cherish her memory and thank God for loaning her to us forty-four years.

Third, We extend to the bereaved husband and family our sincere and heartfelt sympathy in their great loss and trouble. We mingle our tears and pray God to comfort them in their sad hours and help them to always be ready to meet her own on the other shore.

Fourth, That a copy of these resolutions be spread upon the minutes of Willing Workers Society, a copy sent to Mr. Bartlett, her sisters and brother, and that they appear in the Goldsboro Record and the North Carolina Christian Advocate.

Miss Bessie Vail,  
Mrs. A. M. Sheard,  
Mrs. H. H. Howell,  
Mrs. J. C. Peacock.

**RESOLUTIONS OF RESPECT**

Mrs. Margaret Woodhouse was born in Pasquotank county, October 13, 1855, moved to Currituck county soon after her marriage to Major E. Woodhouse.

In her early life she joined Mt. Zion Methodist church and remained a faithful member until the morning of July 2, 1923, when she was called away.

She was a woman of original thought and mental as well as moral

courage. She was a great sufferer, being an invalid for more than two years. She was a devoted mother, a faithful and lovable woman to her many friends. Mourning her loss so deeply we resolve:

First, That the Ladies' Aid Society of Mt. Zion M. E. church feel so keenly the loss of another of its members.

Second, That we extend to her husband, children and friends our deep and heartfelt sympathy in their great sorrow and commend them for comfort in their bereavement to the God of all wisdom who is able to sustain them by his loving power.

Third, That a copy of these resolutions be sent to the family of our deceased sister and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. W. C. Barco, Sec.  
Nellie Barco,  
Lessie Aydlett.

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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, AUGUST 23, 1923

No. 34

## Harnessing Science and Religion

By Robert L. Kelly

One of the two greatest forces in our present civilization is science. Within the last fifty years science has brought into existence a new world. There are no wonder stories in all history equal to the wonder stories of modern science. The magic of the spectrum which reaches into the unmeasured depths of space, the wizardry of the geologist which discloses the history of the rocks, the uncanny insight of the biologist, the physicist, the chemist, and the psychist, and the daring imagination of the inventor are all registering marvelous achievement in intellectual adventure. The church college knows all these things and has kept its mind open to this phase of truth. It is part of the creed of the church college that this universe is a universe of law and order and it understands that the scientific method is the greatest instrument at the command of man in discovering this law and portraying this order.

The other great force of our civilization is the force of religion. The church college understands that revelation makes a contribution to truth as well as science. It knows that men had discovered much truth before modern science existed. It does not hesitate to recognize the validity of revealed truth as well as scientific truth. Much of this truth is to be found in the Bible. Much of it has been given to men through seers and prophets and apostles in the ages past and is being given to them in this age. The church college believes in a continuing revelation. It does not hesitate to open its windows toward Jerusalem. It is unhindered by law and tradition in its attempt to extend the influence of spiritual truth.

### Church College "Alert."

In a word, it undertakes to interpret the message of the Great Teacher who long before science was invented declared "I am the Way, the Truth and the Life." It understands that this means that the church college must be alert to and authoritative in the problems of scholarship, the problems of physical education, the problems of the development of the spirit and the problems of social service. For the Great Teacher set forth the fundamental program of man in each one of these fields.

The question is asked: "What is your strongest argument in behalf of the training of distinctively Christian leaders?" The most imperative necessity for Christian leaders arises out of the job which needs to be done. The job is to reconstruct a world made chaotic by the very multiplication of scientific facts yet unorganized, by the upheavals of social revolution and the malignant passions of men. No semblance of unity has yet been obtained in the material world with which science deals. We know more than we know what to do with. Much of what science has given us as yet merely amuses us. It has not become serviceable. We do not know what to do with the wireless, or with the aeroplane, or with the radio, or with a thousand other discoveries and inventions. The world of materials must be made to function.

And yet in spite of all these difficulties, we must admit that the scientists have been doing more in

their field to fulfill the command of the Lord to subdue the earth than have the devotees of religion. Within the past few years there has been a display of the violent passions of men—of hatred, jealousy, revenge, uncontrolled ambition, of individual and national selfishness in many forms—which the world has not witnessed before and which the modern world did not think possible. As a result of these upheavals in the social realm nations have become bankrupt or have ceased to exist and civilizations are discredited. There is but one solution.

### Super-Men Required.

The job before us seems to require super-men. It means that all these broken fragments must be pieced together. It means that intellectual and ethical unity must be attained. There is but one Architect known to men for such a task as this. He has given the world the plans and specifications for a work of reconstruction even of this magnitude. These plans and specifications are found in the Sermon on the Mount. They are found partially stated in Lincoln's Second Inaugural and in the Gettysburg Speech. They are the only plans and specifications that have ever worked. The contractors on this big new job must be under the guidance of this Architect. The church college is attempting to equip these contractors for this most important task.

They need science because it gives them eyes and ears and hands; they need religion because it gives them heart and conscience and connects them with infinite resources of power.—Christian Advocate (N. Y.)

### PRESS UP AND ON

Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dares name them? There are divine visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be strung! But there is one who gathers in Himself the measures of all possible heights, the sights of all visions, and the melodies of all possible songs. At the mention of His name the soul which has conquered the altar stairs, presses up and on, along the glory heights. His name is God.—J. I. Vance.

The worst part of martyrdom is not the last agonizing moment: it is the wearing daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have sunk under the weariness and the harass of small prolonged vexations. And there are many Christians who have the weight of some deep communicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou wilt," is to be a martyr.—F. W. Robertson.



## SHOES AND CHARACTER

By S. D. Gordon.

Shoes divide men into three classes. Some men wear their fathers' shoes. They make no decisions of their own.

Some men are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

Every man makes his own choices. And his choices make his character, and reveals it. This is the image in which man is made, this power of choice. This is man's distinctive characteristic. Every man is an absolute sovereign in his power of choice.

This explains why there is such a tense moral battle on. It's a battle for man's choice. The powers of evil lay siege to every man's will to win his choice. The Man on the Throne is ever wooing man to choose His way.

If that Man be in the Evil One is besieging to get in, if only by a hair. If the Evil One be in, that Man is warmly wooing to be allowed in, not by a hair, but all the way. And man decides.

Commonly, a decisive victory ends the conflict. That's history. When the daring Drake drove back the Spanish Armada that settled Phillip's ambitions to dominate England and Europe. When Nelson downed the French boats at Trafalgar that settled the Emperor on the water. And when Wellington faced Napoleon himself at Waterloo that settled him on land, and for good and all.

But here is an exception. Calvary was a pitched battle in the unseen spirit world. The Third Morning After was the decisive victory. The Man of Calvary was the victor. The unseen spirit power was stingingly defeated. Yet the decisive victory has not ended the conflict.

That Man wasn't fighting his own fight. He was fighting our fight and our foe. He offers us his victory, if we'll take and use it. But each man must decide.

We can't win alone. Long years have proven that. Two things must be tied together, that Man's victory and—our choice. But these two, Jesus and a set will—these are invincible. And the decisive factor humanly is our choice.

This is the biggest story of the old Book. Here is the first page. In a garden God says to his human companion: "Eat freely of all these trees. But here is one, the Tree of Choice. Please don't eat of it. I ask you not to, so that you may have the opportunity of showing your love by choosing what I prefer.

"But you choose. You may eat of it if you choose. You're free. Do you as you will. But, please, for love of me, use your power to keep in sweet touch. But you're free." That's the first page.

Now, the last page. A free translation makes the thought clearer. Listen: "He that is set in his choice on doing the thing that isn't right, still let him be utterly free to follow the bent of his choice, even though it be against the way I want him to go."

Then the same thing regarding the gutter stage of doing wrong. And then the same thing regarding choosing right. That's the last page.

Now, turn the leaves of the book, slowly, thinkingly. And, on every page, practically, is this: Choose; choose right; don't choose wrong; choose now. But—you choose. Choose as you choose. Either the word, or illustrations of good choice or bad—that really is the Book.

There's only one knob on the door of a man's heart. And that's on the inside. The Evil One can't come in till the man inside twists the knob and throws open the door. And God won't come in until the door opens freely to him.

Choice makes the man. Right choice strengthens the man. It lets his friendly God in. It defeats the Evil One.

Wrong choice weakens the man. It shuts God out. It lets the Evil One in. It stiffens up the joints of the choosing power. It's tougher work choosing right, easier choosing wrong.

And it's striking that wobbling indecision practically results as wrong decision does. The tempter is strengthened in his approach. God is still out. The door is not open to him. The will weakens. A wobbling will is a weakening will. Not choosing is choosing not to.

It is striking that, as a bit of mere psychology, choice of the Christ includes all moral choices. By common consent he stands for the purest and strongest and humanest.

Choice of Him opens the door for a new power to come into one's life. That power re-knits all the moral fibre of character. No conflicting choice can be made as long as one remains true to that one choice.

And life becomes a succession of choosings. Choice stares in at every window pane. It knocks at every door. It rings the bell unceasingly. It's wireless cries come on the wings of every wind. The darkness intensifies the call, and the light brings it sharper and closer home.

And peace of heart, without which there is no strength, comes only in right choice made and unwobblingly persisted in.

Leigh Hunt was right. A friend looing at his new painting, since so famous, of Christ knocking at the vine-clad door, said, "There's a mistake. You put no knob on the door."

And the painter quietly said, "There is only one knob to the door of a man's heart, and that's inside." Every man makes his character by the use of that knob.

## A NOTABLE DAY IN MORGANTON

Sunday, August 12, was a notable day in the history of the First Methodist church at Morganton. Dr. C. G. Hounshell, beloved throughout our church, was the special preacher for the day. At the evening hour a farewell, God-speed service in honor of our recently appointed missionary representative, Miss Miriam F. Goodwin, was held. The great congregation, made from all the churches in the town, bespoke interest in Christ's kingdom here and across the seas and by its presence paid a fine tribute of respect and esteem for the family and daughter who give of their best to Him who gave Himself to save a lost world. The addresses of Dr. Hounshell and Dr. W. F. Powell, pastor of the First Baptist church in Nashville and special friend of the Goodwin family, were thoroughly enjoyed and made lasting impressions for good. The representatives of the various departments of the church—Mrs. J. T. Perkins for the missionary societies, and Mr. Joe Kjellender for the Sunday school and of the pastor, told finely of the happenings coming to the church and city through the splendid work of Miss Goodwin. As a pleasing feature of the service Mrs. J. L. Rendleman of Salisbury sang at Miss Goodwin's request, "Oh, Jesus, I Have Promised." The entire evening marked a truly great service, and it should mean the beginning of an epoch in the history of our church in this community. Let prayer be made continuously for those who labor for the Master in the foreign lands.

I plucked an acorn from the greensward, and held it to my ear, and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "Oh, foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I."—Abbott.

There is a life beyond this: and there is reason to hope, there is reason to believe, that the silver cords which are broken here shall be brought together again there: that the golden bowl shall be restored never to be broken again: that the pitcher shall never more be broken at the fountain, nor the wheel at the cistern; and that there shall be joy in the presence of God over a noble community of men made perfect, and ransomed from the flesh.—Beecher.

## A YOUNG MINISTER ANSWERS THE FINAL CALL

Grady Rowe Mann, age 24, died in a Greensboro hospital Wednesday, August 15, following an operation for appendicitis. He had been ill one week.

The funeral services were held at 10 o'clock Friday morning, August 17, in Spring Garden Street church, of which he was a member. Rev. G. T. Bond, the pastor, was assisted in the services by Rev. W. F. Womble, presiding elder of the Greensboro district, and Rev. L. B. Hayes, pastor of Park Place church. A large company of friends assembled for these solemn services and Rev. G. T. Bond paid a just tribute to the character of this young man of promise who has been cut off in early life. An outline of Brother Bond's address follows:

Youngest son of the late Rev. George P. Mann and Carolina Elizabeth Mann, was born in Franklin, N. C., May 3, 1897. Passed from this life at the age of 26 years, three months and 12 days.

Converted in early childhood. Joined Spring Garden Street Methodist Episcopal church during the pastorate of Rev. N. R. Richardson.

In 1918, having for some years felt the call to preach the gospel, he entered Rutherford College to prepare himself for the great task.

In 1922 he was licensed as a local preacher by the Greensboro district conference which was held at Ramseur, N. C.

### Characteristics.

1. Modest and retiring.
2. Communed with his own heart.
3. Thought a thing through for himself.
4. Moved carefully and positively along all lines of work and thought. Ill last year before district conference. He was then too ill to be present but made a good report.
5. Abiding and high sense of honor.
6. Frank in his methods of dealing. His life was transparent. You never had to guess where he stood.
7. Unquestionable Christian character without cant or hypocrisy.
8. True to his own convictions after weighing the advice of his friends.
9. Choice of a career clearly indicated the high ideals which moved him to prefer serving rather than being served.
10. He was a Christian who lived and thought in a rare way, and was not understood except by close friends unto whom he opened the gates of his life. He lived for a quarter of a century and passed bravely beyond without having left the stigma of sin on any soul.

Over the river they beckoned to me,  
Loved ones who've crossed to the farther side;  
The gleam of their snowy robes I see,  
But their voices are drowned by the rushing tide.

There's one with ringlets of sunny gold,  
And eyes, the reflection of heaven's own blue;  
He crossed in the twilight gray and cold,  
And the pale mist hid him from mortal view;  
We saw not the angels that met him there,  
The gates of the city we could not see;  
Over the river, over the river,  
My brother stands waiting to welcome me,  
And I sit and think when the sunset's gold  
Is flushing river and hill and shore.  
I shall one day stand by the water cold,  
And list for the sound of the boatman's oar;  
And when perchance the well known hail  
Again shall echo along the strand,  
I shall pass from sight, with the boatman pale,  
To the better shore of the spirit land.  
I shall know the loved who have gone before,  
And joyfully sweet will the meeting be,  
When over the river, the peaceful river,  
The angel of death shall carry me.

Let us be only patient, patient; and let God our Father teach His own lesson His own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that He will ring the school bell, and send us to play before our lesson is learnt.—Charles Kingsley.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. and Mrs. R. L. Beasley announce the marriage of their son, Lancelot Ruffis, to Miss Lucille Dalby, Norfolk, Va.

Rev. J. Frank Armstrong and family of Forest Hill, Concord, left Monday morning of this week for a ten day motor trip through the mountains.

Rev. S. T. Barber last week assisted Rev. J. B. Thompson in a revival at Conway, and he is this week in a meeting at Colerane on the Ahoskie charge.

Rev. M. A. Osborne of Epworth, Concord, assisted his neighbor, Rev. W. A. Rollins, at Boger's Chapel in a meeting recently. The people say it was good preaching, too.

Rev. W. A. Jenkins and family of Central church, Concord, are spending the month of August at Lake Junaluska. However, "Billy" is not idle. He declares he is going to school four hours a day.

Rev. J. Frank Armstrong of Forest Hill, Concord, assisted Rev. W. T. Albright in a meeting at St. Paul's last week. Brother Albright is wisely leading the flock on Mt. Pleasant charge.

Rev. R. F. Mock and his family of Harmony, Concord, have just returned from an extended vacation trip that carried them through Western North Carolina, East Tennessee and Southwest Virginia.

On August 18, 1923, in the Methodist church at Burnsville, N. C., Miss Grace Hyatt of Burnsville and Mr. R. P. Dayton of Fort Worth, Texas, were nited in marriage, Rev. J. B. Tabor officiating.

Dr. T. F. Marr spent last Sunday in Concord, preaching two strong sermons and holding quarterly conferences. He was at Central in the morning and Forest Hill at night. Dr. Marr is decidedly popular among the Concord Methodists.

Rev. J. L. Smith reports a good meeting at Carver's Creek: "We have just closed a great revival at Carver's Creek church. Forty or more conversions and reclamation; twelve received on profession of faith; six infants baptized. Rev. C. Rowland, of the Central Texas conference, did the preaching and did it well.

Rev. W. L. Dawson closed a meeting last Sunday at Lee's Chapel near Greensboro. There were 31 professions and 26 joined the church and four others have given their names. There has been 162 professions and 132 have joined the church this year on the Summerfield circuit and Brother Dawson has one other meeting to hold at Pisgah second Sunday in September.

Rev. D. V. York writes us from Texas as follows: "I have just closed a meeting here in central Texas with 50 conversions and 26 additions to the Methodist church, and nearly as many more went to other communions. I have a large tabernacle meeting on hand just north of Altus, Oklahoma, my home town, which will close my year's work. The tabernacle was built especially for this meeting. I have had just about 1,000 conversions this conference year."

Rev. R. F. Taylor, the pastor at Stedman, sends us this interesting bit of news: "Just at the close of our prayer services at the Methodist church here last night (August 15) a beautiful marriage was solemnized by the pastor, R. F. Taylor, assisted by the Baptist minister, Rev. Mr. Turner—Prof H. R. Totten of Chapel Hill, N. C., and Miss Addie S. Williams of Stedman, N. C. Immediately after the marriage the happy couple left on their wedding tour north."

Rev. W. T. Albright has a meeting going on this week at Cold Springs church on the Mt. Pleasant circuit. The services are intended for all the churches of that charge. The meeting began last Sunday with a sermon at 11 o'clock by Rev. Z. E. Barnhardt, pastor of Centenary church, Winston-Salem, and a sermon at night by Rev. J. H. Barnhardt, pastor of West Market Street, Greensboro. Cold Springs is the home church of the "Barnhardt boys." Rev. W. L. Dawson arrived Monday and is doing the preaching through the week. Special music has been provided and a great revival is in prospect.

Dr. R. F. Bumpass left last Monday for a stay of three weeks at the celebrated health resort at Battle Creek, Michigan. Brother Bumpass has arranged to have his pulpit supplied during his absence. The stay at Battle Creek will unquestionably prove both enjoyable and beneficial to this devoted servant of the church.

A life long reader of the Advocate at Hillsboro wrote us under date of August 9, requesting us to publish a piece about a dear girl who had died almost a year ago, but the writer of the letter evidently forgot to sign his or her name, and we do not know with whom to communicate. If the writer will send the article in question we will be glad to grant the request of this unknown writer.

Evangelist Walter Holcomb, by invitation of Bishop H. A. Boaz, will go to Japan, Korea and Manchuria, where, in co-operation with the bishop, he will conduct evangelistic services. This is the second such trip by this experienced evangelist. The last year was spent in Europe with Bishop Beauchamp. When one considers that the evangelist must speak through an interpreter and that great success has attended his labors, the needs of the field and response of the people may be well understood.—St. Louis Christian Advocate.

Rev. J. B. Fitzgerald sends us this interesting note: "We have closed two extra good revivals on the Davie circuit. At Oak Grove Rev. R. H. Kennington did the preaching. The church was greatly strengthened by this gospel preacher. At Liberty Rev. M. A. Osborne did the preaching. He preached the plain, simple gospel and the people gladly heard and heeded the truth. As a result of this revival there were forty-five conversions and twenty-five accessions to the church and a number to join other children. Pray that this good work may continue."

Rev. W. R. Ware sends us the following interesting news items: "I have recently helped in three protracted meetings—Brothers Brittain at Dysartsville, Goforth at Glen Alpine, and J. A. Fry at Spruce Pine. In all these meetings the good Lord was graciously present. Believers were edified and strengthened in the Christian life, backsliders were reclaimed, and sinners professed conversion. More than twenty were added to the Methodist church on profession of faith. Several family altars were erected, and a number of infants were baptized. The brethren I helped were very considerate, the people kind, and I had a good time spiritually and otherwise. I greatly enjoy getting out and helping my brethren. It is good for my religion to do this. It has been the custom of my life, and I would not know how to spend a year without this spiritual and fraternal feast in revival meetings. Our meeting will begin in Morganton the third Sunday in September. May the good Lord favor us with a glorious revival. After two weeks of recreating in the mountains, I hope to return to my work prepared for a successful and satisfactory closing of my year's work here and to go to conference with a report that will be pleasing to God."

### DR. W. P. HARRISON ON PLENARY INSPIRATION

Mr. Editor:

I send you the following editorial by Dr. W. P. Harrison, the former distinguished editor of the Methodist Quarterly Review, taken from the October number, 1891.

O. H. Allen.

"I believe that the Bible is the Word of God. Holy men of old, anointed by the Spirit of God, and under the influence of this infallible guide they have stated the facts, announced the doctrine and recorded the revelation that God gave to men through the means of the sacred volume. In the plenary inspiration of the Scriptures I see the proofs of a divine power preserving the sacred writers from any and every error in the statement of facts, from every mistake in the record of doctrine and from every misconception of the divine will in the declaration of revealed truth.

That theory of inspiration which makes the sacred writer to be only the pen of the Spirit, and contends for the actual selection of every word and its transfer to the memory of the writer, I believe to be unworthy of acceptance, because it degrades the human without in the slightest degree exalting the divine element in the composition of the sacred scriptures. But the inspired thought given to the penman by the Holy Ghost was left to

take the form natural to and characteristic of the writer himself, the Holy Ghost meantime guarding against error in fact or expression, and sensibly approving the selection of the best words in the writer's use. Thus infallible truth appears in the distinctive forms that personal peculiarities have given it, without depending upon the sole authority of the sacred penman for its accuracy is point of fact or its completeness in point of doctrine.

It is the word of the Lord by the pen of Moses, David, Isaiah or St. Paul, and in this divine word there are neither contradictions in the statements of fact, nor inconsistencies in the records of doctrine. Every age of the world's history has contributed somewhat to explain and illustrate that which, to the age preceding, was a subject of doubt or difficulty; and thus in the progress of our race every word of the Lord will be established, and the unity of purpose contained in the sacred books will be demonstrated beyond the possibility of a reasonable question."

### "THE CHURCH IS A HOLY PLACE"

God is everywhere present and particularly so in His church, and knowing this as we do we should respect and reverence the holy house of God.

We have six days in the week in which to gossip and it would seem that we could spend a few hours on Sundays in God's house in silence and prayer.

We are Sunday after Sunday making out of the church of God a place of exchange of secular things in a verbal way.

It should be remembered that God is ever present in the church and the world should keep in silence before Him.

It is very common these days to hear persons refer to the church as an auditorium. If such ignorant persons would consult their dictionary they would find that a church and an auditorium are two separate and distinct buildings having no relation whatever to each other.

However, for such persons it would be far better if the church was an auditorium, as the latter would fit their manner of worship and deportment more so than dignity and holiness of a church.

Harry Daniels.

### WHO WILL PAY FOR IT?

The Advocate received the following letter recently:

"I received your letter saying I owed you \$—subscription. I am very sorry, but I am not financially able to pay this now. I haven't the money. My husband and I are very poor and we are trying to pay for a home and we have a little almost helpless girl that has fits and spinal trouble which we have to buy medicine for. I am very sorry not to get the Advocate. My grandfather was a Methodist preacher and I love to read my church paper, but cannot pay for it. So you will have to discontinue it."

Some one who can afford to do so or some church ought to pay for the Advocate for this good woman. Send us \$4.00, just half of what she is due, and we will mark her up to 1924. Let us have your check. We have more than a dozen calls like this and could use a nice sum in helping those who want to read the Advocate to do so. Send us a check and we will make it do good for you.

### CLEAN-UP PERIOD CHRISTIAN EDUCATION MOVEMENT

On the first of November the third installment on Educational subscriptions will be due. On looking over my lists I find that there are many who have not paid their pledges for the first and second years. It is very important that this be done before the beginning of the third year. Hence, we are taking the period of September 1st-15th to clean up as far as possible all pledges which are past due. I am making an appeal to the local church collectors to see everyone who is in arrears and try to get a payment. I shall appreciate it very much if the pastors will speak a good word for the cause during the next two weeks and if the educational committee will help the collector in securing these funds.

Let me also request that every delinquent subscriber who reads this article should hand to his local collector the amount now due on his Educational subscription.

H. M. North, Sec. and Treas.,  
Christian Education Movement, N. C. Conf.



# Historical Sketch of Old Union Church

By Miss Dora Redding

A church could scarcely have been located in a more historic place than was Old Union. In 1779, when Randolph county was formed out of a part of Rowan and Guilford counties, the first court house was built about two miles from this place. The first court house was a small, log structure with only one room, where the courts and business of the county was transacted for nine years, when a large two-story frame court house was built. The nails in this building were made in a smith shop nearby and the planks were sawed by hand. The new court house was just west of what is now known as Brown's X Roads. The name of the new village, or county seat was Johnsonville, in honor of Samuel Johnson, who was governor of North Carolina at that time. It was at Jacksonville that a tall young man entered the court house and produced a license authorizing him to practice law in the several counties. This young man was Andrew Jackson, who was later the seventh President of the United States.

Col. David Fanning, one of the most daring bandits of Revolutionary days, one whose very name caused terror among men and women alike, did some of his dreadful work in this section.

After the battle of Guilford Court House in March 1781, Cornwallis and his army had their headquarters at the Bell mill for two days and had the use of the mill.

Many other events of interest could be mentioned, but we are dealing with the history of Old Union church. However, there are a number of years of which we have no record. William Bell, who was the first sheriff of Randolph county and later a member of the House of Commons in the General Assembly of North Carolina, lived at the Bell mill near Walker's mill on Deep river. Mr. Bell was the owner of a vast territory of land, including the land on which this church now stands. Feeling that there should be something done for the uplift of the community, and that religious instruction was being neglected, he decided to build a church and let the various Christian denominations worship in it. This church was a log building and was erected in 1786. It was called Bell's Meeting House. The next account we have of Bell's Meeting House was in December, 1801, when two brothers, William and John McGee, sons of Mattie Bell and stepsons of William Bell, commenced what was the first camp meeting ever held in this section of the state. The meeting continued till some time in January, 1802. John McGee was a Methodist minister, while his brother William was a Presbyterian minister. They were assisted in the meeting by other preachers. About this time a great revival of religion swept over the country, remarkable for its extent and results. John McGee, describing one of the camp meetings, says: "Preaching commenced, the people prayed and the power of God came down. There was a great cry for mercy. The nights were truly awful. Some were exhorting, some were shouting, others were lying on the ground as dead men. Some penitents fled to the woods and their groans could be heard all through the grove, and many came into the camp rejoicing and praising God. In the meeting both the saved and the unsaved had what they called the "jerks." Men would lose control of themselves and have all sorts of unnatural movements, contortions and conditions." Much has been said about Mattie Bell and her wonderful bravery as a Revolutionary heroine, but we lose sight of the fact that she was the mother of the men whom God used to bring about such a spiritual awakening in this community. Mrs. Bell and the McGee brothers have many descendants still living in this community, a number of them being among the most active members of this church today. Mrs. Sarah Swaim and Mrs. Louisa Aldridge are great-granddaughters of Mrs. Bell. John and William McGee went to Tennessee, where they kept up their evangelistic work with great success, while their mother and her second husband, Mr. Bell, lived and died at the Bell mill, and graves can be seen in the old burial ground in a grove half a mile east of this place.

After the camp meeting of 1801-02 the name of the church was changed from Bell's meeting house to Old Union church, and while all denominations

were allowed to use the church it was considered a Methodist place of worship.

In about 1845 another camp meeting was held here, but we are unable to find out anything more about it. After that time there were services in the old church at intervals till about 1850. Among others who preached here was Rev. Joshua Robbins, who preached here once a month, usually on Saturday, when every one quit their work and went to church.

Mr. Solomon Wall, one of the most prominent citizens as well as a fine type of Christian gentleman, bought much of the land once belonging to William Bell, including the land where Old Union church stands. In 1853 Mr. Wall deeded five and one-half acres of land to the trustees of Old Union Methodist Episcopal Church, South, and the church which stands here at this time was erected about that time. The first trustees of the church were Thomas White, Charlie Lines, Thos. K. Hanner, S. W. Wall, Woodward White and Jesse Mulnix. Probably among the first stewards were Jesse Walker, Solomon Wall and perhaps others.

Rev. B. F. Guthrie held a great revival here in 1856. Many were converted and joined the church. Mr. Guthrie was here later in a meeting and greatly endeared himself to the people. He went as an army chaplain during the Civil War and was killed.

The list of pastors in the early history of the Southern Methodist church at Old Union cannot be given in order; in fact, the list is not complete. We find in the conference journals the names of the following ministers who served the charge at some time: Revs. N. A. Hooker, George F. Wyche, James Needham, Zebedee Rush, W. C. Norman, J. W. Lewis, J. B. Alford, J. H. Robbins, Solomon Helsabeck, Joseph C. Thomas and Dougan C. Johnson. Rev. Dougan C. Johnson was a member of the first graduating class of Trinity College. He served the church as pastor at two different times. During these years Old Union had been a part of the Asheboro circuit. In 1874 the Randolph circuit was formed and Old Union became a part of it. The first pastor to serve the new charge was Rev. J. F. Craven. He was followed by Rev. Charles H. Phillips. Every one has heard of "Uncle Charlie Phillips," but few are here now who really knew him. He drove a large bay horse hitched to a gig. He nor the horse ever seemed to get in a hurry, but he was always at the church on time and came with a message that no one forgot. As he preached Mrs. Polly Coltrane, Mrs. Nellie York and Mrs. Ibbe Adams frequently shouted, and everyone felt that it was good to be here. A granddaughter and two great-grandsons of "Uncle Charlie" are members of Old Union church at this time. Rev. R. T. N. Stephenson was the next pastor and he was followed by Dr. Frank H. Wood, who was pastor of the church in 1886 when a camp meeting was held, just one hundred years after the first old log church was built. Mr. R. R. Ross, Col. J. E. Walker and Dr. W. A. Woollen took a prominent part in planning and arranging for this camp meeting. A number of the members of Old Union church also took an active part in helping build the arbor and tents. A splendid arbor was erected which was fifty by ninety-five feet with a seating capacity of twelve hundred. The tents were well built and comfortable to stay in. A nice fence enclosed the arbor and tents to keep the people from driving too near the grounds. The following people left home cares and business duties and moved into the tents to help take care of the visitors at the meeting: Dr. W. A. Woollen, Messrs. David Coltrane, J. E. Walker, J. H. Ferree, S. W. Wall, J. A. Wall and mother, Robert Welborn, M. C. Ridge, R. R. Ross and Henry Dicks. Those who remained over with these good people were made to feel at home. Dr. Wood was in charge of the meeting, and that means that nothing was left undone that could be done for the success of the occasion. The ministers present were Revs. L. S. Burkhead, R. P. Troy, W. H. Pegram, I. F. Kearns, R. M. Greter, F. H. Wood, J. B. Bobbitt and the presiding elder, Rev. V. A. Sharpe. The crowd on Sunday was immense. It was estimated at three thousand. Prof. G. E. Leonard had charge of the music during the entire meeting. On Monday and again that night a number of people

came to the altar for prayer. The indications were that the meeting was going to be a great one. Just after the close of the service on Monday night a great quake came which filled the people with awe. Many there were who felt as they never had before their helplessness and their entire dependence upon an all wise God. The meeting closed on Friday night with about twenty accessions to the church, and the church members generally were spiritually strengthened.

In 1887 another camp meeting was held. It was not convenient for some who tented here the year before to come back this year, but others took their places and the tents were all filled. Mr. W. L. Adams and Mr. Samuel Aldridge were added to the list of ten holders this year. Like the camp meeting of 1886 this one was largely attended. The church was greatly revived and a number were converted. After this camp meeting the tents were moved away and no more camp meetings have been held. The arbor was left standing for a few years and was used during the summer for services, and especially for the annual protracted meetings.

The pastors following Dr. Wood were Revs. W. M. Bagby, J. E. Woosley, G. E. Eaves, J. M. Price, Price, R. S. Webb, Albert Sherrill and B. F. Hargett. At this time in 1907 our connection was severed from the Randolph circuit. It was necessary to make a new charge in order to have all of the churches supplied with pastors, consequently the new charge was called Asheboro mission, and Old Union was a part of it. Yes, we were sore, for we felt that we had been thrown out of our own home, but that feeling only lasted till we saw and heard our new pastor preach. We realized from the first that we had gained not only a new pastor, but a friend—one who was always ready to share the sorrows as well as the joys of everyone. That pastor was Rev. R. L. Melton. We were later served by Revs. R. A. Taylor, J. L. McNeer and J. D. Gibson. Mr. Gibson had started on his second year and was a faithful pastor. He died in February, 1914. At that time it seemed again that there was no place for Old Union, when through the influence of Rev. G. H. Christenberry we were placed on the Randleman charge. Mr. Christenberry was the pastor at that time. Since then the pastors have been Revs. A. R. Bell, W. L. Dawson, J. A. J. Farrington, J. A. Cook and J. A. Bowles. From history we find that many of the early pastors were among the best preachers in the conference, and since the members of Old Union who are now living can remember there has never been a pastor of whom we could not feel proud. Each one deserves special mention, but time will not allow it. Besides the pastors there have been a number of other ministers here at different times who have been a great blessing to the place. Perhaps no minister has ever quite gained the place in the hearts of the people that Rev. Amos Gregson has. Having lived at Union Factory, now Randleman, the greater part of his life, everyone has heard their father and mother and possibly their grandparents speak of him in the highest terms. He probably preached at Old Union longer ago than anyone else now living, and he preached his last sermon here May 30th of this year.

The pastors have always had the co-operation of a loyal set of laymen. In the early history of the M. E. Church, South, at Old Union, Coltranes, Hanners, Welborns, Walls, Adams, Whites, Mulnix, Lines, Walkers, Swaims and many others were prominent supporters of the church. Many of their descendants are still active in church work. Who does not remember Dr. Woollen? He came into the church very quietly, walked down the aisle and took his seat in the amen corner. A more humble, earnest prayer was never offered in Old Union church than he could pray, and his exhortations would reach the hardest heart. The stewards were made to rejoice each year when Dr. Woollen and T. J. Redding would say to them before conference, "Do what you can on collections and if there is a deficit send us the bill." The bill was always sent. The stewards and trustees at this time are W. L. Adams, Ed Swaim, J. T. Coggins, E. J. Nance, J. W. Newby, J. A. Wall, S. L. Adams, Thomas Swaim, Mrs. E. J. Nance and R. L. Bardner.

Old Union is represented in a number of states in the Union. Three of the former Sunday school superintendents are in three different states. Mr. J. M. Johnson is in Tennessee, Mr. Q. F. Beckerdite is in Missouri and R. C. Welborn in Kansas.



Down to the present time: It is not out of place to say that our present pastor, Mr. Bowles, is doing all he can to help Old Union people spiritually and to make this a better community to live in. Mr. Charles Coggins is a faithful Sunday school superintendent, always at his post when the Sunday school hour arrives. Miss Verla Coltrane, the organist, who is a great-great-granddaughter of Mattie Bell can be depended upon to be in her place as organist and then as teacher of a class. The Sunday school teachers, assistant organist and others are very faithful also.

As this is a time when people are leaving the farm and going to town, and there have been a number of deaths our church membership is not large, neither do we always have large congregations, but Old Union is still making some history that may be interesting reading in the years to come.

A number of other people deserve mention, and there are other events of interest that may be recorded later as we get together and really learn more of the history of Old Union.

### SEEING THINGS AT JUNALUSKA

Rev. J. H. Barnhardt.

No, I will not admit it: Lake Junaluska is no hobby of mine. But I can tell a good thing when I see it—particularly when I keep seeing it. Talking about hobbies reminds me of what the crazy man said about the difference between a hobby and a horse; he said you can "get off of a horse."

Every man who writes should have a reason for doing so—or an excuse. It may ease matters just a little for me to state that the gentlemen in charge of the Christian Advocate are responsible for this article being written. That is the excuse. And since I am just back from "the lake," they suggested some feeble remarks anent that subject.

Be it known, therefore, that I, in common with a variable number of other people, have been endeavoring to go through with the annual tug of taking a vacation. And while I had rather not do it, I have learned to nerve myself with what grace I may against the fourth Monday night in June, at which time I know from past experience that the official board is going to suggest that I "get off" at my convenience for a little rest. That is considerate and courteous in them, and their kindness is duly appreciated. Were it not for a little stimulus applied at the home base, many a man would stay on the job constantly until he wrecked both the job and his own health. The object now is to keep fit rather than cure oneself after becoming sick, and a good rule it is. Therefore, taking vacations are on a par with a custom we used to have down on the farm of taking "lion's tongue" bitters in the spring of the year in order to build ourselves up physically and thus forestall any lurking disease which might strike us down and interfere with our work in the busy season ahead. But I don't mind confiding to a waiting world that I usually look forward to a vacation very much as I used to anticipate having a spell of measles after having been unwittingly exposed to it by sleeping with the hired hand. I knew it had to come and the sooner it was over the better. I find myself somewhat in the mood to sympathize with a certain gentleman in Alabama who was unfortunately in the penitentiary for some offense. His wife, who was pleading for his pardon, was asked by the board on what ground she based her plea for clemency? She replied: "Well, he don't like it down there and would be a heap better satisfied at home."

Now, it must be fully understood that these remarks are not to be considered derogatory to the mountains nor to the seashore. We make to ourselves friends of these, that when we fail, they may receive us into their habitations. And so, it came to pass that I journeyed once more to the Capital of Southern Methodism. In connection therewith, I now make a significant confession, which, in fact, the reader may already have suspected, that I give myself credit for having more than ordinary intelligence, and hereby cite my custom of going to Junaluska as a sufficient evidence of the same. By a process of elimination, I have settled down to the conviction that this is the most congenial spot for me to spend awhile in summer. It is an entrancing place in every particular. The setting is gorgeous, the surroundings are ideal, and the scenery is unrivalled for beauty. In the spirit of the new rich

woman who was traveling through the Alps, "I like nature because it is so natural." I really believe there is more natural, undefiled, unspoiled beauty about Junaluska, and fewer superficial, sex-ridden, God-forsaken diversions, than I have found in the same area anywhere else I have been. Yet it is a place which is filled with all wholesome, satisfying, legitimate forms of recreation for all ages and tastes, besides carrying at all times throughout the season profitable programs of entertainment, study, and research for people who have learned to make the most of their vacations by combining suitable and pleasant work with play in an environment of marvelous beauty and attractiveness.

### Junaluska As It Is.

There are thousands of Methodists who have never yet caught a vision of the present magnitude of Junaluska nor of its vital relation to the church of the future. It is, and will continue to be, great as a playground; but it is more than that. It is even now a sort of demonstration station where the teachings of Jesus may be applied in a practical way to all the departments of life in which the Christian is interested. And it will be increasingly so in the future. A great many of us preach a social gospel at home, and then proceed to annul all we have preached on that subject for eleven months by patronizing resorts in August whose practices are covertly or openly antagonistic not only to the social teachings of Jesus, but to His teachings as a whole, particularly as touching the great institutions of Christianity such as the Sabbath, the home, etc. It is foreign to my intentions to create the impression that there is at Junaluska a prayer-meeting atmosphere all the while, for that impression, if made, would not be true to the facts, but I do assert as a fact that Junaluska, almost more than any other place I know, does exemplify in spirit and in every day life, the injunction of the great apostle who exhorts us: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." I never stand at the entrance to Junaluska and sweep the graceful lines of its picturesque lake and drink in the virgin glory of the surrounding hills against which is silhouetted the blazing cross of Calvary, that I do not seem to hear afresh the alluring voice of the Man of Galilee saying to His comrades in the stress of their physical weariness: "Come ye apart into a desert place and rest awhile."

When I think of what the church is doing there for the young people of her communion, as well as all others, I rejoice that God has given her foresight and insight and a form of sound wisdom and statesmanship sufficient for her to work out as she has done there a practical application of Christianity to all the problems of life. And, furthermore, I have a feeling of pride in it all very much after the manner of the small boy who, upon being asked to give his father's name, said: "His surname is Johnson, but his Christian name is Methodist."

Never in the history of the place has there been such a crowd of visitors as during the present season. The management was all smiles; in fact, they reminded me of the little girl who laughed out loud at something which amused her, and explained by saying that she was smiling and the smile "busted." Every hotel, cottage, tent has been crowded to its capacity. I heard some perfectly respectable people say they were sleeping in Evangelist Thurston B. Price's garage and were faring much better than if they were at home in the heat. But the management has taken good care of all who have come and are already making arrangements to handle comfortably all who may come another year. The new Sunday school building is a great addition to the grounds and the Mission building, now in its second season, has filled a long felt want. Within the grounds a visitor may find almost any kind of accommodations he may wish and at almost any cost, from a nominal rate up.

### A Big Industry.

Eating is a big industry up there. I would hate to have to cater to the abnormal, subnormal tastes of pampered femininity and the voracious, rapacious appetites of starving masculinity, lined up as I have seen it at the counter napkined and utensiled for the fray, in the hope of pleasing so wide a range of culinary absurdity. Usually the fellow who has least to eat at home complains the most and eats the loudest away from home. So far as I could tell there were but few complaints at this point, and those in charge of restaurants, cafete-

rias, and boarding places of all kinds performed their tasks well under some rather trying and difficult conditions, because everybody seemed to want to eat at once and were like a certain boy and his mother's pancakes—"he didn't need to be called, he was there already."

One day at the Lakeside cafeteria, after an unusually busy hour which had left every plate in the establishment soiled, the electric power which operates the big dish-washing machine was temporarily cut off. Nothing was to be done about it except to clean the dishes by hand, which duty was turned over to the colored servants about the place. Whether by accident or design, I know not, but very soon their voices were heard floating out over the air, to the accompaniment of clattering dishes, as they sang: "O Lord, send the power just now." Whether their prayer was answered I did not learn, but there was nothing wrong about their sense of appropriateness.

I was fortunate to be there during part of the laymen's conference conducted under the direction of the Board of Lay Activities of the Methodist Episcopal Church, South. The program was an able and well balanced one—sane and helpful all the way through. The speakers were all sizeable men, and came to their engagements with notable zeal, ability, and careful preparation of their messages. I came as near seeing there as anywhere in recent years, the literal fact of men being aflame with conviction, blazing with zeal, and speaking with an unction which is characteristic of the pioneer; and it is pioneer work these men are doing in a large sense, for while some of the laymen of the church have always been active, and while their activities have added greatly to the efficiency of the whole church, it is true that the last General Conference in setting up the present organization has blazed the way for greater lay usefulness and added strength and power to this important branch of our organization. Our laymen are now furnished an almost unlimited task and they are seriously endeavoring to find that task and to equip themselves for the fulfillment of it under the leadership of the Holy Spirit.

### A Word of Caution.

There is one word of caution that I feel led to speak in regard to the relation of Lake Junaluska to the various conferences which are held there every year under the direction of the boards of the church. It should be remembered that Junaluska as such does not put on any conferences. It only furnishes the facilities and material equipment whereby these conferences may be put on by the authorized agencies of the church acting through the boards which are the creatures of the General Conference. These boards, therefore, and not the assembly organization, are responsible for the programs given. Now, it stands to reason that the various speakers who appear on the platform there bring with them a variety of opinion touching the many subjects which are being discussed. It is a forum to which all kinds of wares are brought for exhibition, and not even the boards who are not directly interested in bringing the speakers can always know in advance just what is going to be said by them. In view of all this, it would be manifestly unfair and unjust to hold the assembly management responsible for any utterance made from the platform under the auspices of any board to whom the platform is turned over as the agent of the church.

This is written in an effort to clear up a slight misunderstanding at that point. Whatever may be one's opinions touching the present agitation in the church growing out of discussions radical or conservative, so far as Junaluska is concerned it has no opinion, and can have none in the nature of the case, and should not in justice be made the victim of any school. The individuals composing the corporation have opinions, but the corporation itself does not. This is only my personal conviction and I do not speak with any authorization from anybody connected with the assembly.

Well, just to show you that this is no hobby of mine, I will proceed to get off. But when you buy a ticket next summer, see that it reads: "Lake Junaluska, N. C."

The hot weather grind may boast of his zeal, but he will find himself at the end of the summer slightly run down at the heel.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### JUNALUSKA AND THE LAYMEN'S CONFERENCE

At the meeting of the Laymen's Conference, held at Lake Junaluska the week beginning August 9th and ending August 15th, a very fine program had been provided. I think there were about two hundred and fifty delegates who registered as attending this conference. Quite a number failed to register.

The meeting was a success from start to finish. No finer program has ever been enacted than was put over there at Junaluska. The speakers were men of eminence and ability. There might have been a difference of opinion as to some interpretations that were put upon things, but the Lay Activities Board is composed of men of mature thought and, in my judgment, everything that was done there, was calculated to make a man think and think seriously on the problems that confront the church in this day and time.

I was inspired to new ambitions to do more than I have ever done before in the church. I met many others who felt the same way. Of course, each man was there to stress his peculiar views on a certain subject and, naturally, there were different sides to each subject. There were some people who could not but express opposition to a man giving one side of a subject and the other side not having been answered by someone else. To have done that would have taken a good deal of time.

I am sure there were no unsound doctrines proclaimed there for the speeches were all of a high order, in fine spirit and calculated to do good.

The two Carolinas had the largest attendance of any other sections of the church. Oklahoma and Texas were pretty close after them and Virginia was well represented.

I could not help but wonder why our people don't take more interest in this Methodist Assembly Ground. There is nothing in this world any prettier than this is and the expense in going there is much cheaper than any other resort that I know of. The accommodations are as good as you could ask. The food was well prepared and as cheap as a reasonable person could ask. Rooms could be procured at a rate from 50 cents to \$2.50 per day. The buildings are compact and easy of access to the auditorium. The sports are of an innocent character—golf, boating, fishing, rowing, tennis, croquet and other like amusements. There is no dancing pavilion on the place. Someone had suggested that if we could just introduce a dancing pavilion, possibly it would be more attractive to some of our church members. I am glad to say that that view was not taken seriously by the management, so there will be no dancing pavilion at Junaluska. There are only wholesome, innocent amusements up at Junaluska—things that are perfectly safe when it comes to morals.

The association is of the very finest—noting but the cream of all of the

Southern church is to be found there, both men and women.

Horseback riding and tramping are popular sports. If you want to carry your automobile, there are fine roads and any number of excursion parties.

In fact, any amusement of an innocent character that does not degrade is to be had there.

So long as our church people fail to appreciate the value of a place where there is nothing but innocent amusements we need not be surprised if our children go astray. If those people who are now going to resorts where there is dancing, card playing and every other kind of worldly amusement going on would go to Junaluska they would have to have as many as five hotels to take care of them.

I am glad to say that the Junaluska Association grounds has, seemingly to me, reached a point where nothing can keep it from going. I think it is permanently established. While I was there everything was full and have been this way for two months.

The Epworth League and Evangelistic conferences were opening up the day I left. The programs for both of them seemed very fine.

There was some "rumpus" with regard to some teaching that had been done at the Sunday School Conference, but regretting that as much as I do I am sure that no sane person would hold that against the Junaluska grounds because one man came there and gave his views on a subject that was questionable as to whether it was wise to discuss it at all, and if at all not before a Sunday school conference. But that is a mistake. Why put it down as being of criminal intent? Just let's see that that is not done again and all will be well. We might take this as "Cyclone Mack" suggested when he came to Greensboro. He said that some people were opposed to some of his teachings, but he asked them to simply have the sense of a cow—when he put fodder and weeds before her she would root out the weeds and eat only the fodder. The same holds good with regard to the Junaluska conferences. The Junaluska grounds have demonstrated their success this year.

All those people who want a nice summer outing ground where people can enjoy innocent amusement and have intellectual entertainment certainly should make reservations for another year to encourage in every way we can this splendid program which laid out for the benefit of the Methodist people of the South.

Chas. H. Ireland.

### A PLEA FROM JAPAN TO PREACH HELL FIRE

I notice occasionally that writers to the Advocate advise evangelists to be "more sparing of their use of hell fire" in evangelistic meetings. It may be true that some evangelists make their meetings hot with fire and brimstone, but is it not the tendency today to neglect to sound the warning that once made men fear and tremble and cry out saying, "Sirs, what must I do to be saved?"

Listen to John Wesley: "God and eternity are real things. Heaven and hell are in very deed open before you; and ye are on the edge of the great gulf. It has already swallowed up more than words can express, nations, and kindreds, and peoples, and tongues; and still yawns to devour, whether they see it or no, the giddy, miserable children of men. Oh, cry aloud! Spare not!"

By glancing through the sermons of Wesley you will see that he often warned men of hell, and he did it in plain, unmistakable terms. Are men less vile today than they were fifty, one hundred, two hundred years ago? Is hell less real now than then? Do men not need to be warned today as in days of old? Personally, I wish there was no hell; and I wish that I could preach a gospel without men-

tioning hell fire. But the same Bible that tells me of heaven, the home of the redeemed, tells me also of hell, the everlasting abode of the condemned. In the words of Bishop Hay, "I believe in a topless heaven, and a bottomless hell."

I will admit that it is not the most pleasant subject upon which man can discourse; it is perhaps not a popular subject; it is not a subject in which the masses are very deeply interested, especially those condemned, but it is, nevertheless, necessary that we sometimes preach upon it.

The Man of Galilee, who in the fourteenth chapter of John comforts his disciples by telling them of the "mansions in the skies," also gives in the ninth chapter of Mark a solemn warning of hell, describing it as a place "where the worm dieth not, and the fire is not quenched." Again, in the sixteenth chapter of Luke, where He tells us of the comfort of Lazarus in the bosom of Abraham, He also tells us of the torments of the rich man in hell.

Among the last things that Jesus said to the eleven before His ascension was: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Then, is it not our duty as ministers of the gospel not only to preach salvation by faith, but also to warn men that through unbelief there is damnation—hell?

I. L. Shaver.

Gotemba, Japan, Aug. 2, 1923.

### WHAT SCARRITT IS SEEKING THROUGH RELOCATION

Mabel K. Howell.

The decision to change the location of the Scarritt Bible and Training School from Kansas City has been reached as a result of very definite and compelling convictions on the part of a large majority of the board of managers—convictions resulting from a study of the demands of the work on the mission fields, and from a long experience in trying to meet the need for properly qualified workers, especially women. Those who administer the woman's work at home and abroad and those responsible to secure candidates have felt for a number of years the responsibility resting upon them to adjust the missionary training provided for women to the demands of the new day on the foreign fields, and also to enlarge its scope to meet the ever increasing calls of the church at home. In seeking to make this adjustment, the board has been convinced that a new location was absolutely essential. The church should know what Scarritt is seeking to gain by relocation.

(1) Scarritt expects to continue to maintain its separate organic entity as an institution for missionary training. The Scarritt Bible and Training School for more than thirty years has lived and worked as a vital part of the educational system of the church. More than one thousand young women have been trained for the service of the church within its walls, and have laid the foundation of missionary work among women and children in almost every mission field. Those who know intimately the foreign mission fields know that a type of woman missionary has been sent to the fields that has been so superior as to call forth considerable comment from other denominations. Scarritt has a large and influential body of alumnae. It has earned the right by its fruitage to maintain its separate life and to carry on its distinctive and unique contribution to the training of womanhood for Christian service. It does not seek to merge or blend its life with other institutions in its enlarged program. It expects to carry forward in its new location a full program of missionary training. The proposed "Greater Scarritt" is not a new institution, but an old and well establish-

lished institution seeking a new and better location and a more adequate program. This separate organic life is a "sine qua non" of the proposed plan.

(2) Scarritt is seeking a location central to the constituency of the church. The term "central" as descriptive of the new location that is being sought occurs in the report of the Joint Committee on Missionary Training, that was adopted by the Woman's Missionary Council and the Board of Missions at their annual sessions this spring. By the term "central" is meant a location central as between the two schools of theology and central as to the entire supporting constituency. The underlying cause in seeking a central location is that the new Scarritt may better serve the entire church and also in order to prevent a division of available assets which would inevitably follow were a new location chosen that would in any sense be regarded as sectional. If a central location can be secured that the entire supporting constituency will endorse, assets will be available that will make possible a very large and unque contribution to the work of the church at home and abroad.

A very careful statistical study of the membership of the church has been made with a view to determining what would be central. This reveals the fact that Memphis is very nearly central as regards church membership to the North and South and Nashville equally central as to membership to the East and West. Forty-six per cent of the membership lies to the north of Memphis and fifty-two per cent to the south, while forty-six per cent of the membership is to the west of Nashville and fifty-two per cent to the east, so that Memphis could be called central as to constituency north and south and Nashville central as to constituency east and west.

(3) In seeking a new location, Scarritt is seeking a center that will afford opportunity to supplement the courses which are essential to its own distinctive program, with such elective courses primarily in education that can be secured only in a teachers' college. From the foreign missionary standpoint there are three groups of students related to the missionary program that the enlarged Scarritt plans to serve: First, the student preparing to go in the field for the first time and who while taking the required courses in distinctive missionary preparation such as Bible, Church History, Religious Education, etc., needs to be able to elect certain educational or other courses fitting her for the specific work on the field for which she is being sent. There is an increasing demand for women who are specialists in education, agriculture, textiles and fine arts, manual training, nursing and kindergarten work, physical education and home economics. Graduate and undergraduate courses in such subjects and in many others are needed for the enlarged program and the new Scarritt cannot afford to add complete departments of graduate and undergraduate work in these subjects to its own program inasmuch as a very limited number each year would be required as specialists in each line. It must secure such electives from another institution; secondly, the woman missionary on furlough, who, because her work on the field is largely educational work on the field, to take graduate work in her specialty while on furlough, and at the same time be able to have graduate work in Bible and Religious Education. Such furloughed missionaries are now going to Teachers College, Columbia University, New York, or the School of Education in Chicago University, where they are working for Master's Degrees and some for Doctor's Degrees. Their Biblical work has to be taken in a Union Theological School or in Dr. White's Bible School. Those fostering the new Scarritt desire to make



provision for this class in the new center so that these furloughed missionaries while taking their advanced training in their specialty can be taking also graduate work in Bible and Religious Education, etc., under the auspices of the new Scarritt, and within the bounds of their own church; thirdly, the missionary program on the field requires more than ever before that picked young women be sent from the native churches to America for special educational training, that they may have a larger part in the program of the church on the field. Such young women today are going to the North and do not touch during their stay in America the constituency of their mother church, and therefore are not prepared as they should be on their return to serve in the church. This need can be met if the school affording the training in Bible and Religious Education can be in proximity to a teachers college offering graduate as well as undergraduate work in education and kindred subjects.

In studying the various centers where the best advantages could be secured in the supplementary courses needed, it was found that the variety of subjects could be best secured in a teachers' college and because Peabody College for Teachers located in Nashville, Tenn., is the only real teachers' college in the South today in which the graduate work needed can be secured, it has seemed to those studying the question that if the new location could be in Nashville, where Peabody courses would be available as electives the greatest returns could be secured for the church and the missionary program. The fact that Nashville is central and affords these opportunities for electives, has been a very important factor in influencing opinion for the Nashville location. It is an interesting fact that during this year eight furloughed missionaries and eighteen preparing for missionary service are attending Peabody and these represent many of the leading mission boards. Their reason for choosing Peabody reveal the fact that the deciding factors have been the very ones that are leading those concerned for the new Scarritt to seek to be near that institution.

Scarritt is seeking, therefore, in its relocation to maintain its separate organic life, to be centrally located as between the two schools of theology and the church constituency, and to be in a place that affords the opportunity to secure the widest range of elective courses that are deemed essential to the missionary program.

**COUNTY WIDE EVANGELISM**

Dr. R. L. Russell.

Through the experience of some of our general evangelists, such men as Bob Jones and Burke Culpepper, I have come to the conclusion that in much of our rural territory we could put on county-wide programs of evangelism reaching thousands of people, with the county seat as the center of operations. A large tent for tabernacle could be erected and services held every night, the pastors of the county and the evangelistic party holding services in various sections of the county throughout the day.

Such campaigns are no longer an experiment. If you will read the article by Rev. Bob Jones in the last issue of the Advocate you will see how well it has worked with him. I do not think there is a general evangelist in our church who would not be willing to give much of his time to this sort of work. My idea in giving the article of Brother Jones to the press is to emphasize this matter and call upon our pastors to organize for movements of this kind. If they need any assistance in the organization and will write to us as Secretary of the Bureau of Evangelism, we might aid them in getting the movement started.

I have formed the conclusion, after careful study that we must use unusual methods in many places if we are going to get the results which, as leaders in the church, we covet for our King and Lord.

I trust the pastors throughout the church will have our general evangelists occupied every day which it is possible for these men to give to their work. If you are needing a helper or evangelist, communicate with the Bureau of Evangelism, or with the Conference Committee on Evangelism. These are the authorized agencies in the church to promote evangelism throughout the denomination, and we give our services to the pastors absolutely free of charge. We are hoping that you will correspond with us when in need of any assistance that we can render you.

If we do in the field of evangelism what the General Conference, by its unanimous action, expects and requests of us, we must work together and work all of the time during the quadrennium. We should be wedded to no method. Forms and programs are useless unless they produce results.  
R. L. Russell.

**STEDMAN LEAGUE HAS SOCIAL ON RIVER BANK**

On Friday afternoon, July 27th, the members of the Epworth League of Stedman Methodist church were delightfully entertained on the banks of the South river. The third department had charge of the program. Supper was cooked and served on the grounds by members of the third department and some others. After a very enjoyable feed the crowd was treated to a watermelon slicing. This was followed by various kinds of amusements for the young folks. Games, stunts and jokes were enjoyed by all present.

Before leaving the young folks all joined in singing some lively and snappy songs, including lots of the ones used at the Epworth League Assembly.

About six-thirty the jolly crowd of leaguers headed for their homes, all feeling they had spent a delightful afternoon.  
Reporter.

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**North Carolina Conference**

**A GEM WITHOUT NAME**

"I took a piece of plastic clay  
And idly fashioned it one day,  
And as my fingers pressed it still  
It moved and yielded to my will.

I came again when days were passed,  
The bit of clay was hard at last,  
The form I gave it still it bore,  
And I could change it never more.

I took a piece of living clay,  
And gently formed it day by day,  
And worked it with my power and art  
A young child's soft and yielding heart.

I came again when days were gone,  
It was a man I looked upon,  
He still that early impress bore,  
And I could change it never more.  
—Contributed by Miss Althea Jones.

**WHY ORGANIZE THE CHILDREN OF THE CHURCH?**

1. The best time is at the beginning.

"The minister's wife was making bread for the Saturday's baking. All at once she gave a little exclamation of impatience. She had forgotten something, and the bread wouldn't rise. That which had been forgotten was an insignificant little cak of yeast, but that lump of inert, unambitious dough refused to do anything without it.

"Why not put it in now?" asked the minister, who was hovering about the kitchen.

The minister's wife gave him a look of pity.

"Don't you know," she asked, "some things have to be put in at the beginning?"

"O, they do, do they?" cried the minister, a very great thought shining suddenly in his face. "O, they do? And they won't amount to much without it? O, but 'tis more than bread-making we are talking about! Thank you, my dear, for helping me to know what to talk about to the Cradle Roll mothers—you know they meet here this afternoon, and you asked me to say a few words. It's the church's business, the woman's missionary society's business, and my business if we want religion in this church to set right to work and try to put it in at the beginning."—Selected.

If we fail to train our children in intelligent organized service, we are definitely training them for irresponsibility, indifference, and inaction in the face of the need of the world for salvation.

2. It helps the mothers.

Every true Christian mother feels her responsibility, and also that she is unable to give her children all the training that she would for a Christian life. Then how thankful mothers should be for the help offered by the church through the children's missionary society!

The junior missionary society is organized to train the children to pray, give, and work for the coming of the kingdom. They are told of Christ and taught how to obey his command, "Go ye," by prayer, by study, by giving of money, and of self.

3. Children are the hope of the world.

Carey Morgan once said: "We have raised one hundred and thirty thousand dollars for foreign missions this year in part, at least, because the boys and girls, who at fifteen were taught the truth about missions ten

years ago in mission bands and Sunday schools; they are twenty-five now and have their own purse."

Expert opinion tells us that the only hope that the church will accomplish its great task of evangelizing the world soon is in beginning at once to educate its children in missions, so that there will be no loss of time which ignorance of the subject makes necessary.

"The chains of habit are too weak to be felt until too strong to be broken." Then of what priceless value is it that our children should form habits of good and not evil in their younger years. Surely the church needs the works, gifts, and prayers of her children in her great missionary enterprise.

4. God's command is: "Feed my lambs."

When the question of feeding Belgian babies or Armenian waifs comes up no one thinks of making excuses. No one says: "Some one else is more competent than I to do this noble deed." No one dares to say: "I have nothing to give them." And yet when the need of feeding God's lambs is presented, "they all with one accord begin to make excuses." "I don't know how to reach children." "Some one else could do it so much better." "I haven't time."

"Lovest thou me? Feed my lambs." If you have no children's missionary society in your church, take this appeal directly to yourself. Is it not your plain duty to organize and lead such a class or obtain the some one better fitted?

Lay this on your conscience. Give it a place in your daily prayers. Jesus says to you: "Prove your love to me by feeding my hungry, neglected lambs, for whom I died." Can you look in his face and say, "Lord Jesus, get some one else to do it?" He will not turn his gaze from you. He will say once more, "Lovest thou me? Then feed my lambs!"—From "Feed My Lambs" by O. W. Borland, Presbyterian Church, U. S. A., adapted by Miss Aletha Jones.

**MY CROWN**

The only crown I ask, dear Lord, to wear

Is this—hat I may help a little child.  
I do not ask that I shall ever stand  
Among the wise, the worthy, or the great,

I only ask that safely, hand in hand,  
A child and I may enter at Thy gate.  
—Selected.

**JUNIOR MISSIONARY ENTERTAINMENTS**

A request came to us for suggestions concerning entertainments, plays or pageants for Bright Jewels. We do not handle any literature—all must be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn. There may be other superintendents of children's work who would be glad to know of these little plays for the Bright Jewels to present, so we are glad to publish the following list:

"Prove It," a mite box opening, 10 cents.

"Lighting the Dark Continent," African play, 10 cents.

"The Junior Missionary Society at Work," 20 cents, four for 50 cents.

"A Book of Missionary Entertainments," 65 cents.

"Suggestions for Costumes," containing a description of native costumes for men, women and children in our mission fields, 10 cents.

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

**EXTRACT FROM REPORT SUPT. CHILDREN'S WORK, 1922**

\*\*\* "Thank God for a good year." We have had many discouraging things to happen, yet our work has gone forward. I think that when we have failed the woman's auxiliary, in most cases, should bear the blame.

Thirty-two baby divisions and twenty-seven junior divisions have had to be dropped for the lack of good women to take charge. This cuts our number of bands down much lower than last year, though we have added fourteen new baby divisions and twenty new junior divisions.

\*\*\* Only by stressing this important work of training the children can we reach our highest usefulness. These little minds are ready for the truth which will inspire them with life long interest in the work of saving the world. This is our opportunity, let us seize it. \*\*\* May we not ask the woman's auxiliaries of the North Carolina conference to be more zealously active this new year than ever before in supporting and extending the children's work? Mrs. N. H. D. Wilson, Conf. Supt. Children's Work.

**Western North Carolina Conference**

**OUTGOING MISSIONARIES**

The steamer "President Madison" when she set sail from Seattle August 18th carried with her a large party of missionaries bound for China. This party includes no one from the W. N. C. conference. On August 23rd the "Empress of Canada" of the Canadian Pacific Line will sail from Vancouver with another party bound for Korea. This party will include Miss Blanche Hauser of Pfafftown (near Winston-Salem) and Miss Mabel Cherry of Mineral Springs, also Miss Miriam Goodwin of Morganton, who goes for three years to teach the missionaries' children. Our heart yearns that His grace shall be sufficient for each of these dear girls as they "go," and we cannot forget the home folk who are left behind. "With what broken pitchers go we to deep wells" when we attempt to speak of the conflicting emotions bound up in the heart of father and mother and daughter during the days of decision, then preparation, then the parting time! It is all so wonderful, and what signal honor God confers upon every home from which He calls a son or daughter!

"As thy days, so shall thy strength be."

**ROSEBUDS' PICNIC**

Early in the morning of August 9th three cars full of Rosebuds—think of it—fared forth, chaperoned by Rev. and Mrs. J. I. Spinks, to a beautiful spot on Buck's Creek, where the day was spent in real picnic fashion—games, swimming, paddling, singing and enjoying a sumptuous feast. This junior missionary society was organized at East Marion recently with a membership of fifteen and has grown to twenty-one. Mrs. Spinks says: "They are a most lovable band of children and are doing fine work, having already paid their pledge of \$25."

The above report is truly refreshing and we are wondering how many others have paid their pledge. Juniors, tell us about it—but don't everybody speak at once.

Mrs. B. F. Morris, district secretary of the Shelby district, reports the organization of a young people's society at Belmont in June, making three new societies for her district this year. Good record, Mrs. Morris.

**THE MOTH IN THE CHURCH CARPET**

(A Parable of Sated the Sage.)  
There was a Moth that had his home in the Sanctuary, and he lived long and was happy. For the place of his Habitation was between Two Tacks in the edge of the Carpet, in an obscure little Angle where the stair ascendeth unto the Pulpit. And it would have been difficult to select a Finer Place of Abode for a Moth of Seditary Habits. And he never, never wandered from his own fireside, but whitened the Corner where he was. That is to say, he wandered not until the time when this Chapter in his His-

tory Beginneth, and this Chapter is not a long one, and there will not be any Chapters after this. For that Moth is there no longer, and the place that knew him knoweth him no more.

Now this Moth was Serenely Happy; for the carpet was Fuzzy, and it was the Very Best Food a Moth could desire, and the Brushe- of the Janitor came not nigh him.

And the Moth listened unto the Organ, and he thought the Music was for his Edification, and he heard the Sermons and the Prayers, as being addressed to him.

And he lifted up his eyes, and behold there were Yards and Yards of Carpet, stretching down Long Aisles through the length of the Nave, and he looked unto the right hand and the left, and there was Carpet unto the uttermost borders of the Transepts. And the lines had fallen unto him in pleasant places, and he had a goodly heritage.

But he waxed fat, and grew Conceited. And he said, Go to, now; I will explore mine Heritage; for, behold, all this is mine, and for me it hath been created.

And he crept out of his Corner, and started on a journey down the Center Aisle.

And when he had gotten out about an Inch and the half of an Inch, behold, the Janitor came along with a Vacuum Cleaner, and just what happened unto the Moth, he hath not yet clearly defined in his own mind. For he was sucked up with a strong wind, and blown down a rubber tube that led to an Iron Pipe into a Vat in the Basement, and buried deep in Dust. And while he meditated, the Janitor came, and opened the Vat, and thrust in a Shovel, and scooped up the Dust and shoveled it into the Blazing Fiery Furnace, and the moth was in the Dust when this occurred. And the History of that Moth from that time on containeth nothing of importance. But there seldom hath been a Moth whose Future Prospects were more encouraging than that one, if he had not gotten a Swelled Head, and thought that he was the Boss of the Whole Establishment.

Now the man who thinketh that the Universe was made for his own convenience would better stay in his own little corner of it; for if he getteth out where important Things Occur, something is likely to happen either unto him or his theory.—Christian Century.

**FRECKLE-FACE**

Sun and Wind Bring Out Ugly Spots. How to Remove Easily.

Here's a chance, Miss Freckle-face, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength Othine as this strength is sold under guarantee of money back if it fails to remove freckles.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### MAXTON SCHOOL CREDITS

Eighty-one men and women and young people earned certificates of credit in the Rockingham District Standard Training School held at Carolina College, Maxton, August 6-11. Several others did all the required work, attended classes regularly, and would have received the certificates of credit but for the fact that they were under the age limit. The names and addresses of those earning the credit, by courses, are given below:

"Sunday School Organization and Administration," Rev. W. W. Peele, instructor—A. J. Burt, Jr., Miss Gladys Monroe, Rev. F. B. Peele, and Roger D. Utley, of Biscoe; Miss Ethel Burkhead and Chas. B. Graham, Candor; Ralph Barlow and Dan Williams, East Laurinburg; Miss Mamie Baldwin, Miss Exie Presnall, and Paul Smith, Ellerbe; Miss Effie Easterling, Roberdel; Rufus Goodyear, Lumberton; Rev. A. J. Groves, Miss Mary Harris, Earl Henley, Fred Jarrell and Lee Johnson, Mt. Gilead; B. C. Kinlaw, Parker's Chapel; Miss Emily McClelland and Miss Elsie Tucker, Maxton; Miss Maggie Stogner, Rockingham; Roy Swink, Jackson Springs; Rev. W. F. Trawick, Fairmont; Miss Hester Williamson and Mrs. E. B. Ward, Rowland.

"Principles of Religious Teaching," Prof. R. N. Wilson, instructor—Mrs. B. S. Barnes, Mrs. J. O. McClelland and Mrs. Lacy Williams, Maxton; Landis Bennett, Miss Dora Long, Miss Learl Long, Miss Cora Poole and Miss Pearl Poole, Jackson Springs; Miss Bessie Covington and Miss Bessie Liles, Red Springs; Rev. and Mrs. J. H. Frizelle, Mrs. J. L. McLeod and Mrs. S. A. Snead, Raeford; Mrs. Henry McLaurin and Mrs. Fred E. Sanford, Laurinburg; J. W. R. Norton and Miss Elva Norton, Laurel Hill; Rev. A. J. Parker, Gibson; Mrs. C. T. Pate, Purvis; Mrs. W. W. Peele, Raleigh; and Mrs. J. D. Worrell, East Laurinburg.

"Program of the Christian Religion," Prof. James Cannon, instructor—Rev. W. H. Brown, West End; Rev. Frank Culbreth and J. Walter Jones, Jr., Laurinburg; Nelson P. Edens, Roberdel; L. L. Gobbel, Durham; Miss May Bostick, Laurinburg; Mrs. H. S. McCallum, Maxton; Rev. Newton, Red Springs; and Rev. J. L. Rumley, Maxton.

"Beginner Organization and Administration," Mrs. C. B. Culbreth, instructor—Miss Minnie Kanoy, Troy; Mrs. C. F. Kirk, Mt. Gilead; and Mrs. Lula F. Usher, Laurel Hill.

"Primary Lesson Materials and Teaching," Miss Georgia Keenan, instructor—Miss Viola Braswell, Hamlet; Miss Annie Bullard, Elrod; Mrs. T. J. Fletcher, Roberdel; Mrs. S. G.

Floyd, Fairmont; Miss Esther McCulloch, East Lumberton; Miss Ina Parker, Parker's Chapel; Miss Jewel Snead, Raeford; Miss Pearl Shaw, St. Pauls; and Miss Fleta Wallace, Star. "Junior Organization and Administration," Miss Virginia Jenkins, instructor—Miss Glen Cashwell, Maxton; Mrs. E. J. Chambers, Fairmont; Miss Pattie Ellerbe, Rockingham; Miss Mary Graham, Candor; Miss Nancy Jones and Mrs. Jack Walters, Laurinburg; Miss Edna Marks, Rockingham; Miss Esther Maness, Rowland; Miss Ila McNeil, Pembroke; Miss Mary Parker, Parker's Chapel; Mrs. L. L. Ross, Mt. Gilead; and Miss Georgia Wright, Gibson.

#### REACHING THE SCHOOLS

Forty-one Sunday schools sent workers to the Rockingham District Standard Training School at Maxton August 6-11. Thirty-seven of these schools had one or more representatives to earn a certificate of credit; that is, from one to seven or eight representatives from each of these schools attended regularly and did all the assigned work. Think of it—thirty-seven schools within the bounds of the Rockingham district having in it at least one worker studying earnestly to become better trained and equipped! And we have just started.

One hundred and fifty-seven persons were enrolled in the training school, and quite a number attended one or more classes without enrolling. The encouraging fact about the training school, however, is not the number enrolled so much as it is the fact that so many schools scattered all over the district were represented and those who attended did much faithful work.

#### REACHING THE PREACHERS

Seventeen pastors of the district enrolled in the standard training school at Maxton, and eight of them not only attended regularly but also did the required reading and written work, thus earning the certificate of credit on the standard training course. These pastors are interested not only that the officers and teachers of their Sunday schools should be thoroughly informed as to modern principles, methods, plans and programs of Sunday school work but also that they themselves, who occupy the supreme place of leadership in their charges, should at least be abreast of their officers and teachers. More and more of our pastors are attending our training schools, and an increasing number are supplementing the work done in these schools by taking some of the work by correspondence.

Following are the names of the pastors enrolled in the Rockingham district school:

- Rev. F. B. Peele, Biscoe.
- Rev. A. J. Groves, Mt. Gilead.
- Rev. W. F. Trawick, Fairmont.
- Rev. F. B. Noblitt, Vass.
- Rev. J. H. Frizelle, Raeford.
- Rev. A. J. Parker, Gibson.
- Rev. W. H. Brown, West End.
- Rev. Frank Culbreth, Laurinburg.
- Rev. J. L. Rumley, Maxton.
- Rev. P. D. Woodall, Rowland.
- Dr. J. W. Harrell, Troy.
- Rev. W. C. Martin, Hamlet.
- Rev. N. B. Johnson, Ellerbe.

- Rev. J. A. Martin, Mt. Gilead.
- Rev. N. L. Seabolt, Troy.
- Rev. D. A. Clark, Rockingham.
- Rev. D. A. Petty, Entwistle.

Nearly all of the pastors, therefore, enrolled in the school, from the youngest to the oldest. Rev. A. J. Groves, perhaps the oldest in the district, took a course for credit, and he testified at the close of the week that this week in the training school was just about the happiest of his life.

#### AN ELDER THAT'S POPULAR

Not that there are not hundreds of presiding elders who are popular, but from expressions manifested during the recent training school at Maxton it is hard to believe that there are many more popular with their people than is Rev. J. H. Shore, of the Rockingham district, with his. Resolutions, applause and private expressions indicate that the enthusiastic and whole-hearted way in which this good man is throwing himself into the work of the district, especially that of the Sunday schools, and more especially the district standard training school, is appreciated. He worked untiringly all through the year for the training school, stayed by it through the entire week, and his interest had telling effect.

#### ROCKINGHAM DISTRICT TEAM

If anyone wants to see a district in which its Sunday school officers are really functioning, we point them to the Rockingham. In it we have district workers who are working. In Prof. Ernest J. Green, district secretary, and Mrs. E. B. Ward, district elementary superintendent, the district has a team well trained, capable and enthusiastic. They have been doing these things since they accepted the work some weeks ago. Especially active were they in promoting the standard training school at Maxton, and in conjunction with the school were held a district Sunday school institute and a district elementary institute. Sunday school work in the district may be said to be on its feet and going, and this team can be depended upon to speed it on its way.

#### REV. MR. PEELE LECTURES

A fine feature of our Rockingham District Standard Training School was the series of morning lectures delivered by Rev. W. W. Peele, of Raleigh, who also taught a course in Sunday school organization and administration. These lectures, typical of the fine spirit who delivered them, lay bare the great opportunities presented by this age and presented a challenge to life service. It was a splendid contribution which they made to the school and, we believe, to the men, women and young people who heard them.

#### STUNT NIGHT A BIG HIT

Another feature which made a notable contribution to the general program of the training school at Maxton was "stunt night." This came Thursday night, was put on by four groups represented in the school—faculty, pastors, young people and adults, and was at once entertaining and educational. The faculty put on a workers'

council meeting, the pastors a quarterly conference, the adults a Ladies' Aid Society meeting, and the young people a Sunday school hospital. The young people's stunt was adjudged the best.

#### MEMORIAL SERVICE IS HELD

Those attending our Rockingham District Standard Training School turned aside from their regular work long enough Friday to join with patriotic Americans everywhere in paying respect to the memory of our late President Harding. In the college chapel a most impressive service was held, with Rev. J. H. Shore, presiding elder, making the address.

#### ANOTHER SCHOOL NEXT YEAR

So successful was the school this year that the Board of Managers recommended to the student body and the student body voted unanimously that a similar school be held at Carolina College again next year. The week of August 25-31 was selected as the date for the 1924 school.

#### Western North Carolina Conference

##### CARRY ON

The work of religious education as promoted by our Sunday schools and allied agencies is too important and constructive to be sidetracked by discussions from higher critics or from lower critics, both of whom can make themselves very annoying. The great hosts of North Carolina Methodist Sunday school workers can best serve their day and generation by continuing their earnest efforts in making our state a better place to live in, unruffled by exceptional annoyances. Let's carry on.

##### THANK YOU

The number of Sunday schools observing Sunday School Day and forwarding their offering to Mr. H. A. Dunham, Asheville, N. C., treasurer of the Western North Carolina Conference Sunday School Board, is larger this year than ever in the history of our conference. A complete list of these Sunday schools will be posted in a prominent place for inspection during the sessions of our next annual conference. If your Sunday school has not yet had a part in financing our conference program it is not yet too late. Note our fine recruits since last report.

Mt. Pleasant, Asheville	\$ 5.00
Boone	17.83
Franklinville	4.00
Salem, Morganton Ct.	8.93
Woodleaf	8.60
Crouse	3.16
Bethel, Greensboro	3.81
Olin	4.74
Weaverville	15.12
First Church, Lenoir	18.84
Miss Bertha DeLap	2.00
Mt. Carmel, Concord Ct.	2.81
Laboratory, Crouse Ct.	3.00
Main St., Reidsville	15.00
Palmyra	4.21
Lewisville	4.00
South River, Woodleaf Ct.	9.03
Rutherford College	4.46

(Continued on page fifteen)



MEN'S WESLEY BIBLE CLASS, CENTRAL METHODIST CHURCH, ALBEMARLE; ENROLLMENT 190

R. L. Smith, teacher; W. A. Smith, assistant teacher; O. H. Phillips, president; Rev. C. M. Pickens, pastor, and C. A. Reap, superintendent



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### HOW ABOUT YOUR AFRICAN SPECIAL?

Say, you fourth department superintendents, how about your African Special pledge?

Has your league paid its pledge for the past year and have you made another pledge for next year? If you have, fine! So far, so good. But don't stop now and hold your hands all the year. Get to work right now on raising the money for your pledge so that when the last of the year rolls around and it's time to go to the assembly and pay the pledge you will have the money ready to pay off the pledge.

Now you know how much trouble and hard work it means to try to raise the money for the pledge during the last few weeks before paying up time. So why not save all that worry and trouble by starting at it right now and have the whole year before you in which to raise the amount for the pledge?

Get the members to make their individual pledge now so you will have the year in which to collect it.

Here's another "don't." Don't have candy sales, rummage sales and parties and the such to raise money for the African Special. Why? Well, simply because we ought to pay for the work of the Lord out of our pockets. We ought to pay that out of our tithe fund. Oh, you haven't a tithe fund. Well, that's no fault of the Epworth League, so don't try to make it pay for what you owe the Lord by having sales, parties and so forth.

Think this over, leaguers, and see if you don't agree that now is the time and this is the way (out of our pockets). If you think so, then get your pledge cards and present them to your leaguers at your next meeting.

Lee Davis.

#### LOOK OUT FOR A LETTER

Leagues all, when I get back to Raleigh now in a few weeks I'm going to send you all a personal letter. Now that is provided I know who you are. How am I to know? Well, just this way: if you send a list of the names of your officers to Miss Fannie Vann, at Clinton, N. C., you will hear from me; if you don't, you won't. I have something interesting to say to all the leagues in the N. C. conference.

Lee Davis.

#### WHO ARE YOUR NEW OFFICERS?

Leaguers, have you ever sent in to the conference secretary, Miss Fannie Vann, Clinton, N. C., the names of your officers? If you are a new league and have not sent in their names, please do so immediately. You know the league constitution provides that the names of the officers shall be sent to the conference officers and also to 810 Broadway, Nashville, Tenn.

At least, please send the names to your conference secretary, Miss Fannie Vann, Clinton, N. C.

#### STEDMAN LEAGUE GIVES SPLENDID PROGRAM AT CAMP GROUNDS

The Stedman Epworth League, by invitation of Miss Christine Graham, makes a visit to the Camp Grounds Methodist Church League, Sunday afternoon, August 5th, and presented a very interesting and helpful program, which was enjoyed by all the leaguers, both guests and hosts. A large number took part on the program, which was as follows:

Silent prayer, closed by Lord's Prayer.

Hymn, "When Morning Gilds the Skies."

Scripture, Psalm XIV, Acts XV; 16.

Hymn, "Peace, Perfect Peace."  
Prayer, Miss Addie Williams.  
Hymn, "Fairest Lord Jesus."  
Introduction, Leonard Beard.  
Talks, Neta Carr and Welch Blake.  
Song, "Loyal Epworth Leaguers."  
Addresses, Beatrice Vinson, Ursie Blake, Sheldon Beard.  
Song, "All for Christ."  
Discussions, Irene Vinson and Herbert Maxwell.  
Duet, Elizabeth Fussel and Wilma Blake.  
Roll call, answered by Bible verses.  
Hymn, "God of Our Fathers."  
Benediction, Leonard Beard.  
All the Stedman leaguers are looking forward with pleasure to a return program from the Camp Ground Leaguers.  
Reporter.

#### Western North Carolina Conference

##### BILLIE WAXES ELOQUENT

Vacation time! Where am I going to spend mine? Epworth leaguers, let me tell you—come on over to Junaluska—a paradise on earth. All kinds of amusements, besides the good Epworth Assembly we attend. And as we are getting a pleasure trip, also a great spiritual treat as well. Last year old Western North Carolina had only two leaguers besides Miss Bradley and Miss Falls. This year I know 16 are going from one district when only one went last year. What is the matter with us in W. N. C.? Leaguers from other states come hundreds of miles to Junaluska, and here we have Junaluska at our very door. Come on, Epworth Leaguers. Wake up. And now, dear Epworth Leaguers, if you don't believe it's true, we don't ask you to take our word for what we're telling you. Just pack your grips and up to Junaluska go. And once you're there you will admit that every word is so.

Hope you can use this and perhaps it will do a little good.

Sincerely,  
Billie.

##### CHARLOTTE INTERMEDIATES HARD TO BEAT

As I promised am sending you a report of our Epworth League Intermediate City Union meeting, which was held at Seversville church last night (13th), beginning at eight o'clock. We had a great crowd and the meeting was a success in every way. Our devotional was very impressive, prayer being offered by two intermediates from each league, closing with the Lord's Prayer. In our business meeting each superintendent gave a brief report of the work being done in their league, which was very beneficial and inspired the superintendents to do greater work.

The attendance banner was won by Seversville, and our next quarterly meeting will be held with Hawthorne Lane League second Monday night in November.

After our meeting we had a social hour, which our intermediates always look forward to. During the social hour we had several recitations and piano solos which we all enjoyed so much. Music was furnished by our League Union orchestra and refreshments served by Seversville League. We will have our usual union picnic for the intermediate and junior leagues on Saturday afternoon, August 25th, at the North Charlotte Community House, and we are planning for the best time ever. We claim to be a real live, wide-awake union and will be glad to have you bring your folks over and let us show you how the Intermediate Union of Charlotte does things.

Mrs. Jennie M. James,  
City Supt. Int. and Jr. Leagues.

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E. W. Sikes, Ph. D., President  
HARTSVILLE, S. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

### WANTED

1. Ten thousand dollars for Baby Cottage.
2. Offerings from every Sunday school.
3. Organized classes to support individual orphans.
4. Friends to write Orphanage in their wills.

\* \* \* \*

Since the board of trustees has ordered the erection of five buildings, it would be a most fitting thing if some interested friend would take advantage of the opportunity to build an appropriate manument to the memory of some dear one who has departed this life. The buildings with one exception will cost about thirty thousand dollars. We will have one that will cost about sixty thousand dollars. I shall be glad to correspond with interested friends, submitting plans and specifications and cost. Those who want to do honor to the memory of some loved one and at the same time render service to the living by providing a home for orphan children have a fine opportunity to do so now. Let all who are interested act at the earliest possible date.

\* \* \* \*

The architect is at work on plans for new buildings. We hope to have the best plans that thought and effort can work out. The thing that gives me considerable concern now is the money end of the proposition. Since these buildings are to be fireproof, they are going to cost a good deal more than they would otherwise. We must look to the conference for seventy thousand dollars to put over our building program. The Rockingham district has pledged twenty-five thousand dollars of the seventy-five thousand dollars. It ought to be an easy matter for the other eight districts to raise fifty thousand for the buildings. Of course we shall expect large contributions from all the Sunday schools during Thanksgiving for our current expenses. Why not everybody throw themselves unreservedly into this undertaking and make it a complete success?

\* \* \* \*

Since we are visiting so many places this summer in rapid succession it is impossible for me to write in detail of each place visited by the singing class. Our last trip took us to Jarvis Memorial church, Greenville, Farmville and Stantonsburg. At each place large congregations turned out to welcome our boys and girls. Our many friends are delighted with the fine type of children we are turning out for life's battles. We aren't out to collect money, but to put our work before the churches so that our conference may know more about the workings of the Methodist Orphanage. I do not want to make the impression that we do not need money, because we do need large sums now. My conviction is that if I can lay our needs before our friends, and at the same time demonstrate the splendid work of the home, the churches will be glad to furnish the money with

which to pay the bills. So far our visits have resulted in increased enthusiasm and contributions. All the churches and Sunday schools will have to move up considerably if we are to meet the demands that are made upon us.

\* \* \* \*

## RESOLUTIONS TO WALTER B. BOYD

The Orphanage realizes that in the death of Brother Walter B. Boyd we have lost one of our most useful and consecrated friends and supporters, faithful to the call of duty, loyal to the demands made upon him by the Orphanage, of his church, superb in his Christian life, dependable to the last degree in his daily walk and consecration, useful in church and state councils. Our hearts are saddened in his passing. We shall miss his cheerful and wise help in the future activities of the Orphanage; therefore, be it resolved:

That we, the trustees of the Methodist Orphanage, extend to the family of our deceased brother our most profound and loving sympathy in their great bereavement and commend them to the God of all grace who has said, "I will never leave thee nor forsake thee," and "What I do you know not now, but you shall know hereafter."

### "What is Death?"

To him who meets it with an upright heart

A quiet haven, where his shattered bark

Harbors secure till the rough storm is past."

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, to the Advocate, and a page be set apart in our minute book and this action of the board of trustees entered thereon.

S. C. Vann,  
R. E. Prince,  
Julian S. Carr.

## UNION TENT MEETING AT ROWLAND, N. C.

Sunday, July 22, Rev. E. G. Caldwell of Dillon, S. C., and his party began an evangelistic campaign at Rowland, N. C., and closed the first Sunday night in August. From start to finish the interest was great and grew all during the meeting. A great many church members reconsecrated themselves and there were a good many additions to the local churches. All denominations in the town joined heartily in the meeting, the services being conducted under a tent with a seating capacity of one thousand. Several times the tent was full and the last night the congregation was estimated to be twelve hundred.

Brother Caldwell is a preacher of wonderful power. He preaches the old time gospel salvation from sin and his messages carry conviction to the heart. He is a man of deep consecration and when you hear him through a series of sermons you are impressed by the fact that he is divinely inspired. I can recommend him to any pastor who wishes to secure evangelistic help. P. D. Woodall.

## MRS. J. W. HOYLE

The subject of this sketch, the wife of Rev. J. W. Hoyle, pastor of Ridgeway circuit, passed away at four o'clock Thursday morning, August 9, after an unusually long illness, covering several years. The funeral was conducted in the Ridgeway Methodist church by the presiding elder, Rev. J. R. T. Major, and Rev. W. R. Bouknight, pastor of Green Street church. Interment was in Ridgeway cemetery. This good woman is survived by her husband and five children, two sons and three daughters. Her oldest son, John Hoyle, is a member of the Western North Carolina conference. She was a devout Christian woman, deeply spiritual in her personal ex-

perience, and devoted student of the Bible. During her life time of fifty-two years she had read the Bible through forty-two times. Brother Hoyle and his interesting family were transferred to this conference from North Carolina conference at the last session of our annual conference, and although he has been with us for so short a time he has made many friends and has impressed all who know him with a deep sense of loyalty, his pure, unselfish spirit of service and the energy with which he looks after his Lord's business. The entire church in this conference sorrows with him and his children in this hour of sore bereavement.—Southern Christian Advocate.

## RESOLUTIONS BY TRAINING SCHOOL

The following are resolutions adopted by the student body of the Rockingham District Training School, held at Maxton August 6-11, 1923:

Owing to the higher visions we have caught, to the knowledge that has been imparted to us, and to the good time we have enjoyed, we, the students of the Rockingham District Training School, have passed the following resolutions:

First, That we extend to the board of directors our deepest appreciation for their service to us and for having secured such efficient instructors.

Second, That we extend to the faculty our gratitude for having given us such needed knowledge and instruction; furthermore, that it is our desire that they return again next year.

Third, That we extend to Rev. J. H. Shore our thanks for his earnestness and spirit that he has put into the school.

Fourth, That we extend to Director L. L. Gobel our gratefulness for the completeness of organization that he has put into the school.

Fifth, That we extend to Rev. W. W. Peele our gratitude for his inspirational lectures to us.

Sixth, That we extend to Miss Virginia Jenkins our thanks for her service and wish her much success in her work in the future.

Seventh, That we extend to Mr. and Mrs. E. J. Green, as host and hostess, our appreciation for their devoted service to us during the entire week.

Eighth, That we extend to the people of Maxton our sincere gratitude for their kind hospitality.

Ninth, That we extend to all who are not mentioned above and who have in any way contributed to the good time we have enjoyed our thanks for their service and their substance.

Tenth, That a copy of these resolutions be sent to the North Carolina Christian Advocate.

Miss MayPresley Bostick,  
Mrs. E. B. Ward,  
Mr. Nelson P. Edens,  
Committee.

### The Treasure.

We devote ourselves to the acquisition of the whole field of life and character, until we are able to say that the new-found treasure is love. The only price of divine treasure is love. We cannot pay for it in any other way. And love comes out of faith. Nothing in the world enriches a soul, develops its powers, completes its real life more naturally than the faith that there is somewhere, not far away, a pure and true and perfect Being, whom we can love without reserve.—Herbert Snell.

WANTED—To correspond with trustees or superintendent of school in need of lady to train adults and children in chorus work for school and church. Have several years teaching experience and can help with literary work where there is shortage of teachers. Methodist. Sunday school worker. References. Address "Conscientious," Epworth Lodge, Lake Junaluska, N. C.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Pledge of Co-operation.**—On July 30 I received a letter from a prominent minister of the great Virginia conference, and its contents were of a nature to give me much encouragement concerning the fast-approaching special effort for superannuate endowment. The writer of this letter stated that at a meeting of the Board of Managers of the Pastors' Association held on June 27, 1923, representing all the districts of the Virginia conference, they unanimously adopted a resolution touching this great cause and instructed their secretary to send a copy of the resolution to the Board of Finance, and it is as follows: "That the Board of Managers of the Pastors' Association of the Virginia conference assembled in Ashland, Va., June 27, 1923, give our hearty indorsement of the plan for the special effort for superannuate endowment and pledge ourselves to untiring efforts in its behalf."

There are one hundred and seventy-two members of the Pastors' Association in the Virginia conference. Knowing these pastors as I do, it can be safely stated that their determination to make the superannuate cause the keynote of their year's program guarantees the success of the movement so far as that part of the church is concerned. I have contended from the beginning of my secretaryship of the Board of Finance that nothing can keep this great cause from succeeding in the fullest measure if the preachers of the church are willing to give it their undivided attention and faithful leadership.

The Virginia regiment of real fighting men have raised their war cry. This means, in the words of Uncle Mose, "Sumthin' gwine t' drap." I have never read of the great state of Virginia failing in anything she undertook, and the state is mostly what the preachers have made her.

Three cheers for the Old Dominion: "Rah, rah, rah! Rah, rah, rah! Rah, rah, rah! Virginia!"

**Another Trojan Enlists for the Battle.**—It is strange how God leads us into vital relations with some fundamental truth. The other day I met two soldiers. One of them was a Union soldier and was well dressed and apparently happy and well fed. I fell into conversation with the gentleman and found out that he had given three years of unselfish service to his country in bearing arms during the years of 1862-65. I could not ask him how much money he received from the government, but I learned that he has his home and clothes and food furnished him and money to meet all his other needs. There was something in my heart that said to me: "This is right; it is just as it should be."

While I was thinking over the happy lot of this veteran soldier of the government another gentleman approached me and wanted to sell me a brush of some kind. He had several different kinds of brushes with him, and I bought one. He was hot and tired and poorly clad. He, too, was an old man and had a very fine face, and his voice was soft and his manner very gentle. I learned that he was a retired minister of the gospel and had given forty-seven years of unselfish service to his country, and now at his advanced age there is no place for him in the regular ranks of the ministry, and he is turned out to sell brushes to pay house rent and meet other expenses. There was something in my heart that said this is not right.

This man not only gave his life to his country but also went about building churches, helping to build hospitals, schools, towns, and contributing his best to the building of such immortal monuments. I could not respect his church neglecting him in his old age. I have always been committee to a course of positive action for adequate superannuate endowment but now I am for this cause more than ever.

Since the incident referred to above I have read "The Forgotten Law," and I could not for a while see anything but the "forgotten man." I am now reading three great books—"Social Insurance," by Seager; "Getting a Living," by Bolen; and "Profit Sharing," by Gilman—and all of them have deepened my impressions that we must do something for our aged ministers. Every worthy business enterprise has endeavored to make provisions for their employees when they are retired. Can the church of the living God treat this cause lightly? The low salaries paid by the various denominational bodies to their clergy and the inadequacy of philanthropic methods to meet the problems of old age relief have been leading considerations in the movement for clergy pensions for some time. May the Lord lead us to a realization of our duty in this matter! I believe the church will be glad to have the opportunity of doing this thing for her "forgotten man." This old soldier of the cross should have as good a living as any man on earth. The Lord bless his church in this work.—Rev. H. E. Corbin.

**The Viewpoint of an Awakened Pastor.**—Not long ago one of the Shreveport daily papers carried a very pathetic story under the headline "Old Horses' Home Proposed." According to the report, a certain lady whose name was given had made the suggestion after seeing the cruel treatment and the inhuman neglect of many of these old worn-out but one-time faithful servants of man. It was pointed out that after years of toil these poor beasts or burden, crippled and shrunk with age, were allowed the privilege of starvation pasture—to suffer for a time and then to die. As I read this story my sentimental nature was stirred to its depths. There was basest ingratitude on the one hand and Christlike human tenderness on the other.

Then I recalled another touching story as told by Rev. T. B. Fisher, of the Tennessee conference. He said that years before he had made a promise to his horse friend with him in a ministry of twenty-five years that if the horse would be faithful to the end he should have a decent burial. The day arrived at last when this faithful to the end he should have a decent burial. The day arrived at last when this faithful horse died. True to his agreement, Brother Fisher gave the animal a burial hard by the church.

Such tenderness shown by the good woman and the old superannuate referred to above serve to remind us that we should all have at least good horse religion in dealing with the old war horses of Southern Methodism. How can we longer neglect or forget those among us who have pulled the heavy loads through the years? How few of them have kicked out of the harness, no matter how heavy the load or long the journey! How many times they have with strength of faith in God pulled the state and the church out of the mud and got the wheels of

civilization on firm ground! Yes, and they have fought other battles, too: they have charged through the thick ranks of all forms of sin from personal vices to social and political unrighteousness. And now, battle-weary and service-marred, they are permitted to shift for themselves the best they can, not even having the care which human gratitude provides for old horses.

I believe with all my heart that there is going to be an uprising in Southern Methodism. Thousands and tens of thousands will say our superannuates must be cared for and with the gratitude and concern which is their due. In the name of all that is high and holy let us bring in twenty million dollars for superannuate endowment in behalf of these retired servants.—Rev. J. W. Pearson.

**From the Pentecostal Herald.**—He was an old minister of the gospel. For many years he had traveled large circuits and faithfully preached the word. He had served important stations. He had been a presiding elder. His financial remuneration had always been meager. He was old now, had been superannuated, and was in poor health.

He lived on the edge of an old field on the borders of a ragged, broken forest in a log house that, like the man and the field and the forest, had seen its best days. He hacked his wood down, rolled the logs on a sled, and

hauled it to his door. He hacked off the logs and, with the assistance of his aged wife, rolled them into the fireplace. It kept the dear old man busy to supply fuel sufficient to have enough fire to keep fairly comfortable. He had a little garden and took great interest in it. He would hoe a while, lean on his hoe handle, and wipe the sweat from his brow with an old faded red handkerchief. His floor was barren of carpet, except a small piece made of rags lying at his bedside to protect his bare old feet as he prepared to retire. The fae at his table was very simple. I bought some of his books. They were great old friends of his, and he was sad to part with them, but he needed a few dollars badly. I could scarcely keep from crying. I was choked with emotion. I could but feel some indignation, and I believe it was righteous indignation, against the host of people to whom he had ministered so faithfully, and who had remunerated him so sparingly and now neglected him almost entirely.

Dear old man, he's home in heaven now and having a wonderful time. I can imagine him in beautiful robes of white walking and rejoicing in the light of the countenance of the Lord he loved. He was a very cultured man, refined, gentle, uncomplaining. There are such men living today. May the Lord bless them! May the church do her duty by them!

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M. T. HINSHAW, President, Rutherford College, N. C.



# Our Little Folks

## JANE'S SECRET

"What can be the matter, Phyllis?"  
 "Nothing at all is the matter."  
 Phyllis hurried down the walk so that Jane should not see the sudden tears in her eyes. She did not like to cry.  
 Jane followed Phyllis, deep in thought. A secret is a terrible thing, especially when you can't tell it to your best friend. Jane knew that Phyllis felt bad and she was sorry, but she couldn't tell her this secret yet.

When the children reached the school yard Jane was quickly surrounded by three or four girls. Phyllis went off by herself.

After school Phyllis and Jane had a great deal of fun making paper-doll clothes. Jane had several sheets of tissue paper, blue and yellow and pink. She had even found some plaid paper for trimmings. With cutting and fitting and pasting the little girls soon made the paper into dresses.

"I do love paper dolls," said Phyllis. "Sometimes I think I had rather have them than real dolls. I asked mother to give me only paper dolls for my birthday."

"That's tomorrow, isn't it?" asked Jane, and she smiled to herself.

"Will you come over after school? Mother said I couldn't have a party this year. But she's ordered some ice cream, and maybe there'll be a cake."

Jane had a queer look on her face. "I can't come right after school, Phyllis. I promised Helen I'd go over there."

"Helen didn't ask me."  
 "I—I know."

"But it's my birthday."  
 "I'm sorry," said Jane, but she didn't look sorry.

Phyllis jumped to her feet. "If you don't like me any more I'm going home."

She ran out of the yard.

All the next day at school Phyllis kept away from Jane and from Helen. More than once she saw them giggling and talking together, but every time she came near them they grew quiet.

She felt hurt and went home all by herself. Phyllis had a habit of sulking when things did not go to please her, and, even though today was her birthday and there was ice cream at home, she circled round the house to the back yard. She could do something to make those girls feel bad, and she intended to do it.

The paper dolls!

Lightly she ran across the back yard and down a side street to Jane's playhouse. She knew just where everything was. She picked up a box of colored papers that she had decided to burn or tear or spoil in some way. But when she took the cover off the box a scrap of white paper fluttered to the floor. She thought it was a paper-doll dress and stooped to pick it up, but then she saw that it was a note.

"Be sure to be on time," it said. "Won't it be a lark! Mrs. Cummins said—" The rest was torn off.

Mrs. Cummins? That was Phyllis' mother. What did she know about all this? Phyllis hadn't told her that the girls had a secret. Slowly she put back the box of paper dolls. She would go home and ask her mother what the note meant. Slowly and thoughtfully she walked up the front walk and opened the front gate.

"Surprise! Surprise!" a dozen merry voices shouted.

Then Phyllis realized what the note had meant and why the girls had avoided her and why Helen had not asked her to play. A surprise party!

For her! Of course! It was her birthday.

Jane was hugging her tight. "Come on, Phyllis. The table is all set. There's a great big cake, and you are to have the first blow at the candles."

Of course it was intended that Phyllis Cummins should be the happiest little girl there, because it was her birthday and her party; but she wasn't, because she felt ashamed of herself.—Marguerite Murphy, in The Youth's Companion.

## THE GOLDEN HORSE

The golden horse was a part of a weather vane on the top of a large stable where there had once been horses but where now there only two hard, shiny automobiles that never turned to look when anyone came into the stable.

The golden horse had been there many years, and he was very proud of himself. When he was young he had often been told how splendid he looked in his coat of gold leaf, and now he did not know that the rain and the sun had washed and burned almost all of it away. Beneath him were four golden letters, N and E and S and W, all pointing in different directions. The four letters never moved, no matter what happened, but the golden horse moved very often. His mane was thick and wavy, his tail streamed out behind, and he held his head proudly. His legs were made so that he seemed to be always running, and however hard the wind blew, or however often it changed about, he always ran bravely against it. Once the crow who had a nest in the tree near the stable asked the golden horse why he always ran against the wind.

"It is necessary," replied the golden horse; "otherwise no one would know which way the wind was blowing."

"But it is much easier to go with the wind," said the crow.

"I was not put here to take life easy," answered the golden horse, "but to tell people which way the wind is blowing. It is an important duty." And he bore against the wind harder than ever.

From his high place he could see the ocean, with great ships sailing on it. Nearer were many houses and all the different kinds of buildings that make a town; and there were trees and a little park and roads that went far off and never came back again. Smoke rose from the chimneys of the houses, and people walked about the streets, and automobiles went out on the far roads. But there were few horses, and none of them were golden.

"I am the only one of my kind," said the golden horse. "I must be very important."

But he spoke kindly to the little birds that flew about him all day long and held many serious conversations with his old friend the crow, who was a deep thinker.

One night after the summer was nearly gone there was a terrible storm. The golden horse had been in many bad storms since he first took up his place on the weather vane, but never before in so bad a storm as that. It rained so hard that it seemed to him as if bucketfuls of water were being poured over him every moment; the wind blew so hard that the horse rocked from side to side; the lightning flashed like great white flames, and the thunder crashed and roared as if cannon were being fired in the clouds. The birds and the squirrels cuddled deeper into their nests and twittered and chattered in their fright. The golden horse too was frightened, but he still ran bravely against the wind and called to the old crow not to

be afraid. Suddenly there was a louder thunderclap than ever, and the golden horse felt himself falling, falling through the air, head over heels, until he struck the roof of the stable and slid and slipped and fell again and at last struck the ground with a dreadful thump.

"This is the end of me," he thought as he lay still in the mud and the rain.

When morning came the storm had gone far away, and everything was peaceful once more. The sun came up in a clear blue sky and shone gayly on the puddles of rain water. The little birds flew about and sang as if nothing had happened, but the old crow came over to speak to the golden horse.

"This is the end of you," he said.  
 "This is the end of you," he said, proud. Now you are of no use to anyone."

An old man came by with a bag on his back, looking for something that he could sell for a few pennies. He saw the golden horse but only pushed him aside with his foot.

"This is the end of me," said the golden horse; "even the junk man doesn't want me." And his heart was sad.

A little girl and boy came running out from the big house beyond the stable. They saw the golden horse and ran to pick him up. "Oh, see!" they called to each other. "It is the golden horse from the weather vane. How wonderful he is!" and they ran with him to the house to show their mother.

"Sure enough," she said, "it is the golden horse from the weather vane. The storm has blown him down. We must give him a fresh coat of gold leaf and put him up again."

So she sent him to a sign painter who gave him a new coat of gold leaf and made him all shining and bright once more.

"Let us have him to play with," begged the children. "Do not put him up again."

"We shall see what father says," answered their mother, "but you may have him today at least."

All day they played with him. The little boy rode him about and the little girl put reins of string in his mouth and sat in a chair behind and pretended that she rode in a pony cart. When the nurse brought their bread and milk for supper they gave some to the golden horse, and when they went to bed they kissed him and laid him on some strak on a shelf.

When the father came to see them before they went to sleep they told him about the golden horse. "He is a good horse, and we love him," said they. "May we keep him, father? He must have been lonely on top of the stable."

The father went to look at the golden horse.

"Well, old friend," said he, "you have come down in the world, but perhaps it is just as well. Since the little ones love you, you shall stay here and play with them." Then he said good night to the children.

The golden horse thought of his high place on the weather vane and how he could see the world round him, and at first he wanted to go back. But he thought that it was important for him to stay with the children and make them happy. "After all," he said to himself, "it is very pleasant to be loved."—Youth's Companion.

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## RED DEVIL LYE



PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including locations like Fairview, Bethany, Flat Rock-Fletcher, Homlmy, Pleasant Hill, etc., with dates from August to October.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND

Table listing appointments for Charlotte District, including locations like Peachland, Mt. Moriah, Ansonville, Cedar Hill, etc., with dates from August to September.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including locations like Caraway Memorial, East Greensboro, Mt. Pleasant, etc., with dates from August to October.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing appointments for Marion District, including locations like Forest City, Pleasant Grove, Spindale, Alexander, etc., with dates from August to September.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including locations like Jonesville, Ebenezer, with dates from August to September.

Table listing appointments for Elkin, Rural Hall, Trinity, Leaksville, night, Dobson, Rockford, etc., with dates from August to October.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including locations like Avery, Elk Park, Todd, Fairview, etc., with dates from August to October.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including locations like Shelby Ct., Elbethel, King's Mountain, etc., with dates from August to September.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including locations like Lake Junaluska, Long's Chpl, Sylva Sta., Balsam, etc., with dates from August to October.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including locations like Concord Ct., Rocky Ridge, Epworth, Kerr Street, etc., with dates from August to October.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including locations like Ball Creek, Camp Meeting, Catawba, Camp Meeting, etc., with dates from August to October.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including locations like Mocksville, Mocksville, Cooleemee, Cooleemee, etc., with dates from August to September.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including locations like Pearl, Masseys, Mebane, East Burlington, etc., with dates from August to September.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including locations like Roanoke Island, Hatteras, Kennekeet, Stumpy Point, etc., with dates from August to September.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing appointments for Fayetteville District, including locations like Parkton, Sandy Grove, Sunday at Hope Mills, etc., with dates from August to October.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including locations like Bridgeton Ct., Bridgeton, Pink Hill Ct., etc., with dates from August to September.

Table listing appointments for St. Pauls, Goldsboro, night, Elm St. and Pikeville, night, Caswell St., Kinston, night, etc., with dates from August to October.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including locations like Hamlet, Rockingham, Richmond, Zion, etc., with dates from August to September.

Table listing appointments for West End, Marcus, Aberdeen, Vass, Cameron, Raeford, Raeford, etc., with dates from August to November.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including locations like Princeton, Fellowship, Franklinton, Wesleys, a.m., etc., with dates from August to October.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including locations like McKendree, Conetoe, Tarboro, night, Aurora, Bonerton, etc., with dates from August to October.



Mattamuskeet, Amity, 11	.....27-28
Fairfield, night	.....28
Washington, night	.....31
<b>November</b>	
Bailey, 11	.....3-4
South Rocky Mount, night	..... 4
Rocky Mount Ct., 3	..... 5
Rocky Mount, First Church, ngt.	..... 5
Bath, Asbury, 11	.....10-11
Vanceboro, night	.....11

**WELDON DISTRICT**  
S. E. Mercer, P. E., Weldon, N. C.  
FOURTH ROUND

<b>September</b>	
Henderson, First Church, 11	..... 2
North and South Henderson, 8	..... 2
Weldon Station, 8	..... 5
Warrenton Chg, Hebron Ch, 11	.....8-9
Littleton Chg, Bethel Ch, 11	.....16-17
Battleboro & Whitakers, Wh'krs, 11	..... 23
Enfield, 8	..... 23
Rosemary, Rosemary, 11	.....30
Roanoke Rapids, 8	.....30
<b>October</b>	
Scotland Neck, 11 & 8	..... 7
Halifax, Halifax, 11	.....13-14
Garysburg, Garysburg, 11	.....17
Northampton, Lasker, 11	.....20-21
Rich Square, Pinners, 8 & 11	.....21-22
Conway, Zion, 11	.....27-28
Murfreesboro & Winton, Murfrees-	.....28-29
boro, 8 & 11	.....28-29
Aulanger, Aulander, 11	.....31
<b>November</b>	
Ahoskie, Colerain, 11	..... 1
Windsor, White Oak, 11	.....3-4
Williamston & Hamilton, William-	.....4-5
ston, 7:30 & 11	.....4-5
Middleburg, Cokesbury, 11	..... 8
Warren, Shady Grove, 11	..... 9
Norlina, Jerusalem, 11	.....10-11

**WILMINGTON DISTRICT**  
J. M. Daniel, P. E.  
FOURTH ROUND

<b>August</b>	
Wilmington, Grace, a.m.	.....27
Wilmington, Fifth Ave., p.m.	.....27
<b>September</b>	
Wilmington, Trinity, a.m.	..... 2
Wilmington, Epworth, p.m.	..... 2
Magnolia, Trinity, a.m.	.....8-9
Clinton, Clinton, p.m.	..... 9
Wallace-Rose Hill, Providence, a.m.	.....14
Burgaw, Watha, a.m.	.....15-16

**SUNDAY SCHOOL WORK**

(Continued from page nine)  
**A BOOSTER**

Rev. G. G. Adams, the systematic, efficient and constructive pastor of the Norwood circuit, is leading his fine people to become more definitely identified with our conference work. In spite of two disappointments this year in our not getting to his work for a Sunday school institute he has promoted a Sunday School Day in each of his five churches. Norwood circuit, just two years old, is developing rapidly. It is being wisely led.

**NEW WESLEY CLASSES**

Since our last report the following Wesley Bible classes have been added to our Western North Carolina Conference Wesley Bible Class Federation. Welcome, a hundred times welcome.

- Wesley Philathea, Trinity, Randolph circuit.
- Young Ladies' Wesley, North Wilkesboro.
- Weaver Wesley, Monroe, Central.
- Young Men's Wesley, Reidsville, Main Street.
- Mary and Martha, Dilworth, Charlotte.
- Willing Workers, Norwood.
- Friendship Class, Hawthorne Lane, Charlotte.
- The Bell Bennett, Central, Asheville.
- Men's Wesley Bible Class, Avondale.
- Susanna Wesley, Avondale.
- Daughters of Wesley, Rutherford-ton.

**GROWING**

The list of pastors who have taken time to pass one or more units of credit in our Standard Leadership Training Course is constantly growing. Since last report the following pastors have joined the fine company who will be presented with certificates of award on the Sunday School Anniversary night of our annual con-

ference: Revs. E. J. Harbison, M. G. Ervin, O. J. Jones, J. W. Kennedy, C. M. Pickens, J. R. Walker and J. W. Williams.

The following seven pastors attended the Junaluska Training School and received two units of credit. Revs. G. T. Bond, E. J. Harbison, L. B. Hayes, W. A. Jenkins, O. J. Jones, J. F. Kirk, and C. M. Pickens. Rev. E. P. Stabler attended the South Carolina Conference School for two weeks and received two credits. The number of pastors who really believe in religious education is constantly growing.

**DOERS OF THE WORD**

Elsewhere in the columns of the Advocate will be seen a picture of the Men's Wesley Bible Class of Central Methodist church, Albemarle. Supt. Charles A. Reap writes as follows of this fine body of men:

"A little less than eighteen months ago the Men's Bible class organized as a Wesley class and began to enlarge the scope of its work and service. At that time the enrollment of the class was about sixty. The class began to interest the men of Albemarle in Sunday school and church work, and set as its goal by Easter 1922, an enrollment of one hundred; it passed this mark before that time and continued its growth and work until now it has an enrollment of about one hundred and ninety. This class is blessed by having Mr. R. L. Smith, one of the ablest lay workers of the conference, as its teacher. Herein lies one great secret of the class' success. Mr. Smith never fails to bring a splendid message to the class each Sunday morning. Mr. O. H. Phillips is president of the class and Mr. W. Almer Smith is assistant teacher.

The work of this class is not limited to its church in Albemarle, but extends its work throughout the county. The class gave the county welfare officer instructions to report any cases of need to the class and the class would aid those in need anywhere within reach regardless of denominational lines. The class has given much aid to many needy homes. It has sent aid through the county welfare officer to widows and children twenty miles away when the need was reported to it. Central Methodist Sunday school is very proud of the splendid work its men of the Wesley Bible class are doing."

**RUFFIN**

Arising very early Sunday morning, August 12, I hastened over to Ruffin to spend the day with Rev. H. F. Starr and his people in emphasizing the why and the how of Sunday school work. Beginning with the Sunday school session in the morning and followed by morning and afternoon sessions the Sunday school work was emphasized throughout the hot day. Brother Starr is serving his third year on the Ruffin charge and the prints of his handiwork are plainly manifest. He is not content to tell how a thing should be done, but better than that he can show how to do it. A painted church, improved church grounds, and a painted and renovated parsonage testify to the passerby that something is going on at Ruffin. Brother and Sister Starr are happy in their work at Ruffin and the Ruffin people are happy to have them as their spiritual leaders.

**CORRESPONDENCE**

During the month of July the following Western North Carolina conference credits in Leadership Training were earned through correspondence:

- Rev. W. A. Jenkins, Concord, blue seal diploma.
- Rev. J. R. Walker, Hickory, incomplete diploma.
- Rev. G. M. Ervin, Mooresville, incomplete diploma.
- Mrs. B. N. Mann, Greensboro, three certificates.

- Mrs. L. W. Fuller, Lenoir, one certificate.
- Miss Ethel Smithdeal, Advance, one certificate.
- Miss Gladys Thompson, Advance, one certificate.
- Miss Clara Maie Varner, Advance, one certificate.
- Miss Patsy Davis, Advance, one certificate.
- Samuel Talbert, Advance, one certificate.
- Dorothy Thompson, Advance, one certificate.
- Rev. J. W. Kennedy, Denim, one certificate.
- Rev. J. W. Williams, Jefferson, one certificate.

**REBUILDING 2,000 CARS IN THE SOUTHERN RAILWAY SHOPS**

Birmingham, Ala., Aug. 20.—Two thousand rebuilt box cars with steel underframes will be turned out of Southern Railway System shops during the next few months. The underframes will be fabricated in Birmingham by the Virginia Bridge & Iron Company and the work of applying them and of rebuilding the cars will be done in the Southern's own shops throughout the South.

The cars to be rebuilt are of all-wood construction and had been set aside for retirement. Their return to service as modern steel underframe cars, equal in every respect to new cars and suitable for handling any lading, will mean a substantial addition to the Southern freight carrying equipment.

The rebuilt cars will be in addition to 9,000 new box cars, purchased by the Southern during 1922 and 1923, of which over 6,000 are already in service and the remainder are contracted for delivery in time for the movement of fall business. The Southern will also soon receive 66 locomotives, 4,865 coal cars and 200 stock cars which were purchased in the spring.

**CONFERENCE WEEK**

Say, in conf'rence week, it's funny  
How pa gets in a sweat,  
Waitin' 'round to see what happens,  
An' what minister we'll get!

Pa says, "What we need in this church  
Is a man to raise the debt!"  
Ma says, "First we need the people—  
Then the bill will all be met."

Old Mis' Jones drops in to see us  
An' she says, "They'll be a fuss  
If they send a young upstarter  
To be practicin' on us!"

An' Bill Brown, who goes with sister,  
Says, "I'm gonna make a shift  
If they send us an old timer  
That'll let the young folks drift."

'Ficial board all wants a preacher  
Who'll "make the old fire fall"—  
But my gang is fer a feller  
That can coach at basket ball.

So I'm wonderin' how the preacher's  
Gonna fit all down the line;  
An' I'll tell you one thing certain—  
I don' want his job fer mine!  
—Western Christian Advocate.

**Banishing the Wrong.**

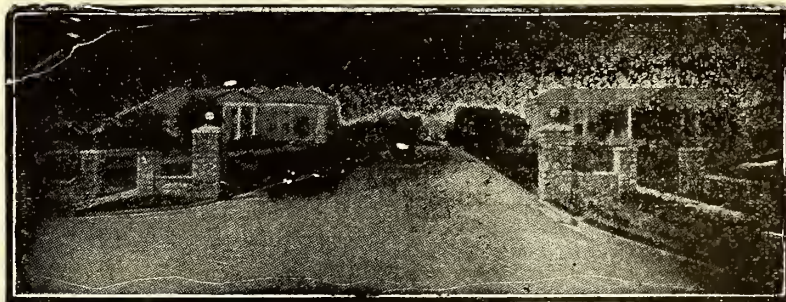
Each solitary kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. The more kindness there is on the earth at any given moment, the greater is the tendency of the balance between right and wrong to correct itself and remain in equilibrium. Nay, this is short of the truth. Kindness allies itself with right to invade the wrong and beat it off the earth.—Frederick W. Faber, D. D.

Many a man uses his vacation to lower the level of his spirituality.

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## IN MEMORIAM

**THOMPSON**—July 4, 1923, was a great day of Liberty to the soul of Sister Mary Asbury Thompson when it took its flight into the eternal world, a granddaughter of Rev. Henry Asbury, she was of noble ancestry, and by her life she added new luster to a noble name. Coming to Mt. Holly in 1896, she became a charter member of the W. M. S. and took an active part in Sunday school work and all church activities. She leaves a large family to honor her name and emulate her virtues. Hers was a great, good life, and she was glad to go to the glory world.  
O. P. Ader.

**DUNN**—Louise Dunn died May 26, 1922, aged 76 years. A sainted mother is gone. Bethlehem church, Bladen circuit, has lost one of its strongest pillars. But she could not always be with us; God took her home. Left to mourn are children, grandchildren and a large circle of friends. She professed faith in Christ early in life. To her church she was ever faithful and true. She loved the doctrines of the Methodist church, lived them each day and died in the triumphs of the faith. Sleeping in Bethlehem cemetery she awaits the resurrection morning.  
G. H. Biggs.

**REGISTER**—Mary C. Register was born in 1848, died June 5, 1923, aged 75 years. She was converted and joined Winsor Methodist church, Bladen circuit, in 1859. She is said by all who knew her to have been one of the most sainted mothers that ever lived in this section of country. She loved all churches, but had an intense love for the doctrines of the Methodist church. She knew her Saviour and loved Him devotedly. It is said that from the day of her conversion the world lost its charms for her and she walked and talked with God. Mourning loved ones and friends gathered at the home burying ground near Center church and laid her body to rest till God should call for it in the resurrection morning.  
G. H. Biggs, Pastor.

**WALKER**—Carolyn Moore Walker was born November 6, 1920, and departed this life July 17, 1923, age two years, eight months and eleven days. As death came and took away little Carolyn from her father and mother, Dr. R. B. and N. S. Walker, and a host of relatives, her sweet spirit was transplanted in the sweet fields of Eden over there.

She was a sweet, bright, affectionate child, always full of sunshine, and the home was kept bright and cheerful. Oh, how it makes the heart of parents bleed to give them up. Sleep on, sweet Carolyn. You shall not return to us, but we shall go to you. May God's richest blessings rest upon the bereaved family.  
J. M. Green, P. C.

### RESOLUTIONS OF RESPECT

Since it has been the will of our divine Father to call from a life of service our sister, Mrs. J. D. Jones, be it resolved:

First, That we, the members of the Woman's Missionary Society of Lincolnton Methodist church, bow in humble submission to the will of God.

Second, That we strive to follow her Christian example with cheerfulness of spirit which she always showed by her loving words and smiles.

Third, That while we miss her, we rejoice in the hope that it is well with her in her heavenly mansion which she is now occupying, and that her reward is that of a faithful servant of God.

Fourth, That we extend our sympathy and love to the bereaved family in their loss of such a Christian wife and mother.

Fifth, That a copy of these resolutions be spread upon the records of this organization, a copy printed in the Lincoln County News, Lincoln County Times and North Carolina Christian Advocate and a copy forwarded to the bereaved family.

Mrs. J. T. Perkins,  
Mrs. S. W. McLean,  
Mrs. Plato Miller,  
Committee.

**CAIN**—Sister Ann Cornelia Cain departed this life November 5, 1922, aged 72 years. A mother in Israel has fallen. In early life she professed faith in Christ and was a member of Windsor church, Bladen circuit. She was a good woman. Though a sufferer she was ever bright and cheerful and always saw the sunny side of life. All who knew her loved her. Besides loved ones left to mourn there is a host of friends whose hearts are sad. In the home burying ground beside her husband she sleeps peacefully to await the resurrection morning. God bless the mourning loved ones.  
G. H. Biggs, Pastor.

**MIDGETT**—Jethro Anderson Midgett of Rodanthe, N. C., passed to his reward July 20, 1923. He was stricken suddenly while in a boat with some of his neighbors and was at once taken to his home and lived less than two days. He was about 67 years old. He leaves a widow, three children and three sisters with other loved ones to mourn their loss. The shadows have fallen across their pathway. Brother Anderson was a good man. He was converted and joined the M. E. Church, South, many years ago, and remained a faithful member to the last. May God comfort the sorrowing family and guide them to the heaven where sorrow never comes. The funeral service was conducted at his home and his form laid to rest beside loved ones who preceded him to glory.  
K. R. Pugh.

**DAMERON**—December 17, 1848, there came into the home of John Buxton and Tempe Hilliard Williams, in Warren county, a little daughter, Tempe Buxton, who was destined to bring great comfort to her parents, and be a blessing to all with whom she was thrown during a long useful life.

She was happily married June 14, 1876, to John A. Dameron of Brunswick county, Virginia, and together they raised a family of four sons and four daughters, all trained to "Fear God and keep His commandments." It was in her beautiful home life that her character shone brightest, though her sweet, unselfish spirit went out to all around her, and made her a blessing and inspiration to all who knew her. She joined the Methodist Episcopal Church, South, in her youth and always loved her church.

Her husband preceded her to the better land in 1918, and since then she has been feeble, but through her entire invalidism her sweet, unselfish nature kept her bright and cheerful, always thoughtful of those around her. She had a bright smile and cheerful greeting, always ready for the friends who came to see her. The beautiful devotion of her children and constant attention to her every wish was observed by all who knew them. Her oldest son, Dr. Buxton Williams Dameron, died a few months ago, and she bore his death with Christian resignation.

All that human love and skill could do to keep her was done, but the Master called her, and surrounded by her loving children her gentle spirit went home to God July 13, 1923.

This was a beautiful ending to a beautiful life, filled with deeds of love and kindness. Sunday, July 15, she was tenderly laid to rest by the side of her husband, covered by a mound of beautiful flowers sent by loving friends in many places. Seven children are left to thank God for the privilege of having had such a mother. The sympathy of the community goes to them in their great sorrow.

Goodbye, dear one, goodbye;  
The peace of heaven is thine.  
Upon thy loving face  
The light of God doth shine.

H. M. D.

**HARPER**—On March 26, 1921, a dear little girl came to brighten the home of Mr. and Mrs. E. J. Harper of Snow Hill, and they called her Mary Suggs. She at once became the idol of their hearts, but she was sent for only a short mission, for on June 30, 1923, God touched her and she slept. We often wonder why these little ones enter our homes and linger with us only a short time, reminding us with their sweet smiles of the purity and sweetness of heaven. Why must they open the tenderest fountains of our nature, only to leave them so soon choked with the bitter tears of loss?

It is impossible to answer such questions of the tortured heart. God has called her. Why? It is not for us to question. The mystery of His ways still remain unsolved, but "some time we'll understand." Surely it is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, and then to give it back to God at His call, with the thought that in heaven as upon earth it is still our child.

O, what a sacred privilege!  
Is accorded to woman and man,  
To be the parents of angels  
In the great divine plan.

As things of great value always costs, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven. So grieve not fond parents, for you know little Mary Suggs is "Safe in the arms of Jesus, Safe on His gentle breast, There by His love o'ershadowed Sweetly her soul shall rest." And may this link but bind you closer To the Saviour every day, strengthen and direct your footsteps As you journey on your way.  
Mrs. J. W. Parker.

**OWENS**—Manie Owens, only daughter of A. L. and Docia Owens, died March 23, 1923, aged 17 years. Her's was a beautiful life. Obedient and loving as a child, and when but ten years of age professed faith in Christ and joined Center Methodist church on Bladen circuit. She was ever in her place in church and in Sunday school and because of her Christian graces and fitness for the work she was chosen teacher of the junior Sunday school class when but fifteen years of age. Her life was most powerfully felt, both in the church and Sunday school; but it was possibly in the Sunday school and before her class as teacher that her greatest opportunity for usefulness was seen. She loved her class and she lived her very life into each member of that class, and they together with the whole church and school loved her in return. But God did not allow them to have her long—only two short years—till he came to take her home. She was sick only a few days. Pneumonia had claimed her its victim. In her passing hours she sang, shouted and praised God and talked about going to be forever with Him. She loved her father, mother and only brother most affectionately, together with all other loved ones and friends, but when her Saviour came in His love and sweetness for her she laid her hands gently in His and went away to her home in the skies. All that was mortal of her we laid to rest in Center church cemetery to await the resurrection morning. We pray that all the sorrowing loved ones may be comforted and that they, together with the host of friends who came to see Manie's face the last time on earth may be impressed by her life, love the Christ she loved and meet her in heaven. Goodbye, Manie; we will miss you.  
G. H. Biggs, Pastor.

**HARRELSON**—Sarah Virginia Harrelson was born May 15, 1835, and died May 30, 1923. Noting the above facts we are impressed by the years of opportunity through which she passed—years which were used in God's service. Her life was a long and useful one. She joined the Methodist church when quite young and used her talent in God's service.

It was the writer's fortune to come in contact with this life, so full of grace and truth, and to hear from the life of this good woman expressions of faith which recalled to mind the patriarch of Bible times. It is a benediction to be in her home. She was a granddaughter of Captain William Gunn, who fired the first shot at the battle of Yorktown. She was eye witness to the surrender of Lord Cornwallis. Her grandfather entertained in his home at Snow Hill and Whitfield. She not only had the privilege of hearing first hand stories of the war of Independence, but her life was linked up with the lives of the founders of Methodism in America.

She leaves to mourn their loss two sons and one daughter, Philip Harrelson of Charlotte, Walter Harrelson and Miss Alice Harrelson of Yanceyville. She was loved and honored by a large number of relatives and friends of North Carolina and Virginia. Thus

passes one of those Christian characters who knew Methodism for sixty-five years in the nineteenth century, and for nearly twenty-five years in the twentieth century. Like her Master, she went about doing good. Methodism has lost one of the best women of Caswell county.  
J. T. Stanford.

### RESOLUTIONS OF RESPECT

Whereas, our friend and fellow Epworthian, Mr. Harold M. Shoaf, on July 22nd lost his life by drowning; therefore resolved,

First, That we, the Senior Epworth League of Forest Hill, Concord, with heavy hearts bow submissively to this strange dispensation of Divine Providence.

Second, That our league has lost a faithful and ready colaborer, who as a member and later as our president showed a deep concern for our work and by his fine example pointed us to efficient Christian service.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family, and a copy to the North Carolina Christian Advocate for publication.

Gladys E. Brown,  
Boots Widenhouse,  
Leonard B. Suther.

**MASSEY**—Lida Mae Massey, daughter of Cecil S. and Alice L. Massey, was born March 3, 1919, and died August 10, 1923, being four years, five months and 12 days of age. Little Lida, named for helpmeet of a devout Methodist minister, was a sweet and attractive child, possessing a very rare and beautiful spirit. Popular with other children and making for her own little self friends of the mature and aged, she was for her tender years a most extraordinary child—bright, intelligent, affectionate, her friendliness drawing people to her. Lida though young lived well, and she left the old world sweeter than she found it. The rose had scarcely begun to unfold, but enough, however, to reveal its beauty, purity and richness, with the dewdrops of the early morning nestling among the lovely petals. We cannot think of her as dead. She has just slipped away; but O so suddenly, leaving us stunned and sad. She was a frequent visitor at the parsonage, many times refreshing my spirit and making glad my heart. I miss you so much. But some day, when the mists have rolled away and we all come before Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," we will understand why you left so quickly.

May God bless and comfort the parents and keep safely the three little brothers and surviving sister.  
L. B. Pattishall.

### RESOLUTIONS OF RESPECT

Whereas, God in His providence in July, 1923, removed from our midst our esteemed co-worker, Annie Boldwin Marlow; and whereas, we, the Woman's Auxiliary of the Whiteville Methodist church, desire to place on record some appreciation of her life, therefore be it resolved:

First, That we bear testimony to her faithfulness and devotion to her church and missionary auxiliary.

Second, That as a kind neighbor, loyal friend, faithful wife and devoted mother, she was ever ready to do anything in her power to help.

Third, That we, her co-workers, deeply feel the loss her death has caused the community and her church, and that we express to her bereaved family our sincere sympathy and commend them to the loving care of our heavenly Father.

Fourth, That these resolutions be inscribed upon the records of this organization, and that a copy be sent to the family of the deceased, the Whiteville News Reporter and the North Carolina Christian Advocate.

Mrs. W. C. Merritt,  
Mrs. J. B. Schuelsen,  
Mrs. A. E. Powell,  
Committee.

**JAMES M. McMICHAEL**  
CHURCH ARCHITECT  
Charlotte, N. C.



# NORTH CAROLINA Christian Advocate

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## The Real Position of the Management of the Junaluska Leadership Training School

By JOHN W. SHACKFORD

The following are exact quotations taken from several pages of notes which I wrote in preparation for the address I delivered on the evening of July 12, 1923, at the opening of the Training School, the substance of which I repeated briefly immediately preceding Dr. Bland's last address at the auditorium.

These quotations will indicate the position which the management of the school took great pains to make clear, and which was consistently maintained throughout the school, both by the General Secretary and the Director of Training Work. No utterance, which by any fair interpretation could be understood to the contrary, was made at any time.

I give the exact quotations written before any effort was made by others to give to an absent public the interpretation of our position, lest any should suggest that for any reason the school management is now seeking to modify its original position.

"It is no small responsibility that rests upon those who are charged by the church with giving guidance in the preparation of 160,000 teachers and officers for the religious instruction and training of more than two million Sunday school members."

"In the midst of a distraught world, in the midst of confusion of thought, in the midst of extremists on both sides on all questions of human thought, what is the proper attitude of those charged with the spiritual care of a generation in the making?"

"It will help us if we keep clearly in mind that we are responsible, first of all, for the vital Christian development of the persons under our care. Our concern is with persons, that these persons shall be guided progressively toward the goal of an achieved Christian character."

"But let us go a step further: What is the Christian development of persons? The Christian religion means an experience and a way of life, and the growth in the Christian life means the enlargement of that experience and the perfecting of that way of living."

"Religious education from the Christian point of view is the conscious effort to guide persons into this ever enlarging experience of God and of life as revealed in Jesus Christ. It is the effort to co-operate with God in the advancement and becoming of the full-grown man after the ideal of Jesus."

"Note the contrast in this with what may be called the primary emphasis upon intellectualism. Intellectualism cannot be substituted for experience. Religious education is more than instruction about religious things, it is participation in the things of God."

It is for this reason that we must break with the man who puts his faith primarily upon creeds, whether those creeds represent traditional forms or liberal forms of statement. At best they are but school-masters to help us to a vital experience of Christ and His spirit."

"Nothing more pitiable than to see people fighting to the last ditch for the mere forms of things, and sometimes for forms that have ceased to have vital significance."

"The deadly sin of unbrotherly judgment, of careless criticism of men who are following close up to Jesus Christ but do not pronounce one's particular shibboleths."

"A great scholar and a great Christian of our Methodism said recently that 'nobody, in my judgment, is doing so much today to undermine the religious faith of our thinking young people as those who are telling them that they must give up their science or their religion, or that they cannot be true to Christ and accept the viewpoint of modern scholarship.'"

"Our position is this, that we must be true to the great commission, which bids us teach the people the truth of Christ; not to preserve in cold storage the forms of statements of others, but try to discover and pass on the living experience which these represented."

"Let us repeat that the defenders of faith are not those who fight for the inviolability of the forms of faith, but those whose chief concern is the truth in its relation to persons; those whose chief concern is to pass on the vital experience of the Christian life to the generation succeeding us."

"Now we do not have to accept every theory of Bible scholars and of scientists. Many of these we may well leave to the scholars and to the scientists to debate among themselves. There are scientists hostile to religion, and there are destructive critics, but in a far larger sense have scientists and scholars been true servants of the truth and of religion."

"To be sure, a rationalism which accepts nothing which cannot be demonstrated is foolish and destroys itself. On the other hand, a faith that denies the place of reason in coming to a larger understanding and experience of the truth is fanaticism and will likewise destroy itself." (God expects us to exercise both our faith and our reason.)

"We are asked, what is the position of the school on the issues of the time? We believe that all religion is life and that our business is to co-operate with God, that there may be an over-enlargement in His people of the life revealed in His Son."

"We believe the old theology has its service to render and we believe that the new has its service to render, and we are not concerned with either as an end in itself."

"We are supremely concerned with this: that the best of the past and of the present shall be given to the new, rising generation."

"We are willing to leave many questions with the scientists and there is no conflict between science and religion. At most, all scientists can really discover is God's truth and God's way of working. In the main, they have been servants of God, pulling aside the curtain and revealing God's work and nature to us."

"Let us welcome the truth from any quarter. Do not let us be disturbed, God is in His world and He has not given over the helm of His universe."

"The only faith that will stand the test of today and the future is: First, a faith that can stand the test of open-mindedness, recognizing all truth as leading to God; second, the faith

that believes that God is equal to all the demands of the world upon Him."

There was nothing in the address delivered at the opening of the school or in any subsequent remarks at the auditorium not represented in principle by these quotations from my notes. The purpose of this address at the opening was to state the position of the school in dealing with the problems of its students under conditions that are difficult and perplexing.

The central idea presented in these notes is obviously that we must honestly and sincerely try to help inquiring people so to understand the word of God and their world, and to solve the problems of their times, that they may be able to preserve and to develop a vital Christian faith and experience; that the teachers of religion must not only be permitted to think and to ask questions but must be encouraged to do so in order that they may have a reason for their faith and their teaching, and that if possible every questioning person must be helped to find a sound basis for his religious faith that does not seem to compel him to deny the integrity of his reason. This is the position taken at the opening of the school and maintained consistently by the management throughout. Persons may differ from us in judgment on many questions, but we object to judgments of our course based upon representations that are incorrect, or positions that we have not taken.

In harmony with the viewpoint expressed above, it has been the custom of the Leadership Training School, from the beginning, to secure the maturest and most competent Christian students of the Bible, and of the problems of religious education which the management has been able to discover. Care has been given to select men of ripe Christian experience.

In the selection of Dr. S. G. Bland, the choice was made with the same general intention as that which has governed the selection of other speakers in the past. He came to our General Conference, an honored representative from a sister Methodism, and is now pastor of a great Methodist church—Broadway Tabernacle, Toronto. It was not, however, until we heard his great sermon on the pre-eminence and headship of Jesus Christ over all, delivered during our General Conference, and afterwards published in the *Methodist Review*, that it occurred to us to invite him to Junaluska, and an informal invitation was made to him that very evening. Never have we heard a preacher who more highly exalted Jesus Christ and who revealed a profounder faith in His power to redeem humanity. This, added to the beautiful Christian spirit manifested by him, indicated that he would be an ideal teacher to speak to a group of teachers and leaders representing the very pick of their kind from Southern Methodism, which gather at the Leadership School at Lake Junaluska. It may be well to say, for the benefit of those who are not acquainted with the facts, that university professors teaching in this school have said to us that their students here are better pre-

(Continued on page four.)



## PUBLIC OPINION PLUS

There are two words that explain America: Democracy and Protestantism. Those terms underlie our country like the foundation of rock supports the structures on Manhattan; they are the keys that open the chambers of our treasures; they illumine the story of our greatness and goodness; they also reveal some of our weakness and badness. For a democracy is not born full-fledged as Minerva sprang from the brow of Jove, it is wrought out of the people; it is not handed down from above, it is built up from the life of the average man. It is hampered and embarrassed by both the ambitions of the super-man and the ignorance of the sub-man; it depends for its life, strength and perpetuity on the middle-man, and it teaches this last man to stand flat footed and look level-eyed into the eyes of every other man, crowned or uncrowned, and say "I am your peer."

And so it is with Protestantism: it knows no king but Christ; it finds no infallibilities, no shibboleths however sacred, no dogmas however ancient, outside this one truly Super-Man. It is suspicious of the one who claims to come with new revelations; it is distrustful of him who claims there can be no new revelation. Yet Protestantism is the only branch of the faith that can consistently honor its prophets. Her very existence is a testimony to the truth of progressive truth. Only this she asks: Is your doctrine founded in the Democrit of Nazareth, the spiritual king of the race, and has it the sanction of the common experience of the average man?" The voice of the people is more nearly the voice of God.

But back of church and state, and safeguarding both is the mighty bulwark of public opinion plus—plus enlightenment. Unthinking peasantry and those bordering on barbarism may be ruled or ruined by a king who can boast with the famous (or infamous) Frenchman: "I am the state." That proud boast was answered by an aroused people whose opinions triumphed even though they waded through the red carnage of a revolution to their mastery. The composite mind of a free people is the mightiest force below the Almighty and is usually his agent. Supporting this opinion and leavening it with enlightenment is the "little red school and the little white church"—twin sisters in the task of redeeming the race from the curse of ignorance and the blight of sin. These agencies brought to their best will not need the aid of "invisible empire" nor alliances with kings, and only misguided men will take resort to secret diplomacy or sinister orders shrouded in mystery. We believe in nothing that cannot walk in the light of an enlightened public conscience; that cannot stand the glare of a pitiless but purifying public opinion.

## BEYOND THE RANGES

Abraham was a man who stood upon the hill-top and saw the other side. There is a striking analogy between the life of Abraham and that of Enoch. Both were translated men—that is, men who were lifted above their immediate surroundings and led to anticipate other surroundings. Enoch dreamed of heaven, but Abraham dreamed of a land beyond the years, and dared to live in the land of his dreams. And to him has been accorded a great distinction: He lived before his time. Like Paul, he was "born out of due time"—born too soon.

There are days in the heart of winter that seem to anticipate the summer days of sunshine, days of warmth, days of calm. So it is in the winter of the moral world. There are hours in which humanity seems to make a leap into other centuries and other scenes. And here, standing as the foremost of faith adventurers, is Abraham as he anticipates the Christian era. The most mature of the gospels says: "Your father Abraham rejoiced to see my day, and he saw it, and was glad." In what sense is it meant that Abraham saw the day of Christ? Certainly not in the sense of a clairvoyant; that would have been no real revelation of Christ. The way that he foresaw the day of Christ was by living the life of that day.

## MARY PLYLER

Just as the sun arose Wednesday morning to drive away the darkness that had enshrouded the earth during the night, the soul of Mary Plyler, daughter of Rev. and Mrs. A. W. Plyler, was released from the body that had been suffering for eight weeks with a disease that baffled the skill of a half score of the best physicians that love could employ. For nearly a week the fond parents watched by the bedside of their little girl, hoping that a turn for the better might come, but realizing that the odds were against them. It was early Friday morning of last week that hope was almost lost. At that time Mary became unconscious and was never able to recognize those about her again.

Mary was one of the most precocious children that we have ever known. When she entered your presence you could scarcely realize that she was only an eight-year-old child. Her thoughts, her demeanor, her conversation were those of a mature person. Her manners were perfect. She often came to this writer and asked for a certain kind of paper. We took her to our stock room and watched her in admiration as she made selection from a large stock of paper, and the care which she took in placing everything back just as she found it, and the graciousness with which she showed her appreciation of the favor she seemed to think we had bestowed upon her.

It was easy for Mary to make two grades in school during the year. When she was but five years old she read newspapers and magazines readily and understandingly. It was the hope of the parents that she might develop into a great woman and had it been the will of the Father to spare her no doubt their dreams would have been realized.

She was born on February 24, 1915, making her eight and one-half years old.

The Advocate force bows its head in grief to sympathize with the editor and his good wife in this hour of their supreme grief. May God richly manifest His presence with them now and forever.

The funeral services will be held this afternoon at four o'clock at the residence of Brother and Sister Plyler, 1015 West Market street, by Rev. J. H. Barnhardt, pastor of West Market Street church. The body will be laid to rest in Green Hill cemetery.

## THE BALM THAT CURES

No argument is required to convince thoughtful people that there is much distress in the world today. And yet there is much that is fine and noble and good. No organism is in perfect condition, perhaps, and a man who is hunting for symptoms may readily find them. We would not close our eyes to the real conditions, but there is such a thing as playing up the shortcomings of mankind until everybody becomes panicky. It is very much like reading a patent medicine almanac and fitting the symptoms described to our own case until we actually think we are hopelessly stricken unless we purchase a bottle of Dr. Quack's dope and begin taking it at once. The fact is that there was nothing the matter with any part of our anatomy all the while except the brain. We simply allowed ourselves to be duped by some cheap propagandist who sat in a back room somewhere and wrote so eloquently that the reader would almost think that all the human organs were engaged in a war of rebellion.

We can sympathize with the opinions of men and women who are engaged in a study of

human affairs at home and abroad, that there is much strife among men today, and many indications of future struggle and conflict. Many people after spending a short vacation in Europe rush into print and declare that war is pending; that we should or should not have gone into the League of Nations; and that the next war is going to be the most horrible exhibition of brutality that has ever been dreamed of.

Well, war may come again, but holding that possibility over our heads day and night, summer and winter, year in and year out, is going to hasten the day of war instead of preventing it. We would not close our eyes to the facts—the sad, stern, sobering facts, but we are weary of the excessive chatter dealing with the sordid selfishness of grasping nations being served to us morning, noon and night, until everybody concerned is thinking bolshevik. Whatever other nations fought for in the late world war, America was told that we were in it to make future wars impossible. And now after giving so many of our boys to that ideal, we are not even allowed to foster the "Law, not war" spirit in our country without protest and criticism from the apostles of militarism.

But the supreme effrontery of the whole situation lies in charging Christianity with the responsibility of restraining selfish men from visiting disaster upon innocent peoples. Many years ago the Man of Peace caused Peter to sheath his sword. He did not then, nor does he now, use coercion in attaining the ends of peace. If men will allow Christianity a place in their thinking and acting, it will very soon stabilize the errant passions of the world. But so long as they hold aloof from its teachings there is no possible way for it to influence their actions, and their folly cannot be charged to the account of the Christian religion.

Where Christ lives and the principles of his religion are respected and practiced, there are but few problems. Thus we know the remedy for what ails the world. The root wrong is "disillusioned, hate-filled, wrong-minded, wrong-willed, wrong-souled men and women." And the only way to cure these ills of ours is to have breathed into our lives the breath of everlasting love.

## THE COST OF LEADERSHIP

The path of duty is not always the path of safety; it is not ever the path of safety. Every leader must reach efficiency through struggle. There come times when he must be unpopular in order to be true; when he must look out over the kingdom he would afterward inherit, and know that it is better to wait and suffer than to enter prematurely or by cheap methods. Leadership in the Kingdom of God is a grand and beautiful thing, but it cannot be had for the asking. No such leader since the foundation of the world, be he man or Messiah, has ever come to that position except along the rugged, precipitous, vicarious road of service.

A mushroom prophet is a fake and a deceiver. He cannot grow up in a night and be strong. Back of every great reformer and churchman in history is to be found a long, dreary, plodding career of toil and self-preparation. We serve God and humanity, not by the sufferance of the people, but by the unimpeachable right of our own royal character developed into sovereign quality by years of trial and suffering.

It is not automatically fixed by some church conference whether we shall be men and women of real leadership. A vote of the officials may determine whether a given person is to be a steward or Sunday school superintendent or teacher or leader anywhere, but every person fixes for himself the measure of his usefulness, and the whole world of officialdom cannot make a great leader out of a sorry man.

While the sun shines and there are no shadows around us, when all about us is conducive to happiness, we oftentimes forget God. But when the shadows lengthen and sorrow breaks upon our souls we think of Him, and His nearness fills us with a joy and hope that brings peace to us. In such an hour if it were not for God life would be a burden and sorrow would break our hearts.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. R. F. Huneycutt, of the Davidson charge, is engaged in revival work at Bethel church.

Rev. S. M. Needham, of Wilkesboro, assisted Rev. G. A. Plyler in a series of meetings at Woodleaf recently.

Rev. J. E. Abernethy, pastor of Trinity church, Charlotte, delivered his lecture, "Pictures and Parables of Yellowstone Park," in Gastonia recently.

Rev. J. A. Sharp of First Street, Albemarle, is at Sneed's Ferry this week assisting Rev. E. W. Downum of the Scott's Hill charge in a series of meetings.

The First Methodist church of Lexington has just completed a hut for the use of the congregation in its social meetings. This new building was opened for use last Friday.

The many friends of Bishop U. V. Darlington in the North Carolina conference will be glad to know that he is to be a visitor at Elizabeth City during the session of the conference.

Rev. J. A. Hornaday, of Maxton, occupied the pulpit of First Methodist church, Lenoir, last Sunday. Brother Hornaday is visiting President and Mrs. Hornaday, of Davenport College.

Rev. P. W. Tucker, pastor of First church, Lenoir, and his brother, who is a resident of Oklahoma, are visiting relatives and friends in Rowan county. Brother Tucker is on his annual vacation.

Mr. James R. Gullede, a graduate of Trinity College, has been appointed librarian at State College. Mr. Gullede is a native of Stanley county and is well qualified for the new duties to which he has been called.

Rev. R. F. Huneycutt, pastor, was assisted by Rev. Raymond Smith, of Erlanger, in a series of meetings at Good Hope church. Twenty-four connected themselves with the church and the membership was greatly strengthened.

Rev. D. R. Proffitt, of the East Greensboro charge, was with Rev. J. A. Bowles in a meeting at Union church on the Randleman-Naomi charge last week. There were a number of conversions and several accessions to the church.

Rev. J. S. Hiatt, of Burkhead, Winston-Salem, is doing the preaching at Bethlehem camp meeting this week. Large crowds are attending and much interest is being manifested. Rev. A. G. Loftin is the pastor.

Rev. N. H. D. Wilson, D. D., of First church, Elizabeth City, spent last Sunday in Greensboro, visiting relatives. Brother and Sister Wilson are at this time spending some days with friends and relatives at Chapel Hill.

Mrs. L. B. Hayes, who has been abroad for several weeks, sailed from Southampton August 24. She expects to arrive in New York the latter part of the week. Brother Hayes will join her in the metropolis and spend a few days looking over the big city.

Rev. E. C. Sell, pastor of Goldston circuit, conducted an interesting meeting at Asbury church last week. At the close of the meeting Friday afternoon eight persons were baptized and nine new members received into the church.

The First church choir, Lexington, has had the reputation for a long time of being one of the best choirs in the state, but it has needed its organ remodeled for some time. This has been done at a cost of something like one thousand dollars. The organ has been electrified and practically rebuilt.

Rev. C. M. Pickens, pastor of First church, Albemarle, will begin a series of meetings in his church next Sunday. Much preliminary work has already been done. Quite a number of cottage prayer meetings have been held and the choir is arranging for special music during the meeting.

Rev. S. T. Barber, pastor of the Ahoskie charge, is kept busy these days assisting the brethren in meetings. Recently he was at Severn, where the membership of the church was increased 15 per cent. He also assisted at Colerain where a very successful meeting was held.

Dr. W. P. Few, president of Trinity College, delivered an address at the A. and T. College, this city, Wednesday. He was heard with a great deal of interest by those present.

Rev. T. M. Grant, of Hertford, is being used by the brethren of the Elizabeth City district in revival meetings this summer. He recently held meetings on the North Gates, Perquimans and Chowan charges, and the results have been good.

Rev. E. L. Hillman, the young and consecrated pastor of the Scotland Neck charge, held a very successful meeting at his Palmyra church last week. Reports coming from there indicate that Brother Hillman did some very fine preaching and that the results were very satisfactory.

Rev. A. L. Lucas assisted Brother Howell in a meeting last week at West Bend church on the Deep River charge. Mr. Lucas did fine preaching. All the services were attended by large crowds. The church was greatly revived and many sinners were saved.

Rev. L. S. Massey, pastor at Red Springs, and who has been resting for several months and recuperating, is back at work and greatly improved in health. It is learned that the people of Red Springs greatly enjoyed the ministry of Brother Hornaday, who subbed for Brother Massey during the summer.

At the home of the bride's parents, Mr. and Mrs. E. C. Cobb of Fremont, the pastor united in matrimony Miss Maud Cobb to Mr. Claude Grigg of Gibson, N. C., Tuesday evening at 8:30, August 21st. They will reside in Gibson, where the groom is elected superintendent of schools.

Mr. George L. Hackney, the new president of the Wesley Bible Class Federation of the Western North Carolina conference, will deliver an address next Sunday at Hickory Grove church, in Mecklenburg county, to the Board of Lay Activities in that church. The Ivey Choral Club will furnish music for the occasion.

The Norwood Methodist church was awarded the banner at the Sunday school convention of Stanley county, held recently in the Baptist church, Oakboro, for having the largest number in attendance. Central church, Albemarle, was a close second. Norwood had twenty-three present and traveled twenty-three miles. Central had twenty-two present.

At the close of the meeting at Muir's Chapel, of the West Greensboro charge, Sunday afternoon the congregation presented their pastor, Rev. C. F. Sherrill, with a nice purse and directed that he spend it during his vacation which he expects to spend at Moore's Springs. Brother Sherrill has not been in real good health recently, but he hopes that his trip to the springs will prove beneficial to him.

The Southern Assembly, Lake Junaluska, has just issued from the press a very beautiful souvenir, "Junaluska," which was issued for the benefit of the Literary Department of the Lake Junaluska Woman's Club. This is to be sold and the proceeds will be used for the benefit of the Woman's Club. Mr. J. Dale Stentz, Lake Junaluska, will be glad to supply anyone who may wish a copy.

The Advocate regrets to learn of the death of Mrs. Julia Killian Dryman, mother of Rev. F. O. Dryman, pastor of our church at Norwood. Sister Dryman died August 17th and was buried at Flatt's Methodist cemetery the next day. She was a native of Macon county and among its hills she will rest till the resurrection. A more extended notice will be given of the going away of this good woman next week.

Miss Juanita Craven, a most excellent young woman of Climax, died while on a visit to Asheville last Saturday. It is learned that she had ptomaine poisoning. Miss Craven was a consecrated Christian and earnest worker in Bethlehem church. Her funeral was held on Sunday, the first day of the camp meeting, and it is said that the largest congregation that was ever known to be at that old church was present to pay the last respects to one whom everybody loved.

### BON VOYAGE

Within the next few weeks many boys and girls from our Methodist homes in North Carolina will be leaving the romantic, fairy-inhabited land of their childhood fancies for the broader realm of college or university life. Some will be going out for the first time, while others will return to tasks which were laid down temporarily last June.

It is an anxious moment for all concerned. To the student it marks a high experience which he has long anticipated. It means the loosing of the cable which binds the physical craft to the home pier, and a launching out into the untried sea of self-reliance. It matters not how far away the receiving port nor what the stress of wave and wind that awaits, there is no hint of this in the harbor as the vessel rides out to sea. Youth is self-confident, optimistic, courageous. The same compass which directs him from the home port and finds for him the course of safety in all the lonely days ahead, will bring him back again at the end of the voyage.

But back at home there are those who watch the skies and study the weather chart in the hope that all the elements may be favorable to a successful voyage and a happy return. Let us earnestly hope that every such vessel may be seaworthy and that they may all come back in safety bearing their precious cargoes gathered from classic lands beyond the surging seas of intellectual adventure.

### THE CANNON-SHACKFORD DISCUSSION

The Advocate has received several articles and resolutions commending Bishop Cannon in the stand he took in the recent Junaluska discussion. We wish it to be known that the Advocate stands four square by the doctrines of the Methodist church, and it greatly deplores the fact that at this time when all the forces of Methodism should be united in carrying out the great programs of the church that a matter of this kind has been injected. We think that it is best for the matter to be dropped where it is, and that there be no further discussion of the matter. The editor of the Advocate is at this time watching at the bedside of a very sick child and the assistant editor will not assume the responsibility for the publication of other articles bearing on this subject. We feel confident that it is not best for our church, and that it cannot benefit anyone to continue a discussion that will not be of any service to anyone. We are giving Dr. Shackford the same space that we gave Bishop Cannon. We could not be just and do otherwise, but this will be the last that we feel justified in publishing at least till the editor gets back to his desk.

### RESOLUTIONS PASSED BY THE BOARD OF LAY ACTIVITIES, LAKE JUNALUSKA, AUGUST 9-10, 1923

Whereas, the Christian Education Movement by reason of its great importance has been given the right of way in the church from August 1st to November 30th of this year, therefore be it resolved:

First, That we give this movement our unqualified endorsement and call upon all our boards and lay activities to co-operate in every possible way in carrying on this work.

Second, That as an organization we regard it as our major task during these months, especially in the local congregations, to promote this movement and to assist in the collection of pledges.

Third, We urge that the Christian Education committee be appointed in every church and be requested with the co-operation of the pastors to hold meetings in the interest of this cause, to provide lay speakers, to organize teams to assist the local collectors and to promote the movement in such other ways as seem wise.

Fourth, That our general secretary be instructed to send out to the entire organization full information as to those plans and such other suggestions as he may determine.

Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptized with the Holy Ghost." And I saw and bare record that this is the Son of God.—John the Baptist.



## THE REAL POSITION OF THE MANAGEMENT OF THE JUNALUSKA LEADERSHIP TRAINING SCHOOL

(Continued from page one.)

pared to study the problems of religious education than are their usual classes in the universities. The group this year was probably the most intelligently prepared to consider those problems that has ever been assembled in a summer school for this purpose in the history of the church.

When we select speakers in the manner indicated, we have not felt that it was necessary either to control them or to indorse them at every point. Whether or not it was wise for Dr. Bland to give very frankly what is found in Hasting's Bible Dictionary, generally recognized as the foremost Bible dictionary in our language, and in more recent Bible dictionaries and commentaries—and Dr. Bland states that he was following these closely—is a question which the management of the school did not and has not felt called upon to answer. This, however, was Dr. Bland's approach.

Dr. Bland's obvious purpose was to show that in the face of the accepted findings of a great body of Christian Bible scholars, it is perilous to rest our faith upon the assumption that they are wrong, or to ask thinking people to shut their eyes to the facts. He felt that he must state the situation frankly in order to give a solution. But, in all fairness to him, it should be borne in mind that a very small proportion of his lectures was given to stating the problems. In fact, as he himself has pointed out, practically all the points which have been printed and objected to in the press were set forth in one lecture, yet he delivered a series of eighteen lectures—six in the Auditorium and twelve in the Religious Education Building. It is difficult to understand how any fair-minded persons who consider Dr. Bland's work, taken as a whole, would say other than that it was constructive and reassuring, and that his spirit was sympathetic and thoroughly Christ-like. He was evidently eager in his desire to help people find a foundation for their faith that cannot be shaken, whether the conclusions of scholars are true or otherwise. Dr. Bland has stated that he was following more closely than any other authority on recent scholarship the general position occupied by the latest English Bible commentary, issued since the war, and contributed to by some sixty or more of the foremost and most distinguished scholars of Great Britain. He did not undertake to give the evidence—pro or con—nor did he insist that anybody must accept their conclusions. He said frankly and repeatedly that each man must form his own conclusions and that our Christian religion rests upon foundations that are not affected by these conclusions. Then he undertook to give a view of the great and growing revelation of God to Israel through the centuries, culminating in the person and work of Jesus, which he held would help us to see the whole process as of God. The greatest miracle of all the centuries, save that of Jesus, he said, is the miracle of God's dealing with Israel and of the high points of moral and spiritual vision to which he brought them. And then in reply to a question, Dr. Bland said, "If there is anything that I believe above everything else in the world, it is the divinity of Jesus Christ." He sought to show that the Christian faith is faith in a person and does not stand or fall with the literal accuracy of all parts of the Bible.

The position of the management of the school was, not to express any position for or against the accuracy of the conclusions of scholarship stated by Dr. Bland, but in harmony with the spirit of the quotations given in the first part of this paper, it was said that in the face of the fact that there is a substantial agreement on a number of matters among large numbers of Bible scholars—such, for instance, as the contribution to Hasting's Bible Dictionary—we do not strengthen the faith of thoughtful, inquiring people who already know something of the existence of the views of these scholars, when we adopt the method of ridicule or denunciation of the scholars; and that it is not the Christian spirit to denounce as untrue and insincere Christian men who do accept the viewpoint of such Bible scholars, since many of the real Christian leaders of today, as a matter of fact, hold a view in harmony with the position taken by these scholars, and yet are unquestionably loyal to Jesus Christ and the Bible. We said that our position

must be so to help the teachers of today to understand the Bible that their faith shall not depend upon their being kept in ignorance of these views in question, since this is obviously no longer possible.

That there easily may be difference of opinion as to the wisdom of Dr. Bland's frank presentation of some things, especially those presented in the one lecture referred to, we readily grant, but any suggestion that the management of the school planned that he should say these particular things, or knew that he would say them, or any suggestion that the management of the school has set itself for a defense of the views of scholarship as presented by Dr. Bland, or anybody else, is not justified by the facts. The questions of scholarship we leave with the scholars.

But regardless of any such difference of opinion as to method, that Dr. Bland did do a wonderful, helpful and constructive work that deepened and strengthened the Christian faith of large numbers in the Bible and in Jesus Christ is beyond question. Any fair description of his work would indicate that he gave an inspiring presentation of the view of a growing revelation of God in Israel, rising to ever higher heights of moral and spiritual truth, and culminating in the world's supreme revelation of God in His Son. He was clear in his recognition and emphasis upon the inspiration and authority of the Old Testament, at the same time he believed that he was giving constructive help to his hearers by saying that their faith in the inspiration of the Old Testament is not dependent upon a mechanical and literalistic view of the inspiration of the scriptures.

Voluntary testimonials have come to us from all types of people present, including a man of years of experience in evangelistic work, a university professor who had drifted from his faith because of what he had held to be the conflict of science with the literalistic view of the inspiration of the scriptures, large numbers of young college men and women, numbers of pastors, and mothers, Sunday school teachers and officers of years of experience, business men, missionaries—all of whom expressed their very great joy that they had had the privilege of getting the help of these lectures. Many of them say that Dr. Bland has led them to a greater assurance of faith and made their Bible more sure and clear to them. One young man who had felt he could not hold to the church any longer, was brought back to sure foundations, and to give his life to the ministry or some other specific form of religious work. No lecturer in the history of the school has ever had such evident fruits as indicated by the large number of expressions of increased faith and better understanding of the Word of God on the part of the students of the school.

We are at one of the critical moments of history, when the faith of a new generation, reared in an atmosphere of inquiry and investigation, is at stake, and with it the future of our religion and of our civilization. To that generation, those who are older are now about to turn over the control of the affairs of men in this world. It is imperative, therefore, that the way shall be cleared of all mechanical obstruction for a living faith in the living Christ, a faith that is open-minded and unafraid, but that rests supremely upon the person of Jesus and the God and Father of Jesus who is the Lord of the whole earth.

It is imperative that in a day when every true educator is insisting that people shall search for the truth for themselves, that those who are battling for sure foundation shall not be told that it is dangerous to investigate, or shall be made to feel that the Christian faith is imperiled by science or scholarship, or that they necessarily must choose between faith and scholarship, or faith and science.

This, we believe, to be essentially the position of our own Methodism—the historic position of John Wesley, representing the real spirit and genius of the Great Methodist movement which has never placed its primary emphasis upon theological distinctions—this, that while holding an intelligent faith in the Bible as the revelation of God, our primary emphasis must ever be upon the life and experience of living folks, and that we must think and let think, and must help those who do think to find the everlasting foundations beneath their feet.

The above statement made by Dr. J. W. Shackford, General Secretary, is a true and correct presentation of the principles set forth by Dr. Shackford in his address delivered on the occasion of

the opening of our Leadership School at Junaluska in July, 1923.

A brief repetition of these principles was also contained in the statement made by Dr. Shackford at the close of the series of addresses delivered by Dr. S. G. Bland; and these principles governed the selection of Dr. Bland and every other speaker and teacher selected by us for leading our students during the period of the Leadership School.

Some days after this statement was prepared I invited a number of persons who had been on the grounds during the period of our first school, and who had heard Dr. Shackford's address, and also all of Dr. Bland's addresses. This group contained mature men and women—Sunday school teachers, mothers, preachers, conference superintendents and others. They were invited without any knowledge whatever as to the purpose of the meeting. The statement was carefully read in their presence and upon the completion of the reading, they were asked whether or not they thought the statement true and accurate, to which question they individually replied that it was not only true and correct, but that it was an unusually clear statement of the utterances and policy of the General Secretary; and gave it their unanimous and unqualified indorsement. (Signed) L. F. Sensabaugh.

I have read the foregoing statement in regard to certain lectures at Lake Junaluska during the season of 1923, and find it entirely correct.

I heard the lectures referred to, and with the exception of one, in which the speaker gave the conclusions of scholarship such as are published in Peak's Commentary and Hasting's Bible Dictionary, they were all good, and true to a spiritual interpretation of the Holy Scriptures. Even in the lecture excepted above, the speaker's insistence upon the divine inspiration of the Old Testament writings was impressive throughout.

If the eighteen lectures this speaker delivered be taken together, it would be difficult to find a more reverent, spiritual and helpful series anywhere. His exaltation of Christ as the meaning and end of the Divine Revelation was unsurpassed, and many who did not accept what he gave from the Biblical scholars have acknowledged deep obligation for spiritual help through this course.

I deeply regret that the one-sided and unfair exploitation of this incident before the church has disturbed the feelings of some good men.

(Signed) James Atkins.

## GOINGS ON—WISE AND OTHERWISE

By Rev. W. O. Butler.

Pastors can pick up information from evangelists in the matter of the time element in revival meetings. Evangelists know that a week or ten days or two weeks is not enough time to reach results worth while in a protracted meeting. Much harm has resulted from short term meetings. For instance, a meeting closes after a ten days' run. In the congregation are persons who have been moved almost to the point of yielding to the gospel call, but the meeting suddenly closes. Next meeting finds them harder to move. This process goes on for years and the result is a gospel hardened people. The preacher wonders at their stolidity. Such a situation has come about by unfair dealing with souls on the part of preachers and churches. A circuit preacher with four churches might do more in soul saving with two annual meetings, giving plenty of time to each, than having four short term meetings.

\* \* \* \*

Consolidation has satisfactorily solved the rural school problem. The same policy will come dangerously near solving the country church problem. In these days of automobile transportation many difficult matters can be met successfully that could not be so well adjusted in the former days. Take four or five rural churches located within four to six miles of each other, find the center of population of this membership, drive down a stake at that point, get the approval of the group of churches to make a consolidation, and erect a roomy, handsome church house on modern plans and specifications. Then find another group of churches and get them to do likewise. Here you have two strong, large roomy rural churches, which can be served by one preacher twice a month, instead of eight or ten weak and struggling churches with preaching once a month. This would also help settle the matter of a shortness in man power in the pulpit.



## A MIDSUMMER CRUISE ON THE MEDITERRANEAN SEA

By Rev. S. H. C. Burgin, D.D.

A vari-colored picture of foreign shores piques one's interest. Turning the pages of a really seeing traveler's book fills one with a desire to see and know the tragedies, biographies and joys that go to make national history. Both of these are inspiring, but to see the lands themselves, to discover each for your own self, is one of the greatest joys that can come to the interested traveler.

History has piled her treasures all along the Mediterranean shores in heaps of ruins, pictures, color and tradition that fill one's mind with a great joy.

A blue sea, day after day, smooth and restful to the horizon's rim, a steady, easy-going vessel, the Tuscania, whose Scotch Captain Bone is not only a worthy seaman, but a noted author as well, a Scotch crew, a group of five hundred American travelers, twenty-six clergymen, twenty-three physicians, many teachers, professors, and authors, as well as many out merely for sight-seeing, make meeting people quite as much an adventure as touching new lands.

Leaving New York by sea is always inspiring. Our people on ship had hundreds of gay-hued streamers which we threw to people on shore and as we pulled away the slender cords that held us broke and faces dimmed and waving handkerchiefs receded, and then our only goddess faded away, and "home" and loved ones were lost in the dimness of distance. A cruise assumes a more leisurely ocean gait than any other type of passenger voyage, and twelve or fifteen knots per hour has been our regular time, but the Tuscania did eighteen and twenty knots with just as steady decks when extra speed was necessary.

Funchal, Madeira, was our first day ashore and nature spilled a perfect riot of fruit, flower and picturesque setting on a blue sea-girt island. Embroidery, beads, big comfy chairs, fruit, flowers and even a white-faced monkey were added to our impediments on deck after that visit.

Lisbon—still, stately and rather uninviting, but fully worth an acquaintance, next interested us, and here began an endless picture of gorgeous cathedral scenes, rich pictures and an access of colorful ornamentation that increased every step we took.

Portugal is a very restless republic. We were told that the body of one deceased president was locked in a church to keep the angry populace from throwing it into the river Aagus, and also that twenty-five prime ministers had followed each other in rapid succession.

Granada is a city of rare beauty. The famous Alhambra, Generalife, cathedrals, Carthusian monastery beggar description. Gay shawls, high combs and black mantillas give the Spanish woman her very own place she is fast losing when she puts on American clothes.

Nice was quiet, but gave the most satisfying day. The famous gambling place had its full quota of eager-eyed darers of fate, but summer is not the high society season and only Mary Garden and Ibanez, the novelist, were among the notables.

Nice was quite, but gave the most satisfying lunch of a long line of lunches—good, bad, indifferent and impossible. Monaco seemed a toy kingdom, indeed, after living in Texas. Genoa charmed everybody, even more than Naples. Its relics of Columbus, his home, the cathedral where he said his mass and where Paganini played, filled out the life of Columbus, whose high places we had seen at Granada.

Vesuvius was disappointing, as she had lost some nineteen hundred feet of her height in 1908, and had only a slender veil of white smoke to indicate her very uncertain disposition; but Strambolli was very satisfying one morning at five o'clock, when red ribbons of flame glimmered through the clouds over her head, and Aetna was a shadowy shape of a huge mountain, too sullen to allow herself seen only when in a good humor.

Pompeii, the dead city, which had filled my boyish dreams with sympathy and interest, stretched its roofless houses far, far under the pitiless glare of a noon-day Italian sun and staring publicity of hundreds of tourists, making the story of its life, ambitions and destruction very real in its present desolation. Capri and Sonento, lapped by sapphire sea, and with every foot redolent with some

bit of biography and history—Caruso's favorite hotel, Marion Crawford's home, Tiberius, Caesar's old castle, from whose precipitous height he threw down those who disagreed with him, and on and on ad infinitum.

This day we touched Dalamatia early, and all day have passed her shores—Albania, Montenegro and the mountainous shore line of these storied and lately war-torn little kingdoms. They seemed very quiet, quaint and very lonely as we sped past.

Venice—St. Mark's, the Doge's palace and hundreds of storied towers, monuments, canals and bridges filled days with endless interest and recalled much fact and fancy almost lost to memory.

Flume and d'Annunzio's bomb-broken palace—its sullen unrest, lack of work and vast empty warehouses—Addrassion and its gay fiesta and seeing the young crown prince alight from his yacht, added interest to July 26th.

The comforts, broad spaces and unusual conveniences of our homeland stand in bold contrast to these lands of history, tradition, ignorance, dirt and disease. The dominance of Catholicism and what it brings and the radiant joy and freedom of Protestantism are two great facts travel around this great sea accents.

Divine service on Sunday, music, lectures and pictures fill the days, and sight-seeing a few days brings one back to a familiar stateroom for rest and peace. Sunday in Athens and a service Sunday night by full moon on the Acropolis fill us with deep memories.

The days are swiftly passing and soon the Holy Land will open its gates for us to follow the Master's footsteps over hill and valley. Friends are dearer, work for God and good more compelling, and all the enlarging program of our great church more world-needed from these shores.

Sent from Adriatic Sea, 800 miles south of Athens. Dated July 27, 1923.

## CZECHOSLOVAKIA SHARES THE GRIEF OF AMERICA

J. L. Neill.

The tragic going of President Harding has shocked all of us. Regardless of our political affiliations or differences of opinions concerning world issues, we must recognize the calamity of such an experience at this time in the history of nations.

Yesterday afternoon (August 7th) a memorial service was held in his memory. This was held at four o'clock at St. Martin's in the Wall, an old church about which you no doubt have heard much, whose history dates back to 1180. Instead of waiting Mr. Lewis Einstein, American minister to Czechoslovakia, urged that the service be held yesterday because of the difference in time. Unless the memorial had been set for that hour it would have been impossible to hold an official memorial service here at the same time as the funeral service in America. In other words it would have been delayed for many days. As arranged the service was altogether official and held under the authority of the American legation. The program was as follows:

Hymn No. 460, "Lead Kindly Light."

Scripture reading (1 Corinthians 15)—C. S. Winans, American.

Prayer—J. L. Neill.

Condolence of President Masaryk and Czech Government—John Masaryk.

Memorial Address—Lewis Einstein, U. S. Minister to Czechoslovakia.

Hymn No. 744, "Crossing the Bar."

Benediction—Mr. Ray Legate, Budapest.

The music was furnished by a group of seventeen young American university students with Mrs. Neill at the organ. These young men are in charge of Mr. Legate of the European Student Relief and are here on a tour of inspection and study. The entire service was not more than forty-five minutes in length. It was official in character in that it was announced by Mr. Einstein for the State Department and the entire diplomatic and consular corps of Prague were present in their official capacity and full dress. It was really impressive. The house was filled to its capacity, even the gallery, and there were many American tourists present.

One of my friends stated some days ago that he was a hundred per cent American when he left home, but that now he was a thousand per cent. I do not think a thousand per cent could express my

feeling toward America and her institutions. While we bemoan the going of President Harding we rejoice that the man who takes his place is a man of simple democracy and thorough American tastes, whose ancestors helped to make the moral fabric of our nation. We feel here in Czechoslovakia that the reins of government have been placed in steady hands and have no doubt of the future.

## SPIRITUAL HEALTH

Samuel Johnson.

It is common knowledge that the body (physical man) has certain requirements. It has certain needs that must be met. That is, they must be met if the health of it is to be maintained. The rule is when any one of these needs is not properly met suffering is the result. Sometimes it is death. Many times it is suffering and then death. While this is true many people don't take time to think it out and consider it as they should. The health of the body is important, very important. But there is something more important than that. This is the health of the soul. The body is the tabernacle of the soul (or inner man) while here. So while the tabernacle is important, the inhabitant—the real man—is more so. Rightly considering the needs of the body may help us to better understand those of the soul. For the soul, or inner man, has needs. And they are similar, very similar, to those of the body. First of all the body needs fresh air. Deprive it of this it is soon lifeless. It breathes momentarily. Many people by limiting their supply of fresh air injure their health. The soul breathes momentarily. It breathes faith, trust, hope. For be it known that these are similar. At least faith and trust are. Faith is to the soul what fresh air is to the body. Should you lose completely your faith in God's love and power, and fail to trust Him to keep you, your spiritual life would be gone.

Secondly, your body needs protection. As soon as corn "comes up" it needs protection from the crows; young chicks need protection from hawks. And so we need protection. We wear clothes as a protection against heat and cold. We need protection from disease germs, wrecks, accidents, etc. In short, we need to be protected from any and everything that would injure the body. The soul needs protection. We are enjoined to put on the whole armour of God. (See Ephesians, 6). We are wisely enjoined to "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Prov. 4:13-14). If our bodies are exposed to disease germs we may become affected. If our souls are exposed to those whose souls are diseased there is danger. We can't always avoid exposure to either physical or spiritual dangers. We need to act with wisdom here. We are told that "He will not allow us to be tempted above that we are able to bear." This is conditional, of course. We must follow the Bible. Christ said, "Watch and pray that ye enter not into temptation."

Thirdly, we need food. We need this daily. Most of us eat three times each day as a rule. Our souls also need food. Where can we get this? There are several sources of supply. Reading and studying the Bible, hearing the word preached or expounded, by reading other good literature than the Bible, by conversing with other Christians, and by worship in the home and at church. We need to draw from all these sources. The pastor is meant to be a shepherd. Jesus told Peter to feed His sheep. Brother, what are you feeding them on?

Fourthly, the body needs sleep. What does sleep do for us? It rests us. It renews our energy. In short it fits us to use a new day. We go to bed tired and worn with the day's work. Our energy is low. In the morning we feel like a new person. We have the energy for a big job. We have confidence that we can accomplish something. Prayer does all this for the soul. I mean private prayer. Try it. And let us note that while sleeping the body is practically cut loose from its surroundings—from the world. The same is true of the soul while praying.

Fifthly, the body needs exercise. Exercise helps to digest the food, and so to get the good out of it. Work (exercise) learns you how to work, and keeps you fit for work. The soul needs exercise. Oh, how many spiritual dyspeptics there are! And what is exercise? Discharging your Christian duties and doing anything to advance the kingdom of God.



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## FIELD NEWS

### DEEP RIVER CHARGE

We have just closed a two weeks' campaign here for God. The Lord sent to us Bro. Wm. Stewart, a man of God, and he brought to us the plain gospel. About thirty-four were converted and reclaimed. As a result of this meeting ten came into the M. E. church, eight by profession of faith and two by letter, four into the M. P. church and two into the Baptist.

We thank God that the devil's ranks have been broken into and that God's kingdom is making advancement. There are several yet who ought to come into the church and we pray God that they may and help to fight the evil one. Again we say, thank God for sending Brother Stewart and Brother and Sister Goodchild to us at this time, for indeed they have been a blessing to us. And we pray God's blessing upon their labors.

Mrs. J. A. Howell.

### ROANOKE ISLAND

We have held revival meetings at Manteo and also at Wanchese on the Roanoke Island charge. Dr. N. H. D. Wilson, pastor of First church, Elizabeth City, was with us in Manteo and did all the preaching, and we were all greatly benefited. We had eight to join the church on profession of faith.

Brother Wilson is a theologian and a splendid evangelist, and God is using this great man of God in the large field of usefulness. We were all very much delighted with his preaching and his consecrated life in our midst.

Bro. J. M. Jolliffe, pastor of the Hatteras charge, was with us at Wanchese. All of our Wanchese people were well pleased with Brother Jolliffe's preaching and much good was accomplished. At this meeting thirty-three were received into the church. To God be all the praise.

A. W. Price, Pastor.

### GROUP QUARTERLY CONFERENCES

The third quarterly conference for the current year 1923 met in Mount Olivet Methodist church, Manteo, Thursday, August 16th, at 8 o'clock p. m. This conference met in group session and the following charges were represented: Roanoke Island, Hatteras, Kennekeet, Stumpy Point, Kitty Hawk and Dare circuit.

The pastors of all the charges were present except Bro. E. J. Midgett of the Kitty Hawk charge, who could not be present on account of sickness. All the sessions were presided over by our beloved presiding elder, Bro. C. B. Culbreth. A goodly number of official members of the various charges were present, and the reports of both pastors and the brethren were very encouraging. Special stress was put upon Sunday school, Epworth League and mission work.

Rev. T. M. Grant of Hertford was present and gave a splendid address upon the necessity and importance of the Epworth League. Bro. L. L. Gobel, superintendent of Sunday school work, and also Miss Georgia S. Keene,

superintendent of the department of Sunday school elementary work, was with us, and both Mr. Gobel and Miss Keene were heard with much delight, and their services were doubtless of very much value to the Sunday schools. We were glad that they placed the emphasis upon constructive work in the Sunday school. We regretted very much that Mrs. Hawkins of Hertford could not be present to represent the woman's missionary work. She was kept away on account of illness. However, Mrs. P. H. Williams of Elizabeth City was present and spoke in behalf of this great work. Before the conference finally adjourned with the Friday night session a motion was offered by Rev. T. M. Grant with a view of looking into the importance of and encouraging an annual meeting to be held at some time during the summer near the center of these six charges, with the view and purpose of bringing together the workers of our church, Sunday school, Epworth League and missionary societies, and to have the field workers in these various departments of church work to meet with them and discuss the better methods and plans of work which will mean advancement on all lines of service for the Master. The motion was carried by unanimous vote. I wish to say that I sincerely believe that a meeting of this kind, and with the aim in view as Brother Grant outlined it, would be of untold value to the church and to each of its departments of work. Brethren and sisters, let us encourage this important movement. A. W. Price.

### WAXHAW CHARGE

I must tell the readers of the Advocate a little of the doings of this charge. These heroic Christians at the different churches constitute a splendid working force. It is good to have so many live working people such as we have on the Waxhaw charge.

Our eight days' meeting at Waxhaw was indeed a lively one. Rev. T. J. Houck of Pineville was with us and did the preaching between Sundays. He is a strong, forceful speaker and knows how to put the truth. Our people were delighted with him. There were nine professions and three joined the church. Brother Houck is fine help. The church got a great blessing out of this meeting.



FLEATHER'S CHAPEL ON DURHAM CIRCUIT, TO BE DEDICATED SUNDAY, SEPTEMBER 2 BY BISHOP COLLINS DENNY

This beautiful house of worship was built during the four years' pastorate of Rev. J. C. Humble, the pews, light plant and other furnishings being installed soon after his last service at the close of last year. It was ready for use and paid for at the beginning of this year. The total cost was \$3000. J. D. Fletcher is chairman of the building committee. A. M. Carpenter is superintendent of the Sunday school. We shall be pleased to have the "Advocate man" at our dedication and acquaint him with the many other interesting facts and the many good Methodist people in this community who will be here happy-hearted on this good day. W. F. Craven.

We held a six days' meeting at Mineral Springs. The Lord was with us. There were fifteen professions and six joined. We closed with a love feast. It was good to be there. Some praised the Lord aloud. Several pledged to take up family prayers.

Our meeting at Bond's Grove was moving up finely till I broke down and had to suspend. The revival fires were burning among the people. There were nine professions and nine joined. We closed this meeting with a love feast. Here they praised the Lord.

I expect to hold the love feasts till they take it out of the law of the church. Three promised to establish family altars.

This brings us to the Pleasant Grove Camp Meeting. My! here we had a sweeping time. The day of the necessity for the camp meeting may have passed, but its usefulness and power still lingers. This approached the old time kind. Most of the preaching was done by preachers who were reared in this (Union) county: Rev. Sam Belk now of Atlanta, Ga., Rev. J. F. Moser of Cherryville, Rev. H. C. Byrum of Rock Springs, and Rev. T. J. Huggins of Weddington charge. Mrs. C. L. Steidley of Gastonia led the music, held the children's services and preached three times to great congregations.

The preaching was of high order. Dr. Belk was at his best. He is a scholarly man and a godly preacher. He held his audiences with rapt attention. He is held in high esteem in this county and loved, as well as the other preachers gone out from this county.

Sister Steidley is a combination woman. She is a consecrated servant of God. You feel it as she speaks to the people and sings. She conducted the nine o'clock service for the children and young people. She knows how to handle them. She preached three times at the three o'clock hour, and held the audience as few men can do.

Rev. T. J. Huggins of Weddington charge preached the opening sermon, which was a strong one.

Just how many professions and reclamations is hard to say, but a goodly number. But many people were lifted to a greater height in real Christian experience. Some shouted aloud. Thirty-one gave their names

for membership for the different churches.

About \$450 was raised to pay the expenses of the meeting and to improve the camp ground.

E. N. Crowder.

### EXPEDITING THE WORK OF THE FOURTH QUARTERLY CON- FERENCE

The fourth quarterly conference in this part of our territory always comes at the busiest season of the year and if the work is properly done it requires a prolonged session. So many reports are to be submitted and plans for the next year formulated that in many cases very important work must be hurried over to the detriment of the church.

I have found one thing which greatly expedites the work of this conference. Let each pastor prepare triplicate copies of all his boards with his nominations for the different officers to be elected for each church leaving sufficient space for amendments and additions. One of these he can retain for his records, the second for his recording steward and the third for the presiding elder. If this is done the election of the various boards can be carried through in a very short time and the records will be uniform.

Our busy laymen will appreciate this preparation and as a result they will join with zest in the work of this laborious conference.

W. A. Newell.

### I KNOW A NAME, A NAME, A NAME

"I know a land that is sunk in shame  
Of hearts that faint and tire;  
But I know a Name, a Name, a Name  
That can set that land on fire.

I know a soul that is steeped in sin,  
That no man's art can cure;  
But I know a Name, a Name, a Name  
That can make that soul all pure.

I know a life that is lost to God,  
Bound down by things of earth;  
But I know a Name, a Name, a Name  
That can bring that soul new birth.

So listen, my heart, an angel speaks  
To save thy life from dross;  
Christ Jesus is the Name, the Name—  
He saves by way of the cross.

—Author Unknown.



### MATTHEWS CHARGE

On Wednesday night, August 22nd, we closed what I am pleased to call a successful evangelistic campaign for the Matthews charge. The pastor did the preaching at Bethel and Indian Trail. Brother A. C. Tippett, one of the able and fast growing young preachers of our conference, did the preaching at our Matthews church. Brother Tippett held his large audiences charmed for eleven days and nights. His sermons were all strong and full of gospel truth. Prof. George R. Hawkes led in the singing in all the meetings for the charge. Brother Hawkes is among the best of our evangelistic singers. He delighted as well as inspired all our audience with his melodious solos. I am persuaded to believe that many were led to conviction and on to conversion under the influence of his gospel songs. I feel sure that all our churches have been greatly built up in faith and numbers as a result of these meetings.

R. E. Hinshaw, Pastor.

### REPORT COMMITTEE ON CHRISTIAN LITERATURE, N. WILKESBORO DISTRICT CONFERENCE

Literature made its initial entrance into the world when primitive man first expressed his thoughts by the use of crude hieroglyphics. Literature was one of the first fruits of civilization, and as this early civilization was very crude, its literature lacked culture and refinement; but as men advanced in the channel of civilization, literature likewise moved forward. In studying the history of any nation we discover, invariably, that its literature is a reliable index of its state of civilization. No nation has ever approached a higher ideal than that which has been set forth in the literature which it produced.

In view of the fact that literature not only reflects the grade of our living, but that it also is influential in fashioning and moulding the lives of men, we must more carefully guard the standards of our literature. Much of the modern literature is void of the beautiful and ennobling qualities which elevate thought and life. Unwholesome literature does not, and cannot, purify and life humanity, and yet our literature is drifting toward unwholesomeness. Shall this be the index of our civilization? Shall our public demand light and frivolous literature spiced with slang? The libraries in many of our homes are filled with this kind of literature. John Wesley, the founder of Methodism, realized the powerful influence of literature for he himself had been influenced by the religious works of at least three authors. He urged his ministers to put good books into the early Methodist homes, and by so doing he set forth the great truth that to put a religious book into a home was to plant in it a permanent religious force. May we see to it that our libraries are made up of only the very best books.

The business and political world has long realized the favorable results derived from the use of the printed page. It is a messenger that can easily reach every fireside. We need to awake to a fuller realization of the importance of the printed page in the spread of the gospel. From last year's annual conference organ we find that too few of our people are reading the North Carolina Christian Advocate. There are about five thousand church members in the North Wilkesboro district, and by estimating five church members to each home, we calculate that there are approximately one thousand homes in this district. There are about three hundred subscribers to the North Carolina Christian Advocate in the district, which reveals that the conference journal comes to less than one home in every three. It can be easily estimated that practically every Methodist home in the district receives either a weekly or daily newspaper together with one or more

monthly magazines. What preacher has not heard this reply when trying to secure subscribers to the Advocate, "I'd like to take it, but I already have more papers than I can read." A farmer reads a farm journal in order that he may become a more efficient farmer, and may we realize that we become more efficient Methodists—and more than that—more efficient Christians by reading the N. C. Christian Advocate. We urge that we shall labor and not be satisfied until we have placed this paper into every Methodist home.

We recommend further that our Sunday schools use our own literature, not that we imply that other denominational literature is not good, but because we can use our own tools better. In addition to this, we recommend that wherever possible Sunday school libraries be installed.

As a further recommendation we offer this, that more of our people should study the Discipline. We know too little about our church.

Lastly, we would not forget the Bible, which towers pre-eminently above all other literature, and which was written by men inspired by God. It is the Masterpiece of the ages. Other literature has come and gone, but the Bible has come down to us from antiquity, losing neither its meaning or significance. It contains the words of life for all men. May we read more of the Bible. Too many of our center tables are stacked with worldly books, while the Bible, the most interesting, the most sacred, and the most inspiring Book is hidden away from sight. May we regard the Bible as the Book of all books and read and study it frequently.

Respectfully submitted,

Walter J. Miller, Chm.

R. A. Wall, Sec.

### MISSIONS AND CENTENARY COLLECTIONS

Report of committee, North Wilkesboro District Conference, North Wilkesboro, May 29-30, 1923:

It has been ordained by Infinite Wisdom that the world should be saved by the "foolishness of preaching." To this task men have been divinely called and commissioned. The church has been made the medium through which the work is to be done. The method by which the church seeks to accomplish the task goes under the general term "missions."

The word "mission" is an abbreviation of the word "commission." In the language of the Christian church this has reference to what is known as the "great commission," "Go ye into all the world and preach this gospel to every creature."

Missions, therefore, becomes not a part of the work of the church but the work of the church. Not a phase of her task, but her supreme effort. Every phase of the activities of the church must be in obedience to the command to preach the gospel to every creature—at home and abroad, thus making every man the keeper of his brother. The terrible question has come thundering across the ages, "Where is thy brother?" In what state is he? What is his condition? What does he need?

Thus our obligation arises to determine the state of all humanity, and to find the means of supplying the needs that may be found. Modern missionary effort has assumed the task of discovering and supplying the religious needs of the whole world.

Our great Centenary movement was the first adequate effort to base religious activity upon the needs of the world. Before the conception of the idea that issued in that titanic movement, the church had been studied with a view to determining her strength and willingness to supply the most urgent needs of a few of the peoples of the world. This movement was based upon a realization that the church could do anything that she ought to do.

In the light of this understanding the needs of the world have been determined, and the church has been asked to supply those needs. This request has been responded to in the Centenary pledges of the church in true Methodist style, filling up the measure of 35 millions to overflowing with more than 50 millions. Financial depression has made payments of these pledges, in many instances, almost a present impossibility. But your committee has faith in the integrity of our great church, and do not hesitate to prophesy that these pledges will be paid to the last penny by a very large majority of our people. In some instances an extension of time may, and probably will, have to be granted. But we do most earnestly hope that the people of the North Wilkesboro district will not require a single day beyond absolute necessity in meeting their Centenary obligations.

This is a most sacred fund. It is designed for the salvation of the lost souls of men in every land. And it is so interwoven with our "conference collections" that full payment of all the connectional claims and conference assessments every year will have the added advantage of taking care of the pledges of some who promised in good faith, but were not able to redeem their pledge. Each charge and church was given credit as a missionary pledge for an amount five times as great as the amount paid by such church the year previous to the pledge campaign—it being supposed that no church would pay less than it had been paying. Therefore, those churches and charges that have been paying more on the general claims than they paid the year previous to the year the pledges were made have been piling up a surplus over and above the amount of credits allowed in the campaign, and will consequently be in better shape at the end of the five year period.

Let us remember also that the living of your pastors on the mission charges of our own district and our annual conference is dependent upon the payment of conference assessments and Centenary pledges, and let us make a supreme effort this year and make whatever sacrifices may be necessary to pay all these claims.

Respectfully submitted,

M. T. Smathers, Chm.

J. R. Hix, Sec.

### BROTHER CADE ON BROADWAY

The following is taken from a personal letter, but we feel sure that it will be of general interest to Advocate readers:

Mrs. Cade and I have been vacating in Yankee land for a week and a half. We first came to Ocean Grove and Asbury Park in New Jersey. Ocean Grove is the great Methodist assembly grounds. One is impressed there that Methodism is a very going concern. We were there last Sunday and worshiped with about nine thousand others in the Auditorium that morning. That evening we attended service at the First Methodist church in Asbury Park. It will accommodate about a thousand, and every seat was taken.

This Sunday we attended the Madison Avenue Methodist church here in New York City. It is in the very heart of the city and the wealthy residence section. It is a good large church. But there were forty-six people present. The assistant pastor was in charge. The sermon, the music, and the whole thing was poor. We will try it elsewhere tonight.

The attendance at church this morning was in marked contrast to the attendance at the Polo Grounds ball game yesterday between the Giants and St. Louis. There was an attendance of twenty-five thousand. The Giants won. I saw a game a few days before when the Reds beat the Giants.

It has been a very interesting visit here. I have tried to study life and

human institutions from the many angles as found here. I have been in the great banking houses on Wall Street and in the slums. I have been in the great churches such as St. Patrick's, St. John's the Divine, and Trinity. I have also been in one of the Bowery missions where I saw the rear end of human life with still a little spark of divine life and hope remaining.

We shall leave tomorrow for a few days at my father's home in Harnett county. I shall return to Morehead Friday. We have been blessed with preachers there this summer. Bros. Shamburger, McRae and H. A. Humble have spent a month there with their families.

We will have our revival about the middle of October. Brother Scoville of Jarvis Memorial is to be with me.

We are making some progress. We are getting a large quantity of material on the ground for our Sunday school building. We propose to build for a five hundred school. We have recently repaired the church and painted it outside and inside. Also painted the parsonage. There are few better parsonages in the conference.

W. A. Cade.

### NEW FRUIT EXCHANGE OPENED AT CINCINNATI

Cincinnati, O., Aug. 27.—Fruit and vegetable growers throughout the South will be interested in the formal opening of the new Cincinnati Fruit Exchange building here as it will provide better facilities for handling the large volume of perishable products from the South destined for markets of the Middle West which moves through Cincinnati.

The new building was built by the Southern Railway System and has been leased for a long term to the United Auction Company, composed of the principal fruit and vegetable handlers of Cincinnati. It is of reinforced concrete construction and has every modern facility. The lower floor will be used as a warehouse and has Southern Railway tracks on one side and a paved teamway on the other. The auction room and the offices of the various dealers are located on the second floor. Both telegraph companies have their own offices in the building.

The location of the exchange building on the Vine Street terminal of the Southern makes it very convenient both for the prompt handling of cars arriving from the South and for the delivery of produce to Cincinnati dealers.

### HARDING'S CREED

Remember there are two sides to every question. Get both.

Be truthful.

Get the facts. Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

Be decent. Be fair. Be generous.

Boost—don't knock. There's good in everybody. Bring out the good in everybody, and never needlessly hurt the feelings of anybody.

In reporting a political gathering, get the facts; tell the story as it is, not as you would like to have it.

Treat all parties alike. If there is any politics to be played, we will play it in our editorial columns.

Treat all religious matter reverently.

If it can possibly be avoided, never bring ignominy to an innocent woman or child in telling of the misdeeds or misfortune of a relative. Don't wait to be asked, but do it without the asking.

And, above all, be clean. Never let a dirty word or suggestive story get into type.

I want this paper so conducted that it can go into any home without destroying the innocence of any child.—The Newspaper Creed of President Harding posted in the office of the Marion Star.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### CITY MISSION CONFERENCE, EASTERN DIVISION

The Regional Conference on City Mission Work, composed of representatives from the Department of Woman's Work, from the Woman's Missionary Council and from the City Mission Boards, with a goodly group of deaconesses and home missionaries, met at Lake Junaluska on July 25th and 26th. Between fifty and sixty accredited delegates were present. The morning devotional services were led by Dr. Paul Kern, from the Theological Department of Southern Methodist University, at which time he gave the Bible lesson, leading the thoughts of the conference along the lines of the sources of inspiration for Christian service. At Wednesday night service Dr. W. J. Young, of Emory University, spoke on the Home Mission Task out of the fullness of his own rich experience as student of the times, as a teacher and city pastor.

The program was carried out that was suggested by the committee on program appointed at the last session of the Woman's Missionary Council. The discussions were illuminating and entered into with interest and enthusiasm. The specific results, apart from the impartation of sympathetic unity of thought in the achieving of the great task, were set forth by the committee on findings, whose report with all recommendations presented was adopted by the body.

One of the recommendations of this committee resulted in the organization of the city boards into a permanent conference to hold annual meetings to promote fellowship among those engaged in a common task, and to develop the educational aspects of city mission work. For the coming year Mrs. J. N. McEachern, vice president of City Mission Board of Atlanta, Ga., was elected president; Mr. H. F. Foster, president of the City Mission Board of New Orleans, La., secretary.

#### Western Division.

The Regional Conference of City Mission Boards for the western section of our church was held at Mt. Sequoyah June 12th and 13th. Mrs. Fred Lamb, of Kansas City, was elected chairman of the conference, and presided during the meeting. Although the attendance was not large, the interest and enthusiasm were of the highest order. In addition to the reports given by the several city mission boards' representatives many vital topics were discussed. The scope of city mission work, the organization of city mission boards, and the outline plans of city mission work which included the day nursery, kindergarten, clubs for boys and girls, mothers' clubs, clinics, etc., were presented with many practical suggestions for the promotion of these activities. The daily vacation Bible school, good will industries and other activities were considered, and those who were in attendance were unanimous in their judgment that a permanent organization was most desirable.

#### TO SCARRITT

The Lucy H. Robertson scholarship fund at Scarritt will be applied this year to the training of two of our girls from W. N. C. conference—Miss Ethel Bost and Miss Naomi Howell. Mrs. Dunham says of these young ladies: "They will be an honor to our conference."

It is a disappointment that Miss Ione McClure of Winston-Salem is

physically unfit to enter Scarritt this year, but we trust she will be able to go next year. Ione has been making good all the years of her young life in whatever situation she had been placed, and whether "at home or abroad" she will still be busy with worth while things.

#### RESOLUTIONS OF RESPECT

Whereas, death has entered the ranks of the Daisy Davies Missionary Society of Wesley Memorial church and has called home one of our beloved members, Mrs. W. B. Hall.

Whereas, Mrs. Hall was one of the leaders in our organization, and was always ready with her gifts and service; therefore be it resolved:

First, That while we deeply mourn our loss, we rejoice in the assurance that she has entered her rest and reward.

Second, That we have lost one of our most useful and consecrated members.

Third, That we extend to the bereaved family our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the husband and infant son, a copy sent to the High Point Enterprise and Christian Advocate for publication, and that these resolutions be read at our September meeting.

Mrs. H. A. Millis,  
Mrs. Ed T. Kearns,  
Mrs. Robt. Morrow,  
Committee.

#### North Carolina Conference

#### SELECTED FROM "THE KING'S MESSENGER"

What are the Bibles the world is reading?

Your daily life and mine.

What are the sermons the world heeding?

Your daily life and mine.

What are the creeds the world is heeding?

True lives—your and mine.

On what then should our lives be feeding?

On Christ, the life divine.

—Unknown.

#### SEEK FIRST THE KINGDOM

The kingdom of God is not built by spiritual mechanics, but by spiritual power. It does not deal in machinery, but with life. It does not exalt institutions, but personality. Its chief elements are fatherhood and sonship, truth and holiness, life and love, redemption from sin, and salvation for service. It was to be extended by men who were called "Follow Me," men who were taught "Learn of Me," and by men who were sent, "As thou didst send me in the world, even so send I them into the world."—Walter R. Lambuth.

For as many as are led by the Spirit of God, these are the sons of God. (Rom. 8:14).

The Kingdom of God is . . . righteousness and peace and joy in the Holy Spirit. (Rom. 14:17).—Lambuth-Bennett Book of Remembrance.

#### NEW MISSIONARY TO CHINA

"Among the new missionaries soon to leave, and accepted yesterday, was Rev. Wm. Steele, son of our Mrs. Hume Steele. He goes to China." Mrs. Flora Kendall sends us this item of interest from Junaluska, where she is attending the School of Missions. Mrs. Hume Steele, our council superintendent of study, is one of our most prominent and efficient missionary women. We congratulate her on the consecration of her son and pray that God will bless his labors "in His Name."

#### MISSION AND BIBLE STUDY REPORT, SECOND QUARTER, 1923

##### Durham District.

Roxboro—One M. S. class, new, nine

members; one reading circle, use bulletin.

Leasburg—Use bulletin.

Front Street, Burlington—Two M. S. classes, new, 28 members; use bulletin, send missionary items to papers.

Mary Hambrick, Durham—One M. S. class, new, 49 members; one B. S. class, 96 members; use bulletin, send missionary items to papers.

Leasburg Y. P.—Reported.

##### Elizabeth City District.

Stumpy Point—One M. S. class; one B. S. class, 10 members; use bulletin, send missionary items to papers.

Hertford, R. F. D.—One M. S. class, new, 13 members; one B. S. class, use bulletin, send missionary items to papers.

Kittrell's, Gates—One M. S. class, new, nine members; use bulletin.

Hertford, R. F. D.—One M. S. class, new, 13 members; use bulletin, send missionary items to papers, one B. S. class.

Sunbury—One M. S. class, new, 24 members; one reading circle, one B. S. class, send missionary items to papers.

Elizabeth City—One M. S. class, 12 members; one reading circle.

Elizabeth City, R. F. D. No. 1—One M. S. class, 11 members.

Plymouth—One M. S. class, 16 members; one reading circle.

Winfall, B. J.—One M. S. class, 15 members.

##### Fayetteville District.

Belle Bennett, Fayetteville—One M. S. class, new, 20 members; use bulletin, send missionary items to papers.

Sanford, Woman's—One M. S. class, new, 14 members.

Bethel Church, Roseboro—One M. S. class, new, 10 members.

Fayetteville Y. P.—One M. S. class, new; one reading circle, one B. S. class, use bulletin, send missionary items to papers.

##### New Bern District.

St. Paul's, Goldsboro—One M. S. class, 16 members; one reading circle, use bulletin, send missionary items to papers.

Queen Street, Kinston—One B. S. class, 13 members; use bulletin, send missionary items to papers.

Morehead City—One M. S. class, new, 14 members.

Mt. Olive—One M. S. class, new, 50 members; use bulletin.

Jane K. Meadows, New Bern—Reported, new work in autumn.

Elizabeth Hendren, New Bern—One M. S. class.

Hookerton—One M. S. class, new, 15 members; one B. S. class, use bulletin.

##### Raleigh District.

Smithfield—One M. S. class, new, 12 members; one B. S. class, use bulletin.

Zebulon—One reading circle, use bulletin, send missionary items to papers.

Kenly—One M. S. class, new, 10 members; use bulletin.

Edenton Street, Raleigh—Six M. S. classes, 160 members; one missionary library, use bulletin, send missionary items to papers.

Benson—One M. S. class, 18 members; one reading circle, one B. S. class, send missionary items to papers.

Mary Pescud, Raleigh—One M. S. class, six members.

Oxford Y. P.—One M. S. class, new, 10 members; use bulletin.

Fuquay Springs B. J.—One M. S. class, 20 members.

##### Rockingham District.

Greenlake—One M. S. class, 16 members; use bulletin.

Mary Steele, Rockingham—Use bulletin.

Hamlet—One B. S. class, 30 members; use bulletin, send missionary items to papers.

Fairmont—Use bulletin.

Laurinburg—One M. S. class, 35 members; one B. S. class, 70 members; use bulletin, send missionary items to papers.

Red Springs—One M. S. class, 18 members; one B. S. class, 18 members; use bulletin.

Rebecca LeGrand Y. P.—One M. S. class, new, 23 members; one B. S. class, 23 members; use bulletin.

##### Washington District.

Stantonsburg—One M. S. class, new, 11 members; one B. S. class, 8 members; use bulletin.

Washington—Five M. S. classes, new, 125 members.

Spring Hope—One M. S. class, new, 12 members; use bulletin.

St. James, Tarboro—One M. S. class, 33 members; one reading circle, one B. S. class; use bulletin.

First Church, Rocky Mount—One reading circle; one B. S. class, 50 members; use bulletin, send missionary items to papers.

Farmville—One M. S. class, new, 29 members; one B. S. class, 30 members; use bulletin, send missionary items to papers.

Belle Bennett, Rocky Mount—One M. S. class, 19 members; use bulletin, send missionary items to papers.

Nashville—One M. S. class, one B. S. class, use bulletin, send missionary items to papers.

Farmville Y. P.—One M. S. class, new, 9 members; one B. S. class, send missionary items to papers.

##### Wilson District.

Ridgeway—One M. S. class, 11 members; use bulletin.

Winton—Use bulletin.

Windsor—One M. S. class, 12 members, use bulletin.

One Y. P. reported to Mrs. Lassiter, name of place and auxiliary not given, use bulletin.

Winton B. J.—Reported, new work in autumn.

Garysburg B. J.—Reported, new work in autumn.

##### Wilmington District.

Grace Wilmington—One M. S. class, new, 16 members; use bulletin, send missionary items to papers; one reading circle.

Fifth Avenue, Wilmington—One M. S. class, new, 15 members; use bulletin, send missionary items to papers.

Many a man uses his vacation to lower the level of his spirituality.

#### THE BURDEN BEARER

I lift the ever-present burden of widowhood orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.

"Safety first" is my guiding star in all business matters and "brother love" in all manner of service. My premium rates are adequate to give insurance at cost (30 per cent lower than commercial companies require.) Expense of management is reduced to the minimum, being the lowest amount permissible while insuring efficiency. Personal profit, investment methods, and employed paid agents are not allowed. This is saved for the Certificate holders.

Benefit certificates are issued for insurance protection in amounts of \$3,000 or less per application on following attractive plans: Whole life; twenty-premium life; endowment at age sixty and seventy; term to age fifty, sixty, and seventy; annuity, and combination of plans.

The itinerant preache of the past has had no chance. Shall they of the future fare no better?

By their own institution, ingenuity, thrift, and divine Providence they are solving their financial problems. The sting of superannuation is removed.

For information and application blanks write to the Methodist Benevolent Association, Dept. 8, 810 Broadway, Nashville, Tenn.



## SUNDAY SCHOOL WORK

### N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

### W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### Western North Carolina Conference

#### CARRYING ON

There are many ways and means being used by your conference Sunday school workers in the promotion of religious education in our midst. Some of these are public addresses, conferences with the officers and teachers of the local Sunday school, consultation meetings with building committees, circuit and charge institutes, booster meetings and training schools. During the past five years nearly every charge has been visited with some form of the foregoing service, many of them having been visited quite a number of times. While all these agencies will continue to be used we are coming more and more to the intensive training part of the program and therefore our training schools will receive an increasing amount of our time. The two forms of service that seem to count for most are the conferences with building committees and the weeks of training in our schools.

#### -AUTOMOBILING

Every time I hear anyone say that the automobiles are ruining the church work I feel like reminding him of some instances where this accommodating vehicle has been the means by which earnest Christian endeavorers have worked hard all day and then come many miles to our standard night schools to better learn how to do the Lord's work. Let me cite a few outstanding instances. Quite a large number came to the Greensboro school from High Point and Trinity, fifteen and twenty miles away. Two car loads from Lexington and Erlanger, twenty-one miles away, and one car load from Farmington, twenty-three miles away, regularly attended the Winston-Salem school. Practically every charge in Gaston county sent representatives to the Gastonia school, some of them coming twenty miles. At our Shelby school fine delegations came from the Polkville, Belwood and Cherryville charges, the Polkville delegation being so far the banner circuit delegation. Some of these people came twenty-one miles. The Hickory school drew wonderfully from Lenoir, twenty-one miles away, the attendance each night being over thirty. Rutherford College, twelve miles away, had a large delegation in regular attendance. The Littlejohns delegation traveled twenty-eight miles to attend. Hendersonville, twenty-one miles away, and Weaverville, eleven miles away, liberally patronized the Asheville school. At the present writing Glen Alpine, eighteen miles away, and Old Fort, fourteen miles away, together with a smaller delegation from N.C. are sending good delegations to the Marion school. It is not the automobile; it is the folks.

#### THE MARION SCHOOL

At the present writing we are conducting the Marion Standard Training School. It is not as large as some others conducted but the quality of the folks and kind of work done is up to any school. Among our students working for credit are Revs. Z. Paris, W. E. Poovey, J. I. Spinks, E. D. Ballard, R. C. Goforth and P. H. Brittain, and Supts. T. A. Holton of Marion and G. B. Strickland of Old Fort. Three other fine students are D. E. Hudgins, D. F. Giles and C. F. James.

There are so many fine ladies doing the work that I can't enumerate them. The ladies always do most in our church work.

Four courses are being given as follows:

Primary Organization and Administration, Miss Georgia Keene, instructor.

Junior Organization and Administration, Miss Virginia Jenkins, instructor.

Principles of Religious Teaching, Prof. C. T. Carr, instructor.

Sunday School Organization and Administration, O. V. Woosley, instructor.

#### LENOIR AND DAVENPORT

In a meeting at the First Methodist church, Lenoir, Saturday evening, August 18, with several of the leading Sunday school promoters of our congregation there the Lenoir-Davenport Standard Training School was set up and organized with the following board of managers: J. E. Shell, president; C. L. Hornaday, vice president; L. H. Wall, secretary; E. F. Allen, treasurer; L. B. Huntley, text book distributor. Of course Rev. P. W. Tucker, the pastor, was right there helping us in everything. The school will be held at Davenport College, beginning Sunday afternoon, September 30, and will extend through five following night sessions, beginning at 7:30 and closing at 9:30 o'clock. Six courses will be offered as follows: Sunday School and Organization, Principles of Religious Teaching, The Church at Work, Intermediate-Senior Organization and Administration, Junior Organization and Administration, and Primary Organization and Administration. Splendid delegations are expected from Morganton, Hickory, Granite Falls, Rutherford College, Hudson and surrounding country. The Lenoir school is going to be a jim dandy.

#### TRAINING SCHOOLS

During this conference year standard training schools have been held in eight of the eleven districts at the following places: Greensboro, Winston-Salem, Salisbury-Spencer, Charlotte, Gastonia, Shelby, Hickory, Asheville and Marion. Before the convening of our annual conference it is expected that two other schools will have been conducted; one at Mooresville and the other at Lenoir. These schools have drawn attendance from surrounding territory to the extent of twenty or more miles.

#### GLEN ALPINE

We have not got much of a church building at Glen Alpine, but we have some mighty fine people there and about the best little pastor, for his years, that one runs across. Rev. R. C. Goforth is certainly doing a fine piece of work there. One of the oldest members of the church told me last Tuesday as Miss Jenkins, Miss Keene and I were there to attend a big picnic and Sunday school booster meeting, that everybody liked Goforth, that he had never heard a single person say anything against him. They can certainly say much for him. He is wonderful with the youth of his congregation. Near the church they have constructed two beautiful log huts, one for the Boy Scouts and the other for the Camp Fire Girls, the pastor leading both these activities. About the church are beautiful and well kept borders and beds of cannas and zenias, so arranged as to give the whole place a lovely setting. The church is spotlessly kept and the boys and girls find pleasure in being a part of all that goes on. Just four years ago Glen Alpine was on a large circuit and was doing mighty little along any line. Now it is a station and does a great deal in every line. Recently a commodious parsonage has been bought and is about paid for, the salary has been greatly increased and

now plans are formulating for a large and commodious church plant. Led by the pastor Glen Alpine is sending eighteen people eighteen miles each day each night this week to the Marion training school.

#### SYLVA

By the time this appears in print the Sylva non-standard training school for Sylva and surrounding territory will have been held. Rev. O. J. Jones, the pastor, will teach Principles of Religious Teaching, Miss Jenkins will teach a course in Elementary work and your humble servant will give instruction in Organization and Administration of the Sunday School. Sylva has one of the best Sunday schools in the Waynesville district, but those good people, led by the unassuming but constructive Jones, are not satisfied with anything but the best. We are going to have a good school at Sylva.

Beginning Sunday afternoon, September 2, at three o'clock in the Sunday school building of the First Presbyterian church at Mooresville the first Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers will begin. Prospects are good for splendid delegations to attend from Statesville, Davidson-Fairview, Mount Zion, Mooresville circuit, Troutman circuit and Rock Springs circuit. Our Mooresville Methodist people are joining hands with their Presbyterian churchmen in making this one of the best training schools. The following courses and instructors will help make the school: Sunday School Organization and Administration, O. V. Woosley. Principles of Religious Teaching, C. T. Carr.

Intermediate - Senior Organization and Administration, Mrs. H. B. Bunch. Junior Organization and Administration, Miss Georgia Keene.

#### North Carolina Conference

##### TWO WEEKS WITH BETSY

Emphasizing Sunday school work in general and the official Program in particular, your conference superintendent of Sunday school work spent two weeks, August 12-26, in the Elizabeth City district, visiting schools in Gates county and "down the sound." Miss Keene, our elementary superintendent, was with us the first week, making appeal wherever she went for the Sunday schools to "treat the children right." We made these visits with and at the request of Rev. C. B. Culbreth, the presiding elder, who is making progress in his effort to put on a constructive program in his district.

#### SUNDAY IN GATES COUNTY

Miss Keene and the writer, accompanied by Mrs. Culbreth, who taught with us in our Rockingham District Standard Training School at Maxton, August 6-11, left for Gates county immediately at the close of our school at Maxton Saturday morning and found ourselves in Gatesville by noon Sunday, there to begin again work in the interest of Sunday school improvement. Sunday afternoon the writer went with the presiding elder to Gates church and there had an opportunity to speak to an interested little band of people and to explain the Program of Work for one-room Sunday schools, with the result that Gates Sunday school is beginning to work by this program. Incidentally, let it be said that Gates Sunday school is remarkable in at least one respect: It has an enrollment about five times as large as the church membership, there being about 50 in Sunday school and 11 members of the church.

Sunday night the writer was with the pastor, Rev. J. O. Long, at Savages and addressed a splendid congregation. Here, too, the Program of

Work was presented and explained, with the same favorable response as at Gates.

#### AT MURFREESBORO MONDAY

Monday evening your conference superintendent of Sunday school work jumped out of Gates over into Hertford for a meeting with the Sunday school workers of Murfreesboro and Winton, at Murfreesboro. With him went Rev. J. O. Long and Rev. E. R. Clegg, pastors of North Gates and Gatesville charges, respectively, who likewise wanted to learn how Rev. L. C. Larkin and his good people of Murfreesboro and Winton are running their Sunday schools. They also took time to admire that splendid new parsonage at Murfreesboro, just recently completed. It was an interesting meeting we had. After talks by Rev. Messrs. Larkin and Long and the writer, we checked the Murfreesboro Sunday school by Program of Work "C," which the school adopted in May, and we found that it is entitled to credit for nine of the ten points of the program and, therefore, to be called an advanced school of this type. Only one or two minor details remain to be provided for before this school will get credit for all ten points and become a standard school. Superintendent, pastor and people have been working diligently to make their school standard, and success is about to crown their efforts.

#### CITY ROADS—FIRST CHURCH

Miss Keene met with the workers of City Roads and First church, Elizabeth City, Tuesday and Wednesday evenings, respectively, and presented the elementary programs of work, or standards of efficiency for Cradle Roll, Beginner, Primary, and Junior departments. These workers were enthusiastic, says Miss Keene, and are planning to adopt these programs. First church has an "A" type Sunday school building and equipment, and Supt. Hooper is anxious to have all departments working toward "A" standards. We know they can do it and believe they will.

City Roads Sunday school is doing good work and is planning to build a larger and better Sunday school building some time. It has adopted Program of Work "B," and we expect, as a result of Miss Keene's visit, that all the elementary departments will adopt their respective programs of work.

Both of these schools observed Children's Week last year and are planning to do so again in October.

#### RIDING THE WIND AND WAVES

From Elizabeth City Thursday our party, consisting of Miss Keene, Rev. T. M. Grant, Rev. Mr. Culbreth, and the writer, went to Manteo for a conference of all the six charges down the sound. Thursday evening in Mt. Olivet church, Manteo, the conference convened. Friday was the main day, during which the Sunday school, Epworth League and missionary societies were considered, with addresses on the League by Rev. Mr. Grant, on the Sunday school by Miss Keene and the writer, and on the missionary society work by Mrs. P. H. Williams and Rev. Mr. Culbreth, who, as presiding officer, also had quite a bit to say about the other interests of the church. Immediately at the close of consideration of these various interests of the church the presiding elder held, Friday night, a joint quarterly conference for the six charges represented. Some immediate results of this conference, as affecting the Sunday school, were the placing of Programs of Work in several schools and the decision to hold next year a Sunday school training school for the six charges at some central point, perhaps Manteo or Stumpy Point.

From the Manteo conference the presiding elder and the writer set out on a visit to all the charges down the



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### WASHINGTON DISTRICT HAS A GREAT INSTITUTE

The Washington district Epworth leaguers assembled in Jarvis Memorial church, Greenville, N. C., the evening of August 14 in the opening session of the 1923 district institute. Devotional service was conducted by Rev. V. P. Scoville, pastor of Jarvis Memorial church. Mr. D. M. Clarke welcomed the institute and was followed by our Epworth League president, Rev. Thomas M. Grant, who discussed "My Business as an Epworth Leaguer."

The next number on the program was an interesting feature of the institute, as it was a demonstration of how to put on a program of recreation and culture, the subject being "A Practical Program of Recreation and Culture." The subject of the cultural part of the program was John Wesley. His life was discussed. At the close of this service all were ready to go home feeling that we had had a good opening service when the president of the Greenville chapter announced, "The best is yet to come." We were invited to the reception room where we had a very jolly time.

Wednesday was begun at six o'clock with the observance of the morning watch.

At nine o'clock our institute was continued. Devotional service conducted by Mr. Clarence Watt. After the organization and enrollment of the institute and the appointment of committees, chapter finances were discussed by Mr. Gehrman Cobb of Goldsboro, who as treasurer of the North Carolina Epworth League never fails to do his bit.

Mr. Henry Fisher of the Elm City chapter, son of our Rev. G. W. Fisher, and graduate of Trinity College, was called from the audience to tell "What I Think of the Epworth League." He did it with very choice words, making the delegates think more of the great organization to which they belong.

The significance and importance of the Junior and Intermediate work was discussed by Miss Hazel Thompson, conference superintendent of Junior Epworth League Work. It is not necessary for me to say "She's all right," because most of you know her, but I do want to say that she's as good a conference Junior superintendent as she is a district secretary. She is doing her part to give the boys and girls of junior age what's coming to them.

Rev. Daniel Lane told the institute about the department of worship—what it includes. Brother Lane is on the job when it comes to Epworth League work. We all like him.

After an intermission of twenty minutes Mr. Samuel E. Leonard, superintendent of Public Welfare of Wilson county, presented a program of social service. He showed how the Junior, Intermediate and Senior leagues could be of service to the church and the cause of Christ by showing a special interest in the Cradle Roll and Home departments of the Sunday school.

It seems to us that there is a great opportunity for service in these departments.

The morning address was delivered by our beloved Love. Brother Love's subject was "My Place in the Epworth League." He instilled in each leaguer, in his usual way, a desire to go back home and put just a little more into the league than ever before.

The next thing on the program was dinner. It was a barbecue dinner, too, the like of which I have never seen.

At two o'clock the leaguers reassembled to continue the program. The business was completed and the district secretary discussed the council meeting and the business meeting.

Rev. Solon A. Cotton, our presiding elder, discussed the work of the department of missions. His subject was the "Epworth League and the Centenary."

Rev. F. Swindell Love comes back to the bat in the third inning and drives home a message on "Efficiency." Benediction by Rev. John M. Wright, pastor of our church at Ayden, and we adjourned to meet in our final session of the institute at 8 p. m.

The first thing on the evening program was to award the Washington District Epworth League banner to the best league in the district. Measured by the standard of efficiency, the Eureka Senior Epworth League, Fremont circuit, made the highest grade—90 per cent—and will be awarded the banner.

The conclusion of the service was in the charge of Rev. J. Marvin Ormond, professor of Biblical Literature of Trinity College. Mr. Ormond was very effective in the presentation of his message, and when he invited all who desired and were determined to do just what God wanted them to do to come to the front and shake his hand, all the leagues marched to the front and took the pledge. It was a glorious time. Norman Vaughan.

#### "GRAND AND GLORIOUS" AT NORTH WILKESBORO

Friday evening, July 27, Mr. Dawkins, Henry and Mr. Dean Norris gave a lawn party at the home of Mr. J. C. Henry for the Senior Epworth League and a number of other young people. The guests were greeted at the steps by the hosts and were directed by Miss Ruth Henry to a corner of the lawn, where Misses Sara Henry and Myrtle Norris served refreshments. Several outdoor games were enjoyed by those present. Just before time to go home delicious ice cream and cakes were served. Everybody left feeling that they had had a grand and glorious time. Cor. Sec.

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A. S. Barnes .....Superintendent  
Mrs. Mattie Jenkins .....Matron  
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### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE CHILDREN'S HOME

Martha M. Wood.

Looking from our cottage down the hill to the public road, where continually streams whirl by, one has the impression of living in a busy city suburb. Looking up the hill through the trees and over the fields, there comes a feeling of country life and seclusion. Then again by the abundant presence of the birds, chipmunks and rabbits, and the near calls of partridge and dove, it would be easy to believe at times that the pines circled a bit of the wild woods.

The other night we were just dropping off to sleep when a squawking and fluttering of chickens in the chicken yard at the superintendent's cottage sounded as though some marauding animal was making murderous intrusion on the chickens that were roosting outside the henhouse.

Hastily putting on slippers and dressing gowns the household hurried to the rescue.

The chicken yard is partly shaded by a group of pines, and the side of the fence this way is screened by running roses and shrubbery; so that when we got out there it was impossible to see very well what the shadows concealed, and one small flashlight directed here and there did not shed much illumination around.

But knowing where the coop was located, I presently discovered that all the chickens had been frightened out and scattered, and on a nearby board on the ground streaks of blood indicated that one or more had met a violent death. And, sure enough, looking more closely under the coop, we discovered two nice fat young chickens lying bloody and dead.

We were puzzled as well as disturbed by the discovery, for we could not find any track or sign of anything around.

We went back to bed and next morning Margaret told me that something had got another chicken in the night—that she and Ollie had heard the chickens squall again, and had gone out and found one half eaten. We judged by the looks of it that the trespasser must have been an opossum. So Mr. Wood had Ralph R. to bring down a trap and set it. Ralph had trapped rats with great success, catching over a hundred. The superintendent paying a cent per tail for rats, some of the boys had made themselves a little spending money and rid the place of a large number of rats.

Ralph examined around the chicken yard carefully and set his trap near a hole he found under the far side of the fence.

I had not much hopes of the capture of the thief, but at early daylight next morning we heard a triumphant call under the window—"Miss Margaret! I got him! I got him!"

And looking down we saw Ralph holding a grey 'possum by the tail.

\* \* \* \*

One day near the end of the week a wholesale house phoned that they were overstocked with bananas and wished to inquire if The Home could use some.

The superintendent responded with promptness and pleasure that he

judged The Home taste for bananas to be of a highly appreciative order.

Then the kind inquirer wished to know how many bunches we could use. The superintendent was somewhat at a loss how to estimate the exact figures in bunches, but he told them how many folks live at The Home, and a truck brought out 28 bunches of nice ripe bananas. And, my, how those big bunches melted down in the next three days!

Yesterday a covered mountain wagon turned in from the road with a load of apples to sell. Some way apples from a mountain wagon always seem to taste better than other apples—unless it is apples eaten in a mountain orchard, or selected from a mountain apple house, where bins of red, pink, yellow and striped beauties offer a confusing wealth of choice—till one learns a line of favorites.

The apples that turned into The Home grounds were a load of Buckinghams from the Mount Airy country. We bought ten bushels at \$1.25 per bushel, and found them good for eating and fine cooked, whether fried as large round brown disks sprinkled with sugar for breakfast, or baked whole for supper, or made into juicy pies for dinner.

Yes, the Buckinghams taste pretty good at this season. When we lived in the mountains where orchards full of apples often went to waste, we were very choice about the kind of apples we ate, but apples are apples these days.

\* \* \* \*

Friday afternoon the children of The Home had a delightful treat. The gentlemen of the Kiwanis Club provided tickets to a picture show—and the picture was Jackie Coogan in "Circus Days."

At two o'clock sharp, the appointed time, twenty-two automobiles rolled into The Home grounds and lined up around the cottages.

The little girls were already standing around in their many-colored Sunday dresses, the little boys marched promptly down, and Mr. Bradshaw supplied each and all with a red card tag and loaded them quickly into the machines—and away they went just like magic.

And two cops, mounted on motorcycles, headed the line of machines, which to the little boys' point of view added much to the enjoyment of the ride in the procession. Especially when the cops held up all the traffic and gave right of way to the long line of machines they were safe-conducting.

And at the Auditorium the cops helped the children to get in and out and saw them safe home again.

Some of the grownups did not go, but Myrtle and Louie, who stay at our house, said the picture was grand!

\* \* \* \*

The boys are cleaning up the grounds behind the school building. The boxes and odds and ends of things waiting indefinitely on the old woodyard to be converted into kindling have been retired to more secluded quarters, and the scraps of lumber and chips likewise hauled off and the ground raked over nicely. The improvement it makes in that part of the grounds is very striking—and so pleasing that we think we shall presently get inspiration enough to move the old broken down lime shed that is disfiguring the landscape behind the Tise Building.

\* \* \* \*

It is hard to believe that vacation is nearly over. The Home school begins Tuesday, September the 4th. Mr. Bradshaw expects the teachers to get in the last of this week to get organized for the opening of school.

WANTED—A reliable white woman to do cooking at Asheville University's Junior College (at Catawba College, Newton, N. C.) Apply at once. Mrs. A. M. Norton, Catawba College, Newton, N. C.

## THE METHODIST ORPHANAGE

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2. Organized classes to support children.
3. Individuals to assume support of orphans.
4. Monthly offerings from every Sunday school.
5. Seven passenger automobile for singing class.
6. Friends to write Orphanage in their wills.
7. Thanksgiving observed in every church and Sunday school.

\* \* \* \*

There are hundreds of well-to-do families in our conference who have no children to provide for and train. They could easily provide support for one of our children. I do not mean for them to take a child into their home, but send the necessary amount to the Orphanage. Such a course would add new interest to life, and at the same time confer a great blessing upon some child who would appreciate this interest and love. I shall be glad to correspond with all interested friends.

\* \* \* \*

The singing class reports a delightful visit to Jonesboro and Sanford. The class gave sacred concerts at these two points on the third Sunday. Large and appreciative congregations were present to give their encouragement and endorsement to the class. I regret that circumstances were such that I could not accompany the class. Going with the class gives me a fine opportunity to present the needs, achievements and ideals of our beloved Methodist Orphanage. Usually I take about ten or fifteen minutes to tell the congregation about their Orphanage and how they can better serve it. I do not appeal for money on these visits—that is, for offerings while present. I do ask and urge that after we are gone that larger contributions be made through regular channels of the church. I am seriously endeavoring to enlist every Sunday school, organized class and many individuals of means to support a child in our Home. I have been fairly successful in this undertaking so far, but the time has come when I must greatly increase the number or be lacking in means with which to finance our Orphanage. Owing to our lack of funds I must urge our friends to rally to our support NOW.

\* \* \* \*

I have bought five hundred tons of coal for our fall and winter needs. This coal has to be paid for as it is delivered. In addition to this, we have all of our August bills to pay the first of September. Unless the churches bestir themselves we shall have to borrow several thousand dollars before conference. In order to meet our August accounts we shall have to borrow money by the tenth of September. So far our Methodist Orphanage has been very fortunate in meeting all of its accounts promptly. We must not break the record this year. The prospects for great crops and good prices ought to encourage us to redouble our efforts to take care of the financial needs of our two hundred and fifty children. Remember, kind reader, that I have no other way of letting you know of our needs except through the Orphanage page of the Advocate. This request is meant as a direct and personal appeal to you. This is not mine, but the appeal of our orphan children whom we all love. Nothing can possibly give us greater joy than to make sacrifices for their needs. I trust that many more of our Methodists will learn the secret of happiness by sharing their means with our children.

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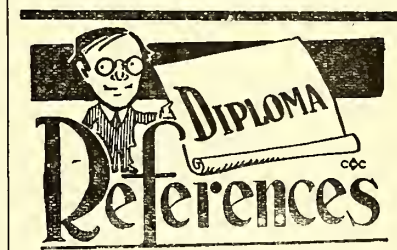


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# The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Checks to Claimants Returned Unclaimed.**—On July 1, 1923, the Board of Finance made the 1923 pro rata distribution to all the claimants of the church, the same representing the net income of \$41,469.75 from the Superannate Endowment Fund for the fiscal year which closed March 31, 1923. Practically all of the checks seem to have been received by the claimants, but a few of the letters sent out to certain claimants have been returned to the office unclaimed. These will now be listed, together with the addresses from which they were returned, and by annual conferences, as follows:

Central Texas conference, Mrs. P. M. Riley, Arlington, Texas. Memphis conference, Mrs. N. R. Marr, Normal, Tenn. North Alabama conference, Mrs. C. D. Brooks, Anniston, Ala.; Mrs. L. C. Sims, Dolomite, Ala. North Arkansas conference, Mrs. J. D. Rutledge, Blytheville, Ark. North Georgia conference, Mrs. M. L. Troutman, Rome, Ga.; Mrs. A. G. Carpenter, Canon, Ga.; Rev. O. M. Hawkins, Emory University, Ga. North Texas conference, Mrs. L. L. Naugle, Station A, Dallas, Texas; Mrs. I. W. Clark, care of A. B. Carter, 4416 Gramercy Place, Los Angeles, Cal. Northwest Texas conference, Mrs. John F. Caperton, 211 Rogers Avenue, Macon, Ga.; Mrs. J. W. Gibbens, care of Y. M. C. A., San Antonio, Texas. Pacific conference, Mrs. W. A. Lindsey, 2534 Bancroft Way, Berkeley, Cal.; Rev. R. R. Raymond, Thermal, Cal. South Carolina conference, Mrs. H. J. Cauthen, Charleston, S. C.; Rev. T. B. Owen, Wilkesboro, N. C. Texas conference, Mrs. R. A. Burroughs, Waco, Texas; Mrs. S. D. Horger, Newton, Texas; Mrs. W. H. Crum, Greenville, Texas. Virginia conference, Mrs. Charles W. Cain, Portsmouth, Va. Western Virginia conference, Mrs. W. H. Surgeon, Wayland, Ky. West Texas conference, Mrs. J. T. Williamson, Bryan, Texas. Missouri conference, Rev. S. H. Milam, Pineville, Mo.; Mrs. C. K. Shilling, Fayette, Mo.

One claimant, namely, Mrs. R. A. Giddens, of the Holston annual conference, the board has been unable for three years to locate and has three checks for her benefit when her correct address can be secured.

Any information that can be furnished the board concerning the present addresses of the above-mentioned claimants will be appreciated. They should have the money due them, which is represented in these unclaimed checks, and it cannot be paid until the correct addresses are in hand.

**The Tug of a Lone Woman Shut-In.**—About two years ago a letter was received from Mrs. Kate C. Shaw, 211 Walnut street, Wilmington, N. C., in which was expressed the desire to do something practical for the benefit of the Superannate Endowment Fund. The letter indicated that the writer was a shut-in and that whatever she did would have to be done through difficulties which surrounded her.

Mrs. Shaw called a number of her personal friends into council, and they decided that each one would attempt to raise a few dollars for the purpose stated, placing same in a savings box to be opened on the birthday of Mrs. Shaw. As a result, on August 2, 1922, Mrs. Shaw sent to the board a check for \$52 for the fund. In the letter which accompanied this check she was radiant with enthusiasm at the success achieved by her efforts, but regretted she could not do more, stat-

ing: "It is hard to live and work when one half of one's body is as dead and as lifeless and as helpless as if the whole were ready for the grave. O, the pain and misery that I daily endure makes my spirit sink down! But I feed my soul on the rich promises that are in His Word, which manna sustains me from day to day. My pastor's secretary has promised to call the women of the church to meet at my home again, and I am going to ask them to help me in getting together a Christmas gift for our dear old heroes. I do hope they have become interested enough to do it all over again. I will do my best in writing to friends, soliciting them to help; and if I do not get but \$10, that will be better than nothing."

On December 26, 1922, Mrs. Shaw wrote another letter in which she sent a check for \$87 for the fund, the same being the Christmas gift alluded to in the foregoing. She wrote: "I wish I could send more, but for one in my condition I can only look to God and thank Him for enabling me to do this much. He has done it, not I. And I am thanking Him for using me a little. The ladies met at my home yesterday, and after we counted our Christmas offering one of them proposed that we go on with the work. This made me very happy. Therefore we will have another opening of our boxes at the Eastertide. I may be in the hallelujah land at that time, but I assure you that if I leave this world others will come forward to help you in this great work. When you write please do not praise me more than you do the other women who are helping. I am afraid they will feel it. Encourage us all. We are just a few women who want to help you in the tremendous task which you have undertaken. When the time comes for the special effort to raise the ten million dollars, I feel that you are just as sure to carry it to successful issue as can be. I do hope the joy bells may ring for you their sweetest Christmas joys."

On April 24 Mrs. Shaw wrote again, sending a check for \$55 for the Superannate Endowment Fund. She stated as follows: "The good ladies who are helping me with this work have unanimously decided to continue our efforts at least until my birthday, which is in August (should I live that long). So I can count on one more donation to send you. I hope the work will continue as long as I live. I try to make the meetings as pleasant and interesting as possible, and so far the ladies seem thoroughly to enjoy it. We have readings and singing, and anything I can find concerning our superannates is read. I am doing all in my power to keep up the interest and will continue to do so while I live."

It has not been my privilege to meet this saintly woman face to face. However, everything that she writes bears evidence that she is truly one of God's elect. If sweet-spirited and kind hearted Mrs. Shaw, though a shut-in and a great sufferer, can find ways and means to assist the great cause of superannate endowment, what should be done by thousands of women of the church who are blessed with the best of health and strength? Sometimes I become discouraged under the strain of the heavy work upon me, but then it is I think of letters such as those quoted above received from Mrs. Shaw, and I am ashamed of myself and determine to go forward with greater enthusiasm than ever. God bless this good woman, make his face

to shine upon her, and give her peace. She is giving her last strength to the promotion of a cause which will erect for her a monument more lasting than the chiseled granite. I trust that many lovers of the superannate cause will write her a letter of appreciation. Such expressions of love and gratitude would be to her like the music of springtime.

**From the Wilds of Central Africa.**—On July 25 a letter was received from the Board of Missions with a check for \$40 for the Superannate Endowment Fund, the same being sent by order of Rev. E. B. Stilz, missionary. I wrote Rev. W. M. Cassetty, Jr., acting treasurer of the Board of Missions, requesting the details concerning this contribution and asking for a copy of the letter sent by Brother Stilz to the Board of Missions when he directed that this \$40 be paid to the Board of Finance for superannate endowment. Brother Cassetty replied promptly as follows: "This amount (\$40) sent at the request of Brother Stilz was on one of our regular 'order for payment blanks.' On this order he makes no explanations; merely instructs us to send \$40 to your board and deduct from his salary. He is a missionary in Lusambo, Sankura District, Congo Belge, Central Africa, and his salary is \$770 per annum."

My purpose in calling attention to the above is that the readers of this page may appreciate how far the interest in the cause of superannate endowment is reaching. There has never been an appeal made to the church for any purpose that has received a more emphatic and universal response than the cause of the "forgotten man" is receiving. Little children, invalid men and women, preachers on scant salaries, missionaries—all, of every hard condition thinkable, are already responding out of their hard situations in a spirit of sacrifice. The interest in this cause even now so manifest and from such sources should shame the thousands of our people who are better situated into doing for the "forgotten man" something that will forever relieve his necessities and let him spend his last days in comfort and in peace.

So far as I am concerned, I am wholly committed to carry on what has been begun by the Board of Finance with every bit of nerve and force and endurance given me until my church shall be acclaimed by all the world as being just to those whom she has used in achieving her greatness. Will you, dear reader, make solemn covenant with me to do likewise?

### The Price.

To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others. . . . Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.—Rev. C. H. Spurgeon.

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**SOME DAY**

"Some day," we say, and turn our eyes  
Toward the fair hills of Paradise.

Some day, some time, a sweet, new  
rest  
Shall blossom, flower-like, in each  
breast.

Some time, some day, our eyes shall  
see  
The faces kept in memory.

Some day their hands shall clasp our  
hands  
Just over in the morning lands.

Some day our ears shall hear the song  
Of triumph over sin and wrong.

Some day, some time, but oh! not yet;  
But we will wait and not forget

That some day all these things shall  
be,  
And rest be given to you and me.

So wait, my friends, though years  
move slow,  
The happy time will come, we know.

—Anonymous.

**LAUGHING WITH IRVIN S. COBB**

Merriopathy, the science of the healing laugh, has no greater exponent in our country than Irvin S. Cobb. If a popular vote were taken to decide who is the greatest of our living American humorists, it is highly probable that Mr. Cobb would be the winner. His power of appeal is to all men, from the laborer to the scholarly scientist. It is curiously true that no one can be gloomier than the humorist when he invades the realm of gloom, while the merriest of humorists sometimes carry around with the most dismal of faces. Irvin S. Cobb, happily, has not this kind of personality, but he would be striking a high note of humor if he tried to pose as a thing of beauty. That he is not foolish enough to do this is evidenced by the fact that he once gave the following description of himself when asked by a man who did not know what kind of man Cobb was:

"Well, to be perfectly frank with you, he is related to my wife by marriage, and if you don't object to a brief sketch, with all the technicalities eliminated, I should say in appearance he is rather bulky, standing six feet high, not especially beautiful, a light roan in color with a black mane. His figure is undecided but might be called buncy in places. He belongs to several clubs, including the Yonkers Press Club and the Park Hill Democratic Morning Club, and has always, like his father, who was a Confederate soldier, voted the Democratic ticket. He has had one wife and one child, and still has them."

Cobb is a son of the South. He was born in Paducah, Kentucky, and grew to manhood in that town. His life was like that of any other Kentucky town boy of that day so far as the manner of it was concerned, but one may feel reasonably sure that he was not an ordinary youngster. A sudden change came over the spirit of his dream in the years of his boyhood, and of this he has written in his delightful autobiography, entitled "Stick-fuls":

"I was born and brought up in one of those border-state towns that Northern people call Southern, and far Southern people call Western. When this town had about fifteen thousand inhabitants, and when I had just turned sixteen, being then a lank, gangling youngster, who was getting ready to go off to military school as a preliminary to a college education, a sudden and disastrous shift in the family finances made it imperative for me to make my own living."

Young Cobb had had little experience earning money, but he met the necessity of doing so cheerfully and

looked about for that often elusive thing, a job. An uncle gave him the opportunity of entering his office as a law student, but there was no prospect of immediate cash returns from this position, so he "scouted around town" for a job carrying with it immediate pecuniary rewards. It was not forthcoming, and one day his father asked him how he would like to go into a newspaper office in the town. This at once appealed to his imagination. No job could be more in harmony with his inclinations. Why this was true is given in his own words:

"A print-shop always had a lure for me. I cannot recall a time when the smell of ink and of print-paper did not draw me; nor the time when the mere sight of a sheet of clean paper failed to arouse in me a desire to make black marks on it. My earliest known photograph shows me, at the tender age of twenty months, lying flat on my stomach—I could lie flat on my stomach then—engaged in scribbling upon a sheet of paper. Tradition has it that on this occasion, having been dressed in my Sunday best and taken under paternal escort to the photographer's establishment, I resolutely refused to be interested in the promise of the officiating functionary that a little bird was to come out of the black box. It would seem, at that moment, I cared little for ornithological phenomena. It is also recorded that I howled, opening my mouth widely. I am constrained to believe that when, at that age, I opened my mouth widely, I must have looked a good deal like a detachable rim. Now my parents did not desire to have an interior view of me. The knew already that I possessed superior acoustic qualities, and had no wish to preserve the revealed aspects of my personal sounding-board with the aid of the camera's eye. Rather, they longed that I might be shown with my features composed; for already the Home Beautiful movement was spreading in America."

At the tender age of sixteen young Cobb began his journalistic career, the sum total of his first day's work as a reporter being represented in the following item in the paper employing him as a purveyor of news:

"Cal Evitts, the efficient and popular market master, says there were more rabbits brought to the local markets this week than any other week this winter. Molly Cottontails sold this morning for ten cents dressed or five cents undressed."

It was with this reportorial effort that the now world-famous Irvin Cobb made his entrance into the world of journalism. There had been no agreement in regard to the amount he was to be paid for his valuable efforts as a reporter, and no payment at all was forthcoming for three weeks. Then the owner of the paper gave him a dollar and seventy-five cents. This caused him to feel almost as if he were walking on velvet, and settled definitely his status as a journalist. He was now a full-fledged reporter, and the world looked good to him. When he had been with the paper two months his pay envelope contained four dollars every Saturday, and he was thoroughly convinced that he had found his right and proper field of effort.

Naturally, his rampant sense of humor found expression in his way of "putting things," and once it came near being his undoing. The story is given in his own words:

"There was a rather pompous, self-sufficient lawyer in town, one of the old-school silver-tongued orators. With him the paper was at outs politically. Even I a seventeen-year-old boy, could see through his pretensions and appreciate that he was mostly a large bluff inhabiting a Prince Albert coat. We were taking a slender little wire service then and padding it out in the office to make a front-page column in telegraph. One day there came along

a dispatch from the state capital giving a list of delegates who had been appointed by the governor for an irrigation congress out West somewhere. The last name on the list was the name of our champion silver-tongue. I ran the special just as it stood, with this headline over it:

"A Good Joke  
Will Be Found at the Extreme Southern End of This Dispatch."

The town saw the point, and the whole town laughed at it—all except the silver-tongued one."

Had it not been for the interference of another member of the staff it would have gone hard with young Cobb when the furiously indignant "silver-tongued one" came to the office to get even with the perpetrator of the joke.

Cobb was still with the Paducah paper when he was twenty-one years old, and was drawing a salary of twelve dollars a week, which was quite an enviable sum at that time. Reporters had more perquisites than they have now. They rode free on both steam and street railways, and their pockets always had "passes" of some kind in them. No doubt Mr. Cobb is quite right when he says, "A cub reporter on a country paper could get more free transportation over trunk lines than a railroad president can get now." Young Cobb added materially to his salary by acting as correspondent for a number of city papers, and he had the pleasure and inspiration of knowing that he was a growing journalist. He was always on the lookout for something big to send to the city papers, and it was a proud day in his career when he "covered" a thrilling tale of murder for The Chicago Tribune and received the following letter from the editor:

"Dear Sir: You did excellent work in covering the Merry story for this paper, and I wish to thank you. I have instructed the cashier to send you a check for fifty dollars as a bonus. Yours truly, Joseph Medill."

The regular pay a column for the story he had so well "covered" was another fifty dollars.

Thus the young reporter and his desire to get into wider fields of effort grew. It was not, however, until he was about twenty-six years old that he went to New York with a couple of hundred dollars in his pocket and full confidence in his ability to land a job. It was August and a poor time of the year to be looking for work of almost any kind. He gives in his own words an account of how he was partly disillusioned:

"There was one man upon whom I was depending for help to land a job. He hailed from the town where I was born, and he had made a success as a newspaper man in St. Louis and Chicago before he came East. With a fine large optimism and generosity he had written me that it would be no trouble at all, but a pleasure, for him to find an opening for me in New York. I called on him the first thing that morning, to learn the distressing truth that if he found an opening anywhere he'd want it himself. He had been laid off—so he delicately phrased the state of affairs—and he had had no regular employment for some weeks now; and the silver lining of his change pocket had run low and become exceedingly thin. Five minutes spent in his company, listening to what he had to say, gave me an illuminating insight into the uncertain and transitory character of the average newspaper job in New York—illuminating but also distressing."

Two weeks were spent canvassing the New York newspapers, with such deplorable lack of results that Cobb did not even see an editor or any one else in authority. Each night found him in his little hall bedroom in his boarding house with even a small prospect of a job eluding him. Then he had a happy thought. He sat down and wrote to the New York editors about as flippant a letter as even he

could write. The communication ended with these lines:

"This is positively your last chance. I have grown weary of studying the wall-paper design in your anteroom. A modest appreciation of my own worth forbids me doing business with your head office boy any longer. Unless you grab me right away I will go elsewhere and leave your paper flat on its back right here in the middle of a hard summer, and your whole life hereafter will be one vast surging regret. The line forms on the left; applications considered in the order in which they are received; triflers and professional flirts save stamps. Write, wire, or call at the above address."

Cobb went to a stenographer and had thirteen separate copies of this letter made which he sent to thirteen editors. The next morning the first editor upon whom he called was willing to see him. "If you've got half as much ability as you have gall," he said to the youthful journalist, "consider yourself hired." And hired he was at the munificent salary of fifteen dollars a week.

The evening mail brought a letter from Arthur Brisbane inviting the merry young humorist to call and see him, and from that time forward the young reporter was never without a job. Of the way in which he finally made good the world has proof in the many books he has written and in the frequency with which one finds his name in the best periodicals. Had he written nothing but "Speaking of Operations," the world would owe Irvin Cobb a large debt of gratitude for the merriment he has put into it. Many will agree with one of his biographers, Robert H. Cobb, when he says of Irvin Cobb:

"He has already written twenty times more than Bret Harte turned out during his entire career. He has made more people laugh and turned out better short stories. He has all of Harte's subtle and delicate feeling, and will, if he is spared, write better novels about the people of today than Harte, with all his genius and imagination, wrote about the Pioneers. I know of no single instance where one man has shown such fecundity and quality as Irvin Cobb has so far evinced, and it is my opinion that his complete work at fifty will contain more good humor, more good short stories, and at least one bigger novel than the work of any other single contemporaneous figure."—J. L. Harbour, in Zion's Herald.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing church appointments for Asheville District, including Hominy, Pleasant Hill, Leicester, Mars Hill, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND

Table listing church appointments for Charlotte District, including Unionville, Grace, Marshville, Gilboa, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing church appointments for Greensboro District, including East Greensboro, Mt. Pleasant, Walnut Street, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing church appointments for Marion District, including Marion Mills, Clinchfield, Marion Ct., etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing church appointments for Mount Airy District, including Rural Hall, Trinity, Leaksville, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Avery, Elk Park, Todd, Fairview, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing church appointments for Shelby District, including Lincoln Ct., Asbury, Trinity, Tate's Chapel, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing church appointments for Waynesville District, including Cullowhee Ct., Cullowhee, Webster Ct., etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing church appointments for Salisbury District, including Gold Hill Ct., Liberty, Spencer, Central, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing church appointments for Statesville District, including Hickory, Frst, 8 & 11, Westview, Bethel, etc.

ton July 24th for pastors, lay leaders, educational collectors and chairmen of educational committees.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including Advance, Advance, 11, Davie, Oak Grove, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including South Alamance, Clover Garden, Lakewood, 7:30

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing church appointments for Elizabeth City District, including First Church, 11, City Road, 8, Pasquotank, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing church appointments for Fayetteville District, including Parkton, Sandy Grove, Sunday at Hope Mills, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing church appointments for New Bern District, including Goldsboro Ct., Thompson's Chp., St. Pauls, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing church appointments for Rockingham District, including Richmond, Zion, Piedmont, W. Rockingham, etc.

Table listing church appointments for Lumberton, Bladenboro, Montgomery, Shiloh, Troy, Biscoe, Biscoe

October

Table listing church appointments for October, including West End, Marcus, Aberdeen, Vass, Cameron, etc.

November

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing church appointments for Raleigh District, including Franklinton, Wesleys, a.m., Granville, Stem, a.m., etc.

November

Table listing church appointments for November, including Youngsville, Leahs, a.m., Tar River, Plank Chapel, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing church appointments for Washington District, including McKendree, Conetoe, Tarboro, night, Aurora, Bonerton, etc.

November

Table listing church appointments for November, including Bailey, 11, South Rocky Mount, night, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing church appointments for Weldon District, including Henderson, First Church, 11, North and South Henderson, etc.

October

Table listing church appointments for October, including Scotland Neck, 11 & 8, Halifax, Halifax, 11, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing church appointments for Wilmington District, including Wilmington, Trinity, a.m., Wilmington, Epworth, p.m., etc.



**WHEN THE CLOUDS ARE GONE**

He leads us on,  
By paths we did not know:  
Upwards he leads us, though our steps  
be slow.  
Though oft we faint and falter by the  
way,  
Thought storms and darkness oft ob-  
scure the day,  
Yet when the clouds are gone  
We know he leads us on.

He leads us on  
Through all the unquiet years;  
Past all our dream-land hopes and  
doubts and fears,  
He guides our steps. Through all the  
tangled maze  
Of sin, of sorrow, and o'erclouded  
days,  
We know his will is done;  
And still he leads us on.  
—Anonymous.

**173 SPECIAL PEACH TRAINS OPERATED BY THE SOUTHERN**

Atlanta, Ga., Aug. 27.—To put Georgia peaches on the distant markets of the East and West in the fast time necessary to insure their arrival in good condition, the Southern Railway System operated 173 special peach trains during the season that has just come to a close. All were run from Atlanta, 106 going to Potomac Yards, Va., and 67 to Cincinnati, the Southern having handled altogether 5,700 cars of this highly perishable fruit with practically 100 per cent efficiency.

Of this total 5,312 cars were re-iced at Inman Yards, the Southern's Atlanta terminal, at which peaches from South Georgia are concentrated; 3,250 were moved east through Potomac Yards, 1,792 north through Chattanooga, Cincinnati and Louisville, 44 west through Birmingham; 26 south through Macon, and 20 to connections and consignees at Atlanta.

In addition, 135 cars were moved north from Chattanooga and 255 cars were moved east, 229 from the Cornelia section in northeast Georgia, 22 from northwest Georgia, and four from Augusta.

Including August 18, the total movement from Georgia had been 8,559 cars, according to reports of the United States Department of Agriculture. This is the second largest crop ever produced by Georgia orchards, having been exceeded only by the crop of 1921, which ran to 10,468 cars.

During the entire 1923 season, the supply of refrigerator cars and ice was ample, this together with the excellent transportation service having contributed in large measure to the satisfactory condition in which the fruit reached market and the good returns received by the growers.

**PRIDE AND PREJUDICE**

"We have no part in David nor inheritance in the son of Jesse. To your tents, O Israel."—2 Sam. 20:1.

Troubles never come singly. Out of fires apparently dead small zephyrs fan great flames. David is restored to his kingdom but the dissensions are not all over. He had placated Judah and won them by the appeal of his

own kinship. It is great to be acknowledged as relations of blood royal. The "Mayflower" folk are a great host, and chips of that old bark are found in thousands of family trees the nation over. But "bloody little Benjamin" raises the standard of revolt, because he had not been recognized to any extent. His pride was involved, and he was mad clean through. Instance somebody omitted on the program, or that noted singer passed by when the solos were assigned. More church rows are started by sins of omission than by any positive crimes of its members. How often all the beautiful principles of the kingdom of God are forgotten when our pride is touched! When the other gets praise and the publicity, and we are left out, it is hard "to take joyfully the spoiling of our goods," and we knew we could deliver them had we only had a chance. O, that we might learn to be omitted without grieving. "Blessed are the poor in spirit" who are willing to serve without any newspaper publicity, knowing that in heaven they have a greater reward.—Northwestern Christian Advocate.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

sound, this tour to consume a week and wind up at Hatteras Sunday, August 26. Points visited included Wanchese, Nag's Head, Mann's Harbor, Rodanthe, Salvo, Avon, Buxton, Frisco, and Hatteras. It was a trip worth while, for we had an opportunity to discuss in detail the problems and possibilities of the Sunday school and to adopt plans for its improvement.

It was likewise quite an experience for this Sandfiddler, originally a Hillbillie. It converted him, for the time being at least, into a seaman apprentice. When we traveled it was through the wind and the waves; when we thought, it was mainly of the winds and the waves; and when we dreamed, it was of the same things. We were right in them, and they were all about us. Water, water everywhere.

**NOT ALL WIND AND WAVES**

We came in contact with wind and waves all right, but these were not all. We learned to know the people as fine, big-hearted, accommodating folk, who have a high regard for the church and Sunday school. And the country, most of it water, 'tis true, lacks a great deal being all marsh and waste. On Roanoke Island, especially, there is fertile farm land, well suited to the cultivation of corn and other crops, and particularly of figs and peaches. The finest figs grown anywhere in the state grow there, and experiments are being made which may make Roanoke Island as famous for its peaches as the sandhills.

**MANTEO AND WANCHESE**

Two good Sunday schools serve our people of Roanoke Island. At Manteo, the home of Rev. A. W. Price, pastor of the charge, is a school of 239 members, superintended by Mr. T. R. Creef, a good man and one of the liveliest wires on the island. It has nine classes, each class meets in a separate class room, it has a Cradle Roll, a Home department, a workers' council, and several Wesley classes. It has adopted the official Program of Work and before many months, we predict, will be a standard Sunday school.

At Wanchese, where the writer attended Sunday school Sunday, August 19, and where he addressed the congregation at the 11 o'clock hour and met with the workers immediately following, there is a school of 360 members, with 21 classes and a Cradle Roll department. These people have a large and attractive church auditorium, but they lack Sunday school equipment. They need class rooms and departmental rooms, and we believe they will provide them. Mr. A. C. Daniels is the superintendent.

**PAINFUL NEURITIS**

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- Civil Engineering**, Architecture and Highway Engineering.
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For catalog, illustrated circulars, and entrance blanks, write E. B. OWEN, Registrar

**SCHOOL AT STUMPY POINT**

At Stumpy Point last week was held a non-standard training school for the Sunday school workers of Stumpy Point, Mann's Harbor and other places. Rev. E. L. Stack, of Elizabeth City, gave the instruction, teaching Cunningham and North's "Organization and Administration of the Sunday School." A more detailed report will be given later.

**SUNDAY SCHOOL DAY**

All Sunday schools of the Methodist Episcopal Church, South, are expected to observe, according to our Discipline, "the third Sunday in April, or as near thereto as practicable, as Sunday School Day," with program and offering. Most schools have already observed the day, and it is to be hoped that the others will do so soon. The offering, contrary to previous years,

is not to be sent to the Sunday School Board, but applied to the conference collections of the local church. Mention of this fact has been made previously, but we make it again for the information of any school that has not so understood before.

**A Little Ancient, But Here Goes.**

"Will ye be lookin' here?" demanded a Gaelic customer of the waiter. "This lobster do be after havin' only one claw."

"Aha!" explained the waiter, expert through long practice at this sort of thing. "You see, lobsters often fight with each other, and occasionally one loses a claw."

"Aha yerself!" replied Pat, pushing back his plate. "That bein' the case, bring me the winner."—American Legion Weekly.

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**IN MEMORIAM**

**MONTGOMERY** — Myrtle Edney Montgomery of Henderson county, N. C., was born July 10, 1901, departed this life August 1, 1923.

During her illness she called to her mother and said to her that Jesus was coming, and her mother told her to trust in Him. She said, "I am, and He is going to carry me through."

May the dear heavenly Father comfort her sorrowing loved ones, and may each of them press on until they all have reached the heavenly land.

C. F. Tate, Pastor.

**HARRELL**—Everett Harrell was born in Duplin county, North Carolina, September, 1849, in which county he lived the greater part of his life, and died May 1, 1923.

He joined the Charity Methodist church in early manhood, but when the Rose Hill church was built he transferred his membership there.

He married Miss Martha Matthews, a devout Christian woman, who meant a great deal to her husband, and who is left to mourn his loss. To this union were born thirteen children, three boys and ten girls, ten of whom are now living.

The church and community will miss Brother Harrell, but most of all his family will miss him. T. W. L.

**BRADSHAW**—Samuel L. Bradshaw was born February 19, 1882, and died August 1, 1923. Brother Bradshaw was converted under the preaching of Rev. E. C. Glenn in early manhood, and joined the Rose Hill Methodist Episcopal Church, South, in which he lived the remainder of his life.

He married Miss Mittie Henry, who made him a faithful helpmeet. He is survived by his wife, mother, four brothers and two sisters.

Brother Bradshaw was a successful business man. He was serving as treasurer for the new church plant at the time of his death. The church and community are grieved over his going. T. W. L.

**JOHNSON**—Arminius DeKalb Johnson was born November 10, 1847, and died April 25, 1923. Brother Johnson was reared by deeply pious parents, and he, like they, was always noted for his piety.

He married Mary Maria Williams February 22, 1877, and to this union were born three children, Mrs. A. J. Ward, Mrs. W. B. Murray, and Mrs. J. S. Carr, all of Duplin county.

Brother Johnson was happily converted when about forty years of age and joined the Methodist Episcopal Church, South, at Kenansville, N. C., at which place he continued a faithful, consistent working Christian until the end came. He served as steward for more than thirty years, and during a part of this period he served as Sunday school superintendent, at which time he and his devoted wife were shaping and fashioning the character of their daughters who have built splendid Christian homes.

Brother Johnson volunteered as a Confederate soldier at the age of seventeen, and fought for the cause which he thought was right.

He was standard keeper of Duplin county for several years and was acting in that capacity at the time of his death. He died at the home of his youngest daughter, Mrs. J. S. Carr, with whom he had lived the last few years of his life.

The writer became his pastor about ten years ago when only a boy preacher, untried and inexperienced, but Brother Johnson always stood by him, and constantly gave him fatherly advice. It was the writer's privilege to be with him often during the last days of his life, and he was always calm and ready to bow to the will of our heavenly Father.

Daughters, weep not for father, for our loss is his eternal gain.

T. W. L.

**WRIGHT**—Ann Elizabeth Wright, whom every one knew was "Miss Lizzie," was born June 18, 1867, and died July 12, 1923, in a Charlotte sanitarium after a lingering illness of several months. She was the daughter

of D. D. and Elizabeth Smith Wright. Early in life she was converted under the ministry of Rev. Baxter Phillips, and joined St. Johns church. She grew into a beautiful Christian character, and the church had no more faithful member than she. Her greatest activity was in the Woman's Missionary Society. For years she was its secretary; she was a life member. She will be greatly missed. While in the hospital an operation was had in the hopes of saving her life, but to no avail. During all these long weary months she bore her suffering patiently; there was no murmuring. Her faith was strong and she gave every evidence that she was patiently waiting for her heavenly Father's call.

She leaves to mourn their loss a mother nearly 90 years old, two brothers, C. W. Wright of Gibson, N. C., and R. L. Wright of Laurinburg, N. C., and one sister, Mrs. W. R. Johnson of Laurel Hill, N. C.

A. J. Parker.

**SMITH**—Mrs. Rose Sterling Smith, wife of Wm. H. Smith of Mocksville, died July 30, aged 50 years, five months and 15 days. She is survived by husband and three children, Mrs. C. M. McKinney, William and Luna Smith. She joined the Presbyterian church in childhood. About twenty years ago she joined the Methodist church with her husband. She was an earnest, sincere Christian woman. She was ready to die when the summons came. Those who knew her best loved her most. A. C. Swofford, pastor.

**GREENWOOD** — Mrs. Sandusky Greenwood, wife of John Greenwood, was born in Madison county, N. C., about 1876, and died in the State Hospital at Morganton, where she had been an inmate for nearly ten years, April 25, 1923. Mrs. Greenwood was for years a faithful member of the Methodist church in Andrews, N. C. For the greater part of her life she was an invalid, but was always true to her church, which she dearly loved. A good woman has gone to her eternal reward. J. P. Hipps.

**RESOLUTIONS OF RESPECT**

Sarah Ann Baum was born February 15, 1881, and died July 28, 1923.

Sarah early in life joined the M. E. Church, South, and gave even from girlhood unusual service. Her closest friends were the ones who marveled most at the patient, untiring devotion to church and all who came daily in contact with her. In all her walks of life she showed the same faithfulness. As a school girl she was looked upon as a leader. Well she might have been, for even then she kept before her the standard she so early set. Several communities have had the opportunity of uplift as it came from her life; for she taught in the public schools in our state for a number of years and we have record that the sweet influence of her life still abides.

Her last work with us was organizing the primary department of our Sunday school, of which she was superintendent.

It is not for us to understand why one with such talent should have so great an affliction; but the last five years of her life her mind was clouded, yet we have evidence that in her sane moments until the end she still trusted in her Maker. In her last talk with her pastor she said "All is well." We'll know why clouds instead of sun were over many a cherished plan; Why song has ceased when scarce begun.

'Tis there sometime we'll understand. Therefore be it resolved:

First, That Bethany Sunday School has sustained the loss of a leader and builder.

Second, That we humbly submit to Him who doeth all things well, and join the bereaved family in their sorrow.

Third, That a copy of these resolutions be sent to the family and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Aldean Simpson,  
Mrs. Nettie Daniels,  
Mrs. Cleopatra Daniels,  
Evelyn Davis.

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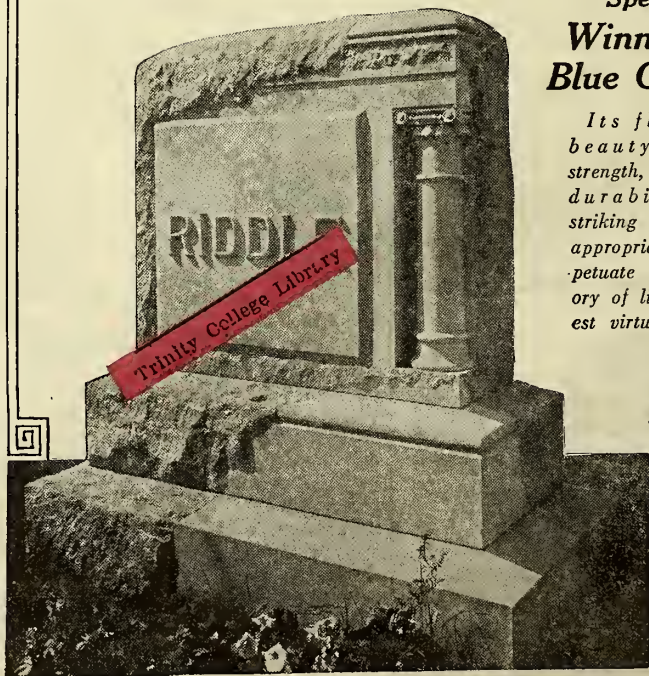
*When the last opportunity presents itself to pay homage and respect—it is well to remember that the perpetuation of that memory, the commemoration of that life, should befittingly bear testimony of its best characteristics; should appropriately portray as well as perpetuate the qualities that were so beautiful in life.*

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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, SEPTEMBER 6, 1923

No. 36

## EDITORIAL ~ PARAGRAPHS

There is a Balm in Gilead. There is a Physician there. "There is no sorrow that heaven cannot heal." It is a great comfort to know that all of us have access to that Balm and that the Physician is ready for a call at any moment, and that our God will wipe away all tears from our eyes.

\* \* \* \*

All who have gone out from home rejoice when they can come again and sit around father and mother's table. They count it all joy. We wonder why it is that when our heavenly Father's table is set that so many absent themselves from it. It seems that when communion Sunday comes that many see fit to be out of their places. That should be the glad day in the life of every Christian.

\* \* \* \*

At the recent session of the Raleigh district conference held at Princeton the statement was made on the conference floor that a young man of the district felt called to the gospel ministry, but that it was not possible for him to prosecute his studies for lack of means. A committee was appointed to look into the matter and to devise ways and means whereby this worthy young man might prepare himself for the high calling of the ministry. When the committee made its report it was found that, though the district would assume the education of the young man, there were no means available for use at present. Rev. Walter Peele immediately stated that he had interviewed some of the leading laymen of Edenton Street, of which church he is in the fifth year of a great pastorate, and that his church would assume the responsibility of the first year in college for the young man. It seems to us that Edenton Street could not do a finer thing, and that the example set by that church should be followed by many more churches in North Carolina.

\* \* \* \*

At the approaching sessions of our conferences, no doubt, other names will be added to the "honor roll" of the conferences. A number of fine men who have rendered the church and state good service will be forced by age or failing health to ask for the superannuate relation. These men, many of them, will go out not knowing whither they go. If it were not for grateful children they would possibly have to go to an alms house. They have lived simply all their lives, but because of meager salary and many responsibilities they have not been able to lay by much for the day they saw ahead. What is a great and wealthy church going to do about these good men? Can it afford to "turn them out to grass" like an old horse that has served his day of usefulness? Every conference ought to double the assessment for this cause, and there should be no slackers when the campaign for \$10,000,000 is started next year. That should be the easiest money the church has ever raised. There is not an interest of the church that should appeal to the masses more than the superannuate fund. There are a large number of rich men in the church who would be much richer in their lives if they would contribute liberally when the campaign is put on.

There comes a time in the life of every man when sincere friendship is appreciated more than costly gems or any other worldly good, and but for friends in those hours life would almost be unendurable, but even the love and kindness of the dearest friends on earth will not be able to succor us in the supreme hour of our need. The only one who then can help is He who stood "and wept with the sorrowing sisters," and exclaimed, "I am the resurrection and the Life."

\* \* \* \*

The secular papers throughout the country that are inclined to sympathize with the liquor traffic, and seem to take a delight in belittling those who favor the enforcement of the 18th amendment to the constitution of the United States, have given great prominence to the charges of grand larceny and forgery which a grand jury in New York City has found against Mr. W. H. Anderson, superintendent of the Anti-Saloon League of that state. If Mr. Anderson is guilty he ought to suffer for his crime. But listen to the board of directors of the Anti-Saloon League of New York state:

"We admit that Mr. Anderson received the money mentioned in the indictments. But this board, in the exercise of its legal power, had previously unanimously authorized its payment, has since ratified it, now approves and upholds it, and squarely denies that the League has been robbed of a penny."

Liquor papers and advocates of the liquor traffic will scruple to crush any man who is trying to put down the accursed stuff. No man's character or even life is safe in the hands of such a bunch. It is time for all lovers of sobriety and law to take a firm stand and stand regardless of the cost.

\* \* \* \*

Paragraph 11 of the Articles of Religion reads as follows, and is the final announcement of the Methodist church as to its faith in the Holy Scriptures:

"Of the Sufficiency of the Holy Scriptures for Salvation.—Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

"Of the Names of the Canonical Books.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

"All the Books of the New Testament, as they are commonly received, we do receive and account canonical."



### WHY NOT BE FAIR?

There is a proneness in the very best of us to discount what another does. We can not grant to the other fellow what we would like for him to grant us. Every institution of whatsoever nature should be able to stand on its own merits and not the misfortunes of others. A manufacturing enterprise is known by what it produces, and not by the largeness of its physical plant or the equipment of machinery. We once knew of a small cotton mill with only a few thousand spindles that kept its products sold far in advance all the time. Even when other mills in the community were closed down for want of orders this little mill kept humming day and night. We inquired as to why this was the case. The answer was that it makes just a little bit better grade of yarn than any mill in this section, hence the orders. It almost disgusts us to hear a man who is representing one interest speak disparagingly of a competitor. Recently a traveling man was in our office trying to sell us an article that he represented. He asked us where we had been getting our supply. We informed him. He at once began to tell of the shortcomings of his competitor's goods. He was at once told that if his article had any merits to tell us about it. We were not interested in the demerits of the competitor. Just a little while ago we were sitting in a restaurant. There were two young fellows sitting near. One of them was an agent for one of the leading educational institutions in the state. The other was a sophomore in another institution which has the reputation of being one of the best known and highly appreciated educational institutions of the United States. The agent for the one was doing all in his power to induce the sophomore to leave the institution to which he had been going and to go to his. If he ever mentioned a single thing that would commend his institution to the young man we failed to hear it. He did tell of all the shortcomings of the other, however. It would seem from the conversation that the college to which the sophomore had become attached was unworthy a charter from the state. We wondered why he did not let that institution alone. If it is like he says it is it will die, and deserves to die. But if the institution that the bright young man was representing had any merits we thought he should have mentioned them. Another thing that we could not understand: Why is it that one institution of learning is forced to go to another institution to undertake to persuade students to leave one and go to another? There are hundreds of high school graduates that ought to attend college. Why not spend time and money in getting them to prosecute their studies? It is a mighty little business for a great educational institution to try to induce students to leave another institution. We trust that our Methodist schools will never be guilty of such a thing.

### CHURCH AMUSEMENTS

[In recent years a number of preachers and church leaders have been discussing ways and means for holding the young people, or as it is sometimes expressed, "Tie them on to the church." It has been suggested that moving picture machines be placed in the church. Some churches have installed bowling alleys, organized basket ball teams, established radio or industrial clubs, none of which is to be despised, if properly handled. But, so far as we have been informed, none of these things have been able to hold those for whom it was intended. The fact of the case is when young people want these kind of amusements they will not go to the church for them. They will go where these things properly belong, and that place certainly is not the church.] As to this kind of amusements in the church, Dr. John Hall said truly and wisely: "A church has no vocation to provide amusements. They may be necessities, like French clocks or other luxuries to some people, but the church has not been called into existence to provide them. There are very few cases of a church operating in the entertainment line and strengthening itself as a church thereby. Far more frequently it holds the peo-

ple while it amuses only; and when it forsakes the operative, theatrical, spectacular, or sociable and returns to its proper business, the constituents go where they can get the real thing for which end the feeble imitation prepared them."

The business of the church is of far more importance to men than to amuse. It deals in eternal things. Men want to flee to the church when in distress. They need and want something that this world cannot give. "Silver and gold have I none, but such as I have give I unto thee," said the Apostle, and he took the poor man by the right hand and commanded that he rise and walk. It is that which is far above silly amusements. It is that which satisfies, and gives peace and joy. "I, and if I be lifted up from the earth will draw all men unto me." Wherever Jesus is, and His disposition is manifest and where His love is supreme there will be no need of any outside amusements to attract the crowd. Let the church remain true to its one business, the preaching of the gospel to every creature, teaching them to observe all things whatsoever He has commanded and there need be no fear about the crowd.

### JACKSON TRAINING SCHOOL

The Advocate is in receipt of the following invitation to the opening of the Jackson Training School:

"The superintendent and officers of the Stonewall Jackson Manual Training and Industrial School request the honor of your presence at the formal opening and dedicatory exercises of the James William Cannon Memorial Building on Tuesday afternoon, at three o'clock, September eleventh, nineteen hundred and twenty-three, Concord, N. C."

This institution is doing a large amount of good, and is worthy the support and prayers of every citizen of North Carolina. Mr. J. P. Cook, who thought and prayed the institution into existence, is a benefactor of North Carolina that should be highly appreciated. Many a derelict that would have drifted into crime and to prison has been reclaimed and made fit for society through the institution that opens its doors for the new year on September 11.

A pleasing feature that will take place at the same time is the opening and dedication of the new James William Cannon Memorial building. This new house was made possible by the generosity of Mrs. J. W. Cannon, of Concord, and is a memorial to her late husband, Mr. James William Cannon.

### GREENSBORO COLLEGE OPENS

Greensboro College, the oldest chartered college for women in the state, opened its doors on Wednesday for the beginning of the new school year. Reports coming from that institution indicate that the enrollment for the first day was the largest in the history of the college. It is expected that this will be the most successful year of this honored institution. Many improvements have been made in the physical equipment during the summer, the most important of which is the purchasing of the new pipe organ which will be installed in the Odell Memorial building as soon as possible.

In thinking of the schools fostered by our church we are faced with the fact that the Methodist church is not prepared to take care of its young people. The Advocate is reliably informed that it has been necessary for Trinity to turn away from its doors a large number of young women who were anxious to enter, but there was no room for them. We know of several who were exceedingly anxious to attend a school of their own denomination, but were forced to go elsewhere because there was not sufficient rooming facilities. We often wonder why there are more Methodist young people in other schools, but here is one reason: We have not prepared to take care of the large number that want to enter college each year. Every educational institution owned by the Methodist church is in need of a larger endowment and a larger equipment. This great church of ours is amply able to provide this and it ought to do it.

### TAKING STOCK

The quotation given below was taken from the West Market Calendar of last Sunday, and we believe it is worthy a place in the columns of the Advocate:

"Am I doing my part?" Why ask the question? Because there is a personal responsibility in the case of each one of us for the welfare of the church. This is the test: if every member should be an exact duplicate of myself—attend the services as I do, pay in proportion as I do, and in general support and foster the church as I do—what would be the result? Would he enlarge or diminish the kingdom's boundaries? These are vital questions and should be answered by each one personally. Lord, teach me my part and give me courage to do it."

The one great need of the church is for each individual member to realize that he is an important part in the workings of the church that honors him with a place on its roll. It so often happens that many of the members of a church have to be fed instead of being feeders, and frequently they have to be fed on milk. They are not strong enough for meat. Now, that the summer is gone and autumn is here, let us all turn over a new leaf and try to be of some real service to God and to humanity.

### THE DANCE

It is indeed painful to the better thinking part of the church membership to read accounts of dances that are attended by some of our young people from the best Methodist homes in the state. It is seldom that one can look through the society columns of our daily papers without feeling that a number of our people, and some of them the very best of people, so far forget the eternal fitness of things as to allow their children to indulge in this questionable pastime. A recent exchange says of the dance:

"The dance never has been associated with the purest and best in life. The dancing church members are not the true children of God, nor are they the soul winners for Christ. This form of recreation never creates a Christian—it discredits a Christian and produces a sensualist. It will not make it easier for young people to lead purer lives nor increase their love for the service to God and man. The crying need of the hour is more deep-seated religion. The church must become active against the gigantic social evil and lust of the individual."

Anything that will not promote the interest of the Kingdom of God or make better men and women must not be tolerated by the church that was bought at such a great price.

### BASE HOSPITAL SIXTY-FIVE

One of the real big things done to win the war was the organization of the Base Hospital Unit 65, made up almost entirely of North Carolina doctors, nurses and men and organized by Dr. J. W. Long, one of the leading surgeons of the South and a militant Methodist worthy of the name of John Wesley. Colonel Long labored with unflinching zeal, closing his own hospital here for the organization, and had associated with him some of the best doctors, nurses and men in the state. Recently this remarkable unit held a reunion in the city of Greensboro which was very largely attended, more than one hundred gathering around the banquet table in the O. Henry Hotel. They reached France just in time to take part in handling the terrible influenza epidemic. On one day the unit received as many as fifteen hundred patients and the same day evacuated one thousand. A grand total of 37,133 cases passed through this hospital.

The influence of the church paper is directly as the mass of its circulation. Where every family has it the total influence on opinions in the church is distinctly felt. Where only a few take it, it may aid the opinions of the few, but how can it command the attitude of the church as a whole.—Selected.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. A. S. Parker is in the midst of a protracted meeting at Richlands this week. His father-in-law, Rev. J. B. Thompson, is doing the preaching.

Bishop Collins Denny was a visitor to the state last Sunday, when he preached in the new Fletcher's Chapel church on the Durham circuit. The bishop dedicated the new house of worship.

Rev. G. A. Stamper, of Green Street, Winston-Salem, is to be the preacher during the revival meeting at Burkhead next week. Brother J. S. Hiatt is the pastor. Brother Stamper will also assist Rev. R. L. Forbis week after next.

Rev. Luther Bridgers, one of the general evangelists of our church, is engaged in an evangelistic campaign at Seneca, S. C. He will go from there to Gastonia, where he will assist Rev. W. A. Lambeth, of Main Street, in a series of meetings.

Rev. A. W. Plyler and family are spending the week visiting relatives and friends in Concord. Brother Plyler expects to return to Greensboro the latter part of the week and will be at his desk in the Advocate office.

Rev. B. C. Thompson, of the Person charge, is with Rev. J. T. Draper, of the Warren charge, in a meeting at Providence church. These are two of the choice spirits of the North Carolina conference and their efforts should be crowned with much success.

Rev. Franklin N. Parker, D. D., dean of the theological department of Emory University, Atlanta, Ga., has been filling the pulpit of Epworth, Norfolk, during the summer in the absence of Dr. Jas. W. Moore, the pastor, who has been traveling in Europe.

We were sorry to miss the visit of our old conference classmate, Rev. C. H. Caviness, who was a visitor in our office last Saturday. He was on his way down to Randolph county to assist in a meeting in his old church. Come again, when we are at home.

Mr. E. R. Sikes, who had been spending the summer with his parents, Rev. and Mrs. T. A. Sikes, left last Saturday for Hertford, where he joined his wife. They will leave the latter part of the week for Hanover, N. H., where Mr. Sikes holds a chair in the department of economics in Dartmouth College.

Rev. J. H. Barnhardt, of West Market Street church, Rev. W. A. Newell, presiding elder of the Winston-Salem district, and Rev. P. W. Tucker, pastor of First church, Lenoir, are over in Davie county fishing this week. We imagine if a person was depending upon that bunch to feed him with fish that he would give up and die.

The series of meetings will begin at Haw Branch on the Jacksonville-Richlands work on September 16th. Rev. A. S. Parker, the pastor, expects to do his own preaching. We do not know what kind of a preacher that young pastor is, but we do know that he is a fine singer and that he can get other folks to sing.

On Sunday, August 5th, the Cherryville circuit Sunday school rally was held in the new church at Cherryville. There was a large attendance. Addresses were delivered by Prof. Claude Moser, Rev. E. P. Stabler of Bessemer City and others. The day was greatly enjoyed by all present and many new plans were adopted looking to the betterment of the work in the bounds of the charge. Brother Moser is serving his sixth year as pastor and all these years have been years of progress.

The Advocate has just completed sending out statements of subscription accounts to all who are behind with their subscriptions. We wish to thank the large number who have responded to our appeal. It has been a great help to us in getting over the lean months. We are now sending lists to our pastors for their use in making collections here before going to conference. It will be greatly appreciated if all who can will hand the amount they are due to their pastor before he leaves for conference.

Rev. S. T. Barber, of the Ahoskie charge, was a visitor in Greensboro last week. He had been to see his mother at Reidsville, who has been quite sick recently. Brother Barber has been assisting in a number of meetings this summer and has done excellent preaching, according to the reports in the local papers.

Rev. T. J. Houck, of Pineville, was in our office a short while last Thursday. He was on his way to Franklinville, where he was to assist Rev. W. L. Scott in a meeting. Brother Scott met him here and we were delighted to see his face. He reports that the Ramseur-Franklinville charge is progressing nicely and that he expects to make good reports at Winston next month.

Rev. R. L. Owenby, of the Tennessee conference, recently visited his mother in Asheville. Brother Owenby was formerly a member of the Western North Carolina conference, but transferred west several years ago. He was a member of the Oklahoma conference for a number of years and filled some of the most important charges in those conferences. He is now pastor at Columbia, Tenn.

Rev. C. M. Pickens is in a series of meetings in his church at Albemarle this week. He is doing the preaching and Mrs. C. L. Steidley of Gastonia is in charge of the personal workers and also the singing. Much preliminary work was done and Brother Pickens and his people are expecting a successful meeting.

Rev. G. W. Perry, of the Carthage charge, has recently assisted Rev. J. J. Boone in a series of meetings at Brown's Chapel. The Advocate learns that Brother Perry greatly pleased the folks that have known him all their lives. He was reared near that old church.

Rev. G. A. Stamper, of Green Street, Winston-Salem, was a visitor in our office on Monday of this week. He reported that he had just closed a meeting in his church. There had been 20 additions up to Sunday night. It is expected that others will join later. Brother Stamper is very much pleased with his work and from all accounts has done a very fine year's work.

Rev. L. B. Hayes, pastor of Park Place church, this city, left last Thursday night for New York City, where he joined Mrs. Hayes, who landed Friday from an extended trip abroad, during which time she visited the devastated districts of France and Belgium. She also spent some time in England. Mr. and Mrs. Hayes arrived home Wednesday night.

The Weaver Bulletin, a quarterly publication gotten out in the interest of Weaver College, is on our desk. It is full of information concerning the alumni of that institution. The subscription price is 50 cents per year and all old students of Weaver as well as friends of that college would be well repaid if they would send that amount to F. A. Manchester, managing editor, Weaverville, N. C., and have him enter them as regular readers of the Bulletin.

Rev. W. L. Sherrill, who was forced to rest for several weeks on account of illness, has returned to his work at Leaksville and is in fine shape physically. Brother Richardson, who served that good people during the absence of Brother Sherrill, says that "his people were glad to receive him back home; that they love him and that he is in high favor with them." Brother Richardson also says that he was delighted to serve the peaksville people during the enforced absence of their pastor, and that his stay was very pleasant. It would be a mighty hard man to suit if he was not pleased with that fine Leaksville congregation.

### FIFTEEN GREAT EARTHQUAKE DISASTERS SINCE APRIL, 1906

A list of great earthquake disasters since 1906, with casualties and property loss, follows:

April 18, 1906—San Francisco, Calif., earthquake, followed by fire; 452 killed; 1,500 injured; property damage \$357,000,000.

August 16, 1906—Valparaiso, Chile, 1,500 killed; 3,000 injured; (both estimated); property damage \$100,000,000.

January 14, 1907—Kingston, Jamaica; 1,000 killed; 2,000 injured (estimate); property damage \$25,000,000.

December 28, 1908—Sicily and Calahria; 76,483 killed; 95,470 injured; property damage beyond calculation; towns of Messina, Faro, Santa Teresa,

Scalmeta, Reggio, Gallico, San Giovanni, Pellaro, and Palmi, wholly or partly destroyed.

April 18 to May 5, 1910—Cartage and adjoining towns, Costa Rica; 15,000 killed, 5,000 injured (estimated); town wrecked; property damage \$7,000,000.

August 9, 1912—Thrace and Asia Minor; 3,000 killed; 30,000 injured; 50 villages wrecked, three swallowed up in earth. No estimate of property damage possible.

June 14, 1913—Tirnova, Bulgaria; 250 killed; 377 injured; town destroyed.

August, 1913—Falcon and Hope Islands, Tongo group, swallowed up by sea; 500 or more dead.

November 10, 1913—Challhuanca, Peru; 250 dead; 1,000 injured; town destroyed.

December 19, 1913—Ambrim Island, New Hebrides, partly submerged; 500 dead.

January 19, 1914—Sakura, Japan, earthquake and volcanic eruption; 250 killed; 700 injured; property damage \$2,000,000.

March 15, 1914—Island of Hondo, Japan; 360 killed; 200 injured (most of killed were miners entombed in collapse of copper mine.)

May 3, 1914—Catania, Sicily; 200 killed; 500 or more injured; many nearby villages destroyed.

October 3, 1914—Northern Asia Minor; 2,500 killed; over 5,000 injured, 300 square miles of territory laid waste.

June 15, 1923—Northwest Persia, from 6,000 to 20,000 killed; 250,000 made homeless.

September 1, 1923—Yokohama and Tokio, Japan; earthquake, fire and tidal wave; 250,000 killed; 1,000,000 homeless. The greatest disaster of the kind in the history of the world.

### JEWELRY AND DIAMONDS GIVEN TO THE CHURCH

The Board of Church Extension receives many contributions to the funds for church building administered by it. We have recently received a gift of unusual interest. A minister, seventy-four years of age, has sent us jewelry and diamonds at an estimated value of \$3,000,000, with the request that we sell them and add the amount received to our funds.

This is not the only contribution made to the Board of Church Extension by this good brother. He has created a loan fund amounting now to \$6,000.00. Evidently he prizes good houses of worship for our people more than the glitter of gold and the sparkle of diamonds. T. D. Ellis, Sec.

### THE JAPAN DISASTER

It is distressing news that comes to us from Japan. The mind is taxed to think of 250,000 lives being destroyed in almost an instant and 1,000,000 persons rendered homeless with but little food and clothing. Beginning at noon Saturday last there were a series of earthquakes which razed most of the city of Tokio, the capital, Yokohama and other cities in the vicinity. The disaster was continued by fire which broke out in scores of places. Tidal waves followed, engulfing and washing into the sea hundreds of buildings. Then came a typhoon, adding a final and tragic touch to what is probably the greatest calamity of modern times. The Advocate has made special effort to get some tidings from the missionaries in Japan, but has not been successful. Rev. S. A. Stewart and family were due to arrive in Tokio two days before the disaster. Rev. Sneed Ogburn, another North Carolinian, with his family are in Japan.

Surely the people of America will rush supplies and aid to the stricken people across the sea. Later news indicates that the President Jefferson on which ship Brother Stewart and family were returning was safe.

### MR. ANGLIER B. DUKE DROWNED

Mr. Anglier B. Duke, son of B. N. Duke, of Durham and New York, was drowned on Monday morning at Greenwich, Conn., when a small boat in which he was riding was capsized. Mr. Duke was a graduate of Trinity College and one of its largest benefactors. He recently made a gift of something like \$25,000 to the gymnasium which is just about completed. The Advocate joins the hosts of friends of Mr. and Mrs. Duke in extending sympathy. Mr. Duke's body will be brought to Durham for burial.



## THROUGH NORTHERN NEW ENGLAND AND CANADA

By A. P. Brantley.

It was a great pleasure for me to spend a part of my summer vacation traveling through northern New England and parts of Canada. It was a real treat, after having been tied down for two years to a rather strenuous course of study in Boston University, to leave the old historic city and branch out into further fields of interest. With this in mind we boarded the train from the North Station, over the Vermont Central. First passing through the important manufacturing cities, some of which are noted especially in their past for their clash between labor and capital, or the birthplace of unions and the cradle of strikes, such as Lowell, Lawrence, Manchester, etc.

After leaving the larger cities we passed through miles of territory dotted here and there with smaller towns and villages, all overlooking the still waters of the Merrimac river. To me this is one of the most imposing and picturesque bodies of water I have seen. It must certainly have been created for its beauty, for it is yet to be harnessed, and its wasted forces, if there be any, utilized for the necessary development of the country. This is evidently due to the lack of falls.

We next entered some of the farming sections. I had a particular interest in this part, for having heard from intimate friends whose homes were located in said localities of the New England farming, I must say that I was woefully disappointed. The farming in the northern and western part of Massachusetts is of the lightest type, and that of New Hampshire lighter still. A slight improvement is discernible in Vermont. I can readily see why our President was forking hay on his father's farm in Vermont during his vacation, for if he desired to work and do farm work that was about all he could do. Signs of forest fires are discernible on every side, thus curtailing the growth of the forests which are so badly needed in New England. Stone walls are as common as they are down on Cape Cod. All speak forth in silent tones the hard yet lasting works of the early Pilgrim Fathers.

As we journeyed on the hills grew into mountains till at last we found ourselves in the heart of the Green Mountains of Vermont. They are of an extremely rugged nature and can in no way be compared with the Blue Ridge of North Carolina. Yet the White Mountains of New Hampshire runs the Blue Ridge, which is the Alps of America, a close race. She has Mt. Washington with all the imposing grandeur, but Mt. Mitchell stands king of the mountains east of the Rockies. The most noticeable thing about the Green Mountains is the fact that there is that vast amount of territory so undesirable and useless. Few homes dotted here and there over the mountains show the foregoing statement correct, for their unkept and untidy conditions show a lack of interest and a general decay in progress and improvement. Stopping over for a few days in the heart of the Green Mountains we were able to study the conditions more thoroughly. We hiked in several directions and learned many interesting things about the place.

The outstanding impression made on me was the lack of religious interests manifested on every hand. This was one thing particular I had in mind in touring Vermont and New Hampshire, for having studied the rural conditions of Vermont and New Hampshire I desired to have first hand information. Many villages and towns of considerable size are wholly without ministers; scores of the rural churches have been closed for the lack of interest in both attendants and leaders. The conditions are not at all encouraging.

Leaving the States we entered in the long level plains or plateaus of Canada. Farming is done on an extensive scale, especially in the southern parts of Canada. This year seems to be blessed with a great crop of oats and buckwheat.

Through the great stretches of level fields we journeyed on, seeing only a rundown house now and then, surmising that most farms were worked by those who lived in the cities such as St. Johns, etc., and motored out to their farms. At last we reached the great metropolis, Montreal, of the Canadians. Here we found a modern city and beautifully kept. Arriving late Saturday night we were forced through circumstances to have our first impressions made on the Sabbath, which was by no means

repulsive. One very interesting thing was that the Sabbath was kept more like the Sabbath than it is in most American cities. I had some preconceived idea about the place. One was that all stores or rather business would be open, but instead practically everything was closed and a great majority of the people going to church. As it is a city of churches the people make use of them. We were out early for nine o'clock Sunday school at St. James Methodist; also for service. This is one of the largest Protestant churches in Montreal. We then decided to go to 12 o'clock mass at the famous Notre Dame Cathedral, the finest church in America—said to be. It will comfortably seat ten thousand people. It was a show to see the church illuminated at its best. We were conducted through the church with a guide showing us the anterooms, etc., telling us that the finest paintings in the world were seen there. The entire service was in Latin and French. Very few empty seats were noticed; in fact, people were standing in the rear by the scores. The question arose in my mind when I walked from that great imposing edifice, What is it that draws the people, and what do they carry away with them? Collections were taken at every turn, and scores of people were lighting candles at ten cents each for a certain desire they wanted from God. I could not help thinking of Hosea's words, "And there shall be, like people, like priests," together with Isaiah in his first chapter saying, "To what purpose is the multitude of your sacrifices unto me? Bring me no more vain oblations (unto me), incense is an abomination unto me."

From here we went to St. James Cathedral, one-third the size of St. Peter's at Rome, and built on the exact style and plan. This was just off Dominion Square, one of the most popular places in the city of Montreal. I notice that our Catholic brethren have the ability to select the most strategic places in cities for their churches. This is not a bad idea, even for the Protestants. Many other places in Montreal were visited with as much interest, but a large part of our time was consumed in the great churches, for it is a city of churches. Yet while passing I might say, though a city of churches and the people attend them, there are signs on every hand which show the lack of prohibition.

From Montreal we boarded the ship Quebec for the city of Quebec. Here I pause long enough to pay my respects to the enjoyable trip up the St. Lawrence; a twelve hours ride was never more thoroughly enjoyed as that one. The scenery was of the most beautiful. Mountains rising here and there, to be broken by vast plains being bordered by mountain ranges, all of which gave one a feeling and inspiration of the beautiful.

Arriving in the quaint old city of Quebec we immediately felt as though we were far off in some extreme foreign city. From the harbor the famous citadel looked down upon us as a great castle with high walls of protection. Over against this was the Chateau Frontenac, the loveliest hotel in Canada with its high dome reaching into the sky; all spoke forth in silence an atmosphere of complete mastery of the situation. Catholic churches were discernible on every hand all the way up the St. Lawrence and more especially in Quebec. The one thing that was paramount in my mind with reference to Quebec was the Plains of Abraham which every school boy reads about with keen interest, and feel that they could almost see General Wolf and Montcalm in their encounter. A great monument marks the place where Wolf fell, also at another place nearby a monument is raised to do honor to the great Montcalm. Then to the Citadel, which is a real fort today, with all modern equipments. The old wall around the city is still visible, but shows signs of decay. We were conducted through the fort by a Canadian soldier, and one of the most interesting things to be seen there was the small gun captured by the British at Bunker Hill. It is called the Bunker Hill gun, and every American tourist looks with a longing eye upon it. On the other hand, it makes an American feel like picking it up and taking it back home. The present walls of the fort were built in 1812, taking eight years to complete the work. It looks as though it would not be an easy job to take the fort. And one wonders how the English ever took the fort from the French. From here we were off to visit the church of the Holy Sacrament, where perpetual adoration is carried on. In this church from five to

ten white nuns pray continually day and night. In the altar there are always this number. They relieve each other every five or six hours, but there is scarcely a move made by them while they pray for those long hours in one position. When one enters the first impression is of a hall of ghosts, which gradually fades into a pitiable state and makes one feel like saying with the Wise Man, "Be ye not over righteous lest ye die before your time." Extremes are never advisable. It is good to pray, but we should try to help answer our prayers, and in serving humanity we serve God. But to go into seclusion and cut away from humanity in such forms is bosh which has been tossed to the junk heaps years ago. From here we were conducted to the Parliament building, which corresponds very much to our state houses, but the most noted thing which is to be seen in this hall of fame is all Canada's great men together with many of England's. In the great corridor which holds these pictures is seen Woodrow Wilson's picture high above all other pictures. This so attracted my attention I asked the guide what it meant. He said that all Canada thought that Woodrow Wilson was the greatest man that the world has ever produced. This was indeed gratifying to an American and especially to a Southerner. Another place of interest is that of St. Anne a few miles out from the city of Quebec. This is known as the Mecca for the Catholics, the shrine where all Catholics long to visit before they die. This place is supposed to hold the crosses and images of saints, from which come the power to heal all diseases, and many crutches, etc., are there to show what has been done. It would be surprising to see the great number of people who are still as ignorant as they were in the dark ages. Many people visit that place continually, believing that they will be healed. Catholicism has complete sway in Quebec. I saw dozens of churches and only once did I see a Protestant. Millions of dollars are being wrapped up in church edifices. Many people are ignorant and poor, yet they are being drained by the so-called Infallible Church. Quebec is a backward and unprogressive city, a fair sample of the reign of Catholicism.

Tomorrow we start for the Isle of Shoal, on Star Island, off Portsmouth, New Hampshire, for a week's conference of religious education for the young people of New England, a summer resort turned into a worth-while institution. On our way back we will stop off at Newberryport to visit the tomb of the Rev. George Whitefield.

## BETTER WORK BY THE LAITY

The last General Conference made provision for a great forward movement in the Southern Methodist church in her Lay Activities Board. It holds out a prospect that is rich in results if we will use it.

I am fully aware that "God has ordained by the foolishness of preaching that the world shall be saved." But preaching does not always mean standing in the pulpit and declaiming an oration or a sermon. Some of the most effectual preaching ever delivered has been by men and women who never spoke to a congregation in their lives.

In the last five weeks I've visited every district in our conference, and I give it as my serious and well digested judgment that our people are suffering for want of exercise. I've presented the program of the church and told the preachers and a few laymen what to do. Easy enough to tell any one what to do, but doing is the trouble. Our preachers are loyal and in earnest, but when we ask them to put on a program they say: "Where are the men to come from to fill these offices? I can scarcely get stewards to do my work—where am I to get these other men? Yes, I've got members, but they will not accept any task. They simply begin to make excuses and tell me that they can't, and I have no way to compel them."

All of this disorganization could be very readily explained. I'm not trying to make excuses now. I'm trying to face facts as they are and not dodge or explain them.

These difficulties are to be found in every church in the conference. What is to be done? I believe I have a very simple remedy. The plan is this:

Start out with your converts of this year to use this card below. When any one wants to join the church make him or her at the time of entrance fill out the top blank and then check the line of activi-



ty they will agree to act in. If they will not do this hold the membership in abeyance until they do. Then sign your name as pastor and put the card in the index file where it will be preserved for all times. If the member moves away to another charge don't try to hold on to him, but urge him to join the church wherever he goes. If you are solicitous for his membership at some other point, take a blank card, fill it out in duplicate, being sure to check out the line of activity he has agreed to work in, fill out the lower blank and send to your brother pastor in another charge. Take out the card from your file and put it in the back of the file to keep as a record for all time as the history of the members.

In ten years the preachers will have material that they can lay their hands upon for any duty they need them for. Those who are now in the church and can't be persuaded to take active work should not be left inactive. Make it the business, preacher and lay worker, to keep after them until they consent to do some definite work.

I honestly believe that if our evangelism would take this turn for the next twelve months we would have more real revivals, more souls would be converted, built up, strengthened and established in genuine Christian experience, and the Kingdom of Christ would be strengthened in a marvelous way.

Name ..... Date.....  
 Born..... 19... Converted..... 19...  
 Joined church ..... 19...

Pastor in charge .....

I desire to be used by my church:

Sunday school worker; social service worker; visit sick, afflicted or shut-ins; look after stray members; lead in prayer; comfort bereaved; act in charity work; work in evangelistic, educational, mission or stewardship committee; act as usher, singer or collector; will do any task given me by my church.

Withdrawn ..... Church, .....  
 District ..... Conference.  
 Letter sent to Rev. .... At.....  
 Date ..... 19...

Pastor in charge, .....

There is not a business house anywhere that would not fail if it conserved its resources as poorly as the church does. Now, do not let's get over-pious and say that this is reducing religion to book-keeping. Sure it is. The only trouble with the church is that it hasn't had enough business system in its affairs as it should have had. If God keeps books to see whether we have robbed Him in tithes and offerings will He not take cognizance of a defection in our membership? If He counts the ninety and nine sheep to find if the one is lacking, will He not take notice of the millions of straying members? If He keeps a record of each piece of coin to see if one piece be lost, what will He do to us when we fail to note the lost members of our congregations?

I raise this query: Is a man better off as an inactive, non-working, idle member of the church than he would be if left out in the world unchurch-ed with the knowledge of his lost condition?

Our only aim is to help to conserve the resources of God's Kingdom. I believe this simple plan, if honestly and conscientiously worked, will stop a great leakage and bring new life and vitality and Christian experience in our membership.

The Lay Activities Board will furnish any pastor these cards who will agree to use them in his work. Write to your district lay leader—he will gladly help you in every way possible.

Sincerely yours, Chas. H. Ireland,  
 Conf. Lay Leader W. N. C. Conf.

#### BOARD OF LAY ACTIVITIES AND THE CHRISTIAN EDUCATION MOVEMENT

By G. T. Morelock, Board of Lay Activities.

The success of the Christian Education Movement is not less vital to the interests of our church and the Kingdom of God than that of the Centenary. Both movements were providential and came as an expression of deep concern of the Methodist Episcopal Church, South, for the preservation of our Christian civilization and the salvation of a lost and ruined world.

The Christian Education Movement relates itself in a definite way to the whole program of the church—Evangelism, Missions, Sunday Schools, Social Service, etc. The great problem of the suc-

cessful execution of any program is that of capable and efficient leadership. There are other considerations involved in the Christian Education Movement, because this movement relates itself to the whole problem of religious education in America, but the heart of the movement is just here—a program of Christian education that will give us the trained leadership necessary to carry on the work of the church. Our ministers, missionaries, and trained lay workers in the local churches in the past have come from our Christian colleges and schools. It is safe to conclude that they will come from this source in the future. The state colleges and universities are not furnishing them, and surely we have too much pride to expect our Baptist or Presbyterian brethren to do this for us. They couldn't if they would, and so we have no alternative. We must equip and endow our own institutions to do this work and render this necessary service. The work of our local church is dependent upon this. The larger program of our great connectionalism must come to a standstill without it. Hence there is nothing, absolutely nothing, before our church today more important than the Christian Education Movement.

It would be no exaggeration to say that the Methodist Episcopal Church, South, needs today one hundred million dollars for her universities, colleges and schools. The South has great resources and offers the greatest opportunity of any section of the United States at the present moment, and the tide of money and men is set in her direction. We have the purest Anglo-Saxon stock of people and have preserved the best traditions of our race. We have conserved the finest and best of a Christian civilization. It remains to be seen what we can and shall do in this new era of material prosperity into which we are just entering. I believe I voice the consensus of the religious thought of America when I say that we shall need to mobilize all the spiritual resources at our command to meet the new conditions and situations that are inevitable as the South develops in textile and other manufacturing industries. Nothing but a strong, aggressive, militant church can grapple with the situation and solve the problems that are even now pressing in upon us. If we are to meet these new conditions and solve these problems, we must have a trained, aggressive leadership capable of directing all the forces of the church in a program of a positive Christianity which can make the largest possible contributions to the needs of the South, our nation, and the world of humanity. We must look to our own Christian colleges for this leadership. We cannot expect them from any other source.

Our obligation in the premises is plain and our duty clear. We must pay promptly our Christian Education pledges and seek by every means in our power to create a public sentiment on the question of Christian education that will secure large and small donations from time to time as the needs of our schools and colleges may demand.

The leaders of the Christian Education Movement in their plans for carrying on have thought it wise to place large responsibility upon the Board of Lay Activities and Christian Education Committee of this board for the collection of the pledges. My hope is that our response shall be in like measure to their judgment and confidence. I trust that every Board of Lay Activities and Christian Education committee will respond whole-heartedly. I hope that no board nor individual will feel that there is any attempt upon the part of the educational leaders to make "a collection agency" out of the Board of Lay Activities, but they are asking us to assist in the completion of a great task which we ourselves as laymen helped to initiate. We have made the pledges to this movement, and now there is a high obligation upon us to do all in our power to secure every dollar that was pledged. All of this is needed and more.

The Board of Lay Activities of each local church should exercise all possible diligence in organizing the Christian Education committee and should insist that its major task during August, September, October and November is to assist the pastor and the local collector in their plans for the collection of the Christian Education pledges.

I would make three suggestions that seem to me to be practicable. First, in co-operation with the pastor, let the Christian Education committee give

one or two public programs on the subject of Christian education. The chairman of this committee should write to the Board of Education, 810 Broadway, Nashville, Tennessee, for literature and suggestions. The board will co-operate promptly. Second, the largest possible use of lay speakers on this subject should be made in the local church and in the rural charges. Third, the Christian Education committee should organize teams in the local church that will assist the collector in presenting the claims of this movement to every subscriber.

A concerted effort upon the part of the pastor, the collector, the Board of Lay Activities, and the Christian Education committee will surely secure the needed result. This is not a conjecture; it is a statement of fact taken from the field of actual experience.

May we not earnestly call upon every conference, district, associate district, charge, and church lay leader to do everything in his power to see that the program suggested above is carried out in every local church?

#### WAGES IN THE PULPIT

Dr. Malcolm J. MacLeod, pastor of the Church of St. Nicholas, spoke out recently on a subject which is nearer the hearts of clergymen much more often than it is discussed in the pulpit—the underpaid preacher. In the United States the preacher receives smaller reward for his services than the members of any other profession, smaller in many cases than the wages of common laborers in his parish, and never commensurate, even in the richest communities, with the position he holds.

The reasons for this situation are various and disputable. It may be, as Dr. MacLeod hints, that the church members want their pastor to hold a somewhat subordinate and parasitic place in the social realm. The more secure a man's financial standing the more independent he is likely to be in his criticism of contemporary customs and morals. Or it may be that the churches pay little because preachers aren't worth so much as others on the market.

Whatever the cause, the effects are patent. Because of his small salary the minister has a constant fight on his hands to maintain appearances and at the same time keep clear of debt, to educate his family and buy needed books without mortgaging himself for more than he will ever be able to meet.

"How can any mortal interpret the laws of civic betterment," Dr. MacLeod asks, "not to speak of the laws of the Kingdom of God, if he can not favorably look his fellow man in the face? How can a woman be a leader in the missionary society if her husband owes the butcher and the baker, whose wives are sitting down in front listening to her?" Here is a reform which can begin only within the church.—N. Y. World.

Recreation for young and old in the church is about to be overdone rather than underdone in these strenuous times. More thought seems to be expended in providing entertainment and amusement for the members, especially the young, than providing means for the growth of the soul. This is a delicate question and needs proper and careful handling. Some phases of the amusement problem need to be looked after by parents in the home as well as by those who feel solicitude about the morals and religious life of our young people. One of the growing evils of the times is the familiarity of the sexes. The Scout recreation, the camping expeditions, the half-nakedness at the bathing pools are not conducive to decent morals, much less any religious tendency. The idea of the going out of young girls and young men in Scout camps at night, and having a week's company out in the woods of girls and boys, and men and women bathing together in pools and streams, even under the sanction of the church, will be more conducive to devilry than to piety. It is time to call a halt, for with the present impetus toward the bad, it will not take a score of years to reveal the pitiful condition that virtue is only a name among us.—Rev. W. O. Butler.

The real cure for covetousness—namely, contentment. This is a rare drug in the market.—Spurgeon.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### SPRING HOPE CHARGE

We are now closing a splendid meeting at Gibson Memorial in Spring Hope.

God has greatly blessed us and large congregations have been present. The 8 o'clock morning services have been exceedingly sweet. Many souls have been blessed and a splendid class added to the church.

Bro. W. H. Winstead of Goldsboro has done a fine work as leader in the singing. He is a consecrated young man with a splendid voice and every quality for the work. Our people are greatly pleased with him and his work. Any brother minister will be fortunate to secure him to help him. A born leader of the young and zealous for the cause of Christ, we are glad we were fortunate to secure him. His address for the present will be Spring Hope, N. C., as he will be with me for the next two weeks anyway.

W. E. Trotman.

### MARCUS CHURCH DEDICATED

Twelve years ago Rev. N. L. Seabolt organized a small group of Christians into a church about four miles from Jackson Springs. The name given this church was Marcus.

For eleven years the above congregation worshiped in an abandoned schoolhouse. But last year they felt the time had come to build a church, and so with their own hands and money, together with some help from others and the Conference Church Extension Board they built a neat church that will house their congregation for some time.

This church has at present seventy-five members, seventy-three of whom are in reach of the church and attend its services fairly regular. The oldest member is in her ninety-first year and attends church at least once a month. It has a good Sunday school and had in attendance upon the Sunday School Training School at Maxton last month four young ladies and two young men, all of whom took a credit.

On Sunday, August 19th, this church was dedicated. Rev. N. L. Seabolt, its founder, preached the sermon and dedicated the house. The congregation at this service filled the house and then left almost as many outside as were on the outside. After the services I heard many complimentary expressions about the sermon and him who preached it. And any casual observer could see that Brother Seabolt's old parishioners were overjoyed at having him in their midst again.

W. H. Brown.

### OLD UNION MEETING

We had a very fine meeting following our Old Union Home Coming Day. Some fifteen or twenty were converted, five united with our church, and at the close we baptized fourteen infants which broke the record for that church. The history of Old Union dates back nearly forty years, as was stated in Miss Dora Redding's splendid historical sketch which recently appeared in our Advocate, yet that community has largely been dominated by the Quaker influence and our

people are more under that influence than they think, hence they have been indifferent about dedicating their children to God by baptism. Bro. D. R. Proffitt of the East Greensboro charge was with us from the beginning to the end of the meeting and did some excellent preaching which our people enjoyed. Brother Proffitt is a good man, full of the Holy Ghost and faith, which is the highest compliment that can be paid to any preacher of the gospel. I wish to acknowledge with gratitude to my people the very great kindness they showed me by giving me a vacation which I spent at Junaluska, returning much improved every way. Randleman is a good place and there is no better in which to work for God and humanity. J. A. Bowles.

### THOMASVILLE CIRCUIT

We are closing out our third year on this charge. We hope it is not out of place to speak of some things the Lord has done for us. We have held four meetings and are now in the fifth. Rev. Jim Green preached four weeks at Fairgrove and one week at Unity, with Brother Newsome to lead the singing. These meetings resulted in more than 50 conversions and a goodly number of accessions. Rev. A. C. Kennedy preached for us at Prospect. Brother Newsome led the singing. We had eight conversions and several accessions. At Pleasant Hill we did our own preaching and Brother Newsome led the singing. We had more than 30 conversions. Sixteen joined the church and we are expecting others to join. Most of the Sunday schools have doubled in numbers and attendance and some have increased threefold. We have dedicated our new church at Fairgrove this year. On third Sunday in September Rev. W. A. Newell, our presiding elder, will dedicate our new church at Pine Woods. He will also dedicate six new Sunday school rooms at Prospect church. Our new church at Fairview has been enclosed and we are holding a meeting there at this time. When the church is completed it will cost over \$6000. We are serving fine people. The people of Thomasville have been very kind to us. Bro. F. S. Lambeth has been much help to us in church work, also Brother Pope and others.

We give God all the praise. There has been progress also along financial lines. We are working and praying for a clean sheet at conference.

T. B. Johnson.

### CHINA GROVE CHARGE

You have not heard from China Grove since Brother Richardson's death, and would probably like to know what is going on over here. We came to the work on the 3rd of July and since that time have been trying quietly to fit into work and plans Brother Richardson was forced by death to lay down. The people received us with open arms and pommelled us with pound packages a plenty the first night here.

People and preacher are becoming acquainted, while both are striving to have closer and more intimate acquaintanceship with God.

Two things of special interest to former pastors and those who know us will not be out of place here. An all day service was held at Harris' Chapel on August 19th. China Grove Sunday school furnished a Sunday School Day program and Harris Chapel the dinner. This with a sermon by the pastor and another by Bro. M. B. Woosley gave us a full and profitable day together.

The annual Sunday school picnic last Saturday with most of the school present gave China Grove Methodists an outing and added stimulus to our Sunday school work. Brother O. V. W. watch our Sunday school.

You will hear from us again when our new church gets going good.

W. E. Hauss, P. C.

### WOODLEAF CHARGE

Our pastor, Rev. G. A. Plyler, assisted Rev. S. M. Needham of Wilkesboro in a series of meetings at Gay's Chapel recently. We found Brother Needham to be a man of God, a strong preacher and a fighter of the devil. Sixteen joined the church at the close of the meeting.

Brother Needham is a preacher of the old time religion and does not hesitate to denounce evolution and all the foolishness that seems to be creeping in to break our old time faith. Thank God for such preachers as he and our Brother Plyler. If we heed their teaching we can still sing the old song,

We are traveling on to God  
In the way our fathers trod.  
T. S. Kincaid.

### REVIVAL AT COLD SPRING

Rev. W. T. Albright closed a twelve days' centralized circuit meeting at Cold Spring church last night. Rev. W. L. Dawson of Summerfield charge did the preaching. The meeting attracted large congregations and was a real revival, reaching the membership and lifting them to a spiritual attitude many degrees above the plane on which they were living before the meeting began. There were quite a number of persons outside the pale of the church converted and fifteen or eighteen added to the membership.

Brother Dawson is a logical, forceful and spiritual preacher, one among our very best in the conference. And in his ability to interpret and vividly illustrate scripture he would satisfy the membership of our largest and most intelligent congregations in the larger cities. I believe it to be due him to say this, and I believe I am a judge of good preaching. Brother Albright is a fine pastor and a good gospel preacher. He is closing his second successful year on the Mt. Pleasant charge. He will be engaged in a meeting at Friendship church next week. N. R. Richardson.

### A WORD FROM HUNTERSVILLE

We think the little charge at Huntersville deserves worthy mention in our paper. At present this little station church has only one hundred and eleven members. You can judge for yourself as to how many of that number really back up the enterprises of the church. Nevertheless we paid over thirteen hundred dollars last year to the work of the kingdom.

We have just closed a revival meeting which was a wonderful success. Our church could not accommodate the crowds that came night after night to hear Rev. W. G. Pratt, the boy evangelist from Rutherford College, who did the preaching. He is the most promising young evangelist we know anything about and we highly recommend his work to the brethren. There were between 75 and 100 conversions and reclamations. Several of these will be received into the church next Sunday. Many of them were of other denominations.

The offering made by the people to Mr. Pratt is worthy of mention. They expressed their appreciation to the amount of \$150.

As a unit in the far flung battle line of God's great army we request an interest in the prayers of our people that we may continue to go forward.

H. R. Ashmore, P. C.

The Lord Jesus Christ is the unique Personality of all history. His birth was a miracle. Before that event, he was God. In that event, he became man. Since that event, he has been, and will ever be, both God and man, in the two distinct natures that constitute the one Person, Jesus Christ. He is the only begotten of his Father, the Son of God from all eternity. Since that is true, the Lord Jesus Christ is the only possible Savior, the one hope of the world.—Religious Telescope.

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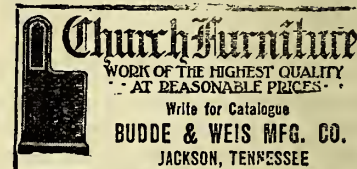
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**PROGRESS AT GIBSONVILLE**

Just a word to say that Gibsonville is still on the map. We are raising the money to put a piano in our church at Gibsonville. The church at Whitsett has furnished some repair work on the inside that adds materially to the church. We have received twenty into our church this year and there is a bright prospect for some ten or twelve more before conference. Bro. R. G. Tuttle will be with me beginning next Sunday in a meeting at Whitsett.

Counting all we have made a marked improvement this year.

Geo. W. Clay.

**A SUMMER'S WORK AT BLOWING ROCK**

Let me ask, in the beginning, the reader's pardon for the personal references in this, for I cannot properly express it without being personal. You may not know that the church at Blowing Rock is attached to Boone, ten miles away, and that it is given each second Sunday and fifth Sundays; that it has less than 20 members, with only two adult males on the list, and is Rev. G. C. Brinkman's work. Last year I worked in the Sunday school and held up the pastor's hands as best I could; but this year we took a new hold, as many will recall my letter in the Advocate in June. A committee selected a list of preachers to choose from, and delegated to me the work of writing all these asking that each one give us a Sunday during July or August. That alone was right much of a task, but in addition I took over the Sunday school, became sexton and bell-ringer, advertising man and sign writer, and it is useless to say that, with family duties, I have had a very busy vacation.

When I sent an invitation to the brethren that have served us I set no dates, leaving it to the men to say when they could best come; and by some strange coincident, perhaps by a higher power, the dates selected covered each Sabbath except one, with but one double, and one of these asked to be excused if any one else wanted that date. Those who have so kindly served us: Revs. A. D. Wilcox, G. C. Brinkman, the pastor; W. O. Goode; W. A. Lutz of Trinity Lutheran church, Charlotte; (accidentally) J. H. Barnhardt, H. G. Hardin, Bishop Collins Denny and W. A. Stanbury. The work was placed before the mission board at the last conference and it underwrote the work, sending us fifty dollars as a nucleus fund; that with collections and the liberality of Mr. J. A. Gray and that splendid Methodist, W. O. Spencer, manager of the Green Park Hotel, has enabled me to pay the expenses to date, and one collection was given, by request and special announcement, to the ladies to pay a note due on the organ, and any remainder will go into the treasury on the regular collections.

Of course the crowning events were the days given us by Bishop Denny. His preaching was a benediction to the large congregations that had come from five states, and who heard him at his best, and the association with him was an inspiration. The Bishop said he felt he had done us little good by coming to us. My reply was: "Let us who have listened to you be the judge of that." All the good men who served the church brought splendid messages and enjoyed a week end on this "top of the world." Personally I am deeply grateful to them all, with just two regrets—that I could not have each one as my house guest, nor give them better congregations.

What do I think of the summer's work?

What did Bishop Denny say of it?

I feel that the small amount of mission money has been well spent. Personally I am all the better for the task performed. Bishop Denny has been so situated as to have large experi-

ence in trying to carry the preached Word to summer resort visitors, and does not hesitate to say he has seldom seen it profitable. Otherwise attentive church members generally feel they have left church duties behind when they come to such a place as this. Blowing Rock has been a place of rest for more than forty years, even when it was a terrible punishment to get there. But now, with fine roads, autos and enlarged and enlarging accommodations it is just getting on the map. More people have been on this mountain this year than ever before. The fact that so many people own summer homes here, or rent homes for the summer, and the fact that we have a few Methodists here to keep the flame alive makes the church at Blowing Rock, as I see it, different from a resort hotel away from a large population of native settlers. Added to that fact is the further fact that there are four other congregations located here—the Episcopalians, Presbyterians, Baptists and Free Will Baptists. Four of the churches are in the village, and the other three are more fortunately located than we are. Ours is on a pretty lot, but in the meanest place in the village to reach on foot or to park an auto. It is my opinion, and I have lot's of company in this thought, that the thing to do is to build another church on a different location, making it attractive as well as conveniently located. Why? Briefly, the Presbyterian church is a memorial to the late Dr. J. Rumble, so long loved at Salisbury. The Episcopal church is a memorial to the late Mrs. W. W. Stringfellow; and both of these are of native stone and as attractive as is possible to make them and each have summer congregations that are worth while. Their plate collections in July and August about run them all the year. The Baptists are now building a ten thousand dollar new house, with outer walls of natural bark. This last congregation, like ours, is small, but full of faith in the future.

More and more Methodists are coming here each season, and with a well located, attractive church (of which I am going to write another article) we should have good congregations, and the work will be largely self-sustaining, either for an all time summer pastor or for invited preachers during the summer season. There is apparent indifference on the part of local membership, but when we consider that these have to work while the season is on, in many ways, to take care of the thousands that come and go, they are in a degree excusable. I have already trespassed on space, but I cannot say it in less, and this is just half. What I have done voluntarily has been done because I love Methodism. Left alone I would prefer to do less than I have done this year, but if I am permitted to spend next season here, I will be found on duty again, even if less conspicuous.

C. W. Hunt.

Charlotte, Green Park.

**THE ONCOMING GENERATION**

The young men and women of the present day are a puzzle and a worry to their elders. Their unconventional views of life and their questioning attitude toward matters which their parents accepted as forever settled have perplexed their fathers and mothers, and their conduct and conversation have supplied infinite occasion for fault-finding criticism. Epithets of every sort have been flung at them. There is one nickname for the fledgling in pinfeathers who audaciously launches out on her callow wings, and another term for the maiden who specializes in the lure of sex. As a class we hear them spoken of as "these wild young people." The Honorable Socrates Potter, the quaint old Yankee philosopher who is one of the creations of Irving Bachelier's imagina-

tion, has described them as "the first unspanked generation"—a two-edged adjective, suggesting in a single word their undisciplined demeanor and at the same time locating the blame with those who have spared the rod.

Probably it is fairer to these young folks who, whether spanked or unspanked, are soon to hold the rod of empire, of family, church, and state in their own hands, to call them simply "The Oncoming Generation." For swiftly and surely they are coming on and within a few years at the longest they will take control for better or for worse.

It is a grave mistake for those who must soon yield their places to the younger generation to think that all the criticism is on one side. The youngsters themselves have their own opinions as well and do not hesitate to express them. To the charge that they are departing from the accustomed ways they reply, "Where have your accustomed ways brought the world to?" They point to the old standard of international ethics which landed the world in a war that took bloody toll of their generation, and they say we must have something different better. They look out upon an industrial system that has filled the nations with internal strife, strikes, lockouts and massacres, and they say, if this is the wisdom of the ages, we are through with it. Experiments can bring nothing worse. They may even do better! They go to church, mingle among professed Christian people and compare their actions with the teachings of Christ, as they find them in the gospels, and they note how far the practice of Christianity lags behind its precepts. We hear them saying, "We feel the need of religion. We can conceive nothing more magnificent than the message of Christ, but we find in the churches a formal religion and only in rare instances would we discern from the spirit and acts of your church members the fact that they have been with Christ, and that that mind is in them which was also in Christ Jesus." They are quoted as saying, "We are interested in the religion which you have formulated for our inspection. We have examined it, and we have examined you. Either there is nothing in it, or else it means a great deal more than you are getting out of it. We do not care for formulas. We must have a religion that will help us to live."

Are they not right? Only here and there have souls caught the spiritual glimpses that make them less forlorn. Only a few are living the gospel, letting its love, and sympathy, and unselfishness master their lives. Prejudice and self-seeking, social ambitions, industrial rivalries, race hatreds, reveal themselves in the character of church members under the keen analysis of youth.

Can we expect a boy to accept Christ's mandate, "Thou shalt love thy neighbor as thyself," when his "Christian" father belongs to an organization based on the negation of that principle? Is the employer's daughter to believe in the Sunday religion of a father who grows rich on "sweated" labor? Will the workingman's child honor a father's religion when she knows that he does not give full value for his wage?

It would be better for the world and the church of tomorrow if professed Christians of mature years should turn from their present habit of criticizing the young and begin to examine themselves—each himself, not each another. The true fundamentalism is that which lives according to the basic principles of Christianity, not that which exhausts itself in precise definitions of orthodoxy. The Oncoming Generation has little patience with meticulous definitions, it is all for reality. It is inclined to turn away from discussions of the language of a creed, and to demand to be shown the way to a vital fellowship with Christ. It is impatient of the formal expres-

sions of Christianity which once held such sway over the imagination and emotion of mankind, and it wants to learn how to be better men and women. If it questions our creed, it is because it sees how little it helps us to live.

Our duty to the Oncoming Generation is clear. We have to rehabilitate our own professions in their eyes by showing them in our daily lives the faith which we profess, and which we have urged upon them. The time has passed when they can be won to the gospel in any other way.

It is a costly price to pay. Nothing less than the giving our ourselves. We cannot preach to them with any prospect of success if our own spirit and conduct will not stand the tests to which they will submit it. To win the Oncoming Generation we must first give ourselves to Christ in honest, full surrender of all our powers. Then there will be that winsome reality to our religion that alone will impress the young about us, who, whatever they may say, are nevertheless keenly observant and unerring in their discernment between the genuine and the sham.—New York Christian Advocate.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett, ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer ..... Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### THE CREATOR

I looked in the face of a rose,  
As it nodded in springtime and  
smiled;  
I saw where eternity glows  
In the sweet tender eyes of a child.  
I sought in the depths of a mine,  
I looked in a sunbeam in air;  
They each bore an image divine,  
The Creator was everywhere.

I looked at the set of the sun,  
And the crag that reflected its light;  
I thought on the day that was done,  
And I pondered the stars of the  
night;  
And I looked in the eyes of a man  
Who had stumbled through sinning  
to prayer;  
God's finger prints there I could scan,  
He awaited me everywhere.

—Clarence E. Flynn.

### FEDERATION OF NORTHAMPTON COUNTY AUXILIARIES

The meeting at Garysburg July 26th of the Federation of Missionary Societies of the M. E. Church, South, of Northampton county, was one of inspiration and results.

The business of the federation was disposed of wisely and promptly by the efficient president, Mrs. J. B. Stephenson, Mrs. E. J. Gay acting as secretary pro tem. An unusually fine program was given and was throughout in keeping with the missionary spirit. Rev. Wm. Towe, the pastor of Garysburg, gave his hearty co-operation and paid eloquent tribute to the far-reaching influence of woman's work. The absence of Mrs. Harvey Boney, who was to have addressed the federation, was regretted. Miss Anna Graham was welcomed and later brought matters of importance before the auxiliaries, to which they gave ready response. Rev. J. B. Thompson of Conway showed his interest by his presence at the gathering.

Our conference superintendent of social service, Mrs. Lee Johnson, full of the Junaluska spirit, presented with enthusiasm the cause she represents. A greater number of reports and more earnest effort in this work it is hoped will be the result of her talk.

Dinner in the grove served by the Garysburg auxiliary proved a feast of good things.

In the afternoon session the Bright Jewels of Garysburg gave a most interesting and instructive program. The singing was especially fine.

On report of the nominating committee the following officers were elected: Mrs. J. B. Stephenson, president; Mrs. J. F. Shoulars, vice president; Mrs. E. J. Gay secretary and treasurer. A superintendent was appointed in each auxiliary to look after the weaker churches and organize auxiliaries when possible.

Most of the auxiliaries were well represented and their reports interesting. A committee was appointed to consider ways and means for the college education of our missionary volunteer, also a committee to frame constitution and by-laws. The next meeting will be held in Jackson October 18th.

An offering was made for expenses, a rising vote of thanks given the Garysburg auxiliary for their welcome and hospitality, and the meeting was closed with a benediction by Rev. Wm. Towe.

Miss M. C. Bagley, Sec.

### MISSION STUDY TEXT BOOKS RECOMMENDED FOR 1923-24

The themes for the year 1923-24 are: Home: "Saving America Through Her Boys and Girls"; Foreign, "Japan."

The following books are published by the Missionary Education Movement and are recommended for study:

#### Adult.

"The Debt Eternal," John H. Finley. Price, paper, 50 cents; cloth, 75 cents.

Planned especially for intensive study classes and discussion groups. A challenge to the Christian forces of America to meet their responsibility for the child life of the nation.

"Suggestions to Leaders of Classes," Price, paper, 15 cents.

"The Child and America's Future," Jay S. Stowell. Price, paper, 50 cents; cloth, 75 cents.

For use where a shorter and more simple treatment of the theme is desirable. Especially adapted for group study.

"Suggestions to Leaders of Classes," Ralph A. Felton. Price, paper, 15 cents.

"Creative Forces in Japan," Galen M. Fisher. Price, paper, 50 cents; cloth, 75 cents.

A research study of Japan, fully illustrated with maps and bibliography.

#### Additional Publications.

"For a New America," Coe Hayne. Price, paper, 50 cents; cloth, 75 cents.

A vivid and compelling study of the home mission enterprise, containing many questions and topics for further discussion.

"America's Unfinished Battles," Fred Eastman. Price, paper, 25 cents.

A pageant requiring a minimum of 60 persons presenting an irresistible challenge to service. One hundred and fifty or more persons may be used for a more elaborate presentation.

#### Young People.

"The Woman and the Leaven in Japan," Charlotte DeForest. Price, paper, 50 cents; cloth, 75 cents.

A study in Japan especially for young women and older girls.

"Japan on the Upward Trail," William Axling. Price, paper, 50 cents; cloth, 75 cents.

Senior groups (15-18 years) will find this particularly suited to their use. It is fully illustrated, including map.

"Suggestions to Leaders," Price, paper, 15 cents.

#### Intermediate.

"Young Japan," Mabel Gardner Kerschner. Price, paper, 40 cents.

A handbook for leaders of intermediate groups. Complete with map.

#### Junior.

"The Honorable Japanese Fan," Margaret Applegarth. Price, paper, 40 cents; cloth, 65 cents.

\*Manual for Leaders, by Margaret Applegarth.

#### Bible Study.

"Great Characters of the New Testament," Hayes. Board, 75 cents.

"Thirty Studies About Jesus," Bosworth. Paper, 60 cents; cloth, 95 cents.

"The Story of the New Testament," Carter. Cloth, 90 cents.

"The Life and Letters of Paul," Carter. Cloth, \$1.

"The Meaning of Service," Fosdick. Cloth, \$1.25.

"The Marks of a World Christian," Fleming. Cloth, \$1.15.

#### Important.

Order all books listed from the branch of the publishing house which is nearest your home. These branches have an ample supply to meet our needs and can give faster and better service when you order from your nearest branch.

Special leaflets, report books and enrollment cards may be ordered from the Literature Department, Board of Missions, Lambuth Building, Nashville, Tenn.

Text books and "Suggestions for

Leaders" must be ordered from the nearest branch of Lamar & Barton, Nashville, Dallas, Richmond, San Francisco.

### JULIA BRYAN HALL, RED SPRINGS, N. C.

On May 10, 1923, as the day was dying, the spirit of Miss Julia Bryan Hall, sister of Gen. G. H. Hall and Mrs. A. B. Pearsall of Red Springs, peacefully took its flight to join the company of the faithful who have gone before.

Miss Hall, who was in her seventy-fourth year, was born and reared in Fayetteville, being the eldest daughter of the late Egbert and Susan Hall. About thirty years ago she moved to Red Springs and at the time of her death was living with her sister, Mrs. A. B. Pearsall.

She was a woman of great intelligence, gentle manners, and a devout Christian, being exceedingly well informed about all the interests of the Methodist church to which she was so devoted. Always she was a tireless worker, as Sunday school teacher, organizer, or president of the Woman's Missionary Society, besides assuming many minor responsibilities in the little Red Springs church in its first days. Perhaps her chief interest was in the missionary cause to which she devoted many hours of study and work. She kept up with all the missionaries and took a prayerful personal interest in the life and work of each one. The missionary society of which she was once president will miss her greatly.

Her ministrations and loving service in the family circle were a blessing and help and the shining example of her pure, saintly life rested as a benediction on those with whom she lived.

With her broad culture and lovely personality Miss Hall graced and made happier every circle in which she moved and with the passing of her gentle, self-effacing spirit the sorrow of her loved ones is lightened with the assurance that a saint has gone home to live with her Lord.—Contributed.

### Western North Carolina Conference

My Dear Sister:

When the Woman's Missionary Council was in annual session an invalid in the Hannon House for incurables in Mobile lovingly volunteered to give herself in prayer for the Bennett Memorial, as it is impossible for her to enter the active campaign. From this beautiful pledge the committee has developed the Bennett Prayer League, and has given me the high privilege of being the leader.

I am writing, therefore, to ask your assistance in getting this league organized. In two conference societies there are already bands of "shut-ins." Have you such a plan for utilizing the invalids and the infirm in your conference? If so, kindly put me in touch with the person who has supervision of that work.

If you have no such band, please have this subject brought before your auxiliaries with request that they send me names and addresses of those who would like to have membership in the Bennett Prayer League.

In order that we may be of real, individual service, I am asking that each conference secretary or some person who has part in the campaign for funds or other special work for the Memorial, write me in advance so we may communicate with our members and thus unitedly keep the specific object before the Lord. We will welcome any suggestion from you which make this work effective.

The wonderful possibilities of this service to the church, the workers and the nation grow upon me daily as I seek guidance for the mobilization of this hitherto unused force of the

church. Pray that God may be glorified through our supplication.

Yours with love,

Mrs. R. W. MacDonell.

Dear Sisters of the Woman's Missionary Society of the W. N. C. Conference:

The above letter from Mrs. R. W. MacDonell so fully explains the purpose of the Prayer League in connection with the Belle H. Bennett Memorial that I feel it necessary merely to emphasize it by calling attention to the earnest plea Mrs. MacDonell, as leader of the Prayer League, makes to the women of Southern Methodism to unite in this band of intercessors for the carrying out of the great work contemplated in the raising of the memorial fund which has a double object of honoring our great leader, who "though dead yet speaketh" through the noble example she has left us, but which is also designed to carry forward with greater efficiency the great work to which she dedicated her consecrated life.

I trust this appeal from Mrs. MacDonell may reach and touch the hearts of all our missionary women, as well as other Christian women throughout the bounds of our conference, and call forth a ready response.

Mrs. MacDonell's address is 406 Surrey St., Chevy Chase, Washington, D. C.

May there be many names sent to her of those who desire to become members of the Prayer League. If the auxiliaries will comply with the request to form "shut-in" bands, they may for the present report to their district secretaries until such a time as the special conference leader can be appointed.

Earnestly praying that our conference society may be a leader in this great service,

Yours for the work,  
Lucy H. Roberson, Pres.

### TWENTY-FIVE YEARS AFTER

#### Personal.

Twenty-five years ago August 24 the editor of your Woman's Page began her life as an itinerant. Our honeymoon was one whole day long, crossing the Blue Ridge in a carriage, drawn by two pretty black horses, driven by an old "uncle" the same color.

Arriving about six o'clock at Mt. Airy, where the groom was pastor, we found friends awaiting us, and every provision for our comfort in the rented parsonage. The preacher's wife practiced and experimented in the art of learning the preacher's wife's business on the Mt. Airy folk for three happy years. Then the great wheel of our itinerary system turned for us, as it "hath a way" of turning, and passed us on—to find a new home, and other friends. On and on, this great wheel has, with the years, wheeled us always into pleasant places, and we are rich in the sweet and abiding friendships which have grown from these years of service. After revolving duly for twenty-five years it transpired that the 25th anniversary of our marriage finds us at our starting point—and here begins the story.

About four o'clock in the afternoon of August 24th as the bride of twenty-five years ago sat idling, dreaming, thinking, while the groom busied himself with the workmen on the new building—ladies began to arrive, bearing flowers, smiles, congratulations and so forth. While a young lady went to bring in the groom the bride stood in the midst, fumbling around for something to say, and asked: "Well, ladies, am I having a party, or reception, or anything, or what am I doing?" They promptly answered: "You do not seem to be doing much of anything." The groom came in perspiring but gracious, and when order was restored Mrs. J. R. Paddison, the eldest member of our congregation, and one whom every pastor's

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### THIRTEEN ADOPT PROGRAM

Thirteen Sunday schools in the Elizabeth City district adopted the official Program of Work for Methodist Sunday schools as a result of the recent visit of your conference superintendent of Sunday school work to the district. Not one school in which the program was explained failed to see in it merit or to want the help which it affords; every school visited wanted the program and secured it. Following are these schools, with their superintendents:

- Mann's Harbor—C. W. Mann.
- Colington—A. L. Meekins.
- Manteo—T. R. Creef.
- Wanchese—A. C. Daniels.
- Rodanthe—R. H. Midgett.
- Salvo—L. Y. Gray.
- Avon—James Scarborough.
- Buxton—C. P. Gray.
- Frisco—A. J. Fulcher.
- Hatteras—W. W. Gaskill.
- Hertford—J. C. Blanchard.
- Gates—F. H. Smith.
- Savages—J. A. Baker.

Several Sunday schools in the district had previously adopted this program and are endeavoring to follow it to the improvement of their work. Others will adopt it and work by it as soon as they learn what it is and how it helps earnest workers in their efforts to go forward to higher standards of efficiency.

#### THEY HEARD US GLADLY

When we wrote our contributions to these columns last week we were at Rodanthe, a little village on "the banks" in Dare county. In company with Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, we were beginning the second lap of a two weeks tour of Sunday schools in the district, one of the purposes of which was to explain to the workers the official Program of Work for Methodist Sunday schools and to arouse them to the necessity of doing more wisely and effectively the great work of the religious training and development of boys and girls, men and women, in the Sunday school. Our schedule of appointments called for one or more meetings a day through an entire week, touching every school on "the banks." This schedule we followed, and the people heard us gladly. They not only came to the meetings, but listened with apparently great interest as we endeavored to lay before them plans and to suggest some practical improvements which they might make in their organization, equipment and teaching force.

#### WHERE SEA MEETS SOUND

Our tour ended at Hatteras Sunday evening. We had been at Rodanthe Tuesday, Salvo Wednesday, Avon Thursday, Buxton Friday, and Frisco Saturday, and Sunday morning found us in the Sunday school at Hatteras, where 148 of the 177 pupils enrolled had assembled. The writer spoke briefly to the school, and the presiding elder preached at 11 o'clock, the pastor, Rev. J. M. Joliff, being at Frisco in a protracted meeting. At 8 o'clock both the presiding elder and the writer spoke before a splendid congregation.

The Hatteras folk are sticking by their guns in spite of storm and tide. Although their church building has been blown about once or twice and

damaged considerably by the excessive wind which frequently prevails there, they have anchored it to the ground by cables and expect to continue to do business at the same old stand. Mr. W. W. Gaskill, superintendent of the Sunday school, who is approaching the four-score mile post, has been in charge of the Sunday school for about twenty-five years. He secured the official Program of Work for his school and, like the superintendents of the other schools we visited, will enlist the pastor and other officers and teachers in putting this program into effect.

#### HELP FOR SUPERINTENDENTS

Superintendents who are interested in making their "opening exercises" or worship service more interesting and worshipful and in keeping themselves informed about what is going on among other schools of Southern Methodism need not go far to find the very help that will make these things possible. There is a little magazine called "The Methodist Superintendent and His Helpers," published monthly, which gives a suggested program of worship for every Sunday in the month. These programs have been carefully worked out and give the superintendent who tries to follow them something fresh and interesting every Sunday. They will help him get out and stay out of the rut into which all too many superintendents have allowed themselves to drift. In addition to these worship programs, there are always fifteen or twenty pages of short items of news, inspiration, suggestions and memoranda.

This little magazine is edited by Mr. M. W. Brabham, head of the department of Sunday school administration, General Sunday School Board, Nashville, Tenn., who for four or five years was at the head of our Sunday school work in this conference, is published by Lamar & Barton, Agents, Nashville and Richmond, and may be ordered along with other Sunday school literature and supplies. And one of the good things about it is that it costs only twenty-five cents a year, and five copies to one address cost only one dollar a year. It costs the publishers much more than the price they ask for it, and it is worth more. The subscription price hardly takes care of more than the postage. It is sold at this price so every superintendent might get it, and we sincerely hope superintendents in the North Carolina conference not now getting it regularly will place their order right away and give their boys and girls, men and women, the advantage which it affords. Some schools receive anywhere from ten to seventy copies; every school should receive at least one copy.

#### DO YOU PLAN TO REMODEL?

Many congregations are planning to remodel their church buildings and to add Sunday school equipment. If yours is such a congregation, it should have the benefit of the experience of other congregations which have remodeled and of those of our denomination who have made a special study of adapting old buildings to new needs and improved plans of Sunday school work. The joint committee on church and Sunday school architecture as appointed by the General Sunday School Board and the Board of Church Extension is in a position to give you valuable helps and suggestions and perhaps save you from serious and costly mistakes. Any communication concerning working plans, blue prints and other particulars should be addressed to Rev. J. A. Baylor, Architectural Secretary, General Board of Church Extension, Louisville, Ky. We have in our office at Durham also two or three pamphlets full of helpful ideas, which pamphlets we will mail free to any who may desire them.

One of the most suggestive and concise pieces of literature on this sub-

ject coming under our observation is the August number of "The Methodist Superintendent and His Helpers," which is given over almost entirely to the important matter of church building and especially to plans for congregations comparatively small. Write us for a copy of this issue, or, better still, subscribe for "The Methodist Superintendent and His Helpers" and have the publishers to start your subscription by sending you the August issue.

#### CHILDREN'S WEEK

Miss Georgia Keene, your conference elementary superintendent, had splendid responses last year from schools which she asked to observe Children's Week and is expecting even better responses this year, growing out of an appreciation of the fine results that have come where Children's Week has been pushed. We want to assure you that we believe no finer thing can be done for the children and, therefore, for the future church and nation, than a whole-hearted carrying out of Children's Week plans. If you have not already written to Miss Keene for these plans, do so right away. The time is some week in October, and we should familiarize ourselves with the plans right away. So write to Miss Georgia Keene, College Station, Durham, N. C., and she will give you all the help you need.

#### Western North Carolina Conference

#### CHILDREN'S WEEK

During the month of October twelve of the leading evangelical denominations of America have agreed to observe Children's Week. Wherever it is convenient the week of November 14-21 is preferred for observing this work. It will be remembered that the observance of Children's Week was first promoted by the Elementary department of the Southern Methodist church. The promotion of this worthy enterprise has now grown to a nationwide observance. Beginning with the inception of this movement the Western North Carolina conference, in company with a group of other leading conferences in Southern Methodism, observed Children's Week for the first time in April, 1921. On the following April a much larger number of our leading congregations observed Children's Week. The week was not observed in April this year for the reason that the date of its observance was changed to October. It is earnestly hoped that the work attendant to the observance of Children's Week will be done on a much larger scale this year than ever before.

If it is profitable in community fairs, county fairs and state fairs to set aside a special time for the promotion of growing better grain and better hogs it is even more fitting that an annual week be set aside for the growing of better children. Each year three important phases of child life are considered. The topics for consideration this year are "Home training and the problem of authority," "The power of adult example" and "The child a citizen."

The observance of Children's Week will be promoted by Sunday school officers and teachers of children under twelve years of age. The chief lines of activity will be "Home Visitation," "Parents' Meeting," and "Forward Steps." Those Sunday schools that have observed Children's Week in the past will testify to its beneficial results.

For general directions, leaflet materials and advice write to Miss Virginia Jenkins, Elementary Superintendent, Lexington, N. C.

#### THANK YOU

It is never too late to do good. We shall be delighted to have reports of Sunday schools that have observed Sunday School Day right up to the

convening of our annual conference. Since last report the following Sunday schools have joined our Sunday School Day Honor Roll:

Moore's Chapel .....	\$ 2.44
Linwood .....	5.35
Wadesboro .....	20.98
Pleasant Garden .....	5.50
Greenwood, Greensboro .....	2.93
Shady Grove, Jonathan Ct. ....	5.00
Franklin .....	5.00
Sylva .....	12.00
Forest City .....	4.68

#### SUCCESSFUL

Marion Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers held in the public school building at Marion August 19-24 was quite successful. The total enrollment was eighty-four, fifty-six being Methodists and twenty-eight Presbyterians. In addition to these definitely enrolled there were many visitors who dropped in from time to time. Fifty-two did all the work and received certificates of credit, thirty-six being Methodists and sixteen Presbyterians. The following Methodists received credit:

Sunday School Organization and Administration, O. V. Woosley, instructor—Rev. Z. Paris, Rev. R. C. Go-forth, Rev. P. H. Brittain, T. A. Hol-ton, G. B. Strickland, R. K. Shotwell.

Principles of Religious Teaching, C. T. Carr, instructor—Mrs. C. R. Mc-Call, D. E. Hudgins, Rev. W. E. Poo-vey, Mrs. D. F. Giles, Mrs. J. Q. Gil-ke, Mrs. W. B. Malone, Margaret Taylor, Boyce Sprinkle, Rev. E. D. Ballard, Mrs. M. T. Harbison, Mrs. R. H. Bomar, Mrs. A. M. Davis, Mrs. G. B. Strickland, Miss Rosa Simpson, Mrs. S. M. Hoffman.

Junior Organization and Administra-tion, Miss Virginia Jenkins, instructor—Miss Lucy Davis, Miss Viola Giles, Mrs. T. A. Holton, B. H. Laughridge, Daphne Spratt, Mrs. J. A. Steppe.

Primary Organization and Administra-tion, Miss Georgia Keene, instructor—Audrey Alphin, Joyce Decker, Irene Franklin, Ruth Hall, Mrs. A. T. Ledbetter, Mrs. Joe Tate, Willie Mae Watkins, Mrs. H. H. Witherspoon, Catherine Giles.

#### PARIS AND POOVEY

I always feel thankful towards lead-ers when they not only urge their fol-lowers to do a good thing but also lead in doing the thing themselves. Rev. Z. Paris, presiding elder of the Marion district, and Rev. W. E. Poo-vey, pastor of the First Methodist church at Marion, have urged for a number of months the holding of a Standard Training School at Marion. When this school was provided they took full advantage of it. They read their books, wrote their papers and received credit. May their kind con-tinue to increase.

#### JONES AND COMPANY

Yesterday I drove a Ford 235 miles, returning from Sylva, where Rev. O. J. Jones and two dozen of his leading Sunday school workers met with Miss Jenkins and me in a non-standard training school. Brother Jones is doing a very constructive piece of work at Sylva and it is no wonder that he is gratefully appreciated. Mrs. Jones and their interesting family are a great help to the pastor in all that he does. It was delightful to be in their home during the time of our training school. I am urging the Sylva people to set the pace for modern Sunday school efficiency in the Waynesville district and if the other Sunday schools are not mindful of their ad-vancement such will soon be the case. It is always a satisfaction to spend a while with our good people at Sylva.

#### WAYNESVILLE

During my repeated trips in and around Lake Junaluska this summer I have been pleased to note the steady advancement in the construction of



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### LEAGUERS OF ATLANTA MOVING

The Atlanta League Union held recently an efficiency institute which brought to Trinity church some of the "leading lights" of our church. Among them we note Rev. E. O. Harbin and Miss Ida Mallary Coble of the Central Office, Rev. Harvey Porter and Mr. Arva Floyd and Dr. W. J. Young of Emory University.

Platform addresses were delivered by Prof. W. H. Sutton, Dr. H. W. Cox and Dr. J. E. Ellis.

Dr. B. O. Holtzendorf is the hustling president of this great union of Atlanta leaguers.

### READ, JUNIORS AND INTERMEDIATE DISTRICT SECRETARIES

Let me remind you that September is the month set aside for foreign mission study in the Junior leagues. Surely there is no mission study book more charming than "The Honorable Japanese Fan" by Applegarth. In every chapter there is a definite appeal to boys and girls. The chapters can be studied the last half hour of your league service or you might meet one afternoon in each week. If you are unable to get the book in time to finish in September, study it in October. When you have finished the book plan a "Japanese social," which I am sure will prove effective. Will you write immediately to your local Junior superintendents and ask them to take up this study? Let's try to make this year the "crowning year" in Junior work. I am so anxious to promote junior work and my success depends on you as an assistant district secretary. So let me beg you not to fail me. If I can be of any assistance to you at any time please call on me. Can I depend on you to make every effort possible to organize a Junior league in every church where it is possible to do so? This is your work and let's not be satisfied till we have done all we can. Remember I am at your service.

Please get your reports to me by the 10th of each month in which they are due. Thank you.

Mrs. Jennie M. James,  
Conf. Junior Supt.

### MT. HOLLY EPWORTHIAN'S PLANNING BIG THINGS

I am sending some news from the Mt. Holly Senior Epworth League to be reported in the North Carolina Advocate. I hope it will escape the waste basket, for we would like to let the other leaguers know what we are doing.

In May, 1923, the Mt. Holly Senior Epworth League was reorganized with the following officers:

- President—Miss Edith Hoover.
- Vice President—Jack Tucker.
- Secretary—Miss Lillian Dunn.
- Treasurer—Ceph Adlar.
- Cor. Sec.—Miss Grace Jenkins.
- First Dept. Supt.—Miss Annie Ader.
- Second Dept. Supt.—Miss Bessie Rumage.
- Third Dept. Supt.—Miss Jennie Lee Lineberger.
- Fourth Dept. Supt.—Miss Mildred Thompson.
- Epworth Era Agent—Miss Carrie Mae Kendall.

Our league is planning to do a great work during the following year, and we ask each and every league to pray for us.

Grace Jenkins,  
Cor. Sec.

### WESTVIEW LEAGUERS ARE ENTERTAINED

Miss Ethel Thornburg entertained the league of Westview Methodist

church at the attractive new home of her parents, Mr. and Mrs. Charlie Thornburg, in Oak Grove Saturday evening, August 25.

About 45 young people enjoyed Miss Thornburg's hospitality. After many interesting games the hostess served delicious cream and cake.

### SOME ERUPTION—MAY IT SPREAD!

Yes, that's just it! And the bits of lava and ash are much more useful and interesting than any Mount Vesuvius has as yet yielded up for public attention. There are many reasons for this great outburst of league spirit and enthusiasm. Many of our leaguers have been wearing that toll worn, haunted expression peculiar to school and college students. But now that we have passed those days of labor we are free to use all our energy toward the betterment of the league. Then we have been spurred toward higher goals by Mr. Albert Will and Miss Gladys Styron. These members have just returned from conference in South Carolina and Alabama and they haven't yet finished telling us all the new ideas and peppy little stunts they secured while away.

But this eruption of enthusiasm is nothing in comparison to what is expected after our return from Oxford. About fourteen of our members will be in Oxford next week and after they return—well, just watch us boil!

Catherine Hopkins.

### North Carolina Conference

#### A THURSDAY EVENING AT CENTRAL CHURCH

A hot summer night, an Epworth League social, games (same old games), refreshments, and then home, tired and overheated. "Wish I hadn't gone." But not at Central church Thursday evening.

Miss Mexie Herring is to be congratulated upon the splendid direction of her first social. Some twenty-six or more young people were present.

Introductions were in order and a mixing game commenced that carried through the entire evening. It was a privilege to sit out the different games (they were of that type) and become better acquainted with the visitors present. We discovered one Presbyterian from Dunn, N. C., who played the piano for us, a live B. Y. P. U. from Goldsboro, and another from Durham, together with four more Baptists. They enjoyed being Epworth Leaguers for the evening.

The close of the social came with Miss Ethel Coats at the piano and Miss Eleanor Morgan and Mrs. Hinson singing a beautiful duet of God and His love.

Yes, it was a hot summer evening, but it was an altogether different social with quiet games really enjoyed and new friendships developed. And we went our way homeward feeling rested and thanking God for young folks who love and serve Him.

#### A SUCCESSFUL INSTITUTE IN WASHINGTON DISTRICT

Just a few words about our district institute. We had a great one, I think. We did not have so many delegates at our opening service Tuesday evening, but we had more delegates than are usually in attendance at the opening service of a district conference. And, too, a good many of them left before the closing service, which was a great service. But on the whole our institute was a success.

The consecration service led by Rev. J. Marvin Ormond was the greatest service of its kind that I have ever attended. Every leaguer present, and there must have been one hundred, expressed his desire and determination to follow the God planned life. The invitation at the close of the service was not only for those who were volunteers for the ministry

or foreign field, but for all who were determined to follow God's plan for his life.

The institute was attended by 83 delegates from the several chapters in the district. This of course does not include members of the Greenville chapter. Norman Vaughan.

#### POLICY OF WAYNE COUNTY EPWORTH LEAGUE UNION

1. It shall be our aim to hold twelve interesting and helpful devotional meetings during the year. We shall try to make them as entertaining, varied and spiritually helpful as possible.

2. These meetings shall be in charge of the league at whose church union meeting is to be held. Each person on program shall be notified at least one week in advance.

3. To hold a combined business and social meeting every three months.

4. To maintain the three covenants—Quiet Hour, Fellow Workers, and Christian Stewardship.

5. To organize an Epworth League in every M. E. church in Wayne county.

6. To encourage, foster and strengthen all new or needy leagues.

7. To encourage individual leagues to make their pledge to Africa Special in the future as large as possible.

8. To solemnly pledge ourselves to assist the pastors and the official board of the church in any such way as may be requested, and to seek to make the league a vital force in the life of the church and community. We want our pastors to know that there is at least one organization in the church, namely, the Epworth League, which stands wholeheartedly behind them in all their endeavors, and which will gladly set its hand to any task which they assign.

9. To maintain and be governed by the constitution and by-laws as given in the handbook.

10. To urge each leaguer to become personally acquainted with all members of the union.

11. To urge all members of the leagues and of the churches to become tithers.

12. To encourage the reading of good literature, especially the Bible, Epworth Era and Christian Advocate.

Mrs. Mary L. Daniels,  
Chm. of Committee.

#### POLICY OF BECKWETH EPWORTH LEAGUE, SMITHFIELD

It is the aim of the Beckweth Epworth League chapter:

1. To maintain the highest standard of efficiency possible as outlined in the standard of efficiency prescribed by the Epworth League Board.

2. To conduct weekly devotional meetings throughout the year, to maintain a Quiet Hour covenant and to carry on personal evangelistic work through a Fellow Workers covenant.

3. To conduct a literary social every month and to encourage wholesome games and amusements.

4. To create an intelligent and enthusiastic interest in missions.

5. To hold regular monthly council meetings and business meetings and to keep an accurate record of work done.

6. To see that each active member has some part in the devotional meetings and that a good attendance is secured.

7. To observe the regular league calendar throughout the year.

8. To co-operate with our district secretary and Advocate editor.

9. To elect and pay the expenses of two delegates to the Eastern Carolina conference.

Mary Louise Turner, Sec.

#### POLICY OF SENIOR LEAGUE, CITY ROAD, ELIZABETH CITY

For the purpose of making our league effective and thorough in its work, we purpose to carry out the following policy:

1. To hold fifty-two devotional meetings during the year.

2. To render twelve missionary programs, to conduct mission study class, and to pay our African Special.

3. To hold monthly council and business meetings, and require written reports from all officers.

4. To arrange a varied social each month.

5. To conduct monthly services at the jail and county home, and further, to relieve the suffering by the giving of sympathy, visiting, carrying flowers and rendering material aid.

6. To maintain the three leagues covenants—Quiet Hour, Fellow Workers, and Christian Stewardship.

7. To seek to increase our membership and to make our present membership more interested in our work.

8. To aid the Junior League in every possible way, and to assist the church and Sunday school leaders.

9. To adopt the following budget and raise it by membership dues, free will offerings and such other means as the league may direct:

African Special .....	\$ 20
Orphan's clothes .....	60
Centenary pledge .....	10
Delegate's fund .....	20
Second Dept. ....	10
Third Dept. ....	36
Supplies .....	12
Miscellaneous .....	8
<b>Total .....</b>	<b>\$176</b>

J. W. Davis, Sec.

#### A NEW LEAGUE AT ALLIANCE

On Sunday night, August 27, at the Methodist Church at Alliance, Rev. W. N. Vaughn came and organized an Epworth League. He spoke on Epworth League work and its purpose. The officers were elected as follows:

President—Benjamin F. Cozart.  
Vice President—Miss Genevieve Campen.

Sec. Treas. and Cor. Sec.—Whitford McCotter.

Epworth Era Agent—Miss Pheobe Hooker.

First Supt.—Earl Ireland.

Second Supt.—Miss Erma Miller.

Third Supt.—Miss Ruth White.

Fourth Supt.—Miss Florence Heath.

There were twenty-five members enrolled that night. More are expected soon. Whitford McCotter, Sec.

#### ANOTHER NEW ONE IN WILMINGTON DISTRICT

On the evening of July 5, 1923, the young people of Evergreen M. E. church met with their pastor, Rev. B. O. Merritt, and organized an Epworth League. The following officers were elected:

President—Bennie Usrey.

Vice President—Page Benton.

Sec. and Treas.—Vera Usrey.

Era Agent—Boyd Benton.

First Supt.—Nancy Usrey.

Second Supt.—Rubey Benton.

Third Supt.—Eunice Benton.

Fourth Supt.—Lucy Swain.

There were only eleven members enrolled the first night, but since then the membership has increased to thirty-two.

We have a meeting every Sunday night with interesting programs. All of the young people seem very enthusiastic about the work and we are expecting great things of our league.

Vera Usrey, Cor. Sec.

#### NEW LEAGUE AT INDIAN SPRINGS

Daniels' Chapel Epworth League organized a league at Indian Springs, near Goldsboro, on Sunday, August 26. This is the third league they have organized in Wayne county.

Power and best wishes to the new league and congratulations to Daniels' Chapel.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

911 RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes .....Superintendent  
Mrs. Mattie Jenkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

### WANTED

1. Money for building program.
2. Organized classes to support children.
3. Individuals to assume support of orphans.
4. Monthly offerings from every Sunday school.
5. Seven-passenger automobile for singing class.
6. Friends to write Orphanage in their wills.
7. Thanksgiving observed in every church and Sunday school.

\* \* \* \*

I am taking the liberty of publishing a personal letter from one of our good friends. This letter expresses what many have told me before. I want to request that all read it because it shows the high esteem in which the Orphanage is held by those who have an intimate knowledge of its workings.

\* \* \* \*

"Just a few lines to express to you our appreciation of having the children with us last Sunday morning and present to us their splendid entertainment.

I have heard nothing but words of praise of them and their concert. I have heard many compliments paid the children and Mrs. Rives from both Methodists and all of the other denominations of our town.

As a Methodist I feel like this visit will prove a blessing to our church and Sunday school. It shows to the members just what is being done at our orphanage."

\* \* \* \*

In order to meet our current expenses and provide large sums to carry out our proposed building program we want a Thanksgiving offering from every church and Sunday school in the North Carolina conference. To accomplish this worthy purpose I believe every pastor and Sunday school superintendent will not only give us their approval, but whole-hearted co-operation. For the manifold blessings of Almighty God upon us as a people, we shall be glad to express our gratitude to Him in a great offering during the Thanksgiving season. To make this undertaking a glowing success we must begin to make our plans in the near future. Our Baptists accomplish wonders for their orphanage at Thanksgiving. Shall our Methodists do less for their orphanage? Let us rise to the occasion this year and beat the Baptists as we did in the Advocate campaign!

\* \* \* \*

The investment that the North Carolina conference is making in our Methodist Orphanage must be pleasing to the Head of the church. From our Orphanage is flowing a stream of young life that is destined to bless and enrich the life of our people. A number of the boys trained in our Home will be preachers of the Word, leaders in the church and prominent in the business and professional world; while many of our girls will become missionaries, deaconesses, teachers, nurses and home builders.

Do such results justify the outlay of thousands of dollars annually? The church of God cannot engage in a grander work, and from no other source does there come such a rich harvest of young, consecrated life. In rendering this Christian service, the church is training many of its future leaders who will repay us many times for all that we have invested in the lives of these precious children. When we see the real facts in this light, then we shall appreciate the worth and meaning of our beloved Methodist Orphanage. In view of these facts we can clearly see that our Orphanage is not a liability but a rich asset.

In the forward look of God's plan of Salvation his Son always held a central position; for he was the appointed Savior. "God so loved the world, that he gave his begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Those words referred to an eternal purpose of God, and to its expression in an eternal Gift, which was manifested in the fullness of time. So it was almost every great declaration that God has made concerning salvation. He has fully recognized the sonship of Jesus Christ. Frequently he has given that truth particular emphasis.—Religious Telescope.

### Overdose.

A sad looking woman of mature years appeared on the street pushing a baby carriage, in which was a fine, healthy infant, howling lustily. A friend approached.

"Why, Mrs. Lufkins!" she ejaculated. "What a darling baby! But you haven't any children. Whose is it?" "You're wrong, my dear," replied the sad-faced one. "This is my husband. He went too far with the gland cure."—American Legion Weekly.

## Action of the General Sunday School Board as to Increasing the Sunday School Enrollment

The Board gave its approval to the following suggestion relating to the building up of an increased enrollment in our Sunday schools:

1. That on Promotion and Training Day special emphasis should be given to the strengthening of the school organization with a view to being ready to receive new members in the succeeding weeks.
2. That Rally Day be devoted especially to the enlistment and quickening of the Sunday school membership.
3. The following Rally Day special effort should be made to increase the enrollment of the Sunday schools through carefully directed plans.
4. That in all plans for securing new members high-pressure contests and spasmodic efforts which merely look toward numbers as an end rather than as a beginning should be avoided, and that in plans for such gatherings care should be given to the assimilation of new members into vital relations with the class and Sunday school work and also to any needed follow-up work for holding new members.
5. That the following practical helps may very well be included in a constructive membership campaign:
  - (1) A religious census urged in every community for the purpose of securing definite information.
  - (2) The distribution of leaflet literature setting forth facts and giving suggestions as to procedure.
  - (3) The fixing of approximate dates for the special campaign to close, such as January 1.
  - (4) Connecting the campaign consciously with the evangelistic effort to follow during the early months of 1924.

Multitudes of children and youth are without religious training. Let us seek them out and bring them in and win them for Christ.

"We cannot save the people unless we teach them, and we cannot teach them unless we reach them."

Write to General Sunday School Board, 810 Broadway, Nashville, Tenn., for Membership Campaign Material—

## GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

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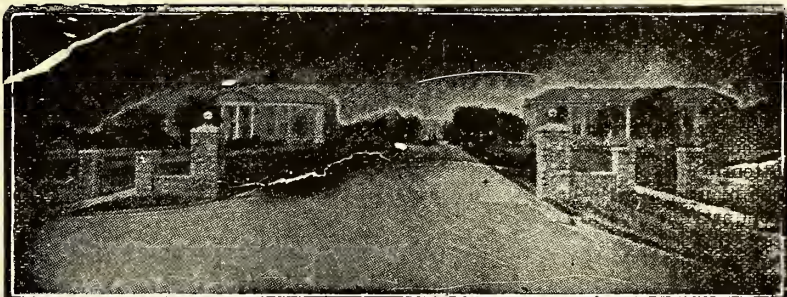
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**The Call of the Conference Claimants**

*Edited by Luther E. Todd, Secretary*

**Board of Finance, M. E. Church, South**

510-513 Security Building, St. Louis, Mo.

**OPEN LETTER TO THE CHURCH CONCERNING A VITAL MATTER**

Dear Brethren: When the contents of this letter come to your attention, the annual conferences will have begun their meetings for the fall of 1923. The general conference provided that the cause of superannuate endowment should have right of way for presentation at these meetings. The directing committee of the Special Effort for Superannuate Endowment has arranged a schedule for the presentation of the plan of the movement at every annual conference. I expect personally to visit twenty-six of the thirty-eight annual conferences to be held in the homeland, and at the other twelve I shall have strong representatives to take care of our work. In order that our plan may be properly presented, this open letter is given to the church, calling attention to some things that are of supreme importance in connection with our presentation of the plan, as follows:

**An Appeal to the Bishops.**—It is commonly known among us that the bishop of an annual conference is in position to do effective service in behalf of any subject presented under his presidency for the consideration of the body. All of our bishops, as far as I have been able to observe, try to give due consideration to the presentation of any matter having a place in the crowded program of the annual conference. Therefore it can be expected that every bishop will be thoughtful and considerate of the superannuate cause when its representatives appear. However, in the light of the fact that the plan of the special effort for the worn-out preachers is one that rests its hope of success entirely with the church's regular organized forces without any supplementary organization whatever, am I presuming too much when I request our bishops to give through their presidency of the annual conferences unusual attention and direction to the superannuate program? Since this special effort comes after the church has been strongly in the grip of two other great financial movements, wherein the first and choice strength of all of us was wholly consecrated for the success of those movements, I believe that our bishops will find a hearty response in the hearts of all of our people if they will give special attention to a forceful presentation of the plan looking to provide an old-age comfort for the worn-out servants of the church.

**An Appeal to the Presiding Elders.**—The church has approximately three hundred presiding elders. They are always busy, but at the meeting of the annual conference they work under a strain from start to finish. The temptation of a presiding elder to leave the conference room to get a drink of water when some connectional cause is about to be presented is one that is difficult to resist. How do I know? Well, you see, I have been a presiding elder. Now, my dear brothers, may I urge you to get that drink of water this year before you come to conference? When the secretary of the Board of Finance or any of his representatives stands before the annual conference this fall to plead the cause of superannuate endowment, it is desired that every man who has been a presiding elder for the conference year 1922-23 and every man who might be a presiding elder for the conference year 1923-24 will take his place on the front pew (or all the pews) and listen intently to every word spoken on his subject. We are

depending on these three hundred leaders of the districts of the whole church to accept much of the responsibility for the success of the special effort for superannuate endowment in their respective districts. No man can successfully guide a movement unless he knows the plan of it in detail. The only chance that the presiding elders will have to come into a thorough knowledge of the special effort plan as explained by those who know it will be at the annual conferences this fall. I am not preaching but pleading. I am not pleading for myself but for the old-age comfort of my preacher brothers. By the way, let me remind you that superannuation often comes to those who have been presiding elders. Remember, brothers mine, to be on the front seat bright and happy-faced, interested, expectant, and eager to go—not needing a drink of water.

**An Appeal to Pastors.**—Now I am getting into my class, for I have done everything, everywhere, any time that any of you pastors have done. My first appointment as a supply pastor was to a hole in the ground. It had been an underground ice house, and it was donated (as a joke) for a church lot. Bishop W. F. McMurry, then presiding elder, appointed me as a supply pastor to nothing but this hole in the ground and the infidel. I have ridden the hard circuit and caught malarial fever; have served the half station, the small station, and other stations. No pastor has had a burden that I have not felt, a disappointment that has not stung me, or been poorer than I in this world's goods. Boys, I am one of you. I know your habits, too, especially at annual conference time. It is so much easier to stand under the big shade trees on the lawn talking in groups than it is to swelter inside the church listening to long speeches that are sometimes dull. But hear me. I am going to your annual conference this fall, or some one else whom I shall send, to talk to you about the time when you will go up to annual conference for an appointment and get the superannuated relation instead. I want to present to you a plan that will make provision for your comfortable living after that dreadful day. If you stand on the lawn under the shade trees, lay out on me while I am trying to get something started for the benefit of yourself, wife, and maybe an invalid son or daughter, you are a different sort of man than I have taken you to be. Come along to annual conference, every one of you, and come with the determination to get everything that is said concerning the plan for adequate superannuate endowment. Then go away from conference with the avowed purpose to carry through so far as you are concerned. There are about sixty-five hundred pastors in the Methodist Episcopal Church, South, and all of you are marking time for the day of superannuation, not knowing just when it will come. Some of you will enter the list this fall, and some will barely squeeze by. Come on to conference, men, and let us put our heads and shoulders together for a supreme effort in behalf of the most sacred cause that was ever brought to the attention of Southern Methodism.

**An Appeal to the Lay Members.**—I have been a layman, too. I was reared on the farm, plowed corn and shocked it, sowed wheat and reaped and threshed it, worked in the oat fields and hay fields, set out tobacco on the hillsides and later cured it in the barns, worked with cattle, hogs,

etc., and know how a farmer feels when his interest is due on the mortgage and three months to go before the crop can be sold. My brothers and sisters, they have been telling me that you are ready to make proper provision for the superannuates when the church gives you the chance. Thank the good Lord, the church has voted you the chance! At the annual conference held this fall there will be present representatives of the Board of Finance to tell you all about the plan. I do hope that many of you will attend conference so that you may hear all about it and that, having heard, you will go back to your homes and get behind the movement with the same determination that you handle your personal business affairs. There is a class of worn-out people in our church that we have been calling by the name the "forgotten man." I do not like the name and am anxious to change it. To make the change will cost the church ten million dollars, to be used as superannuate en-

dowment. But the reproach upon us for forgetting our worn-out preachers and widows of preachers is so great that we can well afford to raise the ten million dollars to get rid of the ugly name. I want to see the lay members at the annual conferences this fall, and I trust they will receive the plan of the special effort for superannuate endowment with great enthusiasm. For more than twenty years the church has been promising to do something extraordinary for her superannuates, but nothing much has been done. Now we have come to a time when the church authorities give liberty to proceed with a real program. What a shameful disgrace it will be if we fail to use this chance to the best advantage! Therefore I appeal to the lay members of the annual conferences to attend the meetings of these bodies this fall and come with the avowed purpose to give the representatives of the "forgotten man" rapt attention. Faithfully yours,  
Luther E. Todd, Sec.



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Good morning, Mr. Doctor Man.  
I'm coming to you quick,  
Because I'm so dreadful 'fraid  
My dollies will get sick.  
Ruth's doll has got the fever,  
An' Flossie's has the mumps,  
An' Stella's has the hookin' cough,  
An' Beth's some awful bumps.  
Clarissa's has a broken leg,  
An' Faye's has lost one eye.  
An' Susie's has some chicken pox  
And measles, too—O my!  
So hurry, Mr. Doctor Man,  
An' blaccinate my two;  
For if these dreadful things should  
spread,  
Whatever should I do?

—Picture World.

## THE STORY OF A DONKEY

John had one habit. He would cry, long and loud, when things did not go to suit him. It distressed father and mother, for John was four years old, and they wanted him to be a man and not a cry-baby. They had talked to him about it many times, but still John cried.

One day something went wrong, and John began to cry. Aunt Helen went over to John's blackboard and picked up a piece of chalk. John saw her through his tears but went on crying.

"Once," Aunt Helen began, "there was a boy whose name began with J." John heard her, but he only cried louder.

"Sometimes," Aunt Helen said, "he smiled; sometimes he looked cross; and some other times he opened his mouth wide and cried loud, like a baby, even though he was four years old."

John was not crying now. He was standing close beside Aunt Helen, watching her, but Aunt Helen didn't turn round to look at him. She just went on talking.

"This boy's name began with J. but it wasn't John. Oh, no! His name was Joey. Joey lived in the country, where they had horses, and cows, and pigs, and chickens, and almost everything except ponies; and Joey did wish he had a pony!

"One day a man came to Joey's home with something to sell. 'Oh, father!' Joey said, 'it is a pony.' It did look a bit like a pony, but it was not one. It was a dear little gray shaggy donkey, with long, floppy ears, and the kindest eyes you ever saw.

"'He's four years old,' the man said.

"Does he cry?" Joey's father asked.

"The man looked puzzled, first at Joey's father and then at Joey. 'Oh!' he said, and then he laughed. 'I don't think he knows how, but I guess he could learn.'

"'Oh, but we don't want him to learn, do we Joey?' asked Joey's father; and Joey said, 'No, sir.'

"Well,' the man said, 'if he doesn't ever hear anybody cry, maybe he won't learn how.'

"Joey's father bought the donkey, and Joey was so happy he felt as if he would never, never cry again.

"In a few days he and the donkey were very good friends. The donkey's name was Jerry. Every morning Jerry would come up to the side door and wait for Joey to come out and ride him and play with him.

"But one morning something went wrong at breakfast, and Joey cried. He cried loud, and he didn't want to stop; but all at once he heard a noise. It was louder than his crying, and it was out of doors. Joey had to stop crying and listen.

"E-aw, E-aw, E-aw-aw!' he heard.

"Joey's father got up from the breakfast table, and looked out of the door.

"'Oh, dear! oh, dear!' he said. 'It's Jerry. Now he's learned to cry! A crying boy and a crying donkey—that's too much! We can't keep them both. We have to keep the boy, so we'll have to get rid of the donkey.'

"'Oh, father, father! please don't,' Joey begged, and he was starting to cry again, but remembered just in time. 'Truly, father, I won't be a crying boy and then we can keep Jerry, can't we? And, father, maybe if I don't cry any more Jerry won't either.'

"Father promised to give them a trial, and Joey really did try not to be a cry-baby any more, and when you try real hard you can always do a thing, can't you, John?"

But John only answered, "Please tell me that again, auntie."—Caroline Kellogg, in Herald and Presbyter.

## THE LEGEND OF SAINT CHRISTOPHER

There once lived in a far-away land a great giant, Offero by name. It was said that he could swim through mighty torrents, that he could pull forest trees up by their roots, that he could travel for miles through burning sands or over snow-covered mountains, and not grow weary.

One day the mighty Offero left his home and started out in search of one whom he might serve. "For," said he, "I want for my master the mightiest man in all the world."

He traveled for days until finally he came to a walled city, where he had heard there ruled a great king. When the monarch saw the giant approaching he greeted him gladly, for he saw his strong shoulders and his mighty arms, and he knew that he would be a faithful servant.

"I will make you a leader in my army," said the king. "Go forth and fight my enemies and win great victories for your master."

Offero fought hard and overcame the enemies of the king. When he returned to the palace he received great glory and honor. As he came into the presence of the king, the mighty monarch arose and said, "You have fought well, Offero. I shall make you the head of my armies, for with you in command I shall never fear any foe."

"Not even Satan?" asked a courtier standing by. But at the mention of Satan, the monarch's face grew pale, for he feared Satan above all other foes.

"Why do you fear Satan, O King?" asked Offero. "Is he mightier than yourself? I will leave you, then, for I would serve the strongest master in the world." Soon Offero left the presence of the king and was on his way in search of Satan, that he might serve him.

Almost before he knew it, Offero found the mighty Satan, who was glad to have the great giant for one of his servants. As before, Offero served his master well, traveling far and wide on his evil errands. Satan was greatly pleased at the work of Offero and one day he said, "With you to serve me, O mighty Offero, I no longer fear the Christ."

"The Christ?" cried Offero. "Do you fear the Christ? Why do you fear him? Is he more powerful than yourself?"

"O yes, Offero," answered Satan, "though I have always been his enemy, I have never succeeded in conquering him. I fear him more than the whole world."

"I will leave you then, as I left the mighty monarch," said Offero in dis-

gust to Satan, "for I could not serve a coward. Let me find the Christ, whom even you fear. Him only shall I serve."

Over raging torrents and burning deserts traveled the mighty Offero. In strange lands he wandered for many months and in different cities all over the world he searched for the Christ whom he would serve, but nowhere could he find him.

He had grown weary of his quest, so he decided to build himself a hut beside a raging river, and there he lived, with still a longing in his heart to find the Christ that he might serve him. But he was not idle, nor was his great strength wasted, for he was so strong that he could carry the people on his back as he swam across the river from one side to the other. He was always ready to help the weary travelers across, not matter how fierce the storm, or how dark the night.

One night as Offero was just about to go to bed, he heard a faint voice outside his window. A terrible storm was raging. The wind was roaring through the trees of the forest and the great waves of the river beat against the shore. "Offero, Offero." Again sounded the voice, this time a little stronger, "Offero, Offero, won't you come and carry me across the river?"

Quick as a flash Offero was up and out of his hut, carrying his lantern in his hand, but he could find no hope. He searched the bank, and there, to his surprise, he saw a little child, all cold and wet.

Easily he lifted the small figure of the child to his strong shoulder, and with the help of a staff made his way through the rushing water. At first it was easy, but it seemed to Offero as the wind blew harder and as the rain beat against his face, and as the waters churned about his feet, that the child grew heavier and heavier. He thought that he would never reach the other shore. Bravely he fought against the waves, but even then he could hardly gain headway. The child kept growing heavier and heavier, and his arms were so tightly clasped about Offero's neck that he could scarcely breathe. At last he reached the shore and caught hold of the rocks and grass that he might pull himself out of the water. He was so exhausted that he hardly had strength to stand erect on the river's bank and set his burden down. But then he heard a voice saying, "Offero, you have served me well. From now on you shall be called Christophero, which means Christ-bearer, for in serving me you are helping to carry the burdens of the whole world."

And in the place of the little child, Offero saw the shining figure of the Christ, whom he had sought and found in deeds of service.—From "Knights of Service," Abingdon Press Religious Education Texts.

It was a Pike county woman who indited a note to the teacher concerning the punishment of her young hopeful. The note ran thus:

"Dear Miss —: You rite me about whippin' Sammy. I hereby give you permission to beat him up any time it is necessary to learn his lesson. He is just like his father—you have to learn him with a club. Pound nolege into him. I want him to get it and don't pay no attention to what his father says—I'll handle him."—Reading Eagle.

To a colored convert a Southern clergyman said: "Supposing you were walking along the road and saw a low-hanging branch and on that branch was a nice, fat chicken, what would you do?"

"Please don't ask dat question, boss," begged the convert.

"Oh, yes, tell me what you would do."

"Well, boss, you know I's only an infant in de kingdom," was the significant reply.—Boston Transcript.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including Mars Hill, Bright Hope, Weaverville, Bethel, Swannanoa, Black Mountain, Spring Creek, Hot Springs, Sandy Mush, Marshall, Central, Weaverville Station, Biltmore, Chestnut Street, Henderson, Saluda-Tryon, Hendersonville, Haywood, East Biltmore, West Asheville, Mt. Pleasant, Elk Mountain, Rosman, Brevard.

Table listing appointments for Asheville District, including Central, Weaverville Station, Biltmore, Chestnut Street, Henderson, Saluda-Tryon, Hendersonville, Haywood, East Biltmore, West Asheville, Mt. Pleasant, Elk Mountain, Rosman, Brevard.

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CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND

Table listing appointments for Charlotte District, including Polkton, Morven, Prospect, Waxhaw, Thrift-Moores, Weddington, Bethel, Lilesville.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including Uwharrie, New Hope, Asheboro, Coleridge, Ramseur-Frankville, Randleman, Deep River, Wentworth, Reidsville, Pleasant Garden, Spring Garden, Ruffin.

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MARION DISTRICT Z. Paris, P. E., Marlon, N. C. FOURTH ROUND

Table listing appointments for Marion District, including Mill Spring, Cliffside, Henrietta-Caroleen, North McDowell, Spruce Pine, Micaville, Bald Creek, Burnsville.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including Dobson, Stokesdale, Yadkinville, W. Davie, Sandy Ridge, Danbury, Mt. Airy, Ararat.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including Avery, Elk Park, Todd, North Wilkes, N. Wilkesboro, Wilkes, Wilkesboro, Creston.

Table listing appointments for Warrensville, Helton, Todd, Jefferson.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including Trinity, Crouse, Gastonia, Lowesville, Mt. Hilly, Stanly, Ranlo, Bessemer, Franklin Ave., Dallas, Cramerton, Belmont, Belmont, South Mills, South Camden.

I most earnestly request every official to be present at his quarterly conference, and assist in electing the officials of his church for the ensuing year.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including Jona han Sta., Bryson-Whittier, Shoal Creek, Haywood, Hayesville, Murphy, Hiawasse, Fines Creek, Judson, Murphy, Andrews, Robbinsville, Glenview-Highlands, Macon, Franklin, Franklin, Franklin.

Table listing appointments for Waynesville District, including Jona han Sta., Bryson-Whittier, Shoal Creek, Haywood, Hayesville, Murphy, Hiawasse, Fines Creek, Judson, Murphy, Andrews, Robbinsville, Glenview-Highlands, Macon, Franklin, Franklin, Franklin.

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SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including Landis, Kannapolis, China Grove, New London, Salem, Badin, Albemarle, Central, First Street, Mt. Pleasant, Westford, Harmony, Norwood, Norwood.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including Alexander, Statesville, Lenior, Hudson, Granite Falls, Lenoir, South Lenoir, Hiddenite, Mooresville, Olin, Jones Memorial, Statesville.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including Kernersville, Oak Ridge, Thomasville, South & East, Denton, Erlanger.

North Carolina Conference

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including Hertford, Perquimans, Belhaven, Currituck, Moyock, Gates, North Gates.

Table listing appointments for Chowan, Edenton, Plymouth, Roper, Roanoke Island, Kennekeet, Hatteras, Stumpy Point, Dare, Kitty Hawk, Columbia, South Mills, South Camden.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing appointments for Fayetteville District, including Lillington, Buckhorn, Mamers, Pittsboro, Haw River, Siler City, Newton Grove.

Table listing appointments for Fayetteville District, including Duke, Dunn, Bladen, Fayetteville, Person, Calvary, Gledon, Hemp, Carthage, Stedman, Roseboro, Goldston, Sanford, Elizabeth, Hay Street, Jonesboro.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including Caswell, Graton, Queen, Pamlico, Jones, Hookerton, Snow Hill, La Grange, Newport, Harlowe, St. John, Mt. Olive, Atlantic, Ocracoke, Straits, Beaufort, Morehead, Oriental.

Table listing appointments for New Bern District, including Caswell, Graton, Queen, Pamlico, Jones, Hookerton, Snow Hill, La Grange, Newport, Harlowe, St. John, Mt. Olive, Atlantic, Ocracoke, Straits, Beaufort, Morehead, Oriental.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including Ellerbe, Roberdel, St. John-Gibson, Laurel Hill, Laurinburg, Robeson, Lumberton, Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Red Springs, Rowland, Caledonia, Maxton, St. Paul, Lumberton, Mt. Gilead.

Table listing appointments for Rockingham District, including Ellerbe, Roberdel, St. John-Gibson, Laurel Hill, Laurinburg, Robeson, Lumberton, Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Red Springs, Rowland, Caledonia, Maxton, St. Paul, Lumberton, Mt. Gilead.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including Granville, Creedmore, Oxford, Oxford, Garner, Zebulon, Four Oaks, Benson, Smithfield.

Table listing appointments for Kenly, Selma, Princeton, Millbrook, Clayton, Cary, Youngsville, Tar River, Louisburg, Central, Edenton, Epworth, Jenkins.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including McKendree, Tarboro, Aurora, Wilson, Calvary, Elm City, Fremont, Stantonsburg, Rocky Mount, Spring Hope, Nashville, Bethel, Grimesland, Ayden, Robersonville, Greenville, Farmville, Swan Quater, Mattamuskeet, Fairfield, Washington, Bailey, South Rocky Mount, Rocky Mount, Bath, Vanceboro.

Table listing appointments for Washington District, including McKendree, Tarboro, Aurora, Wilson, Calvary, Elm City, Fremont, Stantonsburg, Rocky Mount, Spring Hope, Nashville, Bethel, Grimesland, Ayden, Robersonville, Greenville, Farmville, Swan Quater, Mattamuskeet, Fairfield, Washington, Bailey, South Rocky Mount, Rocky Mount, Bath, Vanceboro.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing appointments for Weldon District, including Warrenton, Littleton, Battleboro, Enfield, Rosemary, Roanoke Rapids, Scotland Neck, Halifax, Garysburg, Northampton, Rich Square, Conway, Murfreesboro, Aulanger, Ashoskie, Windsor, Williamston, Middleburg, Warren, Norlina.

Table listing appointments for Weldon District, including Warrenton, Littleton, Battleboro, Enfield, Rosemary, Roanoke Rapids, Scotland Neck, Halifax, Garysburg, Northampton, Rich Square, Conway, Murfreesboro, Aulanger, Ashoskie, Windsor, Williamston, Middleburg, Warren, Norlina.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing appointments for Wilmington District, including Magnolia, Clinton, Wallace-Rose Hill, Burgaw, Kenansville, Faison, Scott's Hill, Wilmington, Maysville, Swansboro, Jacksonville-Richlands, Hallsboro, Carver's Creek, Whiteville, Southport, Old Dock, Tabor, Chadbourn, Ingold, Shallotte, Town Creek, Wilmington.

Table listing appointments for Wilmington District, including Magnolia, Clinton, Wallace-Rose Hill, Burgaw, Kenansville, Faison, Scott's Hill, Wilmington, Maysville, Swansboro, Jacksonville-Richlands, Hallsboro, Carver's Creek, Whiteville, Southport, Old Dock, Tabor, Chadbourn, Ingold, Shallotte, Town Creek, Wilmington.

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Think of having, INSTANTLY, all the heat you want IN ANY STOVE—without building fires, without kindling, ashes, dirt or odors. Think of having—at the touch of a finger—a fire that is three times hotter than coal—or just enough to simmer a kettle—a fire that stays where you want it. Think what a warm cozy home such a fire will give you in any weather, and what wonderful cooking and baking it turns out. This fire is available to every user of this new invention.

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No Wood no Coal—  
**INSTANT-GAS**

A scientific combination of 96 per cent superheated air and 4 per cent kerosene (common coal oil)—the cleanest and safest fuel known. Produced by amazing invention which, in one minute, can be slipped into the fire box of any coal or wood stove. All the convenience of gas at half the cost. Start with turn of valve, turn high or low to suit, and stop with another turn of valve. Child can operate. Clean, steady fire. No ups and downs to make life miserable and ruin the cooking and baking. Saves cleaning hills, doctor bills, wall paper and curtains. Eliminates back-breaking work of carrying and lifting coal and wood. No damage to stove, lasts a lifetime. Money-back guarantee gives you absolute protection.

**TRY IT 30 DAYS FREE**

Try the Instant-Gas Oil Burner in your own stove. You don't risk a penny. See for yourself how hundreds of thousands of Instant-Gas users have saved money and cut their work in half. Write today for money-saving book "Scientific Oil Burning" and 30 day trial offer. Hurry. Special low introductory price to those who write immediately. No obligation. Send a postcard before you turn this page.

**AGENTS**—Tateishi, of California, made \$200.00 weekly. People everywhere using this remarkable new method of heating. Write at once for details and be ready for big Fall and Winter profits.

INTERNATIONAL HEATING CO.  
Dept. 339, 117 South 14th St., St. Louis, Mo.  
Manufacturers of Scientific Heating Equipment



**WOMAN'S WORK**

(Continued from page eight)

family who ever served Mt. Airy remem-  
bers with affection, arose and  
read an original poem "To the Bride,"  
following with very appropriate and  
touching remarks. She then present-  
ed us with a small package, attrac-  
tively wrapped, containing fifty new  
silver dollars. "Mother Paddison's"  
tender words and the gift were re-  
ceived with broken remarks, punctu-  
ated with laughter and with tears in  
which everybody present "took part."

This is but an inadequate acknowl-  
edgement, here recorded, of a beauti-  
ful kindness fittingly expressed by  
friends we had loved long and well.

**MRS. ELIZABETH LEDWELL**

The Woman's Missionary Society of  
Calvary Methodist church, Charlotte,  
at its August meeting paid loving tribu-  
te to the memory of one of its mem-  
bers, Mrs. Elizabeth Ledwell, who  
passed away July 22, 1923.

Grandma Ledwell, as she was af-  
fectionately called by many, had lived  
long and well, being seventy-five years  
of age, and a lifelong member of Cal-  
vary church, having joined when a  
girl in a temporary place of worship  
before a church was built.

Mrs. Ledwell was a consistent  
Christian who attended all services of  
the church and missionary society  
when in good health, and was ever  
interested in the progress of her  
church.

We shall miss her greatly, but as  
we know "He doeth all things well,"  
we resolve:

First, That we bow in humble sub-  
mission to the good all Father who  
cares for us here below.

Second, That remembering her life  
while here with us shall strengthen  
us to greater endeavor in His cause;  
and

Third, That a copy of these resolu-  
tions be spread upon the pages of our  
minutes, a copy sent to the Advocate  
and to the bereaved family.

Mrs. J. L. McCready,  
Mrs. C. M. Short.

**SUNDAY SCHOOL WORK**

(Continued from page nine)

our new church building at Waynes-  
ville. It is going to be a thing of  
beauty. The nearer it gets to comple-  
tion the more one is impressed with  
it. Rev. G. D. Herman, the pastor, has  
labored during the past four years  
steadily and constructively till now  
after the usual setbacks to a big un-  
dertaking he is able to rejoice with  
his membership in the construction of  
one of the most modern plants in our  
conference.

I noted another thing connected  
with our Waynesville congregation  
that was very pleasing. A cottage  
was built down at Lake Junaluska for  
the Epworth Leaguers to use in their  
attendance upon the Epworth League  
Training School and other conferences  
held during the summer at the Lake.  
During the League Training School  
there were thirty splendid young peo-  
ple from our church at Waynesville  
taking work there. I know of no finer  
investment than for a church to send  
a group of its promising young people  
to Lake Junaluska, where they may  
grow like Jesus grew—"In wisdom  
and in stature, and in favor with God  
and Man."

**Uninteresting Item.**

A traveler who had stopped in  
Springfield, Illinois, was being piloted  
along the route by a loquacious but  
somewhat tiresome cab driver who in-  
sisted on regaling him with local news  
of little interest to strangers. As they  
passed one house the jehu pointed the  
butt of his whip at it and remarked:  
"Lincoln's home."  
"Is he, indeed?" returned the trav-  
eler, bored but still polite.—American  
Legion Weekly.

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feet above sea-level, same as Asheville, N. C.

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dard faculty, professionally trained and experienced. All departments  
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ics, Sciences, French, German, Spanish, Home Economics, Art, Piano,  
Pipe Organ, Voice, Violin. Conducted like a large home. Student "ac-  
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Athletics, Receptions, Literary Societies, Religious Activities.  
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NEXT TERM OPENS SEPTEMBER 4TH

Rutherford College offers four years accredited High School work,  
and two years of College work.

These are some of the interesting considerations:

1. Modern equipment.
2. An efficient faculty.
3. The breezy and healthful location.
4. Modest expenses (from \$150 to \$200).
5. The unusually purposeful and religious students in attendance—fifty-five of whom last year were ministerial students, twenty-two volunteer workers, twenty-two members of the evangelistic singing class.
6. The very earnest disposition on the part of the management of the school to raise the standard of scholarship to the highest possible attainment.

Other information will be gladly furnished on request.

M. T. HINSHAW, President, Rutherford College, N. C.

**LIKE AN OLD VIOLIN**

The Stieff instrument has that soft,  
mellow tone that lovers of music de-  
mand.

For three generations this piano has  
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The smallest Grand Piano  
made that embodies all the  
essential qualities of the  
concert grand.



IN MEMORIAM

STONE—Miss Grace Dowd was born near Carabonton in the year 1900 and quietly fell on sleep at her home in Sanford August 4, 1923.

RICE—Nancy Jane Rice, wife of J. Bun Rice, died August 7, 1923, aged 67 years. She was converted at 15 and joined Bethlehem Methodist church, Bladen circuit, and remained a member till her death.

GURLEY—On August 15th death again invaded the ranks of Princeton Methodism, this time taking Agnes, the daughter of Mrs. Georgeanna Gurley. Agnes was in her nineteenth year. She graduated from the high school last spring and was held in high esteem by her classmates.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life service our brother, Mr. J. L. Friddle, be it resolved:

First, That we, the members of the board of stewards of the Walnut Street Methodist church, bow in humble submission to the will of God.

Second, That we strive to follow his Christian example by being as willing to serve in any field of the Lord's work as he was.

Third, That while we miss him, we rejoice in the hope that it is well with him, and that his reward is that of the faithful servant of God.

Fourth, That we extend our sympathy and love to the bereaved family in their loss of such a Christian husband and father.

Fifth, That a copy of these resolutions be forwarded to the bereaved family. Board of Stewards.

DRYMAN—Julia Killian Dryman was born near Brevard, N. C., April 16, 1848. Early in life she professed faith in Christ and joined the Methodist Episcopal Church, South.

Mother had been a long, patient sufferer. Until a few months ago she had hoped to get well. But it was not so ordered. So serious had been her condition that a constant loving vigil had been kept for more than seven months. Many times she seemed to come to the border of the Great Divide only to come back to resume her great suffering with Christian fortitude.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

ried her into that eternal day where no night is. She has no wasting disease, for she is in the presence of the God of all the earth where, unhampered by physical ties, she lives, praises and works for her Lord and Saviour. Heaven is no strange place to us now for mother is there.

Mother was the last of a long-lived family. She was a staunch Methodist in her convictions. May her sons ever live worthily of the rich heritage she has left us. She was buried in Flatts Methodist church cemetery August, 18. Her Son.

POWELL—On August 1, 1923, a beautiful little girl came to brighten the home of Mr. and Mrs. Luincie Powell of Mill Spring, N. C., Route 1, and they call her Mary Eliza Powell. She at once became the idol of their hearts, but she was sent for only a short mission, for on August 24, 1923, God touched her and she slept. Surely it is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina. After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully, J. H. B.

Scranton, South Carolina. My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

Bishopville, South Carolina. The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia. Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. Wm. C. C.

Lexington, Virginia. I know of several who were relieved of rheumatism with this water. Please ship at once and oblige. J. P. R.

Roper, North Carolina. I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. Mrs. H. C. E.



TRADE MARK REGISTERED

SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING MOUSE.

Sign the Coupon.

Leeds, South Carolina. I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Unlon, South Carolina. I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia. It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. MRS. J. R. C.

Chancellor, Alabama. I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. W. F. M., M. D.

Florence, South Carolina. I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia. In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. REV. M. L. U.

Fill Out This Coupon and Mail It Today

SHIVAR SPRINGS, Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name \_\_\_\_\_ Address \_\_\_\_\_ Express Office \_\_\_\_\_

it in one's arms, to minister to it, and then to give it back to God at His call, with the thought that in heaven as upon earth upon earth it is still our child.

As things of great value always cost, it is worth all the sorrow to have known this holy affection and to have this treasure in heaven. So grieve not, fond parents, for you know little Mary is "Safe in the arms of Jesus, Safe on His gentle breast, There by His love o'er-ruled, Sweetly her soul shall be bound, And may this link bind you to the Saviour every day." H. C. Freeman, Pastor.

MASHBURN—Martha Jane Mashburn of Cullasaja, N. C., passed to her reward on July 10, 1923, being in the forty-fifth year of her age. She professed faith in Christ and joined the Methodist church when in childhood and lived a faithful Christian life till death. The husband, eight children, mother, three sisters and four brothers survive. One of the brothers is a Methodist preacher, who is now at

Hot Springs charge in the Asheville district.

The funeral services were held by the writer. R. E. Ward, Pastor.

BAUM—Miss Sarah Baum was born February 15, 1881, and died in Raleigh, N. C., July 28, 1923. She joined the Methodist church in Wanchese, N. C., (which was her native home) at an early age, and as long as she was physically able to attend the church and Sunday school I have never seen a more faithful Christian worker—always ready and willing to do whatever she could to promote the Master's cause. She leaves four brothers and one sister to mourn the loss of their consecrated sister, besides a host of friends and relatives. She was much loved by all who knew her. She has gone from our midst but not forgotten. Like the setting sun leaves a brightness in the sky, so the life of this Christian friend and sister will continue to linger with us. And may we all be made better and more faithful to God by her devoted life. A. W. Price.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, SEPTEMBER 13, 1923

No. 37

## Walter Hines Page, A Noble World Citizen

*By George Cleaton Wilding*

When I was about to begin this sketch I had in mind some such title as this: A Great Southerner. And that would be perfectly true, and, in a sense, quite fitting, for that balmy southland gave him birth, boyhood and burial. I stopped a moment and said to myself, "No, he is too big for such a sectional title as that." Then I was about to make it A Great American. I looked at that for a little time and, while it was strictly true, I concluded that even that splendid label did not quite measure up to the full stature of the great-souled man that I had in my mind's eye. So at last I concluded that nothing short of the title which I have flung to the breeze at the head of this paper would do him full justice. His great and generous life richly merited even this.

The life of this unique character stretched over two of the greatest wars in history. As a boy he had a vivid recollection of the Civil War in his own beloved South, and later an intimate knowledge of that dreadful European war that shook civilization.

The ancestor of the North Carolina Pages was a Lewis Page, who in the latter part of the eighteenth century left the original home in Virginia and started life anew in what was then regarded as the less civilized country to the south. One of the explanations given for this change was that his growing interest in the rising tide of Methodism had made him uncongenial to his church of England relatives. It also is safe to affirm that he had a strong desire to build up a new home in the wilderness, and this tendency lives in his descendants.

His son, Anderson Page, went farther south and acquired a plantation of about a thousand acres near Raleigh, North Carolina. He prospered and sent several of his sons to college, but one son, Allison Francis Page, was not so highly favored. One of these sons became a Methodist preacher, and the others went into professional and political life. But Allison, a giant in size, went to felling pine trees, logging in Cape Fear river, and driving an active lumber business. He was a brave, determined, rather dominating character, deeply abstemious and religious, a peculiar mixture of the Old Testament prophet and the frontiersman. He was the sturdy father of Walter Page, who dedicated one of his books, "The Rebuilding of Old Commonwealths," to this rugged father—"To the honored memory of my father, whose work as work built up the commonwealth." Indeed Frank Page, the name by which he was generally known, spent his whole life in these constructive labors. He founded two towns in North Carolina, Cary and Aberdeen. In the city of Raleigh he constructed hotels and other buildings. His restless spirit opened up Moore county, which includes the Pinehurst region; he scattered his logging camps and his sawmills all over that country; and he constructed a railroad through the pine woods that made him a rich man.

Although not especially versed in the learning of the schools he had a mind that was keen and far-reaching. He was a pioneer in politics as he was in

the practical concerns of life. Although he was the son of slave-holding ancestors, and even owned slaves himself, he was not a believer in slavery. He loved the United States of America, not merely Moore county or North Carolina. He was a Whig, did not favor the extension of slavery, and did not regard the election of Abraham Lincoln as a sufficient provocation for the secession of the Southern States.

Walter inherited these rugged qualities of his heroic father, but he had some qualities which the father did not possess—an enthusiasm for literature and learning, and a love of the beautiful in nature and art—above all a gentleness of temperament and manner. These qualities came into his being from his cultured, gentle mother. On his father's side Page was undiluted English; on his mother's he was French and English. Her father was a Huguenot refugee, John Samuel Rabsteau, and her mother was of the English Barelay family. His great-grandmother Barclay kept a tavern, "The Half Way House," midway between Fayetteville and Raleigh. She was a staunch secessionist and had her front gate painted so as to represent the Confederate flag.

Walter's mother inherited some of the positive traits of her grandmother, but in a much subdued form. As a mature woman she was undemonstrative and soft-spoken; a Methodist of the old fashioned Wesleyan type. She dressed with a Quaker-like simplicity, her brown hair brushed flatly down upon a finely-shaped head, and her garments destitute of ruffles and ornamentations. The home which she directed was a home without card playing, smoking, dancing, wine-bibbing or other worldly frivolities; yet the memories of her presence which Catherine Page has left are not at all austere. Duty and morals ranked high with her and were instilled into the minds of her children. Yet she had a quiet sense of humor and a gentle love of fun. She had a real fondness for books, and Walter remembered her best as sitting with a book in her hand. And the books she read were always substantial ones. She was young when he was born and she played with him like a girl. She would go with him for long walks in the woods, sometimes spending the entire day, fishing along the brooks, hunting wild flowers, now and then pausing while his mother read to him from Scott and Dickens. These experiences he never forgot. As long as he lived this bond of companionship between them existed and he never tired of writing her about his adventures out in the busy world. He always wrote her a long and affectionate letter at Christmas time.

Such were the father and mother of Walter Page. They were married in 1849 and Walter, the third child, was born in 1855, in the small village of Cary—named by his father for a famous temperance orator of that time. When he was a lad of ten he saw Sherman's army march by their house, camping in their yard and house, wrecking things generally. This scene made a vivid impression upon his boyish mind.

(Continued on page four.)



### AN UTTERANCE OF THE HEART

Eight and a half years ago a baby was born in our parsonage home. We named her Mary. That was the name of the mother of our Lord. It was, also, the name of one of her grandmothers. Under the constant ministry of the woman who gave her birth, the baby, like a choice and tender plant, grew in the sunshine of a mother's love. Of heaven's own blue were her big, dreamy eyes and in due time ringlets of gold clustered in rich profusion about her baby head. How dearly we loved her.

The coming of little Mary, as if by some sacred magic, brought into the lives of the parents a strange enchantment. Her presence gilded and glorified the home, and all life was touched with a new significance. The present was full of laughter and song and the joy bells were ringing down the years. For the day's work there was a fresh inspiration and a new urge to the footsteps returning home.

The parents with increasing interest and added joys watched her grow. To romp in childish glee with other little children and to hear such nursery stories as "Peter Rabbit" and "Cinderilla's Slipper" filled her little heart with delight. At an early age her toddling feet ran after the wild flowers, for Mary adored everything that is beautiful. Pansies and pink roses were among her favorite flowers.

And this little lover of beautiful things seemed to love everybody. With a father's partiality I have noted how the people who knew Mary loved her. The people of Lexington, where the child was born, the people of Wadesboro, where she spent the second and third years of her life, the people of Greensboro, where she lived almost six years, and her friends elsewhere, had all in great numbers enshrined the child in their heart of hearts. And her teachers in school had for her only words of praise.

But little Mary has been taken away. In this unspeakable hour billows of sorrow have gone over me. I am helpless and bewildered. Words of consolation that in sunny hours had appeared adequate for human needs are now no more than bubbles on an angry tide. Opinions hoary with age went down with a crash when Mary died, and even the pillars and palaces of our faith seemed ready to fall.

Out of these depths I cried unto the Lord. It was no audible voice. For speech and language had failed utterly. The cry was only the mute appeal of a broken heart. But the Father understands.

I have learned, also, that human sympathy can penetrate these depths. Those who have walked the pathway of grief know how to fathom the depths of suffering and beg to sit in silence and weep with the broken-hearted. The human heart tutored by the Man of Sorrows is wondrous kind.

Yet with all that Divine grace and human sympathy can offer life will not be as it has been. Some losses cannot be restored. But the mother and father dazed and blinded will be led by the hand of their child who is on the other side. Because Mary loved birds and flowers, they will have a deeper interest in these. Her love of books shall be to them in the sphere of knowledge a perpetual inspiration. Her devotion as a little child to the church calls for a whole-hearted service and the memory of her dear presence in the home, where the vacancy now appears unbearable, will be cherished as a rich heritage of the days that are no more.

A. W. P.

### ORATORICAL BOMBARDMENT

The old Trinity College building in Randolph county has been condemned because one wall is out of plumb and on account of other defects. This historic old structure, according to reports, cannot be used till present defects are remedied.

The men who attended Trinity College in other years at the old place will regret to learn that one of those strong walls is out of plumb, but will hardly be surprised when they recall

the long and repeated oratorical bombardments hurled against those old walls in the by-gone years. Back in those days every student was an orator or made a violent attempt to become one. The preparation for the commencement speeches began at least a month beforehand and continued with increasing intensity up to the date for the final class contest. During these weeks the practice continued the whole night in the old college chapel. Those boys who could not get space on the rostrum in the first part of the night arose at the midnight hour—sometimes clad only in the night wind—and proceeded to turn their oratorical hammers upon the college walls and upon village sleepers. For years the old chapel walls encountered these long and annually repeated attacks without showing signs of surrender. But after more than thirty years the effects of those wordy bombardments have been published to the world. But Trinity College turned out orators in those days, even if college walls were made to totter.

### A MODERN PROPHET

Dr. Zaring, editor of the Northwestern Christian Advocate, has entered the role of prophecy. He dips into the future and then reports in his paper some of the things he sees fifty years hence. His latest reads as follows:

"Bishop Brown, who last fall returned to active work in his conference after eight years of splendid service in episcopal capacity, becomes pastor of our chief church in Atlanta. He goes back to the ranks with honor and distinction and is besought on every hand to aid in local causes. He prefers, however, to resume the pastorate where by reason of his extensive episcopal experience he will be able to serve the church in largest measure."

A little while ago he reported the transfer of pastors from cities in the North to churches in Atlanta and New Orleans, and likewise the transfer of pastors from the South to the North. Evidently Dr. Zaring expects a united Methodism, as well as a time limit to the episcopacy.

### THE COUNTRY CHURCH

The Observer was making brief discourse a few days ago about the necessity for better support for the country churches. The impressive fact is brought out by the Social Service Commission of the Congregational Churches that "protestantism is 70 per cent rural in the United States." The prevailing condition of the country churches might seem to indicate that they are 50 per cent neglected. The country is the most important factor in the religious development of our national life. The condition in the country is impressively stated: No religious leadership exists in many country communities. A poor grade of ministry and a scheme of religious education wholly out of harmony and out of touch with modern conditions is overrunning whole regions. For rehabilitation of the country town there is needed a vital church with a sane gospel, a definite program for rural problems, a knowledge of the social factors to be encountered, and a program of community building is positively essential if the moral and the religious life of the country is to be conserved.

But what the rural church needs more than anything else is money. They are being handed too many stones in the shape of advice, than fostering support in the shape of money. Poor salaries mean "a poor grade of ministry." The country people are going to church these days in automobiles, while they depend on some other fellow to give the preacher a lift, or let him hoof it. Rejuvenation of the country churches is one of the pressing necessities of the day, but talk without money is never going to accomplish the end desired.—Charlotte Observer.

The Observer is correct in its diagnosis of the needs of the Methodist church, we are sure. As to protestantism we are not able to speak. But we are led to believe that Brother Harris has given a fair appraisal of the situation throughout the church, and there is need of a revival along this line.

### OFF TO CONFERENCE

One month from now the preachers of the Western North Carolina conference will be packing their grips for the annual conference in Winston-Salem. Four weeks later the preachers of the North Carolina conference will be making ready for a like trip to Elizabeth City.

The assembling of the two annual conferences in North Carolina shortly after the close of the summer vacations should impress upon pastors and churches the great importance of plunging into the year's work immediately after the close of the annual conference and thereby make the fall and winter months count big in the work of the year.

Those who observed this important rule at the beginning of the present year are now doubtless in a position to close the year's work with ease and satisfaction. All who loitered in the outset will now find the annual tug tremendous.

But there is nothing to do but face the music and make the few remaining days count to the limit. Much can yet be done to save the day and bring up a creditable report if every one concerned will do his best.

Usually before conference there is great anxiety on the part of some pastors about their appointments for next year, and some churches are busy picking out preachers who will in their judgment beforehand meet every demand of the situation that to them seems peculiar and doubtless is because of the peculiar people who make up the congregation. All of this may be proper in its place, but in our judgment more good would accrue if such pastors and congregations would first finish up this present year's work in first class shape and then, if necessary, worry about next year's appointment. Oftentimes a good finish of the present year aids materially in the appointment of the year just ahead. All together for a great finish!

### BENEFACTIONS OF ANGIER B. DUKE

Angier B. Duke, who was drowned Labor Day at Greenwich, Conn., has for a number of years lived in New York, but his bequests to public institutions come to North Carolina. The largest gift is \$250,000 to Trinity College.

Other bequests included Memorial Methodist church, Durham, N. C., \$20,000; Methodist orphanage for white children at Raleigh, N. C., \$20,000; Methodist orphanage for white children at Winston-Salem, N. C., \$5,000; Oxford orphan asylum for negro children at Oxford, N. C., \$1,000; national religious training school at Durham, N. C., \$1,000.

With all their success in business which carried them to the nation's metropolis the Dukes, like Walter Hines Page, the world citizen, of whom there is an admirable sketch in this issue of the Advocate, has remained loyal to the state of their nativity. Such examples of devotion to North Carolina are worthy of all commendation by the entire citizenship of the state.

### AN ENTIRE COUNTY IN A REVIVAL CAMPAIGN

Beginning next Sunday, September 16, all the churches of Gaston county will begin evangelistic services. Preparations for this campaign have been under way all the summer. Presbyterian, Baptist, Methodist and other churches are lined up for the task. This is a new venture in religious circles in North Carolina and the result will be watched with interest. We are looking for large results.

Seventeen Methodist churches will enter into this series of meetings, and the following reported evangelists secured: Main Street Methodist, Gastonia, Rev. W. A. Lambeth, pastor, Dr. Luther Bridges, Gainesville, Ga., evangelist; Trinity, Rev. W. M. Heckard, pastor, Mrs. C. F. Steidley, evangelist; Cherryville, Rev. J. F. Moser, pastor, Rev. J. W. Ingle, evangelist; Stanley, Rev. Albert Sherrill, pastor, Rev. J. A. Forbes, evangelist; High Shoals, Rev. A. S. Raper, pastor, does the preaching; Mt. Holly, Rev. O. P. Ader, pastor, Dr. J. Ed. Abernethy of Charlotte, evangelist; McAdenville, Rev. C. M. Campbell, pastor, Rev. H. G. Allen, evangelist, services begin Sunday, September 16.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Mr. and Mrs. E. L. Hillman announce the birth of Anne Warlick on September 7; weight 7-1-4. Congratulations.

Mrs. G. A. Stamper, wife of our pastor at Greene Street, Winston-Salem, visited friends and relatives in Concord last week.

Rev. W. A. Barber last Sunday began a meeting at the Glenwood church, Greensboro. Rev. S. B. Williams of Whitmell, Va., is doing the preaching.

Rev. R. F. Mock and family of Harmony church, Concord, visited in Montgomery and Richmond counties recently. They are delighted with these prosperous counties.

Rev. J. A. Bowles with Rev. Ebenezer Myers assisting him is now in the second week of a meeting at Naomi church, Randleman. The services which have been attended with fine results will continue till next Sunday.

Write on one side of the paper only when your communication is for publication. Why annoy the linotype operator by writing on both sides of the paper? The waste basket is the proper place for all such communications.

Mrs. Jim Green and their son, Lanier, are in Charlotte Sanatorium for operations this week. Let all pray God's guiding, comforting presence. Any correspondence should be addressed to Brother Green in care of Charlotte Sanatorium office.

The revival services at Bethlehem camp meeting was attended by large congregations. Rev. J. S. Hiatt of Winston-Salem greatly endeared himself to the people by the strong gospel sermons he delivered. Twenty-six professed faith in Christ and fifteen united with the church.

Mr. and Mrs. B. C. Smith announce the marriage of their daughter, Adyleen Lillian, to Rev. Ivon L. Roberts on Wednesday, September the fifth, one thousand nine hundred and twenty-three, Reidsville, N. C. At home after September the fifteenth, Davidson, N. C."

Rev. and Mrs. G. A. B. Holderby of 66 Bartlett street, Asheville, N. C., announce the marriage of their daughter, Margaret Elizabeth Frances, to Mr. Frederick Otto Wolfing of Flint, Michigan, on Saturday, September the first, nineteen hundred twenty-three. At home after September fifteenth, Dresden Hotel, Flint, Michigan.

"Doctor and Mrs. Samuel Perry Burt request the honour of your presence at the marriage of their daughter, Mary Exum, to Mr. Alexander Holloway Veazey on Tuesday, the eighteenth of September, at twelve o'clock at the Methodist Episcopal church, Louisburg, North Carolina. Will be at home after the first of October at Rosewood, Goldsboro, North Carolina."

Rev. W. C. Ormond sends us this information: "Brother Guy Hamilton, the appointed pastor to Riverside church, New Bern, having been released by Bishop Denny, is now leaving this charge for Boston University, where he will continue in education for greater service. By appointment of Bro. F. M. Shamburger I am here to relieve the pastor at this church, beginning my work on September 1."

Rev. R. O. Eller, Salem station, has just returned from a two weeks' vacation granted by his congregation with all expenses paid. In the Buick furnished by his people earlier in the year he toured three capitals—Raleigh, Richmond and Washington and other places of interest. Just before leaving on his vacation Mr. Eller closed the annual revival and received 16 members on profession of faith.

"An exemplary Christian from early childhood, and living always for the realization of the highest ideals, Mrs. Leah Lavinia Strickland left her many earthly friends to join others gone before into the land of redeemed souls. For seventy years she lived her beautiful life of love and faith, and the impression she made upon others during those years shall ever be among their happiest recollections. While friends and loved ones grieve over her passing, they rejoice in that she lived well and died triumphantly."—E. C. Few.

Rev. W. E. White, who is a senior in the University of North Carolina, and who was licensed to preach at the last session of the Durham district conference, preached his first sermon in our church at Chapel Hill recently. Those who heard him say that it was an unusually strong sermon for a beginner. Brother White is working his way through the University. He will receive his diploma in June.

Dr. R. C. Beaman, pastor of Chestnut Street Methodist church, left this morning for Conway, Northampton county, where he will assist Rev. J. B. Thompson in a revival. Dr. Beaman announced yesterday that the regular mid-week prayer meeting will be conducted this week by Mr. W. H. Humphrey, charge lay leader, and that Rev. J. A. Hornaday of Maxton will preach at this church next Sunday morning and evening. He referred to Mr. Hornaday as the "pinch-hitter of the Rockingham district, a good preacher and a delightful Christian gentleman."—The Robesonian.

Rev. L. D. Hayman sends us this interesting news item: "Weldon is in the midst of one of the greatest revivals ever held in the Methodist church in that good little city. Dr. Fred Chenault of Broad Street church, Richmond, is doing the preaching, and Mr. A. N. Fisher of Norfolk is director of the music. The revival began on the second of September and is going on with continued interest daily. The largest crowds in the history of the church are attending. Conversions at every service. The church is greatly stirred, and the power of the meeting is being felt in the nearby towns and country. Dr. Chenault is a preacher of great power, and is by far the strongest visiting preacher this town has had in many years. Mr. Fisher is doing great work as singer and leader. The revival will close the second Sunday in this month."

Rev. D. R. Proffitt is closing a wonderfully successful quadrennium on the East Greensboro charge. New floors and wainscoting has been put into the Mt. Pleasant church, the church has been painted inside and outside, cement walks and steps built and other improvements made, all of which serves to put this in the front ranks of attractive country churches. The pastor as a parting gift to the people who have treated him so royally, gave the Mt. Pleasant church an individual communion service and Holt's Chapel a new pulpit Bible. A revival is on this week at Holt's Chapel with Rev. L. B. Hayes of Park Place doing the preaching. Rev. D. R. Proffitt will at conference be appointed to some other charge and some pastor will get a most delightful charge of two strong churches and an elegant parsonage situated on the hard surface boulevard that connects the two churches. All the elders should not speak at once, but if wise they will get Proffitt if they can. With this man in charge of a work all is well.

In an interview appearing in the Atlanta Constitution September 6 we print a paragraph from Rev. Walt Holcomb, general evangelist: "Perhaps because of the fact that I had expected so soon to be in Japan—probably not later than October 15—news of this overwhelming disaster has particularly affected me," said Mr. Holcomb. "Bishop H. A. Boaz of the Methodist Church, South, has been writing me frequently about coming to Japan in order to conduct evangelistic meetings there and in Korea. A few days ago I received a cable message from him, urging me to come soon, and I had about decided to leave for the Orient upon the completion of my series of meetings in Atlanta at the Wesley Memorial church, beginning next Sunday and lasting for three weeks. Of course, all plans relating to Japan have been abruptly changed throughout the world."

There was a unique funeral held in the church at Chapel Hill Sunday afternoon, September 2nd. Aunt Augusta Evans, the last of the colored members of the ones who through the years have declined to unite with the negro churches, was buried from the church by Dr. N. H. D. Wilson, her former pastor, in the absence of Pastor Patten. "Aunt Augusta" was ninety-three years old, joined the church under Dr. J. A. Cunningham while pastor there, probably in 1862. Until she became too feeble through age, she washed for the pastor there fifty or more years. A sincere and faithful Christian, she was held in the highest esteem by all who knew her. The church was full, her white friends and the colored joining in doing her honor.

A revival that resulted in 40 accessions to the church closed September 2 at Norwood. Rev. F. O. Dryman is pastor and Rev. A. C. Gibbs did the preaching.

Lost, at district conference last spring, quarterly conference record for Weddington charge. Please mail to Rev. T. J. Huggins, Matthews, Rt. 18, and postage will be sent.

Rev. J. Frank Armstrong and family, who have been spending the summer in a cottage near Chimney Rock, have returned to their home in Concord, and report that they had a most delightful vacation in the mountains of Western North Carolina.

Mrs. J. F. Stover is at the Wesley Long hospital, this city, where she Wednesday of this week underwent an operation for the removal of a diseased kidney. She is expected to be able to return to her home at Rutherford College in a few weeks. Brother Stover is here with her.

The Methodists of Crouse circuit and especially of Antioch are looking forward to the 16th of September with great pleasure. That occasion will be the dedication of Antioch church by Rev. H. H. Jordan, presiding elder of the Shelby district, on the morning of the 16th at 11 o'clock. All former pastors are cordially invited to be present on that occasion.

Rev. J. Frank Armstrong of Forest Hill, Concord, crossed the border last week to assist Rev. O. I. Hinson in a revival meeting at Siler City. He expresses himself as immensely pleased with the enterprising metropolis of Chatham. Brother Armstrong could not give but five days to this meeting. However, the results were most gratifying. Brother Hinson took the names of 25 people for church membership and quite a number will join the Baptist and Methodist Protestant churches. Great crowds attended every night service and the afternoon services attracted from 115 to 300 people.

The Daily Gazette has among other things the following to say about West End church, Gastonia: "Under Mr. Brown's pastorate of two years this church has grown wonderfully. An addition housing 12 Sunday school rooms was completed in June, 1922. The present addition also contains 12 Sunday school rooms, giving a plant of 24 classrooms, together with a large auditorium, Boy Scout rooms, etc. This addition cost approximately \$4,000. It will be equipped with new furniture throughout. As soon as this arrives it is planned to have an opening day and celebrate the event. As an indication of the growth of this church under Mr. Brown's pastorate it is noted that the Sunday school enrollment has grown from 150 to 608 and the church membership from 185 to 425. Hardly a Sunday passes that does not witness the reception of one or more persons. R. H. Plyler is the efficient superintendent. Prof. E. J. Abernethy is teacher of a large men's Bible class. There are three Epworth Leagues with a membership of one hundred."

### CHURCH EXTENSION NOTICE, WESTERN NORTH CAROLINA CONFERENCE

The Conference Board of Church Extension will receive applications for aid, including applications to be made to the Duke Commission, between now and the time for the meeting of the annual conference. Requests for application blanks should be sent to the secretary of the board and when completed they should be returned to him.

J. H. Barnhardt, President.

Fred C. Odell, Secretary,  
P. O. Box 137, Greensboro, N. C.

### SHOP TALK

Please do not forget the Advocate during the closing days of the conference year.

A large number of the subscribers to the Advocate are behind with their subscriptions. We earnestly beg that every subscriber see his pastor and pay up before he leaves for conference.

Pastors, please call attention to the Advocate before you leave for conference.

### OPENING OF RUTHERFORD COLLEGE

President M. T. Hinshaw reports the largest and best opening of any year during his administration. On the first day 23 more students than last year had matriculated and about 20 more were on hand to matriculate. Among the number is a large per cent of ministerial students.



## WALTER HINES PAGE—A NOBLE WORLD CITIZEN

(Continued from page one.)

This was followed by the return of the men in gray, many of them maimed and crippled, and poverty and suffering on every hand. It was not a cheerful atmosphere for a sensitive boy to grow up in. His father was impoverished; their farms had been ravaged and their livestock taken. It was a doleful outlook for everybody—but his wonderful mother kept cheerful through it all.

"Wat Page," as his friends loved to call him, was a tall, rangy, awkward, curly-headed boy, with brown hair and brown eyes, fond of fishing and hunting, not especially robust, but remarkably alert and vital. He was fond of reading and talk, and his hearty laughter was contagious. He was accustomed to take long walks in the woods with the companionship of a book. His efficient family thought of him as a dreamer, and often wondered where he would fit into the practical affairs of this busy world. He got a little start in a rude primary school of that neighborhood, but his thoughtful mother taught him to read and write. At that time they had no public school system in the Carolinas. Walter was so swift in learning that his mother indulged the fond hope that he would become a Methodist preacher, as one of his uncles was. His middle name—Hines—was given him in honor of her favorite preacher of that name.

At the age of twelve he was transferred to the Bingham School, then located at Mebane. This was the Eton of North Carolina, from both a social and educational standpoint. It was a military school and the boys wore Confederate gray uniforms. Robert E. Lee was held up to them as an ideal. The discipline was rigid and the standard of honor was high. Nobody could cheat in the classroom and remain at Bingham. For this offense no second chance was given. It mattered not whose son the offender was. The son of a Confederate general had a higher social rank than the son of a colonel. The sons of a judge or governor were about on a level. The sons of preachers ranked about like this: First, Episcopal, then Presbyterian. Page was at a disadvantage as his father was a Methodist. That was bad enough—but he had no military title. If it were known that he was a "Union man" it would have lowered him more still.

After Bingham, Page hied him into the backwoods of North Carolina and knocked at the doors of Trinity College, a Methodist institution. Later this school became a flourishing institution, but at that time it was having "rough sledding." A famous Methodist divine and journalist describes it as "a college with a few buildings that looked like tobacco barns and a few teachers that looked like they should be worming tobacco." He spent one short-unhappy year here. He wrote home—"I do not care a horseapple for Trinity's distinction." After Christmas, 1872, we find him at Randolph-Macon College. He writes his mother: "We have a preacher president, a preacher secretary, a preacher chaplain, and a dozen preacher students, and three or four preachers are living here, and twenty-five or thirty yet-to-be-preachers in college!" There was no lack of religious impulse in this atmosphere. At this time Page was eighteen and he had definitely decided to be a Methodist preacher, and enter the ministry for life. He and Wilbur Fiske Tillet had about decided to apply for license to preach at the approaching Methodist quarterly conference. Of course this decision of her favorite son delighted his affectionate mother. His intense activity is still remembered in this sleepy little village, and he read every book in the sparse college library. He talked with his collegemates and the professors on every conceivable subject, and was a leader in the Franklin Debating Society. He wrote prose and verse at an astonishing rate.

When Johns Hopkins was established Page was among the first group of twenty-one students selected for admission. Nearly all of these boys became distinguished men. Some of his friends were shocked when he began to study the teachings of Darwin and Huxley. From 1878 to 1883 Page spent in various places much of the time in journalistic work. Like many Americans he spent a brief period in the work of a country pedagogue.

A new journal, "The Age," had been founded in Louisville, Ky. Here Page went to work and wrote many articles on literary and political subjects and

soon became its editor. They hoped that this paper would be to the South what The Nation was to the North. The young editor later invested in the paper. But the South did not respond and soon Page was out of a job. At last he secured a place on a paper in St. Joe, Missouri. He worked from cub reporter up to editor and learned a lot about journalism. While here in 1889 he was happily married to Miss Willia Alice Wilson, daughter of a Scotch physician, Dr. William Wilson, who had settled near Detroit in 1832.

Then for a time he served as special correspondent of the New York World. He was profoundly interested in the educational and material development of his native state, and came very near devoting his life to this work. For the better part of two years he worked on the Evening Post.

Along in 1885 a few gentlemen of means began the publication of The Forum, hoping that it would do for this country what The Fortnightly and The Contemporary did for Great Britain. The first two years it dragged heavily, and they lost a large sum in their new enterprise. At last Page was induced to take the editorship. Soon it gained in circulation by leaps and bounds, and in a short time reached 30,000. Page had thought of buying it, and the owners at first seemed eager to sell out. But when they saw it gaining in circulation each month they backed out. Then Page resigned and The Forum soon dropped back to its former figures.

In 1898 Page was made the editor of The Atlantic Monthly, following that choice line of notables—Lowell, Fields, Howells and Aldrich. No American publication had such a rare record as this old magazine. There were elements in it that appealed powerfully to Page's fine sense of humor. Here was the son of a Southern slaveholder sitting in a chair sacred to a race of strenuous abolitionists. The grim face of William Lloyd Garrison glared at him from a steel engraving on the wall; and one of Garrison's sons was a colleague. For a time his vigor and breeziness jarred his sedate associates. Soon the change was noticeable and the circulation began to grow. When Page wanted writers he did not send them a courteous note of invitation. He went after them. At one time he went clear to Birmingham Ala., to see Miss Mary Johnston about a story. He published her "To Have and to Hold," which nearly doubled the circulation of The Atlantic.

It looked as though he had found his place for life, but he wasn't quite suited. He craved a larger freedom. Soon—in 1900—he was joining forces with Frank N. Doubleday and editing World's Work. Here he found a congenial field and the new magazine flourished finely. While in this chair he spent a good deal of his time with Mr. Robert C. Ogden and others in building up the educational system of his beloved home state. And yet he was much misunderstood by his own people and called a "Southern Yankee" and a "renegade." But he only smiled and worked right ahead.

He was a staunch admirer of Woodrow Wilson and supported him most heartily for the presidency. After his election Mr. Wilson consulted him freely in regard to the personnel of his cabinet, and finally offered him the portfolio of the Ambassador to Great Britain. After some hesitation Page accepted this most important and responsible post. He had all sorts of difficulties in getting started in his new work. There was no home for the embassy and the salary was altogether too small to support the dignity of this high office, and Page was a poor man. But he went at it bravely and soon he began to get hold of the lines of service.

From now on the life of our great ambassador is familiar to all intelligent American readers. I desire to touch only a few of the tall points in his official life. He gathered around him a congenial and efficient staff of helpers and the work went smoothly. Soon he came to understand the English people and he learned to greatly admire and love them for their sterling qualities, their firmness, stability, integrity and reliability. He understood them a great deal better than his President ever did. He deeply regretted that Mr. Wilson misunderstood these sturdy Britons in so many ways. He was so frank and open in his reports to the Secretary of State—Mr. Bryan—that he could not at all understand this secretary's failure to be open with him and reply to his frequent letters. This was a source of deep annoyance to him all through his official life over there.

He saw much more clearly than did the President the coming of the World War, and did all that lay in his power to prevent it. His service to his country during this terrible war was simply inestimable. He and Sir Edward Grey became fast friends and transacted harmoniously the important business of these two great countries. Mr. Page's fine sense of humor and his deep knowledge of human nature stood him in excellent stead. During those dreadful years his toil was herculean—far beyond his strength. He had the embassies of Germany, Austria and Turkey to manage as well as our own. He worked an immense force of volunteer assistants in a half dozen buildings day and night.

The President and Mr. Bryan seemed determined to mediate in the interest of peace; and Page's tact and wisdom saved the situation a number of times. How vivid are his descriptions of the sufferings and heroism of the British people. What a brilliant letter-writer he was. Those letters to Col. House, President Wilson and his own loved ones are literary gems and will live forever. But this awful burden was far too heavy for his slender frame. He broke under it at last and had to be brought to his own dear America. It was a joy to sail up New York harbor, to look upon this old city that he loved, and to greet a few friends. He continued to grow weaker. The frail tenement was breaking. He longed to see the pine trees of his beloved Carolina. He reached home at last—was barely able to smile and say: "Well, I've come back." He failed rapidly and soon found a resting place under his dear old pines.

## RECOLLECTIONS OF MY EARLY YEARS IN THE CONFERENCE

By a Son of an Itinerant.

### Admission to the Conference.

I entered the Western North Carolina conference in 1895, but a strict scrutiny of the Minutes of that year will fail to disclose my name either among those admitted on trial or among the transfers from other conferences. Indeed, it is quite possible that the bishop himself was unaware of my advent. A most extraordinary thing, you say. The explanation is very simple, however, for like the majority of folks who reside in parsonages, I was born into the conference and was raised in—or perhaps across—the lap of the ministry.

According to custom, I should have been named for a bishop, or for the presiding elder, at least. In this matter all parsonage traditions were shattered; perhaps even at that early age I showed unmistakable symptoms which precluded all thoughts of a clerical career for me. This custom has not been disregarded elsewhere; one may go to one of our denominational schools and line up a whole battalion of John Wesleys, flank them on one side with a full conference cabinet and on the other with fair-sized college of bishops. Such is the honor paid to these great men, and who wouldn't be named Frances Asbury rather than David Jonathan or John Wesley rather than Napoleon Bonaparte?

### Early Recollections of the P. E.

The presiding elder is the first real hero that enters into the life of the child of the parsonage. He is the man from the big outside world who directs and controls the fate of men and nations. His coming is comparable to the visits of royalty, and is looked forward to with great eagerness on the part of the younger members of the family. A true son of the parsonage would rather sit in the "front room" and listen to the presiding elder talk than to do any of the things that usually appeal to childhood. And when this great man pays him the honor of addressing him personally the cup of joy runs over.

A conversation that I had with my first presiding elder is still fresh in my mind. I had been left in the room with him for just a few minutes, but during that brief space of time I declared to him my ambition—a confession that my father had not been able to wring from me. In answer to the elder's rather hackneyed question, "Well, my little man, what do you expect to do when you grow up?" I startled and somewhat shocked that dignitary by promptly replying, "Work in a liver stable."

"What," said he, "do you mean to tell me that you are not going to be a preacher but expect to own a livery stable?"

"I'm not goin' to own a liver stable," I replied,



"I'm goin' to be a horse-harnesser."

That good gentleman still lives and might possibly be interested in knowing that I did finally realize my ambition, for while in the service I was assigned to a light-horse artillery outfit wherein I became a horse-harnesser indeed.

My next presiding elder has since become a dignified college president, but he gained my respect and admiration in the early days by the inimitable way in which he would relate a certain frog story, the most attractive feature of which was a frequent repetition in a deep bass voice of the words, "Knee-deep, knee-deep." Every quarter I grew more and more fond of this story.

So great did my attachment for this story and its raconteur become, that the next P. E. had to use rather strenuous methods to win me over. His first diplomatic advance was to call me a smart boy and cross my palm with a nickel. I felt myself weaken under this treatment, but I didn't really and truly warm to him until the night he sat up until eleven o'clock reading to me from a volume of "Father Goose." This great man, who has some time since gone to his reward, was our presiding elder with some intermissions for perhaps a dozen years. During this time he was in the parsonage a great deal, but no event or association—save his reception of me into the church—will stand out in my memory like that long evening I spent in his lap while he read to me in his customary pulpit tones, *The Philosophy of Father Goose*.

#### Poundings.

Every week one reads in the Advocate that some pastor has been "subjected to a very severe pounding." The pounding, I believe, is a typical American custom. I have never heard of the English ever giving their Wesleyan pastor "a severe stonking." I trust, however, that after we come to our senses and adopt the metric system, I will be able to pick up a current number of the Advocate and read somewhat as follows: "The congregation kilogrammed us unmercifully a few nights ago."

One of the most memorable poundings in our history occurred when I was about nine years of age. We had just moved to a new charge and the people literally brought in cartloads of staple and fancy groceries, chickens, a turkey, etc. But for these my interest was lost when I discovered, hidden away in the mass of goods, a small package bearing the superscription, "For the preacher's boy." The gift, a small carton of gingersnaps, was of very little intrinsic value, but for me it meant a great deal; never before had I been so singly honored. Even at this late date I have a peculiar fondness for that charge.

#### Appointments.

That being the son of a Methodist preacher has its drawbacks, everybody will admit. For instance, what a tragedy it is that one has to wear clothes made out of father's old pants—pants that have already gained a wide circle of respectful admirers and which are readily recognizable, in spite of their altered condition, not only by your own congregation but by the Presbyterians as well.

There is one joy, however, that is the peculiar property of the preacher's boy; the pampered son of the multi-millionaire will never be able to enjoy the indescribable thrill that the son of the parsonage gets out of the appointments and the resultant moves. Even when it was generally understood that there would be no change, I have anxiously awaited the appointments, always hoping against hope that maybe we would have to move after all. At the end of a quadrennium my excitement would often reach such bounds as to actually interfere with my eating and sleeping. I am certain that if the change of the four year rule had been put to a popular vote, all children of the parsonage under the age of fifteen would have voted solidly against the proposition.

#### THE MOUNT OF VISION

Such was Junaluska during the recent Summer School of Missions and Missionary Conference. This was the testimony of a large number of those who attended. There they saw the vision of the whole world's needs; our own church's obligations and opportunities concerning those needs and especially a vision of Him who alone is able to meet the world's needs as great and numerous as they are even at this hour. Along with vision came consecration and resolution to do to the uttermost all

that each one could to help Him speedily bring His social order upon the earth.

The attendance this year was most gratifying, being an increase of more than sixty per cent over that of last year notwithstanding the school at Mount Sequoyah. Seventeen states and the District of Columbia were represented in the home land, and nine out of our eleven foreign mission fields. It was a choice and representative group of mission leaders and workers. All came for study and counsel as to how to serve best and to make Christ real and vital in the affairs of the world today.

There were one hundred and seventy-three enrolled in the twelve courses offered in the field of Bible study: Methods, philosophy, history and social aspects of missions, and the several phases of missionary work and problems. The purpose of these courses were two—to give an opportunity for vital study of missionary conditions and problems and training for missionary leadership in our church. This is one factor in the Home Cultivation Section of the Board of Missions' plan for creating a missionary consciousness on the part of our constituency necessary for our church to do its part in world evangelization and Christianization. A large and well trained leadership is necessary for such a task. Such a leadership can only be had by pursuing a thorough course of training.

The morning meeting for conference and prayer was a new feature of the school and one of the most valuable ones. Each morning before the classroom work began thirty minutes were given over to conference and prayer regarding the imminent and vital needs of our several mission fields at home and abroad. Fortunately representatives from each field were present and spoke at first hand regarding the conditions and needs of their respective fields. It gave opportunity for all the missionaries to know the workers in other fields, and to understand their problems. It also gave others in attendance acquaintance with all our fields and their needs. These meetings became spiritually dynamic. The Holy Spirit was evident and gave vision, resolution and courage to the large number who attended these meetings.

Another good feature was the conference with the missionaries themselves conducted by the two foreign secretaries, General Work. This conference was not only attended by foreign missionaries, but also by those working in the home field. At this meeting vital matters were discussed. The missionaries were given opportunity to speak and they did so freely. All sorts of problems were considered relative to the home church and the church in the foreign field. The whole gamut was run. While utmost frankness characterized the discussions, the finest spirit of concord prevailed and all expressed their appreciation and helpfulness of these conferences. All understood the work of others better. All recognized that missions are one—home field, foreign field, city work, rural—all are a part of missions, world evangelization and Christianization.

The missionaries added much to the interest of the school. They made a valuable contribution to it as well as being greatly helped by it. A reception was given in their honor at the Mission building which was one of the most delightful of all the meetings during the school. It gave the people at the Lake an opportunity to get personally acquainted with and express their interest in their representatives at home and abroad—around the world.

The platform addresses each evening were unusually good. Home and foreign secretaries spoke concerning work in their respective mission fields. Dr. John W. Laird, president of Albion College, Michigan, and Bishop Edwin H. Hughes each delivered a series of inspirational addresses of the highest order. The closing service was the most impressive of all. After the presentation of the certificates of credit the pageant, "The Striking of America's Hour," was presented. It presented in a striking way the failure of all the great nations of history to meet the world's needs for brotherhood herself and giving it to the world. If she failed in this she would pass as the other nations had. Missionaries and nationals from many of our fields had a prominent part in the pageant. It left a profound impression upon the audience.

The surprising thing about the school and conference was the unanimity of opinion that world evangelization and Christianization rested primarily

with America at this time. This was expressed in the meetings for conference and prayer, in the missionary conferences and in the platform addresses. Moreover, there was the same unanimity of opinion that the most important and first step in world evangelization and Christianization was the evangelization and Christianization of America. The program of the school had not been planned in advance to that end. It seemed to be the result of the Holy Spirit's leadership. Those present accepted it as the revelation of the way out of the present world situation into the one Jesus came to establish. With this profound impression those who attended the school and conference returned to their respective fields of labor around the world with firm resolution to "prove themselves workmen who need not be ashamed" to labor together with Him to establish His kingdom.

#### "THE SLEEPY SUNDAY CHRISTIANS"

By Harry Daniels.

I wonder if the day of awakening shall ever come to those Christians that sleep the Sabbath Day away and who do not realize they are under obligation to God to openly observe His Sabbath Day by attending Sunday school and both the morning and evening church services. If such persons really and truly believed in God and His holy church they would retire at a reasonable hour on Saturday nights so they may arise on Sunday mornings and attend church and be filled with the spirit of alacrity and activeness in transacting God's work. If those indolent persons who do not find time to work for God on Sundays, it is a fact that they will not find time to do so during the week.

I firmly believe that God brings those indifferent persons to Him in time by sending upon them premature sorrow and adversity. We are commanded by the Third Commandment to keep holy the Sabbath Day. A good many Christian folks think that if they attend the evening church service they have observed fully the Sabbath Day. If those persons do not attend the morning service they do not observe the Sabbath Day as God would have them observe His day.

Jesus, the Son of God, commanded His disciples to go forth and teach all nations. He did not stop there, but He further added by saying that "He that will not hear you will not hear me."

Therefore our ministers have the law of God in their favor and have the right to command us to attend church on Sunday mornings, as they, our ministers, preach and teach the very same doctrine as taught by the chosen disciples of God, and if we will not hear our ministers we would not hear God himself.

The Son of God, in past eternity, was appointed to his place on the Throne with his Father. Gradually this fact was announced to the world. The curtain of time was raised upon a sovereign Christ, Jehovah, the sovereign Administrator of the ancient covenants, was the Son of God. He declared his everlasting kingship over the world, and ruled with wisdom, power, justice, mercy, and love.—Religious Telescope.

#### DOING DUTY

Rev. E. C. Sell.

Why do I live? Why am I here?  
I know—yes, yes, 'tis true,  
That Jesus has for me a sphere  
To fill—a work to do.

No time to linger, or repine,  
So much to do. Let me,  
At once, go into duty's line,  
God to serve—faithful be.

I must not—cannot hesitate,  
And leave my work undone;  
My time will pass; my strength abate;  
Day will end; night will come.

With faith in God, with faith in man,  
I'll go, and do my best;  
Without dismay, do all I can,  
So I can stand the test.

And then, when God, all nations meet,  
The final word to hear;  
I'll be clear, and can freely greet  
Every man without fear.



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FIELD NEWS

REVIVALS ON MARS HILL CIRCUIT

We have just closed successful revivals at Bright Hope and Beech Glen.

Rev. J. L. Rayle, a student of Rutherford College, did the preaching at Bright Hope. The results were very gratifying. There were seventeen conversions and the whole church was blessed by the gospel messages of Brother Rayle.

The meeting at Beech Glen closed August 31st. Rev. Edgar H. Neese, a graduate of Rutherford College, did the preaching. According to statements of those who have lived here for years there hasn't been such a meeting here before in a number of years.

My last revival before conference is to begin at Laurel Sunday, September 2nd. Rev. L. H. Griffith of Paw Creek will do the preaching.

J. R. Spainhour, P. C.

HICKORY GROVE CHARGE AND REVIVALS

Our first revival meeting was at Derita. Brother A. Burgess of Walnut Street charge, Greensboro, did the preaching and did it well. He also conducted the singing to the delight of the good congregations which attended these meetings.

Our last meeting was at Hickory Grove. The meeting began Friday night before the fourth Sunday in August and continued through the first Sunday in September. Bro. A. G. Canada was with us and conducted all the services and did some of the best preaching we have heard at all.

The charge is moving along in a quiet way. We expect to raise all our finances and close the work up in good shape. We have had three good years with these people and expect nothing but a good closing for this year. E. Myers.

EXPRESSION OF APPRECIATION

We, the members of the quarterly conference of Uwharrie circuit, Greensboro district of the Methodist Episcopal Church, South, in parting with our pastor, Rev. W. B. Thompson, who has served this charge for four years, do adopt the following resolutions:-

Resolved, That we appreciate the earnest and faithful work that he has done on the circuit during the whole time of his stay, believing that he has conscientiously given of his best to every church on the charge.

Resolved, That we especially recognize and thank him for the efforts he has put forth in the care and improvement of the churches and their grounds as well as the parsonage.

Resolved, That as he has stood while among us for community uplift and civic improvement, as well as for Christianity, we regret his leaving, and we commend him to the churches that he may serve next year and bid him God-speed in his work wherever it may be.

Resolved, That a copy of these resolutions be given to him, and that they be published in the Christian Advocate and be placed on the minutes of this conference.

Signed on behalf of the quarterly conference.

W. E. Kearns, Sec.,
A. L. Hill,
S. C. Cranford,
Mrs. H. N. McMaster,
Committee.

A GOOD REVIVAL AT SOUTH HENDERSON

It is a glorious thing to work in a revival when the Spirit of God prevails. Such was the revival at South Henderson on August 6th. Bro. R. L. Pittman of La Grange, N. C., arrived to assist the pastor in a revival.

Brother Pittman preached very effective sermons and had good results. The revival reached its climax on Sunday morning when a sermon was preached to the old people. There was scarcely a dry eye in the church and about twenty or more people were converted.

When the revival closed on Tuesday night, the 14th, fifty persons had been converted and fifteen had been added to the church. The Spirit of God worked quietly throughout the entire revival.

Brother Pittman is an excellent worker in a revival and he won the love and confidence of all the people who knew him.

Our church at South Henderson has made great progress this year in every respect. A new piano has been placed in the church, the pulpit enlarged, the roof reshingled, a new Sunday school room added, two coats of white paint put on the outside of the church, and we are now making plans for further improvements.

G. G. Whitehurst, P. C.

REVIVALS ON NEWTON GROVE CIRCUIT

We have held six revival meetings on the Newton Grove circuit this year with wonderful results.

The pastor, S. W. Phillips, has held four meetings with good success. both in accessions to church membership and in renewals of faith, and in the hearty support of the membership and the large congregations that greeted him and stuck to him. The last meeting was held at Maple Grove, the youngest church on the work, but not the weakest by any means. Never has the pastor preached to such crowds anywhere. We had over five hundred present on the fifth night of

the meeting, and every night after that the house was packed to its capacity with from one to two hundred standing around the windows. We do not know how many were saved and reclaimed. Twenty-four of the number joined the church; the most of them were men and women from twenty to seventy years old.

The membership of the church has been doubled within the last two years. I praise God for a full and free salvation that saves from sin and preserves us, spirit, soul and body blameless! The members of Maple Grove church were so wonderfully blessed in spiritual things that they wanted to bless others in temporal things, so they got together and prepared themselves with such things as they needed to fortify themselves with and stormed the parsonage with all sorts of good things. May God bless these good and generous people.

Brother M. W. Hester was with us for one meeting this summer, and I think it can be just as truthfully said of him as of Barnabas of old that he is "a good man full of the Holy Ghost and faith." God gave us some wonderful messages through him, and we had a real revival. He will preach for us again next week at Newton Grove. We are expecting God to sanctify believers, reclaim backsliders and save sinners. Pray for the meeting.

S. W. Phillips.

A SUCCESSFUL YEAR ON SHOAL CREEK CHARGE

I feel that I would like to tell the Advocate readers what the Lord has been doing for us on the Shoal Creek charge this week. We have had a very successful year with many conversions and additions to the church. We have just closed a very gracious revival here at Shoal Creek church. It was one of the best revivals we ever witnessed. The meeting continued through seventeen days and nights, with something like fifty professions of religion and there were several Christians who came to the altar seeking the experience of entire sanctification and some prayed through to victory.

I don't know whether the people are tired of us and trying to get rid of us or what caused it, but anyway the people of Ravensford gave us the largest pounding I think we ever received. I thought that poundings were out of season, but it certainly did feel good when it quit hurting. We appreciate so much the kindness that our people have shown us.

We started another meeting at Olive Sunday night and expect Brother Joe Green to do the preaching for us. Pray for us that we may have victory in the Lord.

I enjoy the Advocate very much and speak a good word for it every opportunity that I have.

J. R. Church, P. C.

MINIATURE SOUTHERN TRAIN SHOWS ELECTRIC SIGNALS

Cincinnati, O., Sept. 10.—Visitors to the Cincinnati Fall Festival and Industrial Exposition have been greatly interested by the exhibit of the Southern Railway System, consisting of a miniature passenger train, which shows how Southern trains are protected by electrically operated automatic block signals.

The exhibit shows the train in operation on an oval track, equipped with electric signals working just as in actual practice on the road. The train consists of three coaches, and is driven by electricity, taken from a third rail, though the locomotive is a model of the regular steam type.

Every day during the exposition the Southern's booth has been surrounded by a crowd of interested spectators who were getting from it their first demonstration of how electricity is employed for the operation of signals and of the great degree of safety for trains which is afforded by this system.

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## FRANKLIN AVENUE, GASTONIA

On Tuesday evening, August 24th, Dr. J. E. Abernethy, pastor of Trinity Methodist church, Charlotte, delivered a lecture on the Yellowstone Park in West Gastonia. Dr. Abernethy is an able and interesting speaker. Combined with his oratorical ability, Dr. Abernethy possess unusual observational and interpretative powers. It was indeed a rare treat to hear a man with such a fortunate combination of traits give his impressions of Yellowstone Park. The subject of Dr. Abernethy's address was Pictures and Parables of Yellowstone Park. After Dr. Abernethy had given very vivid and wonderful word pictures of the park he brought out spiritual lessons which this place of wonder and mystery teaches. Those who heard the lecture spent an evening of pleasure and profit, for the lecture was at the same time entertaining, educational and spiritually profitable.

Dr. Abernethy came to Gastonia at the invitation of Franklin Avenue Methodist church. The lecture was under the auspices of the Friendly class, an organized class of young people of that church. The class sold tickets to the lectures and a neat sum was realized. The proceeds were turned over to the church. This is only one of several activities in which the Friendly class has been engaged in the last several months. The other classes of Franklin Avenue Sunday school are up and doing and the whole school is growing. The church work is progressing at a rapid pace. Interest in church activities is growing. Many new members have been added during the summer.

Miss Beulah McKenzie.

## FIVE REVIVALS, CHURCH DEDICATED BY BISHOP DENNY

On the last day of August we closed the last of five revival meetings held on the Durham circuit this year. In all of them there was the note of victory. Fifty-four new members have been added so far, forty-four of which were on profession of faith. The church as a whole is quickened and religious life is a living reality. We are glad in the Lord. Of the last three of these meetings you have not heard. Rev. J. W. Bradley, West Durham pastor, was our helper. His sermons and exhortations were plain, pointed and appealing to children, young people and all. The Spirit of God was with him and with the people.

Our congregation at Duke's seemed somewhat disheartened to begin with for some reason. But they proved themselves ready for a season of refreshing. The meeting there was a mountain top experience. Every service was a forward step and an inspiration. The cup of joy was full. On the closing day a score of eager, happy converts stood around the altar ready to take the yoke of Christ. They were bright school boys and girls, young people and adults. It put new hope, new life and new purpose in the church. We believe we are ready now to go about our needed new house of worship.

The meeting at Pleasant Green was happy in that it was a blessing to the present church membership.

The church at McMannen, like most of life, is beset with snares on every hand, yet they are fighting a winning fight. Our meeting which began on Sunday night and ended on Friday night was a victory. The good gospel messages found an active response, and at the close when the door was opened fourteen bright boys and girls made new by faith in Christ entered into the fellowship of the church.

Last Sunday was a great day with us. It was dedication day at Fletcher's Chapel. Bishop Denny came and saw and conquered. He more than met the high expectations of the throng who came to see and hear. The man and his message were so impressed upon them as that they will

not be forgotten in a lifetime. The opening service and prayer were led by our presiding elder, Rev. M. T. Plyler. The men and women had worked so wisely and successfully together in this congregation, in providing themselves with this beautiful plant, that no debt was left to halt or hinder in the happy formal dedication following the bishop's great sermon.

The abundant dinner served on the ground was a feast thoroughly enjoyed. The day was ideal.

At two-thirty in the afternoon a pageant, "The Modern Prodigal," was presented by the Epworth League of this church in which many of the Sunday school took part, interspersed with appropriate songs and music. This was also a great lesson and an impressive hour. The people filled the house and doors and windows to overflowing.

A large number of young people in this church are consecrated workers in the various departments of the kingdom, and their readiness and efficiency is a delight. A good number of them are scattered now to their posts in school and college, either graduated and now teaching or entering our various schools and colleges for training. We shall miss them while away and gladly hail their return.

W. F. Craven.

## GOOD WORK IN REVIVALS

During the week following August 12th it was my privilege to be with the Rev. W. G. Lowe, of the Plymouth charge, and his good people at Jamesville, N. C. Staid with the meeting only one week and do not have final results to report. However, interest there was fine and the congregation and interest increased all the way. Brother L. L. Smith came into the meeting the day I left and continued the next week. The foundation for a fine meeting was laid. Brother Lowe is a great fellow to work with. He takes care of his help and lives in the hearts of his people. He is doing a great work on the Pymouth charge.

Our second week was with Rev. W. P. Constable and his people in the Sladesville church, Hyde county, and it would be difficult indeed to describe this meeting. I never saw so many young people in a village community as are around Sladesville, and all of them were interested in the services and did great work in the meeting. Thursday night of the meeting was given over entirely to these young people. Seven of them volunteered for life work recruits, and among them were college graduates, a member of the class of '24 U. N. C., and two graduates of the high school of Sladesville. When I left the meeting on Friday night several had united with the church, and Brother Constable carried the meeting on through Sunday.

Our fall work in Edenton is opening up fine in spite of heavy losses to the work caused by some of our very best workers moving to other towns and cities. These moves hit the board of stewards and the church choir, and is greatly felt. Our meeting is scheduled for September 16-30, with Bro. W. B. Johnson, the blind musician, assisting.

J. Vincent Knight.

## JUST BACK FROM VACATION

We are just back from three weeks' visit in New York City. Our congregation gave us a three weeks' vacation with a purse to defray our expenses while away. We had a delightful vacation, spending all the time in New York City and Long Island Sound. In short, we did New York and thereabouts.

Our people have just spent around \$1400 on our parsonage at Madison, having put in water, added an additional room and also painted the outside of the parsonage. We now have a splendid parsonage.

Madison-Stoneville expects to come to conference with everything paid in full this year.

J. P. Morris.

# THE Christian Education Movement



Has the Right - of - Way

August                      September  
October                      November

The Committee authorized by the General Conference to harmonize and correlate the forward movements of the Church has given the CHRISTIAN EDUCATION MOVEMENT from August to November, inclusive, for cultivation and collection of pledges. During this period all the general organizations and public agencies of the Church will be mobilized in the interest of Christian Education.

## THE BISHOPS

have issued a strong address to the Church and are leading in the work.

## THE PRESIDING ELDERS

will co-operate and direct the work in the districts. A live Presiding Elder brings things to pass.

## THE PASTORS

will give the message to the people and guide the efforts in the local churches. The wise pastor believes in Christian Education and shows his faith by his works.

## THE CHURCH COLLECTOR

has a place of great opportunity and responsibility. It is harvest time. He thrusts in the sickle and gathers the golden grain.

## THE SUBSCRIBER

is the most important of all. Money talks and he has the last word. If he fails the efforts of all others are futile. But a true Methodist will not fail. His word is out. He has promised. He will pay.

## "AFTER CENTENARY"

### Pledges

Many subscribers made their pledges payable "after the Centenary." This means the payments will begin November 1st, 1923, since the last payment on the Centenary was due January 1, 1923.

"AFTER THE CENTENARY" MEANS NOV. 1, 1923



The

# Christian Education Movement

810 Broadway, Nashville Tennessee



WOMAN'S PAGE

N. C. CONFERENCE

Mrs. J. LeGrand Everett, Editor  
Rockingham, N. C.

W. N. C. CONFERENCE

Mrs. H. K. Boyer, Editor  
Mt. Airy, N. C.

LITTLE MARY PLYLER

Not now, but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears  
And there, sometime, we'll understand.  
  
We'll know why clouds instead of sun  
Were over many a cherished plan,  
Why hopes are crushed and castles fall;  
Up there, sometime, we'll understand.

Western North Carolina Conference

JAPAN METHODISM

Fourteen years ago, according to Rev. W. J. Callahan, the Japan Methodist church was organized by bringing together the Methodist Episcopal and Methodist Episcopal Church, South, and the Canadian Methodists. A Japanese was elected bishop and they were made an independent church, the mother churches agreeing to turn over all their self-supporting and near-self supporting churches to the administration of the Japanese church. In order that they might carry churches not entirely self-supporting it was agreed to give a lump sum, as a subsidy, gradually decreasing every year, to be used in supplementing the salaries and rent of the preachers. A great many felt a doubt as to whether it was wise before these churches were nearer self support to give them to the administration of the Japanese church, but the step has been gradually justified in the quickened church consciousness and the development of personality of their native leaders.—Voice.

Our General Board of Missions has 56 missionaries in Japan, five of whom with their wives are from W. N. C. conference as follows: Rev. and Mrs. W. A. Wilson (1890), Rev. and Mrs. S. A. Stewart (1906), Rev. and Mrs. J. W. Frank (1912), Rev. and Mrs. N. S. Ogburn (1912), Rev. and Mrs. I. L. Shaver (1919).

The Woman's Council has four stations (1922 Report) with twelve missionaries on the field.

None of the above named missionaries are stationed within the calamity stricken district, and we trust by the time this reaches our readers all fears for the safety of all missionaries will have been dispelled.

A musician taking his first lessons in horseback riding one day mounted, and the horse, having no sign given to go, stood still. The musician said, "Start!" The horse stood still. "Begin!" The horse did not move. "Commence!" The horse stood still. A much aroused boy standing by said: "Say, Mister, maybe if you'd say 'come up' he'd go."

September is the month to "come up" with all the various departments of your missionary societies, and October 1st is the time to "come up" with every report to your conference officers.

So now start to begin, to commence to be ready, to surprise your officers with a shower of reports October 1st. Plenty of time—but you get busy.

"THE LADIES' AID WILL DO THE REST"

We've put a fine addition on the good old church at home,  
It's just the latest kilter, with a gallery and dome;  
It seats a thousand people—the finest in all the town,  
And when 'twas dedicated, why, we planked ten thousand down;  
That is, we paid five thousand—every deacon did his best—  
And the Ladies' Aid Society, it promised to do the rest.

We've got an organ in the church—very finest in the land,  
It's got a thousand pipes or more, it's melody is grand;  
And when we sit on cushioned pews and hear the master play,  
It carries us to realms of bliss unnumbered miles away,  
It cost a cool three thousand, and it's stood the hardest test;  
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;  
They'll bake a thousand angel cakes, and tons of cream they'll freeze,  
They'll beg and scrape and toil and sweat, for seven years or more,  
And then they'll start all o'er again, for a carpet for the floor.  
No, it isn't just like digging out the money from your vest,  
When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course we're proud of our big church from pulpit up to spire;  
It is the darling of our eyes, the crown of our desires,  
But when I see the sisters work to raise the cash that lacks,  
I somehow feel the church is built on women's tired backs;  
And sometimes I can't help thinking when we reach the regions blest,  
That men will get the toil and sweat, and the Ladies' Aid the rest.

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we out to be. As long as we feel that, as long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul much more than our everyday life.—Muller.

North Carolina Conference

AROUND THE BEND

Dead? No, don't speak of him that way!  
Don't think of him as dead!  
He's only just gone on a piece,  
A little way ahead.

He's traveling still the same highway  
That he with us has trod;  
Merely outdistanced us a bit  
Upon the road to God.

Dead? Never with a thought like that  
The smallest moment spend.  
He's simply gone beyond our sight;  
He's just around the bend.  
—Ida M. Thomas, in Christian Guardian.

With real distress we read of the passing of the lovely little daughter of our editor, Rev. A. W. Plyler. With those who knew and loved her, we hoped that our Father in His tenderness and goodness might spare her to them, but as He knows what is best for His children and leads them in the paths that are safe and blest if we trust Him, this sorrow has somewhere its own sweetness and sacredness. May the parents who love and treasure her be comforted and sustained in their grief by their heavenly Father who loves and treasures them, His own children.

MISSION STUDY FOR 1923-24

October is the month set aside by Council and our conference for the mission and Bible study campaign.

The goal—a mission study class, and a Bible class in every auxiliary—can be reached of every auxiliary feels its responsibility individually, every woman being missionary-minded and every woman an evangel. Let the superintendents make their plans at once for an organization meeting, arranging a program for it that will arouse the interest in the subject to be studied, explain the course, and assign the first lesson.

1. A statement should be made about the text-book and author (see article below). If possible have books for sale. If not, exhibit one and immediately after the meeting order a supply.

2. The importance and significance of the subject to be studied should be clearly pointed out. Whet the appetite.

3. Emphasis should be given to the importance of promptness, of regularity, of the taking of notes. Members should be made to feel the great value which the course will have for anyone who will take it seriously and prepare faithfully a value out of all proportion to the time and effort that will be required.

4. Make assignments for the first lesson.

5. Reserve ample time for prayer. There is a blessing of God for this work which prayer alone will command.

Use the new books. Order books from Lamar and Barton, Nashville, Tenn., or Richmond, Va.

Report your study classes to your conference superintendent, and by enrollment card to Mrs. Hume R. Steele, Lambuth Building, Nashville, Tenn. Just to remind you.

FOREIGN MISSION STUDY BOOKS

It has been many years since a thorough study of Japan has been undertaken in the American churches and most of the previous study books on Japan have been long out of print. The new books of this year are, therefore, especially welcome and the interdenominational literature on this theme represents the joint planning of the central committee on the United Study of Foreign Missions and the Missionary Education Movement.

"Creative Forces in Japan" by Galen M. Fisher will not only be useful for study and discussion groups of adults, but it will take its place in the current literature on Japan for general readers as an authoritative and balanced book on that country. Mr. Fisher's experience has brought him into very close touch with many phases of Japanese life and has given him a wide acquaintance that makes him well equipped to serve as an interpreter of the Japanese to Americans. For twenty years he was senior secretary of the international committee of the Y. M. C. A. in Japan. In that period he served at different times as president of the Federated Missions of Japan, as secretary of the Japan Continuation Committee, and as editor of the Japan Evangelist.

For use in women's program meetings and in classes desiring a book treating especially of the life of girls and women in Japan, central committee has published "The Woman and the Leaven in Japan," by Miss Charlotte De Forest, the daughter of one of the distinguished pioneer missionaries of the American Board. Her opportunities for intimate acquaintance with the life and spirit of the people have been unusual and her book shows a deep insight into significant movements and trends of thought among the Japanese. As president of Kobe College she is one of the leaders in Christian education in the empire—a subject treated with thoroughness in her book. At the same time she gives many interesting pictures of the life of those classes of women in Japan, not touched by the educational work of Christian agencies, and makes a strong appeal for the strengthening of the Christian witness to them.

"Japan on the Upward Trail" by William Axling, published by the Missionary Education Movement, is planned especially for the use of middle and upper teen-age readers. In simple and graphic form it presents the facts regarding the history of the Christian Movement in Japan and its present problems; but its chapters are mainly devoted to a series of sketches of outstanding Japanese Christians and missionaries. Mr. Axling has been, for about twenty years, a missionary of the American Baptist Foreign Mission Society and is in charge of the Misaki Tabernacle in Tokyo, a great institutional church that is outstanding among the Christian agencies that are pioneering in the extension of the Christian message among the industrial classes in the new Japan.

For leaders of boys and girls of intermediate age there is provided a new course of lessons entitled "Young Japan: A Handbook for Leaders of Intermediate Groups," by Mabel Gardner Kerschner, formerly on the staff of the Department of Religious Education at Teachers College, Columbia University, and well known as a leader of classes in methods of missionary education in summer conferences. The handbook contains stories, suggestions for worship, instruction, dramatization, class or group projects, service activities, etc. It may form the basis of a series of lessons on Japan with a minimum of additional material. It also includes references to other publications for groups that wish to expand the course.

The Missionary Education Movement has also prepared a new series of maps of Japan, one of which, showing the mission stations, appears in the study books and has been enlarged for wall use. There are also outline maps for class use; one for the wall and one for individual use. There is a variety of books, stories, pictures, and handwork for children of junior and primary grade, described elsewhere in this issue.—The Missionary Review of the World.

REPORT OF MISSION AND BIBLE STUDY, SECOND QUARTER 1923

	1923	1922
No. conferences reported	36	37
New Adult M. S. classes	880	764
Members	25489	24643
New Y. P. M. S. classes	226	192
Members	5763	4500
New Junior M. S. classes	309	433
Members	9182	8368
Reading circles	144	202
Missionary libraries	44	11
Adult B. S. classes	1013	940
Y. P. B. S. classes	195	172
Junior B. S. classes	6	0
Enrollment cards received	739	278
Adult 576; young people 92; juniors 71.		

Conferences leading in mission study as reported by enrollment cards: Texas, Mississippi, Louisville, Louisiana, Little Rock.

Conferences leading in mission study as reported by superintendents: North Georgia, North Alabama, Tennessee.

Conferences leading in Bible study: Mississippi, Louisville, South Georgia. Leading books for the quarter: Adult, Building With India; Young People, Handicapped Winners; Juniors, Handicapped Winners.

Mrs. Hume R. Steele, Council Supt. M. & B. Study.

Assurance.

The terrified victim sat in the dentist's chair. Above him peered the molar-mauler, rubber gag in hand and what looked like a leer of malevolence on his face.

"W—wait a se—cond," chattered the patient. "A—re you s—sure the gas is absolutely safe."

"Why, my dear sir," returned the torturer with a tolerant, "do you suppose that in these times I could afford to lose a patient?"—American Legion Weekly.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### Western North Carolina Conference

#### THANK YOU

It takes money to run anything that is worth while. The Sunday school work in the Western North Carolina conference is immensely worth while. Therefore it takes money to run the ever increasing program of work. We are glad our Sunday schools are recognizing this. Kindly note the receipts from Sunday School Day offerings since last report:

Central, Asheville .....	\$156.25
Haywood St., Asheville .....	24.38
Concord, Davie Ct. ....	3.78
Stokesdale .....	5.19
Old Randolph, Liberty Ct. ...	4.51
First Church, Morganton .....	25.00
Mt. Olivet, Davidson Ct. ....	7.25
Bald Creek, Bald Creek Ct....	3.67

#### DO OR DODGE?

Our Sunday school leaders are going to have in October an unusual opportunity to do or dodge a most constructive undertaking in the promotion of the observance of Children's Week. This week in the Western North Carolina conference ought to be observed between the dates of October 7-14 since the suggested week of October 14-21 will come during the session of the annual conference. The important thing, however, is not the time of the observance but the doing of the observance.

The first thing to be done in any Sunday school is for the superintendent, after consultation with the pastor, to appoint some splendid woman who teaches or supervises the teaching of children under twelve years of age as the "key woman" of that Sunday school. This key woman will have direct supervision, under the general supervision of the superintendent and pastor, of promoting Children's Week. It will be remembered that Children's Week emphasizes three important features: The visitation on the part of the elementary teachers of the homes of their children and conferring with the parents as to the best ways of teaching religion to their children, the presenting of an urgent invitation to the parents to attend a general church-wide meeting called the "Parents' Meeting," and at this meeting the adoption of certain definite "forward steps" on the part of the church for better taking care of the needs of its childhood. Most excellent programs are suggested for this "Parents' Meeting" which ought to be held some time during the last Sunday of the observance week. Let's not dodge, let's do. Miss Virginia Jenkins, Lexington, N. C., will be delighted to serve anyone in the promotion of the observance of Children's Week.

#### LISTING TIME

Every Sunday school that observes Children's Week puts on a "Parents' Meeting" and takes some "some forward steps" will be listed in the Advocate provided a definite report is made. Arrangements will be carefully provided for the making of this report. There is no more important thing to be done during the year than the work of putting across a real Children's Week.

#### FINK & COMPANY

Rev. G. W. Fink, pastor of Broad Street Tabernacle, Mooresville, is doing a wonderful piece of work with his congregation. They have no church

building as yet but meeting in an improvised tabernacle built out in the broiling hot sun, but they do business, lots of it. The tabernacle is open with some sort of a service any day most all of the time. A midnight prayer meeting is held for the night operatives of a nearby mill. Five young men from this tabernacle are now at Rutherford College preparing for the ministry. Of course such a man and such a congregation are liberally patronizing our Mooresville Standard Training School this week. Brother Fink is not only bringing a good group of his workers to the school each night but is taking the work for credit himself, he being the only minister in the school doing this. There is a big place in the world for a company of Christian workers like Fink & Company.

#### FAIRVIEW

One of the distinctively pleasing things attendant to the Mooresville training school is the regular attendance of Supt. W. C. Thompson and seven of his teachers upon the sessions of the school. One night a terrific electrical rainstorm played havoc with our attendance, but the band of Fairviewites traveled the twelve miles necessary to attend the school. It is no wonder that the Fairview school grows and glows and goes. It is being led by people who are earnest in their work, diligent in their service and loyal to their cause.

#### STATESVILLE

A hurried call on Broad Street and Race Street Sunday schools at Statesville last Sunday found both these institutions flourishing. Arriving at Broad Street just at the beginning of Sunday school I found Rev. J. W. Moore, the pastor, and R. C. Bunch, the superintendent, both right on the job with a great host of Sunday school workers ready to begin their service. It was truly gratifying to note the work of the large Sunday school at Broad Street. A little pop call on the noted men's Bible class at Broad Street showed the usual one hundred or more men present. In the absence of Brother Dorman Thompson, the teacher, who is ill, Gov. W. D. Turner was leading the class discussion.

Hurrying from the Broad Street Sunday school I arrived at Race Street while the classes were in session and after speaking to two men's classes presented the Mooresville training school to the whole Sunday school in session. Brother Gates Lester superintends this growing Sunday school at Race Street. Rev. E. W. Fox, the pastor, was not in attendance upon the session of the school, but he said when I got to talking so loud he hurried from the nearby beautiful and commodious parsonage over to the church to see what was the matter. Brother Lovable Earnest taught me to read years ago and used "to get after" me when I did not get to school on time. Now I have a chance to get after him.

#### LITTLEJOHNS

"Littlejohns Sunday school is gaining in momentum. We mean to be a 'C' standard school in the near future. Please come and check up on us. Our superintendent, Bro. H. M. Courtney, thinks we can meet most of the requirements of this standard now. Please send me application blanks for Wesley Bible classes."

So writes Mrs. G. A. Tuttle, assistant superintendent of Littlejohns. It will be remembered that a delegation from Littlejohns Sunday school attended each night of our Hickory training school, twenty-eight miles away, when it was held last April. Rev. F. H. Price is the pastor of these fine workers.

#### WESLEY FEDERATION

The dates selected by President George L. Hackney and the other officers of the Western North Carolina

Conference Wesley Bible Class Federation to be held next year at Lake Junaluska are July 7-10. The Federation will begin on Monday night and close on Thursday morning. A bigger and better program than ever is in the making. Mr. J. Dale Stentz, manager of the Southern Assembly Grounds at Lake Junaluska, says:

"Looking forward to 1924, we anticipate a still greater season, longer conference season, more Chautauqua and music, improved roads, new water supply, improved auditorium, more hotels, many new homes, eighteen-hole golf course, concrete tennis courts, and many other improvements to help make the "Summer Capital of Southern Methodism" what it should be for our whole Southland."

Put these dates on your calendar and plan to meet with us in our sixth annual Federation. You are going to miss a great a time if you don't meet with us.

### North Carolina Conference

#### IN WASHINGTON DISTRICT

Sunday school workers of that section of the Washington district within a radius of twenty or thirty miles of Rocky Mount will have an opportunity September 23-28 to get a week of intensive training in modern principles and methods of Sunday school work. At the First Methodist church, Rocky Mount, that week the second annual Standard Training School will be held, six courses will be offered, and we have every reason to expect an even bigger and better school than we had last year.

The school will begin Sunday evening, September 23, at 7:30 o'clock, and run through Friday evening, with two class periods in each course each evening. The courses and instructors will be as follows:

1. The Sunday School, Mr. O. V. Woosley, instructor.
2. Principles of Teaching, Mr. C. T. Carr, instructor.
3. Pupil Study, Rev. F. S. Love, instructor.
4. Beginner Organization and Administration, Mrs. C. B. Culbreth, instructor.
5. Primary Lesson Materials and Teaching, Miss Keene, instructor.
6. Junior Organization and Administration, Miss Virginia Jenkins, instructor.

This is to be a co-operative school, the Presbyterians of the section joining with us in this big training enterprise. Rev. H. M. North is chairman of the board of managers; Mr. L. L. Gobbel, director of the school.

#### THEY SAY THEY'RE COMING

From Rocky Mount, where we attended a meeting of workers in the interest of the Rocky Mount Standard Training School, the writer went to Elm City and Wilson. At Elm City we saw Rev. G. W. Fisher, the lovable pastor of our congregation there, and at Wilson, Rev. F. S. Love, pastor of First church, and all down the line we found encouraging interest in the training school. Both these pastors expect splendid representations from their congregations to attend regularly. In fact, seventeen Sunday schools were represented in the enrollment at Rocky Mount last year. They came from Nashville, Tarboro, Wilson, Elm City, Battleboro, Whitakers, Spring Hope and other places. They say they are coming September 23-28 and, we believe, in greater numbers.

#### FAYETTEVILLE OCTOBER 7-12

We found ourselves right out of the Rocky Mount meeting into one at Fayetteville, there planning for the Standard Training School to be held in Hay Street church October 7-12 for the eastern half of the Fayetteville district. This was an enthusiastic meeting with Rev. R. H. Willis, the presiding elder, Rev. H. A. Humble, chairman of the board of managers,

Rev. W. L. Maness, pastor of Fayetteville circuit, Mr. Albert Stewart, superintendent of Hay Street Sunday school, and several other members of the board and interested workers in attendance. In this school last October between 25 and 30 Sunday schools were represented, and no one is expecting a shrinkage but an increase. Class work will begin Sunday evening, October 7, and end Friday evening. To take care of the various details the following committees were named:

Publicity—A. E. Ritch, chairman; Rev. R. H. Willis, Albert Stewart, and R. W. Herring.

Entertainment—Mrs. T. H. Sutton, chairman; Dr. J. M. Lilly, and Mrs. B. C. Gorham.

Finance—G. C. Trice, chairman; Rev. R. H. Willis, Rev. W. L. Maness, D. U. Sandlin, and Albert Stewart.

Arrangements—Hunter G. Smith, chairman; J. J. Powers, and A. L. Thompson.

### ON FAYETTEVILLE CIRCUIT

The meeting referred to above, held Sunday night at 9:15, followed a full day on the Fayetteville circuit. At the invitation of the pastor Rev. W. L. Maness, who, by the way, is enjoying one of the most fruitful years of his ministry, we visited three points on the charge—Camp Grounds in the morning, Salem in the afternoon, and Cumberland in the evening, and never have we talked to such attentive listeners nor received better responses.

We were at Camp Grounds in time to see Supt. N. K. Graham conduct his worship service and to say a few words to the school. Then at 11 o'clock we had a house full of people to speak to, and following this service we met with the workers of the Sunday school and presented the official Program of Work, which was enthusiastically adopted by the workers.

At 3 o'clock we were at Salem for Sunday school, speaking to another house full of attentive listeners at four. Following this service we met with the workers of this school, who adopted the Program of Work just as enthusiastically as did those at Camp Ground in the morning.

We went to Cumberland and talked Sunday school to the good people there at 7:30 o'clock and met with the workers of the Sunday school at the close of the service. Supt. L. M. Culbreth asked for the Program of Work to be placed in his school, and he has the unanimous support of his fellow-workers in this step.

The pastor was with us at Salem and Cumberland and would have been at Camp Ground but for the fact that he was closing a glorious protracted meeting on a neighboring charge.

### WILSON MEANS BUSINESS

First church, Wilson, means business in this matter of 'he religious training and development of its boys and girls, men and women. Witness the fact that on or about October 15 its Sunday school will move into a new and thoroughly modern building. This building, approved by the Joint Commission on Church Architecture representing the General Sunday School Board and the Board of Church Extension, is an "A" type structure, thoroughly departmental. Witness also the fact that its Sunday school workers, backed by their pastor, Rev. F. S. Love, who is keenly alive to the situation and thoroughly in sympathy with modern improvements in Sunday school work, are taking positive steps to make the best use of their splendid equipment. General Superintendent A. E. Bishop and Mrs. R. P. Dew, superintendent of the Beginners' department, spent Sunday, August 26, in Richmond seeing how Broad Street Sunday school is doing business. Then Thursday evening, the departmental superintendents met and went over the situation looking to the recogni-



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### LISTEN TO "ONE OF THE GANG!"

My, but you who did not get over to Junaluska missed so much. There were quite a bunch over from W. N. C. this year and we raised a racket, as did all the leaguers, so our good friends, the erstwhile Sunday school folks, would know we were around. With our good friend, E. O. Harbin, at the helm to steer us across the way we rode high. Having for our teachers such people as Dr. H. B. Thimble, Garfield Evans and Ida Mallary Cobb, all from Nashville, Tenn.; our own Mrs. G. G. Adams, better known as Gertrude Falls; Rev. J. Marvin Culbreth from Fayette, Mo.; Mrs. Charlotte B. Chorpensing, Chicago, and many others just as good, we were very studious in the mornings. But in the afternoons when you heard E. O. Harbin call "How! How! play time!" there was a yell of joy ringing over the lake—for then was the time of merrymaking. Tennis, horseback riding, swimming, fishing, hiking, canoeing, games, dramatic practice, the trips to Eagle's Nest, and our good times with the "Bushes," our returned missionaries from Africa, good sports, all round pals, always ready to do anything for we leaguers—and we learned much from their talks and curios—about our "Missionary Special." At night—well, it is almost too good to tell. Why? You want to know, because when we start the nights at Junaluska we get to dreaming and forget where we are. First, the addresses given by Dr. Charles E. Guthrie, the general secretary of the Northern Epworth League Board. His outstanding address was "Beads of Friendship," a story which all Epworth leaguers want to hear. Then consecration night was great. Our good friend, Dr. C. G. Hounshell gave the address, for no one could have filled the place better. We had a great time. Last but not least, the fun nights, such as stunt night. And old N. C. ranked third in stunts. Community sing night, the Indian party, the moonlight, ferry ride, dramatic evening and such, with spooning galore. Oh, boy! could anyone help going to Junaluska? I'll say not. Come on, leaguers, be with us next year. One of the Gang.

## WAXHAW LEAGUERS IN THE MOONLIGHT

Miss Willie Lew Crowder delightfully entertained the Senior Epworth League at the parsonage Friday, July 19th. There were about 25 present. Lawn benches were placed over the lawn in the beautiful moonlight. The guests were met at the door and directed to all parts of the lawn, house and porch. Music, heart dice and contests were enjoyed throughout the evening. A lovely box of candy was awarded the winner in the contest. After many games were played everyone enjoyed strawberry, lemon and chocolate ice cream.

## SALISBURY IS HAVING DISTRICT INSTITUTE

Salisbury district institute is being held at First church Salisbury, this week. Program is as follows:  
**Friday Evening.**  
 Social: Program by Mrs. Adams and Miss Bradley. "Eats."  
**Saturday Morning.**  
 9:00—Roll call.  
 9:10—Variety in devotional meetings.  
 9:40—District Pep (Tar Heel Leaguer). Miss Johnnie Hobson.  
 10:10—Junior Work. Mrs. J. F. Armstrong.  
 10:40—Recess. Games.

11:00—Dramatization in the Church. Miss Grace Bradley.  
 11:15—Why Have a Corresponding Secretary. Rev. J. F. Armstrong.  
 11:30—Missions in the League. Mrs. G. G. Adams.  
 Lunch.  
 1:30—Devotional.  
 1:45—Advertising in the League.  
 2:00—Social Service. Miss Grace Bradley.  
 2:30—Requirements of a Good Social. Miss Billie Webster.  
 3:00—Recess and games.  
 3:15—Finance. Mr. D. L. Webster.  
 3:30—The Missing Link. Mrs. G. G. Adams.  
 Night—Community sing. Address by Rev. M. B. Woosley.

## North Carolina Conference WAYNE COUNTY EPWORTH LEAGUE UNION

Sunday night, August 5th, all the leaguers of Wayne county met with the Pine Forest Epworth League at Pine Forest church for the purpose of organizing a Wayne County Epworth League Union. A very interesting devotional service, conducted by Miss Emma Davis, president of the Pine Forest League, was enjoyed by all who attended. After the devotional service Miss Davis asked Mr. Robert Jerome, temporary president, to take charge of the meeting. Miss Emma Davis was elected temporary secretary. The officers for the union were then elected, namely, Miss Emma Davis, Pine Forest, president; Mr. A. T. Griffin, Jr., Goldsboro (St. Paul's League), vice president; Miss Nannie Summerlin, Goldsboro (St. John's League), recording secretary; Miss Ruth Herring, Daniels' Chapel, corresponding secretary, and Mr. Leonard Scott, Salem League, treasurer. Miss Davis then took charge of the remainder of the meeting.

After much discussion as to a definite date of meeting, it was finally decided to meet the first Sunday night in every month with the different leaguers of the county.

A committee to draw up a policy for plans of work was then appointed, namely, Mrs. Mary L. Daniels, chairman, Mr. Glen Borden, Mr. Milton Howell, Mr. R. L. Thompson and Mrs. David Collier. This committee was to report at the next meeting.

As there was no further business we were dismissed by the League Benediction, deciding to meet again September 2nd with the Daniels' Chapel League. Ruth Herring, Cor. Sec.

## NEW LEAGUE AT INDIAN SPRINGS

August 19th about fifteen of our Daniels' Chapel Epworth Leaguers went to Indian Springs for the purpose of organizing an Epworth League there. Mrs. Mary Daniels conducted a short devotional exercise, after which she called on the following: Miss Eleanor Daniels, to explain the duties of president and secretary; Miss Gladys Harrell, to explain duties of vice president and second department superintendent; Miss Ruth Herring, to explain duties of first superintendent and corresponding secretary; Mr. William Daniels, to explain duties of third superintendent; Mrs. S. C. Casey, to explain purpose of fourth department; Mr. Wesley Brock, to explain duties of treasurer.

After this, as the Indian Springs people were ready for organization, Miss Eleanor Daniels, president of Daniels' Chapel League, took the chair and officers were elected by the regular formal procedure. After the officers were elected and a list of members taken, Miss Gladys Harrell explained the meaning of the Epworth League colors, flowers and symbol. Miss Ruth Herring explained the purpose of the Wayne County Union, which has recently been organized, and invited the Indian Springs League to the first meeting of the union held

on Sunday night, September 2nd, at Daniels' Chapel. The meeting was closed with the League benediction, and after many handshakings we departed, hoping and believing that Indian Springs will soon be one of the best leagues in Wayne county. W. F. Parker, Cor. Sec.

## REPORT OF COMMITTEE ON LAY ACTIVITIES

God's ideal church is the church where every member has something definite to do for the advancement of God's kingdom in the hearts of the men and women with whom they come in contact.

It is a true saying that "An idle brain is the devil's workshop," and the same proposition will apply to the soul that is "spiritually idle."

Spiritual activity is essential to spiritual growth; therefore every child of God should be assigned something definite to do in his Father's household.

The duty of the pastor to his congregation is correlated upon and bound up with the duty of the congregation to the pastor, and no pastor should be hindered in providing spiritual food for his congregation by reason of the necessity of providing for the physical needs of his own household.

Every Christian owes to God one-tenth of the proceeds of his labor, the increase of his flocks and herds, the crops of his fields, or the results of his skill and his professional activities, and no Christian can be accounted liberal or generous to God until that which is justly owing is paid. Until that is done we are all "unprofitable servants."

The official board of every congregation should at the outset of each conference year provide a sufficient budget to meet all the requirements of the church for the conference year. Each and every member of the church should be assessed with his or her proper part of the budget and the board should see that assessments are promptly paid in weekly or monthly installments as may be agreed upon, and that the pastor should not be called upon to "leave the word of God and serve tables."

The pastor should be made to realize at the outset that his time is to be devoted entirely to "ministering in spiritual things" and that his official board will take care of all the "temporal interests" of his charge.

Charge leaders should keep in close touch with the official board, and also assist the pastor in advancing the spiritual interests of the church.

The official board should so manage the financial affairs of the church that "deficits" will be unknown and that every charge would be able to report a "clean balance sheet" at the end of the conference year; and the charge leaders should so labor and cooperate with the pastor as to enable him to carry up a one hundred per cent report on the spiritual condition of his charge.

These things cannot be accomplished until every member of the official boards fully realize the measure of their responsibilities, and humbly relying upon the help of the Captain of our salvation bend every effort to the accomplishment of the duties they have solemnly pledged themselves to perform.

Faternally submitted,  
 Frank D. Hockett,  
 J. D. Moore,  
 T. J. Carson,  
 Committee.  
 Adenda: We, the committee, recommend and nominate Hockett for district lay leader. G. L. Park, J. D. Moore.

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

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Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE CHILDREN'S HOME

Martha M. Wood.

The Home received a valuable gift recently—a linotype machine for the print shop. The giver, a member of Centenary church, our city, wished not to be thanked in print. But we feel sure that the improved capacity for good printing in the print shop will be a continued evidence of value and appreciation of the gift.

The linotype has been ordered and we hope to have it in place and in use in a few weeks.

\* \* \* \*

The fall season of our school began Tuesday. Those of us who went up to the school building to the opening exercises found things in beautiful order. The windows were polished to a shining clearness, and the floors newly gone over with an oil finish.

Presently at the ringing of the bell the rows of marching children arrived from the different cottages, some of them coming to school for the first time.

They collected in their different rooms and marched into the auditorium to the sound of music.

After singing a favorite hymn we listened to Mr. Bradshaw read a chapter from Proverbs concerning the value of getting wisdom and knowledge, and he added a few words of encouragement to study diligently and do our best in all tasks that we might obtain the rewards of application and industry.

Then Mr. Wood added a thought on the value of learning to think and to develop the manly and womanly qualities and, as Tennyson suggests, to "Let the ape and tiger die."

Miss Whittington, who has charge of the first grade, was delighted with the primary room with its double rows of low tables and small chairs.

When we went in there to get a glimpse of the littlest folks in school, we found the teacher taking from the tables some of the chairs that were not needed and placing them against the wall, giving wider spaces between chairs and tables.

But I observed several chairs with little girls in them begin to slide together again. Evidently very little girls beginning school have no natural prejudices against sitting very close together. Crowding offers such convenient opportunities for whispering and giggling amusements.

The teachers this year are: Mr. Robert Bradshaw, who is principal of the school; Miss Clara Henley, of Morganton, who has part of the high school work; Miss Kate Conley, of Taylorsville, has the fifth and sixth grades; Miss Ione McClure, one of The Home young ladies and a graduate of Trinity, teaches the third and fourth grades; Miss Whittington, of Pfafftown, teaches the first and second grades; and Miss Martha Calvert of Raleigh teaches music.

Mr. Bradshaw's office in the school building is near the entrance—a front room on the left hand going in. It has one side of the wall fitted up with nice bookcases which Mr. Binkley has just finished. The long shelves of new school books awaiting distribution

make one almost feel like starting to school again.

At last the library room in the school building is finished and nicely fitted up with suitable shelves for the library books.

I was mistaken in thinking, as I wrote sometime ago, that the library that Mr. Ralph Hanes had so generously given The Home had been shipped at that time. But they were waiting to be ordered when The Home was ready for them, and are now coming in in large packages from the various publishing houses. These books will fill a large part of the new shelves in the library room.

The Home already had a few hundred volumes of some very nice books; and when Centenary church of our city started to remodel their building in the spring the Sunday school gave us their library—several hundred volumes of good literature—which we have immensely enjoying reading this summer.

And now the new books of Mr. Hanes' gift that are piling in are going to make us feel proud of our library.

Opening packages of new books is a delightful process. And when the books are of such attractive bindings and fresh pages, with even an uncut leaf here and there, to testify to their recent arrival from the book shops, there is nothing nicer—unless it is unlimited time to read them.

Here are whole stacks of fairy stories that children love. Who would believe that so many smart folks spend so much time writing and illustrating lovely fairy stories! I think all of the fairy stories must be here. There are The Blue Fairy Book, The Green Fairy Book, Violet Fairy Book and all the other colors, and every kind of fairy book, from Grim's to Oscar Wilde and Ruskin.

Then there are all kinds of other nice books—history stories, poetry, romance, natural history, popular science books, craft books, carpentry, radio, bird books, moth book, butterfly book, charmingly bound volumes of classical distinction. Nothing too heavy—just the cream of the feast of knowledge, artistically dressed and assorted.

Among such an assortment of lovely bindings and fascinating illustrations, one can scarcely decide where to begin. There is such a range of choice—from Mother Goose to Stars for Beginners.

Mother Goose is certainly a gem in the collection—a large, handsome volume in a box with full-page color plates by a real artist.

One never gets too old to enjoy such a Mother Goose with lovely pictures of Little Bo-Peep, Little Miss Muffet, See-Saw, Margery Daw, Curly Locks! Curly Locks! Wilt Thou Be Mine? Polly, Put the Kettle On; Ring Around a Rosie; The Old Woman Who Lived in a Shoe, surrounded by her numerous family of cunning infants—and the rest of Mother Goose's remarkable folks.

## THE METHODIST ORPHANAGE

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3. Individuals to assume support of orphans.
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5. Friends to write Orphanage in their wills.
6. Seven passenger automobile for singing class.
7. Thanksgiving observed in every church and Sunday school.

\* \* \* \*

Rev. J. C. Wooten has begun his fourth round. He has wrought well on the Raleigh district. I know of no man among us who has a better knowledge of the needs of the various

(Continued on page fifteen)

## PAINFUL NEURITIS

If you have it, write to

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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### "THE LABORER IS WORTHY OF HIS HIRE"

(Editorial from the Literary Digest.)

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support and guidance and comfort to souls to desperate need. Now it is time to measure the work and the needs of the preachers, as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

**The Preachers Deserve Better Pay.**—The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for freedom's war are ever making deeper drives into the purse. Wage earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and shipbuilders, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire" and of higher hire. The United States government raised the wages of two million railroad workers alone, giving the poorest paid men an increase of forty-three per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister or pastor or priest or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value.

**Preacher's Task Is Most Difficult.**—He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies and organize their working powers. He must be full of sympathy, ready for consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the soul of his people. You expect all this of him.

Your pastor also must be the successful head and center of your organized church activities, business, so-

cial, and spiritual. On occasion or as a regular part of his work he must be an expert money raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of intrusting to any cheap man in business.

Nor are these his greatest tasks. He must read and study and meditate and commune with the Infinite. He must understand men and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, and literature. He must be familiar with all social needs and institutions and methods. He must be able to interpret the Word of God with true spiritual insight and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven or bring heaven nearer to earth.

In these days also your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go to fight. The government values him so highly that it has called thousands of American clergymen into active service to shepherd the fighting men and help them to win wars. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

**Face the Facts and Be Square.**—When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man and then move things to see that the church pays that bill. Never mind what has been done in the past nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such conditions?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people and works faithfully for them seven days a week and many nights and struggles to look respectable and pay his bills and perform the miracles expected of him often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of the Literary Digest are ac-

tive and substantial members of thousands of churches throughout the United States. To them this frank appeal is made in keeping with the urgent needs of the day and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of the services and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is \$800, it ought to be made at once \$1200. If it is \$1000, it ought to be raised to \$1500. There is scarcely a church, large or small, anywhere in America that cannot increase its pastor's salary at least fifty per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his community and sends them out into the tasks of the week better fitted for the kingdom of heaven than earth to help win its victories over the archenemy of the human race, the destroyer of bodies and

souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great, devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who in all our experience have never failed to respond to any just call.

Editor Literary Digest.

**Southern Methodists, Give Attention!**—The editorial quoted in the foregoing is the gospel of ministerial support. Whoever wrote it was truly inspired. It deals with a matter that is absolutely vital to the peace and prosperity of the nation. I am giving it place on this page in the hope that thousands of charges throughout our connection will increase the salaries of their pastors for the ensuing conference year.

Also the ringing words of this editorial have a very definite appeal to the church to support the special effort for superannuate endowment. Not only should the preachers be paid adequate salaries while they are active in the service, but also provision should be made for their comfortable support when they are old and no longer able to serve in the active relation. The soul of Southern Methodism cannot be unspotted as long as she permits her worn-out preachers to exist almost as wretches begging bread.

Luther E. Todd.

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# Our Little Folks

## LAMENT OF A LITTLE GIRL

By Walter C. Culp.

My brother Will, he used to be  
The nicest kind of girl;  
He wore a little dress like me  
And had his hair in curl.  
We played with dolls and tea then,  
And every kind of toy;  
But all these good old times are gone,  
Will turned into a boy.

Mamma has made him little suits,  
With pockets in the pants,  
And cut off his yellow curls  
And sent them to my aunts.  
And Will, he was so pleased, I believe,  
He almost jumped with joy;  
But I must own, I didn't like  
Will turned into a boy.

And now he plays with horrid tops  
I don't know how to spin,  
And marbles that I try to shoot,  
But never hit nor win;  
And leapfrog—I can't give a "back"  
Like Charlie, Frank or Roy.  
Oh, no one knows how bad I feel  
Since Will has turned a boy.

I have to wear frocks just the same,  
And now they're mostly white;  
I have to sit and just be good,  
While Will can climb and fight,  
But I must keep my dresses nice  
And wear my hair in curl;  
And worse—oh, worstest thing of all—  
I have to stay a girl.

## WHEN LITTLE BEAR VISITED SCHOOL

Once in midsummer—when wild roses were blooming along the river bank behind the Three Bears' house in the forest and wild birds were singing from every thicket, Father Bear built a raft and took his family floating downstream. The raft was made of logs firmly fastened together. It was big and strong, and had three rustic chairs on it—a big, big chair for the big Father Bear, a middle-sized chair for middle-sized Mother Bear, and a wee, wee chair for wee Little Bear. There were also poles to keep the raft from bumping against the river bank: a rather heavy pole made just for huge Father Bear, a middle-sized pole for middle-sized Mother Bear, and a long, light pole for Little Bear.

Soon they were far from home, but it was afternoon that day before anything special happened. There was a bend in the river, and when the raft came swishing and tumbling round that bend the Three Bears saw a little log house on a hillside and many children playing outside the door.

At that moment, bump! went the raft into the bank, and there it stuck among the willows!

"Oh, please do not push the raft into the stream for a few minutes!" whispered Little Bear. "Let us watch the children!"

"Yes, let us watch the children," added Mother Bear.

So Father Bear, being willing to please his family, seated himself in his huge chair, and Mother Bear seated herself in her middle-sized chair; but Little Bear stood on his tippytoes in his little chair, so that he could see better.

"Oh, I wish those children would let me play with them!" cried Little Bear, as the youngsters joined hands and danced round and round in a circle.

Plainly, the log building was a schoolhouse, for a moment later out stepped the schoolmaster and began to ring a bell.

The children straightway formed in line, boys first, girls behind. Then they all marched into the schoolroom, saying, "Left foot, right foot, left foot,

right foot," and their feet made a merry stamping.

After the children were all in the schoolhouse and the door was closed, a song came floating through the open windows.

When the singing was over, and the only sounds that the bears heard were the songs of birds, the lapping of the water, and the humming of bees, Little Bear said to his father and mother, "I see a little path leading from the river to the schoolhouse, and I see bushes beside one of the windows. If I will go softly, softly, and climb softly into the bushes, may I go and peep into the schoolhouse and see the children?"

"Oh, I do not know about that!" began Mother Bear; but Father Bear said, "Oh, let him go! Only, Son Bear," he added, "if one of the children should happen to see you, and should say 'Bear,' you run straight down to the raft, and we shall be ready to push into the stream and get away!"

So Little Bear crept softly up the path on the hillside, climbed softly into the bushes, and peeped into the schoolroom. All the children were in their seats with their heads bent over books and slates, until the teacher said sternly, "Primer class! Come forward!"

Then two little girls and one little boy, with blue-coated books in their hands, went to a spot in front of the teacher's desk and stood with their toes on a crack in the floor. The little girls edged away from the boy as far as they could while the master looked at them. Little Bear was so much interested that he climbed closer to the window.

"Open your books," said the schoolmaster.

The three opened their blue-covered books.

"Joan, you may read the lesson first, if you please."

So Joan read, "I—see—a—cat."

"Good!" said the master. "Mary, you may read."

"I—see—a—cat," read Mary; she knew every word of that lesson.

"Now, Simon," spoke the master to the boy, "let us hear you read."

Little Bear was sure that Simon did not know his lesson; he was sure of it because Simon acted so foolish and looked so unhappy. He stood on one foot and then on the other and twisted and squirmed until the girls giggled.

"Come, Simon," urged the master, "we are waiting."

It happened that Little Bear felt so sorry for Simon that he forgot all about himself, and leaned forward until his paws rested on the window-sill. No one noticed him then, because bushes clustered close round that window and he had made no sound.

"Simon," the master commanded at last, "read the lesson!"

"I—ee," began Simon, "I—see—a"—

Then he looked up; but instead of saying "cat," as the primer said, Simon, with eyes as large and round as saucers, dropped his book and cried, "Bear! I see a bear!"

Sure enough, he did; so did all the children; so did the master; because Little Bear was right up in the window, trying to tell Simon the word "cat!"

Down the hill ran Little Bear as fast as he could go, and scrambled on board the raft. Father Bear and Mother Bear used their poles and quickly pushed the raft into the middle of the stream, and away went all three of them, laughing. But Little Bear did not wish to visit school again that day—or that summer.—Frances Margaret Fox, in *The Youth's Companion*.

## THE JEWELERS

They were playing jewelry store, Edith and Corinne, when Mrs. Barr called from the back door. Edith ran up at once.

"Hadn't you better invite Mrs. Mills's grand-daughter over to play with you?" her mother asked.

Edith scowled. "We don't either of us know her," she said.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith.

The two little girls talked together in whispers for a moment; then Edith slowly crawled through the place in the fence where the pickets were off, and walked toward the little girl in the big, old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going to have a jewelry store; we're making the jewelry store now."

"Oh, thank you! I'd love to!" cried the other. "I'll run right in and ask grandma. You will have to teach me how to play it; I never did," she said.

"Oh, we're stringing snowberries for pearl necklaces and making pins out of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mill's face glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make!" and she ran back into her grandmother's garden.

"I don't think that's very polite—to go off first thing!" said Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to you can have your things on your side!"

"All right!" came back to them from behind the flowerbeds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence. "Oh, what a lot!" exclaimed Corinne.

"Why, it's just like a real jewelry store!" cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and on it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace, red, rosy lips made a pretty bracelet, yellow baby roses put together with wire answered for pins and belt buckles, while fuchsias were pretty earrings.

"Nobody will want to buy ours after seeing yours," declared Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together? I'd rather."

"Would you, really?" asked Corinne, her face growing hot, as she remembered that she had been the one to propose separate "stores."

So more shallow boxes were obtained and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinner-time all the children were wearing pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—*Montreal Star*.

Romantic Wife: "Oh, look at that wonderful range of mountains against the evening sky. What does it remind you of, Henry?"

Practical Husband: "Rise and fall of bond prices for the last ten years."—*American Legion Weekly*.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including locations like Swannanoa, Bethel, Black Mountain, etc., with dates in September and October.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FOURTH ROUND

Table listing appointments for Charlotte District, including locations like Prospect, Carmel, Waxhaw, Pleasant Grove, etc., with dates in September.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including locations like Coleridge, Concord, Ramseur-Frankville, etc., with dates in September and October.

MARION DISTRICT Z. Paris, P. E., Marlon, N. C. FOURTH ROUND

Table listing appointments for Marion District, including locations like North McDowell, Concord, Spruce Pine, etc., with dates in September.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including locations like Summerfield, Summerfield, Stokesdale, etc., with dates in September and October.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including locations like Elk Park, Todd, Fairview, etc., with dates in September and October.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including locations like Lowesville, Salem, Mt. Hilly, etc., with dates in September.

Table listing appointments for Bessemer, Concord, Franklin Ave., Dallas, Cramerton, Belmont, etc., with dates in September and October.

WAYNESVILLE DISTRICT R. S. Howle, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including locations like Bryson-Whittler Ct., Shoal Creek Ct., etc., with dates in September and October.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including locations like New London Ct., Bethel, Salem, etc., with dates in September and October.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including locations like Lenior, First, 8 & 11, Hudson, Hermon, etc., with dates in September and October.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including locations like Thomasville Ct., Prospect, South & East, etc., with dates in September and October.

North Carolina Conference

Table listing appointments for the North Carolina Conference, including locations like Lewisville, Doubs, Lexington, etc., with dates in September and October.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including locations like Belhaven & Pantego, Currituck, etc., with dates in September and October.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing appointments for Fayetteville District, including locations like Buckhorn, Cokesbury, Marners, etc., with dates in September and October.

Table listing appointments for Duke, Duke, a.m., Dunn, night, Bladen, Deem's Chapel, etc., with dates in September and October.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including locations like Pamlico Ct., Stonewall, Jones Ct., etc., with dates in September and October.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including locations like St. John-Gibson, St. John, Laurel Hill, etc., with dates in September and October.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including locations like Creedmore, a.m., Oxford, Salem, etc., with dates in September and October.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including locations like Aurora, Bonerton, Wilson, etc., with dates in September and October.

Table listing appointments for Bethel, Grimesland, Ayden, night, Robersonville, etc., with dates in September and October.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing appointments for Weldon District, including locations like Littleton Chg, Bethel Ch, Battleboro & Whiteoaks, etc., with dates in September and October.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing appointments for Wilmington District, including locations like Wallace-Rose Hill, Providence, Burgaw, etc., with dates in September and October.

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**SUNDAY WAS A GOOD DAY AT GIBSONVILLE**

The church at Gibsonville had arranged for a special Cradle Roll service at the 11 o'clock service. We have 39 babies on the roll and 19 were present. We had 175 at Sunday school and a church about full for preaching. Eight were promoted to the beginner department.

Ten children were used in the service as illustrations, which meant lots to them and to the service.

Three persons were received into the church on profession of faith.

Our collections for all purposes was over \$100.

Pray for us that we may make every Sunday what it ought to be.

Geo. W. Clay.

**SUNDAY SCHOOL WORK**

(continued from page nine)

tion of the school. Following are the names of these superintendents:

Cradle Roll—Miss Cleora Reid.

Beginner—Mrs. R. P. Dew.

Primary—Miss Cleo Winstead.

Junior—Mrs. K. G. Winstead.

Intermediate—Mrs. C. L. Coon.

Senior—Mr. J. Shep Bryan.

Young People's—Mrs. W. M. Wells.

Adult—Mr. A. E. Bishop.

Home—Mrs. J. L. Bryan.

And one of the fine things about these superintendents is the fact that practically every one is a trained worker, and one of the finer things still is the fact that they will continue their training. Many of them we are expecting to attend the Standard Training School at Rocky Mount September 23-28, and training work will be carried on in the local school.

We are anticipating great things for First church, Wilson, because it has the vision, the equipment, the workers and the people.

**WHOLE CLASS TO COLLEGE**

This is the season for members of our senior and young people's classes to leave for college. Not many of these classes will not have one or more of their members to go off to institutions of higher education. First church, Wilson, is sending an entire senior class. Eighteen boys and girls composing one of its classes go to college. And how fine that is! Another fine thing, and one to be expected, will be for these fine young people to join the Sunday school classes in their college town.

**OUR ORPHANAGE WORK**

(Continued from page eleven.)

charges of the conference and the capabilities of the preachers to fill the charges. The conference is fortunate in having such a man in the cabinet. In solving the delicate and difficult problems that come up in the cabinet such a man is indispensable.

\* \* \* \*

The Orphanage has greatly missed Brothers Joseph G. Brown and Joseph Daniels for the past two or three months. Both of these ardent friends of our cause have been out of the city. It seemed strange to have meetings of the executive committee of the board of trustees without their presence and counsel. There is no task that gives them more real joy than doing something for our beloved Methodist Orphanage.

\* \* \* \*

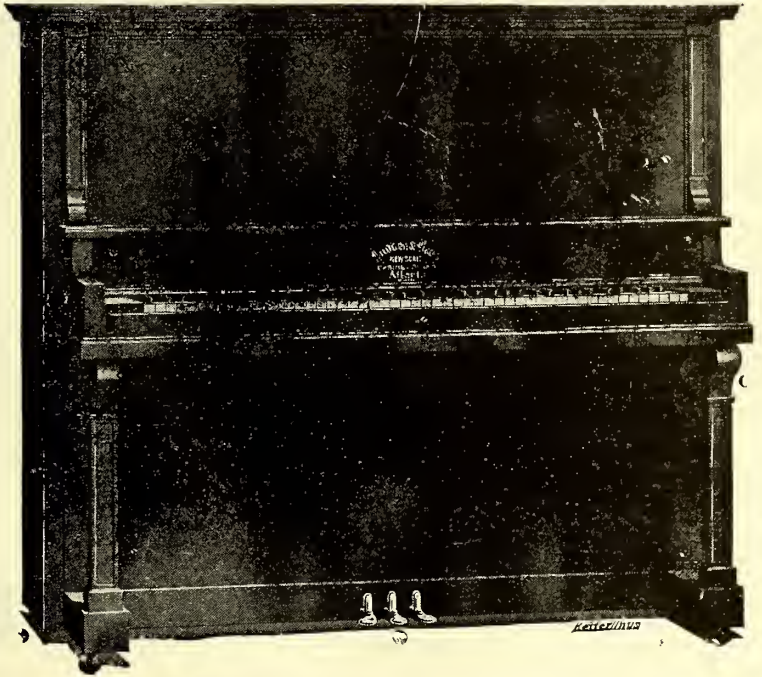
With enlarged housing facilities for a hundred more children come other problems that are giving me no little concern. Our school facilities are taxed now to the utmost. What are we to do with the hundred additional children? We have no room for them and the building program does not call for additional school accommodations. As I see it a serious situation confronts us. The urgency of the case demands that we face the facts and undertake to solve the problem.

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In joining this Piano Club you take absolutely no risk whatever. Each and every member is fully protected in every respect. The Club provides a permanent guarantee against all imperfections of workmanship and materials, made by one of the oldest and strongest piano houses in America. If you could read the hundreds of letters we daily receive from enthusiastic Club Members, you would not hesitate to join the Club. You, too, will be just as greatly pleased.

**Read What Some of Our Enthusiastic Members Say**

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College Grove, Tenn.

Ludden & Bates, Atlanta, Ga.—“In regard to the Piano. I am perfectly delighted with it, and everyone that has heard it, or played on it says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of my piano over others. Wishing you much success, I am,” MRS. JORDAN RIGGS.

Columbia, S. C.

Ludden & Bates, Atlanta, Ga.—“I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am,” MRS. AVA JACKSON.

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With the opening of the school and the approach of fall, our young people are devoting their spare time to athletics. This is as it should be. No normal boy or girl is unconcerned about play and recreation. It would be a difficult task to tell all the good advantages of athletics when fair play is drilled into those that participate in the games. We insist upon Christian principles being the dominant thing in all games. That is a great lesson that few in this day ever learn.

\* \* \* \*

Less than three years ago the Methodist Orphanage stood third in point of numbers among the orphanages of the state. Today she stands fourth; the Presbyterian Orphanage has moved up in her place. Today they have three hundred and twenty children under their care—sixty more than we have. We have about twice as many Methodists in our conference as there are Presbyterians in the

entire state. Yet they have sixty more children than we. I rejoice at this growth, but regret that we have been so conservative when the need has been so overwhelming. During Thanksgiving season we can recover our former position and render a real service to the orphan children of our conference if we will place seventy-five thousand dollars on the altars of the church for the fatherless among us. Shall we do it? Surely we can if we make the effort.

\* \* \* \*

Let's get ready for the biggest Thanksgiving season that the Orphanage has ever enjoyed. To carry out our building program and to meet our current expenses we shall have to raise at least seventy-five thousand dollars during that happy season. This cannot be done unless all get solidly and enthusiastically behind the movement. We must not—we cannot leave this amount to be raised among the town and city churches. Every

country church, as well as every town church, must come to our relief. Let plans be made now and carried out at the proper time with a whoop. Our Baptist and Presbyterian friends out distance us in their Thanksgiving offerings for their respective orphanages. We will rise to the occasion this year and not send a collection to the Orphanage, but a real, sure enough offering, commensurate with our financial ability and church loyalty.

To plow and sow and toil and save,  
To eke out strength for bread and things  
A livelihood to gain. No more?  
This is but the drudgery of the slave.  
Soul was not born to be in bondage to the clod.  
It is its bent to rise with all that thrills and sings;  
To fill the world with love and peace and flowers,  
A paradise to God. —Unknown.



**IN MEMORIAM**

**FAIRCLOTH**—J. J. Faircloth died December 31, 1922, aged 74 years. He became a Christian in young manhood life. His membership was held with Live Oak, Bladen circuit. His loving wife passed away before him only a few short weeks. He was left sad and lonely, but his sadness was but for a day, so to speak, for God same soon and called him, too. He is now at rest while loved ones are left to mourn. May God comfort them all.

G. H. Biggs, Pastor.

**GRICE**—Sallie McDuffie Grice died December 21, 1922, aged 42 years. She became a Christian and joined Live Oak Methodist church at 14 years of age. She loved the church and was always faithful and true. She leaves a husband and children behind her to mourn over her going. May God comfort them. And while these mourn her friends too will be sad. May God help them all to meet her in heaven.

S. H. Biggs.

**McDUFFIE**—William J. McDuffie died May 1, 1923, aged 82 years. He became a Christian and joined the Methodist church in early life. His membership was at Deems Chapel, Bladen circuit, and was ever true there. He loved "her sweet communion, solemn vows, her hymns of love and praise." Though a shut-in and sufferer for years he was bright, cheerful and happy, ever living on the sunny side of life. He sleeps now in the home burying ground, leaving a devoted wife, seven children, other loved ones and a host of friends to mourn. May God comfort them all in this sad hour.

G. H. Biggs, Pastor.

**SHOALER**—Manley Shoaler, son of R. L. and Nora Estelle Shoaler, was born 1909 and died June 22, 1923, aged 14 years. He professed faith in Christ and joined Windsor church at 11 years of age. Manley was a good boy. He was always bright and cheerful, kind to everybody and obedient and loving in the home. He was always at his church on Sunday and loved its work. He was smart and studious in day school, and when from school took delight in work with his father on the farm. He died in triumph, shouting, though so young. He sleeps peacefully in the cemetery at Windsor. May God comfort the sorrowing.

G. H. Biggs, Pastor.

**FAIRCLOTH**—Sister Maranda Faircloth died September 4, 1922, at the age of 73 years. She became a Christian early in life and was a member of Live Oak Methodist church, Bladen circuit. She was a good woman and loved by all who knew her. We prayed by her bedside in her last hours. She was happy. She went to meet the Lord she loved. We laid her mortal remains to rest and turned from the grave with the husband, children, grandchildren and a host of loved ones and friends, whose hearts had been made sad by her going. May God comfort the sorrowing.

G. H. Biggs, Pastor.

**GRANT**—Mrs. Pearl Grant, wife of H. V. Grant of Sneed's Ferry, was born September 25, 1876, died August 20, 1923. Mrs. Grant had been in poor health for several years but was patient through all her suffering. She leaves behind to mourn her loss her husband, five sons, H. V., Jr., of High Point, Clarence of Chapel Hill, Perry, Carlton and Paul, who were at home, and one daughter, Pearl Elizabeth. She also leaves several brothers and sisters.

Mrs. Grant had a wide circle of friends and acquaintances, being the wife of H. V. Grant, who represented Onslow county in the state legislature several times.

She had been a faithful member of the Methodist church at Sneed's Ferry for years, and in her passing the church loses a fine spirit, the community a good neighbor, and the home a faithful wife and loving mother.

May God comfort the bereaved ones.

E. W. Downum, P. C.

**TYSOR**—Mrs. Sarah Ann (Vestal) Tysor, one of the oldest members of Whitsett M. E. Church, South, was called home to God August 16, 1923. She was nearly eighty-seven years old and had served God from childhood. She is survived by Charlie D. Tysor, with whom she made her home, his wife and six grandchildren. Mrs. Tysor was faithful to her church to the last. Her last public pledge was to the Centenary and that pledge was paid in full. May God bless her influence for good and console the bereaved ones. The funeral was conducted by her pastor, the writer, assisted by Rev. G. L. Whitely of the Presbyterian church, and her body was laid to rest in Bethel cemetery.

Geo. W. Clay.

**WEAVER**—Eli Weaver was born September 7, 1841, and died April 22, 1923, age 82 years, seven months and 15 days. He was the father of nine children, three of which are dead and six living. He was outstripped in this lane of life by his companion about five or six years ago.

In early life he gave his life to Christ and became a new creature in Christ. No one ever doubted that fact for his life was an evidence of his surrender. Eli was one of the leading members of Helton church and was always faithful to it. His influence in this part of the kingdom was great. For the last few years He could not attend church on account of ill health, but he was always interested in church work. As a result of his godly life three of his sons are preachers and one of his daughters the wife of a preacher. His life will be greatly missed here, but his reward is in a better country, and he has gone to claim it. And while He goes to claim his reward his influence will still be living and leading men in the better way of life.

W. E. Moretz, P. C.

**BRETT**—On July 12th Bro. J. Paul Brett was unexpectedly and suddenly called to his eternal home. Brother Brett was about 62 years old and had been a faithful member of the Methodist church since very young, and he always showed the deepest interest in the welfare of the church, and was one of the few who are always ready to do and work for its upbuilding. He will be greatly missed by the church and community. His health had not been good for two years, but he showed no lessening of his love for and interest in the things that have to do with Christ's kingdom.

He leaves a wife, Mrs. Norma May Deans Brett, and six children, Hayes, Agnes, Kate, Deans, Norma May and Louise Brett to mourn their loss. He was loved by a large host of friends.

We buried his remains in the family cemetery near his home. We expect to meet him in heaven.

S. T. Barber.

**LAWS**—William Rufus Laws passed from earth to his reward in his heavenly home on August 23, 1923.

He entered the life of flesh on October 9, 1846. He was happily married to Miss Mary Jane Gray. To them were born five children, Mrs. J. T. Bowen, Mrs. John Woods, Mrs. William Roberts, Mrs. Robert Andrews and Mrs. H. F. Parker.

For some years Brother Laws had been one of our substantial members of New Bethel Methodist church, in his quiet, calm way meeting all his duties and obligations of trust put upon him. He always was in his regular place at church services, when health would permit, ready for every emergency and doing his part.

As one of the community he was fortunate in having a host of friends who loved and appreciated him. Brother Laws bore his suffering to the end without a murmur.

The funeral service was conducted at Little River church by Rev. J. C. Williams, assisted by Rev. Mr. Henry Light, a Presbyterian minister of Caldwell. We sang with touching tenderness some of the old favorite hymns.

May our heavenly Father bless and comfort those who feel the stroke most keenly, and may we all meet him in our Father's home above. Asleep in Jesus, far from thee Thy kindred and their groans may be, But thine is still a blessed sleep For which none ever wake to weep.

J. C. Williams, P. C.

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**Monuments Maintain Memories**

**GIBSON**—After a long and painful illness of several months duration Miss Allie Belle Bibson quietly and peacefully fell on sleep at the home of her mother, Mrs. Alice Gibson, in Rockingham, August 26, 1923.

She was born at Ledbetters, Richmond county, November 16, 1902. In the year 1914 she professed faith in Christ and joined the Methodist church at Steele Mills during the ministry of Rev. J. J. Barber.

Belle was a quiet, pure, good girl and a Christian young lady that everyone loved. She was always true to the church and Sunday school and a faithful member of the choir. But now she has joined the heavenly choir and will forever sing the praises of God with the angels around the throne.

The funeral services were at Green Lake church, conducted by her pastor and assisted by the writer. She sleeps beside her baby sister, Ruby, who died last January, and her father. One by one the family circle is broken, but we look for the happy reunion by and by. May God bless and comfort the bereaved ones.

R. E. Stanfield.

**HESTER**—George C. Hester was born December 23, 1853; died at his home in Person county, near Salem church, on May 31, 1923. Had he lived seven months and twenty-two days longer he would have lived out his three score and ten years. For more than forty years he had directed a Christian home. On the order of that of Joshua. On February 23, 1881, he married to Miss Ella Thompson, daughter of Dr. J. A. Thompson. To this happy union were born the following children: Hugh Hester of Danville, Va.; Howard of Leesburg; Mrs. J. C. Cates of Hurdle Mills; Arthur, Eva and Pauline, who live at the old home.

For many years Brother Hester had been a consecrated member of Salem church and had the joy and privilege of seeing all of his children dedicate their lives to the cause of Christ and unite with the old home church. George Hester was well known throughout his county and was one of its best citizens. He was a good neighbor and had a host of friends.

He had been afflicted for more than a year and his death was not unexpected to himself or his people. He had often spoken of the end being

near and was ready and prepared for his summons. The interment took place at the family burying ground near his home. As evidence of his many friends an unusual large crowd was present and a beautiful and abundant floral offering covered the little mound that marks his last resting place. Yes, we miss him, but the beautiful life he lived and good influence he had set in motion will be felt for generations to come.

S. F. Nicks, P. C.

**HAYES**—February 13, 1846, John Julius Hayes was born in Bertie county near Colerain and passed to his eternal reward August 3, 1923, after suffering for several years as almost an invalid. We laid his body in the family burying ground at his country home to await the resurrection.

He joined the Methodist church in early manhood and was ever faithful to its vows and filled every office—Sunday school superintendent, lay leader, trustee, steward, teacher, recording and district steward, and was faithful everywhere, always at church and at conferences when able, and could tell more what the church was doing and needed than most any other.

He was married nearly fifty years ago to Miss Mollie Jenkins, who still survives him together with their only child, Lewis R. Hayes. He was a good husband and father, a splendid neighbor, a valuable citizen and a faithful and consistent church worker.

He was faithful as a soldier in the Confederate army and took much interest in the old soldiers.

His home was indeed the preacher's home and in his last months it was a benediction to any preacher to see how faithfully his companion and grand-daughter nursed him.

We all feel a great loss in his death, but we expect to meet him in a better world.

S. T. Barber.

There is a life that remains ever young  
All thro' the day, all thro' the day;  
Singing at evening the song it has sung  
All thro' the length of the day;  
Love is the glory that never grows old,  
Telling the story a hundreds times told,  
Keeping the light where the shadows have rolled,  
All thro' the length of the day.

—Matheson.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL ~ PARAGRAPHS

"Stone walls do not a prison make, nor iron bars a cage." That was true of Paul and Silas. That was true of John Bunyan. It is true of all who enjoy mental and spiritual freedom. But prisons may be made without stone walls and cages without iron bars. A mind closed to the truth is in prison, prejudices are iron bars that become soul cages. Only those whom the truth makes free are free indeed. Sin is a state of bondage from which only Jesus can set the prisoner free.

\* \* \* \*

"Life" tells how the teacher asked, "What is a geyser?" and the pupil answered, "A geyser is a waterfall going up." This suggests another question, What is a pessimist and what is an optimist? A pessimist is a man going down and an optimist is a man going up. Speaking of pessimists and optimists reminds us of the pessimist who said, "I really believe that I could make a better world than this myself." "Sure," replied the optimist, "that is what we are here for. Now let's go to work and do it."

\* \* \* \*

The North Carolina Department of the American Legion in annual assembly at Rocky Mount came out strong against the Ku Klux Klan. Good for these young Americans who are Americans indeed! These khaki-clad men who like heroes which they are answered their country's call in time of war do not need to put on a hood in time of peace. Hoods are the head-dress of cowards with which the American Legion has no fellowship. Our hand and heart to the Legion and to all other men who live and fight in the open.

\* \* \* \*

To recite with accuracy a system of dogma, whether simple or elaborate, is no guarantee of personal acceptance with God. But he who is accepted of God will according to his capacity and opportunity accept the doctrines of the Bible as he understands them. Not as some one else interprets the Bible. That is Roman Catholicism. We as Protestant must hold with zeal and unflinching tenacity to the Protestant doctrine of the private interpretation of the Scriptures. Otherwise we shall put on the yoke of Roman Catholicism, though it bear another name.

\* \* \* \*

Tender and abiding was the interest of our Lord and Master in the birds of the air. God's care for the smallest of His creatures, for instance, is emphasized by the following: "Are not five sparrows sold for two farthings and not one of them is forgotten before God?" When warning men of the folly of an undue anxiety about the morrow, Jesus exclaims: "Behold the fowls of the air! for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." Jesus as a reformer in the temple overturned the tables of the money changers and with whip drove out cattle and sheep and ordered those who sold doves to take them out. But He who overturned money tables did not upset a single bird cage. Birds and women were at all times the objects of His tenderest care.

Those parts of the Bible—the Ten Commandments and the Golden Rule, for example—which are easy to understand give some people little concern, while the same folks make a lot of loud noise about those sections of the Bible which are a bit obscure. Why not study and practice those portions of the Holy Scriptures which are perfectly clear until knowledge should be given to fathom the mysteries of Revelation. A study of the Bible instead of research about the Bible is our immediate and urgent need. Preach the Word, rather than defend the Word.

\* \* \* \*

Two battered old wrecks of humanity were sitting together on a bench in a city park when one informed his neighbor, "I am a man who never took advice from anybody." "Shake, old fellow," said the other, "I am a man who followed everybody's advice." This may be a parable and not actual history, but whether parable or history the lesson is the same. It is this: The man who takes advice from nobody is as big a fool as he who accepts advice from everybody. A man must not only have some opinions of his own but must also know how to weigh the opinions of other people.

\* \* \* \*

How could we get on without the poets who call us from a "low vaulted past" and set before us the "vision splendid?" Thank God for the gift of poetry as well as for the gift of prophecy. The prophet is one who speaks for God. The true poet no less utters the voice of God. Here is an example in Holmes:

"Build thee more stately mansions, O my soul,  
As the swift seasons roll;  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea!"

\* \* \* \*

Listen to these words of wisdom from a great preacher: "The preacher for this age must be a spiritual preacher. Most men and women go to church because they are religious, or they want to be. They want light on daily duty, and they go to church to get inspiration and impulse to do it. And when they come to church and hear a preacher lecturing on Higher Criticism, or The Documentary Hypothesis of the Pentateuch, or The Two Isaiahs, or some problem in science or philosophy, they go away disappointed. That does not mean that the preacher must discard these results of scholarship. The real preacher uses them all, seeks for material everywhere, science, philosophy, literature, history—the whole realm of knowledge—but he has one great objective in view, that he may bring God to the people, and he uses these things only as the carrier of his message. It is the business of the preacher to give the people the bread of life, and not spend most of the time in telling them how the bread is made."



### THE LIQUOR GANG OF NEW YORK

The cloven hoof of the liquor demon never fails to show itself when the wet gang of New York, or of any other place, for that matter, gets in action.

The indictment of W. H. Anderson, the leader of the Anti-Saloon League of New York, is a case in point.

The New York Christian Advocate does not mince words in denouncing that rum-soaked government of New York City, which is seeking to railroad Anderson to the penitentiary in order to help on the anti-Volstead fight. This champion of right says:

What more dastardly act can ambitious politicians commit than to sacrifice an individual or the welfare of the people in order to cover their own immoral acts? Those who have followed the prosecution of the action against William H. Anderson, the people's champion for a sober, happier and more prosperous state, are convinced that it is not justice but corruption which motivates the interests which are back of this effort. The unjustified and undemocratic repeal of the Mullan-Gage Law—a nullification act—and the ambitions of a wet Tammany governor stand out so prominently in the mind of the decent people of the nation, that it seems necessary to the logic of scheming politicians to find a victim as a smoke screen to cover their deeds.

To all intelligent, respectable citizens of New York state of whatever party, the name Tammany recalls more in the line of political corruption than a long string of adjectives could picture. From all that has been published to date on this present issue it would seem that certain elements in both the old line parties, a group in which citizenship and public morality register very low, are back of this effort for their own designs. This journal is not a political sheet, but when the very fundamentals of ordered society are attacked and there are apparent attempts to debase the means of justice for personal ambitions, this spokesman of a great body of Christian people can no more keep silent than can any other organ or organization which stands for true Americanism.

That a leader of an organization having such high idea's as does this agency of the Christian church, the Anti-Saloon League, should be prosecuted in the manner in which this case has been handled, while embezzlers, notorious crooks and thugs wander the streets, is beyond the comprehension of honest people, except there be sinister motives back of it. The directors of the Anti-Saloon League declare they are satisfied that William H. Anderson is innocent of any crime and have so repeated whenever any opportunity is given, yet upon the charges of a disgruntled ex-employee, who is also a confessed perjurer, a district attorney's office turns its heaviest guns against him in an attack. Such forces as attempt to make a corrupt use of the legal machinery should be made to understand that the moral convictions and love of justice of the overwhelming majority of Americans of all parties, far outweigh any ties of party loyalty.

### EVANGELISTS AND PHYSICAL TRAINERS

Some evangelists in these modern days publish the fact of their employing a high priced physical trainer to keep them "fit" for the task of saving souls. The Bible covers a long period of spiritual history and gives us to understand the secret of power in the lives of God's most illustrious servants, but there is no record of God's prophets having received their anointing from a physical trainer. Jacob got his "new name" by wrestling with an angel and not with a physical trainer. Think of Elijah, Amos, Hosea, Micah, Isaiah, Jeremiah, John the Baptist or St. Paul with paid physical trainers. Imagine John Wesley, who preached five times a day, wrote volume after volume and traveled thousands of miles keeping in trim under the directions of a physical expert. Bishop Asbury, the father of American Methodism and the "Prophet of the Long Road," got along somehow without this physical necessity of some modern preachers who are strong with that class of American people of whom Barnum talked.

### ST. PAUL'S CHALLENGE

At this date Jesus with the added emphasis of nineteen centuries of Christian history can say, "Believe me, or else believe me for the very work's sake." For unquestionably the most compelling word at present in behalf of the Christian religion is its history, even though Christianity has in most instances very poorly represented the spirit and purposes of its Divine Founder. With all its faults and defects and at times attendant error and even corruption, the Christian religion has proven its superiority as a builder of nations and of individual character and as a solace to the human heart in that it has "the promise of the life that now is and of that which is to come."

But this was not true in the days of St. Paul. The Christian religion was then new to the world. It was practically without a history. There were not millions, as now, to testify to its worth. Christian history is now resonant with songs of triumph which have been by the saints of the bygone centuries. Truly, we are surrounded by a cloud of witnesses. But Paul was a pioneer with the attendant loneliness of the pioneer. He had a new truth to proclaim and the world has at all times been slow to accept new religious doctrines. For in religion humanity is tremendously conservative.

What did Paul do in the midst of this trying situation? He did not rely upon philosophy. He did not trust in superior ethics. He did not say "I must see Rome, also, because I have the Ten Commandments in one hand and the Golden Rule in the other."

He was not ashamed of the cross of Christ and became the world's greatest interpreter of its significance. But this was not the single challenge that he threw out to the world and upon which he staked the faith which he preached.

Paul staked everything upon the resurrection of Jesus Christ and the consequent resurrection of the dead. Hear him: "And if Christ be not risen, then is our preaching vain, and our faith is also vain. Yea, and we are found false witnesses of God; ye are yet in your sins. But now is Christ risen from the dead and become the first fruits of them that slept."

This was a daring challenge to the world of that day and to the subsequent ages. But Paul won. Our emphasis must in like manner be placed right here, if we win. The Christian religion is of another world. Its foundation is a stupendous miracle. The deity of our Lord and redemption by the cross all harmonize with St. Paul's notion of the resurrection.

### "FACTS AND FICTION ABOUT EVOLUTION"

Rev. R. L. Foster, Davidson, N. C., is the author of this attractive and interesting volume of 74 pages with the foregoing title.

The method of dealing with the evolutionary hypothesis employed in this book is unlike that of other authors who oppose the doctrine of evolution. Mr. Foster meets the evolutionary champions in their own field and shows that their conclusions are unwarranted.

The basic arguments of evolutionists are considered in such a way as to give a clear understanding of the entire subject. Technical expressions have been eliminated as far as possible and the entire work has been so condensed that students as well as laymen will not find it difficult to go over practically the whole field by the aid of the book.

Those interested in the subject will do well to read this little volume which bears the impress of the author's vigorous and logical mind. The Stratford Company, Boston, Mass., Publishers. Price \$1.00.

Trinity College opened yesterday with a thousand students—two hundred women and eight hundred men. Thirteen new instructors have been added to the faculty for the coming year. The gymnasium building is nearing completion and will probably be formally opened October 15. The last two of the old Trinity Park School buildings have been put in first class shape to care for new incoming students.

### PUTTING THE BLAME ON THE BEANS

Dr. Chas. R. Brown in his Yale lectures to young preachers on preaching says in one paragraph:

The minister may well order his eating with reference to the delivery of his sermon. . . . Much of the religious apathy in country places in the commonwealth of Massachusetts has been attributed to the prevalent habit of serving baked beans for supper Saturday night. There are homes where the beans are served up again for Sunday breakfast. It is a well-nigh impossible task for a preacher filled to the throat with baked beans to preach to a congregation similarly filled and accomplish the full and appropriate measure of spiritual result.

We have no doubt that Dean Brown is right in his diagnosis of the case in the bean eating commonwealth of Massachusetts. But there is "religious apathy" in North Carolina, Georgia, Mississippi, Tennessee, Pennsylvania and numerous other places where the preachers and people are not bean eaters.

But there is ham and eggs, hot waffles and numerous other things Sunday morning to tempt the appetite. The dean blames the beans, but he can just as truly put the blame on many other staple articles of diet.

Fasting or abstinence has come to be looked upon as out of date. The feast has taken the place of the fast. The kitchen and dining room has a prominent place in the modern, well ordered church, which is all right, if they do not become a substitute for prayer and fasting. The Bible enjoins fasting, Jesus practiced fasting, and the disciple need not expect to get ahead of his Lord. A good preparation for effectual preaching is a full head, a full heart and an empty stomach.

### THE ANNUAL COMPLAINT

We are beginning to hear the groanings that can be uttered. The occasion of this moaning is the approach of annual conference with the churches striving to make their collections. Some Methodists will hold on to their dimes and dollars to the last minute. Others will not pay at all. The officials in some instances have been negligent. These and kindred things have put the churches as usual in a bad hole.

"Shall we ever live at this poor dying rate!" It appears so. Why not rally with some genuine enthusiasm and make things go as they ought. A whole lot of churches haven't as much "go" in them as a little Ford car.

Let's do better. Let's everybody rally to the task. Get into this final tug of the year with such dash and "pep" that you will surprise even yourself. Some folks would surprise themselves if they were to get stirred up the least bit. Other people would be surprised also. See if you can surprise somebody between this and the annual conference.

### CENTRAL CHURCH, ASHEVILLE

Central church, Asheville, at its last board meeting put on a director of religious education and a secretary of finance. This gives that great church a paid working force of six people. With a company of six to lead the membership, Central should be a wonderful power for good in the metropolis of the mountains.

Dr. Ashley Chappell, who for a while in the early part of the summer suffered the effects of overwork, is now back at his tasks in good physical trim and is looking forward not only to the closing of a great year, but to an even greater in the year that is just ahead.

### PAY THE EDUCATIONAL PLEDGES

August, September, October and November have been set apart for the collection of pledges made to the Educational Movement. Those who pledged to this sacred fund should see that the amount due on such pledges be paid. It will be a good idea in paying up church dues for the conference year to include the amount due on educational pledges. The majority of people who made pledges are able to do this if they only plan to include these with other church dues. Let us have a great rally in these collections between this and the assembling of the two annual conferences.



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. J. B. Hurley, pastor at Roxboro, last Sunday began a meeting to continue ten days or two weeks. Rev. J. H. Barnhardt of Greensboro will do the preaching.

Miss Daisy Davies sailed for Europe on the Mauretania September 3. Miss Davies will give several months to special evangelistic work in Poland and Belgium.

Trinity church, Charlotte, has purchased a new ten-room parsonage in Dilworth. This congregation some weeks ago sold the old parsonage. The new building will meet every demand of a pastor's family.

Spring Garden Street church, Greensboro, will on next Sunday begin revival services to continue two weeks. The pastor will do the preaching. A leader of song has been secured to direct this part of the services.

Rev. A. C. Gibbs in this his first year as pastor at Main Street, Thomasville, has received more than one hundred new members into the church. The Thomasville Methodists are closing a most successful year.

Rev. G. T. Bond of Greensboro, who in his khaki uniform looks every inch a soldier, was last week at Rocky Mount chosen chaplain of the North Carolina Division of the American Legion. Brother Bond is also a good soldier of Jesus Christ.

Rev. H. G. Allen, who has just closed a very successful revival at Cooleemee, has been for the past week in revival services at Brevard Street church, Charlotte, where Rev. T. F. Higgins is pastor. Few pastors of the conference has this year done more successful revival work than has Brother Allen.

Rev. W. B. Thompson is closing four successful years on the Uwharrie circuit. The people would be glad to have him back for another year, but he will probably be assigned to another field of labor. The charge that secures him for pastor will if right minded appreciate both him and his family.

Mr. J. B. Woosley, who is pursuing post graduate studies for a doctor's degree at the University of Chicago, has been spending a few days here with his brother, Mr. O. V. Woosley. He will return to Chicago September 27 for his final year's work.—The Dispatch.

Rev. W. W. Peele last Saturday began revival services at Edenton Street church, Raleigh. The Wisdom Sisters of Missouri will sing. With Edenton Street's gifted pastor preaching and the Wisdom Sisters singing the people of Raleigh are offered a rare treat in spiritual things.

The pastor, Robert E. Hunt, has recently united in marriage at the parsonage, Cabarrus, N. C., Miss Hildah Howell and Boise Kiser, both of Cabarrus, and Miss Sadie Black and Henry Flowe, of the same community. On September 5 he officiated at the marriage of Miss Fannie McLeod, of Granite Quarry, and Charles J. Hunt, of Pleasant Garden, N. C.

Rev. C. M. Pickens, according to the Albemarle papers, has been doing some great preaching in his church in Albemarle. This is not news to people who know Pickens, neither does it take the inspiration of a revival meeting to put him at the top as a preacher. But these recent sermons at Albemarle was in a revival.

"We have seized about seven car loads of various brands of body rubs, hair tonics and other preparations, nearly all of which proved to be nothing more than special denatured alcohol which was intended for redistillation and later to find its way back on the market in the form of potable liquor," says Divisional Chief H. L. Duncan of Minneapolis in a report to Federal Commissioner R. A. Haynes.

Dr. E. L. Pell of Richmond, Va., is spending this week with his daughter, Mrs. A. M. Scales, in Greensboro, before starting on a lecture trip in Indiana and Ohio. Dr. Pell will before returning hold a meeting in Columbus, Ohio, also in Knoxville, Tenn., where Church Street Methodist church and the First and Second Presbyterian churches of that city join in union services.

Bob Self of West Asheville began a meeting Monday night of this week at Walnut Street church, this city. Rev. A. Burgess is the pastor.

Mr. L. T. Cates of Burlington is open for some engagements as an evangelistic singer. He has fine recommendations and will doubtless render good service to any pastor or church who may need him.

Mr. and Mrs. E. C. Cranford of Trinity, N. C., on September 16 celebrated the 43rd anniversary of their marriage. These good people have through all these years been taking the Advocate and expect to continue as long as they live.

Rev. L. D. Thompson, pastor of Hawthorne Lane church, Charlotte, has had Rev. A. D. Wilcox of Durham with him in a revival meeting. The Observer reports great preaching by Brother Wilcox and large congregations at all the services. The revival is now in its second week. The results are fine.

Mr. James Alley, author of "Hambone's Meditations" and cartoonist on the Memphis Commercial Appeal, is a member of one of our suburban churches in Memphis. He is making considerable reputation, the Commercial Appeal recently having an editorial of high commendation. Thousands of people are reading the quaint humor and fine philosophy of Hambone.—Methodist Advocate.

Rev. J. T. Mangum and his people at Lincolnton will enjoy a great day Sunday when Bishop Denny dedicates their new church. The Lincolnton church since April 1 has raised \$25,000 to pay off the indebtedness on the church. We congratulate them upon the good success which has attended their efforts and wish them great spiritual prosperity in the years to come.

The special revival services at Glenwood church, Greensboro, of which W. A. Barber is pastor, have been in progress for ten days and the pastor reports that things are coming to pass. Rev. S. B. Williams of Whitmell, Va., is doing the preaching, and the people are filling and over-filling the church to hear him. The greatest in the history of the church is the verdict of one of the oldest members.

With the approach of autumn comes the pastime on the part of many of shooting bullbats of an evening when they circle low over the fields catching insects of sundry sorts. To kill a bat is a crime. The state law imposes a severe penalty and the federal law imposes a fine of \$50. Keep this in mind and when the reader sees some one killing these the greatest of insect destroyers, report him to some game warden or state solicitor. A few fines will stop the practice.

Tuesday, September 4th, at Taylorsville, Miss Evelyn Henley was united in matrimony to Mr. Thomas C. Barber, the ceremony being performed by Rev. A. R. Bell, the bride's pastor, in the Methodist church. The ring ceremony was used. The church was beautifully decorated for the occasion, and the music, by Misses Rosa Watts and Clara Henley, was beautiful. Mr. Barber is from Winston-Salem and holds a position with the Southern Railway. After the ceremony the happy couple left for Washington, New York, Buffalo and other points north.

Dr. Paul H. Linn, president of Central College, Fayette, will deliver the annual lecture before the Michigan conference, Methodist Episcopal church, in session at Grand Rapids, Mich., this week. He will also, by special invitation of the laymen, address the conference on the subject of unification. The invitation to Dr. Linn to deliver this lecture and address is indicative of a cordial spirit on the part of our brethren of the Methodist Episcopal church and a desire to know the mind of the Methodist Episcopal Church, South, with reference to unification. Dr. Linn is a member of the Commission on Unification and the Michigan conference and laymen may expect to hear great messages.—St. Louis Christian Advocate.

### THE CONFERENCE HISTORICAL SOCIETY

We are glad to announce that Dr. Gilbert T. Rowe will address the Conference Historical Society Tuesday evening, October 16th, on "Reminiscences of an Itinerant" in Centenary church, Winston-Salem. John W. Moore, President.

### NOTICE OF DEDICATION

Bishop Collins Denny will dedicate the First Methodist church of Lincolnton Sunday, September 23. All former pastors are cordially invited to be present. J. T. Mangum, P. C.

Brother L. P. Byrd of Mt. Gilead writes us that the farmer furnishes 75 per cent of our business men an equally large per cent of our preachers and is the foundation of all our industries. Then he asks, "Can't you publish something for this class of people?" In answer we take pleasure in referring our brother to the article with the caption, "The Farmer Feeds Us All." It is on page 16 of this issue of the Advocate.

"We have just closed a very successful revival meeting. Bro. M. A. Osborne of Epworth church, Concord, did the preaching for us. There were 60 or 70 conversions and reclamations. I received 20 into the church Sunday morning on profession of faith as a result of the meeting. Brother Osborne did excellent preaching while here. He is a hard worker, a man of strong faith and power. Our people fell very much in love with him." So writes Bro. W. B. Davis from Belmont, Charlotte.

### RELIEF FOR QUAKE SUFFERERS

Ten thousand dollars has been cabled by the Board of Missions of the Methodist Episcopal Church, South, for the immediate relief of the earthquake sufferers of Japan. This action was taken at a meeting of all the secretaries and treasurers and as many members of the executive committee and members of the board as could be assembled at the time. After a careful consideration of the desperate situation of our Oriental neighbor it was decided to send out a church-wide call for help. Three hundred telegrams were immediately dispatched to presiding elders and bishops, urging that a collection be taken in all the churches of Southern Methodism on September 9th for this cause.

We may well be proud of the response to this call. The total amount received up to September 14th has reached the sum of \$18,749.38. Those churches which have not observed "Japan Day" may do so at any time, though an early date is urged because of the need for immediate relief. Funds will continue to be received by the Board of Missions and may be sent to Mr. W. M. Cassety, Jr., Acting Treasurer, Box 510, Nashville, Tenn. As soon as they are received they will be sent to the treasurer of our Japan Mission in Kobe and will be used in co-operation with other relief agencies now on the field.

### CONFERENCE BOOK EXCHANGE

This notice is just to remind the brethren to bring a package of books to conference this year and place them on the table of the Book Exchange. The prospect is that we will have a very large assortment this year, so bring yours and sell them and buy others.

Remember the terms: Ten per cent on sales; no sale, no charge. Put your name and price in each book in pencil so that none will be lost.

I think that last conference the Exchange was more help to the brethren than ever. We sell books, or exchange them, take care of packages, cash checks, etc. The Exchange is run with the idea of helping our brethren. Bring some books.

A. R. Bell.

### PASTOR'S REPORT BLANKS

On account of changes in report blanks ordered by the last General Conference it will be necessary for all pastors to have a new set of blanks this year. Reports made out on one of the old blanks will of necessity be incomplete. I have ordered from the publishing house a supply of the new blanks for the North Carolina conference, and have placed in the hands of each presiding elder a sufficient number for the preachers in his district. The price of the book of blanks is 15 cents, and each pastor is asked to hand this amount to his presiding elder. R. H. Willis, Sec. N. C. Conference.

### OPENING OF CAROLINA COLLEGE

Rev. Julian L. Rumley writes as follows of our younger junior college at Maxton where he is pastor: "President Green believes in the college and has brought the people to the same viewpoint. The attendance at the opening of the fall term is most gratifying. Quite a large increase over the former attendance, money has been subscribed and partly paid in for the erection of a dormitory, and the future of the institution looks bright."



# The Lamp of the Soul

A Sermon by REV. J. H. JOWETT, D. D.

Text—Luke 11:33. "The lamp of body is the eye; when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness."

The eye provides one of the most familiar figures in the Scriptures. It is used by psalmists, moralists, and by prophets. The eye is the organ of discernment, the minister of vision. Even when there is healthy sight, there are varying degrees and qualities of vision.

I am sometimes amazed when I have walked through some rich and beautiful country how little I have really seen. On the other hand, how intense and inquisitive was the vision of Dickens. Here is what Bagehot said about it: "We have heard that he could go down a crowded street and tell you all that was in it, what each shop was, the grocer's name, how many scraps of orange peel there were on the pavement. His works give you exactly the same idea. The amount of detail in them is something amazing, and to an ordinary writer, something incredible. There are pages containing telling minutiae which other people would have thought enough for a volume." "The lamp of the body is the eye," and Dickens' lamp seems to have been like a fierce searchlight, discovering the details in the faces of things and exposing the very atoms and fibers of his surroundings.

This gradation in capacity of discernment is also evident in the matter of the historic imagination, when the eye is turned not upon the things that are near, but on the things that are far; not upon the characteristics of the present, but on the characteristics of the past. The majority of people have no realizing vision of the life of the past. We see history as in a photograph, not as in a cinematograph. It is a picture, but it does not live; there are groups but no movement. Our vision of history is a Pompeii, a city of the dead, not like Pompeii when it was filled with glamour, and music, and gaiety, and dance, abounding in feverish and tumultuous life. Thomas Carlyle has historic imagination in a superlative degree. He hears! He tastes! He touches! He is sensitive to the realities of things, sees them alive, and just as they are.

And now take this figure of the bodily eye, or the eye of the historic imagination, and use it as the Master does to interpret the deeper and loftier life of the soul. He teaches us to use the lamp of the body to find the significance of the lamp of the soul. He turns our thoughts away from the eye that scans the furniture of existence, to that which looks upon life itself. What is this lamp of the soul that finds its analogy in the lamp of the body? We may give it what name we please; we may call it conscience, or moral sense, or the instrument by which we discern moral values, or the organ of spiritual discernment. I am not troubled about the name. It is the capacity of the soul for apprehending moral and spiritual issues. This capacity can be impaired; it can be healthy or diseased.

The Master teaches us that when the lamp of the soul is healthy it is "single," and that the single eye fills the body with light. What are some of the characteristics of healthy moral vision? First of all, it has a certain simplicity. The lens is simplex and not complex. The glass is perfectly true. There is no disturbing ridge, no perverting convolution. The conscience is not deflected by prejudice; it is not damaged by double-mindedness. It is perfectly simple. And in the second place the healthy vision is distinguished by a certain catholicity or breadth of vision. It is not local or partial in its range. It is not so much microscopic as telescopic. It has breadth and width in its outlook; it takes in the whole situation.

And, thirdly, it is always marked by a certain serenity. Wordsworth spoke of "an eye made quiet by the joy of things." In another place he sings of "the harvest of a quiet eye." The words convey the very suggestion I am seeking to give. The judgment is calm and cool. There is no feverishness, giving rise to exaggerations; there is no fussiness, giving rise to delusions. I suppose this serenity of judgment would find noble examples in Whittier and John Woolman. And, lastly, the healthy moral vision is characterized by a certain penetration. The light from the "single" eye is

like the X-ray; before its shining the inwardness of things stands revealed. The single eye does not "judge after appearances," but judges righteous judgments, and thus comes to know the truth. Such is the single eye.

But our Master gives us the contrast in the eye which He describes as "evil." This is the perverted organ of vision; it is diseased and untrue. The lens has been tampered with and the moral issues are confused. "Things are not what they seem." Let me mention two or three of the injurious ministries by which simplicity is twisted into duplicity, and the purposed agent of light becomes a servant of darkness.

Jealousy is a destructive presence which perverts the lamp of the soul. We have a fierce example of this perversion in the Old Testament. David was returning from his encounter with Goliath. A body of women had gone out from the city to meet him, and they accompanied his return with songs of triumph. And this was their song: "Saul hath slain his thousands and David his ten thousands." And Saul heard the song and he marked the contrast, and his soul was inflamed with the unclean fires of jealousy. "And Saul eyed David from that day forward," and that eye was an untrue one, and never saw David truly. It transformed the innocent into a monster and filled the vision with an entirely false and crooked world. And we have a milder example in the New Testament. Was there not just a touch of perverting jealousy in the mind of Simon Peter when he turned to the Lord and asked, concerning John, "And what shall this man do?" There is nothing fierce about it; yet one feels instinctively that something was rising in the soul which would interfere with the accuracy of the sight.

And greed is a perverting presence that destroys the lamp of the soul. We can see quite clearly how it maimed the vision of Judas and destroyed the fairness of his judgments. He looked upon a beautiful deed, the love expression of a passionately grateful heart, and he called it "waste"! He had lost the power to see the beauty of the sacrificial, and the love of money had changed the face of the spiritual world. In the long run, thirty pieces of silver were more alluring than his Lord. The man with the muckrake saw nothing of the angel presence, or of the shining crown; he only saw the tinsel and the gewgaws of a transient world.

And egotism is another enemy of the soul, and can destroy the lens of moral judgment. The Pharisee who in his prayer could say: "I thank Thee that I am not as other men," had lost his capacity to truly see the publican. Self can be so obtrusive that the real brother is altogether hid. I know no more terrible portrayal of the terrific destructiveness of egotism than in King Lear. One can watch the blinding ministry at work, until Lear's whole world is filled with night.

There are other perverting presences that might be named, but these will suffice. They all create the evil eye. The lamp gives no true light. "Those who look out of the windows are darkened." And how great is the darkness!

Our Master also teaches us the inward influence of the eye upon the entire personality. The condition and quality of every power is affected and determined by the state of the soul lamp, the condition of the moral sense. If there be a good eye, everything is enriched, "thy whole body is full of light." If there be an evil eye, everything is impaired, "thy whole body is full of darkness." Let a man test the Master's statement. Let him take an inventory of his powers, and study the effects upon the powers of the single and the evil eye.

Take affection. How is affection influenced by the single eye? Endow a man with a fine discernment of moral values and a serene love of rectitude. Give him a jealous concern for the rights of others, and a fairness which recoils from all unscrupulousness. What effect will that have upon his love? It will make it pure and bright and sweet as sunshine. Later generations have given us no man more royally upright than Charles Kingsley. Above everything else he was distinguished by the single eye. Nay, he was even more distinguished by the wealth and volume of his affections. But

endow a man with an evil eye. Take from him the power to see truly. Let his moral vision be a minister of the crooked way, an organ of duplicity, and everybody can see that that man's love is defiled. It becomes a night-shade rather than a lily, and his whole body is full of darkness.

Or take veneration. What is the effect upon veneration of the single eye? Let a man's vision be simple and serene. Let him stand before something venerable and august, and he will have a sense of glorious worship, and of the freedom and expansion which are the gifts of the sublime. But let a man be possessed with an evil eye, let him be insidious and deceptive, and the effect is this: veneration becomes the disposition of a slave. Worship is degraded into a talisman for avoiding the lash. His very homage is ignoble servitude, and his whole body is full of darkness.

Or, lastly, take the power of friendship. Give a man a single eye. Let him see things as God sees them. Let him apprehend the true and the pure and the beautiful, and the effect will be a friendship as sweet as the love of Jonathan for David, and pure as the love of John for his Lord. But give a man the evil eye; let him be a lover of mischief; let him spend his strength in evil devices and subtle deceptions, and everybody can see that holy friendships will be degraded and exploited, and he will eventually sell his Lord.

And so it is with all the varied powers of our richly dowered personality. Nothing can be vigorous where the moral lamp is broken. Everything suffers when the eye of the soul is impaired. "If thine eye be evil, thy whole body is full of darkness."

But men with damaged vision can recover their sight. It was one of the gracious purposes for which our Saviour came and died. "The Spirit of the Lord is upon Me, to give recovery of sight to the blind." Every man can find his missing piece in the Lord. Blind eyes can be opened. Untrue eyes can be made to see the King in His beauty, and to behold the land that is very far off. Honest communion with the Lord Jesus recovers our lost estate.

"Lord, that I might receive my sight."

"According to thy faith be it done unto thee."

## GAS MASKS AND SCHOOL BOOKS

Walking down the street during these opening days of school one notices many of the children using as book-satchels the bags which the soldiers used during the war for carrying their gas masks. This morning I noticed two boys in front of me carrying these bags and it was this incident that set me to thinking and to writing.

The first thing that I thought of was the pathetically small amount spent for national education as compared with the seventy or eighty per cent of all taxes for wars past, present and future. The recent report of the Illiteracy Commission, stating that illiteracy is far from abolished in our county, adds to the significance of that fact. Miss Grace Abbot, reporting for the Federal Child Labor Bureau informs us that we have at the present time more than a million children between the ages of ten and fifteen engaged in gainful toil.

Nearly everyone who has given any thought to the question agrees that war is the one greatest sin of the race. Will the ministers in our pulpits continue to spend their strength in fighting petty things when there are so many great outstanding collective and entrenched evils in the world to fight? Have we any reason to believe that the rising generation will have any different attitude toward war than the present one? If it does not how are we ever to have a peaceful world?

The dead, the wounded, the property losses, the plagues and the famines have been held up to us as the scourge of war. We all know that this is bad enough. But are these the greatest? What about the spiritual losses? Hear a nation-wide religious editorial:

"The aftermath of the war is a soul-blight. It puts all the spiritualities awry. It exalts hate and debases love. It hands over culture to the Pharisee and the propagandist and turns the truth-seeker out of doors. It crowns the demagogue and makes government a bone of contention between the red-handed radical and the white-livered reactionary. All of its conceivable goodness is swallowed up in a flood of badness."

Hear another testimony: The father of one of our young men, back from France, finding that his son,



like many others, would not talk, rebuked him for his silence. "Just one thing I will tell you," the son answered. "One night I was on patrol in No Man's Land, and suddenly I came face to face with a German about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered with the blood and brains of that German. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it."

With the horror of Reconstruction days in the South still in the minds of many yet living, with our children growing up in this atmosphere of chaotic hysteria due to the late war, should not those who have been commissioned ministers of the Prince of Peace throw all their weight into the scales against war? The American Legion is now waging a campaign for a Conference for the Limitation of Air Armaments. And it is needed with France building 1500 planes this year and 2000 next year and with Great Britain and our own country struggling to keep up. Shall the preachers be less concerned than the ex-soldiers?

A Veteran Who Was There.

#### LITERATURE AND MARRIAGE

Wm. Thornton Whitsett.

Much of the literature of all the ages hinges upon the fact as stated in Genesis 1:27, "Male and female created He them." From earliest days the relationships of man and woman have claimed the largest thought of writers in every land. The moral and spiritual condition of any land can almost be known with certainty by a study of its literary output, for we find reflected upon the written page the moving causes of the day.

"Marriage rightly understood,  
Gives to the tender and the good  
A paradise below."  
—Cowper, The Fireside.

"She is mine own;  
And I as rich in having such a jewel  
As twenty seas, if all their sands were pearl,  
The water nectar, and the rocks pure gold."  
—Shakespeare.

In American fiction, and in American poetry, for the past decade we find a reflection of the jazz spirit of the day, no less than in the riotous and nerve-racking chase after pleasure that besets the present generation. The scenes of our divorce courts are but reflections of the ideas that reek upon many pages of the fiction of our time. The marriage vows rest loosely, and pretexts abound for their severing. Day by day writers are coming forward who are glad to pander to the sensual for the sake of a lurid day in the public eye. Our states with their diversity of marriage laws, and their greater diversity of divorce laws, afford every opportunity to those who wish to get as far as possible away from the ideas of constancy and eternal fidelity. The dazzle of money, the lure of dress, and the promises of self-styled social arbiters, prove the undoing of many of those who are beautiful and attractive, but nevertheless, thoughtless. Refined vice finds a large place in this twentieth century, but it is vice despite all the gloss with which it is covered. The style of a master word painter may enchain us with its many charms, but it can never sweeten the immorality that too often creeps like a poisonous stream through pages that tell of ways that open on death. The school of realists of our time who turn out such a large bulk of our fiction find ready made on every hand the living actors in the mad drama of unholy desire. Too often in halls of wealth we find high ideals of marriage and home life looked upon as out-of-date and old-fashioned, and prohibitive of the possibilities that come for those possessed of a store of dollars. Writers constantly seize upon these tendencies of the times, and transforming them to the printed page, give them widest circulation. Censors in literature have never amounted to anything, and hence every age will be fed upon what it seeks, and every time will reflect in its literature the purity or the grossness of its thought. If we are to judge by what we are reading in these later years here in America we must conclude that the home is becoming weak-

ened, and that never since time began have the courts afforded a wider sweep to ungoverned passion and unbridled and unholy desires.

It may be interesting, then, to give some consideration to the topic of marriage, and make some application to literary development in various ages, as it reflects itself as a mirror of the morals of a given time. Disregard of marriage means a disregard of morals, and hence, a large output of writings breathing a spirit of weakened and ignored marriage vows gathers its heat from satanic fires that would burn to ashes the dreams of the ages as to happy homes, virtuous womanhood, and manhood true to vows of chaste living.

During the ages marriage as an institution has usually been regarded as possessing three stages. 1. The Physical stage. 2. The Legal stage. 3. The Moral stage. In the first stage the relations of the sexes had but little regulation, and there was but little of permanence; in the second stage the husband acquired a property right in his wife, and in the third stage she became his comrade with rights before the law approximating her husband's. As a modern fact, it is almost always true that marriage begins with the moral, moves on to the legal, and is completed in the physical union. The discussion has never been fully closed as to just what sense marriage is a contract; certainly it is unlike most contracts in many particulars. Lawyers invariably recognize its isolation from all other classes of contracts. "It is doubtless true, as anthropologists have pointed out, that in the history of the race 'marriage is rooted in the family, rather than the family in marriage.'"

Under primitive Roman law the woman by marriage came under the "power" of her husband. The restrictions in the main were those that have continued to prevail in modern Europe. The church early recognized the validity of the Roman law, modified by the teachings of Christ, and the dictum of the fathers of the church, and further defined by popes and councils. The indissolubility of marriage proclaimed by Christ was the one great addition made by him. St. Paul's interpretation of marriage was that it was only a concession to fleshly weakness, but this found but little favor. His other idea of marriage as a sacrament was eagerly seized upon to stamp the union of souls and bodies with a mystic meaning. The early church regarded disparity of faith as a bar to union.

Exclusive control over marriage was held by the Roman Catholic church, and at the council of Trent the opinion of Luther and other Reformers was ridiculed that marriage was a question for the civil courts.

England regulates marriage largely by statutory legislation, the chief bills controlling same being the ones of 1823, 1836, 1886 and 1898. Scotland goes further than England in recognizing irregular marriages. In the United States the chief points of the law of England are recognized with certain difference. The various states of the Union have different laws, but it is commonly agreed that a "marriage at common law is good" unless in the cases where some special local state law has a particular law of nullity. When then state legislation requires some particular form to be used, the want of that particular form only invalidates when so expressly stated in the statute. In the physical point of view the entire United States is moving rapidly forward upon the question in dealing with feeble-minded, epileptic, drunken, narcotic-using, and other classes of persons.

Divorce laws vary in the various states of the Union. This diversity of laws, and regulations, has been the means of affording unbounded opportunities for abuse and injustice. Legal skill and money have wrought havoc in many cases with all that pertains to right and justice in the cases of many marriages. With many states with different laws of residence, and cause, in easy touch by rapid means of communication it has been very easy to secure legal approbation for much that was plainly wrong and vile.

There has been much said for years about the sex-novels, and yet they flourish as never before. Their wide circulation leads to the further spread of such ideas, and the wide prevalence of indifferent views upon morality leads to the writing of such fiction. They are an outgrowth of the day and the times, and the day and the times at the same time foster them.

The sensational always attracts attention beyond

its merit, and we can only hope in this case that our people who read are not so deeply interested as they sometimes seem to be in the sex-problem novel of the hour. It would, however, be much more comforting to know that we had a demand for pure books always, that were widely read in happy homes, that were based upon marriage vows that had the highest approbation of man's deepest thought, and God's fullest revelation.

#### PEACE REJECTED

By C. B. Houck.

It is amazing how the world today is rejecting peace. "Gentlemen cry Peace! Peace! when there is no peace." The world is laboring under the most terrible strain since the beginning of time. We only have to glance on the face of the map to know this is true. Who will see it? And who does not see it? But the war clouds are gathering thick and fast throughout the greater part of Europe. Past history tells us what happens when European countries begin to grab at each other's throats. The writer is no prophet, neither is he a son of a prophet, but there is much room for prophecy, if we only will open our eyes and take a good look at the world. He who has studied history and reads the daily papers can easily draw his own conclusions.

Peace did not come with the treaty of Versailles, neither has it come since. The reason peace has not come to the world is the fact that the world has rejected the principles upon which a permanent peace can be founded. The only peace that can come to the world is a peace which is founded upon principles of the Prince of Peace. He left us instructions how to build a world peace, but the world has forgotten these instructions. We are going blindly on toward our own destruction and none of us believe it. No. We did not believe that the little quarrel in 1914, between Austria and Serbia, would set the world in a blaze of war. Even we in peaceful America had no idea that millions of us would cross the seas to play our part in the bloody struggle which had engulfed all Europe. But we had to go. Thousands gave their precious lives, and millions suffered. Shall we witness another world deluge of hell and war? What will come out of the trouble between Italy and Greece; between France and Germany?

Rejecting the principles of the Prince of Peace caused the World War; and rejecting these same principles will cause the next one. Christ has become too common, even to us people in Protestant America. The world is rejecting Him; the fact is noticeable everywhere. Men discountenance the great messages of Christ, and reject the peace which He came to give. Ah, but we shall reap what we sow. That is God's own condemnation for the people who reject His great Son. The war clouds are rising, and the only thing that will abate them is for the nations of earth to accept the instructions for right living, as recorded in our Master's messages.

#### A BRIEF SURVEY OF THE METHODIST MISSION IN THE CONGO

Ansil Lynn.

Four regular stations are in operation at present. By stations I mean the centers where white missionaries are located and directing the mission affairs. The distances between Wembo Nyama and the other three stations ranges from forty to sixty miles. Minga, Tunda and Kabengele are all newly established, but Minga is only three hours from the site of the old Lubefu concession, and of course will serve practically the same territory. The change was made because of unfavorable location of Lubefu.

The work of the white missionaries at these several points is the supervision of the different departments. The evangelistic work at Wembo Nyama and Minga is of vast importance and deserves much time from the missionaries in charge, but the inadequate force on the field at present makes this impossible. The Bible Training School at Wembo Nyama is an essential factor and is directed by Supt. H. P. Anker. This is the mill which we hope will turn out many efficient evangelists. Some of its products are already making good. The native evangelistic staff of the four stations numbers about forty-five. The total active native membership probably goes beyond seven hundred.

The average daily school attendance, including the workmen, who are given thirty minutes each day, is probably four hundred.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### DEEP RIVER CHARGE

We have just closed a ten days' campaign for God at West Bend. Brother Lucas was with us and brought to us the plain old gospel. There were several conversions and reclamations and at the close of the meeting three came into the church on profession of faith and the church has been generally revived, for which we feel like exclaiming, "Praise God from whom all blessings flow."

Mrs. J. A. Howell.

### PLYMOUTH

Special revival services running through nine days in Jonesville came to a close two weeks ago. Rev. J. V. Knight of Edenton did the preaching. His sermons were of a high order.

Brother Knight preached a special message to the Odd Fellows of Plymouth the first Sunday in September. The message was considered the best ever delivered here.

Bro. E. L. Hill of Roper is with the pastor in a meeting at Siloam this week.

Rev. E. G. Caldwell one of the leading evangelists of America, and his party from Dillon, S. C., will begin a union meeting in Plymouth November 4th.

W. G. Lowe.

### HOME COMING DAY AT ROCK SPRINGS

Rocky Springs will observe Home Coming Day on the fifth Sunday in September. All of the former pastors are especially invited to be present. Prof. A. T. Allen, state superintendent of education, Raleigh; Prof. R. L. Flowers, secretary to the Corporation of Trinity College, Durham, and Mr. James Anderson, Statesville, are expected to be there and deliver addresses. There will also be numerous other speakers, as a time will be set apart for reminiscences.

Rocky Springs is the old camp ground of Alexander county. Dinner on the ground. Will you come?

A. R. Bell, P. C.

### BROTHER BETTS' POSTAL CARD TO REV. P. A. HOYLE IN 1903

"My Very Dear Brother: You touched my heart in the Advocate.

"What memories! God bless you. Polkton! Have not seen it in many years. When did you see it? I loved Col. Polk.

"Tell me of your good wife and children—the one I baptized. Three of mine, Henry, Marvin and Lillie, have gone to heaven since I saw you. Willie is in the South Carolina conference, Jimmie is a druggist in Salisbury, Sallie teaches in Littleton Female College, Joe a dentist in Greensboro, Tempie is a farmer's wife in Virginia, Marie the wife of Rev. R. L. Davis of the N. C. conference.

"I will soon be in heaven—seventy last August. Pray for me. I long to see you. We have a fine field for work in Harnett and Cumberland for 1903.

Yours forever, A. D. Betts."

### "CLIFTON CLAY" FOR SALE

I have about 200 copies of my books—a little history of my life and church work in North Carolina. The name of the book is "Clifton Clay." The price, 50 cents postpaid. I am not able to work and have no income and need what they will bring me. I will mail you one. There are many of the readers of the good old Advocate that I have preached to still living. Can I mail you one? It would be a good book for the Sunday school. It has 179 pages.

A. L. Coburn.

### AN URGENT APPEAL

The South Rocky Mount Methodist church is weak but worthy. In trying to build a much needed church and Sunday school rooms they were caught in the financial slump of a few years ago. Then last year the railroad strike came and just about put us out of business. Ours is a railroad people; they lost out in the strike and are scattered and gone.

The building we have—50x50, two stories of brick—is finished on the outside. But not a thing finished on the inside. We have spent about \$11,000 to get what we have. This shows what a poor, working congregation has done.

But funds are completely exhausted and we must have help or give up the fight. Therefore we are asking five thousand people to give us one dollar each, and do it soon, so we can get ready for the winter.

This appeal is made reluctantly but of absolute necessity. It has the approval of our conference church extension board and eighty of the leading business men of Rocky Mount.

Send donations to E. C. Glenn, Treas., Rocky Mount, N. C. Thank you so much.

E. C. Glenn, Pastor.

G. F. Snell, Chm. Bod. Stewards.  
R. M. Saunders, Sec.-Treas.

Because the needs are so urgent, the opportunity so great, the laborers so few and their resources so limited, South Rocky Mount presents a most unusual appeal and should enlist the sympathy of every one who loves the cause of Christ.

S. A. Cotton,  
P. E. Washington District.

My knowledge of South Rocky Mount Methodist church leads me to say that it is a case of unusual merit and worthy of your sympathy and financial support.

T. T. Thorn, Mayor.

I know of no community which offers a larger opportunity to a well equipped church than South Rocky Mount. I know of no people whose loyal effort to help themselves gives them greater right to the sympathy and help of others than the South Rocky Mount Methodist church.

N. H. D. Wilson,

P. E. Washington District, 1918-21.

### REVIVAL MEETING AT KANAPOLIS

The Caldwell evangelistic party came to me on August 12th and conducted a revival that lasted for four weeks. Miss Bracy of LaCrosse, Va., is the consecrated, efficient pianist. J. C. Coston of Hendersonville, one of our own Methodist boys of the W. N. C. conference, is the choir leader and soloist of the party. It was my privilege to get well acquainted with J. C. and I found that to know him is to love him. Coston can sing and he does it not just for the salary he receives but for the glory of God and the salvation of the lost. Brethren of the ministry, when you need a singer for your revival services, get in touch with this talented man of God. Rev. E. G. Caldwell of Dillon, S. C., does the preaching. He doesn't look like he can do the work, but he can. He is a young man of unusual talent and ability, and a great gospel preacher, and one of the most pleasant and agreeable men that it has been my privilege to labor with.

The results of the meeting were gratifying. Twenty-five have already

joined the Methodist church, and as many more have given their names to join. Thirty-five have given their names to join the Baptist church, and several are to join the other churches of the town. The other churches of the town co-operated with us in helping to make the meeting a success. Especially are we under obligations to the Baptists, who supported the meeting by their presence in large numbers, by their means, their personal work and prayers. It is a grand thing to see all of God's people working together to save a community, but it should not be an unusual thing. However, when we see it good will be accomplished. Scores of souls reconsecrated their lives and hundreds professed to be reclaimed. To God be the glory.

R. A. Swaringen.

### APPEAL BRINGS RESULTS

Some time ago I made an appeal to the organized Bible classes of the Western North Carolina conference, through the columns of the Advocate and a few private letters, for Richard Thompson, an Armenian in a sanitarium in Asheville. I am pleased to now report that sufficient funds have been received to pay all expenses for a full treatment.

The doctor in charge of the case reports that he will be able to dismiss Thompson from his sanitarium in October apparently an entirely well man.

About twenty classes in our conference and one class, presided over by a North Carolinian in St. Petersburg, Florida, have contributed to this fund, and I take this opportunity of expressing my appreciation of the loyal way in which the classes responded to this call. A splendid piece of work has been done. A valuable life has been saved. A high-toned Christian, a member of the Methodist church, has been restored to society. God only knows how far-reaching it all will be. Those who have had a part in this bit of work will receive their reward.

Rev. J. S. Williams, chaplain of the Mission of the Good Samaritan, of Asheville, gave us the opportunity. He is doing a great work for the needy in the mountain metropolis. May God bless him as he richly deserves.

Geo. L. Hackney,

Pres. W. B. C. Federation.

### WELDON REVIVAL

A part of the visible results of the great revival which came to a close a week ago were demonstrated at the morning service last Sunday, when 30 persons took the vows of the church. There are others to come yet, who for reasons could not be present at this service. Of the thirty who joined all were grown people except seven. This small number of children received is due to the fact that 25 young people and children were received into the church on Easter Sunday last spring.

There are three things which made for the success of this revival. First, it was well planned and well advertised. No revival in Weldon had so much of this before. The entire community was absorbed with the idea of a great revival. The second thing was the co-operation of the members of the church, and the good will and assistance of all churches in the town, and the pastors. The third thing was the preacher and music director. Dr. Fred Chenault of Richmond, pastor of Broad Street Methodist church, and Mr. A. N. Fisher of Norfolk, Va., made up the visiting team in the revival. Prayer meetings, cottage meetings, noon hour services, prayer and dependence upon God were the outstanding features during these days. Great crowds came to hear Dr. Chenault preach. He is one of the greatest preachers in revival that has come to Weldon in fifty years, so those say who are qualified to speak. There was not a dull service during the two weeks, and not one that some one did not come forward to dedicate his life either afresh or for the first time. Sinners and backsliding church members

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could not resist the power of the gospel as unfolded through this servant of God.

Mr. Fisher was fine in his work as song leader. His good face, fervent prayers and sympathetic appeals through music stirred the people and moved them to take Jesus as Saviour. He will be remembered long for his great service. His good wife was with us the last days of the revival and did fine service also.

Weldon church is going forward as never before, because these men of God came our way. The church here can never do a small thing again and get by with it. It has caught a vision of itself, and with this vision the sense of responsibility has been aroused. God has blessed us greatly, and we are pledged to a greater service in His kingdom.

L. D. Hayman, Pastor.

#### THE PRESENT STATUS OF EVOLUTION IN SCIENTIFIC CIRCLES

By R. L. Foster.

"Our little systems have their day, They have their day and cease to be, They are but broken lights of Thee, And Thou, O Lord, are more than they."

Even a superficial glance over the field of speculation both ancient and modern will clearly reveal the truth of the above stanza. All the isms, sciences, philosophies and theories have been advanced only to be repudiated by the succeeding generations. Theologians have been the most dangerous antagonists of theology, philosophers have been the most dangerous opponents of philosophy and scientists have been the most formidable enemies of science.

It is the purpose of this paper to show the complete confusion in the ranks of evolutionists and the total destruction of their theory at the hands of its champions. Of course, all anti-evolutionists, by virtue of their opposition to evolution, are simply too antiquated to receive consideration at the hands of these modern Solomons. Dr. Vernon L. Kellogg, of Leland Stanford Jr. University very accurately expresses the attitude of this modern school in abruptly dismissing the idea of creation with the assertion, "If such a summary disposal of the theories of spontaneous generation and divine creation is too repugnant to my readers to meet with toleration, then—my book, and such readers had better immediately part company; we do not speak the same language."

I suppose that the average reader of this book would not be seriously disturbed if he discovered that his language was different from the language of the author. But what of these evolution authorities who have been so busily engaged defeating each other? I wonder if they are as some of our evolutionists say of Mr. Bryan, only layman, uninitiated into the mysteries of science. If so all evolutionists of note must also be laymen in the eyes of their evolutionary opponents. Granting that they know all about their subject or at any rate as much as they think they know we shall see how little they leave of evolution.

In order to a proper valuation of the destructive arguments of evolutionists it is necessary to see clearly the facts which are fundamental to the theory. A basic assumption of evolution, and one without which it cannot be maintained, is the doctrine of the transmutation of species. This means that all species grew out of one original form of life and that the man, the monkey, the cricket and the wart-hog are all kin. If species are not evolved from entirely different species then evolution is false. Have evolutionists proved that one species may by gradual process or by sudden mutation be produced? We shall see.

The Lamarckians and Neo-Lamarckians are united in the argument that

acquired characters may be transmitted to one's offspring. For example, the giraffe has a long neck because its ancestors by continually stretching their necks developed long necks which transmitted to their offspring. Organs are supposed by this theory to atrophy from disuse and such atrophy is transmitted to the offspring. This is the usual explanation of the appendix in the human body. A man works and develops strong biceps which are transmitted to posterity, or he continually works in the sun until his skin becomes brown or black and his children inherit brown or black skin.

This doctrine is held by the Neo-Lamarckians as fundamental. Haeckel, one of the most aggressive champions of this school, asserted that "Belief in the inheritance of acquired characters in a necessary axiom of the monistic creed," and that "It would be better to accept a mysterious creation of all the species as described in the Mosaic account" rather than deny the inheritance of acquired characters. Spencer, than whom there are no stronger evolutionary champions, asserted: "Close contemplation of the facts impresses me more strongly than ever two alternatives, either there has been inheritance of acquired characters, or there has been no evolution." The value of this doctrine of Lamarck to the theory of evolution is clearly shown in a statement by Dr. Kellogg that "Just at the present time do biologists recognize more keenly than ever the need and relief the actuality of such inheritance would give them in their attempts to solve the great problems of adaptation and species forming? I cannot undertake to say whether more reputable biologists disbelieve in than believe in the existence of such inheritance, but it is obvious that the disbelievers have the present prestige of apparent victory: They call for convincing evidence of such inheritance and it is not produced. On the other hand, there are many reputable, thoughtful, honest, actively working biologists and paleontologists who say, although not loudly and even a bit shamefacedly, perhaps, that they must believe in the possibility and the actuality of this inheritance; there is no getting forward without it."

Now it goes without saying that most of the writing about evolution today assumes this doctrine of the inheritance of acquired characters. But to the utter chagrin of our Lamarckian friends, Weismann and Galton, two of the greatest authorities on the laws of heredity, completely overthrew the doctrine of the inheritance of acquired characters. The controversy between Weismann and Spencer in the Contemporary Review of 1893 over this question is a matter of common knowledge to biologists. The analysis of Lamarckian arguments by Weismann has convinced the vast majority of biologists that acquired characters are not transmissible. In fact those who are the strongest believers in the Lamarckian theory admit that evidence is lacking. Dr. Kellogg states in this connection that "It is one of Weismann's positive contributions to biology to have analyzed case after case of alleged inheritance of acquired characters, and shown its falseness or at least uncertainty." Seeing this ground taken from under them these Neo-Lamarckians now admit their inability to prove their doctrine, but contend that evidence will later be found to support them. If Lamarckians can prove the inheritance of acquired characters by hoping that evidence will be found later, why can't we prove that Tom Thumb was the great-grandfather of King Tut by hoping that later evidence will arrive to substantiate our claim?

But if evolutionists have discredited the doctrine of the inheritance of acquired characters and shown that it has no foundation so far as scientific knowledge goes, the Neo-Darwinians, those who hold to the doctrine of nat-

ural selection and sexual selection are, by their Neo-Lamarckian opponents, discredited.

#### KEEPING HISTORY STRAIGHT

I read with real entertainment the two page history of the life of Walter Hines Page in last issue of your paper, but there was one error in information contained therein that ought to be corrected. I refer to the quotation ascribed to Trinity College—"a college with a few buildings that looked like tobacco barns and a few teachers that looked like they should be worming tobacco." That was never said about Trinity at all, but was said, something like it, about Rutherford College, then under the head of the late Dr. R. L. Abernethy, a man that did more for poor boys in North and South Carolina than any man ever conducting a school in this state, and certainly one of the master minds of his day. I was a boy in my teens, but the incident is fresh in my mind, and there are many people living now that will recall it as I am about to relate:

Dr. Abernethy and his wonderful wife were running Rutherford College and was often in print in the then Raleigh Christian Advocate under the editorship of the late Frank L. Reid or J. B. Bobbitt. At one of the commencements the degree of doctor of divinity was conferred on a citizen of Raleigh, who had been in the Methodist ministry of the North Carolina conference, but who had located and gone into the insurance business—life insurance. (I cannot recall his name, but could, if I had a roster of that conference before me.) It seems that either his wit got the better of his judgment or else the late Dr. Lafferty of the Richmond Advocate had a dislike for Rutherford College, and ran an editorial paragraph as follows, as near as I can now recall: "A college in North Carolina, whose buildings look like tobacco barns, and whose teachers should be worming tobacco, has conferred the degree of doctor of divinity on a village insurance agent." Whatever the animus behind Dr. Lafferty, the reply of Dr. Abernethy was such as to cut to the core and bring the "amende honorable."

This is meant as no reflection on Mr. George Wilding, for he handled his subject well, but to keep history straight. The reflection of the Richmond Advocate was very nearly wicked; to say the least, thoughtless, for it is well known that North Carolina never produced a greater man than Braxton Craven, the head of Trinity then, and I have already told you who Dr. Abernethy was. C. W. Hunt.

#### FOREST HILL, CONCORD, WILL OPEN NEW CHURCH

Many people in different sections of North Carolina will be interested to know that our new church here at Forest Hill, Concord, will be formally opened on Sunday morning, September 30. Bishop Collins Denny of Richmond, Va., will preach at 11 a. m., and on the night of the same day Dr. Gilbert T. Rowe of Nashville, Tenn., will begin revival services to continue ten days. This building when finished and furnished will be worth at least \$75,000, and experts who have gone over it declare that for Sunday school work it is not excelled anywhere in this part of the state. A part of the old walls and roof have been retained, but the building will be so completely changed without and within that one will never think of its being a remodeled structure. Two large auditoriums with side wings have been lighted in most pleasing manner. Likewise the decorating and carpeting have been done with great care. The handsome pipe organ, given by Bro. W. R. Odell in memory of his first wife will be installed within a few weeks.

Thirty large well lighted and well ventilated Sunday school rooms will give fine opportunity to do departmental work.

The editor of the Advocate and all former pastors are invited to come and rejoice with us. It is expected that it will be made the occasion for a "great home coming."

J. Frank Armstrong.

#### RESOLUTIONS OF THE BOARD OF STEWARDS OF ST. PAUL M. E. CHURCH, SOUTH, GOLDSBORO

Resolved, that we reaffirm our faith in the Bible as the inspired word of God, that we accept it as a sure and sufficient rule of faith and practice, and that we resent any criticism of its teachings as accepted by our church as to its inspiration and its teaching as to the creation—origin of man, the miracles, the Virgin birth, and the death and resurrection of Christ.

That we call upon the officials of the church from the highest to the lowest to defend the Book in its entirety or in common honesty to refuse to accept office and emolument from the church when they cannot do this.

That we request the North Carolina Christian Advocate to publish these resolutions.

M. J. Best, Chm.

#### EXHIBITS AT HAVANA FAIR ARE URGED BY TRADE EXPERT

Louisville, Ky., Sept. 17.—American manufacturers are urged to make exhibits at the Cuban International Fair to be held in Havana during February, 1924, by R. L. McKellar, of Louisville, foreign freight traffic manager of the Southern Railway System, who announces that he will be glad to assist manufacturers in arranging for exhibits at the fair and to give them any additional information in regard to it that may be desired.

"The primary object of the fair," said Mr. McKellar, "will be to place producers and sellers of all classes of commodities in contact with buyers. Exhibits by American manufacturers will be especially welcomed and it is hoped that many of our manufacturers will take advantage of this opportunity to display their products before Cuban buyers as it seems assured that their European rivals will be largely represented."

Mr. McKellar has recently made an extended visit to Cuba and is enthusiastic over the prospects for increased business with the island republic. In view of the prosperous conditions now prevailing in Cuba, he considers the present an auspicious time for American business concerns to increase their trade with the island. Because of their favorable geographical location, Mr. McKellar believes that Southern manufacturers should have first call on a great share of this attractive business.

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Mr. L. T. Cates of Burlington, an evangelistic singer, is open for engagements. Any one needing the assistance of an evangelistic singer will address L. T. Cates, Burlington, N. C.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### KNOWING GOD THROUGH PRAYER

Prayer is the key to power. It is the secret of efficiency in the kingdom of God.—Walter R. Lambuth, Lambuth Bennett Book of Remembrance.

#### NOTICE, ELIZABETH CITY DISTRICT!

The district meeting of the Elizabeth City district will be held in City Road church, Elizabeth City, beginning the evening of September 26th, and continuing through the following day.

It is very important that every auxiliary be represented. Send your own delegates and carry delegates from the unorganized churches. A splendid program has been arranged. There will be addresses made which will be full of the information needed to help in carrying forward the different departments of our work. We want a full delegation from the district.

Mrs. George Hawkins, Dis. Sec.

#### A STANDARD MISSION STUDY CLASS

A standard mission study class may be defined as follows: A small group, with a leader, making a systematic study of a book or problem holding daily or weekly meetings until the study is finished. A standard class is a discussion group and not a lecture.

The leader and the members of the class should be in close personal touch so that the discussion may be informal and each individual may feel free to express her impressions and opinions and to discuss the questions and problems which have arisen in her mind.

The most successful classes number from ten to fifteen members.

The class should meet daily or weekly for a course of from six to ten sessions, each session an hour to an hour and a half in length. The meeting should begin and close on time.

There should be one leader in charge throughout the entire course. Viewing the course as a whole, she is in position to develop a plan and lead to a definite objective, thus giving unity and a sense of progress to the work.

Each member of the class should have a textbook. The book should be carefully studied. The facts presented in the book afford a basis or starting point for discussion. There should be free use of reference books, articles in the current press, missionary periodicals, and other magazines. Maps, charts, pictures, and curios add to the interest of a study class. A blackboard is almost a necessity.

Each member should have a notebook. The leader may cultivate the habit of note taking by calling for summaries which require a review of the contents of the notebooks.

The standard class is a discussion group and not a lecture. Give time for informal discussion. Skillful use of questions is essential to the proper guidance of discussion. Strive to get the members of the class to ask questions. Keep the discussion to the point.

The best leader is the one who says least and makes the class do most.

**Suggestions for Mission Study Classes.**  
A mission study class must fit its environment. Women with several years of experience in mission study should endeavor to form standard classes.

If it is not practicable for each woman to buy a book, the books should

be passed to the different women, so they may be studied by each member of the class.

Plan, if possible, to finish the book in a short period. It is far easier to sustain the interest in the book if the study covers a week or six or eight week than if it covers so many months.

Each small group with a leader may be counted as a class and reported to the conference superintendent and to the cultivation secretary in charge of missionary education. Only five points for mission study may be counted on the honor roll.—Council Leaflet.

#### A BRIGHT JEWEL'S GIFT

The first gift from a Bright Jewel for the Belle Bennett Memorial has been sent to Mrs. Wilson by Eunice Boney, daughter of our conference corresponding secretary, Mrs. Harvey Boney. The gift is three precious gold dollars which have been in the family of Eunice for many years. What a beautiful gift!

We all thank dear Eunice, and trust the gift will cause others to give to this great cause also. Other Jewels may have some offering which they would like to give. Mrs. Wilson will be delighted to have gifts from the children for the Bennett Memorial—they must have a part in the great work.  
Mrs. N. H. D. Wilson.

#### MISS MCKINNON SAILS

It was my privilege to be with our dear Sallie Lou McKinnon those last few days that she was at home before starting on her long journey for her second term on the China mission field. Six years ago I was with them when she left the first time. That was hard, but this time it was harder. Her heart was torn between her beloved work and the tender feeling for the beloved mother so recently widowed, and for the feeble grandmother who felt that this separation was the last on earth. God only knows what this going is costing her and her loved ones. Every woman and child in our great conference should remember them in our daily prayers.

But the "shower" we gave our conference daughter as she was going away was such a wonderful expression of love and appreciation it warmed her heart and the hearts of all that love her and her work. She asked me to tell the dear women of the conference that she wanted to write to each one, but if she could not her heart was full of love and gratitude for all they had given her for her own comfort and the comfort of the others in her home in China. I wish every one of you could have seen the beautiful and useful things that were sent—blankets, spreads, sheets, pillow cases, towels by the dozen, tablecloths and napkins, aluminum ware, electric fixtures and beautiful silver. I just can't begin to tell you of everything. But through me as well as in other ways "Sallie Lou" sends love and thanks to every one that had a part in this wonderful love shower.

At the time I am writing this she is on the great ocean, her heart turning back to the homeland and her loved ones and friends, her eyes gazing toward the land where Christ is calling her to serve. As she goes He goes with her. He will never leave her nor forsake her. May His blessings be on her and on all of our conference daughters on the firing line.

Mrs. N. H. D. Wilson.

(Note, September 12. Yesterday's papers carried the news that the "Empress of Canada," the steamer on which Miss McKinnon sailed, had reached Shanghai safely, carrying several hundred Japanese refugees. We noted with pleasure that our Board of Missions had appropriated \$10,000 to Japanese relief, and that a day had been set for collections to be taken in all our churches to be so directed. We are sure our people responded generously.)

### Western North Carolina Conference

#### EACH IN HIS OWN TONGUE

A fire mist and a planet,  
A crystal and a cell,  
A jelly fish and a saurian,  
And a cave where the cavemen dwell,  
Then a sense of law and beauty  
And a face turned from the clod;  
Some call it Evolution  
And others call it God.

A haze on the far horizon,  
The infinite tender sky,  
The ripe rich tints of the cornfield,  
The wild geese sailing high,  
And all over upland and lowland  
The charm of the goldenrod;  
Some of us call it Autumn  
And others call it God.

Like the tide of the crescent beach  
When the moon is new and thin,  
Into hearts high yearnings  
Come welling and surging in,  
Come from the mystic ocean  
Whose rim no foot hath trod;  
Some of us call it longing  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the Rood,  
And millions who humble and nameless

The straight hard pathway trod;  
Some call it consecration  
And others call it God.

—William H. Carruth, University of Kansas.

#### THEIR FAVORITE HYMNS

The Etude, a Philadelphia musical journal, published in its April number the results of a poll of its readers on their favorite hymn. Over 32,000 votes were cast, and the ten at the head of the list were:

Abide With Me .....	7,301
Nearer, My God, to Thee .....	5,490
Lead, Kindly Light .....	4,161
Rock of Ages .....	3,432
Jesus, Lover of My Soul .....	2,709
Holy, Holy, Holy, Lord God Almighty .....	1,444
Just As I Am, Without One Plea	875
Jesus, Saviour, Pilot Me .....	487
My Faith Looks Up to Thee ....	236
All Hail the Power of Jesus'	
Name .....	220

The same journal prints a number of interesting letters in which well-known men and women write at some length with regard to their own favorites. Thus Dr. Charles W. Eliot of Harvard, Unitarian, mentions Doddridge's "Hark, the glad sound, the Saviour comes!" as one of his favorites, though he is inclined to think that the one he loves best of all is Addison's "The spacious firmament on high," which, he says, "I learned at my father's suggestion when I was a little boy." What a suggestion this from a ninety-year-old sage to fathers of other little boys!

William Jennings Bryan loves "One sweetly solemn thought," but it must be "sung to the tune with the slowest measure." Otherwise he prefers "I'll go where you want me to go."

The following list of favorite hymns is given:

George Ade—Onward, Christian Soldiers.

Irving Bacheller—Dear Lord and Father of Mankind.

Henry Ward Beecher—Jesus, Lover of My Soul.

Nicholas Murray Butler—Lead, Kindly Light.

S. Parkes Cadman—Rock of Ages.

George W. Chadwick—Now the Day Is Over.

Frank Crane—Abide With Me.

Cyrus H. K. Curtis—(Too many to enumerate).

Bishop Warren A. Candler—Sun of My Soul.

Dr. Russell H. Conwell—Rock of Ages.

Hon. Chauncey M. Depew—Rock of Ages.

Charles W. Eliot—The Spacious Firmament on High.

John Drew—Lead, Kindly Light.  
William E. Gladstone—Rock of Ages.

Amelita Galli-Curci—Abide With Me.

Gen. Robert E. Lee—How Firm a Foundation.

Abraham Lincoln—When I Can Read My Title Clear.

Judge Ben. B. Lindsey—Lead, Kindly Light.

William McKinley—Nearer, My God, to Thee.

Edwin Markham—Dies Irae.  
Provost J. H. Penniman—Hark, Hark, My Soul.

Mary Roberts Rinehart—Lead, Kindly Light.

Theodore Roosevelt—How Firm a Foundation.

John Philip Sousa—Nearer, My God, to Thee, in four-quarter measure, for congregational singing and Gounod's

There is a Green Hill Far Away, for a sacred solo.

Rev. Thomas Spurgeon—There Is a Fountain Filled With Blood.

Dr. Henry Van Dyke—O Jesus, I Have Promised.

Owen Wister—Lead, Kindly Light.

Dr. Eugene A. Noble, director of the Juillard Foundation, makes a thoughtful observation on the personal grounds of choice in such matters, when he says:

"Favorite hymns are related to intense moods, such as recollection of childhood, bereavement, religious awakening, etc. They are rarely selected on the basis of either literary or musical worth. It is agreeable to learn that most people prefer a quiet hymn, such as "Abide with Me," rather than some of the sentimental vapidities which are overworked for gain.

In most churches hymns of service are being used rather than hymns of passive sentiment."

The Etude also prints for the first time an arrangement of Abide With Me, as sung by Mme. Amelita Galli-Curci in her concert programs. The arrangement was made by her husband, Mr. Homer Samuels, and is based upon W. H. Monk's familiar tune.

One thing which must impress the readers of the Etude's article is that so many people of such diverse types and occupations, soldiers, statesmen, humorists, educators, actors, opera singers, and musicians, are found to have at heart a love for the great forms of religious expressions which are sometimes looked upon by churchly people as their own private possession.—N. Y. Christian Advocate.

**THE GENERAL RULES OF METH-  
ODISM**

Funny old things, aren't they, lying imbedded in the unread Methodist Discipline! Very few of us really know them, and those of who do, think of them as the archaic expression of an outgrown religious technique. I can remember when a certain preacher took the instructions of the heads of the church so seriously that he read those rules in the public congregation once every year. And the particular service at which this was done became a sort of adventure, for the "reactions" of the members of the congregation were varied and exceedingly interesting. The looks of blank astonishment, of imperfectly expressed amusement, of bored disdain and of deep satisfaction would have delighted the student of human nature. And the subsequent remarks were actually impressive. "We never had but one other pastor who did that," remarked one member naively, "and he always picked out a rainy Sunday morning."

Brushing aside the temptation to enlarge upon that ministerial brother's exceeding tact in summoning meteorology to his assistance in the performance of a disagreeable duty, I

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel .....Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley .....Editor  
Lexington, N. C.

### North Carolina Conference

#### MANY WILL OBSERVE WEEK

Some time in October, preferably 14-21, a large number of the Sunday schools of our conference are planning to observe Children's Week. The officers and teachers of these schools feel that the home and the Sunday school must be more closely allied in the great work of the development of the religious life of the boys and girls. They are planning for a week of home visitation. Every teacher will visit the homes and become personally acquainted with the parents of the boys and girls in her Sunday school class. A parents' meeting will be held. Here the mothers and fathers and Sunday school officers and teachers will consider together certain religious needs of the children and determine ways of meeting these needs.

The following Sunday schools have indicated their purpose to put on the Children's Week program, and we feel sure that others will want to have a part in so great a movement:

Burlington, Front Street and East Burlington; Elizabeth City, First church and City Road; Dunn; Siler City; Queen Street, Kinston; Smithfield; Raeford; Rockingham; St. Pauls; Baker's and Regan, St. Pauls circuit; Nashville; First church, Rocky Mount; Sharon, Rocky Mount circuit; Tarboro; First church, Wilson; Laurinburg; Whiteville.

For information about Children's Week observance write to your conference elementary superintendent, Miss Georgia Keene, College Station, Durham, N. C.

#### ALL SET FOR ROCKY MOUNT

Everything is lined up for a great Standard Training School at Rocky Mount, September 23-28. A strong faculty of six instructors has been secured. Rev. Harry M. North, chairman of the board of managers, and his committees are busy with the publicity and other details. Members of the board of managers of this school, in which the Presbyterians are co-operating, are:

Rev. Harry M. North, chairman; Dr. L. R. Graham, Rev. Willard Conger, Mr. R. T. Fountain, Rev. L. F. Singleton, Mr. R. F. Lane, Rev. E. C. Glynn, Mr. L. L. Parrish, Rev. N. B. Strickland, Mr. W. E. Moore.

The instructors will be Mr. O. V. Woosley, Rev. F. S. Love, Mr. Claude T. Carr, Miss Virginia Jenkins, Mrs. M. J. McArdle, and Miss Georgia Keene. Your conference superintendent of Sunday school work is director of the school.

#### ST. PAULS IS PROGRESSING

Miss Keene spent Sunday with the workers of St. Pauls Sunday school, of which Mr. J. C. Lentz is superintendent. She reports that it is an inspirational treat to meet with people who are so thoroughly awake to the religious needs of the boys and girls and are anxious to know just how their Sunday school can meet these needs. She met with the whole congregation at the 11 o'clock hour and with the officers and teachers for a round table discussion in the afternoon.

Here are some of the ways that we can tell that St. Pauls Sunday school is going to grow: 1. This school has a superintendent and a pastor who want their Sunday school to be the very

best one possible and are doing all they can to realize this aim. 2. Graded Lessons are to be begun in the Beginner and Primary departments the first Sunday in October. 3. Beginner and Primary departments are both to be organized and have their separate rooms for worship beginning with the first Sunday in October. 4. Children's Week is to be observed the second week in October. 5. The officers and teachers are willing to take training and some are planning to go over to Fayetteville (20 miles away) and attend the training school October 7-12. 6. The official Program of Work has been adopted and the school is working by this program.

#### TIME FOR PROMOTION DAY

Many Sunday schools are preparing to observe Promotion Day the last Sunday in this month. The new Sunday school year begins the first Sunday in October, and the last Sunday in September is the logical time to send to the higher classes those deserving promotion. Let us hope that every school will observe this day; it is important that the school once properly graded should be kept so.

#### CIRCUIT WORKERS' COUNCIL

The officers and teachers of Creedmoor circuit will meet at Banks Friday evening, September 21, in the first session of the Workers' Council for the circuit. There are matters of Sunday school improvement which the workers think can best be handled in such a conference. For years this circuit has been holding quarterly circuit institutes. This, of course, will be continued. You can count on Supt. N. J. Boddie and the other progressive workers of Creedmoor circuit.

#### CARY CIRCUIT INSTITUTE

Mr. R. E. Prince, our Raleigh district secretary, is placing special emphasis of the organization of circuit institutes. He has already organized some of the charges and hopes, eventually, to get all the circuits in the district so organized. Cary is the last circuit organized by Mr. Prince, and this organization was effected the fourth Sunday in August at Holly Springs. The attendance at this organization meeting was so great that not all could find seats. In addition to the work of forming the organization, the official Program of Work was discussed with much emphasis, and Holly Springs School adopted it. Fuquay Springs and Apex have promised to do likewise. Some idea of what a fine meeting it was may be had from the following paragraph from Mr. Prince:

"Not only did we have open discussion of various subjects but had songs from each of the schools represented, which seemed to create much interest. In the afternoon session, which followed one of the best dinners I ever saw spread, we had reports from the schools and discussed the needs of the different schools in an open discussion that certainly was full of interest all the time and was really difficult to stop when the time came to adjourn. Officers were elected for the circuit, and they meet next the third Sunday in November at Apex."

#### A FULL DAY IN THE FIELD

The writer spent Sunday, September 9, at Hamilton, in the Weldon district, and at Ayden, Washington district. At Hamilton he found an enthusiastic little band of Sunday school officers, teachers and pupils, and it seemed that almost every one was fired with a righteous dissatisfaction—a desire to make the school bigger and better. It was not difficult, therefore, for your conference superintendent of Sunday school to talk when he stood before these people and a number of their friends of the other churches at the 11 o'clock hour. Rev. M. R. Chambers, the pastor, who was unusually busy that day, marrying

and burying folks and holding revivals, was present, as was also the superintendent, Mr. J. L. Pritchard. Following the public service a meeting of the workers was held, at which there was a free-for-all discussion and the adoption of the official Program of Work.

From Hamilton the writer went to Ayden, where at 7:30 o'clock he talked Sunday school to Rev. J. M. Wright's fine congregation. At the close of this service we had also a meeting of the workers and others interested, with the result that the school adopted the Program of Work, we came to know each other better, and, we believe, much good was accomplished. Already the Ayden school has the earmarks of progress and is doing splendid work. Although we did not check the school officially, it will measure high by the official standard of efficiency. Mr. J. R. Turnage is the superintendent.

#### OUR JULY CROP OF CREDITS

A total of three hundred and twenty-four certificates and diplomas were awarded in the North Carolina conference in July, according to the report of the Department of Leadership Training of the General Sunday School Board. Three hundred and nine certificates and two diplomas were issued to Trinity College students. The diplomas went to Mr. Dewey L. Maness, Rowland, and Rev. S. J. Starnes, pastor of East Roxboro and Longhurst charge. The other certificates and diplomas we issued as follows:

Training school at Washington, taught by Mr. D. B. Donaldson: Mrs. Guy Small, E. F. Rubell, and Miss Ruby Reynolds of Washington, Miss Maude Cutter of Bath, Miss Myrtle Lewis of Bethel, Miss Mary V. Hill of Smithfield, and Miss Jessie Thelma Eubanks of Scott's Hill.

Rev. Ivey T. Poole, of St. Pauls, one certificate.

Rev. J. A. Martin, Mt. Gilead, one diploma.

Miss Stella Etheredge, Mt. Gilead, two certificates.

Miss Mary T. Harris, Fayetteville, one certificate.

Miss Annie W. Newman, Leasburg, one diploma.

#### MORE NEW WESLEY CLASSES

Since our last report the following new Wesley classes have been organized in our conference:

"Character Builders," Benson, 12 young women; Miss Chelly Mae Royal, president; Miss Nora Creech, secretary; Miss Vallie Hill, teacher.

"Adult Wesley," Winton, 10 men and six women; Lloyd Williams, president; Joshua Rhodes, secretary; Miss Mary Williams, teacher.

"Ladies' Wesley," Murfreesboro, 12 women; Miss Jennie Brown Wynn, president; Mrs. L. J. Lawrence, secretary; Mrs. E. N. Nicholson, teacher.

"Men's Wesley," Murfreesboro, 17 men; Dr. R. H. Gary, president; Carl Lawrence, secretary; Thomas Wynn, teacher.

"Progressive Workers," Pamlico, seven men and seven women; R. D. Delamar, president; Mrs. B. L. Harris, secretary; Mrs. J. T. Gooding, teacher.

#### Western North Carolina Conference

##### CHILDREN'S WEEK

Prospects for successful observances of Children's Week any week during the month of October are growing brighter each day. Miss Virginia Jenkins, our elementary superintendent, who is giving her entire time to field work for promoting this worthy cause, reports increased interest and co-operation from a continually growing number of our leading congregations. Every live Sunday school organization ought to observe Children's Week. It will be remembered that the observance of this week calls for

three important steps. First, a visitation of the homes on the part of the teachers of children under twelve years of age; second, the holding of a parents' meeting for the entire church, the program for which is definitely outlined; third, the adoption of certain needed forward steps.

If it should be found impossible to observe Children's Week in a given church during October it is hoped that this church will observe it early in November. The important thing is not so much when the observance is held but that it is properly held. All friends of little children are earnestly urged to give them this one special week in the year for their religious needs.

#### LENOIR-DAVENPORT

Beginning Sunday afternoon, September 30, at three o'clock the first Standard Training School for Lenoir and for our Sunday school workers within a convenient radius will start operation. The school will be held in Davenport College and promises a most successful week of information, inspiration and consecration. The following courses and faculty members are offered:

Sunday School Organization and Administration—Mr. O. V. Woosley.

Principles of Religious Teaching—Prof. C. T. Carr.

The Church and Its Work—Rev. C. S. Kirkpatrick.

Intermediate-Senior Agencies—Mrs. J. F. Spruill.

Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Miss Georgia Keene.

The board of managers of this school is composed of the following fine fellows: J. E. Shell, chairman, C. L. Hornaday, E. F. Allen, L. H. Wall, L. B. Huntley, Joe Kjellander, A. H. Martin. In addition to a large delegation from our church at Lenoir and from Davenport College good delegations are expected from Morganton, Rutherford College, Hickory, Granite Falls, Taylorsville, Hudson and from the Lenoir, South Lenoir and Dudley Shoals circuits.

#### MORGANTON

Sunday, September 9, was spent with our fine folks at First church, Morganton. It is always a distinct pleasure to meet with Brother Joe Kjellander and his good workers there. He and Rev. W. R. Ware, the pastor, are constantly pulling on the traces. They make a good team. At the 11 o'clock service, before preaching a preparatory sermon for the approaching revival, the pastor asked for a given amount for stricken Japan and before the offering could be called off twice the amount was raised. This church has just sent Miss Miriam Goodwin to Japan as a missionary and consequently is keenly interested in the welfare of God's people in the Orient.

My particular business at Morganton was to call attention to the Lenoir-Davenport Standard Training School to be held sixteen miles away. Quite a delegation from Morganton will attend this school regularly. It is always true that the people who know the most want to know more.

#### HAS YOURS?

Many of our Sunday schools have a relapse during the hot days of August. But they begin to recuperate with the cooling breezes of September and with the general awakening brought about by renewed vigor gained from restful vacations. Shall we not press ahead first to reach our people and then to teach them in the most effective way through our church school, the Sunday school and its allied agencies? Many schools have greatly increased their enrollment during this year. Has yours?

(Continued on page fifteen)



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### NEW BERN DISTRICT HOLDS A SPLENDID INSTITUTE AT GOLDSBORO

The New Bern District Epworth League Institute met at Goldsboro September 3, 1923. The first session opened Monday evening at 8 o'clock. Devotional service was conducted by the district secretary, R. W. Brothers. The address of welcome was given by Chauncey Barcliff of the Epworth leagues of Goldsboro. The speaker of the evening was then introduced by Rev. C. L. Reed, pastor of St. Pauls church. The address was given by Rev. T. M. Grant, president of the North Carolina Epworth League conference. After the address we were invited in the Sunday school room by Mrs. Armantrout, chairman of the entertainment committee, where we enjoyed a very delightful social hour. The social hour closed with the league benediction.

Tuesday morning, September 4th, the institute opened at 9 o'clock. The devotional service was conducted by Rev. J. W. Potter, pastor of St. Johns church. Election of secretary, appointments of committees on policy and resolutions were elected and are as follows: Policy, Mrs. J. K. Rea, Howell; on resolutions are Rev. K. S. Mrs. E. A. Stephens, Jr., and Milton L. Cook, Miss Ethel Brothers and Miss Margaret Kehoe. Enrollment of delegates, chapters represented were as follows: Senior leagues, Centenary, Queen Street, Oriental, St. Johns, Hookerton, Daniels Chapel, Salem, Pikesville, St. Pauls, Falling Creek, Providence, Indian Springs, and Alliance; intermediate leagues, Queen Street; junior leagues, St. Johns. Junior and intermediate work discussed by Miss Edna Wilkins. First department work discussed by Rev. W. N. Vaughan, district secretary of Washington district. Standard of efficiency discussed by C. Gehrman Cobb.

Immediately after intermission we listened to a very inspiring address by Rev. C. K. Proctor, pastor of Queen Street church, Kinston, N. C., after which we were invited in the Sunday school rooms again and had a very enjoyable lunch given and served by the Wayne County Epworth League Union.

The afternoon session opened at 1:30 o'clock. The devotional service was conducted by Miss Ethel Brothers, assistant district secretary. The second department was discussed by Mrs. J. K. Rea of St. Johns league. The fourth department was discussed by Rev. O. P. Fitzgerald, of Oriental. A boost for the loving cup was given by the district secretary. The report from the chairman on policy was as follows:

We, the committee on policy wish to present for adoption to the New Bern district institute the following: First, as Epworth leaguers it shall be our aim to uphold our grand and glorious motto, "All for Christ," thereby doing all in our power to win more souls to Christ who die on Calvary. We shall endeavor to keep Christ at the head of our leagues and remember that it is for Him that we are working. Second, it shall be our aim to attain the Standard of Efficiency in all its points. We shall strive to keep the covenants as laid down in the handbook. Third, We shall endeavor to make our leagues stronger in every way, to increase our membership, and do all in our power to help some league in the New Bern district win back the loving cup. Fourth, We intend to constantly remember and keep before our membership the summer assembly. We will

do what we can to make the next assembly the largest, best and brightest we have ever had, believing that all who attend will be greatly helped in a spiritual way, and by growing spiritually better we will be able to exemplify our motto, "All for Christ."

Respectfully submitted,  
Mrs. J. K. Rea, Chmn.  
Mrs. E. A. Stephens, Jr.,  
Milton Howell.

The report was voted on and accepted. The report on resolutions were read and are as follows: "In consideration of the great treat, which we have enjoyed through the inspiring lectures of the institute, and the splendid fellowship of our fellow leaguers, the superb hospitality of our hosts and hostesses of Goldsboro, also in gratitude of the league union of Wayne county. Therefore be it resolved:

We do hereby truly and gratefully express our highest appreciation both to the people of Goldsboro and the Wayne County Epworth League Union for all these good things. We would also assure them of a place of warm friendship in our memory and trust that these times of refreshing, recreation and inspiration together with the fellowship that has been ours may be to the glory of God in the strengthening of our present leagues and in the enlarging of the scope of influence of the league throughout the New Bern district. Respectfully submitted,

Rev. K. S. L. Cook, Chm.,  
Miss Ethel Brothers,  
Miss Margaret Kehoe.

Announcements and adjournment.  
Ruth Haskins, Sec.

#### JONESBORO EPWORTH LEAGUE

We wish to say through the columns of the Advocate to the leaguers of the North Carolina conference that we are not dead, even though we have not been heard for our much speaking.

We have a live working league that is trying to carry out the teaching and ideas of the league work. Last year we paid our African Special, held monthly prayer meetings at the county home, a number of cottage prayer meetings for the sick and infirm, sent cards of welcome to strangers and visitors when they came to town, and flowers to the hospital and sick, and did other work along different lines.

We have had our regular election and installation of officers for this year. The following are the officers: President—Miss Bertha Avent.  
Vice President—Miss Bess Barnes.  
Secretary—Miss Margaret Malloy.  
Treasurer—Miss Edna McIver.  
Supt. First Dept.—Miss Vivian Avent.

Supt. Second Dept.—Miss Jessie Godfrey.

Supt. Third Dept.—Miss Minnie Maud Harris.

Supt. Fourth Dept.—Miss Margaret McLean.

Era Agent—Mr. Floyd O'Connell.  
We sent two delegates to the Epworth League Assembly at Morehead City, and they brought back good reports and ideas which have helped our league very much.

The superintendent of the fourth department has made post card albums and has asked each member to fill them with cards. We hope to send about fifty albums in a few days to the Africans.

At our last council meeting we decided to make arrangements to form a county union.

Last but not least our young people have gone to two other churches and organized leagues which are doing splendid work.

Wishing all leaguers much success in their work,

Margaret Malloy, Sec.

#### WOODINGTON LEAGUE

The Epworth League members of Woodington met at the M. E. church Sunday night, September 9th, and a very interesting program was given.

Opening song, Give Me Thy Heart. Roll call. Twenty-five members were present, seven absent, two new members, and several visitors.

Hymn, Blessed Assurance.

Devotional service was conducted by Miss Mary Koonce.

Scripture lessons, Romans xii 9-15, and Matt. vii. 12.

Sentence prayers, closed by Robert Johnson.

Hymn, Look and Live.

Good Manners and Religion, by Miss Reba Loftin.

Recitation, Which Is Your Way? by Thelma Rouse.

Story of Joe Bunker, by Paul Lanier.

Solo, Does Jesus Care? by Miss Nina Brickhouse.

Recitation, Your Share, by Miss Cora Lanier.

Reading, The Scrub Horse That Had the Go in Him, by Miss Nina Brickhouse.

Closing song, We're Marching to Zion.

League benediction.

All the league members are looking forward with pleasure to do a good year's work for th Lord.

Reporter.

#### NEW OFFICERS OF EAST DURHAM LEAGUE

The new officers of the Carr Church League, East Durham, are as follows: President—Miss Gladys Rollins.  
Vice President—Miss Annie Hudnell.

Secretary—Miss Norma Williams.  
Cor. Sec.—Miss Addie Mae Lea.

Treasurer—Miss Ruby Holder.  
First Dept. Supt.—Miss Lois Buffaloe.

Second Dept. Supt.—Miss Blanche Petty.

Third Dept. Supt.—Miss Ester Ladd.

Fourth Dept. Supt.—Mrs. C. E. Buckner.

Epworth Era Agent—Miss Doris Goodwin.

These were installed in office a few Sundays ago and we are expecting big things from Carr League.

#### Western North Carolina Conference

##### SALISBURY DISTRICT INSTITUTE

This body of Epworthians assembled in First church, Salisbury, Friday night, September 14. A short devotional exercise was led by Miss Johnsie Hobson. Mrs. G. G. Adams then supervised the entertainment feature which closed with dainty refreshments provided by the Salisbury leaguers.

The meeting was called to order at 9:40 Saturday morning by Miss Johnsie Hobson, district secretary. Miss Hobson read a Scripture lesson and asked Rev. J. F. Armstrong to lead in prayer.

J. F. Armstrong was elected secretary and the roll call showed the following representatives from the various charges: First church, Salisbury, eight; Woodleaf circuit, one; Norwood, five; Norwood circuit, two; Concord circuit, two; Forest Hill, five; total present at the opening hour, Kerr Street, 23; South Main, four; First church, three; Second Spencer, three; total 34.

Miss Hobson introduced Mr. E. M. Hoffman of the Salisbury Y. M. C. A., made an interesting and helpful address on social service.

Following this address Miss Eleanor Plonk spoke on variety in devotional meetings.

At the suggestion of the chairman a recess of ten minutes was taken.

The chairman appointed a committee on policy consisting of M. B. Woosley, F. O. Dryman and Mrs. G. G. Adams. Miss Hobson was included as a member officio.

The institute then was favored with an address by Miss Billy Webster of Greensboro on dramatization in the church.

Following this the editor of the

League page of the Christian Advocate, spoke on th work of the corresponding secretary of the local chapter.

At this time lunch was announced. An unbounded enthusiasm and a beautiful devotion to duty marked this hour.

The afternoon session was opened with devotions led by Rev. F. O. Dryman.

Miss Billy Webster spoke on "The Requirements of a Good Social."

The committee on policy submitted a report. After discussion the paper was adopted.

Miss Johnsie Hobson spoke on district problems.

After this Mrs. G. G. Adams spoke on fourth department work with special reference to the finding of leaders, and the organization of a mission study class.

Also Mrs. Adams stressed intermediate league.

Mr. Dewey Webster, conference treasurer, spoke on finance.

On motion of J. F. Armstrong the institute by a rising vote expressed its appreciation of the many courtesies extended by the Salisbury leaguers, including the refreshments at the social on Friday night and the excellent luncheon on Saturday.

The meeting adjourned at 5:30 to reassemble at 7:30 to hear an address by Rev. M. B. Woosley.

Final adjournment then.

Miss Johnsie Hobson, Chm.  
J. Frank Armstrong, Sec.

#### SALISBURY DISTRICT ADOPTS A POLICY

1. We agree that each league keep an aggregate record of number of members and an aggregate record of attendance, which is to be sent to the district secretary with regular quarterly reports, in order that a standard record of attendance may be had for the district.

2. Every chapter send in on time to district secretary accurately kept quarterly reports.

3. When joining the Epworth League that each member be pledged to a 60 per cent attendance.

4. Each chapter in district make pledge to conference and district expense fund.

5. Each chapter in district make pledge to African Special pledge.

6. That we organize an Epworth League union for each county in Salisbury district, namely, Rowan, Cabarrus and Stanly.

7. That we maintain and strengthen the leagues already established and organize twelve new ones before our annual Epworth League conference.

8. That we have an accredited district institute before our annual conference.

9. That each league send its quota of delegates to annual Epworth League conference and at least one to annual assembly at Lake Junaluska.

M. B. Woosley,  
J. F. Armstrong,  
J. F. Kirk,  
Mrs. F. O. Dryman,  
Johnsie Hobson,  
Mrs. G. G. Adams,  
Committee.

#### MEMBERSHIP MONTH

Make September Membership Month. Secure names of all women who are members of the church, but not members of the Missionary Society.

Divide the list among the members of the auxiliary, asking each to visit and solicit certain ones for membership.

Arrange a get-together meeting and let each member of the society give a personal invitation to the women she is seeking to interest. Secure their membership if possible at this meeting.

Be sure to write the secretary about your success.—September Bulletin.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

Thanksgiving offering from every church, Sunday school and organized class within the bounds of the North Carolina conference.

\* \* \* \*

Our Orphanage school opened September the 4th. Here and there I find Methodists who do not know that the Orphanage maintains its own school. It is no small undertaking to provide school facilities to accommodate two hundred and fifty children. Our grade run all the way from the first through the eleventh. It costs us thousands upon thousands to run such a school. Our school stands high among the grammar and high schools of the state. We have been most fortunate in securing and retaining the best type of Christian teachers. The first qualification of a teacher is that he or she must be a sincere Christian. While we put a great deal of emphasis upon scholarship, we put the most on the religious side. Christian scholarship is absolutely necessary upon the part of the teacher if the child is to be taught in the right way. Because the life tells more powerfully on the character of the pupil than expert knowledge. It is our chief purpose and endeavor to enthrone Christ in the life and heart of every boy and girl that finds a home in the Methodist Orphanage. Without Christian teachers and workers such purposes can never be realized.

\* \* \* \*

From all directions people are saying so many complimentary things about our children and campus. Of course this makes glad the heart of every Methodist among us. In reference to the beauty of the campus, I want to say that we have worked hard to make it a thing of beauty and therefore a joy forever. The beginning of making the campus the most beautiful in Raleigh is due to one of the fine young business men in the state. Having a beautiful home and lovely surroundings for himself and family, it came into his heart to make a large contribution toward beautifying the grounds for the comfort and inspiration of that large number who have been denied the pleasure and comfort of a home of their own. I hardly ever look over the campus without thinking of the one who made possible such attractive surroundings for our two hundred and fifty children. Bro. A. H. Vann, like his devoted father, has taken the Methodist Orphanage close to his great heart.

\* \* \* \*

Thornwell is a Presbyterian orphanage located in Clinton, S. V. It is not only one of the oldest and largest orphanages in the South, but one of the best conducted. Recently a good woman died and left this worthy institution fifty thousand dollars. People are learning everywhere how to dispose of money as well as to make it. No other cause appeals so strongly to all right-thinking people as an orphanage. Everywhere there are those who realize that money left to an orphanage will be wisely and economically spent. The time is not far distant

when our Methodist Orphanage is going to be largely endowed. This will put it in a position where it can minister to a much larger number of orphan children than it is now doing. I wish to commend this method of leaving property and money to the friends of the Methodist Orphanage. May I sound just one note of warning? Do not postpone the matter longer, but attend to it while all the faculties are properly functioning.

\* \* \* \*

Presiding elders, preachers, church officials, laymen and laywomen, without a single exception as far as I know, are a unit in their support of the Methodist Orphanage. No one ever knocks or criticises it. Dr. T. N. Ivey said through the columns of the Nashville Christian Advocate that the Methodist Orphanage was the "pet" of the North Carolina conference. Our people are not only proud of the Methodist Orphanage, but are determined to make it the greatest in American Methodism, in spirit, in attainment and in ideals. It is their ambition to build here on this beautiful campus a home for the fatherless that will be the wonder and admiration of all who come hither. By so doing they will not only confer the greatest possible favor upon orphan children, but will at the same time demonstrate to the world their own greatness and nobility of character. Unless some great misfortune befalls our people the prophecy this paragraph contains will within a few years be gloriously fulfilled.

\* \* \* \*

That was a great act upon the part of the Rockingham district conference to pledge twenty-five thousand (\$25,000) dollars with which to erect a dormitory at the Methodist Orphanage. While I was visiting at Lake Junaluska this summer I had an interview with Bro. J. H. Shore in reference to this building. It is his plan to ask every church within the bounds of the Rockingham district to make a liberal contribution toward this building. Preachers and laymen throughout the district are enthusiastic over this great undertaking. Hon. R. M. Page, president of our board of trustees, is counting upon every charge to do its full duty in reference to this important enterprise. From all I have gathered there has never been any cause that has come before the people of this district that has been received with such unanimity as this one. That great speech, warm from the heart of one of North Carolina's most distinguished citizens, touched the heart of every preacher and delegate at the conference. When conference assembles I hope it can be announced that every dollar of that pledge has been paid. It will not only gladden my heart, but it will be a distinction of which any district would feel justly proud.

## INTERESTING FACTS ABOUT OUR PRESIDENTS

Of the twenty-nine men who have been President of the United States, nineteen have been "college bred."

Washington, Jackson, Van Buren, Taylor, Fillmore, Lincoln, Johnson, Cleveland, McKinley, and Harding never suffered from what Bismarck, in speaking of Paul Kruger, once characterized "the debilitating influence of a college education."

Though not a college graduate, Mr. Harding was for a brief period a student at a now defunct college in Ohio.

Grant, who was a graduate of the United States Military Academy, is assigned to the group of Presidents who were "formally educated."

If a list of the country's greatest seven Presidents should be made, it would likely consist of Washington, Jefferson, Jackson, Lincoln, Cleveland, Roosevelt, and Wilson.

Of these seven, only three were college-bred or "university-bred" men. Jefferson, like Monroe and Tyler,

was graduated at William and Mary College; Roosevelt, like the Adamases, father and son, was a graduate of Harvard; Wilson, like Madison, was a son of "Old Nassau."

Mr. Coolidge is one of "the nineteen," a graduate of Amherst College.

The average age of Presidents when taking the oath of office for the first time is fifty-four years.

Above sixty years were John Adams and Andrew Jackson, each sixty-one; Taylor (sixty-four), Buchanan (sixty-five), and William Henry Harrison (sixty-eight).

Both Harrison and Taylor died while in office.

Of the men above sixty only two, John Adams and Andrew Jackson, were successful Presidents.

Below sixty and above fifty-four years were Washington (fifty-seven), Jefferson (fifty-seven), Madison (fifty-seven), John Quincy Adams (fifty-seven), Johnson (fifty-six), Harrison (fifty-five), Wilson (fifty-six), and Harding (fifty-six).

Above fifty but below fifty-four were Tyler (fifty-one), Lincoln (fifty-two), Fillmore (fifty), Arthur (fifty), Taft (fifty-one), and Coolidge (fifty-two.)

Below fifty and above forty-five were Pierce (forty-nine), Grant (forty-six), Garfield (forty-nine), and Cleveland (forty-seven).

Only one man under forty-five years of age has become President. Theodore Roosevelt was only forty-two when he succeeded McKinley.

Van Buren and Hayes were fifty-

four—the average Presidential age—when sworn in.

President Coolidge takes up the gravest responsibilities at an age two years under "the Presidential average."—Louisville Courier-Journal.

"Smell anything, grandmother?" asked the youngster, who was lying on the floor drawing.

Grandmother assured him she did not.

The young artist gave a few finishing touches and repeated his question. Grandmother sniffed the air and again declared she smelled nothing.

"Well," said the boy, "you ought to—I have just drawn a skunk."—Selected.

## THE HELPING HAND

Cora M. V. Preble.

Don't fail to greet the folks you meet,

Unworthy though they seem;

They may have lost, at greatest cost,

Than you may ever dream;

A kindly smile some soul worth while

With courage may renew;

So friend, be kind, and you will find

It all returned to you.

For some today may lose the way

Who need a helping hand,

While you and I may pass them by

And fail to understand;

So lest one grope, bereft of hope,

For cheer that we might lend,

Let's smile on all and heed the call

To prove we're true, my friend.

—Nashville Advocate.

## GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

## RUTHERFORD COLLEGE RUTHERFORD COLLEGE, N. C.

NEXT TERM OPENS SEPTEMBER 4TH

Rutherford College offers four years accredited High School work, and two years of College work.

These are some of the interesting considerations:

1. Modern equipment.
2. An efficient faculty.
3. The breezy and healthful location.
4. Modest expenses (from \$150 to \$250).

5. The unusually purposeful and religious students in attendance—fifty-five of whom last year were ministerial students, twenty-two volunteer workers, twenty-two members of the evangelistic singing class.

6. The very earnest disposition on the part of the management of the school to raise the standard of scholarship to the highest possible attainment.

Other information will be gladly furnished on request.

M. T. HINSHAW, President, Rutherford College, N. C.





## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### THE BEGINNING OF THE SPECIAL EFFORT FOR ADEQUATE SUPER-ANNUATE ENDOWMENT

We're off! For five years we have been publishing on this page that a time would come when our great church would give serious attention to the needs of her worn-out preachers. Many have read these promises only to smile and doubt their fulfillment. But now the wonderful movement has actually begun. It would require volumes to tell of the years of anxious waiting, the soul longings, the pleadings for justice, the unyielding faith, and the patient, persistent toil through which we have passed to enter this day of beginning. But, thanks be unto the God of the "forgotten man," our church has at last quit merely singing psalms over the hungry and broken bodies of her retired servants and has cleared her mighty track for the superannuate endowment special. Sixteen trained and gifted dispatchers (bishops) are in their places giving orders; three hundred busy yard foremen (presiding elders) are setting to work with determined will, looking to have night and day shifts if necessary; sixty-five hundred clear-eyed engineers (pastors) have their hands upon the throttle and their eyes upon the rail; and thousands of firemen (lay members) have started shoveling coal. Come on, everybody, and make reservations on this wonderful train. Notice: Free list suspended!

**Illinois Conference.**—The little town of Odin, Ill., had the honor of entertaining the Illinois conference, where on Thursday, August 23, 1923, the plan of the special effort for superannuate endowment was first presented. It was very fitting for Bishop Darlington, the warm-hearted and sympathetic friend of the old boys, to be in the chair. His emphatic statements concerning the movement left no doubt in my mind about its complete success in the episcopal district under his superintendency. Rev. W. E. Brown, of the St. Louis conference, made an inspirational address that aroused in those present a will to work. Among the many pointed statements made by Brown, there was one with power like a two-edged sword—namely: "If the church fails to raise the \$10,000,000 for superannuate endowment it will not be because she is stingy but because she is selfish. Most everybody has money today, as is evidenced in the amount being spent. But this expenditure is chiefly for selfish ends."

The preachers of this conference promised faithfully to do their best for the cause. I believe they meant it, too. The Illinois conference was the first to get the plan, and I believe she will be the first to get her quota. Several of her preachers who toil on the hardest circuits said to me: "It must be done, and we will do it." One preacher said: "It will be a hard task in my charge on account of difficult local conditions, but I will find a way to do it." Another preacher said: "I believe I can raise every dollar of my charge's quota from friends of the superannuates who are not members of the church." God be with the boys in Illinois, give them grace and grit to carry on, and let them be greatly blessed while they are helping others.

**Denver Conference.**—Rev. R. R. Langston, transferred from the Tennessee conference to Colorado, met me at Pueblo and gave me a wild thirty-mile ride in his Ford to the

Rocky Mountain Assembly Ground, Beulah, Colo., the seat of the Denver Conference. We busted into the side of a street car, knocked a lot of things off the auto; but the Ford went on to Beulah, and as long as I was able to see the street car had not moved. We had a blow out and some other things, but nothing could stop us. Langston said that the go of that Ford was typical of the spirit of the preachers in the Denver conference toward the special effort for superannuate endowment.

The conference was holding a Saturday afternoon session, and I had an appointment to speak at three o'clock. Bishop W. F. McMurry was in the chair, as alert and hefy as ever. Langston told me that the bishop had spent the whole month of August in the bounds of the Denver conference and that he had visited and preached on both sides of the Great Range until he had reached practically every charge. I heard Rev. H. D. Thompson, pastor at Pueblo, say to the bishop: "Your itinerary in this conference this month reminds us of the strenuous traveling of Bishop Asbury." The bishop replied: "Well, I have wanted to give personal attention to the work in this mission conference and took the month of August for it, so that I might be able to respond to the request of the secretary of the Board of Finance in assisting to present the plan of the special effort for superannuate endowment to the annual conferences this fall." I said nothing, but could have told how Bishop McMurry had worked almost day and night during the year in his seventh episcopal district in an effort to get his work well in hand in time to serve the Board of Finance in doing this work.

The Denver conference preachers and lay members were a unit in their hearty appreciation of the plan for the special effort. Without exception they promised that the quota of the conference would be raised and paid as called for under the plan. This conference has but one district, and Rev. C. W. Hall is the lone presiding elder. His territory embraces all of the state of Colorado and part of New Mexico. How would you like to go around with him? Brother Hall told me that he intended at the first quarterly conference of every charge in his district to give one dollar cash to the charge as the first contribution on its quota on the special effort. Other presiding elders might learn something out of Colorado. If Brother Hall thinks enough of this movement to make it cost him not only hard work but money, he is a fine man for presiding elder for such a time as this. Hats off to him.

You all know Bishop McMurry, don't you? Well, get a mental picture of him in a Ford coupe with two big grips and a sizable chauffeur, all driving down one of those seeming straight up-and-down foothills of the Rockies on a hundred-mile trip. I am sure you will agree with me that a bishop with such a persistence for doing difficult things is sure to prove a valuable asset in the special effort for superannuate endowment. And his preachers of the Denver conference, who ride these bucking Fords under similar conditions twelve months of the year over the winding and ever-rising-and-falling roads of this great mountain country, are just the boys this heroi: bishop needs in such a field to do justice to the cause of the "forgotten man."

**Western Virginia Conference.**—From Beulah, Colo., where the Denver conference was held, to Barboursville, W. Va., seat of the Western Virginia conference, is a journey of two days and two nights—and a little more. Of course the constant traveling wearied me, but I forgot all about it when I reached Barboursville and experienced such a warm welcome at the hands of the Western Virginia conference. Bishop Darlington had the stage all set for the presentation of the special effort for superannuate endowment. When he announced the time of beginning for the program, the preachers did not start going out to get a drink of water. They kept their places with an air of earnest expectancy. Other preachers who had before been out of the room came in and took their places with their brothers. I cannot tell you how much this pleased me. It is much easier to work with a will to succeed when those who are expected to help with the task join heartily in co-operation. Somehow it inspires a confidence where otherwise doubt and misgiving would prevail.

The bishop, after a few pointed statements, introduced Dr. Frank L. Wells, of the Virginia conference, for the inspirational address. Whew! That man has something besides a bald head. For forty minutes he held that splendid body of men in rapt attention as he delivered one of the best addresses concerning the superannuate causes that I ever heard. When my time came to explain the plan, Wells had the pot boiling. Bishop Darlington poked the grate some more and then called for me.

It was an inspiration to see that splendid group of preachers and lay members so eager to get the specific directions for projecting the movement in behalf of the "forgotten man." Invariably it is a difficult task to explain the details of a program for raising money, because the average listener becomes impatient under a process of mere analysis. But if the Western Virginia conference felt that the consideration of the plan for spe-

cial effort was tedious, the brethren were surely adept in concealing their feelings. I am sure that the character of the cause for which a plan of special effort is now being presented is such that one can suffer even the tedium of explanation for the sake of a movement so sacred.

One preacher handed me a check for \$25, saying: "This is the first contribution on my charge's quota for superannuate endowment. I believe we will be able to raise every dollar of our part and more." This is an example of the attitude of the preachers generally on this subject; and not only do the preachers feel this way about it, but the laymen are even more enthusiastic and hopeful. A prominent layman of our Johnson Memorial church in Huntington, W. Va., said to me: "Our charge has done its part in every financial movement that has been presented to us during the past five years, and you can be assured that we will respond to the special effort for superannuate endowment in a manner that will be to your entire satisfaction." I told him he was putting it pretty strong, for my satisfaction concerning the movement for our worn-out preachers is not so easy to reach. However, the brother was not inclined to change his statement, and I believe that the great church for which he testified will do a magnificent thing for the sacred cause.

I left Barboursville fully convinced that there is no need to worry about the Western Virginia conference in the great special effort. For five years these brethren have been encouraging me with positive promises and assurances that they would do their part in the chance so given. About three years ago the members of a little chapel of a circuit located in the mountains of this conference subscribed \$3,600 to superannuate endowment. A conference that has in it even a little chapel of a circuit willing to do this thing in such abundance can certainly with all confidence be expected to do a noble part when the organized movement is on in earnest.

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# Our Little Folks

## THE OLD GINGHAM DRESS TELLS ITS STORY

"If you were in my place I expect you would be very sad," said an old gingham dress to a little bird one day. "But I am not, for as I hang here I recall many experiences through my life and am happy to think that though I am old and weather beaten I am still here. I was placed here in this tree when its fruit began to ripen and as the little birds would come to devour the fruit the wind would blow me about and scare them till they would fly away without any fruit. Now the fruit has all been taken from the tree and I am glad to say that I saved much of it from being destroyed.

"The history of my early life and up till now is full of adventures and interesting experiences. I was once many soft white bolls with small black things called seeds all among me and was held in little bolls. I had many brothers and sisters and we all grew in a large field together. We didn't live together long, for the group of which I was a member was soon picked from the bolls and taken to a place where we were separated from the many seeds that were among us. It hurt very much to be torn from the seeds, but this was nothing compared to what came next, for I was packed, squeezed and bound very tightly with the other members of my group. We were taken from there to a large building containing many queer objects called machinery. I was removed from the tight place and was being dipped into a large basin of some kind of liquid. I thought my life was ended for the dye was miserably hot, but I was soon taken out and dried and I found that my color had been changed from white to other colors. Then I was torn into pieces by a machine, from here I passed on to another machine that contained thousands of little needles, and as I passed through this the agony was so great that I could hardly bear it, but after I was taken from this machine I found that I was much softer and whiter than I had been. I was then taken through machinery and made into many fine threads. The last machine I was taken through was called a loom. On this I was woven into a beautiful piece of cloth of many colors. I was then moved to a large building and placed upon a shelf with other pieces of cloth. I lay there a few days and rested.

"I didn't rest long, for one day the merchant sold me to a little girl. She proudly took me to her home and I was soon made into a dress by her mother. It hurt me to be cut and sewed, but after it was all done I was very proud of myself, for I was very pretty. The little girl could hardly wait to wear me, but the day came soon and she proudly put me on and wore me during that day. When the day was over she took me off and placed me away carefully. Here I stayed for it seemed nearly a month, but it was only a week. She did this for a long time, then she began to wear me every day. I was treated very roughly and often became tired and dirty. I soon became so thin and torn that she could wear me no longer. Then I was thrown back to myself and lay there along time. I often became very lonesome and sad, but one day someone picked me up and carried me out into the warm sunshine once more. I was indeed very happy. I had no idea whatever of what was going to happen to me next, but I soon found that I was being fastened here in the top of this tree and here I have lived since then. I am very happy to live in the beautiful sunshine

again and talk to little birds as they fly about me."

"Your story is very interesting," said the little bird. "I only hope that the story of my life will be as interesting." Then it flew away, leaving the old gingham dress alone once more. Lucia Galliher.

## JOHN'S REWARD

A long time ago in the days when there were fairies there lived a widow and her three little boys. She was poor, and so she had to work hard to earn enough money to keep them from starving.

Now it happened that in the yard of the cottage where they lived there grew a rosebush, and one day a beautiful rose blossomed upon it. The children were proud of the rose, and as they stood admiring it and talking about it an idea suddenly occurred to John, who was the oldest.

"I shall pick that rose and take it to market and see if I can sell it," he said to his brothers. "I'm sure mother would be pleased to have the money, and it is so beautiful that I ought to get a great price for it."

So he picked the rose and started for town with it.

When he was almost there he heard some one say, "Oh, how I should like to have a rose like that!"

He looked to see who was speaking and found that it was a little hunchbacked girl who sat in the window of the tenement house that he was passing. She looked lonesome. There was not a flower in sight to cheer her, and John, who had a kind heart, thought to himself, "Perhaps I should not get much for just one rose anyway." He called to the little girl, "Here, catch it."

In another moment the rose was in her hand and she was smiling happily and clapping her hands in delight.

John turned to go home, but the little girl called to him. "I should like to give you something too," she said. "Hold out your cap."

John held out his cap and she threw a handful of hazelnuts into it.

"The children will be pleased with these," John said as he put them into his pocket and went on his way.

But he had gone only a little farther when he saw a little boy no bigger than himself with a thin, sad face and a ragged coat.

"What's the matter with you, little boy?" asked John kindly. "You look sad."

"I'm hungry," answered the little boy. "I wish I had something to eat, but I haven't any money to buy food."

John put his hand into his pocket and brought out the hazelnuts. "This isn't much," he said, "but it will help a little." And he gave them to the boy.

"That is good of you," said the little fellow, "and since you are so kind, you may have my only plaything." He took from his pocket a rubber ball.

"No, no. You keep it. I don't want to take it away from you."

"Please take it. I want you to have it," replied the little boy, and he was so much in earnest that John took it.

"We can have lots of fun with it at home," he said to himself as he continued on his way.

While he was bouncing it on the pavement and catching it as he walked along he heard the rumble of wheels behind him. A farmer was returning home from town where he had been to sell his produce. When he caught sight of John bouncing the ball, he said eagerly, "My boy, I'll give you the nicest red apple I have left if you'll give me that ball. Today is my little boy's birthday, and he wanted

me to bring him a ball, but I forgot all about it until I saw yours. He will be so disappointed!"

"It would be a pity to disappoint him," said John. So he gave the farmer the ball and took the red apple in exchange.

"I shall give it to mother when she comes from work," thought John. "In a way it will be better than the rose, because she can eat the apple, and she couldn't eat the rose."

Pretty soon he came to a little cottage in front of which grew a large cherry tree. An old woman stood under the tree.

When she saw John she called out to him, "Little boy, do you happen to know where I can get a nice red apple? I'm so hungry for an apple dumpling that I don't know what to do. I have many cherries, but I can't make an apple dumpling of them."

"Why, I have the very thing you want," said John, and he took from his pocket the apple that the farmer had given him.

"Oh, thank you," said the old woman joyfully as she took it from him. "But you shall not part with it for nothing." She quickly filled a paper bag with cherries and gave it to John.

"Well," he said to himself, "this is even better than the apple, for now we can all have some."

"Don't throw away the seeds," called the old woman as he left. "Save them and plant them and you will have some cherry trees of your own in a few years."

Pretty soon John came to his own house, and when he went inside he found that his mother had already come home from work. A scanty supper was ready and waiting for him. You may be sure that his mother was glad to see John, for he was just a little boy and had never before been far from home by himself. She had begun to fear that something had happened to him. The cherries made a great difference in their simple meal. After all of them had been eaten John gathered the seeds and put them into a dish until the next day when he could plant them.

But in the morning when he went to the dish he found no cherry pits at all, but only little lump of shining gold. He called his mother and his little brothers, and while they were gazing in astonishment at what was in the dish they heard a gentle tap at the door. When the door was opened, there stood the most beautiful fairy that ever was seen or that probably ever will be seen till the end of time. When John looked at her he thought that he had seen her somewhere before, but he could not remember. Her lovely smile seemed to light up the whole room.

"This," said the fairy, pointing to the dish of gold pieces, "is a just reward for John's kindness of heart in helping so many people. I was the lonely little hunchbacked girl; I was the poor little hungry boy; disguised as a farmer, I begged from him his ball; I was also the old woman to whom he gave the apple. May he and his be happy the rest of their lives!"

With those words she vanished, but just as she was disappearing she touched the poor cottage with her wand, and it became a pretty cottage with comfortable furniture. John and his mother and his little brothers lived happily on the money that they received for the lumps of gold until the boys grew up and were able to earn a good living for their mother and themselves.—Bessie Best, in Youth's Companion.

A Massachusetts boy told the teacher that his sister had the measles. The teacher sent him home and told him to stay there till his sister got well. After he skipped joyfully away another boy held up his hand and said, "Teacher, Jimmy Dolan's sister, what's got the measles, lives in California."—Kind Words.

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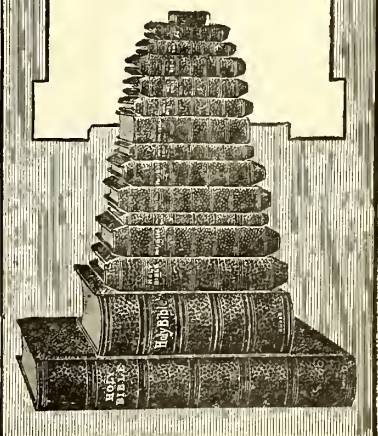
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including dates and locations like Spring Creek, Poplar Gap, Hot Springs, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FINAL MEETINGS

Table listing appointments for Charlotte District, including dates and locations like Weddington, Wesley Chapel, Bethel, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including dates and locations like Randleman, St. Paul, Deep River, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FOURTH ROUND

Table listing appointments for Marion District, including dates and locations like Spruce Pine, Micaville, Bald Creek, etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including dates and locations like Yadkinville, Booneville, W. Davie, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including dates and locations like Todd, Fairview, North Wilkes, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including dates and locations like Stanly, Stanly, Ranlo, etc.

Table listing appointments for Bessemer, Concord, Franklin Ave., Dallas, Cramerton, Belmont, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including dates and locations like Shoal Creek, Haywood, Hayesville, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including dates and locations like Albemarle, Central, First Street, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including dates and locations like Granite Falls, Lenoir, South Lenoir, etc.

EXTRA CONFERENCES

Table listing extra conferences for various locations like Mooresville, Huntersville, Davidson, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including dates and locations like Denton, Jackson Hill, Erlanger, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including dates and locations like Yanceyville, Milton, Leasburg, etc.

Table listing appointments for Durham, Concord, Lakewood, Burlington, Graham, Webb Ave., Front St., Calvary, West Durham, Carr, Branson, Memorial, Trinity, Chapel Hill, Carrboro, etc.

Let it be noted that the appointments given are for the most part the time of the business meetings. The preaching for churches not mentioned will be arranged privately with the pastors.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including dates and locations like Currituck, Ebenezer, Moyock, Perkins, Gates, North Gates, Chowan, Edenton, Plymouth, Roper, Roanoke Island, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing appointments for Fayetteville District, including dates and locations like Pittsboro, Mt. Zion, Haw River, Mann's Chapel, Siler City, Newton Grove, Duke, Dunn, Bladen, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including dates and locations like Jones Ct., Trenton, Hookerton, Snow Hill, La Grange, Newport, Harlowe, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including dates and locations like Robeson, Olivet, Lumberton, Montgomery, Troy, Biscoe, West End, Aberdeen, Vass, Raeford, Rowland, Caledonia, etc.

Table listing appointments for Maxton, St. Paul, Lumberton, Mt. Gilead, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including dates and locations like Oxford, Salem, Oxford, Garner, Zebulon, Four Oaks, Benson, Smithfield, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including dates and locations like Wilson, Calvary, Elm City, Fremont, Stantonsburg, Rocky Mount, Spring Hope, Nashville, Bethel, Grimesland, Robersonville, Greenville, Swan Quater, Mattamuskeet, Fairfield, Washington, Bailey, South Rocky Mount, Rocky Mount, Bath, Vanceboro, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing appointments for Weldon District, including dates and locations like Battleboro, Enfield, Rosemary, Roanoke Rapids, Scotland Neck, Halifax, Garysburg, Northampton, Rich Square, Conway, Murfreesboro, Aulanger, Aulos, Ahoskie, Colerain, Windsor, Williamston, Middleburg, Warren, Norlina, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing appointments for Wilmington District, including dates and locations like Kenansville, Faison, Scott's Hill, Wilmington, Maysville, Swansboro, Jacksonville, Hallsboro, Carver's Creek, Whiteville, Southport, Old Dock, Tabor, Chadbourn, Ingold, Shallotte, Town Creek, Wilmington, etc.



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## WOMAN'S PAGE

(Continued from page eight)

would raise the question as to whether Methodism has not suffered greatly from ignorance and misconception of those same old rules. Their relation to the so-called "amusement question" and their unfortunate likeness to the blue laws of early New England have distorted their meaning and destroyed their influence. And I wonder if a sane study of them in their historical and spiritual relationships would not be one of the most profitable tasks to which our people could give themselves today. Do we need anything more than we need a new evaluation of the basic principles of true spiritual living?—N. Y. Advocate.

## SUNDAY SCHOOL WORK

(continued from page nine)

### SUPPORTERS

A review of the list of Sunday School Day observers furnished our office by Mr. H. A. Dunham, treasurer of the Sunday School Board, shows the following stations among our more or less liberal supporters. At some other time a list of our liberal circuit organizations will be prepared. Note our station Sunday School Day observers:

Central, Asheville .....	\$156.25
Main St., Gastonia .....	131.29
Trinity, Charlotte .....	100.00
Hawthorne Lane, Charlotte ...	75.00
Central, Shelby .....	75.00
Central, Monroe .....	75.00

West Market, Greensboro ....	53.15
Wesley Memorial, High Point...	52.38
Centenary, Winston-Salem...	50.00
Tryon St., Charlotte .....	48.50
First Church, Lexington .....	41.71
West End, Winston-Salem ...	38.38
Broad St., Statesville .....	36.00
Park Place, Greensboro .....	26.00
First Church, Morganton .....	25.00
First Church, Lincolnton .....	25.00
Main St., Thomasville .....	25.00
Haywood St., Asheville .....	24.38
Spring Garden St., Greensboro	21.97
First Church, Wadesboro ....	20.98
First Church, Salisbury .....	20.96
Dilworth, Charlotte .....	19.40
Ramseur .....	18.65
Boone .....	17.83
Burkhead, Winston-Salem ...	17.18
Broad St., Mooresville .....	18.84
Franklin Ave., Gastonia .....	17.00
Waynesville .....	16.75
Cramerton .....	15.82
Weaverville .....	15.12
Main St., Reidsville .....	15.00
Mount Zion .....	15.11
Norwood .....	15.00
Duncan Memorial, Charlotte ..	14.00
Central, Albemarle .....	13.90
Leaksville .....	12.24
Sylva .....	12.05
Kannapolis .....	11.35
Alexander .....	11.18
King's Mountain .....	10.00
South Main St., Salisbury....	10.00
St. Paul, Randleman .....	10.00
Kernersville .....	9.13
East End, Gastonia .....	8.50
Park Avenue, Salisbury .....	8.34
Granite Falls .....	7.75
Central, Spencer .....	7.75
Bethel, Asheville .....	7.74
Rockford St., Mount Airy ....	7.00
Badin .....	6.49
Green St., Winston-Salem ....	6.25
Brevard St., Charlotte .....	6.17
First St., Albemarle .....	5.50
Carraway Memorial .....	5.18
Glen Alpine .....	5.00

Is your church listed in the foregoing stations?

## WHAT OTHER EDITORS ARE SAYING

### Some Limitation.

The board of education of an Ohio township decreed that its teachers should not dance or play cards or use tobacco. Some wonder what the poor creatures will do for pastime! Others say that it is no one's business what a teacher does in off hours. But it makes a difference what a preacher does when out of his pulpit, and whether a bank teller gambles after he leaves his window, and what a wife does when she is away from home. Some more boards of education ought to discover what they really are for.—Religious Telescope.

### Place Seeking.

When a preacher gets his mind more on his place than upon his service, when he thinks more of what a place can do for him than of what he can do for the place, it is time for him to go back and re-examine his call to the ministry. Possibly he was mistaken in his call; possibly his commission has run out. Sure it is that, when the living is of more importance than the life, when the salary looms larger than the service we render, something is wrong somewhere.—Central Methodist.

### No "Best" Sermons.

There can be humanly no "best" or "greatest" sermons which will satisfy any universal standard. In any church there remains the possibility that for any given hearer any preacher may next Sunday preach the greatest sermon that man ever heard or will hear. The study of other men's sermons ought to help each man in preaching his own "best" sermon; if it should hinder or discourage him, he has missed the meaning in greatness in sermons. Any editor has the right to list great sermons but never to imply that there might not be for other men greater ones. He knows that in the only sight which is final the greatest and best sermon on any Sunday may

be preached by some simple-hearted minister in an obscure pulpit, a sermon that sets the bells of heaven ringing.—Continent.

### God's Purposes.

God's preparations in men are long and dim. In the disciplines to which He submits His sons and daughters there is usually no visible sign of the purpose to which the divine providence is treading. Nobody would have foreseen the historic Moses in either the jeweled prince or the ragged shepherd. Yet each was he—as God foresaw. And so God alone knows what is in any Christian. The Christian's trust can only be that God sees something that justifies every present experience, pleasant or repellant.—The Continent.

### The Virgin Birth.

The virgin birth of Jesus is altogether a different question from the immaculate conception of Mary. If there is the slightest Scriptural authority for the latter, we do not know where to find it. The former is clearly stated in Matthew i. 18 and in Luke i. 27, 35. The Apostles' Creed also states the doctrine explicitly when it says "conceived by the Holy Ghost." The Christian world has accepted it down through the ages. If there is a leader in our denomination who calls it in question, we do not know who he is.—Methodist Advocate.

### Not a Question of Author.

Rev. Dr. Pentecost tells of an argument he had with an atheist who did not believe the Bible because he did not now the author. The great preacher said:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added: "Then, I suppose, as a matter of fact, being a scientific man, and a conscientious skeptic, you never use the multiplication table?"

"Oh, yes," he replied, "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we not be allowed to say that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well here in its own sphere, just as the multiplication table works in its sphere?—Baltimore Southern Methodist.

### The Riches of Life.

Life is a strange, topsy-turvy kind of thing. Who may understand or explain it? We toil and struggle for the things that we think would give us happiness and then find most of our real happiness and enjoyment in the incidental things for which we have not toiled or struggled at all. We keep on believing that the possession of certain things will give us the completest satisfaction, while all the time we see people who have the most of them are frequently the most dissatisfied, and we at the same time have actually got much of our satisfaction in learning to do without them. It seems so difficult to get possession of a considerable amount of the things that are generally supposed to make men happy without in the process losing something whose want makes real happiness quite impossible. If we get a little money or social position we often begin to feel sorry for the people who have not much of either, while all the time they are more rich and content and happy than we. It wasn't the money or the social position that spoiled things, but somehow when these came it was so hard to hold on to some of the things that really make life. Whenever I see a man who looks as if he seems sorry for me that I am poor I feel like shouting out to him with a great joy and

gladness how many and rich and satisfying are the things I have.—The Christian Guardian.

### Poor Adam.

At times we are sorry for Adam. He had the honor of being the first man and he had that beautiful garden and no neighborhood chickens to scratch up his flowers. But he never was a boy and he had no mamma to love him and spank him and hug him when he hurt himself and tuck him to sleep and tell him stories. And he had no grandma to come to see him and tell him about when she was a little girl and cook him cookies and pies and everything. And he had no grandpa to go walking with and dreaming with and he had no sister and brother and not but one sweet-heart and no mother-in-law.

And he never rode on a one-man car nor sailed on a boat. He had no neighbors to talk to and couldn't gossip with any one but the devil. He had no one but Eve to whom he could express his opinion and she wouldn't listen. He couldn't sit on the front porch and watch the crowd go by. There was nothing to see but animals and he soon got tired of that. He had to name all the animals and this was a hard task. But we all admit he did well at the task. That is if they still have the names he handed them. What suits a hog better than hog and what else would you call a flea?

But he had his blessings—Father Adam had. He didn't have a bad pedigree like many of his children. He was not embarrassed by his kin folks. He had no bad blood in his veins. Many are cursed by parents and bad kin folks. Adam escaped this disgrace. He was clean, pure, strong.

He was God's child. God walked and talked with him. He was closer to God than any man since the fall. Being pure and innocent, he could come nearer to the Holy Father. He had no worries and troubles, yet poor Adam fell.—Richmond Christian Advocate.

The Globe-Democrat holds that the language of the Bible is still the well of English undefiled. Fundamentally it is the best English of today. Setting aside archaic words and grammatical forms it is yet the supreme model of vigorous, forceful, eloquent and poetic English. Every attempt at revision has shown a lamentable deterioration in literary qualities. Every attempt to make it more understandable has made it less so through failure to maintain its simplicity. And every such attempt has destroyed much of the poetry which runs like a golden thread through all of it, eliminating in large part that rhythmic quality which has so much to do with impressing its teachings on the human mind and heart.—Charlotte Observer.

### The Difference.

A wayfarer, says the World Tomorrow, passing along the highway came upon three stone masons cutting stone in a great quarry.

"What are you doing, friend?" he asked one of the masons.

"Trimming the stone, can't you see?" was the answer.

Turning to the second mason, the wayfarer said: "What are you doing, my friend?"

"Working for my wages," replied the mason.

"And you," the wayfarer asked the third mason, "What are you doing?"

"I am helping to build a cathedral." Even so. There is a difference between men.

Moses—We give little Ikey two quarters every veek for pocket money.

Cohen—Dat vos a lot of money every veek, Moses.

Moses—Ah, vell, it pleases 'im. Ve let 'im put de money in de slot gas meter; he things it's a money box.—Pathfinder.



IN MEMORIAM

RESOLUTIONS OF RESPECT

At her home near Oxford, June 4, 1923, Mrs. Hamlin Cheatham passed to her eternal reward. In her death the Philathea class lost one of its most faithful and untiring members; therefore be it resolved:

First, Her place is vacant but her influence liveth.

Second, That we cherish her memory and extend to those who remain our love and sympathy.

Third, That a copy of these resolutions be sent to her family, a copy sent to the Christian Advocate and a copy recorded in the minutes of our class.

Miss Hettie Lyon, Mrs. D. G. Brummitt, Mrs. W. R. Kimball, Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite love and wisdom has called one of our beloved members, Mrs. Tempe B. Dameron, to Himself; therefore be it resolved:

First, That in her death the Warrenton Woman's Missionary Society of the M. E. church has lost a faithful member.

Second, That we extend to her devoted children our tenderest sympathy and pray they may feel the precious comfort of our heavenly Father's love.

Third, That a copy of these resolutions be sent to the family, a copy spread upon our minutes, a copy sent to the North Carolina Christian Advocate, and a copy to the Warrenton Record.

Mrs. W. J. Davis, Mrs. M. P. Burwell, Mrs. R. B. Boyd, Committee.

CANADY—Late in the afternoon on September 6th God sent the death angel and claimed the soul of Mrs. Julia A. Canady. The Lord had seen fit to let her stay in this life for upwards of 78 years. Mrs. Canady was one of the oldest members of Scott's Hill church, and next to her son, she loved and stood by her church. She had spent practically her whole life at Scott's Hill, but at the time of her death she was with her daughter in Wilmington. Five daughters and one son survive her—Mrs. Ida Gooding, Mrs. Lora Smith, Mrs. Mary Dell Sidbury, Mrs. Rena Woodville, Mrs. Julia Wanamaker, all of Wilmington, and W. T. Canady of Scott's Hill.

An evidence of how she was esteemed by all who knew her was shown by the host of friends who gathered to pay their last respects as she was laid beside her husband in the family plot in Scott's Hill cemetery.

Rev. H. C. Smith of Trinity church, Wilmington, assisted her pastor in the service. E. W. Downum, P. C.

PERRY—On August 22nd at 2:30 o'clock Mrs. M. R. Perry died at the home of her daughter, Mrs. J. T. Belk, in Marshville after months of suffering. For several years she had been a sufferer from rheumatism, then in the early summer she fell and broke her hip and was confined to her bed from then to the day of her death. She was patient with her sufferings, but wearying at length of her inactivity she expressed a desire to listen on to the brighter land where she might walk again. In the hearing of her loved ones left behind there is sweet comfort in the knowledge that today she walks in glory with her King.

Mrs. Perry was Miss Mary Arrana Davis, and was born in Burnsville township 77 years ago. At the age of ten she joined the Methodist church, and she loved and worked for her church throughout the abundant years of her life. She was married to Rev. M. R. Perry, and in her husband's ministry she was a great help and inspiration. Her home was ever the home of preachers, and many a weary circuit rider has found renewed spiritual strength beneath her hospitable roof. Her faith was strong and simple—the kind that falters not—and

her passing was the going forth of one of God's faithful ones to receive her just reward.

The home of her last years was with her daughter, Mrs. Belk, and her hours of affliction were soothed by unsurpassed tenderness of daughterly care and devotion. The funeral was conducted from Mrs. Belk's home by Rev. C. H. Martin of Polkton, and the burial was in the Marshville cemetery. Mrs. Perry is survived by her husband, her daughter, Mrs. J. T. Belk of Marshville, and one son, Mr. J. H. Perry of Charlotte.

RESOLUTIONS OF RESPECT

The death angel has again entered our ranks and removed from our circle our friend and co-worker, Mrs. Fannie Williams, wife of Mr. G. G. Williams, August 20, 1923, we, the members of the Ladies' Aid Society of Clarksburg church, Cool Spring circuit, resolve:

First, That in the death of Mrs. Williams our society has lost a faithful and willing worker, always in a quiet way doing what she could.

Second, We realize that the keynote of her every day life was service, coupled with love and kindness, and her cheerful presence will alike be missed at home, at church and Sunday school and at our semi-monthly meetings, and while we cherish her memory we bow in humble submission to our Father's will, knowing that some day we will understand.

Third, That we extend to the bereaved ones our love and sympathy and trust that her example will lead them on to that bright shore where they will meet to part no more.

Fourth, That we pray especially for her four little children, and endeavor to lend a helping hand to them whenever we can aid in any way.

Fifth, That a copy of these resolutions be sent to our church paper, a copy be sent to her husband and aged father and mother, and a copy be filed on the record of our society.

Mrs. Lacy Gaither, President, Mrs. Hattie Stroud, Sec.-Treas., Mrs. Lou Godbey, Cor. Sec., Committee.

In loving remembrance of our much loved member and co-worker, Mrs. Fannie Williams, born September 21, 1891, died August 20, 1923:

In the graveyard sweetly sleeping, Where the flowers gently wave, Lies the one we loved so dearly In a cold and silent grave.

But we hope some day to meet her, When the toils of life are o'er, On the shores of Life's fair river, With our loved ones gone before.

Yes, we know for us she's waiting, Where all tears are wiped away; Where the ransomed meet each other, In that blest eternal day.

RESOLUTIONS OF RESPECT

On August 8th death again entered the ranks of the board of stewards of Harrison Methodist church and removed from our midst one of our most loyal and faithful members, W. E. Cunningham.

The outstanding characteristics of his life were his love for his home, his church and his community. He was pre-eminently a man, quiet and unassuming in manner, and noted for his purity of language.

During his last illness he bore up with great patience, forgetting the trials of this life as he looked forward to the home with many mansions.

He was faithful in his official life as chairman of the board of stewards and other church duties. In his home everyone felt the touch of his genial nature.

We bow in humble submission to the will of our heavenly Father and resolve:

First, That the church and community has suffered a great loss.

Second, That we extend to the bereaved wife and companion our tender sympathy in her deep loss.

Third, That these resolutions be spread upon the minutes of the church, a copy be sent to the family, and a copy be sent to the North Carolina Christian Advocate.

J. P. Ardrey, H. W. McGinn, E. W. Russell, W. S. Robinson.

GASKINS—Josephus Gaskins died at his home in Ayden, N. C., the night of July 14, 1923, after several days' intense illness. For some years he was not in robust health, but kept up and going and attended to his farming and other business interests most of the time.

Brother Gaskins was born on January 27, 1853, in Craven county, near Maple Cypress, thus at the time of his death being in his 71st year. He was buried Sunday following his death in the family plot in Ayden cemetery by the writer. A large concourse of friends and sorrowing loved ones were present at the burial.

Surviving Brother Gaskins are his devoted wife, one sister, one brother, two daughters and numerous other relatives.

He bore his sufferings bravely and died in the triumph of the Christian faith. For many years he was a useful and honored resident of Ayden. His pew in church was rarely vacant except when he was kept at home on account of sickness. He loved his church and was a helpful friend to his pastor. He will be greatly missed by not only his family but the church and community.

May God's abiding grace and strength be the portion of his faithful and sorrowing wife and all others who are bereaved and sorrowful.

Jno. M. Wright, Pastor.

THE FARMER FEEDS US ALL

You may talk of the nobles of the earth,

Of the kings who hold the nation in their thrall;

Yet in this we all agree, if we only look and see;

That the farmer is the man that feeds us all.

CHORUS

Then take him by the hand, all ye people of the land,

Stand by him whatever trouble may befall,

We may say what e'r we can, yet the farmer is the man;

Yes, the farmer is the man that feeds them all.

There's the President who occupies the chair,

Of the nation in the mighty congress hall,

And the members too are great, who are sent from every state,

But the farmer is the man that feeds them all.

There's the governors and legislators too,

Who have pledged themselves to heed the people's call, Yet it seems they all agree, and can raise each member's fee, While the farmer is the man that feeds them all.

There are speculators all about, you know,

Who are sure to help each other roll the ball,

As the people they can fleece, and then take so much apiece,

While the farmer is the man that feeds them all.

There's the preacher who can preach his sermons long,

And the lawyer and the doctor—servants all,

There's the tailor and the smith, and I tell you 'tis no mith,

That the farmer is the man that feeds them all.

Now the people true are coming to the fight,

And their armies too, are not the weak and small,

God bless them while we sing, that the farmer is the king,

For the farmer is the man that feeds them all.

From the rising to the setting of the sun,

Great monopolies are sure for to fall,

Then onward for the fight and battle for the right,

While the farmer is the man that feeds them all.

—Thornton's Monitor.

Christ's eternal kingship was frequently announced by the Father to his Son. "Thy throne, O God, is for ever and ever," was an assurance from the Father to the Son. So also were the words, "Thou art my Son; this day have I begotten thee." These words, which originally had a sequent assurance of universal dominion, were thrice quoted in the New Testament: once, to prove the existence of the Son of God before his birth in Bethlehem; again, to show Christ's appointment in past eternity to the office of Mediator between God and man; and a third time, to prove that the eternal Son of God, through his birth, had fulfilled the ancient covenant of everlasting kingship in the House of David.—John W. Good, in "The Jesus of Our Fathers."



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# NORTH CAROLINA Christian Advocate

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No. 39

## EDITORIAL ~ PARAGRAPHS

You cannot either work or pay your way to heaven. For salvation is by faith and not by sweat or the yellow metal. But you can by putting down the coin and by putting your hand to the plough prove right conclusively that you are on the road to the skies. In this as most other things deeds speak louder than words. According to the rule of evidence, shouting may be good but cash is better.

\* \* \* \*

The oxcart and the covered wagon, as a means of travel, has been exchanged for the express train and the auto. But the faster we go the less time we have for the things that are truly worth while. We are in a rush to get there, wherever that is, and then without capacity for enjoyment after reaching our destination. The streets and highways are becoming trails of slaughter. Yet we are more and more limited for time to keep pace with the ongoing rush of money-mad and pleasure-mad humanity. The faster we go the more pressed we are for time. Why not slow down a bit?

\* \* \* \*

The North Carolina bride is worthy of all praise, but since the Wilson Mirror ceased its caroling there is none to tell of her enchantments as the following paragraph sings the praises of a Kansas bride:

"The bride is a woman of wonderful fascination and remarkable attractiveness, for with a manner as enchanting as the wand of a siren and a disposition as sweet as the caroling of birds, and a mind as brilliant as the glittering tresses that adorn the brow of winter, and with a heart as pure as dewdrops trembling in the coronet of violets, she will make the home of her husband a paradise of enchantment, where the heaven-tuned harp of marriage shall send forth those strains of felicity that thrill the senses with the rhythmic pulsing of ecstatic rapture."

\* \* \* \*

The world in its thinking divides itself into two great classes, the conservatives and the progressives. The one is content with present attainments, the other is ever in search of something new. This is not a modern state of affairs. It has been so from the beginning. With too great frequency these two classes establish themselves in hostile camps ready to fly at each other's throats. The favorite battle ground of these hostile classes is in the field of religion. History tells no story quite so dark and bloody as the tale of religious wars. Jesus offered the remedy for all this when asked "Which is the greatest commandment?" Jesus replied that the greatest commandment is this: "Thou shalt love the Lord thy God with all thy heart, and mind, and soul and strength. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other commandments greater than these." Jesus never gave orders to burn "heretics." He did not eject even Thomas from among the apostles because this poor disciple was slow to believe some things. But He did with great emphasis command whole-hearted love of God and man. Get the spirit and viewpoint of the Master and this contemptible strife that threatens great hurt to the church will all cease.

The editor of the Richmond Christian Advocate, traveler and explorer that he is, has made the following discovery: "Elijah fought 450 priests of Baal like a man and ran from Jezebel like a rabbit. That was not cowardice, it was sense."

\* \* \* \*

To discount the ability and attainments of others appears to have become a habit with quite a few people. Back of such a habit lies an effort to exalt one's self in his own estimation and in the estimation of others. The man or woman guilty of such folly succeeds admirably in the first and fails ignominiously in the second. For self-deception is the easiest thing at all, but such apparent folly does not get far with other people. The gallows that Haman prepares for another becomes the instrument of his own execution. Rather than gloat over habitual disparagements of one's neighbors, learn to speak kindly of him. As far as the truth will allow speak pleasant rather than unpleasant words. In it all lean to virtue's side.

\* \* \* \*

Baptist people are in some things very much like Methodist people, if the following description of how Baptist folks treat the new preacher and then a little later on conduct themselves be an accurate account of their behaviour. Here is what Dr. A. T. Robertson, a big Baptist teacher of Louisville Seminary, says of his folks:

"When the church is trying to get a pastor to accept a call, the attractions of the field are painted in vivid colors. He is told that charming people are in the church. His magnetic eloquence is to draw crowded houses. The young people are going to flock to his support. After the first year his salary will be increased. The offerings are sure to be doubled. The Sunday school will grow by magic. There will be a great rush of new members. He will catch the floating population. The trunk Baptists will all get out their letters and join. Some of the rich members stand ready to double their subscriptions. All the factions in the church have united in extending a unanimous call. He is the only man who has been able to get them all together. It is a fascinating picture that dazzles the eyes of the new pastor who has grown weary of the race in the former pastorate. But after some months the new broom no longer sweeps clean. The crowds begin to grow smaller. The new members do not join. Deacon Skinflint is still hoarding his money. The trunk Baptists are still supporting the church back home by not sending them any money. The Sunday school pupils still slip off home or down town instead of remaining to morning worship. The young people in the B. Y. P. U. still go home instead of staying to the evening service. Prayer meetings are still slimly attended. The collections for missions do not increase. The pastor's eloquence begins to grow monotonous to some who whisper their preference for the old pastor, whom they helped drive away by sharp criticism of his preaching. The new pastor soon begins to feel at home because he has settled down to the same old atmosphere of indifference or criticism that he left behind him. The new church turns out to be like the old one if not a bit worse."



### AN EDITOR IN TROUBLE

Our good friend, Mr. Archibald Johnson, editor of *Charity and Children*, and in North Carolina circles known as the "blockade preacher" because he preaches without license is in trouble, as most editors are these days. The head and front of this veteran newspaper man's offending is that he does not publish all the diatribes that reach his office upon the hackneyed subject of evolution.

When the "blockade preacher" unlimbers his batteries there is something going on. Listen to the crack of his machine guns and the crash of his cannonade:

"The word evolution has been hurled at our devoted heads time and again, but none of these things move us. We stand pat on the Bible and believe that, not a part of it, but every word of it was divinely inspired and was given to us as our guide from earth to heaven.

"Having said this much we proceed to say that many of our brethren who write on the subject are intolerant, bigoted and unbrotherly. With no more knowledge of the subject on which they write than a goat, they proceed to consign to the devil everybody who does not agree with them in their interpretation of the Scriptures. They are violently concerned about where they came from; they would much better seriously consider where they are going to.

We have before us as we write a communication from a brother who professes to be a follower of the gentle Jesus who uses the word "damnable" many times with reference to men whose lives are very much sweeter than his. This writer would be judge and jury himself and hand over to the devil men who may be wrong on the doctrine of evolution, but who show forth in their daily walk and conversation the spirit of the Lord Jesus.

This agitation of a question about which nobody knows anything has got us nowhere. Not a single ray of light has been shed on the subject though thousands of pages of white paper have been spoiled in the effort to expose what the Lord has seen fit to hide from our eyes.

This has been done, however; hard and ugly words have been spoken and written and the devil has danced to see Christian men hurling epithets at each other and showing a spirit more like cannibals than Christians.

Suppose we decide to let the matter drop since we cannot discuss it without a snarl. If a man will not accept the whole Bible as we do, we have no right to curse or kill him. Let us quit judging our brother. If we ourselves were without sin, there might be more excuse for our harsh judgments, but there are some things that are quite as bad as claiming kin with a baboon! Let us take a look into our own hearts."

### JESUS AND THE CHURCH AT WORK

Jesus Christ was the world's most daring idealist. He dared to dream of universal conquest, not the conquest that Alexander accomplished, and that William Hohenzollern expected to accomplish—that is, world dominion by armed force.

Neither was it to be a political conquest, like the mastery which the Jew of his day hoped for in the arena of world politics.

His world conquest was to be distinctly spiritual; and in this he was to penetrate to the heart of things. For the heart of the universe is not mountain and plain, shining star and blazing sun. These are but the products of the great creative universal spirit.

The heart and center of the family, for example, is not in houses, though hallowed with memories, or in hearthstones upon which burn domestic fires day and night. The home had its birth in Eden and through the millenniums has set its altar fires ablaze in every human habitation. Love makes the home.

So Jesus went to the center of things and wrought with the spirit. Hence, he could assert that His kingdom was both universal and eternal.

And in all this Jesus was not a mere dreamer up in the mist and clouds. But He was distinctly practical, ever in touch with the earth,

and tremendously concerned with the world both as it is and as it ought to be.

To appease the hungry, to heal the sick, to alleviate suffering, to comfort the sorrowing became His daily task. Wherever He went that place became a better place in which to live.

But in all this He did not for a single moment forget His primary task which was, and is, to seek and to save the lost. In other words, to make true disciples of His.

And the mission of Jesus among men is the mission of His church in every age and every place.

The church must have a vision. It must be a vision of world conquest. Not conquest by force of arms. The very first move in this direction was condemned by Jesus in the command to Peter, "Put up thy sword." It is not to be a political conquest. Every attempt at this in the past has proven an ignominious failure.

'Tis to be a spiritual conquest, which goes to the heart of things and guarantees permanent victory.

With all this vision of conquest the church must be practical. Alleviate suffering, appease hunger, comfort the sorrowing, heal the sick. But in this forget not the primary task, which is to disciple the nations.

### MAIN STREET, GASTONIA, MEETS EDUCATIONAL OBLIGATION

Gastonia Main Street church, of which the Rev. William A. Lambeth is the popular pastor, has collected more than its full quota to date on its pledge to the Christian Education Movement. Rev. W. O. Goode, secretary-treasurer of the Board of Education, was present at the Sunday morning service of September 23rd, at which time Bishop Collins Denny preached a sermon to a great congregation of eager listeners. Before the bishop preached the pastor made some startling financial announcements, one of which was that his congregation this year had paid off the entire indebtedness on their splendid church property amounting to \$110,000. Then he called to the platform Mr. T. R. Cash, the church educational treasurer, who made his report, showing that he had collected from subscribers to the Christian Education Movement nearly \$1000 in excess of that which is due to date. This announcement greatly pleased all who were present and brought a thrill of joy to the heart of the secretary-treasurer of the Board of Education, who was present and who in grateful acknowledgement grasped the hand of Mr. Cash. What a magnificent example Main Street church, Gastonia, has set for the entire conference.

### GOD'S GREAT DAYS IN HISTORY

In the holy book are many bugle calls to action. Not a few of these are the clear, clarion calls of the morning, directed frequently to the individual, as when the apostle cries, "Awake, awake, thou that sleepest"; at other times they summon the church of God to battle as when the prophet of old shouts, "Awake, awake, put on thy strength, O Zion!"

New and eventful days that called for vision and daring appear along the march of the world's events. Such was the time when the remnant of Israel was to return from exile to the tasks that God in former ages had set for His people, the task of preparing for the world's Redeemer. Such was the days of Wickliffe, "the reformer before the Reformation," who in English history dared to blaze the trail along which in subsequent generations should march civil and religious liberty. Such was the time of Martin Luther when the sound of his tack hammer at Wittenburg not only sounded round the world, but has become the ponderous trip-hammer of modern life that heralds the ultimate overthrow of all forms of civil and religious autoeracy. Another new day for the world was ushered in when John Wesley from his strangely warmed heart set flowing the currents of spiritual life into a dying Christianity. It may be that we now are in some such day.

### THE PLACE OF THE SPIRIT

It will be well to keep in mind that the spiritual is supreme in all human affairs. This truth finds illustration in what we call the "spirit of the age." Of the present age there are two spirits that stand out most prominently. One is the scientific, which would drag all things, no matter how sacred, into the laboratory. It would bring the Bible into the crucible the same as the sand of the street. The other is the commercial spirit that drives men in the mad rush for money. This would stamp everything with the dollar mark.

The spirit of the latter part of the eighteenth century was the spirit of revolution. It gave to us freedom from British tyranny, to Europe the French revolution.

The first century, the religious spirit in the early church was supreme. It made the lame to walk and sent evangelists who planted churches in every part of civilization.

It is the spirit that counts most. A little more than a hundred years ago William Cary got up and asked if the command "Go ye into all the world" was not still binding. "Sit down, young man," said the moderator, "when God wants to save the world He will do it without your help." But while the young cobbler pegged away at the shoes, he kept his eye on the great dark map of the heathen world while his spirit burned within. History puts this man in the forefront of Christian missions.

William Booth, returning home from among the outcasts of East London, said to his wife: "O Kate, I have found my destiny at last. I have offered myself and you and the children up to this great work. These people shall be my people and our God shall be their God." The Salvation Army is the outcome of that vow.

### BISHOP DENNY A BUSY MAN

Last Sunday morning Bishop Collins Denny dedicated the big new church at Lincolnton, preached Sunday evening at Main Street church, Gastonia, and spent Monday in that growing city looking after the interests of the church.

Next Sunday morning he will preach at the formal opening of the greatly enlarged church at Forest Hill, Concord, and in the afternoon will dedicate the new \$30,000 church at Salem, in Stanley county. This is perhaps the best country church in North Carolina.

On the First Sunday in October Bishop Denny will dedicate the handsome and commodious new church at Four Oaks. These are only some of his special engagements and takes no account whatever of that mass of correspondence which reaches a bishop during those weeks immediately preceding an annual conference, when some pastors and many laymen are informing him of their particular needs just at this season.

### CHRISTIANITY AND SOCIAL SCIENCE

"All who have read 'The Reconstruction of Religion' to which many authorities gave first place among religious books of importance during the past twelve months will be interested in this sequel which shows more specifically how the positions and principles of the former book work out when applied unflinchingly to the present situation in our social life.

"Colleges and others who have read it in manuscript are convinced that 'Christianity and Social Science' is an even simpler and clearer exposition of its author's social and religious ideals. Among the striking chapters are those on Christianity and Social Evolution; The Principle of Service; The Principle of Love; The Principle of Reconciliation; The Problem of Religious Education and The Problem of Religious Leadership."

By Professor Charles A. Allwood, Department of Sociology, University of Missouri, author of "The Reconstruction of Religion," etc. The MacMillan Company, New York.

"Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Mr. and Mrs. B. O. Merritt announce the birth of a son, Benjamin Owsley, Jr., on September 20, 1923, at 4 p. m. Weight, seven pounds.

Dr. E. K. McLarty began a meeting at Wesley Memorial church last Sunday. He is doing the preaching but has a singer to lead the music.

Rev. Norman Vaughan writes: "A successful revival at which six fine young people were added to our church at Simms, N. C., has just come to a close. Rev. E. C. Few did the preaching."

"Our people at Oak Forest on the Morganton circuit," says Brother J. M. Price, "have recently raised money enough to have electric lights put in their little church and will soon have good lights installed."

Mrs. Jas. H. Green, who recently underwent an operation in a Charlotte hospital, stood the operation quite well and is now on the road to recovery. James, the son of Rev. and Mrs. J. H. Green, and who is also in the hospital improves slowly.

"Rev. and Mrs. C. P. Moore announce the marriage of their daughter, Irene Brevard, to Mr. Vance Martin Ford on Saturday, the fifteenth day of September, nineteen hundred and twenty-three, Louisville, Kentucky. At home, Anaheim, Cal."

Rev. E. J. Harbison will begin a meeting in his church next Sunday, East End, High Point. This has been a successful year for that church with about fifty new members added to the roll. Brother Harbison will do the preaching in the approaching services.

Rev. J. J. Boone has just closed a revival at Pittsboro that resulted in twelve baptisms and additions to the church. The people at the close of the services made up a special purse of \$100 for their pastor. Those Pittsboro people evidently appreciate their pastor.

Rev. George R. Stuart and wife, of Birmingham, Ala., had a narrow escape from death in Constantinople recently, when a floor gave way where they were shopping. Mrs. Stuart was knocked unconscious, while her husband got a cut on his head and a strained back.—Methodist Advocate.

"Money continues to pour into headquarters in response to the appeal for the earthquake sufferers in Japan by our board of missions, \$33,075.14 having been received to date, with some churches still unheard from. The observance of 'Japan Day' is still in order, the sooner the better because of the urgent need. Mail checks to Mr. W. M. Cassetty, Jr., Box 510, Nashville, Tenn."

The special revival services at Glenwood church, Greensboro, came to a close last Sunday, and resulted in a greatly revived church and twenty-seven new members, with others to follow. The pastor, Rev. W. A. Barber, was assisted by Rev. S. B. Williams, of Whitmell, Va. Glenwood church is ending a good year, and the pastor deems it a very great pleasure and privilege to serve the fine people of this church.

Little Frank Debard Holden died September 13, 1923, at the home of his parents, Mr. and Mrs. Frank R. Holden, Jacksonville, Fla. He was almost nine years of age, having been born in Jacksonville October 11, 1914. The parents were greatly devoted to the child, whom they expected would become a minister of the gospel. These sorrowing parents in this dark hour have our deepest sympathy. Mrs. Mary R. Holden of Greensboro is the grandmother of little Frank.

The Chatham Record praises Rev. J. J. Boone. That paper says: "We had occasion recently to state that Rev. J. J. Boone, pastor of the Pittsboro circuit, was an able preacher, a good man and a true Christian, preaching a plain gospel and living it just as he preached it. The fact that he is a free thinker, a plain, open and fearless preacher, has awarded him a few adverse critics, but everyone who has any religion at all, those who are sincere in their Christian beliefs, realize that Mr. Boone is a powerful man and will respect and honor him after the best opportunity has passed for doing so."

Rev. W. H. Willis of Asheboro will be with Brother Rumley in a meeting at Maxton beginning September 30.

The total value last year of poultry products reached the startling sum of \$884,000,000, an amount equal to the total value of the wheat crop. Yet the laying hens never crow.

The revival at Spring Garden Street church, Greensboro, is in progress with encouraging results. Rev. G. T. Bond, the pastor, is doing the preaching and Mr. H. A. Duncan leads the singing.

Prof. Frank M. Church gave an organ recital last Monday evening at Greensboro College. This was the initial recital of the year. There will be a students' recital the first Monday evening of each month.

The meeting at Walnut Street church, Greensboro, conducted by Rev. Bob Self of Asheville is proving quite successful. He will next week help Rev. J. W. Kennedy at White Oak and the week following will be back with Rev. A. Burgess in a meeting at Grace. His time till the meeting of the annual conference is to be given to those two pastoral charges in Greensboro.

Call the Holston death roll slowly and solemnly: W. W. Hicks, Mrs. W. W. Hicks, Mrs. W. R. Snider, Mrs. J. N. Hobbs, Bishop R. G. Waterhouse, J. W. Rader, J. C. Bays, Dr. R. N. Price, E. W. Mort, Mrs. Josephus Henley, Jacob L. Griffiths, Lyle M. Neel, Mrs. S. S. Catron, S. K. Byrd, A. D. Stewart—fifteen in all. If we have overlooked any one who has died since our last conference, we should like to be notified.—Methodist Advocate.

"The 'scenting out of heresy by the church' is growing out of date; it never was in date in Methodism (Wesley called opinions 'feathers, trifles, not worth the naming'), and it is to be hoped in the interest of that broad liberality that has always characterized us, and in the interest of the spirit of Christianity, that it may never have a place among us; that the first indication of its rise in Methodism may be the hour of its timely death."—Bishop Collins Denny.

Brother W. M. Boring is closing his fourth year on the South-Fork circuit and has received 104 new members into the church with others to come between this and conference. Brother Boring joined the Holston conference in 1878. Rev. J. A. Cook joined at the same time. Rev. D. Atkins is the only active man who has seen longer service in the conference. Dr. Atkins joined in 1868. Brother Boring is a four and five year man. He stayed five years on the charge before the last.

Rev. J. A. Sharpe of Albemarle was in the Advocate office Monday afternoon and reports the greatest revival in Albemarle in the history of that town. Rev. A. A. Haggard of Gaffney, S. C., is the evangelist who is doing the preaching. The meeting is now in its fourth week. There has been 863 conversions, 320 have given their names for church membership and of that number 62 are for Brother Sharpe's church. After this week the tent which has been in North Albemarle will be moved up town and the evangelist will continue the meeting at this new location. Sharpe is taking steps to build a new Sunday school building at First Street church.

Since several countries in Europe quote their paper money circulation in trillions it may be interesting to try to grasp what a trillion is. Some experts in the treasury at Washington can count four thousand dollars an hour. Such an expert working eight hours a day would need a hundred years to count a billion dollars. A thousand experts would need one hundred years to count a trillion.—Youth's Companion.

### MRS. J. J. BARKER PASSES

"Mrs. J. J. Barker died Monday evening at 7:30" was the message that reached this office Tuesday afternoon from Rev. S. T. Barker, pastor at Ahsokie, N. C. The message contained no additional facts about Sister Barker's illness, the cause of her death or the time and place of the funeral and burial.

Mrs. Barker was the wife of Rev. J. J. Barker, a superannuated member of the North Carolina conference who was making his home at Ahsokie, where he had at one time served as pastor.

To Brother Barker and other bereaved kindred and friends we extend our deepest sympathy.

Rev. Sam Maxwell has an open date October 2 to give some pastor. Wire him at 111 North Slocomb Street, Goldsboro, N. C.

### STUDENTS' RECITAL, GREENSBORO COLLEGE, MONDAY 8 P. M., OCTOBER 1

- L. Leslie Loth (1) 1888.....Valse Mazurka  
Miss Alice Bobbitt, Macon, N. C.  
Rubinstein (5) 1829-94 .....Romance in E flat  
Miss Elizabeth Mann, Greensboro  
Chopin (2) 1810-49 .....Waltz op. 64, No. 1  
Miss Nettie Hauser, Pfafftown  
Sinding (6) 1856 .....Rustle of Spring  
Miss Sarah Bell, Charlotte  
Moszkowski (3) 1854 .....Spanish Dance No. 1  
Miss Sarah Bruton, Mt. Gilead  
Wollenhaupt (3) 1827-63 .....Etude in O flat  
Miss Mary Pender Hales, Clayton  
Grieg (6) 1843-1907 .....Nocturne  
Miss Mabel Parker, Clinton  
Schubert (4) 1797-1828 ...Impromptu op. 142, No. 2  
Miss Zelta Barnes, Clayton  
Vogrich (3) 1852-1916 .....Staccato Caprice  
Miss Buena Vista Fuller, Whiteville  
Rachmaninoff (5) 1873 .....Melodie in E  
Miss Grace Johnson, Thomasville  
Arthur Hinton (7) 1869 .....Romance  
Miss Blanche Burrus, Weaverville  
Beethoven (3) 1770-1827...Last Mov. Son. op. 2, No. 1  
Miss Dixie Reaves, Raeford  
Kroeger (1) 1862....March of the Indian Phantoms  
Miss Mildred Godfrey, Spencer; and Prof. Church  
Reichardt (3) 1752-1814...When the Roses Bloom  
Miss Alma Wrenn, Siler City  
Brahms (3) 1833-97 .....Rhapsodie in b minor  
Miss Annycy Worsham, Ruffin  
Chopin (2) 1810-49 .....Waltz op. 34, No. 2  
Miss Mary Jo Dickson, York, S. C.  
Bailey Watson .....Remembrance; Waltz  
Miss Bailey Watson, Greensboro

#### Coming Events.

Faculty recitals October 15 and 22 with Beethoven and Liszt programs.

Students' recitals on the first Monday of each month.

Monday, December 17, piano recital by Percy Grainger.

March: Dedication of new Odell Memorial organ.

### DAVENPORT COLLEGE

Two weeks of the sixty-eighth session of Davenport College have elapsed and the work of classification and organization has been completed. With a very bright outlook and an attendance about fifteen per cent above that of last year both Davenport College and Davenport Fitting School enter upon the new scholastic year with every indication for a good useful year of exceptional work.

Several changes have been made in the faculty. Miss Mamie Boykin comes from Mississippi as lady principal. With several years of experience and intelligent sympathetic attitude toward young women she has entered upon her work here with earnestness and marked energy. Miss Lora Lee Robertson, B. S. University of Kentucky and M. S. University of Iowa, and formerly an assistant in the latter University, is at the head of the Science department. Miss Edna Constable with a wide experience both as a student and a teacher of music will this year teach piano and violin and is quite a valuable addition to the music department. Miss Pantha V. Harrelson, who has completed work for the Ph. D. degree, comes to the department of Education and Psychology, and Miss Lucy Howard, B. A. Mississippi State College for Women, M. A. Columbia University, is teacher of Spanish and Latin. Mr. W. R. Bourne, a strong and well equipped teacher, is head of the department of English. These with Misses Edith Radford, Maude Nicholson, Mrs. J. L. Cross, Mrs. Lula Hickerson, Mr. F. W. Kraft, Mrs. S. C. Hebron and Miss Katherine Weed, all of the former faculty, will make a strong and very satisfactory teaching force this year.

Arrangements and final plans for the Davenport Lenoir Standard Training School for Sunday School Leaders have been perfected. This school will open at Davenport College Sunday, September 30, and continue for five days. A strong corps of teachers will be present and it is expected that this will be a large and successful session and that the Sunday school workers of this section will attend in large numbers.



## SIX WOMAN WORDS

By Mr. S. D. Gordon.

Woman is the index of civilization. Her status tells the story of any civilization.

A low standard of appreciation of woman means a low stage of civilization, and so on. This is true through the calendared ages, and around the planet.

Broadly, the religions of the race fall into two groups, the cultural and the Christian. By the cultural religions I mean those built up by man's ideas and practices.

The Christian religion is characteristically a divine revelation, given through a Book and a Man. It includes the rarest broadest culture, but begins farther back, with something different.

It is very striking that woman's position characteristically under these two stands in sharpest contrast. Where Christ has full sway her place is highest. Where he has least sway or none, lowest.

A prolonged errand of service in non-Christian lands brought vividly to me the sharp contrast in the meanings of six words dear to woman's heart. These words are windows into two distinct civilizations. You look through the window and see woman's sharply contrasted position.

In the non-Christian meaning of the word a "woman" is a mere thing, to be bought and sold like any other chattel.

Sometimes she is a plaything, sometimes a mere vent for passionate lust, and all times at men's beck and whim, as having no choice or soul of her own.

This, be it keenly marked, was the common meaning everywhere when Christ appeared. And it is still the common meaning where Christ's influence has not made a change.

In the Christian meaning woman is the complement of man in making up the human unit. She is distinct from man, and he from her.

Neither is complete without the other. Each grows more like to the other in constant companionship, she stronger, he gentler. So each grows into the full human being.

The second word is "wife." In the meaning of the cultural religions, uninfluenced by Christian touch, a wife is the husband's personal property. She is the particular bit of womankind that has become his by due bargaining and legal transfer. She is bargained for, bought and sold, hired out, sometimes for unmentionable purposes, or otherwise used, as he may choose.

In the typical Christian meaning a wife is the man's closest friend, his constant companion. She walks and lives at his side.

The third word is "mother." The old meaning—shall I give it? The common profaned meaning among most of the race today?

Let the brevity of utterance make the naked ugliness of truth stand baldly out. A mother is the breeding machine of the human kind. The meaning is as lacking in every feeling of sacred tender humanness as that.

The Christian definition of mother? A fellow-creator with man and with God, in the most sacred and most potent task done by human hands.

The fourth word is "babe." The non-Christian meaning: an indispensable link in the family line. In the old civilization the family is the unit. Everything centers in the family. So the babe is essential. But it is notorious that non-Christian civilization has not appreciated the child, and loved it for its own sake.

Notice the meaning where the Christ touch has come. A babe is a fresh act of God. His creative breath has been given direct at birth.

The babe is tenderly loved for its own sake, even when its lengthened out life is a question. Child culture is characteristically a thing of Christian civilization.

The fifth word is one fraught with more depth of meaning to more human hearts than any other, the word "love." The pre-Christ meaning, the non-Christian meaning today—please listen quietly, for it is difficult to tell the story, yet it is true.

Love yonder is most commonly spelled with the initial l indeed, but then a u and an s and a t.

The Christian meaning? Love is the purest and most purifying, the strongest and most tender, and most impelling emotion that can fill the human heart and shape and dominate human lives.

The sixth word is one peculiarly dear to our own

English language. Its exact English equivalent is rarely found elsewhere. It is the word "home." In the cheapened meaning it's the place where a man keeps his personal goods and chattels, where his special woman-slaves, and breeds family perpetuation links.

The true Christian home? It is that sweet, sacred spot where love reigns and trains. There tenderest memories linger and cling, and send fragrance out into life. There a man goes to refresh himself, and knit up his strength anew for the battle in the world.

These are the meanings found today in those parts of the world where the two sorts of religion are found in the most characteristic stage.

Yet there is more to be said. It is impossible to build walls around any sort of civilization. Today the whole earth is in touch as never before.

And happily some of the incidentals of Christianity are being copied and enjoyed in parts of the world distinctly non-Christian.

Yet it is clearly as true that the winds are blowing the other way, too. Through every crevice, and where there seem to be no crevices, and through wide open doors and windows, the characteristic traits of a non-Christian civilization are coming into our Christian lands.

Today some of the blessedly sacred meanings of these six words are being tainted and spoiled. They are having a desperate fight for life against the subtle incoming sweep. This is particularly true of two—love, and home.

Those among us today who would take away Christianity's distinctly supernatural meaning may well stop and weigh the influence of merely cultural religion, as seen in this most sensitive thermometer.

## ARE YOU GETTING ANYWHERE?

You are rushing, you are straining, with a grim look on your face;

You are turning from all pleasures; in your breast peace has not place;

You have ceased to find contentment in the nooks you used to know;

You have ceased to care for others whom you cling to long ago;

You are straining, you are striving through the dark days and the fair,

But, O mirthless, eager brother, are you getting anywhere?

In your haste you have forgotten how to linger or to smile

When a child looks up and greets you or would claim your care a while;

Though the wild rose sheds its petals in the lonely pasture still

And glad breezes sway the blossoms in the orchard on the hill,

You are too much in a hurry and too occupied to care,

But with all your grim endeavors are you getting anywhere?

You have fled from sweet contentment; trouble haunts you in your dreams;

It is long since you have loitered on the banks of shaded streams

That go singing to the pebbles they have made so clear and white,

And have polished at their leisure and their pleasure day and night;

You no longer know the solace that is in a sweet old air,

But with all your ceaseless moiling are you getting anywhere?

You have given up old fancies; you have left old friends behind;

You are getting rich in pocket, but are poor in heart and mind,

You have lost your sense of beauty in your haste to push ahead,

And along the ways you travel bitterness and grief are spread.

You have ceased to care how others bend beneath the woes they bear,

But with all your cruel striving are you getting anywhere?

—S. E. Kiser, in Good Cheer Book.

## BACK IN JAPAN

It was good to look on the green hills of Japan again as we sighted land early on the morning of August 30. We did not get into Yokohama till about noon, and now, September 1, we are sailing along the coast approaching Kobe. There is considerable sea on, but we shall probably dock about noon. The joy of getting back to one's work is as great as the joy of getting back to one's own country after a long absence. One is impressed again with the beauty of these hills that rise right up out of the sea, and are everywhere covered with green. The low, scraggy pine trees, the green underbrush, and in places the thick bamboo grass make a soft coating for the rugged mountains. Nature's dress is never displeasing or unharmonious to the eye.

It was a pleasant and profitable year we had at home. Though it was not the privilege of our family to spend a great deal of time in North Carolina, owing to the demands of our work, yet we were there enough to get some pretty definite ideas of conditions. It was quite a disappointment not to be able to visit more of the churches and break in more of our good parsonages. But just to prove to you that I was not entirely oblivious to the opportunities the situation afforded, I may say that I ate enough fried chicken and other good things to put on some twenty pounds of flesh while at home. But I fear I lost about five pounds of it by exorbitant perspiring in Yokohama yesterday.

"What were some of your impressions," do you ask? Well, of course, no one could sojourn in North Carolina, even for a few weeks, and not feel the general spirit of progress and prosperity that is abroad. While the word "prosperity" is the chief word in the Republican platform, yet we all know that the thing itself is a super-party entity. The thrift and energy of the people of North Carolina combined with the lavish gifts of a good Providence duly account for the prosperity that is so manifest. I find that North Carolina's good roads and her good schools are spoken of far and wide, and for what could a people more wisely tax themselves? What is there that makes more for the uplift and happiness of all the people? Of course there are croakers who constantly cry high taxes. I suppose those conservative folks have their place. It is Mr. Fosdick, is it not, who says a man must have two legs in order to walk—a conservative and a progressive, if you please—one on which to stand and conserve the gains of the past, and the other with which to move forward. Well, I am very thankful that North Carolina is moving forward in these two most important lines.

I was impressed also with the sanity of the thinking of our people. We are not inclined to go to extremes. Our reason for this is that we have had such wise leadership in our splendid press and in our able pulpits. I was highly pleased with the sanity of the editorials I read in our daily papers. And of our own Advocate I did not speak. We all recognize in our good editor a capable leader, who is giving our people some mighty good things to cogitate upon. Consequently extreme views and hazardous movements like Fundamentalism and Ku Kluxism find little favor with us Tar Heels.

I was glad also to find that religion is still a serious matter with us. The churches I attended were full and the Sunday schools were running over. Everywhere they were having to tear down and build bigger—not barns—but Sunday schools. What could be more significant for the future! The big Bible classes of adults were a thing unknown in my youth. I told Dr. Rowe, that scholarly and prophetic editor we gave the Review from North Carolina, that we really have an opportunity to produce a Bible reading and a Bible understanding people now, such as we have never had before—and this work of religious education is being intelligently pursued in our colleges and in our churches.

There comes to me just this closing thought. America's great test is going to be her use of her enormous wealth. Will she let the ambition to be the controlling money power of the world turn her head? The world will no more stand for an economic imperialism than it will for a political imperialism. Or will her heart continue to master her head, and America following the teachings of the Master recognize her wealth as a stewardship for the nations? What shall it profit a nation if she gain the whole world economically and lose her soul?

S. A. Stewart.

Hiroshima, Japan, Sept. 1, 1923.



**THE REMOVAL OF SCARRITT TO NASHVILLE**

Rev. Jesse L. Cupinggin, President Scarritt Bible and Training School.

In view of the decision of the Board of Missions to move Scarritt Bible and Training School to Nashville, Tennessee, a few facts regarding the matter will doubtless be of interest to the church. Space will allow but a very brief statement.

The joint program of missionary training drawn up last winter by a committee representing the Board of Missions, the Woman's Missionary Council, the two schools of Theology at Atlanta and at Dallas, and the Scarritt Bible and Training School, was adopted by the Woman's Missionary Council at its meeting in April. It was brought, along with the action of the Woman's Missionary Council, to the Board of Missions at its annual meeting in May. With a few minor changes the board adopted both papers and empowered its executive committee to act in connection with the executive committee of the Woman's Missionary Council and the Board of Managers of the Scarritt Bible and Training School in locating and organizing the proposed institution in keeping with the provisions of the program of training adopted, provided that these committees report their plans for relocation, both as to place and relation to other institutions of learning, to the Board of Missions at its next meeting for final action.

This joint committee, with Bishop E. D. Mouzon as chairman, began its work immediately following the meeting of the Mission Board, and gave careful study to the provisions of the program of training, the various locations proposed, and the type of institution that was suggested. The results of the committee's work were laid before the board at its meeting on September the twelfth with the following recommendations: "(1) That the proposition from the citizens of Nashville be accepted and that the Scarritt Bible and Training School be located at Nashville, Tennessee; (2) That the institution may be affiliated with the George Peabody College for Teachers, with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution. Affiliation shall mean only the privilege of securing at a minimum cost such educational advantages as may be particularly desired and as would be approved by the general sentiment of the church." After a discussion lasting throughout the day, the board, by a vote of thirty-seven to eighteen, adopted the recommendation of the committee.

Following the meeting of the Board of Missions, the joint committee took steps to secure a suitable site for the school and to work out for it a proper organization in line with the instructions of the Board of Missions. As soon as definite conclusions can be reached the results will be fully given to the church. Meantime, the committee feels deeply the responsibility resting upon it to carry forward this splendid piece of work, and it sincerely desires the earnest prayers of the entire church that the task may be accomplished to the satisfaction of the church and for the best interests of the Kingdom of God.

**LETTER FROM CZECHO-SLOVAKIA**

You will no doubt be glad to know that Methodism continues to move forward in a most gratifying way in Czecho-Slovakia. The evangelistic work this season has been even better than last year. Europe's only hope lies in the early acceptance of Jesus Christ as a personal Saviour from all forms of sin, most especially rationalism, racial prejudices, national hatreds and unadulterated selfishness. While I am a firm believer in a League of Nations I am fully convinced that no league of nations can be created without a spiritual basis, otherwise it is only a "scrap of paper." The greatest task in Europe today is not in the economic, political or educational, but in the spiritual field. Christ and Christ alone—the Divine Christ—can lead Europe away from self-destruction. Let me assure you that your workers here are doing all within their power to stay this downward rush, and best of all God is wonderfully blessing this effort.

We reached the point last winter when a church paper became a real necessity, but we didn't have the funds to start. We hoped and prayed and still no funds; but we had to have the paper and so on May 1, 1923, the first issue came from the press. It is a monthly and so far we have been able to issue

it each month. We sell it for one crown per copy (about three cents). If we are able to make it self-supporting it will surely be a miracle. We are sending you the first five copies under separate cover. Read it, if you can, and then write a good editorial telling your people what you think of this the youngest organ of Southern Methodism. As a starter towards reading it I will translate for you the title, "Khestansky Buditel," which, being interpreted, means "Christian Awakener." Under the word "Krestansky" is Ephesians 5:14, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee," while under "Buditel" is a quotation from John Huss, "Czech Nation, return to Christ!"

The entire mission force heartily appreciates the weekly visits of the Advocate and in return we are putting you on our mailing list for the Buditel. We hope to have at least two pictures in each issue which we trust will be of interest even though you may be unable to read all the contents.

J. L. Neill, Supt.

**TO THE PASTORS AND LAY LEADERS OF THE WESTERN NORTH CAROLINA CONFERENCE**

The time that is fixed for the annual conference approaches rapidly. It is the earnest desire of all the pastors to close the books of all the churches on October 1st.

Will you, the lay leaders, therefore volunteer to act with the pastors in order to collect up the balance of the finances for the year 1923?

I wish particularly to call your attention to a matter that I believe is of very great importance, namely, that before starting out on your final collecting effort that you get together and make your budget. Assign the amount that you expect your membership to pay for the coming year. Take your cards around and get your members to agree to pay that for the new year. You will thus kill two birds with one stone—you will collect the amount that is due for this year and secure your pledges for the coming year.

It is very important that this should be done now before the preacher leaves for conference. The preacher can give his assistance to this work because he doesn't know whether he will be back at that same church or not for another year. He may come back or some other man may come. Therefore he need have no delicacy in having the budget raised for the incoming preacher for the next year.

Please co-operate with the board of stewards. Let the pastors use the stewards and the lay leaders to get this work done before the annual conference. In this way you can get these matters behind you and be better prepared to take up the work of the new year. We are very solicitous to have this work done before the annual conference, believing that if we get this out of the way it will enable us to get a start on the new year's work and we can accomplish more in 1924 than we have in any year of our past history.

Will every lay leader in the conference give his active co-operation to the preacher to enable this work to be accomplished? Very truly yours,

Chas. H. Ireland, Conf. Lay Leader.

**ATTENTION, PARENTS AND PASTORS**

All parents having sons attending Johns Hopkins University, Baltimore, Maryland, will kindly communicate with the undersigned, pastor of the Alpheus W. Wilson Memorial church, as this church has made special provision to look after the moral and religious welfare of our boys.

If pastors having members who have moved to Baltimore or contemplate moving to this city, or have young people attending any of our schools or taking training in any of our hospitals, will also notify the undersigned, he will see that they are properly cared for and saved to Southern Methodism. Prompt compliance with this request will not only be a great service to the people themselves, but will help to stop a leakage to Southern Methodism in Baltimore.

Carlton D. Harris,  
309 E. University Parkway,  
Baltimore, Maryland.

The minister who preaches a truth which he has not experienced loses the blessings of his own gospel.

**AT THE HOME OF EDMUND THICKSTUN**

Step into my car, in fancy, and take a little spin over a mountain road in Alabama. This is the old Danville-Trinity road. Let us turn into this byway across the field. Here we go jouncing down into a deeply shaded dell which deserves its sobriquet of "Lover's Lane." Out we come and making a little rise are in the field again. Before us are two houses; the farther bungalow to the southeast is the home of Edmund Thickstun, the author of "Adventures in Evangelism."

We drive right up to the front door, which is only a dozen feet or so from the road, truly a house by the side of the road. Yonder in the garden is Brother Thickstun. His good wife keeps him literally fit by making him practice athletics with a hoe; she says that it is superior to golf. He sees us and comes tearing through the house to welcome us in true Southern style. He was born in Hoosier, but when he is back there his friends say, "Ed, you talk like a nigger." His mother was a Blue Grass woman nourished at the breast of old black Aunt Aggie. He has been in the South so long that he has nearly forgotten the place of his nativity. Three of his children were born right back there in that field the other side of "Lover's Lane."

We enter the four-room-and-an-attic house which Brother and Sister Thickstun have mostly built with their own hands since September 30, 1916, when he was horribly maimed with a fall from his buggy while on a pastoral visit in Nebraska. This room is the library and those aboriginal objects on the walls are souvenirs of a strenuous six missionary years on an Indian reservation. Christ pictures and photographs of his children are everywhere. His first-born, Col. Dorsey W. Thickstun, who was the adjutant-general of the 91st division, is pictured two-thirds life size, hanging younder surrounded with the uniform he wore in the Argonne. On another wall hangs the portrait of the baby, Sergeant Andrew J. Thickstun, who gave a good account of the family in the 13th Aero Squadron in France. There is Harrison, Gaines, Rousseau, Manning, Pendleton blood in this family. It has furnished fighters for every war of the Republic. In the war between the states it was about equally divided between the Union and the Confederacy.

Right over there by that old-fashioned writing desk is where Brother Thickstun was sitting reading the Christian Advocate of May 6, 1921, when he ran right into a story that he had written in 1896. It galvanized him. Ever since he had come South the second time, in 1916, he had been wanting to accomplish another evangelical task. But he is quite deaf and pulpit exercises seem more difficult than formerly, so he had relinquished hope but this little thing, (Chaper 11, "Here I Am, Mother," of the book) showing such vitality gave him fresh courage. He said to his wife: "I have a dozen or twenty stories as good as that in the back of my head. I'm going to write a book of evangelical stories. I've wanted to do it for years and now I shall go ahead with it."

The dictionary over by the window is not the one that he tells about in "A Game of Casion Spoilt." The old book of that story is carefully packed away upstairs. Books everywhere! Thickstun is a lover of Christian biography and would rather read how a man got religion than of how he found a wife or made a fortune. He has many sermon books, but his work is done with his Bible, its Concordance, his dictionary and Roget's Thesaurus.

How Thickstun does talk! Poor fellow, he doesn't see many visitors and his children are in the Canadian Rockies, Casper, Wyoming; Los Angeles; New Orleans; Deadwood. But he says cheerily, "I'm pretty good company for myself, thank you, sir." His seventy-four years sit lightly notwithstanding thirteen broken bones and his deafness. No spectacles. He says that this is the best place in the world to write and that he expects to be carried from here to his last home on old Trinity Mountain.

There, my dear brother, is the author of "Adventures in Evangelism." He is as much a product of the South as of anywhere. He is a man who has preached a thousand sermons without remuneration, a tither, broken in the Christian warfare—literally fell on the firing line. Read his book.

Pat Beard.

Mother's love always keeps at it until the job is done.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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A. W. PLYLER .....Editor  
T. A. SIKES ..... Business Manager

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**FIELD NEWS**

**GLEN ALPINE**

The pastor and his family returned last week from a two weeks' vacation, most of which was spent in Atlanta visiting relatives and friends.

We had a very enjoyable and good year's work at Glen Alpine. A number of things have been done, but our work here is in its infancy and there is much yet that needs to be done.

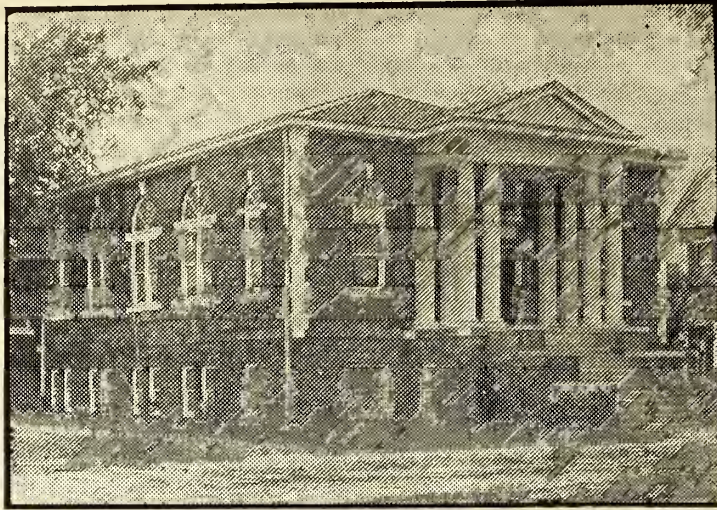
The Scouts and Camp Fire girls have been enjoying its log huts erected near the church for meetings and Sunday school purposes. Both these organizations were taken again this summer on a camping trip in the mountains.

We had this summer the best revival meeting Glen Alpine has had in years. Brother Ware of Morganton did the preaching. The results of the meeting were good. Not only was the spiritual life of the church toned up, but ten were received into the church. All of them grown, ranging from 18 to 54 years. The children were already in the church. R. C. Goforth.

**GOOD YEAR ON MAGNOLIA CIRCUIT**

Since we last reported we have held good revivals on the Magnolia circuit. The first was held at Centenary church and resulted in five additions on profession of faith, and the church revived and stimulated to greater service.

Our next was at Trinity church, which resulted in sixteen additions on profession of faith, and a good revival among the members. One of the oldest stewards told me on the last night of the meeting that it was the best revival that had ever been held in that church. This meeting lasted only six days, but the results were good. We have two more meetings yet to hold. This has been the



**METHODIST EPISCOPAL CHURCH, SOUTH, FOUR OAKS, N. C.**

Rev. J. A. Russell, pastor. This church will be dedicated by Bishop Collins Denny Sunday, October 7, 1923. Work began on the building last September and was completed in March. It is furnished with steam heat, the very best of furniture and all modern equipments at a cost of about \$30,000. A most cordial invitation is extended to all former pastors and presiding elders to be present on that date.

The program of the day's services is as follows:

- 9:45 a. m.—Sunday School.
- 11:00 a. m.—Dedication Sermon, by Bishop Collins Denny, Richmond, Va.
- 3:30 p. m.—Sermon, by Rev. A. W. Plyler, Editor North Carolina Christian Advocate, Greensboro, N. C.
- 7:30 p. m.—Sermon, by Rev. J. C. Wooten, Presiding Elder Raleigh District, Raleigh, N. C.

best year I ever had. Three months before last conference I prayed daily that God would send me where I could do good, and as I draw near the close I can say that by His help I have been able to accomplish more for His glory than any other year of my ministry. It has also been a year of peace and joy. So far as I know not a word of criticism has been uttered against me by saint or sinner. So I am a firm believer in praying God to send you where you ought to be, and then let the matter rest there. Try it, young preachers. W. E. Hocutt.

**ATTENTION, WESLEYAN ALUMNAE**

Wesleyan College wishes to get in touch with as many of her graduates and former students as possible at once. Won't you feel in this important work of getting in touch with this band of 3,000 women scattered as they are in every corner of the globe, a personal interest and responsibility, in behalf of your alma mater?

If you have not recently reported any change of name, occupation, or address, please do so at once, as we are keeping accurate records—up to date, of all the girls who have ever attended Wesleyan, whether graduates or special students.

We are—for this purpose—issuing quarterly bulletins, giving in addition much information as to what we are doing here. We have recently begun an "Alumnae Scrap Book," and will be glad to have you contribute to this; so please watch your daily papers, and send us any clippings possible with regard to the "old girls." We have news items in this "memory book," dating back as far as July 16, 1840, when Admiral Benson's mother (Miss Catherine Brewer) received from Wesleyan the first diploma ever granted to any woman. The forty women who have gone out as missionaries to the foreign fields, as well as scores of others of our number who have made brilliant records in various walks of life since leaving Wesleyan's historic walls—down through the years—to the recent "sweet girl graduates" of 1923, many of whom, by the way, are holding very responsible positions, not a few being connected with leading schools and colleges and some already gracing the homes of prominent men, fortunate indeed in the possession of such commendable discrimination. All these, we hope, will have a place on the pages of this new history of our worthy alumnae.

Our girls are getting out a weekly paper, "The Wesleyan Watch Tower,"

and our alumnae department is to be accorded generous space in its columns for news as to our work.

If you wish, therefore, to keep in touch with the plans of the "Greater Wesleyan," which are materializing every day, send me your name and address, and we will gladly place your name on our permanent mailing list.

Address all communications to this department of the college to

Mrs. Julia Allen McCain,  
Executive Alumnae Secretary.

**A VIVID ACCOUNT OF EARTH-QUAKE SUFFERERS IN JAPAN**

The following vivid word picture of conditions on board of the Empress of Canada as the refugees from Yokohama came aboard that ship is from the pen of Miss Miriam Goodwin of Morganton, N. C., who was out on her first trip to begin work as a missionary. Miss Goodwin is a daughter of Prof. and Mrs. E. McK. Goodwin, Morganton, N. C. Her story is one of unusual interest and gives a glimpse of the horrors attending that terrible earthquake in Japan.—Ed.

"Dear People at Home:—I have thought of you hourly since the awful catastrophe. We were so afraid you would worry after you read the papers. We tried for hours to get a cable to you, but everything around Tokio and Yokohama was down. We were 400 miles from shore Sunday morning when we got the word from the Empress of Australia that was in the harbor at Yokohama. All that day we practically "walked" along because the captain was afraid there would be danger in the harbor. We first began to feel it when the captain sent out a call for fresh water to be used as sparingly as possible. Half of the water was cut off all over the vessel and we were asked not to wash any clothes. But the horror came to us in full force yesterday morning just after daylight when we came in sight of land. The air had been full of smoke the whole day before and the heat had been almost unbearably intense. But we saw the central naval base of Japan burn, the oil tanks had exploded, and several of the ships had sunk.

"The harbor had been full of war-ships, merchantment, etc., of every nation. When the big "shock" came the "Australia" hurried out of harbor and in doing so ran into a cable and broke her rudder; so now she is helpless with no food supply!

**People Naked, Horror-Stricken.**

"About 9 o'clock yesterday I began to realize what the word "retugee" means. Our life boats began bringing loads from the Australia shortly after breakfast. (She had taken on 3,000 people the night before). You



**THE CHURCH AND PARSONAGE AT SALEM IN STANLEY COUNTY**

Bishop Collins Denny will dedicate this church next Sunday, September 30, at 2:30 o'clock in the afternoon. Salem church is 101 years old. The present church building has been erected at a cost of \$30,000, all of which has been raised in the last three years, and in the meanwhile increased the salary from \$1,000 to \$2,500. Rev. R. O. Eller is the pastor.



won't believe half I tell you. I would not either if I hadn't seen it. But if you could have seen those boat loads of wounded, naked people with death and horror in their eyes, you could not forget it.

"About 12 it began to rain, but our Chinese coolies and our English officers kept up and down those rope ladders in a ceaseless stream. One officer came up the ladder with a tiny baby on his back. Another came up on his hands and knees with a wounded woman on his back. A young woman came up on her hands and knees with an old man on her back, who had a broken leg. And those people—you can't imagine those people. Splendid looking American business men in nightshirts—absolutely nothing else, not even socks!—one boy in a raincoat, his worldly goods—women in men's underwear, kimonos, bathing suits, a night gown, and very sparse attire. Very few of them had on stockings, their hair all down, bloody, dirty, sick and hungry.

#### One Girl's Thrilling Escape.

"During the day we took on 1,400 people—Americans, Russians, Hindus, Japanese, Chinese, English, and from every country—even one American negro, who is badly wounded. In 20 minutes relief work was well under way. The ship was a perfect hospital. Our ten missionary doctors worked like Trojans along with the two ship doctors. Immediately the captain sent out a call for clothes. Everybody on board plunged in and worked until we were exhausted. Trunks were unpacked, the baggage room was raided. Every passenger took a refugee to see what he could do for him. The one I got was a lovely girl, the wife of an American naval officer. She was in the Imperial hotel, and the horrors she tells! She fled to the canal, got into a boat with 20 Japanese coolies—the only woman in the boat. The boat capsized. She swam ashore and spent the night in a creek up to her waist in mud. The next day she got into another boat, but it burned and she was the only person on it who was saved. You should have seen her when I took her into my room. The sparse clothing she escaped in was caked with mud. After she had a bath and had put on some of my clothes (she was too small for my clothes!) she looked like she was of a different nationality. I gave her a tooth brush, a comb, and a box of powder. You would have given your own last cent almost.

#### Baby Born Amid the Horror.

"One of the Japanese missionaries has one of my night dresses. She is old. Had not had off her clothes in four days. Another missionary had her arm broken on Saturday morning when her house fell in. She lay on the mountain side until noon Monday, her arm still unset; then her husband carried her on his back down the mountain to the boat. She, too, had an outfit from my trunk.

"A baby was born this morning on board. You may not believe it but I practically made a dress for it. It was a Chinese boy. About 20 women passengers were sewing furiously for it and the mother. Another baby that was brought on board unconscious strapped to a plank, died soon after and was buried at sea today. The Spanish consul and the British vice consul are on board. The British vice consul was horribly cut and bruised, and was brought in on a stretcher. There were about 20 stretcher cases. An old man about 75 years of age had both legs broken. But I cannot go on. The condition cannot be exaggerated. Our own men look almost as bad and as motley as the refugees do. They have given so generously. We see everything on deck—from overalls to bathing suits and evening suits. I couldn't help but laugh at one thing yesterday boy about 21 came on board up the rope ladder in the rain with nothing on but his underclothing and



THE NEW METHODIST PARSONAGE AT MURFREESBORO

The parsonage and building lot are worth \$4,600. This is the first parsonage ever owned by the charge as it stands today, comprised of three churches, Union, Winton and Murfreesboro. This home is modern and up-to-date in every respect and finished up beautifully inside and out. There are eight rooms and a bath. A private water system has been installed providing hot and cold running water. Rev. L. C. Larkin is the pastor.

one of those gorgeous Chinese opera coats. I worked on deck all day yesterday until ether, blood and iodine made me afraid they'd have another patient.

"I'm sending this down to Shanghai to be mailed.

"A young Japanese refugee on board, who has studied in America, has lost ten members of his family."

#### AT SANDY CROSS AND STANHOPE

I want to tell the reader of our good meetings at Sandy Cross and Stanhope.

The Lord has been greatly blessing our efforts, good classes have been added to the church at both places and the church members revived. Large congregations have attended in each place even through rain and storm.

Bro. W. H. Winstead is still with me leading the singing and conducting some of the afternoon services. He has splendid gifts in song and prayer, and my people are greatly pleased with him. I feel very fortunate in securing him, and if any preacher needs a good singer and worker they will make no mistake in employing him. He is working his own way through college. His address for the present will be Spring Hope, N. C.

We are now in our fourth meeting together and it bids to be a good one. Souls are being saved and backsliders reclaimed. Pray for us.

W. E. Trotman.

#### A GOOD PLACE FOR ANY METHODIST SUNDAY SCHOOL PICNIC

Sunday school picnic days are over, insofar as this summer goes, but as we plan our work for the next conference year it would be well to consider what is to be done in the way of a real out-of-the-ordinary picnic for the children of the Sunday school. Glenwood Sunday school, Greensboro, of which Mr. W. C. Lambert is superintendent, enjoyed the best outing and picnic in the history of their school, when they all packed themselves into automobiles and went over to our Children's Home at Winston-Salem a few weeks ago. Many of the children and older folks, too, had never seen the Home, and it was a real treat to them. All of the children and officers of the Home were invited to be the guests of this Sunday school at the picnic dinner, and in turn the Sunday school folks became the guests of the Home for the remainder of the day, and a real day it was. They were carried over the entire Home, and learned that the Methodist church in Western North Carolina conference has a great Children's Home, and one of which we should be proud, and to which we should give our best support. In the afternoon the boys of the Home challenged the boys and men from Glenwood to a game of baseball, and a remarkable exhibition it was

(on the part of the boys of the Home). After the game a picture was taken of the victorious boys, who had on regular baseball suits. It was the baseball suits that accounted for the victory by the boys of the Home, according to several Glenwood folks. After the ball game all assembled on the spacious and shady lawn and Brother Wood made a short talk and conducted a prayer service, which was greatly enjoyed. It was an ideal picnic, and one that every Sunday school in the Western North Carolina conference should take, where it is possible for them to do so.

W. A. Barber.

#### A SAD ACCIDENT

On Friday morning, September 14, 1923, a sorrowful and lamentable accident occurred. Mr. H. M. Page and his daughter, Miss Kittie, had started to Wilmington in their car, and a short distance from the house a pine tree had fallen across the road which they were to travel. The tree did not break off at the ground, but some ten or twelve feet above the ground. The tree fell diagonally across the road. Miss Kittie was driving the car, thus receiving the hardest blow from the impact of the car with the fallen tree. Brother Page thought she lived possibly three minutes. Brother Page was caught by the impact and could not extricate himself until help could be obtained.

The funeral of Miss Kittie took place Saturday at 3:30 p. m., conducted by the writer, being assisted by Rev. J. M. Daniels, P. E. of the Wilmington district.

A large gathering of people were present to sympathize with the family and pay this tribute of respect to one whose life had been cut short so suddenly and unexpectedly.

Miss Kittie was a member of Herring's Chapel church. She made a profession and joined the church early in life. She was also our organist.

Brother Page seems to be doing well at this writing.

Blessings upon the family and peace to her ashes.

C. H. Caviness, Pastor.

#### THY VOICE AS A TRUMPET

Do not be afraid to get a little enthusiastic about things. It will not hurt at all to say a few extravagant things once in a while! The fact of the matter is, there are still quite a few things left in this old world that you cannot at all adequately talk about some in somewhat extravagant terms. Did you ever notice how often Jesus said extreme and extravagant things, that is, as a good many matter-of-fact and unimaginative people judged them. He talked about faith plucking up mountains; about a man saving his life by losing it; about it being much more blessed to give than to get! It surely cannot be out of the

way for us to follow His example once in a while, and in our own way say such things as He said. Do not be afraid, either, of praising people once in a while, and of doing it with some abandon and whole-heartedness. It will not likely do them much harm; indeed they are much more likely to be spoiled for want of it! Call the world good! Say that the sky is very blue; that friendship is a beautiful and very wonderful thing; that a summer day must have been made by the hand of God! Break out into song over the goodness and the joy of life; talk in unmeasured terms about the love of God and the kindness of man; shout some anthem of praise and do not care who hears you! It will do you no end of good, and it may make life richer and happier for hundreds of people around you.—Christian Guardsman.

#### "CAN WE ELIMINATE PROVIDENCE?"

The Congregationalist thinks it was inevitable that a challenge would be forthcoming to President Coolidge's reference to the late President Harding as having been removed by an "inscrutable providence." The Christian Century has voiced the challenge, saying, "Puritanism has its cant as well as its insincerities" and that President Coolidge was true to the former rather than the latter. After expressing its judgment that the secular press has been nearer the truth in attributing Mr. Harding's death to sheer overwork and the utter inability of his physical system to stand the "grilling and grueling" of his extensive tour, the Century says bluntly, "It was not an inscrutable providence which robbed the nation of its chief executive."

The Congregationalist's comment on the foregoing view is as follows: "This may be a wholesome corrective of a view of providence that has taken too little account of common sense and of the reign of law. But is the matter all as simple as the secular press and our contemporary suggest? The Puritan's idea of providence may have been artificial and inadequate, but was he wrong in the thought of something inscrutable, which he called providence, in the backgrounds of the mystery of life and death? It may be that the ways of providence are still underlying the operations of complex law upon complex human experience in a complex world. Certainly law alone does not seem to offer any very adequate explanation of death, for we see the weak and sickly who by all appearances ought to have been dead long ago, living on, while the young and vigorous are suddenly stricken. Have soldiers been entirely astray, or guilty of cant, in sensing crudely a sort of providence, in the fatalistic notions expressed in such approximations as 'every bullet has its billet'? Was it not rugged honesty, rather than cant, that led the Puritan to a calm faith and trust in providence? Would he have ventured or endured quite so much if he had been convinced that his times were in his own hand rather than in God's?"—Pittsburgh Christian Advocate.

#### FAITH

It is the easiest thing in the world to obey God when he commands us to do what we like, and to trust Him when the path is all sunshine.

The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and His all-wise love has engineered the tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.—Theodore L. Cuyler.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett, ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer, ..... Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### OCTOBER 1ST IS THE TIME

Your conference superintendent of supplies wants a report of everything your society has done in the way of supplies this quarter. Do not disappoint Mrs. Hauss, the faithful.

#### Mrs. Wyche Says So.

Your superintendent of social service says: "I want something October 1st from every social service superintendent in the conference, if it is only a card with their name on it." Surely Mrs. Wyche will be showered with reports. They will find her at 149 W. Morehead Street, Charlotte.

#### Mrs. Courtney Soys:

"If as many study classes will report their work for 1923 as did in 1921 we will be able to report the increase we so covet. I am convinced that we must not cease urging that reports be made regularly." From a total of 210 study classes 75 did not report last year. Wonder why?

#### Miss Hackney Encouraged.

"Better reporting has been done (1922) than I have known in my six years of service with you." Now, sister, you who has charge of the children in your church, get busy and hold this good record, then watch Miss Hackney's irresistible smile

#### Mrs. Weaver.

Mrs. C. C. Weaver is in her "freshman year" in the young people's work, but one would think she was a post-graduate, judging by the fine work she is doing. She is exceedingly anxious to have a full report from every Y. P. society.

#### Mrs. Peacock.

Our treasurer is the great wheel around which, in a sense, revolve all our activities. Surely if you have any money, you will not deny her the joy of counting it. Mrs. Peacock loves the "jingle of the guinea." There's a big reason—so be prompt and sure with your financial report.

The district secretaries must have reports from the corresponding secretaries in order that Mrs. Dunham has her share of reports.

"A wheel within a wheel" is this business of reporting, but easy to do, and an indispensable part of the work under our present system.

### RESOLUTION OF BOARD OF MISSIONS OF M. E. CHURCH, SOUTH

Whereas, Belle H. Bennett of Richmond, Kentucky, by her last will and testament, devised to the Board of Missions of the Methodist Episcopal Church, South, for the use and benefit of the Woman's Work of said church, the sum of \$10,000, said will further providing that said sum should be equally divided between the Home and Foreign departments of the Woman's Missionary Council.

Now be it resolved by the Board of Missions that we accept said devise upon the terms and conditions above set forth, and agree to hold, administer and apply same as above directed, and the treasurer of the Board of Missions is hereby authorized, upon receipt of said sum, to execute a receipt to the administrator of Belle H. Bennett, binding the board to carry out the terms of said bequest."

### RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called to her eternal rest our friend and co-worker, Miss Delia Lazenby; we, the Woman's Missionary Society, the Local Workers and the

Woman's Bible Class of Broad Street Methodist church, Statesville, N. C., feeling most keenly the loss of her sweet presence, resolve:

First, That we are grateful to God for the influence of her quiet, gentle life, characterized as it was by service for others and loyalty to the Master's cause.

Second, That we strive to emulate the perfection of her faith and patience, knowing that the spirit of her beautiful life will linger like sweet incense among us, helping us to attain to what she has already won.

Third, That we sympathize with the loved ones left behind, who have cherished her so faithfully and who will miss her presence at their bedside.

Fourth, That a copy of these resolutions be spread upon the minutes of the above named organizations, a copy be sent to the family, the Statesville papers and the North Carolina Christian Advocate.

Mrs. P. L. Wooten,  
Mrs. A. W. Bunch,  
Mrs. D. M. Litaker.

### North Carolina Conference

#### KNOWING GOD THROUGH PRAYER

The church does not need prestige, she has that; she does not need numbers, her rolls are long and full; she does not need machinery, she is over-organized; she does not need money, she has more wealth than consecration. She DOES need the spirit of prayer, which is the key to power.—Walter R. Lambuth, Lambuth-Bennett Book of Remembrance.

#### MISS MCKINNON WRITES

R. M. S. Empress of Canada,  
August 23, 1923.

Dear Friends of the North Carolina Conference:

We sailed from Vancouver at noon today, and at four o'clock we shall stop at Victoria. I have unpacked my trunk, so that if I should be overtaken by seasickness that much will be done. Now before I do any other thing I want to write to you, for after we leave Victoria there will not be another chance to mail letters until we reach Japan.

How can I ever thank you for all that you in your love and kindness have done for me? Here on the boat with me are the many, many gifts that you have sent to me for myself personally and for the work we all love. Those last weeks at home were such exciting ones! Almost every mail brought surprises from you, and there was the joy of visits from some of you who were near Maxton. I am sure that all this excitement kept away a lot of sad thoughts of leaving home. Then think of the joy there will be in unpacking in China! And always when we use these gifts I shall rejoice not only in their usefulness, but also in your interest and love that prompted such gifts.

I wanted to write every auxiliary a personal note of thanks, but the last two weeks at home were just so full that I did not get all of this done. I am even afraid that a few cards were lost, and that I will not know to whom to write. I am sure you will understand and will know that my appreciation is no less deep.

I wish you might see the lovely big boat on which we are sailing. I have not taken time to go all over it yet, but I understand from others that there is a gymnasium and a swimming pool, as well as a library, writing room, numbers of parlors and social rooms. My cabin is big and roomy, an outside one. I am rooming with a very dear friend who is a Y. W. C. A. secretary in Szechuen, China's most western Province. I think from looking around a bit that quite a large majority of the passengers are missionaries. This will mean delightful fellowship.

Our own Council missionaries on board are going to Korea and Manchu-

ria. I am especially glad of the opportunity I shall have to become acquainted with them. Miss Hauser, Miss Cherry and Miss Goodwin are all from North Carolina, from the Western conference.

It is almost four o'clock and I must write a letter to my family. I want to write often for Our Missionary News, and I hope you will know that these letters are really personal ones to you. My China address is Virginia School, Huchow, Chekiang Province, China. How glad I shall be for letters from you.

I am hoping and praying that this year and all that are to come may be filled for you and me with joy in the fellowship and service of our Master.

Lovingly yours,  
Sallie Lou McKinnon.

#### SCARRITT RE-LOCATED

Doubtless you have already seen that on September 12 the Board of Missions voted to locate Greater Scarritt at Nashville. Wherever it is, it is still our Scarritt, ours to love, to pray for, to work for, to support by our liberal contributions. Now that it is all settled let's get to work seriously on raising our pledge for this year to the Belle Bennett Memorial Fund. The only way to do that is for every individual member of every auxiliary to assume her own responsibility and contribute her part, making it as liberal as possible, but her part anyway, much or little, and do it at once. The amount for the year is \$8,333.33 1-3. Each auxiliary has been notified of its part of that amount, and the plan for collecting it has been given us, so let's get busy.

#### MISSIONGRAMS FROM THE ROCKINGHAM DISTRICT

A new society was organized at Barker's church July 29, 1923, with the following officers:

Miss Katie Russ, president.  
Miss Lillian M. White, vice president.

Mrs. Raeford Smith, corresponding secretary.

Miss Ruth M. White, secretary and treasurer.

Addresses—Route 1, Lumberton, N. C.

Mrs. Shelton M. White, Voice agent.  
Address—Route 7, Lumberton, N. C.

We give this new auxiliary with fifteen members a most hearty welcome in our ranks and hope it will grow in numbers and in interest.

Our new auxiliary at Lumberton—the Mary Ella McCall—has started off well with sixteen members and report \$15 for second quarter. With such a president as this society has we are expecting great things from them.

The new auxiliary at Barker's was organized by the Saint Paul's auxiliary, and we are hoping that many more strong auxiliaries will go and do likewise.

It is impossible for the district secretary to visit all the churches in the district, but there is a band of faithful women near enough to every church to organize and nurture a new auxiliary, and if every one would do this the doubling campaign would be easy. And what better missionary work could any of us do?

It will be pleasant reading to Mrs. Wilson as well as other lovers of children to know that a Bright Jewel Band has been organized at Lemon Springs with the following officers:

Virginia Watson, president.  
Jasper Kimbal, vice president.  
Gwen Cox, secretary.  
Thelma Cox, pianist.

Miss Sadie Matthews of Sanford is leader of this new band, and it goes without saying that these children will increase in wisdom with such a leader.

The auxiliary at Troy reports more new members for second quarter than any other in the district with Hamlet as a close second.

The report from West End was the first to reach the secretary, and though it is necessarily a small society in a small town, there is great promise in an auxiliary that makes such prompt reports. We wish there were more like West End.

There were five societies in the district that failed to send in any report for second quarter.

Lanrinburg and Lumberton were the only societies in this district reporting anything on the Bennett Memorial fund for Greater Scarritt. It is hoped that every society will send in their quota if possible in the third quarter and let the fourth quarter be free to wind up the year's work in good shape.

Our prayers have been answered and the Rockingham district has a volunteer for life service—Miss Euline Smith of Hamlet has definitely decided and wants to go to Scarritt in September. Miss Smith is a splendidly furnished young woman, being a graduate of the N. C. College for Women, and has taken a business course.

The love and prayers of every woman in the conference, and especially in the Rockingham district, will go with and abide with our own dear Sallie Lou McKinnon as she returns to her beloved work in China.

Her cheering presence has been a benediction to so many conferences, district and group meetings. The memory of them will linger with us.

Mrs. W. R. Royall,  
District Secretary.

#### SUICIDE TOLL

W. S. Surratt.

Suicide has reached such a deplorable state that it is becoming annually more and more a question of national importance.

There are many direct reasons for the increase, such as mental diseases, lack of self-confidence, a wrong conception of life, an unhappy vocation, but the origin is much deeper; in fact, its inception is in the moral nature.

Who is responsible for this crime? It is the duty of parents, teachers, ministers, in fact all who are interested in the future life of society to re-establish moderation and a reasonable discipline. It is not our desire to establish the rigid discipline of the Pilgrim fathers, but a sound moral nature should be inculcated in each individual. We talk about discipline, but we don't practice it. We over eat, over smoke, over drink, stay out late and live irregularly.

Parents take their children out one night to a play, and instead of being at home preparing to go to bed at a reasonable hour and building up healthy nervous systems, they are in many cases living on reserve force.

When we consider the fact that we are rushing like wild men to get the dollar, is it any wonder many are sick of life?

The motto seemingly is "to get the money." Get it any way, just so we get it.

It is obvious that such a philosophy cannot help to erect a solid and substantial social order for the reason that such teaching robs us of true brotherhood which is essential to a healthy social life.

Remove the brotherhood and the world perishes.

Salvation requires a good all-round development founded on poise, industry, self-denial, moderation, love and discipline.

A well ordered life such as this is in our opinion a cure for suicide.

#### How Aggravating!

"Beware," whispered the fortune teller impressively at the church lawn fete, "beware of a dark man who will cross your path."

"Oh, dear," cried the flapper, as she drew on her motor gauntlets preparatory to leaving, "don't tell me I'm going to run down another pedestrian." —American Legion Weekly.



## SUNDAY SCHOOL WORK

### N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

### W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### Western North Carolina Conference

#### GROWING

Interest in Children's Week is growing. There will be more congregations willing to assume the important work of visiting the homes of their children, the holding of a parents' meeting and the adoption of some definite forward step than ever before in the history of our conference. Miss Virginia Jenkins, our elementary superintendent, who has this work in hand, reports that wherever she has been much interest was shown in giving the children the attention they deserve. This is to be done through the parents during that week in October that best suits the convenience of the local congregation. To date the following congregations have through their pastor and superintendent appointed a key-woman and are arranging to observe Children's Week:

#### Asheville District.

Central, Asheville.  
Chestnut Street.  
Haywood Street.  
West Asheville.  
Mount Pleasant.  
Hendersonville.  
Brevard.

#### Charlotte District.

Tryon Street, Charlotte.  
Trinity.  
Calvary.  
Brevard Street.  
Belmont Park.  
Dilworth.  
Seversville.  
Chadwick.  
Spencer Memorial.  
Duncan Memorial.  
Central, Monroe.  
Wadesboro.  
Morven.

#### Greensboro District.

West Market Street, Greensboro.  
Park Place.  
Centenary.  
Walnut Street.  
Caraway Memorial.  
Wesley Memorial, High Point.  
East End.  
Ramseur.

#### Marion District.

Old Fort.

#### Mount Airy District.

Central, Mount Airy.  
Rockford Street.  
Draper.

#### North Wilkesboro District.

North Wilkesboro.

#### Salisbury District.

First Church, Salisbury.  
South Main Street.  
Park Avenue.  
Central, Concord.  
Kerr Street.  
Epworth.  
Central, Albemarle.  
Norwood.

#### Shelby District.

Main Street, Gastonia.  
East End.  
Central, Shelby.  
First Church, Lincolnton.

#### Statesville District.

Broad Street, Statesville.  
First Church, Hickory.  
Central, Mooresville.  
First Church, Lenoir.  
Newton.

Granite Falls.

#### Waynesville District.

Andrews.  
Canton.  
Sylva.

#### Winston-Salem District.

West End, Winston-Salem.  
Burkhead.  
Green Street.  
Grace.  
First Church, Lexington.  
Main Street, Thomasville.  
Mocksville.  
Kernersville.

#### PARENTS' MEETING

If the Sunday school teachers in the elementary grades take time in their busy lives to visit the homes of their pupils the pastor and Sunday school superintendent should certainly see that the elementary key-woman has all the needed help in the putting across of a worth-while parents' meeting. Some churches will give the 11 o'clock hour Sunday morning to this important meeting. This hour is none too good for the cause to be presented. It is earnestly hoped that each church will give a good hour for a parents' meeting, where the needs of childhood will be presented. Remember that a parents' meeting is to be featured with parents, not with children. Programs can be obtained free from your conference office.

#### RAMBLING

Miss Virginia Jenkins, the conference elementary superintendent, is just back in the office after a very satisfactory field trip during which time she visited the elementary workers in Winston-Salem, Greensboro, High Point, Thomasville, Salisbury, Statesville, Charlotte, Gastonia, Shelby, Asheville and Hendersonville. She reports that special interest was shown in the High Point, Charlotte, Gastonia, Shelby, Asheville and Hendersonville meetings, if one were to judge by the number of those participating.

#### DINERS

When Miss Jenkins reached Shelby last Monday evening to meet with the elementary teachers she was surprised to find that Supt. William Lineberger had arranged to have his entire Sunday school faculty to dine with him at Cleveland Springs Hotel in the Workers' Council meeting. Every available teacher was present and Children's Week and general Sunday school promotion received a good boost. Lineberger and his folks know how to eat and how to work. They have a good time doing both.

#### SHELBY

Rev. A. L. Stanford, the good natured old bachelor that he is, has just completed another fine parsonage and has moved into it, though he is still in the singular number. The Shelby parsonage is certainly a jim dandy. Ground has been broken for the erection of Shelby's \$100,000 new church. Great things are happening at Shelby.

#### BREVARD STREET

I had the satisfaction last Sunday of worshipping with the Brevard Street Sunday school in Charlotte, where Supt. M. W. Evans and Pastor T. F. Higgins are laboring together in the closest harmony for the promotion of religious education. Brevard Street is growing. A renovated church and a rejuvenated people are helping to make Brother Higgins feel encouraged in this his first pastorate in our conference. It was a distinct pleasure to sit in the young ladies' Wesley Bible class and enjoy the discussion of their teacher, Mr. C. W. Ramsey, one of the most loyal supporters of our Western North Carolina Wesley Bible Class work.

#### BISHOP DENNY

The following letter has just been received from Bishop Denny in answer to my request that he be present on the evening of our Sunday School Anniversary at the approaching annual conference and present special certi-

ificates of award to those pastors who have completed one or more units of credit in our Sunday School Standard Leadership Training Course.

"So far as I can now tell I can give you some time on the night of October 17 for the presentation of the certificates of which you speak, but you and I must keep in mind that an annual conference is a great strain and I must not be looked to for too much work, especially night work."

We are indeed delighted to have Bishop Denny with us on the evening of our anniversary, even though he may not be able to remain through the entire session with us.

#### NOVEMBER SCHOOLS

The Charlotte, Winston-Salem and Greensboro Standard Training Schools will be held in November. The Charlotte school begins November 4 and closes with the Friday night session November 9. The Winston-Salem school will begin Sunday afternoon, November 11, and closing on the 16th. The Greensboro school will open its first session Sunday afternoon, November 18, and close on the 23rd of November. Three great schools are being planned.

#### North Carolina Conference

#### MURFREESBORO IS SECOND

Murfreesboro Sunday school is the second school in the North Carolina conference to attain the "Standard" rank on Program of Work "C," Sharon school of the North Rocky Mount circuit being the first to earn this coveted distinction. Murfreesboro school was checked up by your conference superintendent of Sunday school work on his visit to Murfreesboro August 13, and at that time it was entitled to credit for nine of the ten points required by the standard. Since that time the one or two items lacking for credit on the tenth point have been attended to, with the result that all ten seals have been placed on the wall chart, and the big gold "Standard" seal will be sent right away from the Nashville office.

This school adopted the official Program of Work when presented to it in May by District Secretary E. S. Yarbrough, and under the fine leadership of the pastor, Rev. L. C. Larkin, and the superintendent, Mr. E. W. Whitley, it has been working steadily since then in a consistent, conscientious effort to build up all phases of its organization, equipment, and teaching force, with the fine success previously mentioned. To attain this worthy distinction meant hard work, but the results in increased efficiency of the school, the workers feel, have more than compensated them. Rev. Mr. Larkin, the pastor, says:

"I will follow up all that has been done with an earnest desire to follow not only the letter of the requirements but the spirit of the program outlined."

And you can count on Larkin and his co-workers! Congratulations to them, and may their splendid example be an inspiration to others.

#### GOOD WORK AT STUMPY POINT

The recent non-standard training school held at Stumpy Point was well attended, and quite a creditable number of those in attendance showed that they meant business and did good work. Twenty-six enrolled for the course, and, in addition to these, there were perhaps two or three times as many attending as auditors. Thirteen handed in their examination papers for credit. Rev. E. L. Stack, of Elizabeth City, was the instructor and "The Organization and Administration of the Sunday School" the course offered. Writing to your conference superintendent of Sunday school work about this school, Rev. Mr. Stack said:

"The people of the community seemed to take a great interest in the work, and we had a large crowd all

the time taking advantage of what they could get out of the work. I thoroughly enjoyed the work myself, and I think it was enjoyed by all, and I am sure that they turned in some of as fine papers as you will find coming in from any school."

#### CHILDREN'S WEEK ACTIVITY

Splendid interest in the observance of Children's Week is being taken by many schools in the conference. To Miss Keene is coming almost daily requests for information and helps, and indications now are that over twice as many schools will observe the week this year as last. If you are interested in this observance for your school, write to Miss Georgia Keene, conference elementary superintendent, Durham, N. C. She is in a position to give you all the help you need.

#### BURLINGTON WILL DO IT

Miss Keene met with the Children's Week committees of Front Street and Webb Avenue Sunday schools, Burlington, on Friday evening, September 14. Both committees are very enthusiastic and are planning to put on the program just as it should be done. Mrs. John A. Robertson, of Front Street, and Mr. C. D. Hargrave, of Webb Avenue, are the chairmen of these committees. Dr. W. B. North was at the meeting and spoke in favorable terms of the project. He is going to lend his whole-hearted support to the observance in Burlington.

#### MISS KEENE VISITS BETHEL

Our elementary superintendent spent Sunday with the workers of Bethel Sunday school on the Yanceyville circuit, visiting the Sunday school and making a short talk in the morning and leading in a round table discussion in the afternoon. The workers from the Presbyterian Sunday school met with their Methodist friends, and both groups entered enthusiastically into the discussion of the Sunday school work. Mr. J. A. Cobb, superintendent of Bethel Sunday school, says, "We need trained workers, and we want a training school just as soon as we can get it." They will get a school, too, just as soon as we can plan it.

#### OXFORD TO OBSERVE WEEK

Mr. C. G. Credle, superintendent of the Oxford Sunday school, wrote: "I realize the importance of the Children's Week movement and we are willing to try to make it one of the best things we ever had in our church. I want you to send our chairman, Mrs. D. G. Brummitt, all the information possible, and I want you to meet with our committee. You may name the date for the meeting, and I will get the members of the committee together." Of course Miss Keene met with the committee. They met Monday afternoon at 3:30. Rev. E. M. Snipes and the superintendent were both at this meeting. They are going to have a splendid Children's Week program. The pastor is planning to give the 11 o'clock hour for the parents' meeting, and the teachers are going to visit every home of the boys and girls of the Sunday school during the week.

After the Children's Week discussion the elementary programs of work for the Beginner and Primary departments were presented. It was found that each of these departments had already attained eight of the ten points on these standards, and they are going to work on the others right away. We predict that they will be among the first to report standard elementary departments.

#### CHILDREN'S WEEK AT CENTRAL

Central church, Raleigh, is going to observe Children's Week. Miss Keene met with their committee Tuesday evening. Rev. H. I. Glass, the pastor,

(Continued on page fifteen)



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### WAKE UP, YOU SLEEPERS!

We are short of material for the League page. Have you forgotten your promise? Now is a fine time to redeem yourself.  
Send forward some "copy" from your chapter. J. F. A.

## THE REQUIREMENTS OF A GOOD SOCIAL

Wonder how many third department superintendents have trouble with their socials? I know we third department folks don't put as much time on our socials as we should, and as I have some notes on third department work that have helped me wonderfully will pass them on. Now, department superintendents, let's pass our good ideas on and help some one else. It doesn't do us any good to keep good things to ourselves. First, let us ask the question, What kind of socials are most of the Epworth League socials? So many times we hear the leagues saying, "I don't have a good time at the Epworth League socials—always the same old thing," and many other such remarks. Why do the leaguers talk thus? Because it is true, and it is up to us third department folks to make the socials better. We must plan our socials, having at least three working committees. Three, you say? To be sure—the decorating, entertainment and refreshment committees—and have them all working. Be sure to use the decorating committee at every social, for good decorating is half the social. None of us enjoy a social in a plain old room with the chairs all around the wall. Have snappy games and something different every time. A different social every time, you say. It can't be done. Oh, yes it can. Make a social calendar for the whole year. Plan every social, and every one different this way:

January—Epworth Era social, season social, New Year party, calendar social.

February—Valentine party, Washington birthday.

March—St. Patrick's party, Japanese party.

April—April fool party, a rainbow party, an Easter party.

May—Indoor lawn party, indoor picnic, May Day party, annual banquet.

June—A flower social, mid-summer's night masquerade, a group social.

July—A patriotic party, picnics, swimming parties.

August—Gypsy party, hobo party, watermelon party, moonlight picnic, a parden party.

September—An old time school party, hikes, weine and marshmallow roasts.

October—Hallowe'en frolic, black cat party, nut party, anything "Hallowe'eny."

November—Indian pow wow, Thanksgiving party.

December—Snow frolic, Christmas party.

Now you see we know what social we are going to give this year. By all means have a group social, and more than one if possible.

How many department superintendents know personally every member in her or his department? That is one thing we must know and do if we want co-operation in our departments. Then have your annual banquet. At the banquets we learn better all our leaguers, and it helps us to invite our pastors and learn to know them better as we eat chicken together. Now how are we going about our socials?

Well, let's see what makes a good social:

1. Cordiality;
2. Preparation;
3. Participation;
4. Activity;
5. Pep;
6. Theme;
7. Variety;
8. Eats;
9. Surprise;
10. Attractive Surroundings.

If it takes all this to make a good social what do our socials give us? Recreation. What do we find in recreation:

- R Resourcefulness.
- E Executive ability.
- C Cheerful personality.
- R Ready wit.
- E Enthusiasm that is contagious.
- A Ability to work with others.
- T Tactfulness.
- I Ingenuity.
- O Optimism.
- N Never quit learning.

So you see there's more in recreation than we thought. Next comes the leader. A good leader is necessary for good socials. Let's see what we find in leaders:

- L Loyalty.
- E Enjoys playing.
- A Artistic taste.
- D Discovers talent.
- E Energetic.
- R Right objectives.

All of that in a leader of the third department! Why not? And now a few whys—why we want good socials:

1. To bring young people into happy fellowship with Christ.
2. To satisfy the normal hunger for a good time.
3. To develop the spirit of fellowship.
4. To increase, enlarge and enrich the interest of life by an adequate program.
5. To dissipate the notion that church young people cannot have a good time.
6. To build strong character by developing right attitude in life.
7. To save our young people from harmful recreation by satisfying their normal demands and by raising their play standards.
8. To develop a keen appreciation of God's beautiful out of doors.
9. To build healthy bodies.
10. To tend to develop mental alertness and to increase, enlarge and enrich the points of contact with the minds of the world.

In our socials we have the greatest opportunity of any department in the Epworth League to give mental, physical and spiritual recreation to our young people. Third department superintendents, are we doing our duty? We must meet the requirements of a good social. A Third Dept. Supt.

## North Carolina Conference

### HERE'S ANOTHER LIVE NEW LEAGUE

A letter from Bro. D. A. Petty says that they have organized a league at Roberdel about a month and a half ago and that new league is doing fine. They are rendering some excellent programs each week.

On the third Sunday in this month the following officers were installed at the Roberdel Methodist church:

- President—Walter Hasty.
- Vice President—Lee Allen.
- Recording Secretary—Miss Annie Hill.
- Cor. Sec.—Miss Mary Allen.
- Treasurer—Barnie McLean.
- Supt. 1st Dept.—Charlie Martin.
- Supt. 2nd Dept.—L. E. Brown.
- Supt. 3rd Dept.—Miss Ester Riddle.
- Supt. 4th Dept.—Miss Ethel McCaskill.
- Epworth Era Agent—Miss Stella Hill.
- Pianist—Miss Inez Bullard.

This league already has more than thirty members and is growing fast. We are sure that these young folks will be splendid leaguers, and with this league as a nucleus we shall expect to hear soon of some more new leagues on the charge. Brother Petty is very much interested in the work

of the young folks and he is expecting great things of his new league. He says it is a "promising" crowd of leaguers, and we're betting that there will be some promises carried out, too.

## THE GOAL ATTAINED

(A Parable of Saged the Sage.)

Once upon a time there was a man who said, I am poor, but I shall yet be rich; for I have Youth and Strength and Ability. And when I am rich, then will I have a Fine Stable, and also a Vast Wine-cellar.

And he went to work with Great Zeal, and he gathered in Coin; and each passing year found him trying a little harder to discover ways of not paying taxes on all his Wealth; for his Wealth had increased so large that it made him feel Poor to contemplate the Amount of his Taxes.

And it came to pass, when he had grown rich, that he moved from the humble home where he had dwelt, and he builded himself a Great House. And beneath the House was a Vast Wine-cellar. And in the Wine-cellar were many choice Vintages, for which he paid a Great Price.

And in the rear of the House did he build a Large Stable. And he filled it with Fine Horses and Expensive Carriages. And he had Grooms and Coachmen in Livery.

Now it came to pass when all these things had been accomplished that he dropped one day in his tracks. And when the Doctor came and Listened at his Heart-action with a Stethoscope and measured his Blood-pressure with something else, that the man looked into the face of the Doctor and asked a number of Troubled Questions.

And the Doctor answered and said unto him—

If thou wilt live many days, thou hast a straight and narrow path to tread. Otherwise may we as well get in our order with the Undertaker and do it early.

And the man inquired of the Doctor, saying, Tell me what I must do, and I will do it, and I will sign my name on the Dotted Line.

And the Doctor said, Thou must Walk Moderately; and thou must drink nothing but Water.

And the man said, All my life I have labored for this end, that I might own a Wine-cellar, and now thou sayest unto me, Drink only water.

And the Doctor said, It is even so. And he spake yet again unto the Doctor, saying—

I have always loved Good Horses, and I have worked myself to death for this only, that I might be rich, and own a Good Stable.

And the Doctor said, That is about the size of it. And the man said, I could walk when I had no stable. I could drink water when I had no Wine-cellar.

And he faced the future, a sadder and a not very much wiser man.

And about this time the Automobile smote his Stable upon the one cheek, and the Eighteenth Amendment hit his Wine-cellar on the other. And he then began to feel better about his Stable and his Cellar.

Now I look about me, and I see men not a few who are laboring for something in the future, and I have fear for some of them that by the time they get it they will have lost the capacity to enjoy it. And to them I say:

Labor not for the things which can yield thee no Solid Satisfaction; but labor for the things that are Good and Fine, and get a part of thy Fun as thou goest along.—Selected.

## SINGER AVAILABLE

Bro. Rudd Newsom, who has been with me singing, will have some open dates for fall and winter, since I will not be keeping him busy regularly for a while. Jim Green.

# BOILS

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# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood ..... Superintendent

### THE METHODIST ORPHANAGE

Wanted: Thanksgiving offerings from all the churches, organized classes and individuals within the bounds of the North Carolina conference.

\* \* \* \*

That was a noble impulse on the part of Mr. Angier Duke to remember so many institutions in his will. It may be a couple of years before the estate is settled and the bequests turned into the different institutions named in the will. The Methodist Orphanage is very happy that it is one of the beneficiaries of the will. We will receive ten thousand dollars which will be added to our endowment fund. All such gifts are never used for current expenses. It is sincerely hoped that many more friends will write the Methodist Orphanage in their wills and by so doing perpetuate themselves through the centuries.

\* \* \* \*

We have twenty-two boys and girls in college this year. About half of the above number are at Trinity College. The Orphanage feels justly proud of this record. We had fourteen to graduate from our Orphanage high school last summer and nearly all of them are in college. Through the generosity of several of our organized classes and the benefaction of Brother S. C. Vann such a course has been made possible for this large number of our promising young people. Blessings upon the heads of their benefactors!

\* \* \* \*

The board of trustees ordered the erection of the following buildings: Industrial building, kitchen and dining hall, baby cottage and two dormitories. It was our earnest hope that this building program would be under way by now, but so far we have not let a single contract. This does not mean that we have been idle. There were important things to be done before the architect could finish his plans. The board of trustees secured, in the spring, one of the best landscape architects that could be found and employed him to do our landscape work. The topographical survey has just been completed and the landscape architect has had this survey in his possession for just a short while. Then it will require several weeks for the construction architect to complete his plans. Indications are that it will be the first of March before the actual work begins. Those who have never projected a great building program have no idea what such an undertaking means.

\* \* \* \*

The failure to secure a good seven-passenger automobile has just about put our singing class out of commission. During the fall, spring and summer we could reach so many of our churches on Sundays within a radius of one hundred miles if we just had another car. Both the orphanage and the churches are the poorer by this failure. I have hinted, appealed and even begged for one, but no response. Its possession is an absolute necessity if we are to minister to the churches through sacred concerts. I am anxious to keep our Organage close to

the great heart of our church by coming into contact with them through our singing class. If a few more churches like Centenary, Smithfield, would come across we could secure another car right away. The Smithfield saints have given me two hundred dollars as a nest egg. How I do wish several other churches would follow this example! Possibly some individual is waiting for just such an opportunity. If so I shall be glad for such to write me.

\* \* \* \*

He who puts service before self has learned the secret of happiness. The trouble with so many is that self is put first. Such a course in life must inevitably bring disappointment and ultimately disaster. If Christian service were the keynote in all of our thinking and acting, many of the social and moral ills of the world would soon be healed. "Bear ye one another's burdens" should be heeded more today than ever before because the old world is staggering under a tremendous load of suffering and sin. The beauty and glory about bearing the burdens of others is that we not only render the highest service to the world, but we lift the burden from our own shoulders. The happiest people that I know are those who are struggling to support their own families and at the same time are sharing their gifts with those that have no one to support them. I wonder sometimes why so many people, blessed with abundance, do not share their means with those who have been denied a home and loved ones. Our Methodist Orphanage furnishes a fine opportunity for all who really want to make their life worth while. To all who have not taken our Orphanage close to their hearts, let me prevail upon you to make this experiment and learn the real secret of happiness.

### THE CHILDREN'S HOME

By Martha M. Wood.

There are several dates that stand out conspicuously on the calendar of the Children's Home. One of the most important is the time that calls together the meeting of the board of trustees.

These gentlemen, nineteen in number, meet and examine the financial affairs, business interests and general condition and future prospects of their responsible charge and valuable property.

August 31st closes up the business year of The Home, and for several days before the meeting the office force have been busily occupied settling up odds and ends of business to bring the bookkeeping down to date.

And then Mr. J. J. Norman, who is an expert auditor, comes out and examines the books and takes an inventory of the property and supplies on hand, so that everybody concerned may know just what is what and how everything stands.

There were thirteen trustees present at the meeting. The first session was held Monday night at the Robert E. Lee hotel and the discussions continued at The Home office next morning.

After the business was over and the gentlemen had walked around and visited points of interest on The Home grounds, they went with the superintendent over to dine with the Rotarians at the Robert E. Lee.

Mr. James A. Gray, who was treasurer of the board, resigned as treasurer and was elected a trustee, and Mr. C. A. Wood was elected treasurer.

Mr. Wood says in his report for the year: "I am glad to report that we have kept within the total set aside for our budget at your last meeting. Some items ran over very largely, but other items were enough under to bring the total well within the estimates. However, I am asking that the estimates this year be increased in order that I may not live under such uneasiness next year as I have

this year, with the understanding that I will hold expenditures down as well as I can in justice to the work."

We had hoped to have some new cottages started by this time. The superintendent says in his report, in regard to the building program: "On account of excessive building costs it was deemed best not to begin any building till late fall or winter. We propose letting the contract for the hospital this winter. We hope also to get one or two cottages for children under way before spring.

"It is well to bear in mind that any large increase in the number of children will necessitate enlargement of our dining room and kitchen. In fact, the kitchen is too small even now and ought to be enlarged before we begin on a larger dining room. But all this can wait there are more cottages for children.

"With the assurances of help we have had in this line, I think we may safely plan to enter upon an extensive building program."

\* \* \* \*

The present capacity of The Home is room for one hundred and fifty children, sixty-six boys and eighty-four girls.

Sometimes a few large boys and girls leave to find places to work in the large world outside, or return to live with relatives.

For every vacant place there is careful consideration of the waiting list, and the places are soon filled.

Before deciding about receiving a child, the superintendent, when possible goes to see the child and its friends, to learn as much as he can about the real conditions and prospects of the applicant.

He is planning to start tomorrow on a trip to investigate some very appealing cases.

A few days ago Mr. Wood asked me at the dinner table if I did not want to take a long ride that afternoon up into a neighboring county to visit some children that a loyal Methodist gentleman had written him about.

It was a perfect afternoon for a drive and we were soon ready to start.

There isn't much enjoyment riding in town these days of multi-many machines, rolling around and gliding hither on every side; but to take the open road into the country, when the air is fine and the landscape pleasing is a pleasant experience. Just now the goldenrod is opening out and black-eyed susans crowd the wayside in company with countless clumps of pink and purple asters. And here and there among the trees a sourwood and scraggly dogwood are beginning to color up red and bronze.

Between the stretches of woods were several little towns and many nice farms. After a while we turned off into less frequented roads, inquired the way at several places and finally arrived at a brother preacher's farm home. He kindly came with us and we turned off again into a road that was not built for automobiles, but the Westcott with John M. at the wheel can get most anywhere that wheels have been.

Down the road we found the gentleman who had been corresponding about the children. He likewise came along to guide the way, and after splashing through a little creek and going a mile or two, we came to the home of the grandmother of the little boys we were looking for.

The farm was a very nice looking farm, but the grandmother was getting old and evidently not very capable of taking care of small boys.

The little fellows were with her in the field picking dried beans, and you can imagine that they all looked very intently at the superintendent when he got out of the machine to talk to them. Doubtless a tall man who may take little boys away from a familiar home to live in a far distant place with lots of other little boys naturally has an ominous look at first sight.

The little boys were about seven

and eight years old. Their father and mother were both dead. The father dying after a long illness and the mother dying soon after.

There were two younger boys also. So we went on still further through a little traveled road till the machine had to stop and we walked a little way to a lonely looking, unpainted house, surrounded by a low rail fence that had no gate, but letting down a few rails we easily stepped over.

Before the house door was a huge rock for a step that took my fancy, and inside the furniture was quaint and old—not fine but evidently very old and worn—turned bed posts and homemade spreads, splint bottom chairs, a wide fireplace, and in one corner a stair that went up into the attic.

Two great-aunts of the children, old and feeble, lived here. One held the baby boy on her lap, and the other little fellow stood behind the chair of the other old lady. This was little George, and he had evidently heard of the Children's Home, for his eyes filled with tears when he learned who the visitor was. The idea of leaving his kind aunts for scenes and experiences unknown filled his heart with sadness and alarm.

The Children's Home is certainly a very different place from that quiet and secluded spot, but in the course of a week or two, after some more letters and papers had passed back and forth, three of the little boys were at The Home infirmary waiting to be assigned places at the small boys' dormitory, and now they have become part of the lively family at Tise Number Two.

Little George sticks very close to his matron's skirts, for the noisy, tumultuous crowd of playful boys seems to him rather a fearful hazard, but soon he will be an active part of it all and the quiet of his country home like a strange dream.

Birds are singing round my window,  
Tunes the sweetest ever heard,  
And I hang my cage there daily,  
But I never catch a bird.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### GOOD TIDINGS FROM OTHER FIELDS

Last week I gave the readers of this page a few items of encouraging news gathered at the Illinois, Denver and Western Virginia conferences. In every instance the "forgotten man" was at the bat and giving a creditable account of himself. And now I have some other things to relate that serve to make every friend of the old veterans rejoice in the realization that our great church is at last clearing for action in behalf of her now infirm and aged servants who contributed so much to make her great.

**Missouri Conference.**—It was held at St. Joseph, Mo., beginning September 5. As my train ran through the outlying district of the city, cautiously making its way to the Union Station, my thoughts went back twenty-four years when I landed at this same station to take up my first work as a pastor of one of our churches in St. Joseph. At that time I was a mere boy, and my chief thought was: "How can I make good?" Of course the "forgotten man" was present in the church even in that day, but I could not see him, for I was chiefly conscious of myself alone. Young preachers ordinarily think but little about the deprivations of aged and worn-out preachers. If I had then realized the facts about my church's veterans as I know them today, the years which followed would have been used in a manner more to save my church from the reproach for neglecting her own.

It was very satisfying to mingle again with the preachers among whom I had worked in my youth. And yet it was saddening to realize that many of them who were so vigorous and strong twenty-four years ago are now either languishing in the great silence of superannuation or else entirely removed from the group by death. Heads that I recalled as crowned with thick hair, cheeks without wrinkles, and eyes undimmed now have a few white hairs drawn across the top in camouflage or else entirely bald, cheeks cut by care lines running every way, and eyes, though still having the same kindly light, yet apparently turned toward some scene not reassuring. This is a good place to record again what I have repeatedly stated hitherto—namely: "Every active pastor in the church is a 'forgotten man' in the making."

The plan of the special effort for superannuate endowment was presented to the conference according to schedule. Bishop W. F. McMurry guided the program of presentation very effectively. Bishop James Dickey delivered an inspirational address for the moment that stirred those present to work with a will to win. Throughout the entire program, which lasted one and a half hours, the preachers and lay members kept their places in eagerness to hear every word of instruction on the method of procedure. I was told that not a member of the conference was loitering outside the conference room while the "forgotten man's" cause was being considered. This good news was gratifying. I do not mind the killing work now necessary for the success of the special effort if the preachers and lay members co-operate.

At the conclusion of the service a young preacher called me aside and said: "One of my laymen came to this conference for the sole purpose of having me returned as his pastor. After hearing this morning about the movement looking to secure a mini-

mum of \$10,000,000 for superannuate endowment he told me that this cause appealed to him with such conviction that he desired at once to subscribe \$50 00n the quota of the charge that he represented. He also said that he wanted to be placed on the committee in his charge that would have in hand the matter of raising the money for its quota." Many lay members throughout the church are expressing themselves in similar manner. If they could know how such expressions encourage their pastors, they would be surprised. The preacher in this case was bubbling over with joy and expectancy. Every preacher in the church would respond in like manner if given the assurance by some lay member that his charge's quota will be raised.

Another good layman sought me out at the hotel and said: "I contributed liberally to all the other financial campaigns. Since that time I have lost a lot of money. However, I am not quite broke yet, and I want you to know that I mean to do something very substantial for the superannuate cause." I wanted to hug him. Bless his dear, good soul! His words were like a tonic to me. I believe we have thousands of such men in the church. When the call for the "forgotten man" comes to them, they will find a way to make a worthy response.

At the night service Dr. R. H. Cooper, fifty-one years in active service, and Dr. S. P. Cresap delivered telling addresses on the great movement to an audience which filled the auditorium, gallery, and overflowed into the Sunday school room. After them, Bishop W. F. McMurry, though weary from a summer of very strenuous work in his episcopal district and the labor of holding two annual conferences, concluded the program with remarks that not only deepened the convictions of the brethren on the subject but inspired in them the determination to have the Missouri conference at the head of the list when the returns are all in. God bless the boys on the border and give them the desire of their hearts.

**Kentucky Conference.**—A few hurried clasps of hand, a few pats on the shoulder while passing by, a snatching of a grip and a hurry-up ride in a taxi, a night and a day and half another night, and I found myself in Winchester, Ky., where the Kentucky conference had transacted most of its business except that pertaining to the "forgotten man," which was reserved for Saturday. At 10:30 a. m. Rev. Frank L. Wells was introduced to deliver the inspirational address. I thought his work at the Western Virginia conference was extra fine, but now he was even better. He was complete master of the situation, as was plainly manifested by the hearty responses which issued from the great audience throughout the time he was speaking.

Bishop Darlington, fagged from the strain of holding three annual conferences in as many weeks, rallied perceptibly when he realized that he was guiding a program having a decent support for the "forgotten man" as its objective. No man in the church is more considerate of the church's superannuates than this good bishop. He impresses me as actually feeling in his sympathetic soul the deprivations which these old veterans endure. With him in charge of the Kentucky conference I feel confident that the blue grass preachers will respond to his leadership in a manner to obtain

a notable victory in the special effort for superannuate endowment.

It required forty minutes for me to explain the plan. All the preachers appeared to be in their places, and, like all true Kentuckians, they seemed determined to master all the details of the movement. Afterwards dozens of them gave me a hearty handshake and with an interest that could not be doubted promised faithfully to do their part. They realized fully that the success of the plan depended chiefly on them and their lay members, and they assumed the responsibility in a manner that was very reassuring. What a joy it is to work for preachers when they give such evidence of a definite purpose to assist with the task!

There were many lay members present, and many of them came to me with very encouraging words. Not one said the thing should be put off or complained about the movements of the church for special funds. They were all of one mind on the subject of the special effort, and all promised to work faithfully for its perfect realization. One good layman said he had already prepared a speech on the subject and expected to deliver it wherever he had an opportunity. If laymen generally get the "call of the 'forgotten man'" into their plans as this brother has it, nothing on earth can stop the raising of the \$10,000,000. This brother has a heavy law practice and ordinarily has but little time to give to anything else, but he says he means to take

time to work for this sacred cause. One man like him can so arouse the laymen of a community that the raising of its quota for this work will be accomplished with ease.

Many good women of the Kentucky conference assured me of their determination to see this thing through. They will do it. When a woman sets her head to something, there is no stopping her this side of realization. She can find so many ways of doing a difficult thing that she lands on her goal, notwithstanding all obstacles. One of them said to me: "I am going to do a lot of work with your 'forgotten man' pageants. The young people will be delighted to put them on, and wherever one is presented the people are sure to get fully instructed concerning the cause. When the people know the facts, they will give all the money that is needed." God bless these women and make their plans to prosper, and bless the entire Kentucky conference in her work for the "forgotten man."

#### Addenda.

Rastus: "Whah yo' gwine?"

Sambo: "Home."

Rastus: "Home? Ah thought you an' yo' missis had a ruckus dis mo'nin'."

Sambo: "Yeah-huh. But Ah done jes' thought o' somepin mo' to say."—American Legion Weekly.

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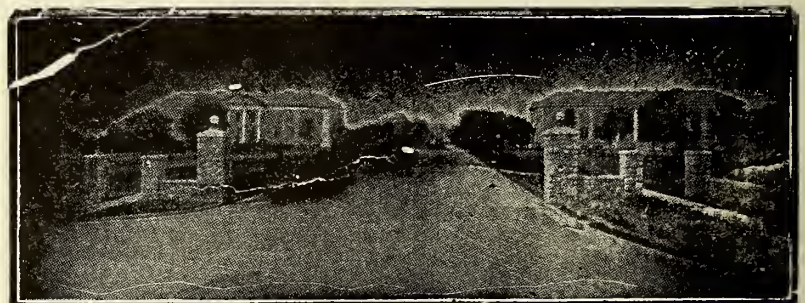
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# Our Little Folks

## PANCAKES FOR SUPPER

Since Mother Fox had to go to town, Sally Fox, who was aching to use the cookstove, promised to get supper.

"Are you sure you can do it?" asked Mother Fox just as she went through the kitchen door.

"Quite sure," answered Sally Fox, all in a flutter to begin. Then to the little foxes she said, "Now what would you like for supper?"

"Pancakes!" answered all the little foxes.

"Then pancakes it shall be," answered Sally Fox, and she bustled about importantly. First she hunted in Mother Fox's old receipt book for a good receipt for pancakes. Then she went to the cupboard for flour, salt and sugar and to the ice chest for milk and eggs. That done, she began to put everything together just as the receipt book said. Oh, how she did beat that pancake batter!

All the little foxes looked on in admiration, especially when she lifted a big spoonful high above the bowl and let it slip back, plop, plop, all smooth and shiny and without any lumps. There never had been such pancakes as those that Sally Fox was making.

But she had forgotten one thing. You must have a very hot stove to cook pancakes on, and alas! the fire had not even been lighted.

"Oh, well," said Sally Fox, "I'll soon have that going. Now all you little foxes keep away while I light the fire."

Sally bunched up some newspaper the way Mother Fox did and put it into the stove. She put some dry pine cones on top of the paper and then some fine split kindling wood on top of the cones. "That should make a roaring fire to cook the pancakes with!"

All the little foxes cried, "Let me light it."

But Sally Fox only answered, "No, indeed! You keep away. I will light the fire."

So the little foxes sighed a longing sigh while Sally Fox struck a match. "There!" she said. "You'll soon hear it crackle."

The little foxes opened their eyes very wide and cocked their ears very cocky, but the fire didn't crackle at all. Meanwhile Sally Fox had brought out the big pancake griddle and set it on the stove to heat.

"Why, what is the matter with that fire?" said Sally Fox, impatient to grease her griddle and set the pancakes to frying. She lifted the lid and saw that only a part of the paper had burned. With the poker she poked up a little flame.

"Perhaps it will be all right now," she said, and replaced the lid.

The little foxes kept their eyes open and their ears cocked, but nothing startling happened to the fire.

"Why doesn't that fire burn?" asked Sally Fox, almost ready to cry. "What shall I do?"

"Perhaps," suggested one of the little foxes timidly, "perhaps, if you open the drafts it would burn better."

"Of course," answered Sally Fox. "How foolish of me not to think of it before!"

So she turned on all the drafts, and the grate began to crackle.

"At last," said Sally Fox, "we shall have a fire to cook our pancakes," and she gave the batter a whisk with the wooden spoon.

The little foxes saw a bright light through the crack of the lid and heard the crackle with their attentive ears. With a flourish Sally Fox took the greaser and greased the griddle. But the grease did not sizzle at all.

"O dear," sighed Sally Fox. "Will

that pancake griddle ever get hot? Why doesn't the fire burn faster?"

That time a tear stole out of one of Sally Fox's eyes and ran down her cheek, but she was too much ashamed to wipe it off.

"Perhaps," whispered another little fox, giving a pull at Sally Fox's apron, "perhaps the ashes need to be raked out."

"Well, of all the wise little heads!" said Sally. "Why didn't I think of that before?"

Then such a raking and shaking as Sally Fox gave the grate of that stove! Heaps and heaps of ashes poured down into the ash pan, and then at last the fire began to rattle and roar. Oh, how it did shout up the old chimney!

The grease began to sizzle and spit at Sally Fox hastily lifted big spoonfuls of yellow batter and poured them on the hot griddle. The little foxes' eyes danced as they saw tiny holes appear in each round cake. Their noses twitched as they smelled the delicious odor of frying.

When at last a whole big platter was filled with big brown pancakes and the maple-syrup jug was put on the table and the shining eyes of all the little foxes were fastened upon her Sally Fox felt very happy and well paid for all her trouble. And every little fox declared that even Mother Fox could not make better pancakes than those.—Youth's Companion.

## BACK-DOOR RECOMMENDATIONS

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames and be ready to run errands. Of course he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister and whines when his mother asks him to do an errand. He takes off his hat and speaks to me very politely when I am calling on his mother; and if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measures when they are off guard!" he said. Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there and take care of the pony and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me!" —Journal and Messenger.

## TEN LITTLE FAIRIES

There was once a very foolish little girl who spent a great deal of her time wishing that the fairies would come and do her work for her. If she had the dishes to dry or the table to set, she didn't go at once to her task but sat around, hating to begin and wishing aloud that the fairies or the brownies would come and do her tasks for her.

"I have to work, and I don't like to stay at home," she grumbled to herself one day. "There's always so much work to do here at home, and no fairies will come to help me. I almost don't believe in fairies."

"That's because you don't understand about fairies," laughed her gay little grandmother, coming into the room just then and sitting down beside the unhappy little girl. "Why, you have ten little private fairies all your very own, with no other task in the whole world except to do your work for you."

"I'd just like to see them once," said the discontented little one.

"Very well, my dear," said the gay little grandmother, lifting the little girl's two hands and holding them up so that the fingers all spread before her. "Here they are—ten little fairies just waiting for you to tell them what to do and how to do it." Then, waving the two little hands back and forth, she sang to a soft little tune:

"Here are two little Thumbs  
That are steady and strong,  
With eight Fairy Fingers  
To help them along."

Then the little girl began to laugh, and, jumping up quickly she went to work, singing the little finger song:

"Here are two little Thumbs  
That are steady and strong,  
With eight Fairy Fingers  
To help them along."

Then almost before she knew it the ten little fairies had dried the dishes and set the table and dusted the room, so that the little girl had plenty of time left to dress up her dolly in the new hat and coat that mother had made and go out for a walk.

"I really didn't know that there were fairies, grandmother," said the little girl when she found gay grandmother again. "Thank you, grandmother, for introducing me to them," said the little girl, who was now very happy and contented.—The Child's Gem.

## WORD PLAY

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's stumblе," said Tom, because you are sure to get a tumble between the first and last letters."

"Good!" said Rob. "Which is the longest English word?"

"Valetudinarianism," said Tom promptly.

"No; it's smiles, because there's a whole mile between the first and last letters."

"O, that's nothing," said Tom. "I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob. "Beleaguered," said Tom.—Busy Bee.

## MODERN EDUCATION

Preacher: "Do you go to school, Elsie, dear?"

Elsie: "Yes, and I like my teacher."

"What do you learn there, dear?"

"Reading, writing, and gozintas."

"Gozintas? What are they?"

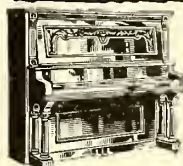
"Don't you know? Why, three gozinta twelve four times, five gozinta fifteen three times, like that."—Christian Herald.

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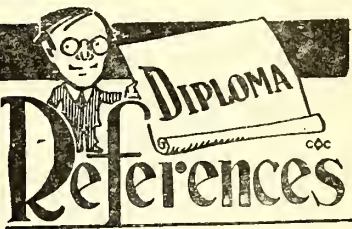
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ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing appointments for Asheville District, including dates and locations like Sandy Mush, Marshall, Walnut, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FINAL MEETINGS

Table listing appointments for Charlotte District, including dates and locations like Lilesville, Ansonville, Morven, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing appointments for Greensboro District, including dates and locations like Wentworth, Reidsville, Pleasant Garden, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FINAL ROUND

Table listing appointments for Marion District, including dates and locations like Old Fort, Connelly Springs, Morganton, etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing appointments for Mount Airy District, including dates and locations like Sandy Ridge, Danbury, Mt. Airy, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing appointments for North Wilkesboro District, including dates and locations like North Wilkes, N. Wilkesboro, Wilkes, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing appointments for Shelby District, including dates and locations like Bessemer, Concord, etc.

Table listing appointments for Franklin Ave., Dallas, Cramerton, Belmont, etc.

WAYNESVILLE DISTRICT R. S. Howle, P. E., Waynesville, N. C. FOURTH ROUND

Table listing appointments for Waynesville District, including dates and locations like Hayesville, Murphy, Hiwassee, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing appointments for Salisbury District, including dates and locations like Mt. Pleasant, Westford, Harmony, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing appointments for Statesville District, including dates and locations like Hiddenite, Mooresville, etc.

EXTRA CONFERENCES

Table listing extra conferences for various districts, including dates and locations like Mooresville, Huntersville, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing appointments for Winston-Salem District, including dates and locations like Thomasville, Walkertown, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing appointments for Durham District, including dates and locations like Yanceyville, Milton, Leasburg, etc.

Table listing appointments for Durham District, including dates and locations like Pearl, Durham, Lakewood, etc.

Table listing appointments for Chapel Hill, Carrboro, Let it be noted that the appointments given are for the most part the time of the business meetings.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing appointments for Elizabeth City District, including dates and locations like Moyock, Perkins, Gates, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing appointments for Fayetteville District, including dates and locations like Newton Grove, Duke, Dunn, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing appointments for New Bern District, including dates and locations like Hookerton, Snow Hill, La Grange, etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing appointments for Rockingham District, including dates and locations like Montgomery, Troy, Biscoe, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing appointments for Raleigh District, including dates and locations like Garner, Zebulon, Four Oaks, etc.

Table listing appointments for Selma, Princeton, Millbrook, Clayton, Cary, Youngsville, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing appointments for Washington District, including dates and locations like Fremont, Stantonburg, Rocky Mount, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing appointments for Weldon District, including dates and locations like Rosemary, Roanoke Rapids, Scotland Neck, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing appointments for Wilmington District, including dates and locations like Scott's Hill, Wilmington, Maysville, etc.

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### SUNDAY SCHOOL WORK

(continued from page nine)

Mr. R. E. Prince, the superintendent, and a large number of the workers of the school were at the meeting, are strong supporters of the movement, and are going to put on the program the last week in October. Probably we are going a little too fast, for the Workers' Council of Central Sunday school have not passed on this yet, but we feel sure they will. With the pastor and superintendent and elementary workers behind a thing, it is bound to go.

### STANDARD DEPARTMENTS?

Speaking of standard elementary departments, you may have one or two in your Sunday school. Have they been checked yet? If not write to Miss Keene and tell her that you would like to know about these programs and have them presented to your elementary workers. She will be glad to see that this is done.

### FAYETTEVILLE-JONESBORO

Sunday school workers of the Fayetteville district these days are having their attention directed to the two big training opportunities which are being provided for them, and indications are that October 7-12 will find those of the eastern half of the district at Hay Street, Fayetteville, and October 14-19 those of the western half at Jonesboro. Two big standard training schools will be held in the district, the first at Hay Street October 7-12 and the other at Jonesboro the following week, and it is expected that every pastor, superintendent, secretary, teacher, assistant teacher, and prospective Sunday school worker who possibly can do so will attend one of these schools—the one most convenient. Others interested will also find a welcome. Classes will be held each evening from 7:30 to 9:30 o'clock, beginning, in each instance, on Sunday evening and running through Friday, this schedule permitting workers to attend regularly without interfering with their daily business or household duties. Last year some came to the Fayetteville school between 35 and 40 miles distance, traveling 70 or 80 miles through the country each evening. Roads are even better, perhaps, this year than last, more people own automobiles, gas is a little cheaper, the need for trained Sunday school and church workers was never greater, and we are expecting great training schools at Fayetteville and Jonesboro. Rev. H. H. Willis, the presiding elder, is devoting a great deal of his time these days to the promotion of these two schools, as are also Rev. H. A. Humble, chairman of the board of managers of the Fayetteville school, and Rev. B. E. Stanfield, chairman of the board of managers of the Jonesboro school, and the various committees. If you live within reach of Fayetteville or Jonesboro and do not attend, you and your school will be the loser.

### THE BURDEN BEARER

I lift the ever-present burden of widowhood orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.

"Safety first" is my guiding star in all business matters and "brother love" in all manner of service. My premium rates are adequate to give insurance at cost (30 per cent lower than commercial companies require.) Expense of management is reduced to the minimum, being the lowest amount permissible while insuring efficiency. Personal profit, investment methods,

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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**W. E. WEBB, Secretary**  
STATESVILLE, N. C.

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Other information will be gladly furnished on request.

**M. T. HINSHAW, President, Rutherford College, N. C.**

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## IN MEMORIAM

**ELKINS**—Joel A. Elkins, after an illness of about two weeks, died at his home near Goldston, N. C., September 5, 1923, aged 71 years, eight months and eight days.

Early in life he professed faith in Christ, united with the Methodist church, and remained a consistent member till death claimed him. He was a good citizen and was held in high esteem by all who were acquainted with him. Surviving are a widow, three sons and two daughters. We all miss him here, but are looking forward to the day when a happy reunion will be held in the home eternal.

May God comfort the bereaved family.  
E. C. Sell.

**CHRISTY**—Walter Scott Christy was born February 23, 1858, at Athens, Ga. He attended the University of Georgia and published the Athens Chronicle until he moved to Balsam some 20 years ago. In 1888 he was happily married to Miss Christy, to whom were born ten children, eight of whom together with the widow survive him. He was converted in boyhood and joined the M. E. Church, South, of which he remained a consistent member till his death September 8, 1923. Not many hours before the summons came he exhorted a young man to seek the salvation of his soul. He breathed his last on his knees in prayer. He has left a good record behind him, his entire family being active members of the church. May God comfort them in their sorrow.  
O. J. J.

**SHIELDS**—Though we had been acquainted from childhood, and assisted together up to young man and womanhood and esteemed each other highly, yet it had not occurred to us that we were to be life partners till in the beautiful springtime of 1881, while on our way to church on Easter Sunday, strolling along a by-path which led through a peach orchard in full bloom, we became sweethearts forever. Though she is in heaven now, yet we are no less sweethearts now than we were then.

We were wedded February 4, 1883, and lived happily together 40 years, two months and one day. There were born to us three noble sons and three lovely daughters, whose devotion to their parents is grand and beautiful.

On May 5, 1923, God in His wisdom saw fit to call my beloved Bobbie Shields home to rest from her labors. She gave testimony that all was well with her soul and passed into eternity in hope of that immortality and felicity that shall never end, where "Hope turns to glad fruition, faith to sight and prayer to praise."

She was kind and true to her friends and considerate with those whom she thought to be her enemies. She abhorred hypocrisy and deceit and was ever ready to confess her own faults, ever standing for the highest ideals in all things. She lived the beautiful in all things as evidenced in her earthly home on a hill where she spent her earthly existence, toiling all the while to beautify and adorn as few ever do. She is gone to her heavenly home and no doubt is making ready for the coming of her loved ones. No man can boast of a truer and more sacrificing helpmate and no son or daughter a more tender, loving mother. Her life in the home was especially sweet and beautiful. She is absent from this earthly home and dwelleth in the mansion prepared by her Saviour, thereby being the connecting link between the earthly and heavenly home from which she is anxiously waiting and watching for the coming of her loved ones, and doubtless will meet us at the dark river and accompany us to that home where sickness, sorrow, pain and death can never come.

Surviving are her husband, B. C. Hicks, Mrs. J. R. Packard and E. Worth Hicks, all of Lawndale, N. C.; Dr. R. C. Hicks of Shelby, N. C.; Mrs. C. L. Self of Marion, N. C.; Mrs. J. A. Martin, Jr., Fayetteville, N. C., and Frank F. Hicks, student, Atlanta Southern Dental College, Atlanta, Ga. The funeral was held at Palmtree

M. E. church, of which she had been a faithful member since early girlhood. The services were conducted by her pastor and presiding elder, Revs. D. H. Reinhardt and H. H. Jordan, Sunday, May 6, 1923, and her body was laid to rest in the church cemetery amid an unusually large congregation to await a glorious resurrection. The floral offering was extremely profuse and beautiful.

Our darling wife and mother is gone, but not forever;  
It is not God's will us to sever,  
But in the future we shall again live together  
And praise to our Saviour render.

We miss her lovely form, but her spirit hovers o'er us,  
To comfort and console, as of old,  
Lighting our pathway to that Goal,  
About which "the half has never been told."

Yes, if true to our Saviour, we'll again live together;  
She will meet us at death's river to accompany us home,  
To live with Him forever.  
Her Husband.

**CLEMMER** — Lemuel Lafayette Clemmer was born June 28, 1837, in Gaston county, N. C., and died September 14, 1923, aged 86 years, two months and 17 days. He was the son of the late Levi Clemmer and Emaranda F. Clemmer and was the oldest of a family of eight children and the last one to pass away. He was married to Miss Caroline McArthur June 23, 1857, to whom were born three children, Mrs. Julia Melvina (Clemmer) Pasour, of Bessemer City, R. 1, N. C., and Mrs. Elizabeth Amanda (Clemmer) Dixon Quinn, who died February 11, 1922, at Dalas, Gaston county, N. C., and little sweet Victoria Clemmer, who lived only three months and died three miles west of Dallas.

He leaves to mourn his death a devoted wife, his companion for sixty-five years, and a devoted daughter, Mrs. Julia Melvina (Clemmer) Pasour, and a devoted son-in-law, C. Rosamel B. Pasour of Bessemer City, R. 1, N. C., and two grandchildren, Mrs. Mabel Dixon Rhyne and Miss Carrie Maude Dixon of Dallas.

He was a Confederate veteran and served his country four years, and was honorably discharged from the army and received a "cross of honor" from the Daughters of the Confederacy about seventeen years ago. He enlisted under Col. Wm. G. Morris of Dallas, N. C., in 1861, in company H, 38th regiment. He was wounded at Fredericksburg, Va., three months before the war ended, and served during all the war with Jacob Huffstetter and Ambrose Rhyne.

"For we are the same that our fathers have been;  
We have seen the same sights that our fathers have seen;  
We drink the same stream, and we feel the same sun,  
And we run the same course that our fathers have run.

"Yea, hope and despondence, and pleasure and pain,  
Are mingled together like sunshine and rain;  
And the smile and the tear, and the song and the dirge,  
Still follow each other like surge upon surge.

"The wink of an eye, 'tis the draught of a breath,  
From the blossom of health, to the paleness of death,  
From the gilded solon, to the bier and the shroud—  
Oh, why should the spirit of man be proud?"

**TYSOR**—Mrs. Sarah A. Tysor, aged eighty-six years and ten months, died at her home here August 15, 1923, and was buried in Bethel cemetery. She was the oldest person in the community, and for some years had been unable to leave her room except at rare intervals on account of the infirmities of old age.

She was a native of Chatham county, and made her home there in early life, moving to Guilford county about fifteen years ago. For the past three years she had made her home here. Her husband, the late Henry Tysor,

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died some years ago, and she has since that time made her home with her only son, Charles D. Tysor, with whom she lived at the time of her death.

Mrs. Tysor in early life connected herself with the M. E. Church, South, and remained for fifty years a faithful member of that church which she loved dearly. When able to do so she was always delighted to attend church services, and was liberal in her support of the work of the church. She was a quiet, faithful woman, and much loved by all who knew her. At the time of her death she was the oldest member of the Whitsett M. E. church of this place, and her funeral services were conducted by her pastor, Rev. George W. Clay, assisted by Rev. G. L. Whiteley of the Springwood church, and she was laid to rest at 4 p. m. by the side of her deceased husband.

The large gathering of friends and church workers, and the beautiful floral offerings attested the esteem in which she was held. "She doth rest from her labors, but her works do follow her."

**JOHNSON**—Belle Johnson was reared near White Oak, Bladen county.

While attending summer school for teachers at Greenville she contracted typhoid fever, being brought homeward was forced to stop with her sister, Mrs. Addie West, at Fayetteville, where she died August 26, aged 26 years.

She became a Christian in childhood and joined Bethlehem Methodist church. She taught several terms of school and was greatly loved. A beautiful life, triumphant death and wonderful passing was hers. She said she was ready, told all goodbye, waved back signal victory, and smiled at loved ones till the eyes gently closed and the sweet spirit went to be forever with its God.

She sleeps peacefully in the cemetery near the old home. O, Spirit Divine, comfort the bereaved.

G. H. Bibbs, P. C.

**CARTER** — Elizabeth M. Carter, youngest daughter of T. D. and Emma Carter, was born June 18, 1914, and died June 14, 1923. She lacked only four days of being nine years old. She had enjoyed fairly good health till she had influenza a year and a half ago, after which her health began to fail, and finally culminated in Bright's dis-

ease, which ended her earthly pilgrimage. While her stay upon earth was short, yet during this brief period she won many friends, not only among children and playmates, but all the older people who knew her and loved her for the sweetness of her disposition, and charming manners. Like many of the sweetest flowers, yet first to fade. She was a lover of the church, though not a member, and could sing like a nightingale. Now that her tongue lies silent in the grave, perhaps in a nobler, sweeter voice she still sings praises to him who said, "Suffer little children to come unto me."

To the bereaved loved ones, may I say, though your grief may be severe, the night of your sorrow may seem long and dreary, but all of earth's sorrows and disappointments will one day be forgotten when you meet in the beautiful city where there are no graves and God wipes away all tears.

W. E. Hocutt.

### DAILY THOUGHTS

A little more kindness, a little less greed;

A little more giving, a little less greed;  
A little more smile, a little less frown;  
At little less kicking a man when he's down.

A little more WE, a little less I;  
A little more laugh, and a little less cry;

A little more flowers on the pathway of life,  
And fewer on graves at the end of the strife.

—Selected.

"A disciplined mind in a weak body is hampered. How much better to be in a spiritual body and be able to do what is worth the doing. We work toilsomely here; there exertion is so sweet that it is called rest; there the spirit breathes through us and we are satisfied."

Under the guidance of the inward illuminator, a fresh meaning will be given to texts that you have listened to a hundred times before. . . . The Bible will seem more and more not so much a formal treatise on religion as a letter of love sent from an unseen and infinite friend to your soul.—J. M. Bell.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, OCTOBER 4, 1923

No. 40

## EDITORIAL ~ PARAGRAPHS

Robert Louis Stevenson said: "When I see a man who does not think pretty well of himself I always suspect him of being in the right." That sage observation ought to give some folks a much needed jolt. But it will not jar them the least bit. The big "I" is clearly out of reach of thunderbolts and earthquakes.

\* \* \* \*

"Clouds and darkness are round about Him: Righteousness and Judgment are the habitation of His throne." So declared the Psalmist of old as he meditated upon the mysteries of Providence, and the words of the ancient singer have become the language of great multitudes in every generation. Over against the inscrutable mysteries of the ways of God is set an unflinching faith in the goodness of God.

\* \* \* \*

Down in Georgia the committee on Christian liberality in one of the Baptist associations submitted the following rather startling report that certainly contains food for thought:

"Neither by experience, nor observation, nor hearsay does your committee know anything about Christian liberality. We have never seen any, nor heard of any, nor seen anyone who has seen any or heard of any. There is a record of a man, nicknamed Barnabas, who sold his lands and gave all the money to the church, and of a nameless widow who gave two mites, all her living. But these died nearly two thousand years ago and left no descendants. Their tribes have died out."

\* \* \* \*

Elijah's undoing, heroic old prophet of God that he was, came not from his foes but from his friends. Elijah among all his foes had only one that he feared and she was a woman—Jezebel, the notorious. And his fear of her seemed to arise out of the neglect of his friends. They left him in loneliness, instead of giving him to know that he had 7,000 allies when there appeared to be none. Secret sympathizers and helpers may be of some little value, but how much better when they are out in the open battling by one's side. If the 7,000, who bowed not the knee to Baal, had only told Elijah, there would have been a different story to relate. The lesson is for every generation. A man's friends may save him from a nervous breakdown, such as Elijah suffered on that occasion.

\* \* \* \*

"Whatever the Bible may be to others, to me it is the Word of God, through which He speaks to my heart. In the darkest hours I turn to it for light, in depression for encouragement and comfort, and it never fails me. What a great Saviour it reveals in our Lord, and then when we turn to Him in prayer and faith, we find Him greater still." Such is the personal testimony of our good Brother H. L. Atkins, who for almost twenty years has been out in the great Southwest battling with poverty and physical affliction. If ever a man had his faith put to the test and was given an opportunity to try out the Word of God, H. L. Atkins is that man. His are not words of speculations or the chatter of one in the sunshine. For he has walked life's pathway of thorns and held intimate fellowship with sorrow.

The first 200 delegates elected to the next general conference of the Methodist Episcopal church at Springfield, Mass., show a much larger per cent of pastors than in former conferences and not so many district superintendents. It appears that an agitation in the Middle West for the election of a larger per cent of pastors has resulted in the increased ratio of pastors in the delegations elected thus far. What the other four-fifths of the delegates to be elected will show in this respect remains to be seen. About the usual per cent of new delegates have been elected up to this time. The new material amounts to about 75 per cent.

\* \* \* \*

Is there any enchantment for you, dear reader, about the old familiar footpaths of childhood? You may in life have ventured across continents and seas and have pitched your tent under strange stars, but the memories of the long road and of the vessel's wake have long since passed away. Not so with those earliest recollections of the pathway across the meadow bedecked with wild flowers, and the footpath into the old orchard where the June apples grew. Those paths enlarged and glorified by the imaginations of childhood and about which cluster the earliest affections, tender and abiding, are the first and finest roads of life.

The grand road from the mountain goes shining to the sea,  
And there is traffic on it, and many a horse and cart,  
But the little roads of Cloonagh are dearer far to me,  
And the little roads of Cloonagh go rambling through my heart.

\* \* \* \*

Whether man be immaculate or vile the breezes blow soft over Ceylon's isle. The evil and the good receive alike the sunshine and the rain. Earthquakes destroy without respect to morals. Tides and tornadoes are not students of ethics. The church steeple, pointed as it is, becomes a favorite target for the lightning from the clouds. The deadly diseases which afflict mankind are both deaf and dumb to all the finer sensibilities of the human heart. In a word, we live under the dominion of what we are accustomed to call natural laws. Will the drought then be broken in response to prayer, or will prayer bring rain? That depends upon God's direct intervention with the laws of nature. It would require what we are accustomed to call a miracle. Did God with the recent earthquake punish Japan for sin? The question has been asked again and again. But there is no reason why men should ask it, unless they wish to study it as a miraculous intervention. The orderly working of the forces of nature generally explain all such things. Flames, for instance, can best be handled by hydrant and well trained fire fighters. A good, careful driver at the steering wheel of an auto is better for safety than a pious reader of "The Saint's Everlasting Rest" on the rear seat. For the laws of physics are neither poets nor saints. Why God made such a world is the age long question that has received a multitude of answers, none of which we attempt to rehearse just here.



### REV. I. L. SHAVER'S ACCOUNT OF THE EARTHQUAKE

Rev. I. L. Shaver and his young wife went out several years ago from the Western North Carolina conference to Japan and are now stationed at Hiroshima. His account of the earthquake at Gotemba, where he and his family were at the time, will be of such interest to our readers that we give it the best position that we can command. His story follows:

"As you will have heard long before this letter reaches your office, all the missionaries of the M. E. Church, South, residing in Japan are safe. Many of us who had not yet returned from the mountains were badly shaken up, and had our nerves somewhat strained, but escaped with minor bruises.

"After the smoke has cleared, I think we will find that the terrible reports are not much exaggerated. I think we will find that at least half a million people have been killed, or have died from the effects of the earthquake. This, one of the world's most awful cataclysms, is too appalling to describe. May it be a means of leading this nation to God.

"About noon on September first, while everything was quiet except the patter of rain on the outside, the earth suddenly heaved, rocked, plunged, split, and the house which we were in together with the other houses in the community bounced on their foundations like a rubber ball upon the floor. When I reached the second floor for our little girl the bed was jumping across the floor, and she was being thrown from one side of the bed to the other. We slid down the steps as best we could, all the time being thrown from one side to the other. We escaped, however, unhurt except a minor bruise on my right arm caused by being thrown against a post. We could literally see the earth bouncing, and not just once; for it continued for three days. We counted about 100 quakes the first day, and they continued about the same for three days. We camped out of doors for three nights, leaving for Kobe the first day that there was any way out. Houses were shattered, trains were overturned, and everything was in a dilapidated condition. Eleven were killed in the village of Gotemba, the station village near where we were staying. We arrived safely in Kobe yesterday morning, and are staying at our Mission House for a few days resting. Last night was the first time that we had been in a bed since last week.

"Refugees from Yokohama and Tokyo are landing in Kobe now by the hundreds, and the foreign residents are doing their best to cope with the situation."

### OPENING OF FOREST HILL CHURCH, CONCORD

It was my privilege last Sunday morning to attend the formal opening of the enlarged and otherwise improved Forest Hill church, Concord. At a cost of \$40,000 this congregation has added 30 Sunday school rooms, renovated and refurnished the entire church, and are now installing a large pipe organ, the gift of Hon. W. R. Odell, who was for thirty-seven years superintendent of the Sunday school and through all the church's history has been a trusted leader in every good work. Few congregations have a more beautiful church auditorium or more commodious Sunday school equipment than the Forest Hill people now enjoy.

Rev. J. F. Armstrong, the pastor, who is now finishing his fourth year, has done a monumental work in pushing along this big enterprise, was a happy man last Sunday, alert to every demand of the occasion and several of his brethren of the ministry were there to rejoice with him and his good people. Among the number were Dr. T. F. Marr, the presiding elder, M. A. Osborne of Epworth and J. C. Umberger of Westford.

Bishop Denny's sermon, delivered to a congregation that packed the church and the annexes on either side of the pulpit, was both eloquent and illuminating. From almost any viewpoint it was a great sermon.

Just before the sermon Mr. W. R. Odell read

an interesting history of the church, and the pastor announced the following special gifts to the church.

An elegant pipe organ by Mr. W. R. Odell as a memorial to his deceased wife, Mrs. Elizabeth Sergeant Odell, and other valuable benefactions.

A gift of \$5,000 by the Locke Cotton Mills. A gift of \$1,000 by the Kerr Bleachery.

Light fixtures for the entire church by Mr. and Mrs. J. D. H. Isenhour.

Pulpit set consisting of pulpit, communion table, three chairs and two pedestals as a memorial to the two score soldiers and sailors who served in the World War from the congregation, the money for which was solicited by two women of the church.

Pulpit Bible, a memorial to Mrs. M. J. Barnaby, given by her daughter, Mrs. Hattie Lily.

Pulpit Hymnal, a memorial to Mrs. Charles A. Simpson by Mr. Robert F. Simpson, Sr.

Wiring and light fixtures for a cross to be placed upon the steeple of church by J. M. Simpson.

Sunday night a revival meeting began in the church to continue ten days. Dr. G. T. Rowe of Nashville, Tenn., and a former pastor of the church, arrived Sunday and will do all the preaching. Both pastor and people were looking forward with great interest to these services.

A. W. P.

### MR. J. J. FARRISS

On the evening of September 27, 1923, the citizens of High Point crowned with laurels the man who for more than thirty years had given his best energies to the upbuilding of a city which he loved with the same tender affection that the ancient Jew loved Jerusalem. The Rotarians on the evening before his fifty-eighth birthday gave a banquet in his honor, when selected spokesmen voiced a city's appreciation of his long, unselfish service for the community and toward the close of the evening presented to him a parchment upon which in impressive phrase they had in permanent form expressed their love for the man who had so effectually led in the building of their city.

That very night while talking with a friend in front of the hotel where his fellow townsmen had gathered in his honor, the big heart of this good man suddenly stood still and he went home to his God with the plaudits of his friends echoing in his soul. Could any man desire better circumstances for his death? Nevertheless, we with hundreds and hundreds of friends all over North Carolina mourn his early departure, and only wish that he might have remained many years yet with his family—that dear, good wife and those three manly boys whom he loved so devotedly—and with his friends whom he so appreciated.

### GREENSBORO COLLEGE OFFERS EXTENSION LECTURE COURSE TO TEACHERS

President S. B. Turrentine of Greensboro College and Superintendent Archer of the city schools of Greensboro have perfected a plan whereby the two hundred resident teachers in Greensboro may have the benefit of lecture courses to be offered by the faculty of the college and a faculty chosen from the city high school. These lecture courses are to be given Saturday mornings in the college and the State Department of Education will give due credit for all courses completed.

This is a fine opportunity offered the teachers of Greensboro who wish to do such work as the summer schools for teachers offer. Two courses will equal the work of a regular accredited summer school.

The plan in detail is presented on another page under the caption, "Extension Lecture Course for Teachers by Greensboro College."

All notices that relate to the business of the Western North Carolina conference should be in time for next week's Advocate. We have a number of such notices already on file. They will go in next week.

### MR. DORMAN THOMPSON PASSES SUD- DENLY

Dorman Thompson, leading attorney of Statesville, former state senator, and prominent in the affairs of both church and state, died suddenly at 10 o'clock last Tuesday morning at his home in Statesville. Heart trouble with complications was the cause of his death. He had been ill for several weeks, but appeared for some days to be better.

Not yet 45 years of age, Mr. Thompson had attained to eminence in his profession, had represented his county several times in the state senate, had been a member of three general conferences of his church, was a trustee of the University of North Carolina, president of the board of trustees of Davenport College, a leader of his local church, teacher of a men's Bible class of 200 members, and besides these occupied many other places of trust and honor. His going away leaves a great vacancy, his friends all over the state have been shocked by the announcement of his sudden death and mourn what seems to be his untimely departure.

Dorman Thompson was the son of Prof. D. Matt Thompson, a leading educator of the state who for many years was the superintendent of the Statesville city schools. He was a brother of Walter Thompson, the superintendent of the Children's Home, Winston-Salem, who died several years ago. Dr. Holland Thompson of New York City is also a brother of his. One son and two daughters survive him. His wife died about two years ago.

Few men in so short a time have occupied so large a place in his profession, in his community, in the affairs of his church and his state, as did Dorman Thompson. He will be greatly missed in every department of life. But the record he leaves is one that any man might covet.

His going is a great personal loss to us who had been intimately associated with him for a number of years. We mourn his departure and extend to the sorrowing family our deepest sympathy.

### BEWARE OF CARNIVALS

Carnivals are one of the most effective agents of the devil to work mischief in any community touched by these instruments of evil under the name of amusement. They should not be allowed in any community either civilized or savage. The time for their appearing is now at hand and they should be shunned as one would plague or pestilence.

The Arkansas Methodist with force truthfully says:

"There may be clean, decent carnivals, but they are few. Sometimes these carnivals are found in connection with county or state fairs and sometimes allied with a circus. That they are evil is evident when Mr. Charles Ringling, head of a great amusement organization, is quoted as asking that the International Association of Fairs and Expositions banish the objectionable side show and carnival features and ban all the crooked games and immoral and questionable attractions.

"If the good men in each community where a carnival exhibits will investigate they will usually find all kinds of gambling and games of chance and a company of the vilest women who not only debauch the morals of youth but communicate the foulest disease. Let all who value the moral and physical health of the community beware of these street fairs and carnivals. They should be driven out even if the civil authorities have been so unwise as to permit them to exhibit. It will be found that they are violating the law and can be handled in the courts."

The Oklahoma situation seems to be considerably muddled. Yet it appears clear that Oklahoma has a bullet headed governor and that the people by an overwhelming majority have repudiated him.

"The person who does not have time to pray is like a workman who does not have time to sharpen his tools."



**PEOPLE AND THINGS**

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Rev. A. L. Coburn, the author of "Clifton Clay," lives at Granite Quarry, N. C. Those desiring the book will address him there.

"Things are moving along very well on the Catawba charge. We have had good meetings in all of the churches. Many have united themselves with the churches during the year. Everything paid in full is the watchword of the charge." So writes Rev. A. C. Kennedy, the pastor.

Little Daisy Gregory Atkinson, the eleven-year-old daughter of Rev. and Mrs. R. E. Atkinson, of Mt. Olive, N. C., is a patient at the James Walker Memorial Hospital, Wilmington. She was operated on Monday night, September 24, for appendicitis, but is fast improving.

Dr. John W. Frazer has accepted the appointment as general secretary of Federated Methodist Men's Clubs. All applications for club charters and other information should be addressed to the general secretary, Dr. John W. Frazer, 100 West Cervantes Street, Pensacola, Florida.

The revival in our church at Ramseur is reported to be one of unusual success. Rev. W. L. Scott, the pastor, has conducted the meeting. He is a good preacher and that church never fails to stand by its pastor. Success attends all the efforts of that elect company of Methodists.

Rev. C. B. Culbreth announces that Rev. M. T. Plyler, presiding elder of the Durham district, N. C. conference, has been selected by the committee on arrangements to represent the N. C. conference at the Trinity banquet of the Western North Carolina conference in Winston-Salem.

Mrs. S. A. Stewart in a personal note to Mrs. W. S. Stewart, Charlotte, N. C., writes on September 8: "We were on the boat in Kobe harbor at the time of the earthquake and knew nothing of it. It was felt very slightly in Kobe and not at all in Hiroshima. All our people are safe, but the Shavers, Towsons, Franks, Miss Worth, Miss Newcomb and Mrs. Henderson were in danger. We think Dr. Wainright's house in Tokyo was burned, but news comes slowly. Much destitution in neighborhood of Tokyo. Yokohama totally destroyed. We were there just 24 hours before the earthquake."

"We have just closed the greatest revival, so the people of that town say, ever held in Bolton. It was a great victory for Christ. Souls were saved at nearly every service after the first. We had the old time power. There must have been at least 75 conversions and reclamations. We received 15 on profession of faith and seven by certificate. The entire town and community received a great spiritual uplift. Rev. C. Rowland, a preacher of the "old Methodist type," did the preaching. We thank God and take courage." This is the cheering message from Rev. J. L. Smith.

Bethel church, Littleton charge, was opened for worship Sunday, September 16th. At the last annual conference this church was taken from the old Roanoke circuit and placed with Littleton. Old Bethel church was burned two or three years ago, and this new Bethel church, located in a choice community, has just been completed. Rev. S. E. Mercer, presiding elder of Weldon district, was present and held the fourth quarterly conference in connection with the program of the Sunday services. He preached the opening sermon at eleven o'clock, after which a bountiful dinner was served on the church grounds, then followed the quarterly conference (after which another service was held. Sunday's services marked the beginning of a revival which continued through Thursday. The presiding elder did the preaching through the meeting. At the close of the meeting eighteen united with the church on profession of faith. Bro. G. F. Smith, the pastor, is in high favor with his people and is closing up a highly successful year on this charge. He has received into the church during the year fifty-five on profession of faith, besides a goodly number by certificate.

Improvements to the amount of \$8,000 have just been completed in the Kannapolis church. A new steam heating plant has been installed, the auditorium enlarged, class rooms rearranged and sundry other changes and improvements made.

Fish at the Pratt, Kanas, state fish hatchery are being fed by electricity. Large light bulbs are placed at the edge of the fish ponds and moths, millers and other insects are attracted by the light. The water beneath the lights is soon covered with the insects which the fish devour eagerly.—The Dearborn Independent.

The revival at Spring Garden church, Greensboro, continued for twelve days with gratifying success. Last Sunday night the congregation packed the lower floor and the balconies of the big church. The attendance was large at all the services. Rev. G. T. Bond, the pastor, did the preaching. He is one of the most attractive preachers we know. He is doing a very fine work at Spring Garden.

Rev. L. C. Larkin, pastor at Murfreesboro and Winton, called at this office Friday. He and Mrs. Larkin were returning from their vacation, which was spent in Rhode Island, New York and other eastern states. The trip was made in Brother Larkin's trusty Buick. He was not forced to change a tire or have any work done on his car on the trip. "The best trip of his life" is the way Brother Larkin expressed it.

Rev. J. W. Fitzgerald, who has been in charge of our school at Santiago de Cuba and also pastor of the Methodist church in Santiago, will on account of the broken health of Mrs. Fitzgerald return to the Western North Carolina conference this fall and expects to receive an appointment from Bishop Denny. Brother and Sister Fitzgerald are now in Durham, N. C., Mrs. Fitzgerald's former home. Brother Fitzgerald has been in Cuba three years.

Rev. T. F. Higgins, the pastor, sends us this news item: "We have just closed a very effective meeting at Brevard Street church. Brother H. G. Allen helped in the meeting and the good accomplished caused both of us and all the people who attended regularly to feel greatly revived for Christian work. We had a great number of reclamations. We had about 35 professions of faith, and 30 of these joined the church. We got 11 by letter. In all 41 have joined this church in the last two weeks. But the greatest part of the revival was the stand that 37 of the young people took when they volunteered for life service. The church was revived and we started off Sunday by making a good offering through the Sunday school to the orphanage. The people feel like Brevard Street church has brighter days ahead."

The response of Southern Methodism to the appeal made for the quake sufferers of Japan has been generous and beyond what might have been reasonably expected. "Japan Day" has been widely observed throughout the church since September 9th, the day on which it was inaugurated and funds continue to pour into the treasurer's office, \$39,629.46 having been received to date. From press dispatches we learn that the American public has pledged between six and seven millions to this cause through the Red Cross, exclusive of the amounts being contributed through the Y. M. C. A., Salvation Army and various church boards. This open-hearted response to the call of a suffering nation across the world has touched the heart of Japan as nothing else could and has made her a friend and ally for at least a generation. War between the Sunrise Kingdom and the United States is now an unthinkable thing.

**REV. W. A. WILSON WRITES OF THE EARTHQUAKE**

Rev. W. A. Wilson, our missionary who has spent many years in Japan, in writing September 5th to his wife who is now in Durham, N. C., gives quite an extended and interesting account of the recent earthquake. Mrs. Wilson kindly sends us a copy of that part of his letter which relates to the earthquake. From this letter we quote the following:

"Today, a week after its occurrence, we are just beginning to realize the extent of this unparalleled disaster. About twelve when the people of Tokyo, Yokohama and the surrounding cities were at lunch a shock that was felt four hundred miles in every direction startled the millions in this, one of the greatest centers of population on the globe. Only the oldest inhabitants who remembered the havoc

caused by the great Edo (Tokyo) earthquake seventy years ago could realize the impending ruin. But crumbling walls and collapsing buildings instantly gave warning that all must face the greatest calamity to man living in crowded cities, namely, the earthquake and fire that immediately follows.

"While a considerable part of both Tokyo and Yokohama are on the hills the densely populated parts are only a few feet above tide level. To add to the danger and distress of the people fleeing for safety immense tidal waves swept the waterfront. Bridges spanning the rivers and canals had fallen and people had to take circuitous routes to find safety from the flames and at times vast crowds crushed into each other going in opposite directions, each having different objectives.

"At noon, September 1st, the houses standing in Tokyo numbered 414,549; on the 5th the official report gives only 98,962 remaining standing. The same report tells us that out of a total population of 2,301,391 no less than 1,356,740 are homeless. The sufferings of the past week have been such that words are powerless to describe and what these stricken ones have to face in the future is most disheartening. Transients and newcomers in the captial have fled to places of safety, but people born in Tokyo and those who have taken up their abode there permanently will stay there and struggle for existence.

"The world-famed port of Yokohama has fared even worse than Tokyo. The population of that city is 450,000 and 110,000 were killed or suffered injuries. The number of deaths and the number injured in Tokyo is not expected to be so large. All the cities, towns and villages in the zone of the earthquake suffered as much or more in proportion as these two great cities. Yokosuka, the naval station, was practically destroyed."

**DEAR PASTOR AND EDUCATIONAL COLLECTOR**

We are nearing the end of the conference year and there is much yet to be done. Recently we sent you from our office, for collection, a statement of all due and past due pledges. Those lists did not include names of persons who had paid in full to date, or who had deferred payments beyond this date. Please allow me to suggest that you organize your education committee for this work, by calling a meeting and dividing up the lists among members of the committee, and hold each one responsible for the collection of his list. Will you not do this at once, so you may report the Education pledge paid in full at the approaching session of our conference which convenes October 17th at Winston-Salem?

Will you not see to it that your church shall join the honor roll of churches in our conference that have paid in full to date? By districts they are as follows:

Asheville .....	6
Charlotte .....	2
Greensboro .....	3
Marion .....	4
Mt. Airy .....	5
North Wilkesboro .....	3
Salisbury .....	2
Shelby .....	5
Statesville .....	3
Waynesville .....	5
Wihston-Salem .....	2

For of course no pastor will be able to report all collections in full for his charge unless the Christian Education pledges now due shall have been paid to date. Most sincerely yours,

W. O. Goode.

**OUR SUPERANNUATE ENDOWMENT FUND**

The conference committee of the Western North Carolina conference begs to get the attention of all subscribers to this fund, and to urge them to put their pledge in good shape before the close of this conference year. Please see that your Building and Loan is paid to date, and if your pledge is by annual payment, please send check for the current payment to J. B. Ivey, Treasurer, Charlotte, N. C. Jas. A. Bell, Chm. Com.

The true test of friendship is to be able to sit or walk with a friend for an hour in perfect silence without wearying of one's company.—Dinah Maria Mulock.



### BISHOP CANNON IN EUROPE

Bishop James Cannon, Jr., sailed for Europe on August 4th. While in Europe Bishop Cannon's headquarters are at 69 Fleet Street, London. He is chairman of the executive committee of the World League Against Alcoholism, which has as its principal offices—Westerville, Ohio; Fleet Street, London; and Lausanne, Switzerland. As chairman of the executive committee Bishop Cannon has been making yearly visits to the London and Lausanne offices where he confers with the leading temperance workers of Great Britain and of the Continent. From London he went to Copenhagen as a delegate from the Commission on Temperance and Social Service of our church and from the World League Against Alcoholism to the 17th session of the International Congress Against Alcoholism. During the session of the congress he preached at the large Jerusalem church of the Methodist Episcopal Church, and addressed one of the night mass meetings. On the Sunday following the conference, in company with Bishop Bast of the Methodist Episcopal church, he went to Holbeck and spoke on Prohibition in America to an open air meeting of over 4000 persons. Several meetings of the executive committee of the World League Against Alcoholism were held at Copenhagen, and although the International Congress is, by its constitution, forbidden to pass resolutions, the World League committee passed strong resolutions protesting against liquor smuggling into the United States from foreign nations; insisting that the mandatory powers give full effect to the prohibition of the liquor traffic as prescribed in Article 22 in the Covenant of the League of Nations; and protesting strongly against the economic pressure put by wine-producing countries upon the small prohibition countries, notably by Spain, Portugal and France upon Iceland, Norway and Finland.

From Copenhagen he returned to London for important conferences, and from there to Brussels to confer with Dr. Lewis and Brother Ware, our new missionaries from Mississippi to the Congo. He reports that these two missionaries and their wives are going out full of hope and faith and love to reinforce our gallant band already on the field. From Brussels he went to Amsterdam to attend a meeting of the executive committee of the Universal Conference on Life and Work, which conference it is now planned to hold in Stockholm, Sweden, in August, 1925. From Amsterdam he went to Paris for a conference with the French Anti-Alcoholic and Blue Cross temperance workers, and while there was entertained by Bishop Blake of the M. E. church and shown the work of our sister church in Paris. From Paris he went to Geneva to attend the conference of the International Near East Relief Association which was in session for four days, and which considered very thoroughly the present conditions and needs of the refugees and orphans in Greece, Palestine and Syria. From Geneva he returned to The Hague by the way of Brussels, where, as chairman of the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America, he presented to Queen Wilhelmina the congratulations and good wishes of American Protestantism upon the completion of the 25th year of her reign. From Holland he went to Scotland to deliver six addresses in the Scottish prohibition campaign, and from Scotland he returned to London to attend the meeting of the Continuation committee of the Ecumenical Methodist conference. From that meeting he goes to Athens by the way of Paris and Geneva to make a personal inspection of the work which is being carried on by the Near East Relief in Greece and in Syria. Owing to the difficulty in securing passport visa to Italy and Greece and Serbia, it may be necessary to go by aeroplane from Paris to Belgrade. He expects to reach home in time to attend the great Citizenship Conference to be held in Washington October 15th, 15th and 16th, to which conference he signed the original call.

The statement made by Bishop Cannon in presenting the official action of the Federal Council and of the Huguenot-Walloon Commission to Queen Wilhelmina follows:  
To Her Majesty Wilhelmina, Queen of the Netherlands—Your Majesty:

As chairman of the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America, the high honor and great privilege has been assigned me to

present to Your Majesty the felicitations of the Federal Council and of the Huguenot-Walloon Commission on the completion of the twenty-fifth year of Your Majesty's wise and beneficent reign, and also to assure Your Majesty of our best wishes and our sincere prayer that Your Majesty may long continue as the beloved Queen of a prosperous, contented, ever aspiring, ever developing, God fearing people.

Outside of your own Holland and of your colonies it is probably true that there is no other group of people as large from whom such greetings are as fitting as from the group which I have the honor to represent today. The Federal Council of the Churches of Christ in America, and the Huguenot-Walloon Commission represent nearly twenty-five million professing communicants in the Protestant churches of our country, and over sixty million adherents, who admire and honor the people of Holland and her rulers for their steadfast adherence for over three centuries to the great fundamental principles of both civil and religious liberty.

When the Puritans were persecuted in England, when the Walloons were fleeing from Spanish oppression, and when the Huguenots were practically banished from France, all these afflicted ones turned their eyes to Holland and sought asylum there, for in that land at the very time when intolerance and persecution characterized the neighboring countries, William the Silent proclaimed the right of all men to worship God in accordance with the dictates of their own consciences, and from that time 350 years ago Holland has been the champion and the exponent of liberty.

In 1620 the Pilgrim Fathers who had spent in Leyden their days of exile from England landed in Massachusetts. In 1624 the first company of the Huguenot-Walloons to cross the Atlantic landed in New Netherlands in the neighborhood of Hudson River, and in later years as the first colony was followed by many thousands, these earnest home-seekers and builders were scattered along the Atlantic seaboard from Connecticut to South Carolina. These men and women who had enjoyed for a time the protection of Holland carried with them to their new homes a burning love of freedom and they did not forget what they owed to Holland. Benjamin Franklin, one of the greatest of American statesmen and philosophers, when he declared in the early days of our national life: "In love of liberty and bravery in defense of it, Holland has been our great example," represented the thought of the American people.

The motto at the very top of the coat of arms of William the Silent is "Without the Lord all is vain." The motto on the coins of the United States of America is "In God We Trust." While there are doubtless many individuals in both countries who do not accept these mottoes as the governing principles of their personal conduct, yet it is true that both Holland and the United States of America have been pre-eminently nations whose God is the Lord, and whose rulers have ever accepted the teachings of the Christian religion as the inescapable standard by which not only personal but national conduct must be estimated and final judgment given.

During Your Majesty's reign there has been a decade of the most epoch-making character in all history. The noise of battle, the horrors of war were all around you, indeed at your very doors; of all the neutral nations none was more severely tested. Partisans on both sides were naturally intensely critical. But when the history of Your Majesty's reign is finally written, no page will be brighter than that which records the earnest, steady, patient, persistent and successful effort to maintain unimpaired the splendid Dutch traditions of fearless independence, impartial justice and love of peace, and at the same time to save the country from being submerged by the ever swelling tide of destruction and death which swept over so great a part of Europe.

The Christian people of America whom I represent today rejoice that during your reign Holland has not only grown steadily in population and wealth, but that the influence of Holland has been steadily exerted with ever increasing power in favor of those things which make for the relief of suffering and for the uplift and betterment of the world. It is not an accident that the palace of Peace and the Court of International Justice are

located in Your Majesty's dominion. It is in accordance with the fitness of things, and is a thoroughly deserved tribute to your country's devotion to the principles of liberty and peace. It must be indeed a source not only of joy but of strength to Your Majesty that God has enabled you to lead your people "in ways of pleasantness and into paths of peace" during these exceedingly troublous times.

That His grace, mercy, and peace may continue to abide with you and your people is the hope and the prayer of the Churches of Christ in the United States of America, in testimony of which I have the honor to present to you these written testimonials, duly signed by the secretary of the Federal Council and of the Huguenot-Walloon Commission.

### TOO MUCH MOVING AMONG METHODIST PREACHERS—ITS CAUSE AND ITS CURE

"There is entirely too much moving among our Methodist preachers." Thus speaks the Oklahoma Methodist. The Christian Advocate endorses the utterance as follows: "These are timely and true words." In fact, nearly everybody will endorse them. Some time ago the Florida Christian Advocate asked the reason for so much moving among our preachers, but said nothing as to the cause and of course suggested no remedy. Diagnosis must precede prescription.

Moving works a hardship on the preacher and his family; it is expensive; it may be hurtful to a church to have the preacher move; it may be very hurtful to the preacher to move; it may have a baneful effect upon the church at large and upon the ministry also. Yet some moving is not only beneficial to both preacher and people, but may be necessary on account of the preacher's health, length of service in that field, etc. But with all our moving the length of our pastorates compare favorably with other denominations. Still there are moves that not only seem to be but are unnecessary and unwise. In other words, why do so many preachers move at the end of the first or second year in the Methodist church? It is with this class of moving that I am dealing in this article, attempting to show its cause and trying to suggest a remedy.

Let us look at the moral and spiritual condition of the church. Whether that condition is as it has always been or is better or worse I am not here to say. But certainly the present condition of the church is appalling to anybody, preacher or layman, who will take the trouble to examine it carefully. Sin and selfishness and worldliness abound on every hand. The church is largely a social club and a financial institution rather than a soul-saving station and a spiritual brotherhood. People chosen for their social prominence and financial ability rather than their spiritual attainments control the work of the church. Neither society nor wealth is brought with ease into subjection to the teachings of the Man of Galilee. They are inclined to be "heady, high-minded, lovers of pleasure more than lovers of God." So much for the church.

Now let us look at the ministry, remembering the very close relation between the ministry. Here we find the alternation of generations. The preacher produces the church; the church in turn produces preachers. But the preacher comes first in order. When a layman complained about the quality of the ministry, Bishop Candler replied: "Give us better laymen out of which to make preachers." But it remains that God starts with the preacher and would develop a leader rather than a following first. We have to acknowledge that the condition of the ministry is no better than it ought to be. A great revival among the preachers would help a great deal. Aren't the preachers responsible for the condition of the church? In an editorial entitled "To Arms! To Arms!" The Pathfinder of August 4th, 1923, says: "The country is going through an unusual period of lawlessness. Passing more laws will not help the situation. Religion after all is the backbone of the country and it is up to the clergy to doff their coats and fight as they never fought before. Red-blooded ministers are needed to correct conditions the country is facing today?" Now if red-blooded preachers can cure the ills of the country, then it follows that the absence of red-blooded preachers in the past has brought about the conditions which so sorely need correcting. Evidently all preachers are not red-



hooded. If so then the number has been too small for the task.

Now I think we are ready to answer the question, Why is there so much apparently unnecessary moving among the preachers? How can two walk except they be agreed? Thoroughbreds work all right together; the same is true of donkeys. But a thoroughbred and a donkey do not make a good team. So a worldly "mixer" and a sinful, worldly church may get on well together, but they will never disturb the forces of evil. The red-blooded preacher who is the pastor of a spiritual people where his church is his force rather than his field, may rejoice as he leads his people from one height to another in experience and grace, from one victory to another in moral conquests and gracious revivals with the ingathering of converted men and women. Either of these men is likely to remain. But the "mixer" who is usually lacking in spirituality may grow tired of "doing nothing" and want to move when there seems to be no reason for it as he is thoroughly acceptable to his people, which was declared some time ago by one of our church leaders to be the measure of a preacher's worth. The prophets, our Lord Himself, the great apostle, Luther and Wesley would fare badly by that standard. They were not popular men.

Now an unspiritual man may become the pastor of a spiritual church. Then he may want to leave because the atmosphere is too warm for his constitution; or the people may want to go because his spiritual temperature is below theirs. This is likely to happen unless they take the better course of praying for him as did the people of Northampton, Mass., for their pastor, Rev. Solomon Stoddard. They lifted him to their spiritual level and kept him for nearly half a century.

A red-blooded preacher may become the pastor of a worldly church, where sin abounds as it does in the average church of today. By the way, complaint is frequently made that strong young men turn to other things rather than the ministry as their life work. What inducement is there to a red-blooded man to spend four years at college and three years at a theological seminary and then go out to "pastor" the average church of today if he has to please them? The preacher who pleases the average church of today ought to be ashamed of himself and doubt whether the Lord ever called him to preach.

Now something is going to happen. The preacher may come down to the level of the church, which shows that his red-blood was rather pale, and ruin for the church and the preacher is the result. Or they may come to his level which shows that they are sensible. If this does not happen then the preacher is going to move. He is willing for his church to have a nursery department and a hospital, but no red-blooded preacher is going to have his church turned into a home for incurables, and merely stand by ready to read the burial service when the end comes. He wants and is going to have an army of good soldiers of Jesus Christ to lead against the foe. When he finds that he cannot get that he is going to move and who can blame him.

But most likely the people will want him to move. For they cannot stand to hear the whole counsel of God, but will insist on having the truth diluted to suit their taste. They want to lie down in their sins and have no son of thunder disturbing their slumber. So that preacher is going to move, unless the presiding elder and the bishop stand behind him and nerve him for the conflict and help him gain the great victory for the Lord. That is the cure for much of the unnecessary moving among our preachers, and through that offers a cure for the conditions which confront the nation today. This task can be accomplished only by red-blooded men and by keeping them where the need is greatest and hacking them up. Have I put my finger on a tender spot? Only today I mentioned this matter to a brother preacher and he replied to my urging for "red-blooded, fighting men" in the ministry: "Where are you going to find the elder and the bishop who will back you up?" (Since this article was finished I have had a presiding elder tell me that this was the great difficulty. He said: "I do not know where you will find a bishop that will back up a man like that, and but very few presiding elders. It is a lamentable situation, but you have diagnosed it correctly.") I believe that he voices the feeling of large numbers of our preach-

ers today. It is time for the elders and the bishops to know how hundreds of preachers feel about this matter. Let them be red-blooded, and lead the way and there will be multitudes of preachers who will not count their lives dear unto themselves, but will storm the strongholds of sin. If they do not lead, then they might at least back up the preacher who fights. Can any man preach the Bible and not offend somebody in the church today? Can any man declare the whole counsel of God and not stir up opposition? The man who does not meet with opposition must be firing blank cartridges or his aim is poor. This opposition is usually found among the social set and the wealthy, who to a very large extent control the affairs of the church.

All denominations face this problem of keeping the red-blooded man from moving, because he meets with opposition within his own church, but the Scriptural method used by Methodism for supplying churches with preachers offers the finest opportunity for curbing and curing this evil, provided the system is used properly. Otherwise other denominations have the advantage. With them there are vacant churches and unplaced preachers; with us there are neither. With them a majority calls the kind of preacher they want; we are supposed to send the kind that the charge needs. With them a majority can ask for the preacher's resignation and from that there is no appeal, though that majority may be altogether wrong. But with us a minority, however small, may move a preacher, provided the presiding elder and bishop listen to that minority. In other denominations a minority cannot do this. I call to mind a case where (so it was reported) a letter from a prominent man came to the bishop at the last cabinet meeting stating that if the pastor was returned then he would withhold his support from the church. That preacher moved. Others have been moved likewise at the behest of a few at the last hour. Their methods are as unholly as their manner of living. Now in our church the presiding elder cannot only rout a minority that is wrong, but he can withstand a majority that is wrong and make out of them a majority that is right, thus reforming the church and bringing it to high standards of living, and at the same time save the preacher from moving.

How is he going to do this? Let him enquire diligently when it is proposed by anyone to move the preacher. If there is anything against the preacher's conduct that should be handled according to law. But many a time he will find that the complainant has, or his or her friends have collided with the truth which has been preached. Now truth is the only thing which can save the world. If a preacher cannot preach the truth what can he preach? Is he to be moved merely because he has preached the truth? But so many do not like it. That is all the more reason for preaching the whole truth, because it shows that many of the people are wrong. Changing the preaching and moving the preacher does not so much as touch the trouble. The people need changing.

The presiding elder can render aid, both preventive and remedial, by his preaching. Many times the preacher has to bear the burden alone. For instance, I reported on one occasion in the preachers' meeting that a Baptist evangelist had preached a remarkably strong sermon in my neighborhood the day before on The Sins of Society, on which he dwelt upon divorce, cards, the dance and the theater. The pastors of the two largest churches had not come in. The presiding elder said: "Brethren, how long will it be before Dr. A. and Dr. B. will preach a sermon like that?" I could not refrain from asking: "How long will it be before the presiding elder preaches one like that?" For I remembered that I had asked him to preach on worldliness when I had occasion to deal with that subject. I had preached on it, and as is usually the case some were disgruntled. When he ascertained who they were, he said he would think it over. But when he came a week later, he never touched upon it. When I was in the thick of a temperance campaign, with a large part of my members wet, I asked the elder to help me with the burden, but he didn't. One of the wets congratulated him on his "gospel sermon." One can put a thousand and two can put ten thousand to flight. So the elder can divide opposition. Very likely it will melt away without his sympathy. The preacher will not move and the church will be saved from a low standard of living. If necessary, and it is possible, the bishop

might visit that church and preach some himself. The influence of it would be highly beneficial and far-reaching. But if the preacher moves anyhow because he was true to God and his conscience, refusing to compromise with sin in order to be popular, he certainly should not be demoted for his fidelity. By the way, fidelity is the test of a minister's worth, rather than his acceptability to the people he serves.

If he is demoted then some less faithful preacher is promoted and men see that the way of preference is not by heroic fighting for holy living, but by "soft-pedaling." The "time-server" gets into the big appointments. Is that what is the matter with the church today? That was the inevitable logic of a sermon by one of our bishops a few years ago. But that is not all. The church rejoices in its victory, apparently a double one, and is emboldened in its wickedness and determination to say what shall and shall not be preached and done. That gets further and further away from the reformation which is so sorely needed. But that is not all yet. It tends to break the spirit of the preacher and thus destroys the race of red-blooded preachers, which is the hope of the world to reform the unwholesome conditions which abound.

So, here's to the red-blooded preacher, may his tribe increase! May he move every year rather than to bow the knee to wickedness in high places. Here's to the red-blooded bishop and the red-blooded elder who stand squarely behind the red-blooded preacher and purify the church and save the world!

### THREE MYSTIFYING TRICKS

The famous rope trick, an account of which was published in these columns some months ago, has utterly bewildered hard-headed persons who have seen it performed. The Indian conjurer is too clever for Westerners. And there are many other tricks, among which are three that Mr. M. E. McGregor describes in *Chambers' Journal*, that are quite as mystifying as the rope trick. How does the juggler himself explain them? Ah, sahib, and up go his lean shoulders.

The performer, says Mr. McGregor, was an elderly Brahman who was working to raise money for a new temple roof. He appeared at the veranda of the house of a friend with whom I was visiting in Lucknow and, after stating his purpose, asked in a casual way if we should like him to sit lifeless for two days. When we told him that a quarter of an hour would be long enough he instantly closed his eyes and relaxed his muscles. I got a mirror and held it close to his face. I felt his pulse. There was no sign of life; the mirror remained absolutely unclouded; the pulse was quiet; the eyes were dull. At the end of fifteen minutes I spoke to him and said we were quite satisfied. He woke as from a sleep. We said we thought his demonstration was very wonderful and asked how he did it. He answered in an apathetic manner, "I was not here. It is quite easy."

Then he asked if we had a strong, heavy iron chain, and we brought him one that was used as a trace on an oxcart. He put it across his chest, under his arms and said, "As it is too large, lash it securely with a rope or knot it so that it cannot open."

When we had done as he bid he merely expanded his chest, and the chain snapped like a bit of cotton—a clean break just over his chest!

But his last trick was still more wonderful. After astonishing us by casually pulling a ring through a cane on which it dangled he said, "Let one of your women servants give me one of her metal anklets, one without a joint and very heavy."

A young girl at once began to remove one from her foot. It took considerable time and some oiling to get it off, but at last it came free. He pushed it up his arm till it stuck. Then as if he were measuring a span he put his thumb on one side of it and his little finger on the other side and lightly pulled it through his arm!—Youth's Companion.

### THE CONFERENCE ORGAN

By means of the budget plan, or in some other practical way, let each church put the conference organ into every Methodist home. Let the circulation of church periodicals be diligently and faithfully promoted by the pastor and official members.—Book of Discipline.



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## FIELD NEWS

### COMPREHENSIVE AND PROGRES- SIVE GOSPEL

This was the theme of a very great sermon preached at West Market Street church last Sunday morning by Rev. J. H. Barnhardt, the pastor. I feel incompetent to give even an outline of that excellent discourse, but I would "hat it or one like it could be preached from the pulpits of all our great churches. Christ preached such a gospel, Paul preached it, Wesley preached it, and Barnhardt preached it. But we should make no mistake—it is a gospel the foundation of which is repentance, faith, and a holy life; differing from that of the modern modernists who, while they claim to be the embodiment of progressive Christianity, begin and carry on by rejecting the divinity of Christ, personal salvation except by works, and would substitute science and Shakespeare for the revealed and inspired word of God. May we be delivered from any such! Let's be progressive, claiming with Wesley that the world is our parish, but let's do it in the right way, not as radicals, but as Methodists, earnestly contending "for the faith which was once delivered unto the saints." H. L. Stamey.

### REVIVAL ON MARS HILL CHARGE

About two weeks ago we closed our last revival for this conference year. Rev. L. H. Griffith, of Thrift-Moores charge, near Charlotte, did the preaching in time about for the first few days with Rev. Mr. Mitchell, of Tennessee. Unfortunately Brother Mitchell was with us only a few days, and after his departure Brother Griffith, being so deeply burdened with the responsibility that was upon him, entered into the work wholeheartedly and did some wonderful preaching. The results were very gratifying. There were about twenty or more conversions and the whole church was blessed by the gospel messages of these men of God.

Brothers Griffith and Mitchell used to serve the Mars Hill charge as pastor and because of their wonderful character, their wide reputation drew people from far and near. It was said that no larger crowd ever attended this church as did during the revival. Let us believe that the revival fire that was so gloriously kindled will long burn in the hearts of men and women around Laurel and bring forth fruit in years to come.

J. R. Spainhour, P. C.

### SILER CITY GOING GOOD

We are on the home stretch now, and we are expecting to make a touchdown before Bishop Denny pounds on his desk with the gavel at Elizabeth City. Presiding Elder R. H. Willis has just been and gone and left a good taste in the mouths of both preacher and people by his gentlemanly, Christian bearing in the pulpit, in the chair and in the home circle.

The stewards assure the pastor that he is going to have a clean sheet

to present to conference, and he believes they will make the assurance good.

The Sunday schools will be able to report nearly one hundred per cent gain in enrollment for the year. Two teacher training classes have been held and a general awakening in the Sunday school work is to be seen.

So far 129 names have been added to the rolls of the different churches—87 of that number on profession of faith.

An Epworth League was organized at First church early in the year and it has enrolled 70 members, and it has done a splendid work throughout the year.

Rev. J. Frank Armstrong was with us in our meeting at First church the first week in September and greatly endeared himself to the entire church and community. As a result of the meeting 20 have joined the church, making 60 new members to First church this year. And yet the white harvest fields still call for earnest workers. O. I. Hinson.

### ANOTHER UNIQUE POUNDING

Readers of the Advocate may recall the fact that I furnished for publication in the columns of that excellent paper an account of a pounding consisting entirely of money, sent to me by the good people of the Weldon Methodist church, of which charge I was pastor for five years. I do not forget such acts of kindness. But the congregation of that church know how to do splendid things.

But at this time I wish to write of another money pounding, this time administered by the St. Paul's congregation of Maxton. It was my good fortune to be pastor of this charge eight years, two full terms, the first and last I served as pastor. Here is a brief statement of this last pounding. The 17th of September is my birthday. The St. Paul's congregation learned this fact, but did not know how young I would be on the 17th of this September. Several of our friends asked me how old I would be on the 17th, and thinking the inquiry was based on mere curiosity, I humorously said I would be forty-eight. Of course I did not say I would not be older than that. They knew I would be older than that and insisted I should tell them. But their anxiety only served to encourage me in keeping up the fun. Well, Monday night, the 17th, quite a number of men and women of the St. Paul's congregation called at the home of the ex-pastor, all laughing, but seemingly empty-handed. Frankly, wife and I did not know just what to do or say. But finally Bro. D. A. Pierce, better known as "Uncle Dave," stepped out and delivered a brief talk on the esteem in which the congregation held me, and concluded by handing me a box, securely tied up. I very promptly untied it and found it full of one dollar bills. I then found out that the inquiries of the congregation as to my age were based on the desire to give to me one dollar for every year I had lived in the world. As I look so young and frisky they fell slightly under the mark, but not very much. O, if I could have known what was involved in it I would have been certain to place it high enough. I now fully believe is always best to tell the truth. Heaven's blessings upon the dear people of St. Paul's church. J. A. Hornaday.

### GOOD YEAR ON NORTH McDOW- ELL CIRCUIT

We have held two meetings. Bro. H. E. Stimson did the preaching at Concord. He delivered some very able sermons. I never saw the Spirit more manifest. About fifty conversions and reclamations with the whole church in general revived, and twenty were added to the church. At the close of the meeting fourteen pledged themselves to erect family altars. A mid-week prayer meeting has been organ-

ized and the new converts are taking an active part in these services.

We also had a good revival at North Catawba. Bro. J. W. Groce was my able helper. The Spirit of the Lord was with us during this meeting. We had twenty-five conversions and reclamations with nine additions to the church. At this church twelve pledged themselves to erect family altars. A prayer meeting was also organized and is being carried on with great success.

The Lord has wonderfully blessed us during the year, but I have not accomplished what I might have had I been near my work.

This charge at present has no parsonage, but plans are being made to build one. As a result of no parsonage I live fifty miles from my work. I am praying that the Lord will continue to pour out His blessings on this work for I love these people.

E. A. Blanton, P. C.

### EXTENSION LECTURE COURSE FOR TEACHERS BY GREENS- BORO COLLEGE

The Greensboro College will issue shortly a folder announcing a series of extension courses to be offered by the college for the express purpose of aiding teachers now in service in improving their certificates. Opportunity will also be given to a limited number of the college advanced students preparing for teaching. These courses will cover the field of Public School Music, Primary School Methods, Elementary School Methods, and High School Methods. Other departments, including Industrial Art and Physical Education, are expected to be added in the near future. There are resident in the city of Greensboro approximately two hundred teachers, many of whom will doubtless welcome the opportunity offered by such an announcement from the Greensboro College.

For the past six years the relation between the Greensboro College and the Greensboro public schools has been of a most cordial nature. Many of the students in the school of Education in the college have taken advantage of the fact that adjacent to the college campus are the city high school and an elementary school. The students have had free access to observe in both of these buildings and have availed themselves of this opportunity. Many of them have volunteered to coach small groups of the high school students who seemed on the point of falling behind in their work, and in doing this have rendered a valuable service.

President Turrentine and Superintendent Archer have perfected a plan by means of which the faculties of Greensboro College and the Greensboro public schools will be available for this extension work. The following members of the Greensboro public school faculty have been elected as members of the extension faculty of the college: Mr. Glenn Gildersleeve, Miss Florence Pannill, Mrs. Maie Pittman Hartsell, and Mr. G. B. Phillips. Other members will be added to the extension faculty as the demands justify. The courses offered by each of these instructors will meet all the regulations, both of the college and the State Department of Education, and the work in each course will receive due college credit and due credit at the State Department.

These courses will very probably be offered on Saturday morning in the college itself and will meet for a total of seventeen periods for each semester. Each period will last an hour and forty minutes. Such students in the course as pass successfully and do the required parallel reading will be given two semester hours of credit. A student who passes successfully on two courses will have accomplished as much toward raising her certificate as could have been accomplished had she attended a regularly accredited summer school.

The authorities of the Greensboro College and of the city public schools feel that this is an unusual opportunity for instruction in some fundamentals of Education under the leadership of a group, each of which is not only well-trained, but is actually engaged during the week days in putting into practice the theories advocated in the course. Former Superintendent Brooks, who was consulted early in the summer with regard to the details of this extension course, expressed himself as being more than gratified that the Greensboro College and the Greensboro public schools were planning such a move, stating that there was no greater need at present in North Carolina than there is for some workable plan by means of which a teacher could pursue work at a college thus fitting herself for a higher type of school work and at the same time continue her work in the school room. This plan is a solution of the problem. The Extension department offers to teachers in the city of Greensboro the opportunity to take college courses and receive college credits while engaged in school work. Mr. A. T. Allen, state superintendent of public instruction, also endorses this plan of co-operative extension work, and expresses pleasure in such movement for the common cause of education.

### THANKS BROTHER HUNT

I am grateful to Bro. C. W. Hunt for his correction of that statement in my article on Walter Hines Page in regard to Trinity College. I quoted word for word as it is in that remarkable book by Burton J. Hendrick. Evidently the author got his original information slightly tangled. It is but just that Trinity College should be freed from that "tobacco barn" slander. But after all it is not the type of building or the dress of the teachers that does the work of education. It is the brain and character of the teachers. I thank you, Brother Hunt.

George C. Wilding.

### MY DEAR OLD SADDLEBAGS

Well, my dear old Saddlebags,  
I have come to say, Good-by!  
We have journeyed long together,  
In all weathers, wet and dry.

And we've slumbered oft together  
On the cold and virgin sod,  
Caring nought for such hardships—  
Only for the man of God.

Our bed was not as soft as down,  
Our covering was not warm,  
But God looked down upon our night,  
And kept us from all harm.

The vigils of our nights were stars,  
Their company was good,  
The morning brought us rest and joy,  
The consciousness of God.

Your wardrobe and your larder,  
Your presence and your store,  
Have been prized by me more highly  
Than dukes and lords galore.

And I'd gladly take you with me,  
But we're told that flesh and skin  
In the place where I am going  
Can never enter in.

As in the days of strength and prime,  
We followed crowd and hearse,  
Together at the grave we wept,  
With kindred, friends and nurse.

To each other we've been faithful  
As the coming Judgment Day,  
In toiling for our God and Christ,  
Too oft with meager pay.

But we must part to meet no more!  
Old Saddlebags! Good-by!  
The story of your service here  
Can be better told on high.

There angel band will take their stand,  
In that bright and happy clime,  
And chant your praise through end-  
less days

For your service to mankind.  
—S. R. Reno, Northwestern Advocate.



**A MESSAGE FROM OLD TRAP**

I came to the above address on the 30th of August to finish the unexpired year of Brother Carroll on the South Camden circuit. I came a week ahead of my family and made my home with Bro. J. M. Burgess until the family arrived, and may I say just here that I have not gone into a home anywhere in which they were more of one heart and one soul than at Brother Jim's.

They have here a beautiful new parsonage, real well furnished, though not entirely finished upstairs. It is located just in sight of the Old Trap high school, where they have an excellent faculty of Methodists under the wise leadership of Prof. W. G. Johnston.

I have not seen a folk anywhere more devoted to their pastor than here at Old Trap. They have not been unmindful of us a single day since we have been here. They have as many as four times driven up with mule and cart and sought an entrance to the pantry, bringing all manner of good things to eat, which really makes one thankful on going to the table.

They had planned to have Brother Stack help in the meeting, which arrangement had been made before I came here, also which was more than satisfactory to me. Brother Stack came the 17th inst., and we did our best in the name of Jesus until the 26th, Brother Stack doing all the preaching, which was the old fashion gospel in the old fashion way. At the close of the meeting we took in fifteen members on profession of faith and one by letter. We will not know the exact results until we hear the roll called over on the other side.

Brother, in revising your prayer list, please put South Camden circuit on it, and especially do not forget the pastor. This is one of the most tremendous responsibilities that I have ever seen—scores of unconverted young people and old ones not a few.

And do please send me the Advocate. I have not had a copy of it for a few weeks; but that is not your fault. It is just that I am so hard to keep up with.

S. Salyer.

**HISTORICAL SKETCH OF FOREST HILL CHURCH, CONCORD**

(Read by Hon. W. R. Odell at the opening of the church, Sunday, September 30, 1923.)

Far back in the last century, about the year 1835, the Methodist pioneers began their work in Cabarrus county. Near this very spot was converted one of the first followers of Wesley in this section. His name was William Baringer, who afterwards entered the itineracy and died an honored member of the North Carolina conference.

In 1871 a great revival led by Bishop George F. Pierce, swept over the town and attracted wide attention. For ten years Methodism flourished and grew in Concord till on the first Sunday afternoon in October, 1882, under the pastorate of Rev. W. S. Creasy, who had charge of Central church, a Methodist Sunday school was organized in the western part of town, known as Forest Hill. Rev. Jacob Simpson, a local preacher of our church, offered the opening prayer and for more than forty years following this he built into the life of the church and the community and died a few months ago at the age of 86 years. Mr. W. R. Odell was elected superintendent of this Sunday school which opened in a small wooden chapel with an enrollment of nearly 200, and for thirty-seven consecutive years Mr. Odell was the superintendent of the Forest Hill Methodist Sunday school.

Some notable revivals were held in the little chapel led by Rev. W. S. Creasy, Rev. Joseph Wheeler and Rev. R. F. Bumpas. Six years of growth in the chapel brought this congregation to ask that they be set off as a pastoral charge. This was done and at the conference of 1888 Rev. R. M.

Hoyle was appointed to Forest Hill charge. The church was formally organized within a few weeks after the pastor arrived and in less than twelve months a new house of worship, a part of the present structure, was occupied. This church was referred to by writers of those days as "one of the most beautiful and commodious in the conference."

The second pastor was Rev. H. M. Blair. He found the present parsonage in course of erection. In a short while it was completed and occupied. The first Sunday of April, 1890, will always stand out as another great day in the history of this congregation. At this time all debt was lifted and Bishop Wallace W. Duncan formally dedicated the church to the worship of Almighty God. After three years of faithful work H. M. Blair was succeeded by M. A. Smith, who served four years, and since then the following men in their order served this pastorate: J. D. Arnold, three years; R. M. Hoyle, one year (second appointment); J. N. Huggins, three years; Gilbert T. Rowe, two years; J. C. Wooten, two years; M. M. Long, one year; W. L. Hutchins, three years; W. M. Robbins, two years; M. T. Smathers, two years; C. M. Short, two years; R. M. Taylor, two years, and J. F. Armstrong, four years.

The present house of worship, now nearing completion, gives us one of the best equipped churches for Sunday school in the entire conference, but in the future as in the past, we must recognize that Methodism's progress is marked by a succession of revivals. We will "Neither turn to estimating numbers nor admiring ourselves." Rather let us now say, "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

**AN INTERESTING GIFT TO THE BOARD OF CHURCH EXTENSION**

About the year 1876 Mrs. Marmaduke Morton, the stepmother of Dr. David Morton, first secretary of the Board of Church Extension, presented to him an interesting picture entitled, "Eminent Methodist Divines." This picture was the first one to adorn the first office of the Board of Church Extension and hung over the mantel of the single room which constituted the space then occupied by the board and was a prominent feature of every office occupied by the Board of Church Extension during the lifetime of its first secretary, Dr. David Morton.

On September 11, 1923, Mrs. H. W. Morton, the wife of Dr. David Morton, now living with her son, Dr. Daniel Morton, at St. Joseph, Missouri, presented this picture to the Board of Church Extension. In sending the picture for his mother, Dr. Daniel Morton wrote us as follows:

"We believe that it is peculiarly fitting that this picture should have its final resting place in the office of the Board of Church Extension. It was made many years ago, about the year 1876, for my father, David Morton, by his stepmother, Mrs. Marmaduke Morton, who was in every way a true mother to him, David Morton's own mother having died when he was only a few months old. The picture was made by cutting out of the religious periodicals of the day the steel engravings of noted Methodist men and preachers. The idea of grouping them in one picture was original with Mrs. Morton and she carried it out after having spent several years collecting the necessary likenesses. The picture contains some likenesses that cannot now be found and for that reason is especially valuable. All of the faces are not known. In the book entitled, "David Morton, A Biography," there will be found a reproduction of this picture, together with an index as far as known of all the likenesses which it contains. This index will serve a very interesting purpose if it could be placed conveniently near the

picture for use by those who want to know the names of each face there reproduced."

At a meeting of the executive committee held September 15, 1923, the picture was formally accepted and the secretary requested to express to Mrs. Morton our sincere thanks for this valued souvenir of the days that are gone, and that it be given a conspicuous place in the office of the board. A miniature of this picture together with the key to it are found in "David Morton, A Biography," by Bishop Hoss. We have had the key framed and placed beside the picture.

The Board of Church Extension is gathering together an interesting number of pictures of eminent Methodists and other relics of early Methodism. We have life-size pictures of Bishop Francis Asbury, Bishop Joshua Soule, Bishop H. H. Kavanaugh, Bishop H. B. Bascom; the Ordination of Francis Asbury. The General Conference of the Methodist Episcopal Church, South, 1858, and the Deacon Orders of Drury Flowers, signed by Bishop Francis Asbury January 21, 1816; a table that was used by Bishop Francis Asbury and Bishop William McKendree in presiding over the Tennessee conference at Kennerly's Chapel, Logan county, Kentucky, September 29-October 6, 1814, and placed in the office of the Board of Church Extension by the courtesy of the Lewisburg Congregation which is the successor of the old Kennerly's Chapel.

T. D. Ellis, Secretary.

**BREVARD INSTITUTE**

It has occurred to me that possibly the friends of the Brevard Institute would be glad to hear a word concerning this institution.

Of course there was grave fear when it was known that Prof. Trowbridge was to sever his connection with the school that a calamity had befallen the institution—and it was a great blow; but very fortunate was the institution in securing Prof. Oliver Orr, who had served as principal for the past several years, for the place of superintendent. This fortunate stroke saved the day. Also very fortunate was the school in getting a number of the original members of the faculty to remain. So we are happy to report that a student body of nearly 180 are now engaged in work here, and as fine a student body as can be found in any school.

The new members of the faculty are fitting in nicely, and we are all delighted with the future prospects. The contract has been let, and work is to begin within a few days for another dormitory for girls, which will increase the facilities for a student body of 300—and this number will crowd these walls just so soon as they are ready for them. No change has been made in the way the school has been conducted, and all of us are happy over this fact—this insures the future usefulness of the school. Prof. Trowbridge has erected a monument here, and succeeding generations will continue to reap the benefits of his labors. Prof. Orr was trained here for this work, and will carry forward the well laid plans. None who know him are surprised in hearing such excellent reports from Weaver College now under Prof. Trowbridge's cultured hand, head and heart.

Brevard church has enjoyed a good year. The loyal members are now busy building twelve Sunday school class rooms, the foundation laid with cement is completed, the brick work will begin at once, and soon this church will be well equipped for Sunday school work. Also the present auditorium will be increased fifty per cent in size by bolting the present Sunday school auditorium, making it fit into the present auditorium.

No more worthy cause was ever presented to the boards of missions, and church extension, but they turned us down every time. Something had to be done, so "we're up and at it,"

and somehow we are going to get the capstone laid. Seems like these boards cannot be convinced of the worth of the cause here. We have no "pull" hence no "come." This charge really demands all the while one of our strongest pastors, and I could wish there were some inducements to bring them to Brevard in the way of financial support, but anyway we are battling along, doing what we can and waiting for the "powers" to see the situation. The possibilities of future good to be accomplished in being pastor of this school, besides the other duties here, is enough to make the angles covet this opportunity. Maybe after a while the church will wake up to its privilege. Lee A. Falls.

**CAROLINA COLLEGE**

And with the fall comes the return of school days. The streets are made bright again with the laughter and prattle of childhood. Trains filled with the glad joy of boys and girls on their way to the higher seats of learning, and with the coming of the season Carolina College has opened her doors to the largest body of students for some years. A great student body. Girls fine in their simplicity, splendid in the ideals leading them on to the fulfillment of their lovely young womanhood. Judged by 'his standard, the real test, Carolina ranks at the top.

The new year has brought only a few changes in faculty. Miss Ruth Merritt has gone to Scarritt, preparing for the mission field. Miss Sue Sprott is wintering in Florida. Mrs. Stanton is at home in Bennettsville. Mrs. Pruett has changed her name and is at home in Alabama. Miss Kate Goodman Unstead, head of the Latin department, has been made dean. Miss Kate Bigham, A.B. and M.A. of Atlanta, Ga., will teach Bible and serve as hostess matron. Miss Cora Sydenstricker, A.B., West Virginia, is in charge of Math. and Science. Miss Helen Tolson, A.B., of Washington, D. C., is head of the English department and will teach Expression. Miss Annie Terrell will serve as dietitian for the dining room as well as instructor of Home Economics. Miss Eleanor Haywood is secretary to the president. Miss Alda Sasser, steward. Miss Pearle Jackson, librarian and manager of the book room. Miss Viola Hurley, accompanist. Miss Mary Garrett, head assistant to the dietitian. Misses Jack Smith, Bertha Sith, Viola Hurley, Valaria Dowless, Lydia Isley, Ruth McWhite, assistants.

Mr. Green this year serves as director of physical culture and has charge of the Department of Education. Miss Crane, Miss Hyatt, Miss Lawrence, Miss Price and Miss Knauth have their same work.

The organization of the college is being worked out in every detail for the highest degree of efficiency, and a year of the highest grade of work has already begun. One of the best features of the new year is the Junior class with an enrollment of over twenty-five already, which means another year the largest graduating class in the history of the school. And then—

**The Dormitory.**

The dream of the fine people of Maxton is taking shape now and several cars of brick have been hauled to the north wing of the campus, where soon will go up the new home of the girls who will come here in ever larger numbers for training.

**A Sunbeam.**

If I were a sunbeam  
I know what I'd do:  
I would seek white lilies  
Rainy woodlands through;  
I would steal among them,  
Softest light I'd shed,  
Until every lily  
Raised its drooping head.

—Lucy Larcom.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett, ..... Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer, ..... Editor  
Mt. Airy, N. C.

## North Carolina Conference

### PLANS FOR SCARRITT

At special meeting of the Board of Missions on September 12th the sole item of consideration, in keeping with the statement of the call, was Scarritt Bible and Training School. A joint committee, composed of the executive committee of the Board of Missions, the executive committee of the Woman's Missionary Council, and the Board of managers of Scarritt Bible and Training School, had been created for the purpose of gathering information and acting upon the question of "locating and reorganizing the proposed institution." This committee had been instructed to report its "plans for relocation both as to place and relation to other institutions of learning to the Board of Missions at its next meeting for final action." The Board of Missions had previously adopted provisions for the reorganization and relocation of the school in the following language: "We are further convinced that in addition to the missionary training to be provided for in connection with our two schools of theology there is a great need for a separate school, centrally located, designed and adapted to the religious training of lay workers and should be open to both men and women. Since the managers of Scarritt Bible and Training School have definitely decided to move the school to some more desirable location and the Woman's Missionary Council has expressed the desire to see the school identified with the unified program of missionary training of the church, it is our conviction that Scarritt should be removed to some central location and reorganized so as to provide adequate training for lay workers, men and women, but in such way as to preserve the name, school traditions, and spiritual character of the school."

The joint committee submitted its report. Besides the provisions formerly adopted, the report recommended that the name of the school be changed to "Scarritt College for Missionaries and Other Christian Workers," and also the following

#### Courses of Study.

The standards of preparation for missionary workers adopted by both the Woman's Missionary Council and the Board of Missions in 1922 calls for three general grades or classes of students: (1) Graduates who have also postgraduate courses in missionary training; (2) undergraduates who have also two years of missionary training; and (3) specialists who have at least one year of missionary training. In addition to these three classes of students, there are also those who are deficient in academic training, but who, because of special qualifications, are well fitted for certain phases of religious work, and who may profit by such courses as are suited to their needs. Representatives of all four classes of students are in attendance at Scarritt Bible and Training School, but their varying needs cannot be adequately met by the present organization. To provide for these several groups the religious training required by the standards already adopted by the Woman's Missionary Council and the Board of Missions, it would be necessary for the new Scarritt to furnish the following advantages: (1) Graduate courses for those who have completed a standard college course and who wish to specialize in some form of religious work at home or abroad; (2) a senior college

course consisting of two years of religious training similar to the diploma course now offered at Scarritt Bible and Training School (this course would require for admission two years of standard college work just as is now required at Scarritt, and would lead to a baccalaureate degree); (3) irregular students under the direction of faculty advisors would be allowed to select courses specially suited to their needs. Under specific conditions certificates would be awarded for such work.

#### Departments of Instruction.

The departments of instruction which would constitute the heart of the new Scarritt are the following: (1) English Bible, including the history, literature and teachings of the Old and New Testaments; (2) the Christian church, including the history, doctrine and organization of the church with particular reference to Methodism; (3) Foreign Missions, including the history, conditions and methods of missionary work in the foreign mission fields; (4) Home Missions, including the principles and methods of home mission work, with special reference to the problems of the foreign groups in America, the negro, Indians, industrial groups, rural communities, crowded city conditions, etc.; (5) Religious Education, including the history, theory, organization, and methods of religious education; (6) Religious Music and Pageantry, including hymnology, voice culture, chorus training and directing, etc.

#### Relation to Other Institutions.

One of the controlling reasons for the removal of Scarritt Bible and Training School is that it may be so located as to give its students the benefit of educational advantages that cannot be provided in its own organization. It should of course be entirely free from any organic alliance with or any control by such an institution. Affiliation with another institution should mean only the privilege of securing at a minimum cost such educational advantages as may be particularly desired and approved, and such a relationship should be had only with institutions that have a friendly attitude to the church, and are approved by the general sentiment of the church. Through such relationship with a neighboring institution or institutions departments of instruction not provided in the new Scarritt organization itself but involved in the enlarged program of religious training should be available. Among such departments mention may be made of the Language Study, Sociology, Primary Education, Secondary Education, School Management, Home Economics, Manual Arts, Physical Training, Health and Hygiene, Public Speaking, Agriculture, Art Education, Textiles and Clothing, Journalism, etc.

#### Physical Equipment.

It is impossible to forecast what the future needs in the way of building and equipment may be. One can only suggest what ought to be available at the beginning or in the very near future: (1) An administration building, containing ample facilities for the various offices (as president, bursar, registrar, librarian, etc.), six or eight recitation rooms, an assembly hall, a library and museum, social rooms, rooms for student organizations, facilities for physical training, and the like; (2) a hall for women, including dormitories for 150 to 200 young women, with all other facilities necessary to make an attractive Christian home for the women students; (3) a residence for the president of the institution; (4) such facilities as may be necessary for men and married students who may wish to attend the school. . . .

The joint committee stated that the George Peabody College for teachers offered many superior advantages for the courses of study needed by the enlarged Scarritt and that such ad-

vantages could not be obtained elsewhere in the South; also "In the light of all the facts assembled the joint committee recommended to the Board of Missions; (1) That the proposition from the citizens of Nashville \$25,000 from Chamber of Commerce and \$25,000 from Nashville Methodists) be accepted and that the Scarritt Bible and Training School be located at Nashville, Tenn.; (2) that the institution be affiliated with George Peabody College for Teachers with the understanding that it shall have its own separate identity, free from any organic alliance with, or control by any other institution. Affiliation shall mean only the privilege of securing at a minimum cost such educational advantages as may be particularly desired and would be approved by the general sentiment of the church."

Of the eighty-two members of the Board of Missions, fifty-five were present. The vote on the adoption of the report of the joint committee was: 37 ays, 18 no. By this action Scarritt is to be enlarged and reorganized, located in Nashville, Tenn., and affiliated with George Peabody College.—Extract from article in Nashville Advocate.

## Western North Carolina Conference

### THE GREATER SCARRITT

At a called meeting of the Board of Missions in Nashville September 12th, it was voted to locate the Greater Scarritt in Nashville in affiliation with the eGorge Peabody College for Teachers. This decision will bring satisfaction to the women throughout the church who have had the matter of the Training School at heart for many months past. The Woman's Missionary Council at its meeting in Mobile in April, 1923, voted unanimously (except for the vote of one Kansas City member) to change the location of the school to a central place, to enlarge it and reorganize it so as to increase its usefulness. All the women members of the Board of Missions who were present at the meeting of the board voted for Nashville as the new location, with affiliation with Peabody. These members represent conferences in Alabama, Louisiana, Kentucky, Mississippi, Texas, Arkansas, Georgia, Virginia, West Virginia, Tennessee, and Missouri.

There were the best of reasons for the solidarity of the vote. Nashville is in the center of the Southern Methodist constituency. A suitable charter may be secured in the state of Tennessee. Above all else, as an important reason, affiliation with Peabody College will provide those courses in teacher training and other subjects which many of the missionary candidates need along with or in addition to the Scarritt courses. All courses in Bible, Church History, Evangelism, Applied Sociology, Foreign Missions, Home Missions, Religious Education, and kindred topics needed for strictly missionary training will be taught in the Scarritt class rooms and by the faculty of the Training School itself. This provision applies to both graduate and undergraduate courses.

Eight other cities within the Southern states made overtures to the school; some with most generous offers of money and land as well as educational affiliations. The Council will always hold in grateful remembrance these invitations, and the friends who interested themselves in the welfare and future of the school. Friendship for the Training School is friendship for the womanhood of the church, for Scarritt as the heart of the woman's work is undoubtedly the best loved of the Council enterprises.

The task of carrying out the details of removal and organization has been committed to a joint committee composed of the executive committee of the Woman's Missionary Council, the executive committee of the Board of

Missions, and the Board of Managers of the Scarritt Bible and Training School. This joint committee held a meeting the day following the meeting of the Board of Missions and took steps toward accomplishing their purpose. The school will remain in Kansas City for the current year, but it is intended that work on the new plans shall be commenced at once.

The Belle H. Bennett Memorial Fund, which is now being collected by auxiliaries and conference societies, will be used in connection with the Greater Scarritt, possibly to establish a School of English Bible. The decision as to the exact form the memorial will take will be made by the Council in its next annual session. It was voted at the last session that the minimum goal should be a half million dollars, and a considerable part of this sum has already been subscribed. Collections will be made during the remainder of the period of the Christian Education Movement. Now that the school has been located in the place so desired by Miss Bennett for it, we shall all take courage and go forward joyously to the completion of the Memorial.

Mrs. F. F. Stephens.

## RESOLUTIONS OF APPRECIATION

The Junior Missionary Society of West Market Street church feels keenly its loss in the passing of the pure spirit of Mary Plyler. We loved Mary, and Mary loved the society. This was constantly manifested in her faithful devotion to its every call to service. God has called His own. Her work here is finished, but she has left with us a memory which we shall ever cherish. May her sweet influence abide with us, and inspire us to more vigilant service for the Master.

Resolved First, That while we will miss her presence, we will bow in humble submission to God's will, realizing that all things work together for good to them who love Him.

Second, That we extend to the bereaved parents our sincerest sympathy, praying that our heavenly Father in His infinite goodness will pour the healing balm into their bleeding hearts.

Third, That a copy of these resolutions be sent to the family to the North Carolina Christian Advocate, and also be spread upon the minutes of our society.

Eugenia Isler,  
Katherine Clements,  
Committee.

## MISSION STUDY CLASS AT LONG'S CHAPEL MOVES FORWARD

On the evening of September 18 our mission study class finished the second part of the plan for our fall mission study.

Beginning September 10, we had, with a few of our members, an intensive study of "The Child and America's Future"—Stowell. The women met with the superintendent for one hour each day for five days; then an invitation was extended to all members and to their husbands to meet with us in a "parents' party" on September 18. Quite a good number accepted and entered heartily into the contest to see which of the six groups formed could get the most points from the mission study book, as presented by our four women.

One of the husbands, who is our popular depot agent at Lake Junaluska, contributed much to the program by explaining why "Heathland" should be visited first—enlarging a bird's-eye-view map that is sent out by the American Child Health Association.

Each group did well, one scoring seventy points and none lower than thirty-five, I think.

After the contest refreshing ice cream and cake were served.

Several bought copies of our mission study book, and we plan after

(Continued on page fifteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### NEW BERN BOOSTERS MEET

At a supper served in Centenary Methodist church basement Tuesday evening of last week and sponsored by the Centenary and First Presbyterian Sundays schools and churches, an organization was perfected for the purpose of preparing the ground work for the annual Standard Training School for Sunday school and church leaders of New Bern and vicinity, which will be held in Centenary church the week of October 28 to November 2.

The following paragraphs from The New Bernian gives, in an accurate and concise manner, an account of the meeting, with the names of the board of managers and committees, who are working for an enrollment of 200:

"In addition to Sunday school and church workers of the sponsoring churches, many workers from other local churches were present and heard the addresses by Mr. L. L. Gobbel, conference superintendent of Sunday school work of the North Carolin Methodist conference of Durham, and took part in the organization of the board of managers.

"The motive that prompted the meeting was to arouse and increase interest in the coming training school. And at a delicious supper served by the ladies of the Methodist auxiliaries, talks by many church leaders served to stimulate interest and lay promising foundation for another successful school.

"Among those who spoke, in addition to Mr. Gobbel, were Mr. C. L. Coons, secretary of the Y. M. C. A.; Dr. W. L. Hand, Rev. F. M. Shamburger, presiding elder; Rev. W. V. McRae, pastor of Centenary Methodist church; Rev. W. C. Ormond, pastor of Riverside Methodist church, and Mr. R. N. Scott, of the Tabernacle Baptist church.

"Following the business session, Mr. B. M. Potter, superintendent of Centenary Methodist Sunday school, called for a meeting to organize the board of managers. Those elected were Rev. W. V. McRae, chairman; Dr. W. L. Hand, treasurer; R. N. Scott, secretary, and Mrs. L. C. Lawrence, Mrs. C. S. Hollister, Messrs R. L. Stallings, W. B. Rouse, W. C. Ormond and B. M. Potter.

"From the board of managers the following committees were named: Entertainment, Mesdames C. S. Hollister and L. C. Lawrence and Mr. W. B. Rouse; Publicity, Messrs. W. B. Rouse, J. B. Dawson, W. L. Hand, R. N. Scott and W. C. Ormond; Arrangements, Mr. W. W. Gaskins; Finance, Dr. Hand and Messrs. W. W. Gaskins, W. T. Smith and R. L. Stallings; and Bookman, Mr. W. W. Gaskins."

#### OUR ROCKY MOUNT SCHOOL

Sunday school workers of Rocky Mount, Nashville, Tarboro, Wilson, and other neighboring points attended the training school held last week at the First Methodist church, Rocky Mount, and at this writing (two days before the close of the school) indications are that considerably more certificates of credit will be earned this year than last. The enrollment, although no larger if quite as large as last year, contains a higher percentage of earnest workers. That is to say, those in the classes came to work and went about it as though they

meant business. The names of those earning the certificates and other details concerning the school will be given in these columns next week.

#### PASTORS STICKING BY IT

A significant feature of the Rocky Mount training school is the fine way the pastors are sticking by it. Revs. H. M. North, of First church, Rev. N. B. Strickland, of Rocky Mount, Rev. L. T. Singleton, of Clark Street, Rev. E. C. Few, of Nashville, and Rev. B. B. Slaughter, of Tarboro, have been present regularly and are making the courses in Sunday school work. The superintendents and teachers have been faithful in their attendance, too. The list of names next week will indicate who earned the certificates of credit.

#### HILLBILLIES HELP US

Contributing not a little to the success of our Rocky Mount training school is the fact that we have as members of our faculty our good friends and co-workers, Mr. O. V. Woosley, conference superintendent, and Miss Virginia Jenkins, elementary superintendent, of the Western North Carolina conference. These talented and experienced leaders, who are doing such great work for the Sunday schools of their own conference, came down to help us, and we appreciated their work among us and are enjoying their fine fellowship. We expect to have them have them in "sandfiddledom" again, for we have worked out a system of co-operation which will take us into some of the schools of "hillbilliedom" in exchange for their services in some of our schools. It is just a bit of practical co-operation, which seems to be working to the mutual advantage of both conferences.

#### GREENVILLE AND KINSTON

Your conference superintendent of Sunday school work slipped off from our Rocky Mount training school long enough to attend the boosters' meeting at New Bern and, incidentally, to spend two or three very pleasant hours at Greenville and Kinston. In company with Rev. H. M. North and Mr. O. V. Woosley he went to Greenville, where Mr. North had an engagement to preach a missionary sermon at a meeting of the Pitt county woman's missionary organization in Jarvis-Memorial church. At this meeting the good women gave Mr. Woosley and the writer an opportunity to bring greetings from the Sunday schools of the two conferences in the state, they served everybody a splendid dinner, we had a minute with the pastor, Rev. V. P. Scoville, and the writer was off on the one o'clock train to Kinston.

He spent two hours in Kinston, during which time he had a most satisfactory conference with Rev. C. K. Proctor, the pastor, and Mr. B. B. Jones, superintendent, concerning matters relating to the Sunday school there. These good leaders have in mind bigger things for their school—better things for their boys and girls, men and women, of the Sunday school.

#### RALLY DAY, OCTOBER 14

Sunday, October 14, will be observed in many Sunday schools at Rally Day, an annual occasion when the entire school leadership and membership should rally together all their forces and stir up enthusiasm and interest for the coming months. The program should include whatever of the spectacular is to be used during the year. Printed programs may be secured from Lamar & Barton. Some schools may find it more convenient to use some other Sunday than October 14. If so, the most convenient Sunday as near thereto as possible should be selected.

#### RECOGNITION OF PREACHERS

It is in our minds to give, in some suitable manner at the approaching session of our annual conference, some appropriate recognition to the pastors of the conference who, between last conference and this, have taken for credit at least one certificate of credit on the standard training course. Quite a large number have already earned one or more certificates this year, and we expect many more to take credit in the three remaining standard training schools to be held between now and November 15. Still others, we hope, will get credit for correspondence work. We are hoping a large number will put themselves in line to receive this well-deserved recognition.

#### Western North Carolina Conference

#### CONGRATULATIONS

Just a line or two to congratulate the childhood of those Sunday schools where those splendid groups of Elementary Sunday school workers have agreed to observe Children's Week some time during October. You will remember that these workers have agreed to visit the homes of their pupils and urge their parents to attend a "Parents' Meeting" to be held at some convenient time in their church, at which meeting some one good forward step for the better promotion of religious education in their midst will be agreed upon. The number of Sunday schools agreeing to observe Children's Week is constantly increasing.

#### REPORTING TIME

It shall be the duty of the preacher in charge to make a written report annually to the annual conference on the following items:

1. Number of Sunday schools.
2. Number of officers and teachers.
3. Number on the Cradle Roll.
4. Number in Home Department.
5. Number of members not included in 2, 3 and 4.
6. Total enrollment including 2, 3, 4 and 5.
7. Average weekly attendance.
8. Number of pupils uniting with the church during the year.
9. Number of persons taking our training course.
10. Number of Wesley classes.
11. Amount raised on Sunday School Day.
12. Amount raised for missions during the year.
13. Amount raised for all other purposes during the year.
14. Total amount raised during the year.

So reads paragraph 399 of the Discipline. It will be noted that in the foregoing items for reporting upon two are different from previous reports. Heretofore the average weekly attendance has not been asked for, and the other change is the asking for the number of persons taking training rather than the number of training classes.

#### BE SURE

It is earnestly hoped that our Sunday school leaders will aid our pastors in getting the correct number of persons in his Sunday schools taking our training course during the year. This is a very important item. Just those taking the course for credit should be reported. Others have neither "taken" the course nor has the course "taken" them. Let's be sure to correctly report the number of those who "Study to show themselves approved of God."

#### AVERAGE ATTENDANCE

As has been stated this is the first year for reporting average weekly attendance. Do not confuse this item with total enrollment. The average attendance will be smaller by a good deal than the total enrollment, which includes the Cradle Roll and the Home Department, those who do not attend

the sessions of the Sunday school. An average attendance in a "C" type school, one room church school, of fifty per cent of the enrollment will entitle that school to become a standard school. An average attendance of seventy per cent of the enrollment in "B" type schools, class room church, is regarded as a good average attendance and will entitle the school to be regarded as a standard school. These figures are based on the active enrollment and not the enrollment that includes the Cradle Roll and the Home Department.

#### INCREASED ENROLLMENT

Is your Sunday school reaching more people than it did last year? It ought to. Unreached people are all around us and so near us that we do not have to go far after them. Only one in three in North Carolina is even enrolled in the Sunday school. Your school ought to be reaching more and more of these people. Each one of our districts has set a goal for new scholars this year. In each district there are from 60 to 80 Sunday schools, some of them large schools. Each goal ought to be easily attained. Note your district's increased enrollment goal.

Asheville district .....	2000
Charlotte district .....	2000
Greensboro district .....	2000
Marion district .....	1000
Mount Airy district .....	1000
North Wilkesboro district .....	500
Salisbury district .....	1500
Shelby district .....	1500
Statesville district .....	2000
Waynesville district .....	1500
Winston-Salem district .....	2000

#### JONESVILLE

"You just see if this is not fine. I have two more Sunday schools than the circuit had last year, 110 more pupils, and 30 more in the Sunday school than on the church register. Good luck to you."

This good news comes on a postal card from Rev. J. J. Eads, who never tires of getting results. He is that type of fellow who is so busy doing things that he finds no time for complaining. To make this record all the more noteworthy it will be remembered that only a few years ago the Jonesville circuit was the "tailender" of the Mount Airy district when it came to percentage of Sunday school enrollment on church membership. Hurrah for Brother Eads and his Jonesvilleites! May his kind increase!

#### HAVING A GOOD TIME

"The lines have fallen to me in pleasant places." I am this week at Rocky Mount with my good friend Gobbel in his Standard Training School which is being held in Brother Lovable North's church. It is fine to be here and to note the good work being done by our good Methodists in the "Eastern Conference." Brother Gobbel is doing exceedingly well in heading the Sunday school work in his conference and his folks are rallying to his leadership with increasing pleasure and confidence. It has been a distinct pleasure to work with our good friends across the line.

#### SIX REASONS

As instructor in the Rocky Mount school in "Sunday School Organization and Administration" I gave as a written assignment for last night's session the following: "Give six reasons for attending Sunday school you would advance to a church member who does not attend his Sunday school." Without his permission I am here presenting the paper handed in by Rev. H. M. North, pastor of our First church at Rocky Mount:

My Dear Sir:  
In this letter I am setting forth certain reasons why you should attend our Sunday school, and I shall be glad for



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### WHAT ARE YOU DOING?

Say, folks, haven't you done anything since you elected those new officers? We haven't heard anything about it if you have. I have received lots of lists of officers who have been recently installed; that's fine, but rarely any write-up of the program of the installation service comes in. This should be a special service.

By the way, you don't need to wait till you elect officers again to send any more news. All kinds of league news is interesting and helpful to other leagues, and you owe it to the leagues in the conference to publish any good programs or any helpful service which you might hold. This page ought to be "chock" full of interesting league news, and it could easily be so if a few more of you leaguers would take it upon yourselves to see to it that the news of your league is sent in for publication.

To make this League page worth while we absolutely must have the co-operation and assistance of the local chapters, and especially of the corresponding secretaries, for it's their duty to mail the news out and then watch to see if it's published. It's your page. Why not use it? L. D.

#### WHERE WILL OUR NEXT LEAGUE ASSEMBLY BE HELD?

Yes, where will it be held? Well, it will probably be held at Morehead City and possibly somewhere else. We don't know yet, but anyway we want to be there and we want to be there in large numbers. Oh, you say, why, that's way next June sometime. That's too far off to talk about. Well, maybe it is too far off to talk about, but it's certainly not too far off to work for. If you wait till next June to begin to try to send some delegates and to get together your report to be made at the assembly, you certainly won't be proud of your delegation and your report. It makes no difference where the assembly is held, your league wants to be represented there. Your league can't afford to miss the splendid instruction and inspiration that the delegates carry back to their leagues.

Why this advance statement? Well it's just to remind you that you have a report to make at the assembly and you don't want to come empty handed. Then above all, some day we'll have a report to make to the Master at that final assembly and we certainly don't want to be such ingrates that we'll go empty handed to report to our Saviour.

Then, too, I might add that this page might serve as an open forum for any discussion of the best place for our next assembly or any other matter of interest to leaguers. L. D.

#### EDENTON STREET GIVES PAGEANT OF "VISION HEIGHTS"

The Epworth League of Edenton Street church, Raleigh, presented the pageant "Vision Heights" or "Task Valley" on Sunday night, September 16th, in the main auditorium of the Sunday school. A large and appreciative crowd was present to see the pageant and was deeply impressed by it.

The pageant presented a young man in search of "Vision Heights" who had lost his way and was inquiring of those who passed to direct him. The young man was called "Pilgrim." The persons who passed by, but for some reason or another could not show "Pilgrim" the way to "Vision Heights" were "Selfish Ambition," "Provincialism," "Sloth," "Pleasure" and "Love,"

"Prayer," "Knowledge," "Inspiration" and "Consecration."

The characters were well chosen. Each one showed a large degree of skill in mastering his part. Caswell Riddle, as the "Pilgrim," had the leading part. His manner and expression was very impressive. Evelyn Waite, representing "Selfish Ambition," wore a purple robe, Grecian style, and a gold band about her head. She was typical in her part, which was difficult. "Provincialism," as played by Mr. Timbee, was well portrayed. It was really amusing to note how real Alex Davis represented "Sloth." It was very clearly understood how "Pleasure" can allure us after Henrietta Owen had represented it so effectively. "Love," "Prayer," "Knowledge," "Inspiration" and "Consecration" made a marked impression on the audience by the parts they played in showing "Pilgrim" the way to "Vision Heights." These parts were taken by Misses Eunice Blair, Lillian Waite, Grace Wilder, Marjorie Waite, and Alice Best. These were also dressed in long Grecian robes.

The second scene was laid in the "Pilgrim's" home. He as the president of the league was having a cabinet meeting, the purpose of which was to impart to his cabinet members the temptations that one might meet on a trip to "Vision Heights" and what a blessing it had been to him to overcome these obstacles and finally to get the real vision of the needs of the world and his part in supplying them. It was interesting to hear him tell of his experiences there. It was in this scene that the purpose of the pageant was revealed. The cabinet members, and seemingly the whole audience, caught the spirit and seemed to exist in the atmosphere of the real need and value of waking up and seeing what our lot is in our own community. A. R. B.

### Western North Carolina Conference

#### HEAR THE JUNIOR SUPERINTENDENT

I wonder if the Junior superintendents realize it is getting almost report time again. Let's see if we can't get our reports in on time; it is easily done if we get busy. Will you assistant district secretary write your Junior superintendents and insist on getting their reports to you so that I may get them by the 10th and make my report by the 15th? I feel sure all the assistant secretaries are doing all they can to organize Junior leagues in every church where it can be done. Let's put our whole heart and service into the work and make this the banner year for Junior work. Our City Union League Efficiency League will be held here in Charlotte November 19 to 23, and I earnestly hope we have a goodly number of Intermediate and Junior superintendents from the district to attend. Intermediate and Junior work is very important if we expect to have real live, wide-awake Senior leagues. We are planning to have the best lot of teachers in our institute we have ever had and are sure if we attend we will go away better informed and more enthusiastic leaguers than before.

Remember I am at your service and count it a pleasure to help you in any way I can. Mrs. Jennie M. James, Conf. Junior Supt.

#### THAT SILVER LINING

I found the silver lining  
To the cloud they talk about,  
And I stepped up very boldly  
And ripped the lining out.

"You cloud," I said quite firmly,  
"You now may go your way;  
Your lining is the only part  
Of you I wish to stay."

And from that silver lining  
I made two wondrous cloaks—  
One to wear myself and one  
To lend to other folks.

—Elsie Parrish.

### CHURCH BUILDING IN THE DURHAM DISTRICT

The Advocate carried an account in a recent number of the dedication of Fletcher's Chapel, Durham circuit, by Bishop Collins Denny. Mention was made also of the great satisfaction the people felt in having the bishop with them, and how they enjoyed that truly great utterance of his on Sunday morning.

I have thought it well to make mention of other building operations in the district and of the new ones entered. This work has gone steadily on during the past four years.

The new church at Helena, Mt. Tirzah circuit, was dedicated July 29 by the presiding elder. The pastor followed the dedication with a meeting that did much good and won a number to the church. The dedication and the revival marked a new day for the work in and around Helena. Bro. J. C. Williams had another revival at New Bethel of far-reaching consequences. He expects to be in the new church at this point before conference. New Bethel has a most promising field, with this new equipment. Williams is doing a monumental work in this field. One man like him is worth about every ten evangelists that go roaming over the country. He is doing a fine piece of constructive work that will abide, instead of kicking up a lot of dust and picking up shekels.

The beautiful new church at Samora is complete, and the pews are being installed. The next quarterly conference will be held here. This will be ready for dedication at an early day. This is a commodious country church and adequate for the needs. Once a small debt is paid, the brick church at Bethel, Yanceyville circuit, with green tile roof and Corinthian columns in front, will be ready for dedication. It is hoped that this may be done before Rev. J. T. Stanford closes his quadrennium. This church, begun by Rev. S. F. Nicks, is a most attractive and substantial building; a most needed one.

Mt. Sylva, Rougemont circuit, has a new lot, and timber is going on the ground for the new church located on the concrete road between Durham and Roxboro. This will be a most attractive structure.

The parsonage has been made new at Hillsboro, and an entirely new parsonage is in the building at Cedar Grove, on this same charge. Rev. J. E. Blalock has been looking after both these enterprises. The purpose is to divide the Hillsboro charge at conference. The more than eleven hundred members cannot be cared for by one man.

Money is being secured for a new church at Orange Chapel on the Carrboro work. This is one of the old Methodist societies near Chapel Hill, and has long needed a more commodious and attractive church. Bro. J. W. Autry has this in hand.

Previous mention has been made of the new Oak Grove church, Person circuit, built while Bro. J. A. Daily was pastor, and of Brooksdale's \$18,000 church, Brooksdale circuit, during the incumbency of Bro. J. A. Russell. This reference is to make note of them in connection with this account of building operations affecting the country work, during the past quadrennium in the Durham district.

Carrboro has practically made new their church and have a new parsonage secured by a most profitable exchange made during the year. They are well fixed for years to come.

Webb Avenue, Burlington, is at work on plans and have something like ten thousand dollars pledged for a much needed church in this section of the town. They have a site the like of which one would have to go a long way to find a superior; and they are hopeful of pressing this work to a finish.

Plans have been approved, and funds are being secured by a canvass

of the state made by Rev. Walter Paten in an effort to secure the needed amount for the great plant at Chapel Hill. Every old University man has a fine opportunity now to aid in building a beautiful church at his alma mater. This is a great and much needed enterprise.

Rev. H. C. Ewing and his people at Branson are going ahead in their new fifty-five thousand dollar church, into which they went a few months ago. This has been a most notable achievement. The tug is on in getting the finances in shape, and renewed efforts have been put forth for the building up of a better church organization. This church has a fine future.

Lakewood has bought an adjoining lot to prevent encroachments of buildings too near their church. They also have plans, and some of the funds in hand, for a Sunday school annex. Work on this should begin in the near future. It is most urgent.

Plans for the two hundred and fifty thousand dollar plant, to be built in two sections, for the Trinity church have been approved, and it is expected that bids for construction will be called for before many weeks. The committee has worked patiently in the effort to secure plans that will meet all demands. This will be one of the best churches in the state.

Memorial church has secured a fifteen thousand dollar lot that separated the parsonage from the church. This purchase gives this congregation almost the entire block and makes possible the finest church grounds and buildings to be found. This church equipment has not been realized and used to the extent of its possibilities. This is a wonderful foundation for building in the future.

No space could be taken to describe the above mentioned church enterprises. They mean much for the future, and a dozen more churches are needed in the district. These can be built in the next few years, provided a little vision, effort and determination can be had.

The outlook is for the finest closing ever known in the Durham district. Most of the preachers have been in the district for a full quadrennium, or more, and they have done well. Let every man stand at his post until the roll call at Elizabeth City.

M. T. Plyler.

### BRISBANE BACKS FIGHT AGAINST BOXING

Arthur Brisbane has found something to praise in the Methodist Episcopal church. Ordinarily, Mr. Brisbane sees little good in churches or their activities, although he was at one time a youngster in a Methodist Sunday school. But now, at the very time when certain newspapers are boosting the prize fighting game, Mr. Brisbane says editorially to several million readers:

"The Methodist Episcopal church has started a war on prize fighting, attacking especially brutal exhibitions given under sanction of the highest officials in the army and navy.

"You are told that boxing develops courage. But you didn't notice it in the war. The percentage of boxers that did NOT go to war was higher than in any other line of effort.

"Fighting with fists develops courage," they say. In these days when men must face the sharp end of a bayonet, keep their nerves when bombs explode and shrapnel flies, to call boxing a preparation for real war is preposterous.

"In old days of fighting with fists, men used to bite off each other's ears and noses.

"Why not start, in the army and navy, ear and nose biting contests under the superintendence of admirals and generals, to make our boys 'brave'?"

"The Methodists are to be congratulated on a fight that a dozen churches should have started long ago."—Central Christian Advocate.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE RALEIGH, N. C.

Hon. R. N. Page .....President  
A. S. Barnes .....Superintendent  
Mrs. Mattie Jepkins .....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE METHODIST ORPHANAGE

**Automobiles.**—When passing through Goldsboro last week I saw a solid train load of automobiles. I think there were five autos on each freight car. With so many cars being used by our people, it does seem that one might find its way to the Methodist Orphanage for the benefit of the singing class. I hear of individuals and congregations giving their pastors cars. How I do wish such good work would continue until the Methodist Orphanage singing class could be numbered with the fortunate pastors. Smithfield church has just sent me two hundred dollars more toward purchasing a car for the singing class. Isn't that fine?

\* \* \* \*

**Insurance.**—Several insurance men have suggested that we could materially increase our endowment if a number of our orphanage friends would take out policies in favor of the Methodist Orphanage. Bro. N. E. Edgerton, a few years before he passed away, took out a five thousand dollar policy in our behalf. I wonder if there are not others who will follow his fine example? I trust that our preachers will call attention of the people to this method of helping the orphanage.

\* \* \* \*

**"Work Day."**—In a number of states "Work Day" is observed for the benefit of various orphanages. The plan has worked admirably in many sections. To devote one day's wages or income to so worthy a cause commends itself to all who believe in giving orphan children a square deal. Our Methodist folks of the N. C. conference have not adopted the plan as generally as the Baptists and Presbyterians. It is sincerely desired that every Methodist give not less than one day's earnings to our beloved Methodist Orphanage. Thanksgiving is the best time to make the donation.

\* \* \* \*

**Crops.**—Cotton and tobacco are being rapidly marketed. Money is flowing freely throughout the bounds of the conference. I feel confident that our people are not going to overlook us in our needs. We are wanting money now with which to pay big bills. Our people have never failed us in the past. They are going to respond to our pressing need and put us on our feet within the near future. To this end I want to request all the charges to pay up the orphanage assessment by conference, and in addition give us a large special. The assessment does not begin to meet our needs. Therefore it is urged that the assessment be paid in full with as large surplus as possible.

\* \* \* \*

**Hospital.**—There is a real need of a great Methodist hospital for the North Carolina conference. This need is felt by thousands of our Methodists. Many have expressed themselves to me very freely on the subject and are anxiously awaiting our great church to take some concerted action in the matter. Several years ago the board of trustees of the Methodist Orphanage went on record to

the effect that they would furnish a commanding site on the Orphanage campus for such an institution. When the landscape gardener laid off drives and located future buildings, a place was designated for that great Methodist hospital which ought to materialize at an early date. I trust that we will make it a subject of constant prayer. The church that heals the sick, shelters the orphan, preaches the gospel to the poor and undertakes to carry out the great commission, will prove its divine credentials. I covet for Methodism the right to claim its Apostolic succession by ministering to the three-fold nature of mankind.

\* \* \* \*

**Annuity.**—At the last meeting of the board of trustees a resolution was passed to the effect that the Methodist Orphanage establish the Annuity plan. Such a policy has been under consideration for some time and it was definitely decided to adopt the plan last June. Doubtless there are scores of Methodists throughout the conference who have money out on interest who would turn it over to our board of trustees if they knew we would pay them annuity. It was understood at the meeting of the board that we would not accept money on the annuity plan from young people. We prefer those who are ripe in years. The wisdom of such a plan can be easily seen. Those who turn over money on the annuity plan to us will get a good rate of interest and have no taxes to pay on their money in our hands. Neither will the Orphanage have to pay tax on it. At the death of the party who turns his or her money over to us, the Methodist Orphanage will come into permanent possession of same. That this plan will prove a blessing to the individual and to the orphanage cannot be doubted. As to the security, I wish to say that the Methodist Orphanage is a chartered institution, governed by a board of trustees, and has assets to the amount of three-quarters of a million dollars and has the backing of one hundred thousand Methodists. Could anyone wish for better security? I shall be glad to correspond with all interested parties. I trust that our pastors and leading laymen will call the attention of our people to the fact that we receive money on the annuity plan. When this plan becomes generally known and pushed by our pastors, it ought to be an easy matter to add two or three hundred thousand dollars to our endowment. Let us publish this fact throughout the conference and place our orphanage in a commanding position where it can render the largest possible service.

### Pick-Ups.

"He who builds no castles in the air, builds no castles anywhere."

"Character is the sum total of the influences met from birth to the present moment—the good influences are a plus quantity—the evil influences a minus quantity. The difference between the two is what we are."

"It takes sixty-four muscles of the face to make a frown, and only thirteen to make a smile. Why work overtime?"

"Most of the things that are put off until tomorrow should have been done yesterday." — Epworthian Pick-Ups (Portland, Ore.)

The old negress who washed for a Washington lady came one day with a tale of woe calculated to awaken pity in the hardest heart.

"Cheer up, Auntie," said the lady consolingly. "There's no use worrying."

"How come dere's no use worryin'?" demanded Auntie. "When de good Lawd send me tribulations he done 'spect me to tribulate, ain't he?"—Exchange.

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W. E. WEBB, Secretary  
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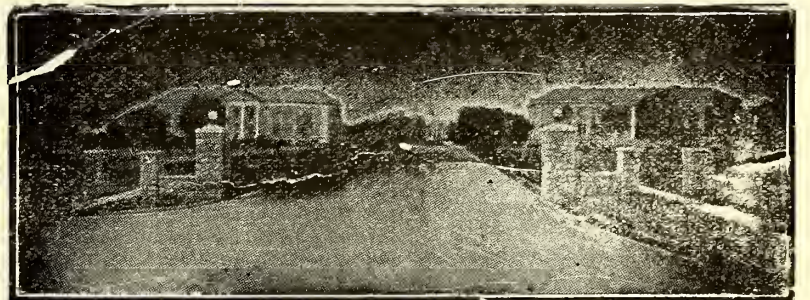
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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

AWAY CAN BE FOUND TO DO THAT WHICH OUGHT TO BE DONE

At this writing six annual conferences of the fall of 1923 have been held. The plan of the special effort for superannuate endowment was duly presented at each one, and in every instance the great movement has been unanimously welcomed. I have yet to hear a single serious complaint against what is being projected in the interest of the "forgotten man." All are agreed that this thing should be done and have committed themselves unreservedly to the task of doing it. Of course it is expected that in some places serious difficulties will have to be overcome, but that part of the church so far visited apparently has determined not to allow any obstacle to shunt the movement aside.

**You Cannot Fail If You Believe You Can Do It.**—Success is the fruit of confidence. He can who thinks he can. All obstacles get out of the way of the man who grips his task with a determination to win. Whoever sits down and ponders the number of things arising in the path of something that ought to be done is soundly licked before he begins. Such a one is usually rated as a failure by all who observe his methods, and none are willing to trust themselves in his hands. It has been well said: "When a man loses confidence in himself, he makes the vote unanimous." I do not know of anything that will so quickly bring fame and fortune to an individual as to find something that doubters say cannot be done and then do it. The special effort for superannuate endowment offers such an opportunity. Happy indeed should be the pastors of the church having such a chance to have their names writ big on the immortal roll of those who do this thing.

**A Teacup and Superannuate Endowment.**—Very few things are impossible in themselves. It is usually for want of application that men fail of success. If one strives intelligently, faithfully, and with singleness of devotion toward an object, one is sure to attain it in some measure. We are all inspired by the heroic efforts of Palissy to discover how to make the beautiful chinaware which adorns our tables of today. He burned under his oven the props that supported the trees in his little garden, the floor in his humble cottage, and the rude table and chairs; his children tugged at his frock and begged for food; for days he did not eat or sleep; and his neighbors laughed at him and pronounced him crazy. One hour more of firing was needed, and into the furnace went the last remaining piece of furniture, the bed on which his family slept. Hours later, when the oven had sufficiently cooled, trembling with emotion, he opened the door and cried: "Victory!" He had won.

If it is worth while to show such force and dogged perseverance to make a worth-while teacup, is it not also worth while to have such a spirit to win when providing a sustenance for the worn-out preachers of the Lord Jesus Christ? I will admit that the snow-white dishes and cups and saucers on the dinner table are pleasing to the eye, and I am glad that Palissy spent himself in such a manner to make it all possible. But I am also interested in an expression on the faces of our worn-out preachers indicative of the fact that they are not forgotten and neglected by the church which they have served. A

preacher of the gospel, even though he is worn out and unfit for any kind of work, should never bear in his body marks indicating that he is underfed and insufficiently clothed. Such a preacher having given his life for tohers should from others receive those things that will make him happy and comfortable all the days of his life. As for me, I will work as hard for this as Palissy worked making a decent teacup. Will you?

**A Snap Switch in Our Thinking.**—It is very natural in these times of numerous financial campaigns in the church that pessimistic thoughts should seek control in the heads of those who are trying to think a way through to ten million dollars for superannuate endowment. It is a good plan to snap off pessimistic thoughts on this subject and snap on "peptimistic" thinking. At least let us be open-minded on the subject. By the way, it is well to remember the saying: "The open-minded man is young, no matter what year he was born." So if we keep out the thoughts that discourage us and let in the thoughts that encourage, we will suddenly find ourselves at the place of beginning with a determination to win. I was greatly impressed recently by a line which caught my eye in a secular newspaper, as follows: "The best angle from which to approach any problem is the try-angle." This is exactly what I am endeavoring to establish in the thinking of those who will have in hand the accomplishment of the special effort for superannuate endowment. Let us remember that "to improve the golden moment of opportunity and catch the good that is in our reach is the great art of life."

**To Fail Now Would Be a Real Tragedy.**—The opportunity to go ahead with a real effort to secure adequate superannuate endowment has not come by mere chance. The friends of the superannuates have been planning and working for this day over a period of more than twenty-five years. Several fitful efforts have been made during this period, each one failing in its turn on account of a lack of proper organization. But now it is different, for the Board of Finance has worked patiently and industriously for five years making the necessary preparation to project the special effort for endowment in a manner to save it from the failure that has characterized other spasmodic efforts for this purpose. If the church does not now fit herself snugly into the harness provided by the Board of Finance and apply herself diligently to pull the load, she will forever bear upon her banner a stain of reproach which cannot be removed. The fact that the church may be able successfully to do other things and do them well will not be sufficient to cover her ignominy for failing to do this one thing. The days are now upon us when the call for service to others is most pronounced. Never in the history of mankind has there been such a turning of the people toward a square deal for those who do the world's work. If secular corporations now admit that they cannot longer fail to give attention to the needs of their aged employees and keep the good opinion of mankind, how will it be possible for a church, having the welfare of men and women as her chief reason for being, expect to hold up her head while her worn-out servants are bowed in the dust of pitiful deprivations?

Yes, a call for justice is ringing in our ears. The General Conference has

cleared the field for action. A plan of effort has been carefully prepared and is being given to the preachers and lay members of every annual conference. If in the face of all this the response is not quick and powerful, we will go on staining the pages of history of the Methodist Episcopal Church, South, with words concerning her neglect of the old preachers that will shame succeeding generations. Such a tragedy can be avoided provided that every man, woman, and child of the whole connection will now do a worthy part in behalf of the special effort for superannuate endowment.

**Something Preachers Should Not Forget.**—A preacher should not try to remember harsh words that are spoken about him. He should forget his failures of yesterday. He should not cling to feelings of resentment against anybody in this wide world. But there are some things that a preacher should forever hold in mind, and one

of them is this: "Every preacher in active service for the Methodist Episcopal Church, South is a 'forgotten man' in the making."

Roy Simpson, a negro laborer, was putting in his first day with a construction gang whose foreman was known for getting the maximum amount of labor out of his men. Simpson was helping in the task of moving the right-of-way, and all day long he carried heavy timbers and ties until at the close of the day he was completely tired out. Came quitting time. Before he went he approached the boss and said:

"Mister, you sure you got me down on the payroll?"

The foreman looked over the list of names he held. "Yes," he said, finally, "here you are—Simpson—Roy Simpson. That's right, isn't it?"

"Yaas, suh, boss," said the negro, "dass right. I thought maybe you had me down as Samson."

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# Our Little Folks

## MY HORSE

By Minerva Hunter

I have a horse that's all my own;  
And though I'm only three,  
I ride upon him all alone  
As bravely as can be.

I mount him and then cry: "Come up!"

And he begins to go.  
Sometimes he gallops very fast,  
And sometimes he is slow.

Sometimes he bucks and throws me off

Upon the nursery floor;  
But I get up and mount again,  
So I can ride some more.

Now, if you want a horse like mine,  
Don't try a 'locipede,  
Don't bother with a kitty car—  
It's your dad's foot you need.  
—Nashville Christian Advocate.

## IT COULDN'T BE CLIMBED

By Dorothy Arno Baldwin.

There was a great to-do in the Kingdom of Neverwas. The King had lost his Golden Bird. He had looked for him almost everywhere. He had whistled for him, and everyone else had whistled, but it was of no use. The golden cage that hung in the King's bedchamber was empty, and the Golden Bird could not be found.

At last the King had a bright idea. He sent for the Court Astrologer. Now the Court Astrologer was a clever man and could see everything that other people see, and a good many other things.

"Will you kindly look through your glass," said the King, "and tell me where you see my Golden Bird? He has flown from me."

The Astrologer obligingly lifted his glass. "Your Majesty," he said after peering for a moment, "your Golden Bird is sitting on the very tiptop of the Mountain That Cannot Be Climbed."

"Dear me, how unfortunate!" said the King. "Do you think he intends to stay there?"

"I rather think he does," answered the Astrologer. "He seems to be having a very good time."

"That will never do," said the King. "I shall oversleep every morning if the Golden Bird is not here to sing me awake. He must come home at once."

That was easily said, but how to get him home was a difficult matter. In all the days of the kingdom no one had ever climbed that mountain. Everyone said that it couldn't be done. It was very steep and very high, so high that the clouds rested like a crown upon its head. No one had ever wanted to climb it before. But now that the Golden Bird was up there and the King wanted him, everything was different.

The King thought until his head ached, but could think of no way of getting his bird. Then he sent for his Wise Men.

"Will you kindly tell me," he said, "how I am to recover my Golden Bird? The Astrologer says that he is sitting on the very tiptop of the Mountain That Cannot Be Climbed, and of course he cannot hear me when I whistle."

The Wise Men talked it over among themselves.

"This is a serious matter, Your Majesty," they said, when they had duly considered for an hour or so. "We see no way of recovering the Golden Bird, unless—it is barely possible, Your Majesty, that, if some of us had wings, we might fly to the top of the mountain and capture him."

"Excellent!" declared the King. "We'll do it!"

The King ordered a hundred pairs of wings to be made at once, each pair large enough to bear the weight of a man. He then issued a proclamation calling upon one hundred of his subjects to learn to use the wings so that they could fly to the top of the mountain.

"Half a kingdom to him who shall bring back the Golden Bird," read the proclamation.

The wings were large enough to carry a man, and six times a hundred subjects came to try them; but not one could learn to use them. After practicing eleven and a half hours a day for thirty-nine days all that the most skillful subject could do was to fly to the palace roof, and then only when there was a good wind behind him.

Meanwhile the Golden Bird sat happily on the mountain top—the Astrologer could see him all the time—and the King slept later every morning.

When the King himself had fastened on a pair of wings and had found that even he couldn't fly very well he sent for the Wise Men again. He also sent for the Councilors, the Royal Tutors, the Cook, the Chancellor of the Exchequer and everyone else who had ever had occasion to think and commanded them to put their heads together.

"There must be some way of reaching my Golden Bird," he said. "I want you to think what it is."

After they had thought almost all night the eldest Councillor timidly raised his hand. "It may be," said he, "that, if all the people in the kingdom worked together, they might shovel the mountain out from under him. But it would take a long time."

"Never mind that," said the King.

So the King had each of his subjects provided with a shovel and put to work shoveling away the mountain. By the end of the first six months they had succeeded in digging a ditch round the base of it.

The King was in despair. "At this rate," he said, "it will be at least two thousand years before I can get back my Golden Bird, and it may be that I shall not want him then."

It was about that time that the King slept so late one morning that he didn't wake up till the morning after. When his subjects heard about it they were plunged into the deepest gloom. Everyone could see that that sort of thing could not go on. The King might get into the habit of not waking up at all.

It was on the morning after the morning on which the King had waked up a whole day late that a Young Person presented himself at court and asked to see His Majesty.

"King," said the Young Person when he was ushered into the royal presence, "I am planning to bring down your Golden Bird from the top of the mountain."

The King stared at him in astonishment. "You don't mean it!" he cried. "How are you going to get him?"

"I am going to climb the mountain," said the Young Person.

"You can't. That's just the trouble. No one can!" exclaimed the King.

"Did anyone ever try it?" asked the Young Person, who spoke in a very polite manner.

"Certainly not!" said the King indignantly.

The Young Person bowed very low. "I beg pardon, Your Majesty," he said, "but may I ask why not?"

"Why not?" roared the King, much exasperated. "Don't you know that that is the Mountain That Cannot Be

Climbed? Now what would be the use of trying to climb a mountain that cannot be climbed?"

"With your kind permission," said the Young Person, "I shall try."

At this the King fussed and fumed and said that it couldn't be done. Then he sent for the Wise Men and told them all about it.

"H'm!" said the Wise Men. "Of course it can't be done. However, he can do no harm by trying."

So it was settled. The Young Person took with him the golden cage in which to bring hom the Golden Bird and started for the mountain. The whole court turned out to watch him. He scrambled through the ditch and took a step up the mountain. Then he took another step and another and he kept on taking one step after another. The subjects gasped. He was climbing the Mountain That Couldn't Be Climbed!

The Young Person kept right on climbing and climbing and after a long time, for the mountain was really very steep and very high, he reached the top. The Golden Bird was delighted to see him, for he was getting tired of his own company. He flew into the golden cage immediately, hopped to the perch and sang all the way back to the King.

"I am very grateful," said the King when the Young Person handed him the cage. "I thought you couldn't do it. Which half of my kingdom will you have?"

"You are most kind, Your Majesty," said the Young Person, "but I beg you to keep both halves. As for me, I do not need half a kingdom, for I am the king of myself."

The Young Person made a low bow and then departed from the Kingdom of Neverwas. No one knows exactly what became of him or where he went, for in that land they never saw or heard of him again.—Youth's Companion.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., Asheville, N. C. FOURTH ROUND

Table listing church appointments for Asheville District, including Chestnut Street, Henderson Ct., Saluda-Tryon, Tryon, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FINAL MEETINGS

Table listing church appointments for Charlotte District, including Morven, New Hope, Polkton, Peachland, etc.

GREENSBORO DISTRICT W. F. Womble, Presiding Elder 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Table listing church appointments for Greensboro District, including Pleasant Garden, Spring Garden, Ruffin, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FINAL ROUND

Table listing church appointments for Marion District, including McDowell, Nebo, Bald Creek, etc.

Let all official members be present ready for final settlement.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FOURTH ROUND

Table listing church appointments for Mount Airy District, including Danbury, Mt. Airy Ct., Ararat, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FOURTH ROUND

Table listing church appointments for North Wilkesboro District, including Wilkes, Ferguson, Wilkesboro, etc.

FIFTH ROUND

Table listing church appointments for Fifth Round, including Creston, Warrensville, Helton, etc.

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FOURTH ROUND

Table listing church appointments for Shelby District, including Franklin Ave., Dallas, Cramerton, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FOURTH ROUND

Table listing church appointments for Waynesville District, including Fines Creek, Judson, Murphree, etc.

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FOURTH ROUND

Table listing church appointments for Salisbury District, including Norwood Ct., Mt. Zion, Norwood, etc.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Table listing church appointments for Statesville District, including Mooresville Ct., Huntersville, Davidson, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E., 1084 W. Fourth Street, Winston-Salem, N. C. FOURTH ROUND

Table listing church appointments for Winston-Salem District, including Lewisville, Doubs, Lexington, etc.

North Carolina Conference

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. THIRD ROUND

Table listing church appointments for Durham District, including Yanceyville, Shady Grove, Milton, etc.

November

Table listing church appointments for November, including Pearl, Durham Ct., Lakewood, etc.

Let it be noted that the appointments given are for the most part the time of the business meetings. The preaching for churches not mentioned will be arranged privately with the pastors.

ELIZABETH CITY DISTRICT C. B. Culbreth, P. E., Elizabeth City, N. C. FOURTH ROUND

Table listing church appointments for Elizabeth City District, including Gates Ct., Fletchers, South Rocky Mount, etc.

FAYETTEVILLE DISTRICT R. H. Willis, P. E., Fayetteville, N. C. FOURTH ROUND

Table listing church appointments for Fayetteville District, including Duke, Dunn, Bladen, etc.

Table listing church appointments for Fayetteville, Salem, Person St. & Calvary, etc.

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

Table listing church appointments for New Bern District, including La Grange Ct., Newport Ct., Harlowe Ct., etc.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FOURTH ROUND

Table listing church appointments for Rockingham District, including West End, Marcus, Aberdeen, etc.

RALEIGH DISTRICT J. C. Wooten, P. E. FOURTH ROUND

Table listing church appointments for Raleigh District, including Four Oaks, Corinth, Benson, etc.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C. FOURTH ROUND

Table listing church appointments for Washington District, including Rocky Mount, Clark St., Spring Hope, etc.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C. FOURTH ROUND

Table listing church appointments for Weldon District, including Scotland Neck, Halifax, Garysburg, etc.

Table listing church appointments for ston, 7:30 & 11, Middleburg, etc.

WILMINGTON DISTRICT J. M. Daniel, P. E. FOURTH ROUND

Table listing church appointments for Wilmington District, including Maysville, Tabernacle, Swansboro, etc.

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**SUNDAY SCHOOL WORK**

(continued from page nine)

you to give them your earnest consideration.

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Second, you should come in order to get a better knowledge of the Scriptures so that you may be the better able to apply their teachings to everyday life.

Third, we think it would be worth coming for the fellowship you would have with the other members of the school and especially with the men who gather here every Sunday.

Fourth, we would have you help us train and care for the young people who are in attendance. They are looking to us older folks for their guidance. You will find this quite a fascinating work.

Fifth, your presence at Sunday school will mean that you are identifying yourself with the constructive, religious forces of this community, and in this manner you will exert a wholesome influence over your acquaintances.

Sixth, we would also offer you a part in our program of work outside the school itself. We frequently undertake charitable and benevolent enterprises among needy people. In such directions you will find most inviting fields for your gifts and service.

So then, for these and for other good and sufficient reasons, we would invite you to enroll with us.

Hoping to see you at the church at half-past nine o'clock next Sunday morning, I am, with every kind wish,  
 Sincerely yours,

**WOMAN'S PAGE**

(Continued from page eight)

further reading and thought on the subjects treated to have another get-together meeting during Children's Week, one month later.

Minnie Willis,  
 Supt. M. S. & P.

Miss Willis' report is both interesting and suggestive. Glad you gave us your splendid plan for mission study.—Ed.

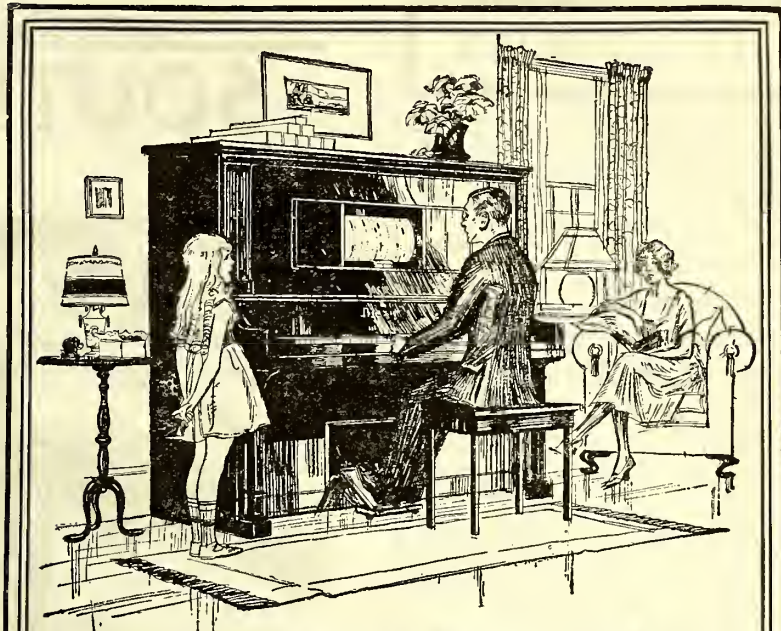
**HELP US HELP**

The summer months are always trying on subscription lists of church papers, as most subscriptions are received during other seasons. For many reasons we are anxious to make this summer unique by breaking this rule and rolling up a large list of new readers for the beginning of the fall and winter season.

We sometimes wonder if Methodists know the worth of The Missionary Voice. We know many of them do, of course, and being the best informed these are the most dependable members of our church. Then many who are not Methodists read and appreciate our missionary magazine. Just the other day a member of the Lutheran church wrote the office that a copy of The Voice came to him by mistake and that he read it and found it full of interesting missionary news.

The Missionary Voice is the official organ of the Board of Missions. The board is working out a plan of cultivation that will be equal to that of any church in the world. In this plan The Missionary Voice will be an important factor. That it may best serve its purpose we are seeking to improve it. We want it to be as good as any denominational missionary periodical in the world. That we may carry out our plans it will be necessary that we greatly extend the circulation of The Voice. This can be done with the co-operation of pastors, and lay workers.

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mission fields of the world. No intelligent Christian can afford to be uninformed about these happenings. We are going to furnish this information in The Voice and we appeal to all Methodists to help us put The Voice with the information in the hands of our people.—The Voice.

The above article appearing in the September number of The Voice speaks adequately for the cause presented, but speaks necessarily only to those who read. It is difficult to understand how a Methodist can be a Methodist "in good stand"—a four square, all round interested Methodist, and not read The Voice. Personally—well, the Voice is a necessity to the churchly self-respect of many women, and some men, and many there are who feel with the reading of each single number that each one is worth the price, and more, of the year's subscription. Yet there is a large group who do not realize this value because they persist in remaining uninformed as to its value. There are others who

subscribe for it but do not read it. One lady said: "I have all my numbers of The Voice on file, but I never read it." I took a second look at that sister to see if the trouble was discernable. It wasn't. Now, friends, we trust you will betir yourselves on this matter of your own Christian education and let us double the subscription list in our conference by December 25. Order through your society, or send one dollar direct to The Missionary Voice, Box 509, Nashville, Tenn.

**100 Per Cent.**

Physician (to patient): "You say you have four daughters, that one is in a New York hospital for the insane, another in an asylum in Chicago and a third in one in St. Louis? How about the fourth?"

Patient: "The fourth? 'Oh, she's a marathon dancer.'"—American Legion Weekly.



IN MEMORIAM

PROCTOR—Bro. O. K. Proctor, born April 19, 1859, passed to his reward September 8, 1923, after a lingering illness. He was the son of O. K. Proctor, Sr., and Mary Ellen Barbee. He married Sarah Jane Barbee, now living. He was the brother of J. S. H. Proctor of East Durham, and W. W. H. Proctor of Varena, N. C.

He served as county commissioner twice. He was a true friend of the orphanages and his church; was forty years steward in the M. E. Church, South, and teacher in the Sunday school several years; a subscriber to the Advocate all its years. Gone but not forgotten. We greatly miss him. J. H. Buffalo.

BARDIN—On the 6th of September, 1923, the spirit of Bro. T. E. Bardin returned to God. For several months he had been in declining health, so the end was not unexpected.

In middle life he was converted and joined the Methodist church, of which he remained a faithful member until his death. He was a loyal citizen, a faithful husband and a sincere Christian.

He leaves to mourn their loss a wife, several brothers and sisters, and a host of friends. May the God of comfort be very near the bereaved ones in this dark hour.

B. O. Merritt, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom removed from us on the 10th of May, 1923, Miss Julia B. Hall, one of the most loyal and faithful members of the Woman's Missionary Society of Red Springs M. E. Church, South, of which she served so well as president for a number of years. Therefore, be it resolved:

First, That we cherish her memory in the coming years and try as best we can to emulate her good example.

Second, That while our hearts are grieved at her going, yet we realize it is her Father's will and know that all is well.

Third, That we wish to extend to her loved ones our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Advocate and a copy be spread on the minutes of our society.

Mrs. J. F. McLean, Mrs. H. B. Ashley, Jr., Mrs. T. C. Rogers.

IN MEMORIAM

The sweetest type of heaven is home. Here is the heart's garden, full of sunshine and flowers. There is music in the very word "home." To the old it brings a bewitching strain from the harp of memory; to the middle-aged it brings up happy thoughts; while to the young it is a reminder of all that is near and dear to them.

From such a home the spirit of Mrs. J. L. Whitmore was wafted away by the angel of death, leaving behind those who loved her with hearts of devotion.

The hour glass is truly emblematical of the world, as its sands run out at the termination of a given period. It shows all things must have an end. It is only when on the border of eternity that the fleeting period of life is comprehended. Death, when viewed from the right spirit, is found to be but the happy transition stage to a more glorious and perfect life.

There was a no more active Christian worker in all the activities of Trinity church than our friend, Mrs. Whitmore. As a member of our Woman's Missionary Society she gave liberally of her time and means; always optimistic, often bringing to pass things which seemed impossible.

As a society we will miss her, but—"When fadeth the day, and dark shadows draw nigh,

With Christ close at hand, it is not Death to die.

He will wipe away every tear, will roll away every care;

We'll say 'Good night' here, but 'Good morning' up there."

Mrs. C. B. Green, Mrs. W. H. Linthicum, Mrs. J. C. Rose, Committee.

TART—On the third of July Bro. E. M. Hart went to his eternal reward. He had been in declining health only a few months before his death, but the end did not come unexpected.

In early life he was converted and joined the Methodist church, of which he remained a faithful member until his death. He was a consecrated Christian, and was always faithful to his church and his God. He was indeed and in truth one of those Christians that is the salt of the earth.

He leaves a wife, one son, one daughter and a host of friends to mourn their loss. May God comfort them in this dark hour.

B. O. Merritt, P. C.

HOPPER—Mrs. Theresa Jones Hopper of Leaksville died on the 13th of September, 1923, at the home of her daughter, Mrs. T. R. Pratt, in Madison and the body was brought to Leaksville and buried there on September 15th.

Mrs. Hopper was a daughter of Benjamin and Elizabeth Lyle Jones and was born in Patrick county, Va.,

November 4, 1839. She was married to Mr. M. J. Hampton of Leaksville in her seventeenth year, and after his death married to the late Mr. A. T. Hopper, also of Leaksville.

She possessed a clear mind, fine judgment and superior business capacity, and withal was true to every relation as wife, neighbor and Christian. Her friends attended the funeral of the many beautiful floral offerings testified the high esteem in which she was held. When the body was laid to rest the grave was covered with flowers. She had suffered much in her latter days, but endured affliction with patience and when the end came she had no fear. Blessed are the dead who die in the Lord. William L. Sherrill.

RESOLUTIONS OF RESPECT

The following resolutions of respect were adopted by the Woman's Missionary Society of Wesley Memorial church at a recent meeting:

Whereas, God in His infinite wisdom has taken from us our oldest and

greatly beloved sister, Mrs. Sallie Drake Twitty, we resolve that, while we bow in submission to His divine will, we realize that in the passing of this good woman our society sustains a irreparable loss.

She was ever faithful, diligent in every phase of His work, contributing cheerfully and liberally of her time, talents and means as long as she lived.

We shall miss her presence among us, but the influence of such as she must outlive her generation.

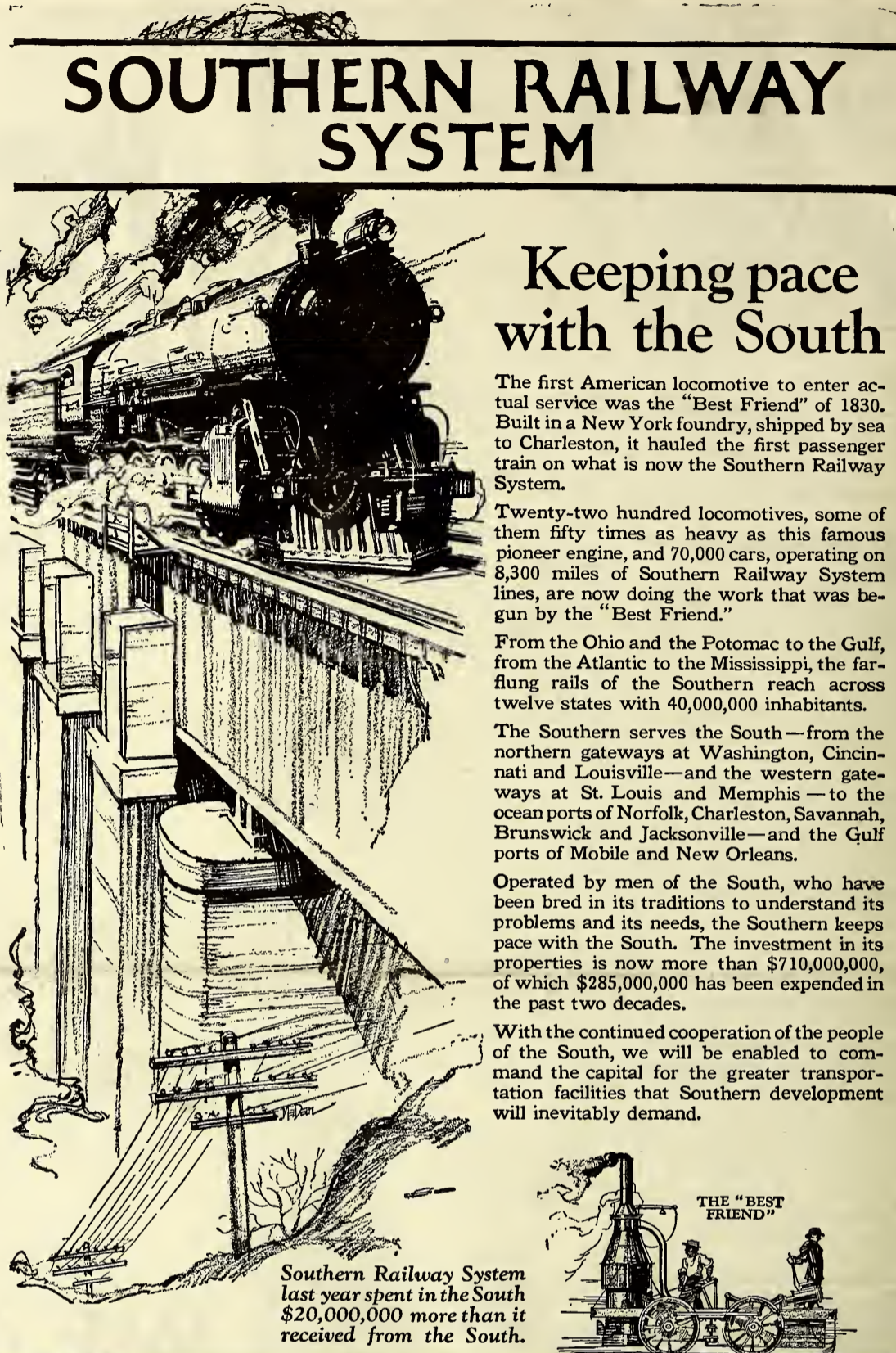
We thank Thee, dear Father, for the life of this sweet and lovely Christian and with grateful hearts commend her to Thee and thy saints to live forevermore.

"Sleep on, beloved sleep, and take thy rest;

Lay down thy head upon thy Saviour's breast;

We loved thee well, but Jesus loved thee best."

Mrs. Frank Allen, Mrs. N. M. Palmer, Mrs. Jere Draper.



SOUTHERN RAILWAY SYSTEM

Keeping pace with the South

The first American locomotive to enter actual service was the "Best Friend" of 1830. Built in a New York foundry, shipped by sea to Charleston, it hauled the first passenger train on what is now the Southern Railway System.

Twenty-two hundred locomotives, some of them fifty times as heavy as this famous pioneer engine, and 70,000 cars, operating on 8,300 miles of Southern Railway System lines, are now doing the work that was begun by the "Best Friend."

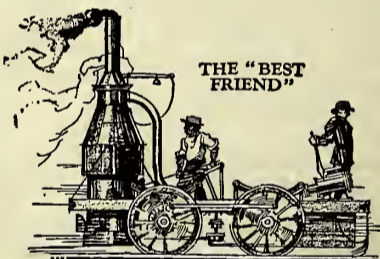
From the Ohio and the Potomac to the Gulf, from the Atlantic to the Mississippi, the far-flung rails of the Southern reach across twelve states with 40,000,000 inhabitants.

The Southern serves the South—from the northern gateways at Washington, Cincinnati and Louisville—and the western gateways at St. Louis and Memphis—to the ocean ports of Norfolk, Charleston, Savannah, Brunswick and Jacksonville—and the Gulf ports of Mobile and New Orleans.

Operated by men of the South, who have been bred in its traditions to understand its problems and its needs, the Southern keeps pace with the South. The investment in its properties is now more than \$710,000,000, of which \$285,000,000 has been expended in the past two decades.

With the continued cooperation of the people of the South, we will be enabled to command the capital for the greater transportation facilities that Southern development will inevitably demand.

Southern Railway System last year spent in the South \$20,000,000 more than it received from the South.



The SOUTHERN SERVES THE SOUTH

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# NORTH CAROLINA Christian Advocate

Volume LXVIII

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No. 41

## EDITORIAL ~ PARAGRAPHS

To haul a man's body to the church for the funeral when he persistently refused to attend church while living appears to be taking undue advantage of the dead. Furthermore, consistency looks good and is good in all the relations of life.

\* \* \* \*

How to be rich without money is a lesson hard for some people to learn just as it is difficult for people with money oftentimes to know how poor they really are. Riches are not held in the hands, but are stored away in the heart. Wealth is not without but within. The bales in the warehouse and the gold in the till cannot make a man wealthy any more than they can make him wise.

\* \* \* \*

Recently at an annual conference in Kansas the presiding bishop in his Sunday morning sermon related how delegation after delegation of laymen had visited him and urged that he send young men to their respective churches. Then the bishop pointedly and with pertinency asked, "What are we going to do with the old men, shoot them? For the church now when they are no longer acceptable turns them out uncared for to die of starvation." Right here another question demands an answer. It is this. How long will the church continue to treat its aged minister in such a criminal fashion? We ought everyone of us to be ashamed of ourselves and do better.

\* \* \* \*

What is the matter up in Michigan? Dr. Lynn Harold Hough, pastor of Central church, Detroit, and well known in Methodist circles the world over, was elected to the second place in the delegation of the Detroit conference to the general conference, but declined the honor and asked to be excused. His request was granted. Dr. A. W. Walker of Ann Arbor, after a vote on the first ballot that indicated his election, right early in the voting withdrew his name because of his work in the pastorate. Such conduct on the part of Methodist preachers is almost as rare as for one to put away the offer of a place in the College of Bishops.

\* \* \* \*

"An Oriental despot ordered his sages to compress all their wisdom into one encyclopedia. They labored for ten years, and returned with a caravan of a hundred camels carrying a hundred thousand volumes

"The angry king ordered the wise men to compress their library. They returned in ten years with a caravan of ten camels carrying ten thousand volumes. The king was now too old to read ten thousand volumes. He ordered them to compress them into one.

"In ten years a tottering vasant returned with one huge volume strapped to a weary camel's back. But the king was dying. He expired as the Book of Wisdom was laid at his feet."

Ye prolix writers and speakers and wordy wranglers over questions both great and small, is there a lesson for you in this parable of the Orient. How happy would we all be if the Occident could learn from the Orient and write in haste the Book of Wisdom?

Platitudes in the sermon, attitudes in the preacher and "holy" tones in the voice are generally associated with a long coat and a long face. In the minds of some all these are marks of superior piety. But we have not so learned Christ. The outward marks of piety that Jesus saw in the Pharisees of his day were almost as distasteful to him as the hypocrisy that filled their hearts.

\* \* \* \*

Listen to Professor Robert William Rogers, Ph.D. (Leipzig), S.T.D. Litt. D., LL. D., F.R.G.S. for 30 years a teacher of Hebrew and Old Testament Exegesis, Drew Theological Seminary:

"The Bible is still our only basis. I say it boldly, for there is no alternative offered that deserves a moment's consideration. The great preachers have all been preachers whose message was squarely founded on or sprang from Holy Writ. Where is there an exception? I have yet to hear his name. It is true that sciolists appear from time to time and gather a following for a season, but their influence is weak, their endurance brief, and to predicate greatness of them were laughable. From Chrysostom to Cadman the great preachers have thundered Sinai and pleaded Calvary. It is absurd as well as silly to seek another way, and they who do are goats and not sheep, not feeding in sweet meadows on lush grass, but picking at wild hedges or poisoned cacti. The Bible has the story, the whole satisfying story of God's revelations to men, and they who know it and preach it shall not want for hearers, or their hearers comfort in their sorrows and guidance in their doubtings. But the Bible is a very big book and they who have really begun to know it have spent a long life time upon its riches."

\* \* \* \*

"To be a witness with us of his resurrection" was the reason for the disciples' choosing a successor to Judas Iscariot. At Pentecost Peter's theme was the resurrection and he explicitly declared that the risen Christ alone made possible that day with its power. The early disciples when ordered to speak no more in the name of Jesus gave as the reason why they should obey God rather than men that God had raised Jesus from the dead. The climax as well as central theme of Paul's preaching on Mars Hill was the resurrection of Christ. Paul before Felix declared, "Touching the resurrection of the dead, I am called in question by you this day." Paul with all the passion of his great heart was speaking of the resurrection when Festus cried, "Paul, thou art beside thyself, much learning hath made thee mad." This same man on another occasion wrote, "I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Paul went even further than all this. He staked the whole cause of Christ and Christianity upon the one fact, namely, the resurrection of Jesus Christ. It has been said that the Christian religion is the religion of a Person. To be a bit more specific, as far as Paul was concerned, it was the religion of a fact. Not the cross but the empty tomb is the one central object of the Christian religion. Not a dying Christ but an ever risen Lord is the center of the world's hope.



## AN APPRECIATION OF DORMAN THOMPSON

By Rev. J. F. Kirk.

The news of the death of Dorman Thompson came as a shock to the greater part of the reading public of the state of North Carolina. He was well and favorably known to a large number of the people of our commonwealth. He had been desperately ill for about a month, but the fact was not generally known. He had seemed to improve, and had planned a trip to Richmond to visit friends and to place himself under expert treatment, but his heart suddenly failed, and he passed out peacefully Tuesday morning, October 2, at his home in Statesville.

He came of a family distinguished for service to the church and to the state. His father, Prof. D. Matt Thompson, has had a distinguished career in public education. He taught at Denver, in Lincoln county, and at Lincolnton for a number of years. He came to Statesville about thirty years ago, where he established one of the first city graded schools in the state and was superintendent for more than a quarter of a century. He has also been one of the leading laymen of the Western North Carolina conference for a like period of years. The late Walter Thompson, a brother, was also an educator and public servant. He began his career in the public schools of Concord, was later promoted to the superintendency of these schools, and afterward became one of the founders and the superintendent of the Jackson Training School. It was while he was here that the church called him to head its recently established Children's Home at Winston-Salem, where he died greatly honored and beloved. Holland Thompson, another brother, was at one time superintendent of the Concord city schools, and is now professor in the municipally owned College of New York City.

Dorman Thompson was the youngest child of this interesting family. He graduated at a rather early age from the Statesville high school, to enter the State University at Chapel Hill. He took his degree at the end of his fourth year, but returned for the completion of his law course, which he completed a year later, took his examination before the supreme court, was licensed and began the practice of law at Statesville.

Shortly after entering upon the practice of his profession he was married to Miss Luda Morrison, whose home was Statesville, but who at the time of their marriage had been on the music faculty of Salem College for two years. His wife died more than two years ago. They leave three children, a son and two little girls.

He soon took rank as one of the leading lawyers of his home town, and it was but a few years until the people sought him out and began to thrust honors and responsibilities upon him. He held, among others, the following positions: City attorney, attorney to the various county officers, and for three terms was the representative of his district in the state senate, at the end of which time he refused longer to be a candidate. At the time of his death he was president of the local Rotary Club, and a member of the board of trustees of the University of North Carolina.

In the church he has held almost every position to which he was eligible. He was elected a steward in Broad Street Methodist church very early in his career. About twelve years ago he was elected chairman of the board of stewards of his local church, in which position he remained for four years, when he was again re-elected, but declined to serve on the grounds that he did not believe that a man should serve continuously in this position. It was in January, 1914, that he was elected teacher of the Men's Bible class of Broad Street church. He gathered about him each Sunday morning for nearly ten years an increasingly large number of the men of the congregation, in recent years, from 100 to 125 of the mature men of Statesville, who gave affectionate attention to the weekly talks, that probably did more to stamp his personality for good upon the town of Statesville than any other public service he ever rendered.

He nearly always served his district, and the annual conference, by being chosen a delegate to these bodies. He was first elected a member of the general conference that met in Oklahoma City, May 6, 1914. He has been elected to each general conference since that time, and has served the church as a member of the General Board of Church Extension since 1918, when he was elected a member of that body. At the time of his death he was

also a member of the board of trustees of Davenport College, and the president of the board, a member of the board of directors of the Methodist Mutual Fire Insurance Company, chairman of the conference entertainment committee, chairman of the conference Budget Commission, and had been up to a year ago lay leader for the Statesville district and member of the Board of Lay Activities of the conference.

It was said of him by a prominent member of the conference, just two weeks before his death, that Dorman Thompson gave fully half his time to public service, for which he received no financial compensation and for which he expected no personal reward or advantage. Such a spirit was characteristic of the man. He literally lived to serve mankind. He did not accumulate an estate of any proportions. He died a poor man, in so far as earthly standards go. But he was rich. He was rich in the regard of friends, and rich in the love of those whom he had helped. He has, too, bequeathed a rich heritage to those of us who are left behind. The town in which he lived is much the richer for his life. He has aided many a man in forming more lofty ideals, he aided many in keeping an outlook of faith on life. He has enabled many of us to believe more fully in the reality of religion, because he lived it. He has taught many a man the worth of friendship and the value of truth and honesty and high and noble living. He has exemplified to many the beauty of unselfish service. These things will abide. It were better to live as he has lived than to have become the possessor of millions of dollars without the high qualities he possessed. I wonder how we can doubt it?

It was a rare privilege to witness the tribute paid to his worth in the great throng that crowded every available inch of space at the funeral held in Broad Street church last Thursday morning. It was one of those perfect autumn days. When the service was read, it seemed that literally every eye was suffused with tears; when we laid him away at the cemetery and the last words of the benediction were said, the crowd seemed to wait for a last personal word of farewell to him whom they had loved so well in life. Peace to his ashes.

## BISHOP DENNY TO PRESIDE

Bishop Collins Denny, whose presidency gave unusual satisfaction last year at Monroe, will this year preside over the Western North Carolina conference in Winston-Salem.

Our bishop has during the past year given a due portion of his services to this conference. He has presided over six out of the eleven district conferences, dedicated quite a number of churches, preached repeatedly upon other occasions and besides all this has traveled extensively throughout the conference. Hence he will at Winston-Salem be in the midst of his fellow workers. Our presiding officer will be distinctly one of us.

We take especial pleasure in announcing that Mrs. Denny will accompany the bishop and will remain to the close of the conference. The presence of this cultured and elect lady adds greatly to the charm of any circle. Western North Carolina gladly welcomes her.

Dr. J. A. Burrow, editor of the Methodist Advocate, put on his best wisdom cap a little while ago and wrote the following, which is "like apples of gold in pictures of silver":

"Quarreling never gets anybody anywhere, except into trouble. Quarreling with a congregation is about the poorest sort of preaching. Generally it hardens folk and makes them more inclined to go on and do the things the preacher is trying to keep them from doing. Quarreling with official members is in the same category. An employer who quarrels with his employees is missing the mark. A lawyer who quarrels with a court or with a jury is doing his client a great injustice. The housekeeper who quarrels with a servant does not help matters except in the rarest cases. But a quarreling preacher in the pulpit is the limit. He is expected to be a man of grace. He is expected to be religious—that is, sweet spirited and under restraint. This does not mean that he is to submit to everything; but quarreling is the poorest possible way to accomplish the thing he wants to accomplish."

## ATWATER FAMILY TO ERECT DORMITORY AT THE METHODIST ORPHANAGE, RALEIGH

The third reunion of the Atwater family was held at Trinity College last Thursday. There was a good attendance and the animating spirit of the occasion was fine. Hon. J. B. Atwater of Bynum presided over the morning session. Rev. W. F. Womble conducted the opening exercises. Prof. R. L. Flowers made an address of welcome. Mr. W. B. Atwater of Greensboro responded to the words of welcome. Hon. J. B. Atwater spoke briefly of the purpose of the reunion. Hon. Francis Atwater of New Haven, Connecticut, read an interesting and constructive paper concerning additional history to the three volumes of the history of the Atwater family which he compiled. After miscellaneous talks were made the following officers were elected: President, J. P. Atwater; vice president, Paul Barringer; secretary, J. P. Cole; treasurer, Mrs. Mattie Atwater Jenkins of the Methodist Orphanage.

Hon. Francis Atwater, historian of the Atwater family, announced that he would donate \$5,000 if the rest of the Atwaters would raise a like sum on the Atwater memorial to be erected at the Methodist Orphanage at Raleigh, which is to be a dormitory, costing about \$30,000. Of this amount about \$15,000 has been paid and about \$3,000 additional has been secured on unpaid pledges. The purpose was expressed to complete the enterprise without delay.

Dinner was served on the campus grounds, the toastmaster of which was Dr. S. B. Turrentine, president of Greensboro College, who set forth the principles of the reunion and its significance. He exhorted his listeners to honor the Atwater forefathers by living a noble and constructive life. Francis Atwater replied with a toast, "Echoes from a New England Explorer in the South," in reply to which J. B. Atwater gave "Retaliation of a Tar Heel Discoverer in the North." The benediction was pronounced by Prof. F. S. Aldridge.

## SCHOOL OF RELIGIOUS EDUCATION AT TRINITY COLLEGE

Revised figures show that the enrollment for Trinity College this year is 1028, an increase of over 100 over last year. That department of the college which has shown perhaps the greatest growth in recent years is the Department of Religious Training, which is now manned by three full professors giving full time to this work, two other professors giving part time, and three assistants. The department is headed by H. E. Spence, '08, who is assisted in full time by James Cannon III, '14, and J. M. Ormond, '00. Part-time instructors are Drs. W. I. Cranford and C. W. Peppeler. Two more full-time instructors will be added during the near future, and the Kilgo Memorial Building will be built to house the department's activities.

In the courses offered 567 students are enrolled this year, 337 of whom are taking work required for the A. B. degree, while 230 students are enrolled in advanced elective courses in Religious Education, Biblical Literature, Rural Life, etc. There are 70 young men preparing for the ministry and 30 volunteers for home and foreign missions, social service and other forms of Christian work.

After observing the operations of the League of Nations during two visits to Geneva, one in June as visitor to the Council, the other in September to the Assembly of the League, Dr. Henry A. Atkinson, executive secretary of the World Alliance for International Friendship, has just returned from Europe with the firm conviction that the League actually prevented another world war by its handling of the Italian-Greek situation. "The stand taken by the League served its purpose," said Dr. Atkinson, "by giving immediate and world-wide publicity to the acts of Italy thereby causing the Italian government to pause and 'cool off.'" "It is amazing to me," continued Dr. Atkinson, "to find that the people here at home who are now condemning the League because it did not use Article Ten against Italy are the very same ones who formerly would have nothing to do with the League because of Article Ten. It looks to me like a case of 'Any stick to beat a dog.'"



## PEOPLE AND THINGS

Western North Carolina Conference, Winston-Salem, October 17.

North Carolina Conference, Elizabeth City, November 14.

Married, in Tabernacle church on the Straits circuit, at one o'clock October 2, Mr. Walker Grogan to Miss Elsie Stewart, H. M. Jackson officiating.

Bishop Denny has released Rev. A. J. Hobbs, Jr., from his work in Wilmington in order that he may attend the Yale Divinity School. He has already entered upon his work at Yale.

The pastor of the Methodist church at Hertford, Rev. Thos. McM. Grant, as the guest of Mr. Geo. E. Major enjoyed a trip to Ocean Grove, Asbury Park, New York City, and other points of interest in New York, Pennsylvania, New Jersey, Maryland and Delaware. The trip was chiefly made by automobile.

Mesdames R. C. Stevens and W. A. Webb, while in attendance this week upon the U. D. C. Convention favored us with a call and reported that the convention with an attendance of more than 300 was in every respect a great success. They in harmony with the rest of the convention had only expressions of appreciation for Greensboro and its reception of the U. D. C.s.

Rev. J. E. Holden, pastor of the Kenly Methodist church, was taken quite by surprise Sunday morning when at the close of his service his congregation presented him with a liberal cash collection, a nice suit of clothes and a hat. Mr. Holding closed a series of revival meetings Sunday, having done the preaching himself. There were four additions to the church.—Smithfield Herald.

Rev. E. M. Hall, who has enjoyed five successful years at Benson, his first charge in the conference, will in all probability be appointed to another field of labor at the approaching conference. The people at Benson would be glad to have him and his good wife another year and the Baptists of Benson think so well of him that they have given him an expression of their appreciation inscribed upon a medal of gold.

The Graham Bulletin says: "This is Brother Plyler's fourth year on the Durham district. His going seems to occasion everywhere deep-seated regret. By his wise counsel and steady, unfaltering leadership he has wonderfully set forward the kingdom's interest among us. Some of the brethren are saying that they would like to gladden his heart by bringing up a 'clean sheet' on November 4. A fine thing to do—but wouldn't the shock be too great?"

A church out of debt before the cornerstone is laid has no place among the usual order of events. But this actually occurred at South Gastonia, where Rev. W. M. Heckard is the popular and successful under shepherd of the flock. The cornerstone was laid last Sunday at 3 o'clock, Rev. W. A. Lambeth preaching the sermon, which was a good one, according to reports coming this way. The treasurer of the church reported that the building and furnishings cost \$12,781.53, all of which has been paid, the church completed and furnished. Rev. H. H. Jordan, the presiding elder, conducted the exercises of laying the cornerstone immediately following the sermon by Mr. Lambeth.

From Rev. W. R. Ware: "The meeting at First Methodist church, Morganton, September 16-26, was of much spiritual benefit to the membership and congregation. A large number reconsecrated their lives and services to God. Ten were received on profession of faith. The attendance was uniformly large at both the afternoon and evening services. Brother John W. Moore was with us from Monday night, the 17th, till the meeting closed. He preached with great unction and power. His exposition of the Scriptures was most helpful. His denunciation of sin and unrighteousness reminded us of the earlier days of our Methodism. His gentleness and sweetness of spirit was also manifest. Such strong and faithful presentation of Bible truth can but do good. Brother R. L. Milam, Atlanta, Ga., led the service of song. He impressed us as an humble, sweet spirited, Christian gentleman. Sixty-two members have been received this year, sixteen of these on profession of faith."

Rev. G. F. Smith was in the Advocate office Tuesday bragging about what an excellent presiding elder he nas. His talk was about Rev. S. E. Mercer, elder of the Weldon district.

A beautiful individual silver communion set was presented to the Methodist church in Jamesville by Edward Evans, of Wilmington, in honor of his grandfather, the late Dr. N. S. Hassett. The gift was purchased out of Edward's titling fund. Edward is attending school at Oak Ridge.

The trustees of Greensboro College met last Tuesday afternoon at the college. The work was mainly the transaction of routine business. The college is full with more than 300 students in attendance. The year is one of great promise. The following trustees attended the meeting of the board: Charles S. Wallace, W. A. Lambeth, G. T. Adams, Miss Annie Lee Smith, Dred Peacock, J. A. Young, G. F. Smith, M. D. Stockton, C. A. Bray, Charles H. Ireland, M. T. Plyler.

"Just closed a campaign at Carrboro, N. C., with Brother Autry, in which we had 54 conversions and reclamations and received a class of 21 into the Methodist church. We are now at Gates, N. C., holding a campaign in the tobacco warehouse. According to actual count we had over 800 in the congregation. We are expecting a great time. We close the season for this year at Scranton, South Carolina, and then return to Yale for further study." This interesting note is from the Rev. Sam Maxwell.

Rev. J. Frank Armstrong, pastor of our church at Forest Hill, Concord, writes that he is in the midst of a fine revival. Dr. Gilbert T. Rowe, of Nashville, Tenn., is doing some great preaching to congregations that tax the capacity of the church, which is now the largest in Concord. On Friday night of last week "young people's night" was observed, and at the close of the service one hundred and twenty young people crowded the altar pledging themselves to a better life. Sunday four services of remarkable interest and power were held. Fifteen members were received at the morning hour. The meeting was scheduled to close Wednesday night of this week.

### THE MOTHER OF MRS. C. M. PICKENS ANSWERS THE FINAL CALL

Mrs. Cella Elizabeth Watts died last Friday night, October 7th, at the home of her daughter, Mrs. C. M. Pickens, Albemarle, N. C. The remains accompanied by Mrs. Pickens and her son, Mr. Miller Pickens, were carried Saturday to Cartersville, Ga., where the interment took place Monday of this week.

For the past eighteen years it had been the custom for Mrs. Watts to spend the summer with Rev. and Mrs. C. M. Pickens. This summer she came to Albemarle July 4.

Her health was impaired at that time, and her condition had steadily grown worse, until on Friday night about 8:30 o'clock she quietly answered the final call.

Mrs. Watts was born December 27, 1847. She was a true daughter of Methodism, and as a mother contributed a well known son, the late Rev. J. Q. Watts, of the North Georgia conference.

We join with her many friends in extending to Mrs. Pickens and all the bereaved family our deepest sympathy in this hour of sorrow.

### THE FIRST DAYS OF RUTHERFORD COLLEGE EXCEEDS LAST YEAR BY FIFTY-ONE

Rutherford College is starting off the new year with bright prospects for a record breaker. The first day's enrollment exceeds last year's by fifty-one students. The enrollment is not only large, but of fine quality. There is an unusual purposefulness pervading the school. Sixty-three have enrolled as ministerial students, about twenty have enlisted in the Volunter Band, and a large number have joined the evangelistic singing class.

The teachers have returned from their places of summer school studies full of enthusiasm and in good trim for the year. These eight men who are taking post graduate work in addition to their baccalaureate, and some with their master's degree, make an unusually strong faculty.

The college department is especially growing in scope and interest. No effort is being spared to make the work of the highest quality and to meet every requirement of the strictest standards.

M. T. Hinshaw.

Bishop Collins Denny preached last Sunday evening for Rev. G. T. Adams at Dunn. The church at Dunn has just finished paying off its indebtedness of \$4,500. The church and grounds and furnishings are valued at \$75,000. It is one of the beautiful churches of North Carolina.

### NEW CHURCH DEDICATED AT FOUR OAKS

Sunday was a joyous day for the Methodist congregation at Four Oaks. Bishop Collins Denny at 11 o'clock preached the sermon and then conducted the simple ceremonials of dedication. The church has been erected at a cost of \$30,000. It is a beautiful church and is handsomely furnished.

Mr. B. B. Adams, that loyal and big hearted layman who is so well known throughout the North Carolina conference, contributed largely to the building of this up-to-date house of worship. Rev. J. A. Russell is the pastor and Brother Adams stood squarely with him in all the work of this enterprise which has been brought to such a happy completion.

At the conclusion of the morning services the ladies served dinner in the big dining room of the church and tried out its capacity to accommodate the great company that enjoyed the bountiful dinner.

Rev. J. C. Wooten, who is now completing his four years on the Raleigh district, preached his last sermon of the quadrennium at Four Oaks Sunday night. This level-headed presiding elder is very popular on the district and the people regret his departure to some other field of service. We had delightful fellowship with him at the parsonage, where Mr. and Mrs. Russell and the two dear little girls left nothing undone for the happiness of the elder and the editor.

### CONFERENCE JOURNALS FOR GREENSBORO COLLEGE LIBRARY

Mrs. R. R. Alley, librarian of Greensboro College, desires to complete the files of the journals of the North Carolina conference and in order to do so is in need of the following:

All copies of journal before 1875, and for the years 1877, 1878, 1879, 1880, 1898, 1900, 1901, 1909, 1922.

Any person who can assist Mrs. Alley in this should send the journals desired to Greensboro College.

### STATESVILLE DISTRICT NOTICE

Under the present methods the only report of a pastor's work reaching the ear of the conference is that included in the presiding elder's report. The pastors will please meet me in the Board of Education room on Tuesday night at 7 o'clock. If unable to attend, mail abstract of report to me at General Delivery, Winston-Salem, in time.

D. M. Litaker.

### AN OMISSION LAST WEEK

By some unfortunate mishap the name of Rev. C. T. Thrift failed to appear as the author of the communication headed "Too Much Moving Among Methodist Preachers—Its Cause and Cure." We hasten to make the correction and to give Brother Swift due credit for what belongs unto him. We regret the omission, it was not intended.

### SHOP TALK

Please do not forget the Advocate during the closing days of the conference year.

A large number of the subscribers to the Advocate are behind with their subscriptions. We earnestly beg that every subscriber see his pastor and pay up before he leaves for conference.

Pastors, please call attention to the Advocate before you leave for conference.

### CLASS FOR EXAMINATION

The class for examination for admission on trial will meet in place designated in Centenary church, Winston-Salem, on Tuesday at 2 p. m.

Robt. G. Tuttle, Chm. Com.

### CLASS OF FIRST YEAR

The class of the first year will please meet the committee of examination at the place designated Tuesday, October 16, at 3 p. m.

C. M. Short, Chairman.



# The Assurance of Immortality

By HARRY EMERSON FOSDICK

One of the most noticeable contrasts between this generation and those immediately preceding it, is the relative unimportance of the future life in the thought of the present age. When our forefathers were at all religious, and often they were not, they not only took for granted the fact of continued existence beyond the grave, but they regarded it as a matter of supreme concern. When in the eighteenth century Butler constructed his impressive argument for revealed religion, he used the soul's deathlessness, not as a conclusion to be established, but as a premise to be assumed. Even with radical thinkers outside the churches, faith in the future life could then be presupposed as a common point of agreement, while within the churches men's hopes and fears of immortality dominated their religious thought, and made this present life significant largely because it was preparatory to the glories or the terrors of the life to come.

Our fathers, therefore, hardly could have understood the present generation's scepticism about the truth of immortality; much less could they have comprehended that modern nonchalance which speaks and acts as though it made but little difference whether or not men live beyond the grave. A recent writer tells us that in our unwillingness to die and have that the end of us, "We have not passed far beyond the attitude of peevish children who refuse to come in at nightfall after they have played outdoors all day." This cavalier belittling of the significance of life to come is prevalent today even among religious men. They do not so much disbelieve in immortality; their scepticism lies deeper; they do not care. With some such phrase as "One world at a time," they commonly dismiss consideration of the future life, regarding immortality as indeed a possibility, but a possibility whose import is postponed until they die. To insist, therefore, that the persistence of personality beyond the grave involves tremendous issues for our present life, is today not by any means superfluous.

The reasons for this decline of emphasis upon the importance of the world to come are easily discernible. For one thing, the impact of new scientific information concerning the evolutionary origin of man and the intricate relationship between the mind and brain has shattered confidence in the certainty of life to come. The manifold causes which in our day have unsettled old religious beliefs, and have cast doubt upon or utterly discredited supposed bases of faith that had gone unquestioned for two thousand years, have made unstable the hopes of immortality. With that admirable power of adaptation, therefore, which is one of the noblest elements in human character, men, finding their confidence in a future life vanishing, have set themselves to make the best of the new situation, and have stoutly asserted that the change makes little difference. Even a Robinson Crusoe looks for compensations in his condition, when he finds himself upon a solitary island, and men, at their best, believing that this life is all they have, will resolutely make the most of that, and as an armor against the malice of their fate, will courageously affirm that they do not care, that one life is enough, and that the difference is inconsiderable after all.

In addition to this initial cause for the decline of emphasis upon the importance of immortality, is an even nobler reason. Men have gathered new hopes of racial progress in our day, and, at their best, are increasingly inclined to sink their individual prospects in their expectations for humanity. The social passion finds voice in pulpits as well as on secular platforms, and proclaims there what our fathers would not have thought of saying, that our mission is not to get men into heaven, but somehow to bring heaven to earth. What Narodny said of Russia, "I am nothing; personal success, happiness, they are nothing; exile, Siberia, the Czar's bullet, they are nothing; there is just one thing, that Russia must be free," men in a larger sense are saying of the human race. Hope of a future life, with its rewards and possibilities, has a mean look in the light of such self-forgetful passion, and as new discoveries open new hopes of progress for mankind, one hears scores of men wish that they could see America a hundred years from now, for one man who, after the old fashion, longs for hea-

ven. What difference does it make whether another life awaits us after death, so long as here we play our part like men, and hand down the heritage of the past, so purified and furthered by our thought and sacrifice that our children will rise up and call us blessed?

Another reason for the decline of emphasis upon the importance of the life to come is not so creditable as the other two. In the present age, this life has been made vivid and interesting in an unexampled way. Old isolations have been overcome, so that the whole world is now the province of any mind that chooses to be cosmopolitan, and rapidity of communication has made possible world-wide enterprises on such a scale as no previous age has ever known. New knowledge has consumed the thoughts of men, and new avenues of wealth have engaged their ambitions, until the contemplation of eternal destiny has paled before the immediate brilliance of this present world. For men are like auditoriums; they can hold so many occupants and no more; and when the seats are filled and even the "Standing Room Only" sign has been removed, the next comer, though he be a prince, must cool his heels upon the curb. The minds of men have been pre-empted by the immediate and fascinating interests of this vigorous, exciting age. The fact is not so much that they through reasoned disbelief have discarded faith in immortality, as that through preoccupation they have lost interest in anything beyond the grave.

Even a deeper reason, in the realm of serious thought, helps to explain the modern depreciation of immortality. Eternal life is a matter of quality and not of time, men say. Justice and goodness, beauty and truth exist eternally in God and may be incarnate in our transient human lives. Let the individual die; the value of his spiritual quality, which alone is worth preserving, is perpetuated in the life of God. From God came all the worth of our characters, to him it shall return and in him it shall never die. Not in our small individualities, but in his persistent Being, "All we have willed or hoped or dreamed of good shall exist."

The only Eternal is God; of him we are but broken lights; and our flickering lives, luminous with his quality, may be eternal in this sense only, that we can mean what he means, we can incarnate in time the spiritual values that in him are absolute and timeless. Must every little candle burn forever, that so light may persist? Must each separate breeze be perpetual in order that the air may still enswathe the earth? Shall the special waves insist or perpetuity when they but represent the ocean that abides behind them, and in them and millions like them is expressed?

These are four outstanding reasons for the modern doubt, not only of the fact, but of the importance of personal immortality. There are other reasons operative in all generations—the pessimistic mood that does not want to live again, the worldling's hatred of the hopes and fears that would deprive him of comfort in self-indulgence—but these four causes, not by any means dishonorable, lead even the best of men today to wonder how much difference it makes whether belief in immortality be accepted or denied.

To be sure, one value for our present life which faith in immortality possesses is evident to all. It comforts men in the hour when bereavement comes, when human hearts discover that by as much as love is great, by so much must grief be deep. But men are not assured that they have any right to expect comfort from the universe. They do not propose to find solace in a lie. They do not want the opium of a dream to ease them of their heart's distress. If the only value for life which faith in immortality possesses is the value of comfort, folk for that very reason will mistrust their right to it, will fear lest their desire for consolation may drive them to seek it in a hope that is not true. Even though a man has cried with Tennyson:

"Ah, Christ! if it were possible

For one short hour to see

The souls we loved, that they might tell us

Where and what they be,"

he has not drawn appreciably nearer to confidence

about the future, nor has he even dimly seen the deepest issues which are implied in the acceptance or denial of immortality.

## Evidences of Immortality.

Whether one starts from the scientific affirmation that the universe is reasonable or from the religious faith that the universe is friendly, he comes inevitably to the conviction that death does not end all. The assurance of immortality is grounded on great foundations. The reasonableness and beneficence of creation are pledged against the annihilation of man.

No other reasons for faith in immortality compare in fundamental importance with those which have been mentioned, but there are at least two further considerations which tend greatly to confirm belief in everlasting life. That the universe is reasonable and beneficent and so will certainly preserve its moral gains, is a judgment of value, in making which the single individual, unsupported by his fellows, might well feel insecure. The main facts of Beethoven's life may be so clearly ascertained by one investigator that, whether any one agrees with him or not, he is convinced; but that Beethoven's music is beautiful would be exceedingly difficult for a single critic to maintain, if all those most competent to judge in the aesthetic realm insisted that the sonates were miserable music. If one inquires the nature of the proof demanded when we seek to demonstrate that the Sistine Madonna is glorious, or that the Prize Song in "Die Meistersinger" is superb, he sees that it depends in no small degree upon the consensus of opinion among those most competent to judge. If, therefore, a man, feeling that the reasonableness and friendliness of the cosmic order are worthy foundations for faith in a future life, should find himself alone in such an estimate, while ranged against him the seers of the race marshalled their contrary judgment, it would require an almost unattainable heroic obstinacy of opinion to insist that he is right. Who, upon the other hand, can calculate the confirming influence on our faith, if the judgment which we have reached is not withstood, but with astonishing unanimity is supported by the authority of those spiritual seers who have seen most deeply the significance of life?

This use of authority is not by any means irrational. Even science, from whose realm authority in the old sense of dictatorial dogmatism has been banished, welcomes authority in the opinions of able and disinterested experts. Few men of all the millions who believe the facts have ever measured the 92,000,000 miles to the sun, or for themselves have fathomed the secrets of the scientific theories which, taken for granted on expert authority, are used in daily business. If a man refused to make use of any knowledge save that which he personally had proved, he would live in a universe painfully meagre and desiccated. When a man believes Mr. Edison's assertions in the realm of electricity, it is generally not because he himself has demonstrated them, but because he trusts Mr. Edison's ability and honesty, finds what he himself knows of electricity not negated, but illustrated and completed by the opinions of the specialist, and is confirmed in his faith by the practical results which Mr. Edison manifestly attains on the basis of his truths. Even in science one cannot easily exaggerate the practical importance of the expert's authority.

This use of authority in science, however, is insignificant in comparison with its use in those higher ranges of man's life where judgments of worth are necessary. There, as Browning says, "One wise man's verdict outweighs all the fools!" In the establishment of some scientific theory all Asia and Africa count for nothing, and the masses of unqualified men protest and disbelieve in vain, because the specialists who really know have seen the truth and spoken it, how much more in the rating of beautiful music, painting and architecture, do men of dull eyes shrug their shoulders to no effect, and insensitive minds seek in vain to turn appreciation into cynicism! The seers are the demonstrators of the value-judgments of the world. Not in religious truth alone, but in all spiritual concerns of beauty and goodness, we ordinary men stand upon the slope and cry to those upon the summit, that with their wider vision they must interpret to us the real truth of life.

(Concluded next week.)



**VERY IMPORTANT ANNOUNCEMENT FROM THE CONFERENCE HOST**

Please permit me to say a few words to the Methodist hosts of North Carolina on the eve of our approaching conference. We want them to know that we are ready for them in Winston-Salem. The homes have all been secured and we are preparing to take care of every delegate. The new Sunday school building has been completed and will be ready for service. The two best hotels in the state have opened wide their doors, equipped special dining rooms and prepared to furnish meals to the entire conference. We want every delegate to come to the first session and remain till the conference closes.

We request that all delegates, upon arrival in Winston-Salem, come directly to Centenary church, where they will be given their meal tickets and their assignments, and from which place they will be shown to their homes. We insist that all delegates, who have not returned their postal cards in compliance with our request, give this matter immediate attention, as this information is important to us.

The conference program, as finally arranged by the committee, is as follows:

Tuesday, October 16, 7:30 p. m.—Meeting of Conference Historical Society. Address by Dr. G. T. Rowe.

Wednesday, October 17, 9:00 a. m.—Opening of conference with sacrament of the Lord's Supper; 3:00 p. m., Anniversary of Board of Social Service and Temperance; 7:30 p. m., Anniversary of Sunday School Board.

Thursday, October 18, 3:00 p. m.—Anniversary of Epworth League Board; 7:30 p. m., Anniversary of Board of Missions.

Friday, October 19, 3:00 p. m.—Meeting of Conference Brotherhood; 7:30 p. m., Anniversary of Board of Education.

Saturday, October 20, 2:00 p. m.—Drive to Children's Home; 4:00 p. m., Concert at Salem College; 7:30 p. m., Anniversary of Church Extension Board.

Sunday, October 21, 11:00 a. m.—Sermon by Bishop Collins Denny; 7:30 p. m., sermon by Dr. E. K. McLarty. Sincerely, Z. E. Barnhardt.

**BOARD OF TRUSTEES OF DAVENPORT COLLEGE**

The board will meet Wednesday afternoon at five o'clock in the room of the Board of Education. J. F. Kirk, Secretary.

**MEETING OF THE BOARD OF MISSIONS**

The Board of Missions will be glad to meet with the presiding elders on Tuesday afternoon at 3:30, October 16, 1923, in Centenary church, Winston-Salem, N. C. E. K. McLarty, Chm. Board of Missions, W. N. C. Conf.

**CLASS OF THE SECOND YEAR**

The class of the second year is called to meet the committee in Centenary church, Winston-Salem, at 3:30 p. m. Tuesday, October 16. C. S. Kirkpatrick, Chm.

**CLASS OF THE THIRD YEAR**

The class of the third year is hereby called to meet at conference in the room designated for its use Wednesday, October 17, at 2:00 p. m. Every member of the class is expected to be present. Chairman of Committee.

**CHURCH EXTENSION NOTICE, WESTERN NORTH CAROLINA CONFERENCE**

The Conference Board of Church Extension will receive applications for aid, including applications to be made to the Duke Commission, between now and the time for the meeting of the annual conference. Requests for application blanks should be sent to the secretary of the board and when completed they should be returned to him.

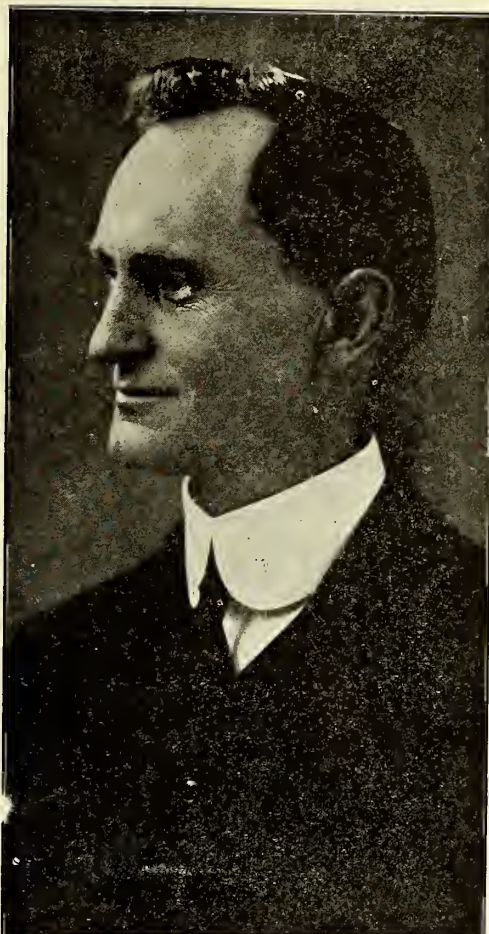
J. H. Barnhardt, President.

Fred C. Odell, Secretary,

P. O. Box 137, Greensboro, N. C.

**MEETING OF PRESIDING ELDERS**

Bishop Denny requests that the presiding elders of the Western North Carolina conference meet him in Winston-Salem at 10 o'clock Tuesday morning, October 16.



**REV. Z. E. BARNHARDT**  
Pastor of Centenary Church, Winston-Salem, and Conference Host.

**METHODIST PASTORS IN WINSTON-SALEM**  
Rev. Z. E. Barnhardt.

All who see the picture which adorns this page of the Advocate will be able next week in the annual conference crowds at Winston-Salem to pick out the conference host. His name is Z. E. Barnhardt and he is pastor of Centenary church, the seat of the conference.

Only three conferences—the North Georgia, the Virginia and the North Alabama—have a larger membership than the Western North Carolina conference. Its official membership is approximately five hundred. And in these later years with the auto and the good roads hundreds of visitors attend the annual gatherings of these Methodists of Western North Carolina.

The conference host, therefore, no matter how competent may be those allied with him in the work, has a big job on his hands. But there is no question that Z. E. Barnhardt will measure up to every demand of the occasion. Those who do not see what they want will ask the host of the conference for the smile on his face will not rub off.

**Rev. R. H. Daugherty.**

West End church, not yet fifteen years old, with a large and loyal membership and a church building among the best is one of the great churches of the conference. For five years Rev. R. H. Daugherty has been pastor of this intelligent and cultured congregation, and those West End Methodists claim to have the best preacher in the conference. Other congregations in distant parts of the earth make the same claims for their pastors. All of which goes to prove that when an alert and up-to-date preacher and a loyal congregation meet the relations are cordial and pleasant.

**Rev. J. S. Hiatt.**

Rev. J. S. Hiatt joined the Western North Carolina conference seventeen years ago and practically all of these years have been spent in and around Winston-Salem, the last five as pastor of Burkhead church. Rev. Mr. Hiatt is an itinerant Methodist preacher who does not itinerate. His father is frequently on the county ticket of Davidson and generally leads all the rest of the candidates. So for popularity that is duly merited J. S. Hiatt, like his father, leads all the rest where he is known. Some day the episcopal wheel is going to roll him to another section of the conference and the people will wonder why they had waited so long to avail them-

selves of his superior services. Only a man with the right sort of stuff in him can carve out such a record for himself as this man has done.

**Rev. E. E. Williamson.**

Vigorous in body and mind, a Bachelor of Divinity of Vanderbilt University, experienced as a pastor, Rev. E. E. Williamson is now in the second year of a very successful pastorate at Grace. He has not been in that hustling town as long as some of the other pastors but at an early date after his arrival he struck the stride of Methodism in the Twin-City.

**Rev. J. A. B. Farrington.**

A generation or more ago when Senator Voorhees of Indiana was a conspicuous member of that august body, he was known far and wide as "The Tall Sycamore of the Wabash." We dub J. A. B. Farrington "the tall ecclesiastical oak of the Twin-City." He is now leader, and a good one, of the Southside flock. Three years has he rendered effective service in that important field and he has larger plans for the future.

**Rev. G. A. Stamper.**

From the viewpoint of time Rev. G. A. Stamper is the baby among the Winston-Salem Methodist pastors. He is in his first year at Green Street. But a lusty youngster is he. All the gaits of that hustling burg are his already. He has already done big things in his charge and is now girding himself for larger tasks. Stamper fits to a nicety the metropolis of North Carolina, where "the natural gait is running away."

**REV. W. A. NEWELL**

Upon another page of this issue of the Advocate appears the face of Rev. W. A. Newell, the presiding elder of the Winston-Salem district. Be sure to take a look at him. He is an elder who has become the pride of Cabarrus, his native county. So much so that Col. J. P. Cook, editor of the Uplift, expects at an early date by cuts and life featured stories to give this hustling, militant Methodist preacher a lift in the Uplift.

Newell is as democratic as Andrew Jackson was, and like him would smoke a corn cob pipe in the White House if by chance he should ever be allowed to cross that threshold. He is a country presiding elder, says so himself. But he makes things happen in town as well as in the country. His leadership on the Winston-Salem district has been marked by progress in every part of that metropolitan district. Here is to W. A. Newell, the inimitable, whose speed in hastening from one end of the district to the other is the full limit of the law and then a "leettle."

**THE BOARD OF TEMPERANCE AND SOCIAL SERVICE**

The Board of Temperance and Social Service of the Western North Carolina Conference will hold its first anniversary in Centenary church Wednesday afternoon, October 17th.

The program will consist of devotional services, greetings from the North Carolina Board of Public Welfare and other social organizations, brief messages from our own prominent churchmen, after which Rev. Plato T. Durham, D. D., of Emory University, will address the conference on "The Social Gospel of Jesus and Its Message for Today."

We feel that this department of our church work has received new life and impetus since the splendid Social Service Conference at Lake Junaluska last July. At that conference plans were formulated and set forward which we believe will eventually make of our local church social service committees and of our annual conference boards of social service vital forces for social righteousness.

In these days when clubs, fraternities and state governments are striving in friendly rivalry and active co-operation for a better social order our great church must continue in the very forefront of active endeavor to accomplish this magnificent work of our Master. May we not only be zealous in good works but properly jealous for the leadership of those who fight for social welfare under the banner of our Lord as His pledged disciples.

We count upon the inspiration of your presence, counsel and prayers.

Mrs. W. A. Newell.

Secretary.



## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and  
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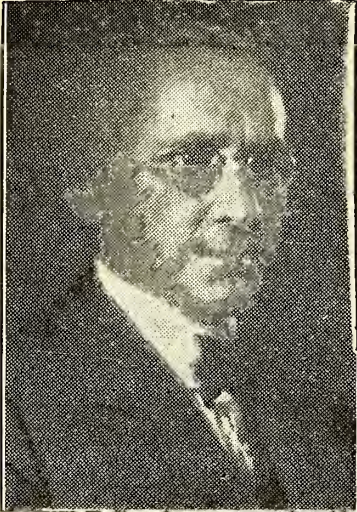
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One Year ..... \$2.00  
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To all preachers of the Gospel, year 1.00

## FIELD NEWS



REV. W. A. NEWELL

Presiding Elder of the Winston-Salem  
District.

### SHELBY AND MARION DISTRICTS

The hope is that Bishop Denny keep  
P. E. harness on both Jordan and  
Paris. After four years of fine tri-  
umphant work the popular P. E. has  
Shelby district safely over the Jordan.  
And the very busy P. E. has prosper-  
ity and peace of the Methodist type  
in our beloved city.

This suffering and hoping superan-  
nate has a good home in each of the  
Marion and Shelby districts, watching  
our victorious Methodist army go by.  
The army and the Advocate are now  
stronger than ever in all our history.

S. M. Davis.

### SEVENTY-FIVE ADDITIONS ON SPRING HOPE CHARGE

We have just closed another splen-  
did meeting at Bethlehem church on  
the Spring Hope charge, and am now  
in the sixth successive meeting.

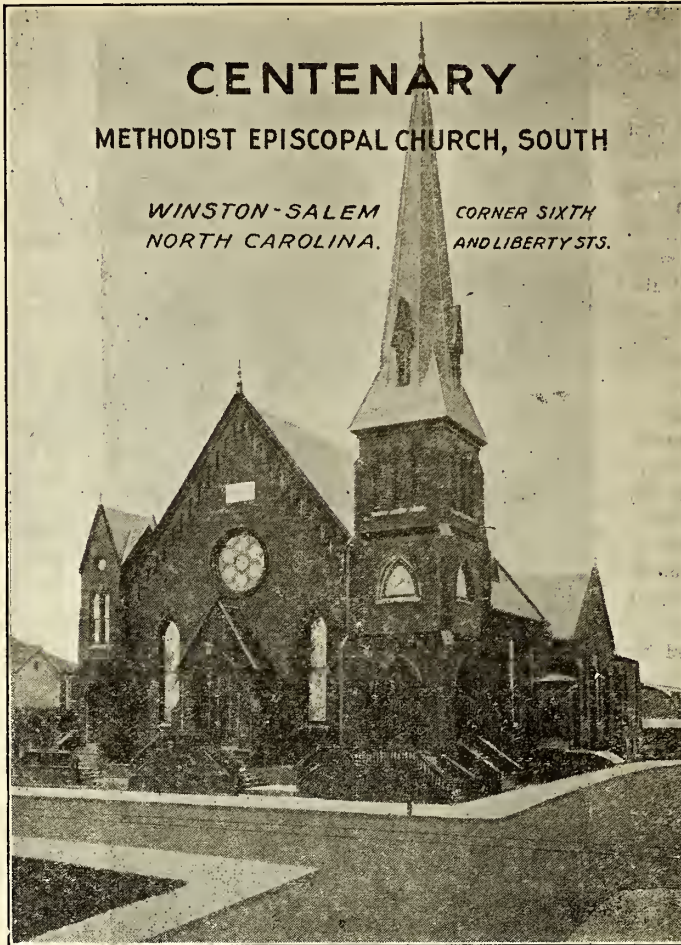
We received 23 into the church at  
the last named place, making a total  
of about 75 additions during the series  
of meetings. We pray for at least a  
hundred before we close. Most of  
these have been young men and young  
women in the bloom and prime of  
youth, some children and many grown  
people. The churches have been  
greatly blessed and built up. God has  
been mightily with us.

Brother Winstead, who has been  
with us in all my meetings and lead-  
ing the singing, has endeared himself  
to all my people and been of great  
help.

Best wishes for the Advocate and  
its many readers. We desire the  
prayers of all. W. E. Trotman.

### REVIVAL AT ROXBORO

On the 27th of September we closed  
a most stimulating and helpful re-  
vival meeting at Edgar Long Mem-  
orial of Roxboro, N. C. This we began  
on the third Sunday and were assist-  
ed by Rev. J. H. Barnhardt of West  
Market Street church of Greensboro.  
For twelve days, twice each day, rare-



## CENTENARY METHODIST EPISCOPAL CHURCH, SOUTH

WINSTON-SALEM CORNER SIXTH  
NORTH CAROLINA. AND LIBERTY STS.

This church with an addition recently completed at the cost of \$130,000  
will be the meeting place for the Western North Carolina Conference in its  
approaching annual sessions.

ly has our community heard a finer  
series of gospel sermons.

When I asked Dr. Barnhardt to do  
the preaching in this meeting I told  
him what I desired above everything  
else was a genuine revival in the  
church, and this we had. The congre-  
gation of Edgar Long Memorial is  
made up largely of well-to-do, refined,  
cultured folk who love the church and  
are deeply religious people—people  
who are fitted by nature and education  
to enjoy the services we had. At al-  
most every service the congregation  
was deeply moved, coming forward in  
large numbers in response to some  
clear cut, intelligent proposition,  
seeking a deeper consecration and  
pledging themselves to walk more cir-  
cumspectly in the old paths.

The day services were held at 8  
o'clock in the morning and the house  
was well filled every morning. The  
sermons delivered at these early ser-  
vices seemed so divinely conceived  
and directed that young and old went  
away refreshed and fitted for the  
work the day before them.

We all devoutly thank God for the  
meeting. Eternity alone can measure  
the good accomplished. Especially  
are we grateful to our good brother  
for the lofty altitudes of divine fel-  
lowship into which he led us.

I. B. Hurley.

### IN ERROR ON DURHAM DISTRICT

In my report of certain building  
operations on the Durham district no  
mention was made of some work that  
ought not to have been passed over,  
even though the list was long. I note  
some of these.

The Graham people have bought a  
lot and built a hut on it to enlarge  
their facilities, as well as take care  
of the debt on their parsonage.

Haw River will have six or eight  
classrooms and practically a new  
church at a cost of five or six thou-  
sand dollars. This work will soon be  
completed.

Front Street, Burlington, has  
bought a lot to greatly enlarge and in-  
crease the value of their church lot.

New Salem on the Burlington cir-  
cuit has been worked over within.

Eno has added two rooms and paint-  
ed the church.

Clover Garden, South Alamance cir-  
cuit, has made their church new with-  
in.

West Durham is raising a fund for  
a Sunday school building; and debt-  
paying and minor improvements have  
gone on at other places. But the list  
is too long to specify. M. T. Plyler.

### LIBERTY CHARGE

Liberty charge is on the "upgrade  
along every line. The Sunday schools  
will be able to report nearly fifty per  
cent gain in enrollment for the year.  
A general awakening can be seen in  
the Sunday school work.

So far 51 names have been added to  
the rolls of the churches, 37 of that  
number on profession of faith.

An Epworth League was organized  
at Staley early in the year and it has  
done a splendid work. Our league at  
Liberty is doing a great work.

We have a clean sheet to carry to  
Winston-Salem. A. L. Lucas, P. C.

### TO THE BRETHREN OF THE WES- TERN N. C. CONFERENCE

Dear Brethren:

It hardly seems possible that near-  
ly a year has passed since I left our  
conference in session at Monroe, N.  
C., to come to the conference of the  
Western Mexican Mission at Phoenix,  
Arizona. At the close of that confer-  
ence I was appointed evangelist for  
this mission, and given the East El  
Paso Mexican church to look after  
when not out in evangelistic work. As  
you will soon be listening again to the  
annual report of the preachers, I  
thought you might not mind a word  
from your member in this western  
field.

During this conference year I have  
held meetings at the following places:  
East El Paso, November 2 to 12,  
1922; February 19 to 28 in Miami,  
Arizona; March 2 to 14 in Los Ange-  
les, Cal; March 16 to April 1, "El Mes-  
sias" church, El Paso, Texas; April 7  
to 16 at Marfa, Texas; April 24 to  
May 1 in Sonora, Arizona; May 2 to  
6 in Hayden, Arizona; May 7 to 14 in  
Tempe, Arizona; June 9 to 17 in Mag-  
dalena, Mexico; June 18 to 20 in Piti-  
puito, Mexico; June 22 to July 1 in  
Nogales, Arizona; July 9 to 18 in Jua-

rez, Mexico; July 22 to August 2 in  
East El Paso, Texas; August 6 to  
July 13 in Tucumcari, New Mexico.  
As a result of these meetings 299 Mex-  
ican people have professed to accept  
Jesus Christ as their personal, present  
and only saviour from sin.

I have tried to preach 234 times, be-  
sides making a number of missionary  
talks and leading cottage meetings,  
etc. This with pastoral visiting, a  
very necessary part of this work, has  
kept me quite busy.

About the last of July, due to the  
fact that our preacher at "El Mesias"  
church returned to Mexico, I was ap-  
pointed pastor of that church until  
conference, and promised a helper for  
East El Paso, which promise mate-  
rialized about the first of September  
in the form of a student in our Lydia  
Patterson Institute, and a very fine  
young fellow. Since the opening of  
the institute I have been trying to  
help out there by teaching one Bible  
class a day. This extra work has  
about put an end to the evangelistic  
work for the present. I am, however,  
leaving Thursday night of this week  
for a meeting in Cananea, Mexico, and  
expect on my return to begin one in  
our schools here and in "El Mesias"  
church, which serves the two schools.

The need for consecrated workers  
in this mission is very great. If I  
were three men I could keep busy all  
the time in the work that has been  
given to me this year. I can only do  
my best and leave the rest for some  
one else to do, and in this connection  
I wish to say that they have been un-  
stinted in their help. But the task is  
great and I hope you will join us in  
asking the Lord of the harvest to  
thrust forth laborers into this needy  
field. There are many more places  
that we could occupy if we only had  
the workers. Then, too, it is a great  
pity not to have an evangelist con-  
stantly in the field.

I thank every one who has prayed  
for me this year, and has thus had a  
part in what little I have been enabled  
to accomplish, but brethren, please  
let the good work go on. Our great-  
est need is a sweeping revival of old-  
time religion throughout this mission.  
Please by earnest prayer help us to  
bring it about.

We are deeply grateful to God for  
all that has been accomplished in this  
field, but the immensity of the task  
yet before us causes what has already  
been accomplished to seem very small  
at times. And as the conference year  
rolls into the irrevocable past one can  
but think with the greatest solemnity  
of "what might have been," and utter  
a prayer to God that we may, by the  
indwelling of His Holy Spirit, be bet-  
ter fitted to "redeem the time" in the  
future.

May God bless the Western North  
Carolina conference, so soon to gather  
in Winston-Salem, is the earnest  
prayer of one of the least, who thanks  
God for the privilege of belonging to  
that splendid body of His servants.

Richard J. Parker.

### TO REMODEL AT GIBSON

Word comes from Gibson that plans  
are being worked out to remodel the  
church and build more Sunday school  
rooms. Our Gibson people are thor-  
oughly interested in their Sunday  
school, and the announcement con-  
cerning this building project comes to  
us not at all as a surprise.

### Pretend You Are a Bird.

Whenever you are angry  
Pretend you're a bird,  
And sing just a little,  
But don't say a word.

—Normal Instructor.

### Stops Eczema

Relieves the inflammation, itching and ir-  
ritation, soothes and softens the skin and  
leaves it smooth and spotless.

### TETTERINE

The complexion's best friend  
50c at your druggist's or from the  
SHUPTRINE CO. :: SAVANNAH, GA.



**THE VOICE OF THE MOUNTAINS**

By Rebecca B. Lines.

High, high, in the beautiful mountains,  
 Away from the heat and the dine,  
 From the rush of the crowded city,  
 From the haunts that lure men to sin,

There comes to our souls a message  
 In accents so sweet and strong,  
 From the towering peaks in graduer,  
 Through faith it is borne along.

The heights and the depths re-echo  
 This marvelous message to men;  
 The valleys so quiet and peaceful  
 Quite modestly tell it again.

Be strong, and be true to the highest,  
 The noblest that within you lies;  
 Have faith in the heavenly Father,  
 Who fashioned the earth and the skies.

**AN URGENT APPEAL**

The South Rocky Mount Methodist church is weak but worthy. In trying to build a much needed church and Sunday school rooms they were caught in the financial slump of a few years ago. Then last year the railroad strike came and just about put us out of business. Ours is a railroad people; they lost out in the strike and are scattered and gone.

The building we have—50x50, two stories in brick—is finished on the outside. But not a thing finished on the inside. We have spent about \$11,000 to get what we have. This shows what a poor, working congregation has done.

But funds are completely exhausted and we must have help or give up the fight. Therefore we are asking five thousand people to give us one dollar each, and do it soon, so we can get ready for the winter.

This appeal is made reluctantly but of absolute necessity. It has the approval of our conference church extension board and eighty of the leading business men of Rocky Mount.

Send donations to E. C. Glenn, Treas., Rocky Mount, N. C. Thank you so much.

E. C. Glenn, Pastor.

G. F. Snell, Chm. Brd. Stewards.

R. M. Saunders, Sec. Treas.

Because the needs are so urgent, the opportunity so great, the laborers so few and their resources so limited, South Rocky Mount presents a most unusual appeal and should enlist the sympathy of every one who loves the cause of Christ.

S. A. Cotton,

P. E. Washington District.

My knowledge of South Rocky Mount Methodist church leads me to say that it is a case of unusual merit and worthy of your sympathy and financial support.

T. T. Thorn, Mayor.

I know of no community which offers a larger opportunity to a well equipped church than South Rocky Mount. I know of no people whose loyal effort to help themselves gives them greater right to the sympathy and help of others than the South Rocky Mount Methodist church.

N. H. D. Wilson,

P. E. Washington District, 1918-21.

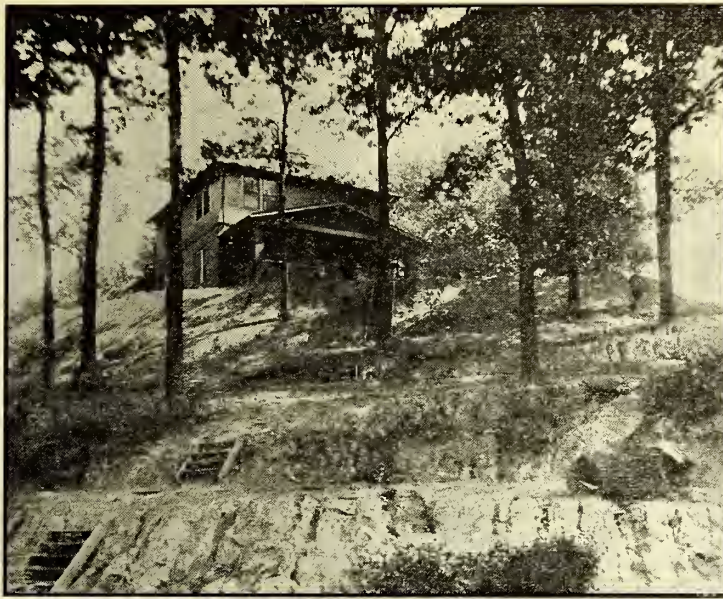
**BIG DAY AT EAST SPENCER**

Sunday, October 7th, was a big day for the Sunday schools of East Spencer. All the Sunday schools met at the Methodist Tabernacle for a union rally or institute.

The following parties delivered addresses: At 11 a. m., Rev. W. E. Holcomb, pastor of East Spencer Baptist church. His topic was Promotion. Miss Beulah Lyerly of Granite Quarry followed Rev. Mr. Holcomb with an inspiring address on Teacher Training.

At 12:30 a table 90 feet long was loaded down with the very best of eatables. Everybody was well filled and several baskets were filled with fragments.

In the afternoon Rev. John F. Kirk of First church, Salisbury, favored us with a very fine address on "The Influence of the Sunday School in the



The new Methodist parsonage at Canton, N. C. Rev. A. L. Aycocck is the pastor.

Community." Miss Ruth of First Baptist church, Salisbury, made an excellent address on "Graded Literature." Mr. Will Cooper, superintendent of the Spencer Terminal, Southern Railway, made the concluding address on "Doing Things."

At the close of these exercises the large crowd went to the Long Street church, East Spencer, (which is now under course of construction) and attended the laying of the cornerstone. Rev. John F. Kirk led the prayer, R. C. Kirk, the pastor, read the Scripture selections as given in the Discipline. This was followed with an address by Rev. John F. Kirk. The folks all went home feeling that they had been well paid for the day's work.

R. C. Kirk, P. C.

**GOLD HILL CIRCUIT**

The pastor of Gold Hill circuit and his family enjoyed the most wonderful pounding ever experienced recently. The good people of the circuit supplied them with a pantry full of all kinds of good eats. It was an expression that cannot be misunderstood and it came as such a surprise just previous to conference.

Rev. W. J. Bryson has been with the pastor for several weeks in revival meetings. The meetings have been a great success and many have been added to the church. We are now in a meeting in Gold Hill and are having a great time. Have had many conversions and a wonderfully good meeting thus far, and we still hope for great things before the meeting closes.

D. P. Grant, P. C.

**RESOLUTIONS OF RESPECT TO DORMAN THOMPSON**

(By Trustees of Davenport College.)

The past decade has been a period of transition for Davenport College. At the beginning of this period the college was seriously embarrassed by debt, was without resources, except the income from students' fees and a limited appropriation from the educational funds raised by assessments on the conference. Within this period it passed from a condition of insecurity to one in which the income of the college, from endowment and all other sources, is greater per student enrolled than in any except the very strongest colleges of the South.

It was during this period that Dorman Thompson was president of the board of trustees of the college. For more than ten years he gave unstintingly of his time and talent to the service of the college. When the legacy of the late J. B. Cornelius was turned over to the college the board of trustees made Dorman Thompson its trustee to convert the estate into cash, and to handle for it the income of the endowment. This trust imposed a great responsibility and required a great deal of work and much

time. To say that he was faithful to the trust does not do full justice to the wonderful service that he rendered to the college in this important juncture in its history. Through a period of years he set himself patiently to the task of so administering these equities that they might yield the largest possible endowment to the college. He had nearly completed this task when death called him. The result is that the present estimated value of the endowment, the greater part of which has been converted into cash, is more than twice the value set upon the properties when turned over to the board.

For this magnificent result much credit is due to the wise handling of these assets by Dorman Thompson. Members of the board have frequently given due credit for these achievements in the regular meetings of the board to its faithful chairman and trustees, and certain formal resolutions of appreciation are already a matter of record in the minutes of the board. But it was deemed but proper that at this time, when the minds of all friends of the college have been turned to these achievements by the death of our beloved chairman, that suitable acknowledgement should be made of his services by formal resolution. The following resolutions are ordered by the board:

First, That in the death of its chairman, the board of trustees of Davenport College feels that it has suffered irreparable loss, that the college has lost a valiant champion and an enduring friend, that the Western North Carolina conference has been bereft of one of its most loyal and faithful servants.

Second, That a page be set apart in our minutes to his memory, that a copy of the resolutions be sent to the president of the college to be read to the student of the college, that a copy be furnished to the family, and that a copy be furnished to the North Carolina Advocate for publication.

Jno. F. Kirk,  
 W. O. Goode,  
 A. W. Plyler,  
 Committee.

**Andy Gump's View of Women.**

Nowadays you can't tell a thing about women—see them from the back—bobbed hair and short skirts—and you think they're on their way to school—then they turn around and they look like they're on the way to the old people's home.—Sidney Smith.

**RECIPE FOR GRAY HAIR**

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

**REVIVAL AT ZION, GATES CHARGE**

On Friday, August 24, our pastor, Rev. E. K. Clegg, began his revival at Zion with Rev. J. O. Long of the North Gates charge doing the preaching. The services continued through the following week and closed on Friday night, August 31. There were only three additions to the church, but we feel that the church was greatly revived and that the splendid messages that Brother Long brought to us will long ring in the hearts and lives of our people. He worked hard during the meetings, helping with the singing as well as doing all the preaching. People came from far and near to these services. Many times the church could not seat the crowds. The people of Zion community wish to express their heartfelt thanks to Brother Long for his untiring efforts while among us. A Member.

**REVEREND SMITH**

By the Rev. C. M. Wilson.

There is a certain title  
 Goes in and out with me;  
 Some people always greet me:  
 "Howdy, Reverend Smith."

As just a common "Mister"  
 I'd acknowledge kin and kith;  
 But I'd like to hit the man that says:  
 "This is Reverend Smith."

If four things are distasteful,  
 I'll offer you the fifth:  
 Just fancy some one told you  
 Your name was Reverend Smith.

I don't object to "Doctor,"  
 (Though my degree may be a myth),  
 But God forgive the thoughts I think  
 When hailed as "Reverend Smith."  
 —Christian Century.

**Do You Want A Good Piano?**

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the Club, with the orders of ninety-nine other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can be marketed. You have a wide variety of the newest and most attractive styles from which to make your selection. Your instrument is guaranteed by one of the oldest and most reliable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of the Club you are offered a piano-buying opportunity which cannot be equaled. How is it done? The answer is simple. The Club has one hundred members and by purchasing in lots of one hundred instruments, we have a tremendous buying power, which the factory recognizes by giving us the benefit of the very lowest factory prices.

You are cordially invited to join the Advocate Piano Club. Write for copy of the Club's catalogue, showing the many beautiful designs from which you may choose, and which also gives particulars as to prices, terms, guarantees and their special insurance feature which fully protects the family in case of the death of the purchaser. Address the Managers, Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.



**WOMAN'S PAGE**

**N. C. CONFERENCE**  
Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**  
Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

**Western North Carolina Conference**

**MY PRAYER**  
Wm. M. A., Jr.

That God will open every day  
With consciousness of Him;  
And through its hours permit not one  
To see my love grow dim;  
To save from sin,  
Speak peace within,  
To free from tempter's snare—  
This is my prayer.

That every day may, at its close,  
A fuller spirit find;  
A heart more yielding unto Him,  
Deep in His love entwined;  
A life of love,  
Turned from above,  
To give, to serve, to share—  
This is my prayer.

—The Christian Observer.

**THE WEEK OF PRAYER, NOVEMBER 4-10**

**The Program.**

Many of the auxiliaries have found one all-day meeting the most practical way to observe the Week of Prayer. In view of this the literature committee of the Woman's Missionary Council has prepared one program. The plan of this program includes a morning session of adults and a joint afternoon session of adults, young people, and juniors. Leaflets containing splendid features for each have been provided. Auxiliaries desiring to meet three days will find ample material, which may be distributed to suit their needs.

**The Week of Prayer Calendar.**

No auxiliary should fail to understand that the real object of this week is prayer and intercession. With this object in mind, a prayer calendar has been prepared. This calendar is intended to guide the seasons of prayer in the auxiliary meeting and is also for the use of individuals for private intercession during the entire week.

**A Committee.**

Each auxiliary should appoint a special committee two or three weeks in advance. This committee should include representatives from the adult auxiliary, the superintendents of young people and juniors, and possibly a second representative for the young people's society. It should be the duty of this committee to make careful plans for the observance of the week; they should plan the program or programs and should seek to promote the spirit of prayer throughout the entire week. Every auxiliary should be enlisted in some way, also as many women who are not members as it is possible to reach. Many who cannot attend the meetings may be interested in observing this special season in their own homes. For the use of these extra copies of the "Prayer Calendar" and special envelopes for the Week of Prayer offering may be secured by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn.

**The Objects.**

While our intercession during this week should include within its scope the whole cause of missions, yet our special prayers and our special gifts are to be devoted to two specific objects: the Bethlehem Center at Nashville, Tenn., and the Laura Haygood Demonstration School at Soochow, China. Each of these institutions is far-reaching in its influence, for they are helping to train a leadership for the two races which they serve. The

needs of each of these institutions is great. Pray that our gifts may be large and sacrificial.—Council Bulletin.

**IMPORTANT NOTICE**

Adult auxiliaries in which organized mission study classes have used one of the home mission textbooks on child welfare recommended for this year, "The Debt Eternal" or "The Child and America's Future," and that have had full presentation of the social service program and committee reports, as called for in the adult "Yearbook," will be entitled to five credits on the Standard of Excellence in addition to those already offered separately for mission study and social service.

Mrs. B. W. Lipscomb,  
Mrs. W. A. Newell,  
Mrs. H. R. Steele.

—Council Bulletin.

**SAVE AMERICA**

The National Committee of One Hundred for Law Enforcement (women) has issued an attractive and valuable book of 128 pages, in which is included an astonishing amount of verified material pertaining to the present breaking down of law, especially along the line of prohibition. Elizabeth Tilton, legislative chairman of the Congress of Mothers and Parent-Teacher Association, is the editor. Perhaps no woman in America is better qualified to prepare such a book. She is well known through her articles in the Survey and her national service in charities and corrections.

In addition to the department on Law Enforcement and Ammunition, Mrs. Tilton has secured articles by the following writers: Kathleen Norris; Ida Tarbell; Honorable Mabel Willebrandt; Mary Anderson, of the Woman's Bureau of Labor; Lady Astor; Prof. Henry Farnam, of Yale; Mrs. Pennybacker; Prof. Albert Bushnell Hart; and we must not omit the most valuable articles of all by Mrs. Tilton herself on the Battle for Race Survival, America's Natural Faults, Depths and Shallows, and Personal Liberty.

Part IV of "Save America" presents methods for using the book and gives a series of programs including debates and a pageant which may be used in any church, club, educational, or patriotic group.

We urge women this year to concentrate upon this effort and distribute copies of this book, securing its study everywhere in meetings and lecture courses throughout the country. Price, 25 cents per copy, including postage. The book may be secured from the temporary headquarters of the Committee, 302 Ford Building, Boston, Mass.—Council Bulletin.

**North Carolina Conference**

**COUNCIL MINUTES**

A limited number of Council Minutes can be secured for twenty-five cents each. Order at once from Literature Headquarters, Lambuth Building, Nashville, Tenn.

**INTIMATE GLIMPSES**

A little book under the caption "Intimate Glimpses" has just come from the press. It contains a short personality sketch of Miss Belle H. Bennett by Miss Emily Olmstead. For those who knew Miss Bennett personally, this little book breathes, through its pages the very aroma of her charming personality. As one reads, she seems once more to move among us, guiding again in the affairs of the kingdom, and shedding about her a radiant love which ever urged us on to higher achievements.

Therefore, it is hoped that those who did not have the privilege of being co-workers with her may come to appreciate her great personality through these love inspired words. It

is not in any sense a biography, and is not intended to take the place of the biography which is to appear later. It is intended rather to give to many of our missionary women a real and sympathetic glimpse into the life of the woman who has been the master architect of the great work we all love.

Every member of the missionary societies throughout Southern Methodism should possess a copy of "Intimate Glimpses."

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

**CALL ALL HANDS!**

In the handling of ships at sea occasions frequently arise when the services of every man on board are demanded. The captain comes on deck in a hurry, sizes up the condition of things at a glance, and gives the sharp order, "Call all hands!" Then, no matter what hour of the night it may be, all hands tumble out. In the old days of square-riggers it was often a squall that struck the ship, turning into a hurricane, when part of the crew sprang aloft to furl what was left of the sails, and part manned the pumps.

We are thinking that with the coming of the autumn opportunities for religious work there is reason to sound the exhortation, "Call all hands!" It is time for every church member to report for duty. Nobody can be spared from church activities. This seems to hold with more than ordinary force of certain weaker or poorer churches. When "all hands" consists of two or three men on a Cape Cod "cat," or of just a few more on some coasting schooner, there is extraordinary need that each individual should be "able-bodied," and present for duty. Some ships are short-handed, ill provided, and not so well navigated. So there are many churches with scant muster-rolls, poor material equipment, and needing better religious leadership. Yet, as the great sea stretches off on every side of even ill-found ships, so the area of spiritual opportunity surrounds even small or weak congregations—since that field is all the world.

Then, too, there are special seasons, in local or national history, calling for more than ordinary efforts to achieve moral results. At sea all hands are called, not in a dead calm, but when emergencies arise, either of danger, or of special opportunity to make sail and reel off the leagues. Perhaps this fall is such a season of peril and possibility for the churches of Christ in America. It is a time when no Christian patriot can go to sleep, decline service, or put his share of responsibility off on his fellow church members. Everybody must be on duty, though that does not mean the same duty. To every man his station, work, and responsibility are appointed. There is no telling what may happen if, at some crucial point of service, a particular "hand" fails to do his part. Then more than a spar or a staysail may be lost, for perhaps the whole craft may founder. What if the ship's carpenter fails to report a leak, the helmsman puts the wheel over the wrong way, or nobody has command of the deck? Similar conditions have occurred on shore, where, through the dereliction in duty of particular agents, dire loss has come to precious interests, social or religious.

Soon the tide of travel will be turning back from the seashore and mountains to the home communities. Then church work ought again to be taken up with redoubled enthusiasm, vigor, and co-operative planning. What is my part in the autumn campaign for the cause of Christ? Let us each think this over, get our "station" assigned, and be prompt to respond when the call comes for "all hands" to work the gospel ship safely and expeditiously on her heavenward course! —Zion's Herald.

**How Shivar Mineral Water Relieves Rheumatism**

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly.)

**THE BURDEN BEARER**

I lift the ever-present burden of widowhood orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.

"Safety first" is my guiding star in all business matters and "brother love" in all manner of service. My premium rates are adequate to give insurance at cost (30 per cent lower than commercial companies require.) Expense of management is reduced to the minimum, being the lowest amount permissible while insuring efficiency. Personal profit, investment methods, and employed paid agents are not allowed. This is saved for the Certificate holders.

Benefit certificates are issued for insurance protection in amounts of \$3,000 or less per application on following attractive plans: Whole life; twenty-premium life; endowment at age sixty and seventy; term to age fifty, sixty, and seventy; annuity, and combination of plans.

The itinerant preachers of the past has had no chance. Shall they of the future fare no better?

By their own institution, ingenuity, thrift, and divine Providence they are solving their financial problems. The sting of superannuation is removed.

For information and application blanks write to the Methodist Benevolent Association, Dept. 8, 810 Broadway, Nashville, Tenn.

**DR. CHAS. W. MOSELEY**  
Diseases of Stomach and  
Internal Medicine

Office, 229 S. Elm St. Residence, 433 S. Mendenhall St., Greensboro, N. C.,  
Office 504—Phones—Res. 1739.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### Western North Carolina Conference

#### OUR ANNIVERSARY

Another year has rolled around and another annual conference is almost here. As is the custom the first evening after the convening of conference will be used as the "Sunday School Anniversary," at which time a brief review of the year's work will be made by the conference Sunday school workers and plans outlined for the ensuing year's work. Rev. W. A. Lambeth, chairman of the Sunday School Board and presiding officer of the evening, has arranged for special music and announces that the principal address of the evening will be delivered by Dr. J. W. Shackford, general Sunday school executive in the Southern Methodist church. Another very important feature of the evening will be the presenting of special certificates of awards to seventy of our leading ministers for having taken one or more units of credit in the Sunday school training course during the year. Bishop Denny has kindly consented to present these certificates. He will be the first bishop to attend a Sunday School Anniversary in our conference in many years. Plan to attend the Sunday School Anniversary. It will pay you to do so.

#### LENOIR-DAVENPORT

The Lenoir-Davenport Standard Training School now in session at Davenport College is one of the best I have ever seen. A greater percentage of the enrollment is doing the work of the school than in any school yet held in our bounds. Out of a bona fide enrollment of 140 there will be around 110 credit students. Splendid delegations are coming to the school from Morganton, sixteen miles away; Granite Falls, twelve miles away; Hudson, seven miles away; and Littlejohns, six miles away. Of course the Lenoir people are liberally supporting the school. Quite a number of the Davenport College students are also enrolled in the school and of course are doing good work. The Lenoir people have been lovely to the faculty. A sincere spirit of co-operation and mutual helpfulness seems to pervade the whole atmosphere.

The following courses and instructors are being offered in our school:

The Sunday School—Mr. O. V. Woosley.

Principles of Religious Training—Prof. C. T. Carr.

The Church at Work—Rev. C. S. Kirkpatrick.

Intermediate-Senior Agencies—Mrs. J. F. Spruill.

Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Miss Georgia Keene.

#### LITTLEJOHNS

Littlejohns is a country church on the North Lenoir circuit. It is the home church of the Tuttle, the Courtneys and the Clays, each family being represented by one or more ministers in our conference. This country church has sent every one of its officers and teachers to the Lenoir school every night this week. The Littlejohns school is qualified to be ranked as a standard school, the first one thus qualified in the Western North Carolina conference.

#### GOING TO SCHOOL

Eighty certificates of credit were earned this year by our Western North Carolina conference leaders in the Trinity College and Lake Junaluska Leadership Training Schools, thirty by the ministry and fifty by the laity. Those earning one credit each at Trinity College are: Revs. H. G. Allen, E. D. Ballard, J. W. Bennett, John Cline, G. R. Jordan, E. Myers, W. E. Poovey, W. L. Scott, R. A. Smith, J. C. Umberger, O. P. Ader, J. E. Woosley, M. B. Woosley, W. T. Albright, W. F. Elliott, J. W. Ingle, F. T. Stough and Mrs. R. O. Eller.

The following earned two credits at Lake Junaluska: Revs. G. T. Bond, L. B. Hayes, J. F. Kirk, E. J. Harbison, O. J. Jones, C. M. Pickens, W. A. Jenkins and Miss Grace Anthony, Miss May Devlin, Joe A. Elliott, Jr., Mrs. E. J. Harbison, Mrs. Theo. McCracken, Mrs. B. N. Mann, Miss Sara Murray, Mrs. R. M. Stafford, Mr. and Mrs. O. V. Woosley, Miss Louise Avett, Clarence Burns, Mrs. P. W. Flagge, George C. Osborne, Miss Lucy Pell, Mrs. J. F. Spruill, Mrs. C. S. Stone, Mrs. J. C. Watson.

Rev. W. A. Jenkins has during the year received his Blue Seal Diploma and Mrs. B. N. Mann her Gold Seal Diploma.

#### DORMAN THOMPSON

Inasmuch as our all-wise and loving heavenly Father has seen fit to remove from time to eternity our friend and co-worker, Dorman Thompson, a faithful and true friend to his state, to his church and to its interests;

Therefore, be it resolved by the Lenoir-Davenport Standard Training School for Sunday School Workers now in session at Davenport College:

That in humble submission we bow to the will of God the Father, who now takes to a wider field and a more glorious life the friend whom we love and who served with marked fidelity every interest that tended to uplift mankind and make the world brighter.

That our church and its agencies have lost an untiring worker, a wise counselor and a devoted servant, who was unselfish in his aims, lofty in his purposes and always safe in his leadership, as he himself followed the all-wise Leader. We have for a time lost the companionship of a genuine man whose helpful influence will abide through the years.

That this simple expression of our love and appreciation be sent to his bereaved ones and to the North Carolina Christian Advocate and be placed upon our records.

J. E. Shell,  
C. L. Hornaday,  
P. W. Tucker.

#### REACHING FOLKS

I wrote Rev. A. C. Kennedy, pastor of the Catawba circuit, to know if his charge could reach a given number of new Sunday school scholars this year. Read what he says in reply:

"Catawba charge is willing to undertake most anything within reason asked of them, but we found you made the mistake of your life when you only asked for 140 increased Sunday school enrollment on this charge. We went to work with this goal in view and when we checked up we found that we had gone beyond that number by 120. We have enrolled 260 new scholars in the Sunday schools of the Catawba charge this year. You may say what you please about it for it is done, it can't be helped. Of course we are glad of it."

The Catawba circuit, with Supt. Alva Martin at its head, holds regularly a fifth Sunday circuit Sunday school institute and through this clearing house gets right in after its aims. Sunday school work is really an important business on the Catawba charge. Everybody is doing it over

there. They are not only reaching the people, but they are teaching the people. Through this work the spiritual state of the church is being toned up all the while.

#### HONOR ROLL

As has been previously stated in these columns a complete and correct Sunday School Day Honor Roll, made out according to presiding elder's districts will be placed on exhibit during the sessions of the approaching annual conference. This honor roll will give the name and the amount of each Sunday school making a contribution to our conference Sunday school work. One-fourth of the money raised in each district will be set apart for use in that district. You will be interested in seeing your school's name on this honor roll. It means a great deal to our cause and to your school to be thus placed.

#### North Carolina Conference

##### SIXTY PER CENT GET CREDIT

When fifty per cent of the enrollment of a standard training school earn certificates of credit on the standard training course, the school is considered as having made a good record. In our Rocky Mount Standard Training School, held in the First Methodist church, September 23-28, sixty per cent of those actually enrolled did all the required reading and writing, attended regularly, and received, at the close of the school, the certificates. Twelve Sunday schools, seven Methodists and five Presbyterian, were represented in the enrollment, which numbered 104, not counting a considerable number who came only as visitors, attending one or two class periods. Counted as enrolled were only those who were present at least two of the six evenings of class work.

There were 64 who earned the certificates, 51 Methodists and 13 Presbyterians. The Methodist certificates were divided among the churches as follows: Nashville 18, First, Rocky Mount 16, Sharon 6, Clark Street 5, Tarboro 2, First, Wilson 1, Marvin 1, Griffin's 1, and North Rocky Mount circuit 1. Following are the names of those who earned certificates, by classes:

Beginner Organization and Administration, Mrs. M. J. McArdle, instructor—Mrs. J. B. Boddie, Jr., Mrs. Colena Brothers, Mrs. C. C. Cockrell, Mrs. A. R. Corinth, and Mrs. Haywood Strickland.

Primary Lesson Materials and Teaching, Miss Georgia Keene, instructor—Mrs. T. B. Dameron, Mrs. J. W. Denson, Mrs. G. D. Lambeth, Mrs. J. C. Lindsey, Mrs. J. W. Martin, Mrs. J. N. Sills, Mrs. A. S. Vick.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Mrs. J. W. Arnold, Miss Sallie Benson, Mrs. E. A. Burton, Miss Sadie Jenkins, Mrs. H. L. Denson, Mrs. R. C. Carlton, Mrs. E. C. Few, L. F. Lane, Mrs. J. M. Ricks, Mrs. Wilson Ricks, Miss Ethel Smith, and Miss Tempe D. Williams.

Sunday School Organization and Administration, O. V. Woosley, instructor—Mrs. J. W. Aycock, J. K. Bridgers, Miss Mae Beck, Rev. H. M. North, Mrs. J. T. Smith, Rev. N. B. Strickland.

The Pupil, Rev. F. S. Love, instructor—H. B. Simpson, Rev. E. C. Few, Paul C. Moore, Miss Ruby Vase, Rev. B. B. Slaughter, T. B. Dameron, Roy Denson, and Raymond Moore.

Principles of Religious Teaching, Claude T. Carr, instructor—Miss Mabel Bovsworth, George T. Burnette, Earle D. Spruill, Mrs. Earle D. Spruill, Miss Myrtle Vick, Mrs. L. N. Stephenson, Mrs. P. P. Baker, Mrs. J. R. Fowlkes, Mrs. L. C. Green, J. Shepard Bryan, Mrs. N. B. Dozier, Miss Louise Sills, and Mrs. Jake W. Batchelor.

#### PASTORS-SUPERINTENDENTS

Pastors and superintendents worked in the training school at Rocky Mount, and seven of them earned the certificates of credit. Below we list the names of these good leaders who are studying to keep abreast of things:

Rev. H. M. North.  
Rev. E. C. Few.  
Rev. B. B. Slaughter.  
Rev. N. B. Strickland.  
T. B. Dameron.  
L. F. Lane.  
Paul C. Moore.

#### NASHVILLE LEADS THE WAY

Nashville Sunday school workers, headed by Rev. E. C. Few, pastor, and T. B. Dameron, superintendent, had eighteen workers to take credit in the Rocky Mount training school, thus winning the distinction of leading all other schools in the number of certificates earned. Take a look at this band of Nashvillians:

Rev. E. C. Few.  
T. B. Dameron.  
Mrs. N. B. Dozier.  
Miss Louise Sills.  
Mrs. Jake W. Batchelor.  
J. K. Bridgers.  
Mrs. J. B. Boddie, Jr.  
Mrs. C. C. Cockrell.  
Mrs. Haywood Strickland.  
Mrs. T. B. Dameron.  
Mrs. J. C. Lindsey.  
Mrs. J. N. Sills.  
Mrs. A. S. Vick.  
Mrs. E. A. Burton.  
Miss Sallie Benson.  
Mrs. R. C. Calton.  
Mrs. E. C. Few.  
Miss Sadie Jenkins.

#### CERTIFICATES AT JUNALUSKA

Thirty-nine certificates were issued to Sunday school workers of the North Carolina conference by the Junaluska Leadership School this summer. Those earning these certificates were Miss Elizabeth Aldridge, Miss Georgia Keene, Mrs. H. E. Spence, and L. L. Gobbel, Durham; Miss Eunice Blair, Miss Vara Herring, Mrs. W. W. Peele, and Mrs. J. B. Mann, Raleigh; Mrs. C. N. Bruton, Miss Helen Bruton, Miss Sara Bruton, and Miss Arlene Safritt, Mt. Gilead; Miss Stella Etheridge, Selma; D. J. H. Judd, Mrs. T. H. Sutton, and Fred W. Cunningham, Fayetteville; Miss Floy Martin, Aberdeen; Mrs. John A. Robertson, Burlington; Miss Bettie Lee Sanders and Mrs. J. D. Spiers, Smithfield; Mrs. Jesse Fussell, Rose Hill; Miss Emma Harris, Rosemary; Miss Edna Wilkins and Miss Rosa Belle Kirkman, Wilmington; and B. M. Potter, New Bern.

#### FOUR DIPLOMAS ISSUED

Four diplomas, two incomplete and two blue seal, were issued to workers in the North Carolina conference in August. Earning the incomplete diplomas were Prof. I. B. McKay and Miss Bertha Mae Poe; the blue seal, Rev. H. M. Wellman and L. J. Rainey. It is a distinction worthy of mention to earn one of these diplomas, for back of every one issued lies a lot of good, conscientious hard work and faithful study. To be entitled to an incomplete diploma one has to have four certificates, and to be entitled to a blue seal diploma, eight certificates.

#### FAYETTEVILLE THIS WEEK

This week we are holding the second annual Standard Training School at Fayetteville for the Sunday school workers of the eastern half of the Fayetteville district. The school is being held in Hay Street church, and five courses are being offered.

#### AT JONESBORO NEXT WEEK

Next week, October 14-19, we will be at Jonesboro in a standard training school for the western half of the Fayetteville district. Rev. B. E. Stanfield, chairman of the board of managers, says everything is in readiness for a great school.



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### Western North Carolina Conference

#### ATTENTION, DISTRICT SECRETARIES

Our annual church conference will be held in Winston-Salem the week of October 16. The Epworth League will hold an Anniversary Day program on Thursday afternoon, October 18. The president of the Epworth League Board of our church has asked me to make a report on the work in our conference. I want you to send me the following facts by October 15:

1. Number of senior chapters in your district.
2. Total membership.
3. Number of junior chapters in your district.
4. Total membership.
5. Number of intermediate chapters in your district.
6. Total membership.
7. Number of chapters organized since the annual conference at Charlotte.

W. W. Edwards,

President.

### NORTH WILKESBORO DISTRICT INSTITUTE

The first district institute for North Wilkesboro district convened at Jefferson Friday night, September 21. Entertainment for the hour was in the hands of the Jefferson leaguers. At the close of the "Pollyanna" social delicious refreshments were served.

The first session Saturday morning was opened with devotional exercises led by Mr. Lee Barnett, student of Jefferson school.

Miss Ernestine Webster was appointed secretary and the roll call showed the following chapters represented: Boone, four delegates; Jefferson, ten; Wilkesboro, seven; North Wilkesboro, seven. (Helton later appeared with seven, and another came from Wilkesboro). Total 36.

The following program was used: Devotional meeting, Mr. J. T. Ruland, North Wilkesboro.

Social Service, Ruth Colvard, North Wilkesboro.

Missions in the League, Prof. Roy C. Sampley, North Wilkesboro.

Tar Heel Leaguer, District secretary.

Dinner.

The afternoon session was opened by Mrs. J. T. Ruland in charge of the devotional exercise.

Miss Ernestine Webster spoke on junior and intermediate work in the district.

Mrs. W. S. Wellborn spoke on the work of the third department. When Mrs. Wellhorn had finished her talk she asked the delegates from each chapter to assemble together. She then gave each group a sheet of paper and asked one in each group to write the questions she asked: What is a pessimist? An optimist? How old is the Epworth League? How old is the Methodist church? Tell the funniest joke you know. The answers to these questions produced quite a bit of merriment.

After this Prof. E. M. Jones spoke on "Advantages of a Rural League."

As the pastor, Rev. J. L. Reynolds, was in a revival meeting elsewhere, and there was to be no church service on Sunday morning, we arranged an impromptu debate for Saturday night and saved the address by Mr. Worth for Sunday morning. Mr. Worth spoke on the "Epworth League," giving as the main thought, "Shaking Up or Rattling Down." He used as an illustration a jar of pebbles. The large ones would shake to the top and the small ones would rattle down.

The committee on resolutions gave the following report:

In behalf of the delegates of this, the first Epworth League Institute of the North Wilkesboro district, we, the committee, wish to express our deep appreciation for your kind hospitality; therefore be it resolved:

First, That we extend our thanks to Miss Colvard for the helpful and inspiring program she arranged for our benefit and pleasure.

Second, That we express our thanks to the Jefferson League for their delightful entertainment and cordial welcome to the church and town.

Third, That we express our appreciation to the people of the town for their hearty welcome.

Fourth, That we most sincerely thank the people of the town who have so graciously and cordially received us into their homes and who have made our stay so pleasant.

Mrs. Ray C. Sampley,  
Mrs. W. S. Wellborn,  
Frank Winkler.

We were very much disappointed in not having any of our conference officers with us. We were especially sorry that Miss Bradley was sick and could not come. Mr. Plyler sent a telegram at the last minute that it would be impossible for him to come. The joke of the institute was that the district secretary said she was reminded of the story in the Bible of the man who had prepared a feast and invited the guests, and they all gave some excuse and he went out in the highways and hedges to find those who would come.

However, we feel that we had a real good institute.

Ruth Colvard, Chm.  
Ernestine Webster, Sec.

### SALISBURY DISTRICT "SPECIAL"

The October number of the Tar Heel Leaguer is in the form of a "Special," the copy for which was furnished by the leaguers of the Salisbury district.

Mr. P. L. Plyler, the editor, after having had the matter submitted by Miss Johnsie Hobson, the district secretary, pronounced it "splendid."

### NEW INTERMEDIATE CHAPTER

South Main, Salisbury, has just organized a new Intermediate Epworth League. Miss Johnsie Brawley is the superintendent. Of course this group of young folks will make for themselves a name! Let us have more intermediate and junior chapters.

### North Carolina Conference

#### EDENTON STREET HAS A LIVELY SOCIAL

The Epworth League of Edenton Street church, Raleigh, spent a very enjoyable evening in the basement of the Sunday school last Friday. The league's regular monthly social was held then and was attended by about eighty-five young folks.

The main feature of the evening was a mock court. There were about fourteen cases on docket. None of the defendants knew, however, that they were to be summoned to take the stand and speak for their defense or admit their guilt and plead for the mercy of the court. The majority of the delegates plead not guilty, but most of them were found guilty by the court. Some took their sentence; others too an appeal. As usual, though, the docket was not cleared and several cases were bound over when some unruly member of the court moved to adjourn to eat. Amidst the excitement the judge forgot to state a time when the court should reconvene, and the sheriff overlooked the criminals in the courtroom, consequently no one knows what the outcome of this session of court will be. The criminals all escaped among the crowd after enjoying a delicious salad course.

Several musical "strains" (some of the boys strained) were enjoyed by some and permitted by others before

the court was called to order and also during the lunch—"two hours" of the judge and the prosecuting attorney.

The following held their respective places in the courtroom:

Judge, Mr. Timby; clerk of court, Lee Davis; prosecuting attorney, Philip Schwartz; sheriff, George Crawford; court reporter, Miss Alice Best; the jury was taken from the audience. The defendants could not afford any attorney for the defense. Thus endeth the first session of court.

### A PROSPEROUS LEAGUE AT PINE FOREST

Our league was organized eighteen months ago with 49 members. We now have 110 members.

Since the organization of our league we have organized one at Tabernacle church on the Snow Hill circuit, of which Rev. C. T. Rogers is pastor.

Our social service department, under the supervision of Miss Mittie E. Sutton, is doing fine work in caring for the sick and needy of our community. We also are proud to be able to say that we have a pastor who is deeply interested in the work of our young people. He is Rev. Chas. A. Jones.

We ask the prayers of all our fellow Epworth Leaguers as we forward that we may live up to our motto, "All for Christ."

Our officers are:

President—Miss Emma J. Davis.  
Vice President—Samuel Alexander.  
Recording Secretary—Miss Sarah Gurley.

Corresponding Secretary—Miss Julia Davis.

Treasurer—Mr. Walton Sutton.  
Era Agent—Mr. Leslie Hin s.

Supt. First Dept.—Herman Woodard.

Supt. Second Dept.—Miss Mittie E. Sutton.

Supt. Third Dept.—Miss Annie E. Edwards.

Supt. Fourth Dept.—Miss Lois Cox.  
Julia Davis, Cor. Sec.

### WATCH OUT ON THE COAST—MANN'S HARBOR WAKES UP

We have reorganized our Epworth League at Mt. Carmel church.

For some time our league was asleep, but since district conference we are beginning to wake up, and realize that we can do something too that is worth while. We do not want to be asleep while others are awake. We have a small territory but splendid material with which to work.

We put on the "Modern Prodigal" and it proved to be a success. We are hoping to do good work in the future.

The officers are:

President—Mrs. Rena Jolly.  
Vice President—Miss Ruth Craddock.

Rec. Sec.—Treasure.—Clarence Holms.  
Cor. Sec.—Mrs. R. N. Fitts.

Supt. First Dept.—Preston Twiford.  
Supt. Second Dept.—Ira Speacer.

Supt. Third Dept.—Mrs. R. N. Fitts.  
Supt. Fourth Dept.—Miss Erma Tillet.

Era Agent—Rev. R. N. Fitts.  
Organist—Miss Syble Midgett.

### COOPER LEAGUE TRIES IT AGAIN—THAT'S THE SPIRIT

On the second Sunday in September a few of the young folks of Wesley's Chapel church, Cooper N. C., met and reorganized the "Florintine Epworth League."

This league last year did some very splendid work, but it seemed that when cold weather came on that the spirit with which they first began froze. But this time we are intending to face the cold and have a fine league during the winter months.

The officers for the following year are as follows:

President—Lena Jackson.  
Vice President—Esther Lee.

Rec. Sec.—Lelon Jackson.  
Treasurer—Esther Lee.

Cor. Sec.—Leroy Pope.  
Supt. First Dept.—L. H. Pope.

Supt. Second Dept.—Nevada Warren.

Supt. Third Dept.—Rochelle Jackson.

Supt. Fourth Dept.—Velna Jackson.  
Era Agent—Leroy Pope.

We are hoping for a very prosperous year. Leroy Pope, Cor. Sec.

### RESOLUTIONS OF RESPECT

When our missionary chain was severed on September 11, 1923, and the spirit of Mrs. Lula Webb Kiser, wife of Mr. M. L. Kiser, secretary and treasurer of the board of stewards of Central church, Spencer, N. C., was called beyond the river this society lost one of its most loyal and consecrated members. We, the members of the Woman's Missionary Society of Central church, resolve:

First, That we are grateful to our heavenly Father for the influence of this gentle, sweet spirited, Christian woman, who served her Master with such radiant joy as to ever be an inspiration to others.

Second, That while our hearts are deeply saddened that she has gone from us and we realize that we shall miss her sweet presence and cheerful service, we bow in submission to God's will.

Third, That we extend to her faithful husband, aged mother and other relatives our warmest sympathy in their great sorrow.

Fourth, That a copy of these resolutions be sent her relatives, a copy be sent the N. C. Christian Advocate and a copy be spread upon our minutes.

Mrs. Jessie M. Eagle,  
Mrs. Pauline Bobbitt,  
Committee.

## FRECKLES

Quickly and Easily Removed During Winter Months  
With Othine—Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

Always ask for the double strength Othine—willingly sold on the money back guarantee.

### Individual Communion Service



CUSHIONED TRAYS

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Catalog Free. Trial offer.

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Are Fully Accredited by the National Association of Accredited Commercial Schools.  
Let us train you for, and assist you in securing, a good position. Our graduates are being placed all through this section. "TELEGRAPHY" taught in Spartanburg school. Address  
CECIL'S BUSINESS COLLEGE,  
Asheville, N. C. : : : Spartanburg, S. C.

### IMPORTANT NOTICE

We ask every young man and woman who wants promotion and advancement to write us in regard to the attractive courses we are offering this fall. A card will bring full information. Write us today.

Draughons Business College,  
Knoxville, Tenn.

The Old Reliable Greensboro Nurseries. Fruit, Shade and Ornamental trees, vines and plants. Special prices direct to the planter.  
GREENSBORO NURSERIES  
Greensboro, N. C.

## Sure Relief



BELL-ANS FOR INDIGESTION



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina:..... (here designate the bequest) .....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE CHILDREN'S HOME

By Martha M. Wood.

The morning train stopped at the Home siding one morning last week and two little girls arrived to become part of the Home family.

They were met, and with their friends who came with them, were taken to the High Point building, where new children are received and stay a few days before going to live at the different cottages.

The High Point building has the infirmary rooms on the second floor, the nurse's room, a sleeping porch, and two extra rooms where some of the teachers room at present. On the first floor are Mrs. Thompson's rooms, and two of the teachers have the large room that was used for a school room last year, and Mrs. Hartman, who does the mending, also has a room on the first floor.

Mrs. Hartman's little boy, James, stays with his mother. The superintendent thought, at the end of vacation last summer, that James was getting big enough to go to live with the little boys in Tise Number Two, but there was another little boy somewhere in the world outside who needed a home very much; so James, to his great joy, went back to the High Point building to stay again with his mother and his little bed in the dormitory was given to the little stranger.

The two little girls that came on the same train were from different towns and strangers to each other, but were very nearly the same size and age, eight years, I believe; and it was a happy circumstance that they arrived at the same time to be companions while the strangeness of the new surroundings wore off. One little girl feels very lonely in such new experiences, while two little girls can have a real good time in a new place together.

They have started to school now, and I suppose that they do not feel new any longer.

Besides there has been a later arrival—a pretty little dimpled darling of a girl, that created a sensation among the children because she was the smallest of all the children. You could hear them calling across the grounds the evening her aunt brought her, "The baby has come! The baby's come! Have you seen the baby?" And such rubbering of necks when the baby went to supper!

The "baby" is big enough to wear rompers. Miss Huitt brought her over to see me this morning, and Dorothy and Mary Catherine, the two other little girls who are under school age, came along too.

Margaret took some pictures of them on the front walk with the shrubbery for a background.

Polly, the next in age to Dorothy, has been going to school and came running to show her matron her first report card the other day. Her grade, as might be expected for first few days in school, did not contain an A or a B, but to Polly one letter of the alphabet is as honorable as another, and a report to take home is a great distinction. And Polly is learning

to read right along—assisted by the pictures in the book.

"Carl's bed" has been sent from the attic over to Miss Huitt, and Mrs. Hartman made a nice mattress for it. Mrs. Huitt decided to keep "the baby" in her room for the present.

Our latest little boy received is small, too, but he is about the liveliest little boy that ever arrived anywhere.

This little fellow had some relatives but they were unable to take care of him—his father was gone, his mother scarcely able to make a living for herself, and there were other children. The relative who was giving him temporary shelter lived on a populous row on a narrow city street that was an automobile thoroughfare, besides having a street car track running through it. While we talked with his friends little C amused himself with the automobiles and the street cars. Though only five and a half years old, he played freely in the street and knew how to alarn the auto drivers by running almost in front of their cars to scare them with the danger of running over him. Doubtless he enjoyed their growls when they had to throw on the brakes to slow down, but it was a habardous pastime for an infant in his first pants.

After the superintendent made a place for him in the Home everybody concerned seemed to want no delay in getting him settled in a safe place. He followed his committence papers very promptly. Doubtless he enjoyed the jitney ride to Winston, but at every change of vehicle he demonstrated an active resistance to adult interference. His stay at the receiving building was amusingly short. "Speeding the little guest" seemed the most pleasant arrangement all the way around, and Tise Number Two soon received him under its kin and efficient wings.

To Tise Number Two liveliness in little boys is a familiar affair and has harmless opportunities of expressing itself.

The new little boy is really a sweet, bright little fellow. He evidently has not had the firm control that such an active little boy needs, but it does not take a little boy long to learn good behavior in a group of well trained little boys.

\* \* \* \*

The farm workers were so busy getting the silo filled and cutting hay that the superintendent hesitated whether or not to take time to get an exhibit over to the county fair, but the fair management phoned over and urged us to do so.

So Monday Mr. Hill, who has charge of the farm work, and Mr. Dilworth, the gardener, got busy and collected a load of vegetables for an exhibit in the farm products building, and the sewing room sent over a few things.

And the Home table in the display made a very good show indeed, and won the fifty dollar prize for the best truck farm and garden products, and six other vegetables took special prizes in another display.

The Home sewing room got several blue and red ribbons, too; one for the best pair of cross-stitch towels, best dress with decoration stitches, also the second best; one for best made worsted dress and remodled worsted dress, first and second prizes, and a first on pine needle work basket.

The prizes in all amounted to seventy odd dollars, besides the two prizes that the Home troop Boy Scouts won. The boys were very proud of winning the prize for the best collection of trees and wood from Forsyth county, and also first on insects and butterflies. They had taken much interest in getting up the collection of native woods and had found ninety-five kinds in the Home woods and grounds.

Lives of master crooks remind us  
We may do a bit of time,  
And, departing, leave behind us  
Thumb-prints in the charts of crime.

## THE METHODIST ORPHANAGE

Sweet Potatoes.—Our friends remember us each year by sending us such nice sweet potatoes. They will be more acceptable this year than ever before.

\* \* \* \*

Orphanage Association.—We were happy to have the North Carolina Orphanage Association to meet at the Methodist Orphanage on September 19. It has been our privilege to entertain this association on several occasions.

\* \* \* \*

Sunday School.—It is highly gratifying that so many Sunday schools and classes are beginning to send us contributions. It is sincerely hoped that all who have fallen behind or lost out may give us their enthusiastic support now that money is circulating more freely.

\* \* \* \*

Money.—We are borrowing money with which to pay our large bills. Unless all the Sunday schools, organized classes and many individuals come to our relief, we shall be forced to borrow a larger amount this month than in September. Let me appeal to our friends to deal generously with us when our need is so great and urgent!

\* \* \* \*

It is both a pleasure and privilege to have as our guests recently Bro. C. A. Wood, Mrs. Wood and daughter. They spent a night and part of a day with us. Brother Wood is doing a fine piece of real constructive work as superintendent of the Children's Home in Winston-Salem. He and his family are welcome at our Home at all times.

\* \* \* \*

Football.—Our team has started out on a victorious march. The last week in September we played the Raleigh high school team and licked them by the score of twenty-three to nothing—23-0. Of course our boys feel very hilarious over such a sweeping victory. So far we have never had a single boy hurt in playing football; neither have our boys injured any on the opposing teams. The objectionable features of football have been eliminated. Wholesome sports are a necessity in training boys and girls if we want to accomplish the most good in their lives.

\* \* \* \*

Bailey-Zebulon.—The singing class spent the fifth Sunday in Bailey and Zebulon. At each of the places there were overflow congregations. Revs. L. C. Brothers and W. L. Loy were exceedingly cordial in their welcome to the class. Mrs. Nellie Rives is diligently training the new class so as to bring it up to the standard of former classes. Judging from the way Bailey and Zebulon received the sacred concert one would conclude that she is succeeding very nicely with the undertaking. We are certainly under renewed obligation to Brothers Loy and Brothers and the churches at Bailey and Zebulon for their interest in us and for the liberal contributions made to our beloved orphanage.

\* \* \* \*

Atwaters.—The Atwaters and relatives and connections held a reunion at Trinity College October 4th. This was the third reunion of this remarkable family. One was held at Chapel Hill, one at the Methodist Orphanage and the last one at Trinity College. Mr. Francis Atwater, of New Haven, Conn., who is a retired capitalist, was the first promoter of the reunions. One of the tangible results that has grown out of the coming together of such a large connection is the proposed memorial which will be known as the Atwater Building. Mrs. Mattie A. Jenkins, who was an Atwater, has her whole heart set on securing the necessary funds for the memorial building. She has secured about fifteen thousand dollars and needs at least ten or twelve thousand more in order to make possible such a building. All the connections will join hands with her in securing the desired amount.

## SHIPS FOR SEVEN SEAS SAIL FROM DIXIE PORTS

Extent of foreign trade through Gulf and South Atlantic ports is shown by the fact that during October there will be an aggregate of 586 sailings to foreign ports from the seven seaport cities served by the Southern Railway System: New Orleans, Mobile, Jacksonville, Brunswick, Savannah, Charleston and Norfolk, according to information contained in the first number of the Directory of Steamship Sailings which will be issued monthly by the Southern's Foreign Freight Department. Ships for all the seven seas are listed in the directory, the sailings for October being divided by countries as follows: Continental Europe 182, Cuba 93, United Kingdom 75, Far East 62, South America 39, Mexico 36, West Indies other than Cuba 33, Central America 31, Mediterranean 22, Pacific Coast 13. The date on which steamer will sail and the name of the steamship company or steamship agent in whose care freight should be forwarded is also shown.

The directory will be distributed monthly to a large list of exporters throughout the country and should prove a valuable advertisement for the Southern ports. It contains much information which will be of advantage to exporters shipping through the ports and to those using the all-rail routes to Cuba and Mexico.

## NEW LAMP HAS NO WICK OR CHIMNEY

Most Brilliant Home Light Known—Costs One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 421 Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the North Carolina Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Adv't.



### Does Your Society Need Money?

Make from \$15.00 to \$500.00 for your society without one penny investment. Write for FREE Booklet "The Chase System of Raising Money for your Organization." THE CHASE SYSTEM 115 Walnut St., St. Louis

## OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged members—a home of their own or the equivalent—and continuous support through adequate insurance and annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the Methodist Benevolent Association J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.





## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### A DAY AND A NIGHT AT THE SOUTHWEST MISSOURI CONFERENCE

Returning from the Kentucky conference, I arrived at St. Louis on September 10 and was very glad to have a few days in the office to look after important matters which had accumulated during my almost continued absence for three weeks, visiting five annual conferences. The close application both day and night enabled me to get everything in good shape in time to take the Katy Flier for Nevada, Mo., which landed me safely early Thursday morning, September 20, in Nevada, where I found the Southwest Missouri conference in full swing.

**The Veterans Make Report.** — The conference opened its second day's session on Thursday with hard-working Bishop W. F. McMurry in the chair. After an uplifting devotional address by Bishop U. V. W. Darlington, the names of the superannuates were called one by one, and each of those present was given an opportunity to speak a few words. As I sat there watching them rise in turn out of their physical infirmities to speak, heard their words brokenly expressed concerning their love and loyalty to the church, and felt the tug of their abiding faith, notwithstanding the deprivations that were upon them, my very soul went out to them in tenderness, and I girded myself anew for even greater abandon to the task of providing for them a comfortable support. Not one uttered a word of complaint or criticised the church even by implication for her neglect of him. If any referred indirectly to the hardships of superannuation, the situation of distress was quickly screened from view by additional glowing words of faith and confidence that the Lord would provide. These grand old men can never know the full measure of my love for them and my devotion to the work which looks to give them relief, and my soul yearns daily for a similar devotion expressed in their behalf by every preacher in active service throughout the whole church.

**A Picture Worthy of an Artist's Skill.**—Seated there on the platform close to the right hand of the presiding bishop was the grand old veteran, Rev. Dr. C. C. Woods. His eyes were a little more dim and his body a little more bent than when I saw him last. He leaned upon his cane and seemed to be straining all the faculties of his being to catch every word uttered by any speaker. His face, though furrowed by wrinkles of many hard years of service, reflected the light of heaven. My mind went back through the years to catch up again in memory the voice of silver-tongued Woods which thrilled and inspired the people in so many churches where he served and to feel the lift of his facile pen which led the preachers of Missouri through sunshine and storm while he was editor of the St. Louis Christian Advocate. He is superannuated now and is quietly and sweetly awaiting the last summons. I thought what a pity it was that a man like this, having given to the church fifty-five years of active service, should in the days of his old age and physical infirmities receive from the church from all sources the pitiful annual allowance of \$273.67. Such an amount is not even enough to pay the rent for a humble cottage to protect him against the heat and cold. If by chance he can stretch this sum to pay the rent, pray tell me how is the dear man to pur-

chase food and raiment for himself and wife? His case is not an isolated one or an exception, but it is similar to hundreds of others that could be selected from our nearly one thousand superannuated preachers. Will the church continue to neglect such men? Can she fail to support the special effort for superannuate endowment when said effort has as its objective a comfortable old-age support for men like this veteran of the Lord?

**Bearers of Good Tidings.**—Promptly at 10:30 Bishop McMurry announced that in five minutes the representatives of the Board of Finance would present to the conference the plan of special effort for superannuate endowment. He requested that all preachers and members of the conference who were outside of the conference room be advised of this fact and urged to be in their places to hear what was to be spoken on the subject. My heart went pitapat with joy and appreciation as I saw the outside members in ones and twos coming through the several doors of the auditorium in response to the announcement. Bishop U. V. W. Darlington delivered the inspirational address, and it was most pleasing to see how thoroughly he captured the conference with his wit and pathos as he spoke most appealingly concerning the call of the "forgotten man." The preachers all love Bishop Darlington, and they should, for he is their friend. When he had concluded his splendid address, I was introduced to present the plan of the special effort. It is not to be expected that ordinary human mortals, especially preachers, having listened to a wonderful address such as Bishop Darlington's, would find it possible to sit patiently for another forty minutes to listen to the likes of me, but they did. I watched the rascals closely, and I was unable to observe a single one of them with body bent low, head hanging lower, and stepping as if walking on eggs sneakin' out. They stayed with me while I gave them the analytical details of the method of procedure. Thus for fully an hour and a half those preachers and lay members sat there listening intently to our presentation. In the light of this fact I am sure that determined resolutions were made by every one present to do a faithful and honest part by the program for the benefit of the "forgotten man." Bishop McMurry concluded the program of presentation with a few pointed remarks on matters that had not been referred to by the other speakers. His confident attitude toward the great movement and his contagious expectancy for its outcome proved him a most worthy president of the great board which has the leadership of this special effort.

**A Chat With a Benefactor.**—After lunch at the hotel, I sat down by that princely layman, Mr. E. T. Webb, of Webb City, Mo. Last February this brother gave \$13,000 to the Southwest Missouri Conference Superannuate Endowment Fund and placed it in trust with the Board of Finance. It is yielding six per cent annually, and at this rate it will supplement the annual support of the claimants of said conference in the amount of \$780. I told Brother Webb that he never would be able to realize the full significance of this splendid gift until he got home to heaven and was surrounded by hundreds of sainted superannuated preachers and widows of preachers telling him about it. He replied that he had never made a gift to anything in his life that gave him more pleasure. As I watched the

movements of his dear, good face while he was speaking the evident satisfaction playing there fully confirmed his words. God bless you, Brother Webb, and make his face to shine upon you in all of your ways and give you peace, and may the same spirit which moved you to do this generous act in behalf of a cause so sacred be caught up by many others throughout the whole church in such measure that they too will be led to do likewise!

**A Presiding Elder's Testimony.**—It is funny but true that the best-dispositioned presiding elder in the whole church is likely to appear prepossessed, nervous, worried, and unapproachable while the annual conference is in session. We should not criticise the poor dears too much for this and for the reason that this state of them at annual conference time is due to the fact that they are overburdened with anxiety for the welfare of the church and the preachers whom they represent. I sidled around by one of these boys and asked him to give me his honest opinion about the outlook for the special effort movement in his district and in the other districts of his conference. As I recall, this is what he said: "Todd, we are struggling with many unpaid obligations of one sort and another, but I give you my word that there is but one thought on the part of the presiding elders—

namely, to make a heroic effort to pay the conference quota for superannuate endowment in full. I sincerely believe we will succeed. You can absolutely count on me in whatever relation I may be situated to do my level best." I slapped him on the shoulder. Then I said: "Bully for you, Tom. I knew you would do it, and I believe what you believe about all the other preachers in the Southwest Missouri conference. The truth is, I believe that all the preachers of the whole church feel this way about it. They know that this opportunity has come just this one time in the whole history of our church, and they realize that it will not come again to this generation. Under the circumstances they cannot be true to themselves or to their aged brothers if they fail to do their dead level best."

**The Flash of a Two-Edged Sword.**—At the night service I stood for an hour and a half with others crowding in to hear the inimitable Dr. M. N. Waldrip deliver in behalf of the worn-out preachers of the church a powerful address was a fitting climax to a Sacred Star." The flaming words of the speaker went home. The lack of space forbids further comment, except to state that Waldrip's wonderful address was a fitting climax to a day in the Southwest Missouri conference spent almost entirely in the interest of the "forgotten man."

### PAINFUL NEURITIS

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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# Our Little Folks

## IN THE PINE TREE

By Blanche Elizabeth Wade.

There was once upon a time a little Japanese owl in a pine tree on a far-away Japanese mountain. He was in the pine tree most of the time, for by day he slept in a hollow of the trunk and by night he came out to sit upon its branches and see what was going on.

"Why do you never go off to see the rest of the world?" asked a bat.

"Because this piece of the world is so lovely that I am content," said the owl.

"You will never get anywhere or be anything worth while if you stay here all your life," said the bat. "Now I find this place lovely, as you know, for I often come here; but I also go off to see other things. Come with me. There are other pine trees as fine as this."

"I am content," said the owl, and the bat thought him a stupid fellow and flapped away.

"Who-oo, who-oo-o, whoo-oo is so happy s I?" sang the little owl and then gave a chuckle at the end of his call.

By and by there was a light swish of wings in the pine-tree branches, and there sat one of the sweet night singers—the Japanese nightingale, we may call him, though they give him another name there. "Why do you stay in one place all the time?" he asked. "I met the honorable bat, and he said you never would go away from this spot. There are many beautiful things to be seen across the rice fields and over the mountains." Then the nightingale sang one of his loveliest songs, which told of the sweet-scented groves he had seen and the far-away temples and market places.

"That is all very well," said the owl. "I am glad you like them, but here am I content. Who-oo-oo, whooo-oo-o, whooo-oo-o is so happy as I?" And again he chuckled.

Away went the sweet singer in disgust. There was no use wasting songs on a stupid owl!

Down upon the ground the night insects were having a merry time of it. One of them called in his loudest tones, "O honorable owl of the shadows, why do you stay at home all the time? We have just come from the far-away fields beyond the mountains to give you some music, for we met the bat and the bird that sings by night, and they told us that you never leave this place. You will be lonesome and unhappy unless you go out into the world. Come with us and see for yourself that what we say is true. There are other places more beautiful than this."

The owl listened patiently to their merry music in the gayest rhythms and then told them to hear his song, and they heard, "Who-oo, who-oo-ooo, who-oo is so happy as I?" and the little chuckle at the end. "That is my answer," said he. So it was plain to be seen there was no use in their having anything more to do with him, and off went the night insects as far as they could go.

Then came a wild duck that could see very well to fly by night. He was making a long flight to another part of the country and stopped near the owl for a little rest.

"I just met the bat, the bird that sings by night and the night insects," said he, "and they tell me you are such a hermit that you will not leave the pine tree. You will starve and lose the use of your wings if you do not see something of the world."

"Oh, but I have plenty of exercise for my wings," answered the owl. "I use them when I fly to the places

where I search for food, but the pine tree is good enough for me, and I have no wish to go out of sight of it."

"Oh, but you should see just once the wild stretches over which I pass, the marshes by moonlight and the many pines and other trees much finer than your pine here. Then you will change your mind. Come with me for one short flight just to try it. In a short space of time I can take you to a spot so lovely that you will think it a dream of delight."

"Graciously be pleased to say no more, O honorable wild duck," replied the little owl. "It is vain to ask me, for whoo-oo-oo, whoo-oo-ooo, whoo-oo-oo is so happy as I?" And then came that happy little chuckle at the end.

The wild duck could see that it would be a waste of breath to say anything more; so he made a strong, sudden motion, and his sturdy wings carried him off where he willed to go. He made a pretty picture against the background of the full moon as he flew out of sight.

The fireflies were the last to speak to the owl about the matter. They were dancing here and there in the grasses below and in the bushes and willows not far away from the pine tree. One of the fireflies let the rest and took a longer and higher flight than usual to have a little talk with the owl.

"You look lonely in the pine tree all by yourself," said he as he lighted upon the branch near the little owl. "Why not come down to the sedges with us when we go back? There the wind whispers and little boats from far away sail upon the river. There is much to be learned that you miss by staying here. Come with us and let us show you these wonders. We shall guide you by our fitting lights."

"You are most kind," said the owl, "but nothing can tempt me to go with you. This is the one place in the world for me. Oh, who-oo-o, who-oo-oo, whooo-oo-o is so happy as I?"

The little firefly said no more but flitted down to his companions, and after a bit more twinkling of their lights to show they were friendly anyhow they sparkled away to the sedges that they loved.

But can you believe it? After their little lights were gone the firefly that had spoken to the owl all at once came back. "O honorable owl," said he, "on our way back to our sedges we met the bat, the bird that sings by night, the night insects and the wild duck. They all say that they never heard of such a thing as any creature's long being happy alone away from the world. So I have come back to see if you have changed your mind since we left you. It is not too late, and I shall be glad to guide you to our playground."

The owl was so touched by this great kindness that he said, "I thank you for your goodness and for the goodness of the other creatures that have tried to take me away from what they call my loneliness. I must tell you my secret, so that you can tell the others. It will show why I cannot be coaxed to leave my home. I have listened to the song of the pine tree all my life. The tree has stood many years. From the wind it has heard all the tales of the far-away places. When I am snuggled within the hollow of the trunk by day the tree lulls me to sleep, and when the night comes the branches rock me and the long needles whisper to me of all the things that the wise tree knows that are worth remembering. One piece of advice the old tree has given me that I am finding true. It is this: 'Happiness,' says the old tree, 'is being con-

tent where you are.' And the old tree has stood here in this one spot for many years. Storms have not harmed it or discouraged it. It lifts its head bravely. Besides, it has promised me a safe home so long as it lives, and not only that but the gift of its wisdom, too. Tell this to the others and they will see that I am right in living here."

"You are indeed wise," answered the fire-fly. "I will do as you say." And he flitted away alone to join the others in the sedges. And do you know that every year they say that the bat, the bird that sings by night, the night insects, the wild duck and the fireflies all come back to the old pine tree to see the little owl and to hear his "Who-oo-oo, who-oo-o, whooo-oo-o is so happy as I?" with the contented chuckle at the end?—Youth's Companion.

## BORROWED RIDDLES

What is the difference between a Dutch dude and a piece of stovepipe? One is a silly Hollander and the other is a hollow cylinder.

How many wives is a man allowed according to the prayer book? Sixteen—fo(u)r better, fo(u)r worse, fo(u)r richer, fo(u)r poorer.

What soap is the hardest? Cast steel (Castile).

What did Jack Frost say when he proposed to the violet? Wilt thou—and it wilted.

Why are sidewalks in winter like music? If you don't C sharp you will B flat.

What two letters express the most important people in the world? U and I.

How does the letter Y work an impossibility? It makes a lad into a lady.

Why is the letter R a profitable letter? Because it makes ice into rice.

Why is the letter T like Easter? Because it's the last of Lent.

When does a blacksmith make a row in alphabet? When he makes a poke-R and a shovel-L.

What seven letters did Mother Hubbard use when she looked into the cupboard? O, I, C, U, R, M, T.

Why did Noah object to the letter D? Because it bakes the ark dark.

Why is the letter S like pert reepee? Because it begins and ends in sauciness.

What small animal is turned into a larger one by beheading it? Fox-ox.

When is a bar of iron like a bad note? When it is forged.

When are two kings like three miles? When they make a league.

Why are fowls the most profitable of live stock? Because for every grain they give a peck.—Selected.

## Time to Rise.

A birdie with a yellow bill  
Hopped upon the window-sill,  
Cocked his shining eye and said:  
"Ain't you 'shamed, you sleepy head!"

—Robert Louis Stevenson.

They have lost an old lady in Kent  
Whose nose was remarkably bent;  
And the neighbors suppose  
That she followed her nose,  
For they cannot find which way she went.

—Western Christian Advocate.

## Round Numbers Will Do.

The unprepossessing lady of uncertain age was calling on the small boy's mother and the child was doing his best to answer her numerous questions politely.

"And how old are you?" she asked him.

"Almost six," was the reply. "How old are you?"

"O," said the lady, in an embarrassed manner, "I don't remember the year I was born."

"Never mind," answered the small boy, politely; "tell me the century."

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Asheville, N. C.

FOURTH ROUND

- Mt. Pleasant, 8
Elk Mountain, 8
Rosman, 11
Brevard, 11

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

FINAL MEETINGS

- Rural Trinity, 2
Thrift-Moores, Thrift, 4
Waxhaw, Waxhaw, 11
Marshville, Marshville, 3

GREENSBORO DISTRICT

W. F. Womble, Presiding Elder, 508 Summit Ave., Greensboro, N. C.

FOURTH ROUND

- Ruffin, Ruffin

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

FINAL ROUND

- Marion Mills, Clinchfield, 3
Let all official members be present ready for final settlement.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

FOURTH ROUND

- Creston, Sutherland, 11
Warrens ville, Warrensville, 11
Helton, Helton, 11
Todd, Todd, 11
Jefferson, Jefferson, 11

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

FOURTH ROUND

- Belmont, Park St., 11
Belmont, Main St., 8
I most earnestly request every official to be present at his quarterly conference, and assist in electing the officials of his church for the ensuing year.

WAYNESVILLE DISTRICT

R. S. Howle, P. E., Waynesville, N. C.

FOURTH ROUND

- Glenville-Highlands, 11
Macon Ct., Asbury, 11
Franklin Ct., Bethel, 11
Franklin Ct., Bethel, 11
Franklin Sta., 11

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

FOURTH ROUND

- Lenoir Ct., Parsonage, 10
South Lenoir, 3
Mt. Zion, 3
Mooreville, Central, 7

North Carolina Conference

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

THIRD ROUND

- Yanceyville, Shady Grove
Milton, Samora
Leasburg, Bethel
Person, Concord
East Roxboro, Grace, 7:30
Brooksdale, Allensville
Roxboro, Long Memorial, 7:30
Mt. Tirzah, Hurdle's Mill
Rougemont, Rougemont
Hillsboro, Walnut Grove
South Alamance, Phillips Chapel
Mebane, 3:30
Eno, 7:30

November

- Pearl, 7:30
Durham Ct., McMannens
Lakewood, 7:30
Burlington Ct., Shiloh, 2
Graham, 11
Webb Ave., 3
Front St., 7:30
Calvary, 7:30
West Durham, 7:30
Carr, 7:30

- Branson, 9
Memorial, 7:30
Trinity, 7:30
Chapel Hill, 11
Carrboro, 2:30

Let it be noted that the appointments given are for the most part the time of the business meetings. The preaching for churches not mentioned will be arranged privately with the pastors. The effort has been to let the quarterly conference come just prior to the meeting of the annual conference in Elizabeth City, November 14.

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.

FOURTH ROUND

- Chowan Ct., Center Hill
Edenton, night
Plymouth, Plymouth
Roper, Roper, night, night
Roanoke Island, Wanchese
Kennekeet, Rodanthe, 11
Hatteras, Frisco, night
Stumpy Point, night
Dare Ct., Mann's Harbor, night
Kitty Hawk, Kitty Hawk, 11
Columbia, Cresswell

November

- South Mills, Trinity
South Camden, Wesley's

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FOURTH ROUND

- Fayetteville, Salem
Person St. & Calvary
Calvary, night
Gledon, Fair Promise
Hemp, Bascoms
Carthage, Carthage, night
Stedman, Cokesbury
Roseboro, Bethel
Goldston, Goldston
Sanford, night
Elizabeth, Trinity
Hay Street, night
Jonesboro, Broadway

November

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.

FOURTH ROUND

- Mt. Olive Ct., Smita's chp., 11
Mt. Olive and Calypso, Mt. Olive, night
Atlantic and Sealevel, Atlantic, night
Ocracoke and Portsmouth, Ocracoke, night
Straits Ct., Summerfield
Beaufort, night
Morehead, night
Oriental, Oriental, 11

October

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FOURTH ROUND

- Vass, Cameron
Raeford, Raeford
Red Springs
Rowland, Centenary
Caledonia, Central
Maxton, St. Paul
St. Paul, Barker's
Lumberton, Chestnut St.
Mt. Gilead, Hebron
Mt. Gilead

October

November

RALEIGH DISTRICT

J. C. Wooten, P. E.

FOURTH ROUND

- Kenly, a.m.
Selma, p.m.
Princeton, a.m.
Millbrook, a.m.
Clayton, p.m.
Cary, Holly Springs, a.m.
Youngsville, Leahs, a.m.
Tar River, Plank Chapel, a.m.
Louisburg, p.m.
Central, p.m.
Edenton St., p.m.
Epworth, p.m.
Jenkins, p.m.

October

November

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

FOURTH ROUND

- Grimesland, 11
Ayden, night
Robersonville, 11
Greenville, night
Farmville, night
Swan Quater, Swan Quarter, 11
Mattamuskeet, Amity, 11

October

- Fairfield, night
Washington, night
Bailey, 11
South Rocky Mount, night
Rocky Mount Ct., 3
Rocky Mount, First Church, ngt.
Bath, Asbury, 11
Vanceboro, night

November

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

FOURTH ROUND

- Halifax, Halifax, 11
Garysburg, Garysburg, 11
Northampton, Lasker, 11
Rich Square, Pinner, 8 & 11
Conway, Zion, 11
Murfreesboro & Winton, Murfreesboro, 8 & 11
Aulanger, Aulander, 11
Ahoskle, Colerain, 11

October

November

- Windsor, White Oak, 11
Williamston & Hamilton, Williamston, 7:30 & 11
Middleburg, Cokesbury, 11
Warren, Shady Grove, 11
Norlina, Jerusalem, 11

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FOURTH ROUND

- Hallsboro, Hallsboro, a.m.
Carver's Creek, Carv. Ck., a.m.
Whiteville, Whiteville, p.m.
Southport, Southport, a.m.
Old Dock, Zion, a.m.
Tabor, Tabor, a.m.
Chadbourn, Chadbourn, p.m. & a.m.
Ingold, Johnson's, a.m.
Shalotte, Shalotte, a.m.
Town Creek, Zion, a.m.
Wilmington, Castle St., a.m.

October

November

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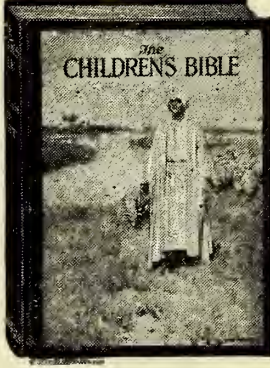
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Selections from the Old and New Testaments translated and arranged by

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The Children's Bible provides in simple English a translation of selections from both the Old and New Testaments. It at once catches and holds the children and

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The smallest Grand Piano made that embodies all the essential qualities of the concert grand.



IN MEMORIAM

RESOLUTIONS OF RESPECT

On the evening of Wednesday, May 9, 1923, God in His infinite love, wisdom and mercy called to Himself one of our beloved members, Miss Mary Summers Ford.

All that human love and skill could do to keep her was done, but the Master called her, and surrounded by her family her gentle spirit went home to God. She died as she lived, strong in the faith. Mourning her loss so deeply, we resolve:

First, That the Woman's Missionary Society of the Lowell M. E. Church, South, bow in perfect submission to the will of God as she did.

Second, That we strive to follow her Christian example with cheerfulness of spirit which she always showed by her loving words and smiles.

Third, That a copy of these resolutions be sent to the family, a copy be spread on our minutes, and a copy be sent to the North Carolina Advocate.

Mrs. C. B. Jenkins,  
Mrs. T. P. Rankin,  
Mrs. A. R. Leonhardt.

**LEWIS**—At twenty-five minutes past 11 o'clock on the night of the 22d of September, 1923, the spirit of Bro. John W. Lewis went back to God, whom he had served for forty years.

"Uncle Jack," as he was called by almost everyone who spoke to him, lacked a few days of being 78 years old. He joined the Methodist church at Sealevel, N. C., October 22, 1883, and had lived a consistent member ever since.

He leaves a wife and three sons, Weinstein of Beaufort, N. C., Earl of New Bern, N. C., and Daniel of Sealevel; also two daughters, Mrs. Roxie Taylor and Mrs. Nettie Salter of Sealevel, and one sister and one brother.

Brother Lewis was always found at the services of the church when possible for him to attend, and few loved the church better than he.

For the three years that I had known him he had faithfully attended, and was faithful to every interest of the church and the welfare of his pastor.

He was in usual health and had finished the day's work, even the evening chores, and was resting on the porch of his home. The sun had just set when he was stricken with paralysis, and went home to God before midnight.

He died as he had lived, in intimate fellowship with God. We laid his body away on Monday at noon, October 24, to await the resurrection.

May God comfort all that sorrow.  
E. J. Lewis, Pastor.

**HOLLOWELL**—The gentle angel of death made its appearance at the home of Mr. and Mrs. W. G. Hollowell on the night of September 12th and ushered the soul of W. G. Hollowell to his heavenly home. He was not afraid. He had been longing for the time to come when he would be called upon to offer up his soul to the One who gave it. Brother Hollowell was an old Confederate soldier and lost a leg in battle. At the beginning of the war he was not old enough to enlist, but his father was in the war and he was left at home with his mother to take care of things; but being young and brave, and seeing the necessity of father being at home, he went and took his father's place at the front, and was said by those who fought beside him to be one of the bravest of the brave, and in the last year of the war lost his leg and was sent home maimed for life but not disheartened. He took up the reins of fate and pushed onward, and while he had a fair education he was never able to attend college, but by making the very best use of what learning he did have he came to be regarded as one of the best and safest advisers, and he became a newspaper man of some fame by adhering to the old adage of hewing to the line, let the chips fall where they may. He also became interested in politics and was clerk of the court for some time, and also register of deeds. He was also agent for the North Carolina Railroad at Goldsboro at one time. He was never idle, and when old age came on

and he became unable to handle these active positions he moved to the farm, and while he could not plow he could always be found tilling the soil with his hoe. In early life Brother Hollowell saw the need of living a life that would prepare him for the world to come, and so he became a devout Christian and joined the M. E. church, and no man can say aught of his life. In early manhood he was married to Miss Carolina Bryant of New Bern, and to them were born twelve children, but some of them died when quite young, leaving two boys and three girls who survive him. They are: Mrs. Sophia Adams of Four Oaks, N. C., Mrs. J. B. Lee of Wilson, N. C., Mrs. W. D. Singleton of near Goldsboro, N. C., Mr. John W. Hollowell of Rocky Mount, N. C., and W. C. Hollowell of near Goldsboro. His first wife preceded him to the grave some 25 years ago and he was married the second time to Miss Mollie Smith of Smithfield, N. C., and to them was born son, Mr. Frank Hollowell, who also survives him. Brother Hollowell never amassed much of this world's goods to leave behind, but he left a good, clean, Christian life that will stand always as a monument to his memory that his friends can point to with pride. May God comfort those that are bereaved and may they live a life here on earth that will enable them to go and be with their departed one when the death angel calls them. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

By one who knew Brother Hollowell best.

**BARKER**—Mrs. J. J. Barker, nee Bettie West, was born February 25, 1868; was married to Rev. J. J. Barker December 23, 1890; died September 24, 1923. There were seven children born to her, six of whom with the husband still survive. They are J. J. Barker, Jr., Jack, Estella, Annie Sue and Elizabeth Barker and Mrs. Mary Brown. Also four brothers and one sister, Dr. R. M. and A. S. West of Salisbury, N. C., and J. C. and C. B. West of Greenville, N. C., and Mrs. W. E. Mowery of Kkron, Ohio, survive.

Mrs. Barker's parents were not Methodists, but early in her life she fell in love with the Methodist church, and when she was in her teens she joined this church and was a devoted member till her death. Her love for and devotion to the church led to her marriage to Rev. J. J. Barker an itinerant Methodist preacher. During their married life of nearly thirty-three years she learned what the real life of the parsonage is. They served charges from the extreme east to the extreme west and from the northern border to the southern border of North Carolina, and whether in the flat country or the mountains or hills she was always the greatest stay to her husband. Her interest in the church was great and to the very last she seemed anxious for its welfare. She was greatly loved by all who knew her, and nowhere was this



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Hundred Years Hence**

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The oldest monument men in the craft will tell you that the first monuments they cut from Winnsboro Blue Granite over half a century since are as good now as the day they were put up. No rain, snow, heat or cold can mar the beauty of this lasting stone.

Ask your dealer to use nothing but Winnsboro Blue Granite in filling your order. If he can not supply you, write us. Winnsboro Blue Granite can always be secured from the quarries.

**Winnsboro Granite Corporation,  
RION, S. C.**

**Monuments Maintain Memories**

shown more than in the town of Ahoskie where she spent her last six years. The love of the whole town was shown in many ways beautifully. The people here had seen the worth of this good woman in the way she stood up under affliction of her husband. No one will ever be more honored and loved than she. She will be greatly missed in the home and as a neighbor and in the church. In early life she felt called to mission work, and as the wife of a preacher she showed the missionary spirit and was a great help in every way, and especially in the work of the Woman's Missionary Society. She was a true wife, a devoted mother, a real friend and neighbor and consecrated Christian.

Mrs. Barker's health had never been robust and she had been a great sufferer for a long time. A year or more before her last serious illness she had a fall from which she received a fracture of her shoulder, and from that time she was always a sufferer. For the last six months she had not felt she would recover. She spent a long time in a hospital last spring without getting more than temporary relief. She finally came home to spend her last days and to await her call to heaven. The end came Monday evening at 7:30, September 24, while she was surrounded by all the members of her family and some other friends. We feel sure that she was fully ready to go. The writer never has doubted her preparation.

After funeral services conducted by her pastor, assisted by Rev. M. F. Hodges and Rev. E. J. Isehower, and attended by a very large concourse of friends her remains were laid in the town cemetery of Ahoskie to await the resurrection morn.

Special mention should be made of the devotion of her children and especially of Miss Estella, who gave all her time for nearly six months to nursing her mother; and also of Brother Barker, who needs all our sympathy and help we can render in this sad hour.

S. T. Barber.

**PINNEL**—Providence church, on the Warren circuit, and the entire community was shocked on Tuesday, September 11, when a message came from St. Luke's Hospital in Richmond stating that Mrs. J. K. Pinnel, who had been taken to that institution just two days before for treatment, died that afternoon at one o'clock.

The sadness this message brought to our hearts is inexpressable. None of us had expected it. Brother Pinnel accompanied her to the hospital and was at her bedside when the end came. Her parting words to her devoted and grief-stricken husband were "Come to me, I know you will." Her death was triumphant.

Sister Pinnel was born June 13, 1888, just a little more than 35 years ago. She was converted in early life and joined the Methodist Episcopal Church, South, and at the time of her death was a consistent member at Providence.

On December 9, 1908, she was hap-

pily married to J. King Pinnell. Three children were born to them—Addie, twelve, Marie, nine, and Ella Currin, almost three years old. Her devotion to her husband and children was beautiful. Theirs was a delightful home. It was a great pleasure to sit with that sweet family circle. No preacher ever had truer friends than King Pinnell and his wife.

She was untiring in her kindness to her friends and neighbors, and especially to the sick and poor in her community. Giving not only sympathy and service but her means as well. In her sad going her husband and children have lost a devoted wife and mother, and the community a kind and loving friend.

The funeral service was conducted at Providence church by the Rev. J. T. Draper and the Rev. H. B. Porter of Warrenton amid a great concourse of loved ones and friends. We laid her body to rest beside that of her mother's to await the resurrection morn.

May the kind Father, who doeth all things well, abide with her loved ones, and give grace to sustain in these dark hours of bereavement.

"Why should our tears in sorrow flow  
When God recalls his own,  
And bids them leave a world of woe  
For an immortal crown?"

Is not e'en death a gain to those  
Whose life to God was given?  
Gladly to earth their eyes they close,  
To pen them in heaven.

Then let our sorrows cease to flow;  
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But let our hearts, in every woe,  
Still say, "Thy will be done."

J. T. Draper.

**RESOLUTIONS OF RESPECT**

We, the members of the Woman's Missionary Society of Morehead City Methodist church, wish to express our sorrow in the loss of one of our oldest and best love dmembers, Mrs. Katherine Lewis.

She died as she lived, strong in faith. Through all her suffering she manifested a beautiful Christian spirit and the light of that life is still shining and will shine through all eternity. Mourning her loss so deeply, resolved:

First, That we bow in perfect submission to the will of the Father as she did.

Second, That we extend to her family our tenderest sympathy and pray that God may be with them and sustain them.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, the Coaster and to the family, also that same be recorded in the minutes of our society.

Mrs. Hattie Edwards,  
Mrs. A. K. Howerton,  
Mrs. Missouri Willis,  
Mrs. Norman Webb,  
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# We Cashed Our Wishes At The Bank

## 4,000 Miles Stood Between Us and Our Hopes—With No Money to Make the Trip—Then Came Our Lucky Day

BY ANNA HUSSEL

WE were living in Camden, N. J.—and almost hated the place. Luck seemed to turn against us from the day we moved there. Sickness came—with big doctor bills that took all our savings and left us in debt. William (my husband) didn't like his work—and the pay hadn't come up to expectations. Yet try as he would, he couldn't find anything better.

Instead of getting ahead, every month was putting us further behind. It was terribly discouraging. We could see only one way out—that was to go to a new place and start over again.

We had our hearts set on Vancouver, B. C. Ever since friends of ours had settled there a year or so before, Vancouver had been to us like a Promised Land. For through these friends we knew a fine position was waiting there for William.

The letters from our friends were full of how well they were doing, and of what a fine place Vancouver is to live, the town's prosperity, the splendid opportunities.

Every letter made us wish anew that we could pull up stakes and join them.

But it seemed an empty and impossible hope. Vancouver is a long 4,000 miles from Camden. Railroad ticket: cost over 3c a mile—to say nothing of meals and other expenses. We have two children. We didn't have carfare even for a hundred miles. So how in the world were we to get from the Atlantic Coast to the Pacific?

When we faced the grim realities it seemed that in thinking about Vancouver we were simply building air castles.

The plain truth is that our bad luck had left us poor. We owned a little furniture, a Ford car, and the clothes on our back. But that was about all. It was taking every cent just to live. If we had sold everything we owned in the world, we couldn't have raised enough cash to pay our expenses half way to Vancouver. Unless wishes could be cashed at the bank, we decided we might as well quit thinking about it.

### "Hooray!" He Shouted, I've Found It

One Sunday William was reading the paper. I'll never forget it—that was our Lucky Day.

"Hooray!" he shouted. "I've found it. Anna! Look here!" He showed me what he had been reading. It told how people all over the country were earning extra money in their spare time—at simple, easy and pleasant work done in the privacy of their own homes. How one woman averaged over \$11.00 a week. Another \$15.00. How a husband and wife together earned over \$35.00 in a single week—mostly in spare time. It was a work that any one, anywhere, can do—knitting socks on the Home Profit Knitter, with good pay guaranteed.

"Anna," William said, "there's our chance. There's the way to get to Vancouver and make a fresh start in life. I've got it all figured out. Let's send for information about this Home



The Home Profit Knitter has a portable stand, and can be carried from room to room. It is the Master Machine of all knitters.



Profit Knitter and then I'll tell you." After mailing his letter, William told me about his big idea. We would make the trip to Vancouver in our fiivver—take our time, see the country as we went. It would be cheaper than by train, and a lot more fun. We could soon earn enough extra money with the Home Profit Knitter to buy our food and gasoline and pay all our expenses on the way. We were so excited that we could hardly wait for the answer to our inquiry.

### \$14.76 The First Check!

It didn't take us long to decide after reading the facts about the Home Profit spare time home work plan. We sent for a Home Profit Knitter—and soon found that William had been right. The instruction book that came with our machine made everything perfectly plain and clear. After practice both of us could knit as fine socks as any one ever saw. It was so easy and interesting that I wanted to knit all the time.

We decided the best way was for me to leave the housework until toward evening, and to give every minute I could manage during the day to knitting. Then, as soon as William got home and finished his supper, he would sit down at the machine and knit until bedtime. Between us we earned \$14.76 the first week. We were a mighty happy family when the postman brought us that first check from the Home Profit Hosiery Company.

When some of our neighbors saw the fine socks we were knitting, they wanted to buy from us. So we sold quite a few hose around Camden—at a nice profit to us, yet at a price people were glad to pay. With our own sales and our checks from the Home Profit Hosiery Company for the hose we sent them, it took us just fourteen weeks to earn the money for our coast-to-coast trip.

### A Wonderful Trip—And a New Start In Life

It was a wonderful trip—a delightful vacation, for all of us. We crossed thirteen states and part of Canada. Saw both Yellowstone

Park and the Rocky Mountains. Every minute and every mile was full of interest.

And now here we are in Vancouver — our Promised Land. William has started in his new job. We like the place and the people. We know we are going to "live happy ever afterward."

If it hadn't been for the money we so easily earned with the Home Profit Knitter, we could never have gotten this new start. It has done so much for us that, naturally, we brought our Home Profit Knitter with us. And with William's new salary and the extra money we will earn by knitting, we'll soon be on "easy street."

Mrs. W. E. Hussel,  
3034 19th St., Vancouver, B. C.

### It Is Helping Fill Hundreds of Pocketbooks

Except for the way they used the money, Mr. and Mrs. Hussel's experience with the Home Profit spare time home work plan can be yours—anybody's! The Home Profit plan is putting extra money into the pockets of people all over

America—helping them pay for homes, helping them put money in the bank, helping them pay debts, helping them buy furniture and automobiles, helping them dress better, helping them in all the ways that money can be used for.

Some earn \$5, \$10 or \$15 extra per week; or, when the family takes turns, as high as \$25 to \$30 or more—just in their spare time, in the privacy of their own home, and without interference with their other duties.

How much one can earn in this way depends on how much spare time you have. You are always your own boss—can start and stop knitting whenever you like—any time of the day or evening. You can knit as many or as few socks each day or each week as you choose. Whether few or many, the Home Profit Hosiery Company guarantees to take every pair of standard socks you can knit for them, in accordance with their simple specifications, and to give you good pay for every pair you send them.

They also supply free yarn for all the socks you send them. But if you prefer, you can buy your yarn at wholesale price from them and sell the finished hose at your own price to local stores, neighbors, etc. You can also knit sweaters and many other articles on the Home Profit Knitter, either for your own use or to sell—with their latest attachments.

You might as well be one of the thousands who are cashing in on the enormous demand for the simple and clear Home Profit Knitter, and the Home Profit Hosiery Company is ready to make special arrangements with you if you need them.

You don't need to know anything whatever about knitting—the simple and clear instruction book quickly shows you how. All you need is a Home Profit Knitter, a little spare time, and the willingness to use it. No matter what you need money for, it will pay you to send for free information about the Home Profit guaranteed plan. Simply tear out and mail the coupon—NOW, while it is in your mind. That takes only a minute, but it may make a difference of hundreds of dollars a year to you.

HOME PROFIT HOSIERY CO., Inc.  
DEPT. 212, 872 HUDSON AVE.,  
ROCHESTER, N. Y.

### HOME PROFIT HOSIERY CO., Inc.

Dept. 212, 872 Hudson Ave.,  
Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obliged in any way.

Name .....  
Street .....  
City ..... State .....  
Write Name and Address Plainly.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, OCTOBER 18, 1923

No. 42



MINISTERIAL BAND OF RUTHERFORD COLLEGE, N. C.

## EDITORIAL PARAGRAPHS

"Thou shalt believe my set of doctrines" is the first and great commandment, according to the doctrinal debater. Jesus, however, knew there was another commandment; yes, two commandments, which come ahead of a mere creed. He said the great commandment is to LOVE. We must love God with all our hearts, and the second commandment is to love, also, this time our neighbor as ourselves. Upon these two hangs everything religiously. Jesus did not order Thomas expelled because he didn't have the full faith of a John, but Jesus tried to keep Thomas and win him to belief. Christ's love for Judas kept that man lined up until the sin in the heart of the betrayer led to sudden and complete moral disaster.—Western Advocate.

\* \* \* \*

According to John Burroughs, "What is true in Christianity is not new, and what is new is not true." Who said to the contrary? As a clever *bon mot*, the above generalization will pass. But it need not hurt the feelings of any disciple of Jesus. The credulity of the gospel rests not in its novelty but in its essential and invincible truth. It may be said that all truth is old—older than the hills; as old as God. There was nothing new in the multiplication table when man first used it. Kepler's laws were not new when he discovered and gave his name to them. The principles of conservation of energy and correlation of forces are not modern: merely tardily hit upon. Jesus did not base upon the originality of His utterance His right to be heard and obeyed. All that He taught and enjoined was in the Old Testament, explicit or implicit, or in the very structure, and rationale of life itself. "Before Abraham was I am," He said of Himself. So might He have said of the truths He proclaimed. They are better than new; they are eternal.—George Clarke Peck.

"A cyclone of power, a dynamo of scintillations, a book on logic and a complete master of assemblies," is how Dr. J. A. Burrows, editor of the Methodist Advocate, characterizes W. A. Lambeth who spoke upon the superannuate endowment fund at the Holston conference. Hear the whole story: "At night Rev. W. A. Lambeth, of the Western North Carolina conference, continued the discussion of the subject and completely captured the great congregation with his wit, humor, pathos, argument and forceful summing up of the opportunity now before us. My, but Lambeth is a cyclone of power, a dynamo of scintillations, a book on logic, and a complete master of assemblies! The General Board of Finance would do well to send him all over the church. He would wake the woods! I have not heard an address its equal in many years."

\* \* \* \*

What heaven is like, I do not know, but I long have dreamed of its purple hills and fields of light, blossoming with immortal beauty; of its brooks of laughter and its rivers of song and its palaces of eternal love. I long have dreamed that every bird with its life here may sing forever there in the tree of life, and every consecrated soul that suffers here may rest among its flowers and live and love forever. I long have dreamed of opal towers and burnished golden domes, but what care I for gates of pearl or streets of gold if I can meet the loved ones who have blessed me here, and see the glorified faces of father and mother and the boy brother who died among the bursting buds of hope, and take again in my arms my baby who fell asleep when her little tongue had learned to lisp, "Our Father who art in heaven?" What care I for crowns of stars or harps of gold if I can love and laugh and sing with them forever in the smile of my Saviour and my God?—Bob Taylor.



### BISHOP DARLINGTON TO VISIT THE NORTH CAROLINA CONFERENCE

Bishop U. V. W. Darlington, for four years in charge of this episcopal district, will be a visitor to the approaching session of the North Carolina conference at Elizabeth City. He comes to speak in behalf of the Superannuate Endowment fund. The campaign to secure \$10,000,000 for that fund will be put on with the meeting of each annual conference this year. The North Carolina conference is fortunate in having Bishop Darlington to plead the cause of the worn-out preacher and of the widows and orphans of deceased ministers. Our former bishop will receive a warm welcome.

### THE BENEDICTIONS OF THE MAN OF GOD

Across a beautiful valley from Mount Gilboa and about fifty miles north of Jerusalem stood an almost ideal home upon a hillside of that ancient, and to both Jew and Christian, sacred land. It was the dwelling place of a Shunamite farmer. It was, also, a place where hospitality abounded. The guests came and went after the best fashion of that Eastern country where an unstinted hospitality was regarded akin to a sacrament. Nothing of this modern folly of preparing a whole week for a guest before he comes and after he arrives makes the stay stilted and uncomfortable by scores and scores of needless attentions, had a place in the Shunamite home. That is entertainment, and let us pray to be delivered from entertaining or being entertained. But hospitality, that natural good fellowship unencumbered by vulgar and pretentious display, becomes one of the highest joys of life.

Among the guests who were accustomed to stop with this Shunamite was the prophet Elisha, that plain old preacher whom bad boys in derision called "old bald head" and many proud spirits doubtless scorned, but the nation as a whole came to trust as its greatest benefactor. And the people's judgment of him was correct. For after the departure of his illustrious teacher and predecessor who had gone to heaven in brilliantly lighted chariot, Elisha was without a single exception the most useful man of his generation.

One day, perhaps at evening time, there was a colloquy between wife and husband that, I imagine, ran something like this:

"Husband," says the wife, "that man Elisha who stops with us so often seems to me to be a mighty good man. His presence is a benediction, and his stay makes it easier for one to believe in God and in the goodness of man. I think that it would be a fine thing to build a special room for him that he could have as his very own, to which he could come at any and all times he chose, without even announcing his presence. Such an arrangement would give him so much better an opportunity to rest." Then I hear the husband say. "We already have a big house and there are only two of us; I do not see why you want any more house room. But if you want it, I guess you will have it, for you are accustomed to get what you want. But if you are going to fix up a room for the comfort of this good man, why don't you put something more in it than a couch, a stool, a candlestick and a table? If we are going to build let's do the thing right. I will send up to the forests of Lebanon and get cedar like Solomon used in the temple. Let's finish it in some of our finest native woods. Then you furnish it to match. Get some of the best Persian rugs for the floor. Make it an attractive place."

Then the wife answers, "Don't you know that Elisha would never feel at home in a room of such luxurious furnishings? He is a man of extremely simple tastes." And she was right. Elisha was a sort of religious Tolstoi of his day. Naaman brought him silver and gold not a little, and nine suits of clothes, but he would have none of them.

That was Elisha: not caring for the things of this world, but always anxious to help somebody—a man chopping wood who had lost his axe, a poor woman whose sons were about to be

sold for debt, or a proud general who was afflicted with the leprosy. To help people was the purpose of his life.

As this man of God was a blessing, so has been the ministry in every generation. What a class are ministers of the gospel in American life! As a class they are second to none.

The blessings of God upon that hospitable home were more than could even be discerned at the present. The stretch of years in that Shunamite household was needed to reveal what good things God had in store for them. Read the story to the end as recorded in chapter five of II Kings and see.

So it ever is: God cannot crowd his favors into a handsbreadth; you must stretch out the years and sometimes only the centuries can encompass the works of God.

### A FINE BIT OF SENTIMENT

There are lots of people with the shadows falling eastward and quite a few of these parents are nearing the sunset who from experience can appreciate the following lines of Edgar A. Guest:

"Once the house was lovely, but it's lonely here today,  
For time has come an' stained its walls an' called the young away;  
An' all that's left for mother an' for me till life is through  
Is to sit an' tell each other what the children used to do.

We couldn't keep 'em always an' we knew it from the start;  
We knew when they were babies that some day we'd have to part.  
But the years go by so swiftly, an' the littlest one has flown,  
An' there's only me an' mother now left here to live alone.

Oh, there's just one consolation, as we're sittin' here at night—  
They've grown to men an' women, an' we've brought 'em up all right;  
We've watched 'em as we've loved 'em an' they're splendid, every one,  
An' we feel the Lord won't blame us for the way our work was done.

They're clean an' kind an' honest, an' the world respects 'em too;  
That's the dream of parents always, an' our dreams have all come true.  
So although the house is lonely an' sometimes our eyes grow wet,  
We are proud of them an' happy an' we've nothing to regret.

### OUR BOOK TABLE

#### MASONRY AND PROTESTANTISM

By John J. Lanier.

This book shows from authoritative sources of the Roman Catholic Church its unceasing attacks upon the democracies of the world, and the venomous slanders it pours upon Masons and Protestants because they uphold religious freedom, political liberty, and the public schools of the nation.

It also shows the vicious attack of the Vatican to drive the Methodists out of Rome, which has become known all over the world as the "Battle of Monte Mario," in which the Methodists on behalf of all Protestants are valiantly fighting the Battle of the Reformation of the Sixteenth Century over again.

This attack of Rome will force Masons and Protestants to unite in order to preserve their hard-won liberty or surrender it to the despotism of the Roman hierarchy.

Macey Publishing and Masonic Supply Company, 45-49 John Street, New York, N. Y.

#### THE DISCOVERY OF GOD

By Basil King.

This book by Basil King is unquestionably the most noteworthy addition to contemporary Biblical comment. Friends and foes of relig-

ion will find that it portrays a story fascinating in dramatic fervor, absolutely untinged by denominational bias.

Few people have read the Bible with a mind open to its marvelous story value. Our reverence for it has blinded us to the wonderful color and romance of those early shepherd kings who found great revelations waiting for them in the desert. This book by Basil King will set your reading the Bible with a new enthusiasm and a new insight.

The Story of the Bible does not need to be retold. What it needs is explanation. That is why Basil King has written *The Discovery of God*.

With a frontispiece by Eugene F. Savage. Price \$2.00. Cosmopolitan Book Corporation, New York.

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### MERRY O

Merry O is Mary Martha's most appropriate nickname. When she suddenly finds herself out of a job, with the cottage in New Paris, Iowa, sold over her head, with two sisters and a minister father on her hands, things have simply got to happen. Mary Martha's eclectic Philosophy gleaned from New Thoughts, Christian Science, Theosophy, Psychoanalysis, Mysticism, and Coue, might not alone set things right, but she is practical and has courage. She takes to the open road with the family in a Ford as a traveling book department. Adventures come thick and fast, and when she reaches Uncle Ben's household out in Colorado and encounters the Flesh and Bloods—you must meet them—it is Merry O's humor, vivacity and faith in the good that dominate a mysterious situation.

The Boobbs-Merrill Company, Indianapolis, Ind. Price \$2.00.

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### TOMORROW ABOUT THIS TIME

By Grace Livingston Hill.

Mrs. Hill has long been popular as a writer of novels which appeal to all members of the family. Her latest is no exception to this, yet also possesses a special appeal for fathers. It is the story of a man who sought to escape the responsibilities of fatherhood, and how he was made to realize how much of that glory which is every father's due he had sacrificed in self-seeking.

Patterson Greeves, a rising bacteriologist, returns from reconstruction work abroad to learn that his now nearly-grown daughters, Alice and Athalie, are about to come to live with him. The girls are both strangers to him and to each other, for Alice is the daughter of his first wife, who died shortly after the child was born, while Athalie is the daughter of his second wife who proved herself unworthy and from whom Greeves obtained a divorce. Alice returns to her father after having been raised by her mother's parents, while Athalie is returned to him by a decree of the court. The girls prove entirely different characters, Athalie a typical "flapper" who tries to manage everything including Greeves, while Alice is sweet and unselfish and anxious to win her father's love. Athalie hates her half-sister and takes every opportunity to humiliate her. Affairs go from bad to worse until Greeves is almost driven to distraction though deriving comfort in the companionship of Alice. The time comes, however, when Alice believes that she can best help her father by going away. In this there is precipitated a crisis, which, though apparently tragic, is the means of bringing happiness to all, and Greeves finds the romance which he had been seeking, in the romance of his children.

This novel, in many ways, particularly in its study of human relationships, will be considered one of the finest from Mrs. Hill's pen. J. B. Lippincott, Philadelphia, Pa. Price \$2.

"We scarcely can hope to have a second-mile church with a half-mile pastor. And it is pretty difficult for any pastor to go the second mile, if he has to pull a half-mile church after him."



## PEOPLE AND THINGS

North Carolina Conference, Elizabeth City, November 14.

Three members of an Oklahoma flogging party have been caught, convicted and incarcerated.—New York Evening Post.

Thurston B. Price and John E. Thomas, soloist, will begin a series of meetings at Steele Street M. E. church, Sanford, N. C., October 21st.

Kannapolis, N. C., with its 8,000 inhabitants is said to be the largest unincorporated town in the world. It has, also, the distinction of the largest towel factory on the planet.

Rev. M. T. Haw, who has completed a quadrennium on the St. Louis district, has been transferred to the Missouri conference. For 28 years he has been assistant secretary of the conference that he leaves to take an appointment elsewhere.

Rev. Frank L. Wells, pastor of Washington Street church, Petersburg, Va., has been transferred to the St. Louis conference and appointed presiding elder of the St. Louis district. Before going to Petersburg Dr. Wells was pastor at Ghent, Norfolk.

"Reverend and Mrs. Edwin Lyell Bain request the pleasure of your company at the marriage of their daughter, Esther Lyell, to Mr. James Stark White, on Tuesday evening, October the thirtieth, at half after six o'clock, thirteen hundred and six Holland Avenue, Norfolk, Virginia."

Dr. John S. Chadwick, formerly associated with Dr. T. N. Ivey in editing the Christian Advocate, but now a presiding elder in the North Carolina conference, will by agreement with all concerned continue the publication of the Methodist Handbook. This will be good news to all those familiar with the Handbook.

The one hundredth session of the Holston conference met at Bluefield, W. Va., October 4. Rev. J. A. Burrows has been secretary 30 years and was elected for the 31st time. Yet he is not an old man. A class of 15 was admitted on trial. Bishop Mouson told the brethren of the conference who thought the world is growing worse to take calomel.

Rev. Dr. Geo. D. Herman will preach his last sermon Sunday before leaving for the Western N. C. annual conference at Winston-Salem. He has served well the local church for four years and under the rules will not likely remain longer. He has at least seen the brick walls completed and the roof put on the handsome new church building now under construction.—Courier.

Last Sunday at Carraway Memorial, Greensboro, Rev. J. W. Kennedy received 51 new members on profession of faith. The Sunday school now has enrolled over 600 and more than 400 were present last Sunday. When Brother Kennedy went to that charge two years ago there was no Epworth League or Woman's Missionary Society. Now there are three active leagues and a very prosperous missionary society.

October 7 was rally day at the Faison church of which Rev. C. M. Lance is pastor. The house was filled both morning and evening. Subject of morning sermon by the pastor was "The Wooing Lover and the Lover Wooing," John 13:1. At the evening service ten minute addresses were made by J. J. Gibbons, superintendent of the Sunday school, and A. W. Oakes, charge lay leader. The services were quite successful.

Rev. S. T. Barber, pastor of the local Methodist church, is in Lewiston this week, assisting Rev. M. F. Hodges, of Aulander circuit, in a series of revival meetings. Rev. Mr. Barber delivered what many of his pastorate here think his best sermon last Sunday night, the subject being "Things We Will Do in Eternity." He will preach at the Ahsokie church next Sunday night at 7:30, this being his last sermon here before attending the annual conference at Winston-Salem.—Herald.

The men's Bible class of Park Place church, Greensboro, makes the following offering for October: October 7, "Abraham, the First World Citizen," "Dean" (D. W.) Bagley; October 14, "Israel, the Cradle of Great Religions," G. S. Ferguson, Jr.; October 21, "Israel, or Palestine—Then and Now, the Cross Roads of the World," Richard C. Kelly; October 28, "Jerusalem—the Original Radiating City," Charles A. Hines.

It was at Cooperstown, N. Y., that Abner Doubleday about 1845 originated the American game of baseball. Mr. Doubleday had little idea, I suppose, that this game would become one of the most scientific and exciting of the world's sports. The original "diamond" is still in use. A game was to be played on the ground in the afternoon of the day we were there. Not far from Cooperstown is Roxbury, the birthplace of John Burroughs.—R. S. Satterfield, in Christian Advocate.

"Use of a spanking machine equipment with broad paddles so arranged and geared as to administer varying degrees of punishment, according to the needs of the offender, was advocated at a conference of the Canadian Association of Child Protection officers. The spanker is to be used in place of jail sentences for first offenders." This is a new use for machinery even in this age of machine-made products. Why not extend the use of the machinery and have a kicking machine to use on "grown-ups."

From the Marion Mills charge: "Forty per cent increase in membership or enrollment in Sunday schools, 53 additions, mostly by vows to the church, and four missionary societies, with a membership of 61, whereas last year there were no such activities. This good work was organized by Mrs. Spinks, our pastor's wife. Two brand new beautiful churches with six Sunday school class rooms with a nice, large ladies' parlor at the Clinchfield church, each one heated by furnace and beautifully lighted. Valuation of these churches about \$21,000, whereas last year we had nothing. We would be pleased to have our pastor returned, but our loyalty shall leave the matter entirely in the hands of the powers that be."

The well known story about Bishop Candler being accosted by a stranger on the railroad train who asked him whether he was a Christian or not, and having received from the bishop an affirmative reply proceeded to inquire further if he had received the second blessing, has reached Chicago and takes this form in the Northwestern Advocate: "Some one who was solicitous about Bishop Candler's religious experience addressed him once with the question: "My dear bishop, have you had the second blessing yet?" To which the bishop replied, with feigned seriousness, "I've had the first, the third, the fourth, the fifth and the four hundredth, but when I saw how it affected some who claimed to have it I skipped the second."

### IN THE ABSENCE OF CLERGY

Some time ago a dinner was given in New York at which a well-known actor, who is something of a freethinker along theological lines, sat at the guest table. When the hour for starting the feast arrived the toastmaster, a very religious man, discovered that no minister of the gospel was present, though several had been invited. In this emergency he turned to the actor and asked him to say grace.

The actor rose, bowed his head, and in the midst of a deep hush said fervently:

"There being no clergyman present, let us thank God!"—Saturday Evening Post.

### THE FOOT-PATH TO PEACE

Henry Van Dyke.

To be glad of life, because it gives you the chance to work and to play and to look up at the stars, to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.

### THE CONFERENCE ORGAN

By means of the budget plan, or in some other practical way, let each church put the conference organ into every Methodist home. Let the circulation of church periodicals be diligently and faithfully promoted by the pastor and official members.—Book of Discipline.

### TWELFTH ANNIVERSARY OF CHINA REPUBLIC CELEBRATED IN NASHVILLE

October 10th ushered in the twelfth anniversary of the Chinese Republic, which was celebrated in a fitting manner in Nashville by the Chinese students attending school in the city. Under the leadership of J. L. Huang, of Shanghai, they sponsored a patriotic program and pageant at historic McKendree on the evening of the 11th, which was witnessed by as many people as could find room in the auditorium.

Austin Peay, governor of Tennessee, delivered an address of welcome; Dr. E. H. Rawlings spoke for the Methodist Board of Missions, Chancellor Kirkland for Vanderbilt University and a representative of the foreign students for the various foreign groups studying in the city. Foreign students acted as ushers. The cosmopolitan audience included nationals from China, Japan, Korea, Brazil and Cuba.

Miss Lelia Judson Tuttle, one of the teachers of McTyeire at home on furlough, assisted the students in staging the pageant which followed the speeches of the evening. In a graphic and dramatic way this portrayed three stages of development of China. First, the China of the past, when footbinding, opium smoking and the old-style queues of the Manchu dynasty prevailed. The inequality of women with men, the binding superstitions, ancestral worship and beliefs of the olden days were effectively shown. Second, the epochal year of 1911, when Sun Yet Sen and his followers overthrew the Manchu dynasty. In this scene China discards her age-old standard of the dragon and adopts the rainbow flag of today—the one which she calls "The Return of Light," showing the lateral stripes by which she now represents her five provinces. Third, the China of today. The president in the "White House"; the adoption of a constitution and suitable laws; the prohibition of footbinding, the suppression of the traffic in opium, the emancipation of women and passing of polygamy was pictured in this scene. Western dress and the coming of Western ways was also featured.

### NORTH CAROLINA CONFERENCE, INFORMATION WANTED

Elizabeth City will wish to provide comfortable entertainment for the conference, but it will facilitate our work and save some of our people from disappointment if we can know beforehand the expected guests who will not attend. I shall therefore count it a favor if all preachers, delegates and members of boards who find that they will be unable to attend will notify me of that fact as soon as they themselves know it.

I shall also be glad to know those who expect to bring their automobiles with them.

N. H. D. Wilson,  
Elizabeth City, N. C.

### DEDICATION OF CHURCH AT NASHVILLE

On Sunday, October 28th, at eleven o'clock a. m. the handsome and commodious church building in Nashville, N. C., is to be dedicated. The sermon of the hour will be delivered by Dr. Asheley Chappell of Asheville. This is to be a big day with Nashville Methodists who during this conference year have raised an indebtedness of eighty-five hundred dollars. All former pastors of the Nashville charge are cordially invited to be present for the dedication ceremonies.

E. C. Few.

### WIRELESS FROM JAPAN

You will be interested in the wireless received this morning from Bishop H. A. Boaz, Seoul, Korea, which reads as follows:

W. W. Pinson: Methodist Episcopal Church earthquake damage as far as can be ascertained amounts to about 1,000,000 gold dollars. We strongly recommend that Methodist Episcopal Church, South, give 100,000 American gold dollars so as to afford some relief. Letter posted today.

H. A. Boaz.

"Yes, I was raised with the Advocate; it attended me as an infant in the cradle; during my childhood days it fostered and developed and helped to guide my steps through from youth to maturity, and now since I have established my own family connection and standards the Advocate continues to blaze and lighten my pathway to the better things of life."



## Our Monthly Sermon: Some Lessons From an Eagle

By George Cleaton Wilding

What picture book is our Bible! No wonder, for it came into being in a land where the people had pictured minds—vivid fancies and florid imaginations. Like our American Indians, they thought and talked in pictures. Some day somebody with a glorious imagination and the spirit of an artist, and a big bank account to back him, will get out an ideal edition of this old Book. It will be issued in a large number of volumes, with plain, clear type, so as to be attractive and easy and inviting to read. Every mental picture in the book—and there are thousands of them, especially in the Psalms and Proverbs—will be caught up by the artist's mind and stamped in a physical picture upon the pages of these glowing volumes. What a Bible this would be for children. I should love to live to see it.

For instance, turn to that interesting book of Deuteronomy, and in the thirty-second chapter at the eleventh verse look at that open air picture—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him." Isn't that vivid? Can't you see it all?

One summer morning as Sir Humphrey Davy, that famous English scientist, and inventor of the miner's safety-lamp, was out walking near the foot of old Mount Ben Nevis, in Scotland, he witnessed leisurely this entire interesting and unique process.

The mother bird carefully examined her brood of little fledglings. Being satisfied, evidently, with their growth and attainments, she ruthlessly tumbled them all out of the nest. Then she tore to pieces the crude nest, made of bits of sticks and weeds, and deliberately pushed these fragments out over the edge of the precipice. The nest was on the very peak of a wild, desolate crag, beyond the reach of man and beast. She herself could manage to guard it against any attack of an enemy on wings.

Now came the critical moment. This mother, who had hitherto had seemed to be a miracle of kindness, now appeared to have lost all of her maternal affection. Without any show of mercy she shoved each of those helpless little birds over the edge of the cliff. Frightened almost out of their wits, they instinctively spread their wings to check their fall, moved these tender little wings for the first time, and made the interesting discovery that they could fly. Affrighted and tumbling, they climbed back on the cliff.

The experienced mother suffered them to rest for a few moments, then she pushed them all off again. This time she flew off with them, and gave them a lesson in flying. She would fly around in a great spiral, widening the circles as she ascended, and the little eagles followed her. As they grew weary she darted beneath them, took them on her broad back and rested them as she floated around. When rested she shook them off, and they followed her in another circling circle until all of them disappeared in the blue sky. On another morning Sir Humphrey made a new discovery. If any man or beast, or bird of prey drew near, this noble mother would see the danger in an instant, dart beneath the little birds, get them on her back, and dash away to a place of safety.

What a wonderful bird! What a marvellous endowment! Her matchless care for her young is here used to typify our Lord's love for and care for His people. Could we have a more beautiful and winsome picture of the Divine love and care? May we glean a few of the simple lessons that lie on the surface here for our benefit?

The Lord weans His people from improper resting places by means and methods which seem to us hard and severe. He in His kindness is constantly trying to teach us that this world is not our abiding or permanent home. We act if the Lord were mistaken in this, and that we are here to stay for all time to come. If a stranger from another world were to spend a few days with us his idea would be that we lived as if we were to abide here permanently. The Lord found Israel in Goshen, prosperous and happy as well as wealthy. They were perfectly content to remain there. But God had greater and better things in store for them, Joseph died. "A king arose who knew not Joseph." The

children of Israel were put to work, burdened and tyrannized over with persecution. In desperation at last they were content and willing, yes, eager to escape from Egypt and march out to Cacaan.

If we had everything we want down here we would scarcely be willing to exchange this world for heaven. As a company of ministers were riding through a lovely suburb and admiring the beautiful and comfortable homes, one minister expressed his wish that he might spend his days of retirement in such a home. A white-haired veteran promptly spoke up, "I'm content to live in my little cottage. When I leave that for heaven the contrast will be greater."

A great bird, flying over a valley on a cold winter day, beheld a carcass upon a huge cake of ice floating down the river. He descended and settled down to feed to the full. It took a long time to satisfy his hunger. When at last he was ready to rise he found that the tips of his wings were frozen fast to the ice-cake. He was a prisoner. He had the carcass but had lost his liberty. When the good Lord finds us freezing fast to this world, in His great mercy, He sends something to thaw us loose and set us at liberty.

If we are in wealth and luxury losing our spiritual vitality and love for the things of His kingdom, He has a way of breaking down these fences which hem us in, and setting us free. The riches may take unto themselves wings and fly away, but in so doing they leave us by far the richer for this loss.

It may be that our business is of such a character as not to honor God. At such times there comes a break up and a change, and the nest is broken up that we may have something better.

Sometimes our social surroundings are crippling us, and we can scarcely tell what led to the smashing of our cosy, social nest. But we are sure to find later on that it was good for us.

The Lord encourages us in our weakness and inexperience to put forth an effort to rise. Breaking up the nest was only the first lesson. The good Lord means not to leave us homeless, out in the cold world. But, like the eagle-mother He encourages us to put forth our feeble effort and learn to fly. As we discover our young wings we must use them to learn their value. Hitherto we have walked, plodding along the weary way as best we could. Henceforth we exchange our feet for wings. "Be like the bird who, pausing in her flight awhile on boughs too slight, feels them give way beneath her, and yet sings, knowing that she hath wings." We enter upon the larger, freer life of faith and trust, rather than that of form and ceremony. We are to assume responsibility and bear our share of the burdens for His glory. We are to shrink at nothing if thereby we can honor His name. We are to use our newly discovered wings freely and gladly. The fresh atmosphere of these higher altitudes is bracing and strengthening.

We are stimulated to these new exertions by the examples of the noble men and women all around us; by the exhibition of the divine perfections. "Be ye holy for I am holy." And by the spotless, tireless life of the Divine Son of God, "who went about doing good," and who "worked while it was yet day, for the night comes when no man can work."

When our strength fails us, the kind Lord bears us up on His strong wings. There come times in the life of every Christian when all seems dark and gloomy around us. Our courage appears to forsake us. We feel weak and weary. To all appearances we are at the end of our strength. We can do nothing more. We feel that we must stumble and fall. In this alarming and dreadful emergency He comes to our help. Like the mother eagle, the Lord's broad wings sweep beneath us and bear us aloft.

He takes us at such times on the wings of His promises: "My grace is sufficient for thee." "I will never leave you nor forsake you." "Lo, I am with you always, even to the end of the world." "Come unto me and I will give you rest." How downy and safe and warm and strong are these blessed wings of His assurance.

Then in such seasons of despondency we are supported on the wings of Christian sympathy. Good men and women realize our emergency and assure

us of this love and confidence. How sweet and comforting at such hours is this kindred sympathy, and how strongly are we supported by it. It is as comforting wings beneath us.

And in these times of discouragement we often are borne up on the wings of devotion in the services of the house of the Lord. Some sentence of prayer, the verse of some dear, familiar old hymn, a few words of Christian testimony from the lips of one of God's faithful followers, a thrilling sentiment or noble thought in the sermon of the pastor; any one of these are as wings beneath our fainting form and we are lifted up.

When all else appears to fail His Holy Spirit, with wings of tenderness and strength, bears us up. How many of us could testify to these expressions of divine thoughtfulness and care? When we seemed to be sinking, and there was nothing in sight to cling to, there came upon us a sweet and satisfying sense of the Divine presence. Beyond the power to express it there swept into our being a wonderful supply of strength and marvellous sense of security. We floated upward on invisible wings. We were safe beyond all harm and danger.

We are frequently thrown upon our own strength and resources in order to develop our powers. This mother bird shook the little birds off of her back as soon as they were rested. They were not riding simply for the sake of the ride; but the rest was simply to fit them for greater flights. So the Lord does not pamper and unduly shelter His children. That would spoil them. Figuratively speaking, when the danger is over and we are rested, He turns us loose to "fight the good fight of faith."

The large purpose of the Christian life is not ease and comfort, nor enjoyment and happiness; and yet, in a large measure we are to possess these blessings. But God's plan is our growth and development as a means to an end. And that end is the largest possible usefulness among our fellowmen, that in the ultimate end we may glorify Him—"whom we are and whom we serve." And this growth is also the key to the broadest Christian enjoyment.

It is exercise that leads to development. The use of our powers makes them flexible, usable and powerful. Those young eaglets could never attain to large liberty in flight save by breasting the stiff breezes of the highlands and mastering the strongest currents. So with the fish as it dashes up the swiftest ripple in the mountain stream.

One summer day I was out for a jaunt amid the mountains of that young state of Washington. I crossed a rustic bridge over a rushing stream just below an old mill. My attention was caught by a good big salmon trying to swim up the steep mill-race—a long wooden through, some two feet broad and a foot deep. Several times the swift current tossed him back. But he tried it by zigzagging from wall to wall, and made it into the stream above. I shouted, "Good for you, old fellow. Never say fail!" It was such feats as that which developed fine power.

The tall pine on the mountain peak, wrestling with the wildest storm, sends its roots down deeper into the loosened, yielding soil, and is better fitted to grapple with future storms. The athlete in all manner of contests and conflicts is steadily developing additional power for future feats of strength. The healthy, growing child, in all its play, racing, romping, climbing and straining, is steadily laying up supplies of strength and power for the coming days of maturity, just around the bend.

Without the discipline that comes from temptations, trials, losses, disappointments, and even occasional failures, we should never attain to the glory and perfection of Christian manhood and womanhood in the kingdom of Christ. But for these we should remain to the last but babes in Christ. There are by far too many of these in all our churches.

Nothing in this world is more attractive and interesting than a baby—while it is a baby. But if a boy child keeps playing with blocks till his beard is grown, and a girl baby keeps tugging a rag doll around after she is in long dresses, then they cease to be interesting and become objects of pity or contempt. Some of these overgrown babes in the church are little better.

It is not too much to say that we should be brave enough to thank the Lord, reverently and sincerely, for everything that tries and tests us, because of the increased supply of strength, courage and con-



fidence that they lead to. For out of all of this comes our larger usefulness in life, and the greater honor we add to His name.

If any real danger threatens us the Lord comes swiftly to our rescue. As this eagle mother had her eye open to scan the horizon for any sign of danger, so our heavenly Father "encampeth about them that fear Him." Nothing escapes His vision. At the appearance of real danger this mother bird swept under her little fledglings, settled them on her broad back, and swept away to a place of safety. The Lord loves His children more tenderly than any mother bird loves her little ones. When we are exposed to danger or peril of any sort from any source whatever He is near us. His almighty arm is bared for our protection and deliverance. Always He is "mighty to save and strong to deliver." "He that is for us is more than all that can come against us." "No evil can befall those who put their trust in Him." With swelling hearts we can freely and jubilantly sing:

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word;  
What more can He say than to you He hath said,  
To you who for refuge to Jesus have fled.

"Fear not, I am with thee. O, be not dismayed,  
For I am thy God and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to  
stand,  
Upheld by my righteous, omnipotent hand.

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake!"

#### AN ADDRESS ON RELIGION

By President Robert H. Wright.

(The following is a stenographic report of a chapel talk delivered to the college students by President Wright on the first Saturday of the college year. It is published without revision. His remarks were entirely extemporaneous.)

I want to talk to you just a little bit this morning on the subject of religion. I want you to understand the position of this college with reference to the churches, and with reference to your religious life. Let me preface all I am going to say by telling you that this a state institution, and in no sense of the word is it denominational. The state of North Carolina has every denomination in it, and it makes no difference to the state what church you belong to. It makes a great deal of difference to you as an individual, but it doesn't make any difference to the state.

We do not require church attendance. You know you cannot make a person a Christian; you can't force Christianity on people any way. We do not require it, we cannot require it, and we don't want to require it, but the state of North Carolina does want you and all the citizens of North Carolina to be the type of citizen that Christians are, that members of the churches are, because they make the best type of citizens.

Now you do not have to go to church, you do not have to join the Y. W. C. A., and you do not have to go to Sunday school, but with all of the energy that we can put into it we do urge you, very greatly do we urge you, to attend one of the Sunday schools, and attend the religious services of the churches regularly. It will make you a finer type of woman. Make a church home for yourself while you are here; go to Sunday school and stay through the church services. The college, through the Y. W. C. A., provides a religious service here each Sunday evening at 7:30 for the development of the religious life of the student body of the college. "Remember now thy Creator in the days of thy youth" and don't forget that everything you do will be brought into judgment, whether it is something right, or whether it is something wrong. A human being is a physical animal, and I have seen a few in this world that seem to me to be practically nothing but physical animals. They are unfortunates. A normal human being is more than just a physical animal. A normal being has a mental life that directs what the physical man does, and unless that mental life does direct the physical, then the human being ceases to be normal and becomes purely animal.

This college is organized in a large measure to help you develop the mental side of your life, and to take care of and properly safeguard that physical body of yours. The physical man is simply the home for the mental man. But that isn't all. Over and above both physical and mental is the spiritual man, and unless you properly develop that spiritual side of your life you cannot be a well rounded human being.

The Y. W. C. A., the church, the Sunday school, and the church services are the chief organizations for the proper development of that spirit life of yours, but not the only ones. Don't misinterpret me, because the spirit of the man enters into everything that he does. I said it was over and above the physical and the mental, and it is. On the other hand it is under the mental and the physical as the main spring from which the impulses come that give you your ambition and desire. In that subconscious soul of yours in a sense is found the seat of the spirit life. It is the spirit with which we go into a thing that determines the way we look at it. It gives the coloring matter to it; it gives the viewpoints that we hold. That spirit that you cannot afford to neglect—your spiritual life.

There may be someone here who will say "I am not religious." Yes, you are. "No, I am not a bit religious." But you are; you are just ignorant. You don't know what religion is. Every normal being is spiritual, because that is a part of us. The real life of a human being is the spirit life. We came out from God and we live here for a while in this physical body, directed by this mental part of our lives, and we pass off the scene of action and go back into the Great Spirit. We are a part of it. The Bible tells us that "ye are God's"—that we are a part of this great scheme, and if you say you have no spirit life you just simply do not know. It is there, and the essential part of every human being. A well rounded man is a man who is properly cared for and properly developed physically, properly cared for and developed mentally, and the same with reference to his spirit life.

I wouldn't give two cents for the boy or girl who doesn't try to fix himself up and look the best he can without putting too much drug store on. You know the buzzard will plume his feathers. It is all right to make clothes that look attractive. It is all right to fix your hair in the most attractive way possible. It is all right so to dress and so to carry yourselves to be attractive. You ought to do it. You are not doing your full duty by yourself unless you do. But to make your whole life that is to make yourself one-sided.

Plume your feathers all you can, make yourself just as attractive as you can physically, and then make yourself just as attractive as you can mentally, then make yourself just as attractive as you can spiritually. Then you will be what God wants you to be, the most perfect human being that you can make of yourself. I am taking this time this first Saturday morning because we are all interested in you. We want every student who enters this college to go away from here very much improved physically, mentally and spiritually. We want you to go back to your homes with nine months of service to yourself in the college that makes of you a better and higher type of citizen, and we can't do it if you neglect the spiritual side of your life.

It doesn't make any difference at all which church you go to, but it does make a great deal of difference whether you go to any at all. We do want you to go to one, and I am very anxious for you to go to a particular one, and that particular one is the church of your choice or the choice of your family. Not my church; no, I don't want you to go to mine unless you are a member of it. Go to your church, that is the one we want you to go to.

The way to develop yourself is to go to your church if your church is here. If not, then select another church you want to go to and go to that one. But if you find in the town of Greenville the church of your choice we all want you to go to that church; whatever church it is, make it your church home, and let me tell you they will be just as glad to see you as they can be. They will meet you there tomorrow morning with a glad hand of welcome. The churches of this town will be delighted to see you, and to see you as members of the Sunday school. Join the Sunday school tomorrow, don't put it off. Join it tomorrow and go there regularly.

I do hope that from the standpoint of your spiritual life that this will be the best year in your life

up to this time, because we all want you young women to grow and develop while you are here.

Write a long letter home tomorrow and give them all the news, and make it cheerful. Don't write that letter and send it that will make the homefolks sad. If you can't help it, if you just must write that letter, I don't care if you send it to your homefolks, but your homefolks will care and you will regret it later.

Get control of yourself, you know that is the biggest thing in all education—self-mastery—the ability to control yourself, and until you get that you can't control any one else, and your spirit life will help you to get that. It is a great safety valve.

#### "GOD CREATED SIN"

I am fearful that the average Christian would never conceive that the infinite perfect God created sin; He did, however.

When God made man He did not limit man's mind to think and do only that which is good, but He gave to man a free will with which to choose between good and evil, thereby giving man entire latitude to do the alternative.

It was necessary for God to create sin along with good, for without sin God would not know His faithful servants from the unfaithful ones.

God himself created sin in the Garden of Eden, when He designated to our first parents the trees of good and evil fruits.

However, God did not create each and every individual sin in the world today, but God did make the element by which sin could grow.

Good is not known to man until he has been told of that which is good and neither is sin known to man until that which is sin has been made known to him.

Without sin it would be necessary for us to be good, for the reason that we would not know otherwise; and God saw the need of giving man a free will and establishing His law and also that which affronts Him, at the beginning of time.

Compulsory good is worthless; but mutual good is worth all.  
Harry Daniels.

I have forgotten the name of the wit who said that "In the beginning God created man in His own likeness, and man has been returning the compliment ever since." Beneath the crust of sarcasm lies a truth which warrants no jesting. Man is the profoundest revelation of God. The typical Man shrank not from affirming, "He that hath seen Me hath seen the Father." "Even imagination roots in experience. Except upon the basis of things felt or seen or dreamed—or their contrasts—none can visualize God at all." Man at his highest expresses what God is. Else it means nothing that we are His children. I should not pick a faithless son to declare a human father; but a noble son would amply do it. The danger is that we may not image God at our own best; that we limit Him by our pettiness; narrow Him because we are provincial. As a Yankee preacher once put it: "We New Englanders think that, because we wear cowhide boots, God does too; and if ours are number ten, we don't want His to vary more than half a size."—George Clarke Peck.

#### KEEP GOING

When things go wrong, as they sometimes will,  
And the road you're treading seems all uphill,  
When the funds are low and the debts are high,  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest if you must—but don't you quit.

Often the goal is nearer than  
It seems to a faint and faltering man.  
Often the struggler has given up,  
When he might have captured the victor's cup;  
And he learned too late, when night slipped down,  
How close he was to the laureled crown.

Success is failure turned inside out—  
The silver tint of the clouds of doubt—  
And you never can tell how close you are,  
It may be near when it seems afar;  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you must not quit.

—Edward A. Guest.



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## FIELD NEWS

### APPRECIATION OF REV. SEYMOUR TAPLOR

The following resolution was unanimously adopted at the fourth quarterly conference of the Morven circuit: Inasmuch as Rev. Seymour Taylor has served this charge four years and will be assigned a new work at the approaching conference, therefore be it resolved:

First, That both as a preacher and pastor Brother Taylor has served the charge faithfully and efficiently.

Second, All of the churches on the charge have made good progress and have been strengthened both materially and spiritually and we feel that much and lasting good has been accomplished.

Third, We pray God's blessing upon him and his family in his new field and assure him that he will ever hold a warm place in our affections.

### LETTER FROM REV. GEO. T. SIMMONS

There are many things in the North Carolina Christian Advocate worthy of commendation, but I wish to specially commend the communication on "Too Much Moving Among Methodist Preachers." I might give you some experiences that would open the eyes of some loyal laymen with regard to some of their brethren on other charges and maybe among themselves, but I desist. I am happy to say that as a layman I never had a pastor I didn't love, and during my ministerial career I've never had a presiding elder that I didn't love. If one of them ever did me an injustice he was skillful enough to keep me from knowing it. One who was my presiding elder oftener and longer than any other, had opportunities to show his love and sympathy that no other had, and to him I shall ever have a warm place in my heart for personal favors. That one is R. B. John.

I am in the Infirmary of Catawba Sanatorium, trying to write as I lie flat on my back, but no special T. B. trouble. My wife is on the lower floor, a bed patient. One of my nurses takes me down to see her about twice a week.

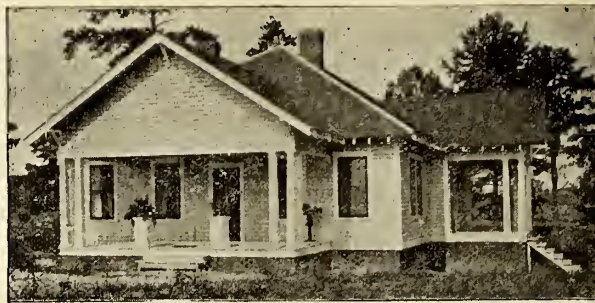
God bless you and yours, and the Advocate and the Advocate staff.

Geo. T. Simmons.

### APPROVED LIST OF PREACHERS' INSTITUTE

By R. H. Bennett.

The General Conference directs that undergraduate preachers shall take their conference studies either through one of the correspondence schools at Emory University and at Southern Methodist University, or at a preachers' institute which is approved by the General Conference Board of Education. In accordance with this ruling, the preachers' institutes have reported their work to the Board of Education and acting through the executive committee, the board has authorized me to publish the following as the list of institutes approved by the Board of Education, and whose work



NEW PARSONAGE IN THE PIEDMONT CHARGE

A united effort on the part of the members and friends of the churches of the charge has made it possible for the pastor and family to occupy one of the neatest, most complete and convenient parsonages in the Rockingham district. It is not the most expensive, neither is it the largest. It is just a conservative, common sense building put together by honest, skilled workmen out of the best materials obtainable. Much credit is due the building committee for both the high quality of the workmanship and materials. Fortunately, the committee chose Mr. J. R. Ephland as chairman, and it finally devolved upon him to supervise the work.

The house consists of six large rooms, a linen closet, pantry, closet in one bed room, and one in the study, three porches and a hall. It is built upon a solid brick foundation, with a door and window in the foundation wall. Since the lower side of the foundation wall is six feet high, two or

three rooms could be provided for by digging out two feet of earth.

The parsonage was painted ivory and trimmed in white. The outside sash and screens are finished in black enamel. The doors, picture moulding and two cabinet mantles are finished in mahogany. The most of the furnishings have been purchased to match the doors. Porches and steps were painted light gray. The interior floors were dressed and finished in a light linoleum.

The house is electrically lighted throughout, and fitted with neat, attractive, but modest fixtures.

Well fitted plumbing fixtures in both kitchen and bath add a hundred per cent to the convenience of the home. The ladies of the furnishing committee made this convenience complete by installing a range which is connected with the boiler, furnishing hot water throughout the system.

D. A. Petty, P. C.

is therefore to be accepted by the annual conference examining committees:

Alabama, Louisiana and Mississippi conferences — Seashore Divinity School, Biloxi, Miss.

Central Texas, Texas — Southern Methodist University, Dallas, Texas.

North Texas, West Texas — Southwestern University, Georgetown, Tex.

Florida — Southern College, Lakeland, Fla.

East and West Oklahoma — Oklahoma City, Okla.

Holston — Emory and Henry College, Emory, Va.

Missouri, Southwest Missouri, and St. Louis — Central College, Fayette, Mo.

North Carolina, Western North Carolina — Trinity College, Durham, N. C.

Tennessee and Memphis — Clarksville, Tenn.

South Carolina, Upper South Carolina — Wofford College, Spartanburg, S. C.

Western Virginia — Barboursville, W. Va.

We are informed by those in charge that no record was kept of the work of the institute held at Birmingham-Southern College. The board is therefore unable to make any report on this institute, as no statement of this work has been received.

It is a source of gratification to announce that most of the institutes have done good work. A small number of the institutes did not come up to requirements on all points. In view of the newness of the situation and in order to give the new regulations time for adjustment, the board has decided to announce the above list as the list of approved institutes. This does not mean, however, that the board approved all the work of all the institutes, but that for the present year this list stands as announced, with the understanding that those few imperfect institutes are all to be brought up to the standard next year.

### IN MEMORY OF OTHER DAYS

Allow me space to express my hearty appreciation of the admirable and discriminating sketch of our late ascended ambassador to the Court of St. James, Walter Hines Page, in your issue of September 13, written con amore by Dr. George Wilding.

During my student life at the University of North Carolina I knew of his daring career as journalist and man of letters—a Tar Heel of distinct promise and of whom Carolinians were justly proud. Also at Chapel Hill I knew and loved the family of Joseph B. Martin, a heroic herald of the cross, who baptized me in infancy. One of the charming daughters of that household became the wife of Hon. Frank Page of Aberdeen.

It was on the suggestion of my college room-mate, Horace Williams, that I nominated and secured the appointment of the Rev. Frank C. Woodward, a rising young Methodist minister of Virginia, for delivering the commencement address before the Young Men's Christian Association of the university. Walter Page saw the announcement and wrote for the Chapel Hill Ledger a facetious note of commendation of his warm personal friend, "Gig" Woodward. Mr. Woodward delivered a superb discourse on Shakespeare and the Bible, which made a strong impression on the student body and the visitors. His address and presence on that occasion became a providential link in a chain of circumstances that led to his election to the chair of English in Wofford College and subsequently to the presidency of the University of South Carolina.

Dr. Wilding's excellent portrayal of one of the noblemen of the good Old North State should by all means be published in a booklet and distributed widely among the youth for their admiration and emulation.

W. A. Betts.

Cherokee, Texas.

### FORWARD STRIDES ON THE IN-GOLD CHARGE

Ingold charge has made splendid forward strides this conference year, for which we are humbly thankful to God. These splendid people have cooperated with this pastor from the beginning of his pastorate here to the present day.

During the year we have erected a splendid little church plant at Garland, having five Sunday school rooms, which is paid for.

We have secured a building lot and sufficient subscriptions at Atkinson, N. C., that will enable us to com-

mence work on a creditable church plant there early in the coming church year.

Revival services have been held at Epworth church, where the pastor did the preaching. Rev. J. A. Tharpe of Roseboro, N. C., did some splendid work for us at Johnson's Chapel. I should like to make special mention of the meeting at Antioch church in Bladen county. The following very earnest and consecrated laymen from Fayetteville conducted these services from time to time: Messrs. R. S. Sherrill, C. J. Cooper, J. F. Parker, A. E. Martin, B. F. Kisler, Oscar Breece, T. S. Tolar, W. B. Malloy, W. B. Webb, W. T. Saunders, O. N. Goff, R. H. Upton, J. P. Lee, Curle, Sanders, Boone, McAllister and Kelly, Drs. J. D. McNeill, J. H. Judd and H. G. Sanderford, and Mr. and Mrs. W. F. Blount. Among these are bankers, business men, farmers and doctors who, after a hard day's work, are going out from ten to six miles from home in the effort to lead men to Christ, and they are having splendid success. They will accept no financial reward for their services, even bearing the expense of these trips themselves. A splendid reward awaits them in heaven. Our charge has been helped during the revival season in every phase of church life. We have seen many come to Christ, and quite a number have been added to the church. The pastor is now conducting a series of children's services in the Garland church, preparatory to a meeting which we expect to hold there next week. Brother J. A. Tharpe is to assist us. Edwin W. Hurst, Jr.,

Pastor.

### THANKS TO THE ROBERT E. LEE HOTEL

At a regular meeting of Centenary Baraca Class held in the ball room of the Robert E. Lee Hotel Sunday, October 7, 1923, being probably our last meeting to be held here, the following resolution was unanimously adopted by the 80 members present:

Whereas, during the period of remodeling of Centenary Methodist Sunday school building, which work has been under way for a period of, approximately, ten months, now happily nearing completion; and

Whereas, during this entire time we have, through the courtesy of the management of the Robert E. Lee Hotel, used this ball room as our meeting place to the great delight and comfort of class officers, members and numerous visitors, now therefore be it

Resolved, That it is the unanimous desire of the members of Centenary Baraca class that their heartfelt thanks and appreciation be conveyed to the management of the Robert E. Lee Hotel for their great kindness in affording us, without charge, such splendid quarters for our meetings, as well as for unfailing courtesy of Manager Tenille and his able and efficient staff, for the free and unstinted use of piano and other furnishings, and that we appreciate the frequent meetings with us of Manager Tenille, and express the hope that he may find it convenient to continue his visits in our new home.

Resolved further, That this resolution be transmitted to Manager Tenille of the Robert E. Lee Hotel, and that copies be given our city newspapers for publication, with the concurrence of the hotel management, also to the North Carolina Christian Advocate, the official organ of the North Carolina conferences of the Methodist Episcopal Church, South.

### WANTED

To know what has become of the good old fashioned quarterly meeting, when we did not have to rush through in one day, and the communion of our Lord's Supper was always administered. We are rushing, rushing—but are we getting anywhere?

Anxious Inquirer.



**A TRIBUTE TO MR. PROFFITT**

Now our hearts are filled with sorrow,  
As we think the time so near  
When our much beloved pastor  
Will have other churches next year.

In our hearts we feel a sadness,  
Just because he is to go;  
But some other church will have him  
And that church is sure to grow.

And no matter where he goes to,  
In our memory still he'll be,  
And we never can forget him—  
No, not such a man as he.

For we have enjoyed his presence  
During these four years of work;  
May we follow his example  
And our duty never shirk.

Ever ready at the calling  
Of any who are in need;  
And his lips have spoken comfort,  
If we would only take heed.

And his sermons are a lamplight  
Guiding us from day to day,  
And they make us better Christians  
As we travel on our way.

Not a man for worldly pleasures,  
But a man for God alone;  
As a good and tender shepherd,  
He will care for all his own.

And he loves and serves his Master,  
And to Him he's ever true;  
Always busy in His service,  
Finding some good thing to do.

And we want to deeply thank him  
For the nice communion set  
Which he gave our congregation—  
This kind deed we can't forget.

And our prayers and our good wishes  
Follow him on land and sea;  
And may Jesus ever bless him  
Anywhere that he may be.

And we want to recommend him  
To his people of next year;  
And may he prove to them a blessing,  
As he has done to us here.

And may Jesus ever guide him  
And hold him by the hand,  
And lead him on into the city,  
In that happy, promised land.

X.

**LIFE AND ACTIVITIES OF DR. COLUMBUS FEW**

Dr. Columbus Few was born at O'Neal, Greenville county, South Carolina, February 12, 1848, and died at his home in Hendersonville, N. C., at 5:15 p. m., October 3, 1923, aged 75 years, seven months and 21 days.

He was the youngest and only surviving child of four born to Benjamin and Mary Bramlet Few.

He came of a long lived family, his father living to be 78 years of age. His grandfather, William Few, was a soldier in the war of 1812. His great-grandfather, William Few, came to South Carolina from Georgia and founded the Few family in South Carolina. James Few was his father and was one of the first to shed blood in the war of the Revolution.

William Few, father of James Few, was a colonel and descended from Richard Few, who came to this country from Wales with William Penn. Like Penn, the aboriginal Fews were Quakers, but early were associated with Wesley, Asbury and Fletcher.

Ignatius Few, founder of Emory College, Oxford, Georgia, was a collateral ancestor of Dr. C. Few. Dr. William Preston Few, president of Trinity College, a son of the late Dr. Benjamin Franklin Few, is Dr. C. Few's cousin.

**War Record.**

Dr. Few when 17 years old left home and came to Asheville and joined the Confederate army, serving six months, and was in some of the skirmishes in and around Battery Hill, now Battery Park, Asheville, N. C. After the surrender he returned

home to find employment on the farm of his father, who was a cotton planter.

**Studied Medicine.**

He set himself in early manhood to the study of medicine, graduating from the University of Maryland in 1875.

He practiced four years in South Carolina. It was at the end of two years of this period that he was married to Miss Floried Justus of Hendersonville, October 22, 1878. To them were born five children, Vernon, deceased, Mrs. Harry Ewbank, Mrs. Michael Schenck, both of Hendersonville, N. C., Benjamin Few, of Charleston, S. C., and Columbus Few, Jr., of Hendersonville, N. C.

He came to Hendersonville in 1881 and after establishing what is now the oldest drug store in Henderson county, the Justus Pharmacy, and operating it for a time entered actively the practice of medicine in Hendersonville and the surrounding country. He continued to practice for nearly 25 years.

**Generous.**

He was generous to a fault. He did much charity work as a physician. He never turned down a call for lack of ability to compensate. He took his profession too seriously and sacredly to allow it to degenerate into a commercial proposition. The world can never repay the debt due those physicians of another generation when hospitals were few and inaccessible, who gave of their time and substance to the relief of human suffering. Dr. Few's name will live always in the affection of this section of the state where his greatest life work was wrought. He contributed generously out of his pocket to people of every class and condition who were in misfortune and always without ostentation. Many men with such a practice would have amassed a fortune.

He was one of the prime movers in the erection of the church in Hendersonville now being removed to make way for a new one. He with Dr. Dan Atkins and others built the present Methodist parsonage. He studied the interests of the church and looked with fidelity to the keeping of the church records.

Having been a steward of the church in Hendersonville since his connection with it he was by his associates elected steward emeritus for life a year ago. He organized the Susannah Wesley Bible class and was its first teacher.

Resigning his office as trustee on account of failing health, an office he held as he treated all things sacred with great diligence, never willing to do anything half-heartedly, he was a year ago reluctantly released and his son bearing his name appointed to the place.

**Hospitality.**

Dr. Few's home has been for a generation the home of Methodist preachers. Presiding elders seldom visited the charge without the comfort of his home with its culture and refinement, made so by one who has so nobly shared with him all the joys and sorrows which go with public service, and who with him has the distinction of that reputation which belongs to those who are everyone's friend.

**Friend.**

Loyal to his own church and profession he was a friend to all. Love was his favorite theme. He was truly the St. John the Beloved of Hendersonville as well as the beloved physician. He is among the last of the members of the "Old Guard," his close fellow-worker, Dr. Waldrop, having preceded him by but a few brief years.

**A Great Sufferer.**

For twenty years he has been a great sufferer. His face though bearing the marks of pain, never ceased to beam with love and kindness. He clung to his friends and members of his family as his dearest earthly possession to the last.

The end came with the calm of an autumn sunset. The only cloud was that in which Jesus came to receive him unto Himself. His dream of one standing on the brink and saying: "There is no other Way" was verified. The tender physician who had helped so many back to this life found in Christ Jesus the Lord one able to admit him to the land whose inhabitants shall not say I am sick.

**Funeral.**

The funeral service as he had wished and in keeping with the request of the family consisted of the simple ritual for the burial of the dead according to the Methodist church without comments with the statement from the pastor, Rev. Frank Siler, who had charge, that Dr. Few's life was its own best message. Dr. Siler was assisted by Dr. E. E. Bomar in conducting the service, which was held in the First Baptist church. Frank Siler.

**STRAITS CIRCUIT**

Just a word or two to those who would like to hear from our Sunday school at Sumerfield church. We are moving on very nicely; our good superintendent, R. E. L. Davis, is always at his post through sunshine and rain. Prof. Banks and his wife and several other high school teachers here at Smyrna are taking much interest in our Sunday school and we do give them a hearty welcome indeed.

Pray for us that we may all be faithful to the end and some day change the old rugged cross for a crown.

Carrie L. Whitehurst, Sec.

**RESOLUTIONS**

In view of the fact that the laws of our church are such that four years service in a district is all the time a presiding elder can serve,

Therefore, be it resolved, That we regret the time has come for our beloved presiding elder, Rev. H. H. Jordan, to be removed from us to some other field.

We wish here to express our high appreciation for his most earnest and faithful performance of his duties and commend his loyalty to the church and to the charges to which he has been sent. Especially his work on the Shelby district, in the bounds of the Dallas-High Shoals charge.

We regret his going and here commend him to the charge to which he may be sent.

Let a copy be sent him and a copy to the Gastonia Gazette and North Carolina Christian Advocate for publication. S. A. Wilkins, Dallas. D. A. Medlin, High Shoals.

**FACING THE FACTS**

By W. W. Pinson.

If you do not like to face facts do not read this. If you do, or want to learn that art, read it twice.

1. One of the main planks in the Centenary platform was that we should "double the regular income." It was clearly foreseen that unless this was done, embarrassment would be inevitable.

2. Instead of doing this, the regular income for the Foreign Department, General Work, has been reduced from \$654,517 in 1918 to \$464,089 in 1922.

3. The foreign was the one assessment which was not increased in 1922, notwithstanding the vast increase in the budget.

4. One and a half million dollars on which we had been relying for our European work, was voted by the General Conference for the building of churches in university centres.

5. There were some \$11,000,000 beyond the bareaskings pladged in the Centenary. The General Conference voted sixty per cent of whatever surplus may be realized on this extra sum pledged to strengthening the work on the border, thus leaving scant hope of any margin from that quarter.

6. The regular income for 1918 was \$654,517 and the appropriation \$403,304, thus leaving a margin of \$251,213 to the good. The regular income in 1922 was \$464,089, while the regular budget was \$1,450,104, with a margin of \$986,015 to the bad.

These figures are slightly relieved by the fact that \$165,000 of specials from our budget are now carried in the Centenary, which we may reasonably count on as being continued as an annual asset.

7. To keep out of debt, we are using all available Centenary income to carry this excess on our regular budget for 1923, while legitimate Centenary askings wait.

8. We have added four new missions, 149 new missionaries and many new enterprises to our foreign general work while the purchasing power of the dollar has been reduced by soaring prices.

9. When the Centenary comes to an end, if something is not done and done soon, we will be left with an income at least \$850,000 short of our budget for bare maintenance, without any allowance for new missionaries or any other item of advance.

10. This inevitably demands that we increase the assessment 200 per cent, raise \$1,000,000 annually by specials, or sound a tragic retreat. In other words, having doubled our budget, we must now set about realizing that other Centenary goal, "double the income."

11. The case with the home department is similar. The budget for maintenance in that department has gone from \$133,975 to \$365,000, while the income has been but little increased. Every argument made above for the foreign department applies to the home department.

12. We have been saved from debt by two wise provisions—the standard year, which provided that the Centenary Commission should guarantee out of its gross receipts that the income to each department should be kept up to that of 1918; and, in addition to this, the maintenance budget was made first charge on the Centenary receipts of each department. These safeguards, we hope, will carry us safely through 1924, although it will be at the sad expense of specific Centenary objects.

13. There are ten thousand Centenary specials now carried by individuals, churches, Sunday schools and Epworth Leagues, aggregating \$2,000,000 a year. It is one of our sources of encouragement that most of these may be continued, either in whole or in part, and every dollar of that amount will be sorely needed, if we are to keep going and growing.

14. Between now and 1925, we are faced with the solemn responsibility of finding a way to increase our annual income \$1,250,000 a year for home and foreign missions. The completion of the Centenary campaign is the beginning of the long siege. Success is costly and sometimes embarrassing—to those who lack the courage and constancy to carry on.

15. We face these facts at the hour of the world's sorest need, of the church's greatest opportunity, and in the flush of our greatest triumph, when success is crowning our efforts on every hand. It is a most awkward hour in which to halt or even hesitate. We stand at the bar of the future, to be judged by the high standards we, ourselves, have set. It is still more to the point that the judge of all the earth will hold us to account in the light of that marvelous providence in whose splendor we have so bravely and so proudly come to this hour.

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Vanishes pimples, heals sores and eczema, stops rash, makes the skin soft, smooth and spotless.  
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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer .....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### THE BELLE H. BENNETT PRAYER LEAGUE

Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest till he establish and till he make Jerusalem a praise in the earth.

Put me in remembrance; let us plead together, set forth the cause.

Membership—The Bennett Prayer League is composed of those persons who desire to help promote the Belle Bennett Memorial but whose physical limitations prevent active work in the campaign. This inability to join personally in the campaign is a special call to the larger field of intercession. Invalids, "shut-ins," blind, deaf and infirm people and those who are inactive because of age or remoteness from an auxiliary who will pledge to give themselves at set times each day in special prayer for this work are called to become members and enlist as the Lord's "Remembrancers."

Object—The league has for its object special and continuous prayer for the establishment of the Belle Bennett Memorial Fund to be used for the training of missionaries, deaconesses and other Christian workers of the church. Its members will make continuous supplication for guidance and blessing on the Council, conference and auxiliary campaign committees; for the presence and power of the Holy Spirit in every meeting in the interest of the Memorial, and for large gifts of money for the prosecution of the work. Its members are to become "Watchmen, that shall never hold their peace day nor night, and will take no rest and give Jehovah no rest till He make this Memorial 'a praise in the earth.'"

Organization—Names and addresses of those seeking membership will be listed with the leader of the Prayer League. Auxiliaries will endeavor to interest persons in their communities who are eligible for membership. In those conference societies where there are organizations for utilizing such groups for the ministry of intercession the work will function through the conference officer in charge. All members are urged to list the period of the day which they set for intercession, with the leader of the league, that there may be assurance that the work of the Memorial is kept before the Lord twenty-four hours of the day.

Program of Work—The Council Memorial committee and other persons seeking to promote the work of the Memorial will notify the leader of the Prayer League when special effort is to be made or when special intercession is needed, giving time for her to transmit requests to the members.

The leader will keep a record of all members to whom she will send notices of special requests for prayer, suggesting passages of scripture or verses of promise upon which supplication will be based, that there may be unity throughout the church as they "strive together in prayer."

It is suggested, for encouragement, that members of the league keep a register for listing special prayers, with date of same and verse furnishing foundation of faith. Space after each entry should be left for recording the date when answer is given.

Love in the heart, consciousness of personal impotency, faith in the power of prayer, courage to persevere and assurance of abundant reward are the marks of a true intercessor.

Address—Leader of Prayer League, Mrs. R. W. MacDonell, 406 Surrey St.,

Chevy Chase Sta., Washington, D. C.  
Order from Literature Headquarters,  
Lambuth Bldg., Nashville, Tenn.  
—Council Leaflet.

### MEETING OF THE PITT COUNTY FEDERATION OF METHODIST WOMEN

On September 25th the Pitt County Federation of Methodist Women of the M. E. Church, South, convened in Jarvis Memorial church, Greenville for its initial meeting since organization in June.

The president, Mrs. J. W. Lovelace, of Farmville, called the meeting to order, and Rev. V. P. Scoville, pastor of the Greenville church, conducted the devotional exercises, after which he, on behalf of the church, the Woman's Missionary Society and the city, extended to the federation a most cordial welcome, which was beautifully responded to by Mrs. O. C. Stroud of Ayden. Then Mrs. Lovelace, in a most interesting way stated the object of the federation, which is to organize mission societies in every church in the county. A business session followed, and as the secretary, Mrs. J. W. Parker, of Farmville, called the roll of the churches of the county representatives responded from eight towns. Reports made showed many efforts had been put forth, but Farmville had perfected the only organization, that being at Arthur. A little boy of only a few months, Master Walter Lee Stroud, of Ayden, was presented to the federation, and made a life member of the "Bright Jewels" of the body. Mrs. C. E. Blount of Wilson, secretary of the Washington district, was present and thanked the women for what they had done for Betty Bass, who is now in training at Johns Hopkins Hospital preparing to be a missionary nurse. Mrs. Blount also congratulated the federation on the perfection it had attained along many lines.

Rev. H. M. North, pastor of the First church, Rocky Mount, addressed the federation, his subject being "Woman's Work." He gave a most interesting and instructive survey of the work done by the Woman's Missionary Society of the Southern Methodist church, showing how far-reaching are the activities of the women, their work touching four continents. He emphasized the unselfishness of their labors, most of their efforts being away from home among those whom they will never see. It is gratifying to know that the North Carolina conference stands so well among the thirty-nine conferences of Southern Methodism; yet there is still much to be accomplished as there are five hundred churches within its bounds which do not have mission societies. The women heard Mr. North with the keenest interest and appreciation, realizing that the federation was indeed fortunate to secure him as its speaker.

L. L. Gobbel and O. V. Woosley, superintendents of the Sunday School work of the two North Carolina conferences, were present, and each spoke in behalf of their work.

The meeting then adjourned for lunch, which was served in the basement of the church.

At 1:30 the afternoon session was held. Mrs. C. E. Blount led the devotional, using as her subject, "The Power of Service." She emphasized that the same channels were opened to us of today as were to God's children of other ages. Mrs. S. H. Scott of New Bern, vice president of the North Carolina Woman's Missionary conference, then conducted a consecration service, and the federation was dismissed on bended knees. The next meeting will be held at Farmville. The musical part of the program was greatly enjoyed, especially the beautiful anthem by the Ayden choir, accompanied by Mrs. O. C. Stroud of Ayden; and the solos by Mesdames Robert Jo3nes and Helen Higgs of Greenville, and Mr. J. C. Costen, an evangelistic singer. There were beautifully ac-

companied by Mrs. G. B. W. Hadley of Greenville.

The meeting was quite a success, and the federation feels greatly indebted to the women of the Greenville auxiliary and its efficient president, Mrs. W. C. Vincent, for a most pleasant and profitable day.

Mrs. J. W. Parker, Sec.

### Western North Carolina Conference

#### TURN OF THE ROAD

The sorrow will seem like the wrath of a dream,

The winter will bloom like the May,  
And the beautiful stars in the heavens will beam

At the turn o' the road some day.

An answer sweet to our lifelong prayers,

And we'll hear what the angels say;  
A song for a sigh! Light'll shine through our tears

At the turn o' the road some day.

In a flowery land we shall hold love's hand,

Where the storms kneel down to pray;

After the night we shall see the light  
At the turn o' the road some day.

—Frank L. Stanton.

#### NOTICE, EVERYBODY

My address for the next few weeks will be Seven Mile Ford, Va. If you know anything interesting, pass it on to the edification of the readers of the woman's page.—Editor.

#### TOO GOOD TO KEEP

Cooleemee, N. C., Oct. 4, 1923.

Dear Mrs. Boyer:

On Sunday, September 23rd, we organized a Woman's Missionary Society. We organized with fifteen charter members. Eight of our new members subscribed to the Missionary Voice.

We consider our beginning very satisfactory. We are expecting a rapid growth in membership.

The following officers were elected: President—Mrs. P. L. Shore. Vice President—Mrs. G. L. Murr. Secretary—Mrs. C. L. Isley. Treasurer—Mrs. J. W. Zachary. Supt. Mission Study—Mrs. O. C. Wall.

This is the first Woman's Missionary Society ever organized in our church. I am sure you will be interested in knowing what we have done. We would be delighted to have you with us some time.

With best wishes, I am,

Sincerely, Mrs. P. L. Shore.

Indeed I am interested in knowing what you have done, and congratulate you and your Cooleemee ladies on this splendid piece of work. Next.—Editor.

#### COLD OR HOT

We detest negative characters — those silent figures in a restless, bustling world. We despise the sort that is content with the mummy life. Somehow we like the fellow who does something, and does it wrong, far more than we do the fellow who does nothing for fear he will do that something wrong. Start something! There's tonic in a dare. Scare somebody—antagonize something. Only the dead keep quiet. They are very quiet.—Northwestern Christian Advocate.

#### A THOUGHT FOR THE WEEK

Morbus Sabbaticus is a Sunday sickness, peculiar to church members. The symptoms vary, but here are four: (1) It never interferes with the appetite. (2) It never lasts more than twenty-four hours. (3) No physician is ever called. (4) It always proves fatal in the end—to the soul. The attack comes on suddenly every Sunday; the patient sleeps well and wakes feeling well; eats a heavy breakfast, but about church time the attack comes on and continues until services are over for the morning.

The patient then feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, or auto ride, and read the Sunday papers; he eats a hearty supper. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The remedy: "Be not deceived; God is not mocked."—G. C. Hedgpeth.

#### MUST WE STUMBLE?

Must we keep on falling till this life is over? Is the best earthly prospect that anyone can have an up-and-down experience in which one picks himself up after every fresh failure and hopefully pushes on, only to fall again, and recover again? Most persons, whether Christians or not, believe that is the best that one can have in the present life. A bit of verse by a much loved and worthy writer, published in "The New Success," is entitled "They Kept On!"

"They on the heights are not the souls  
Who never erred nor went astray;  
Who trod unswerving toward their goals

Along a smooth, rose-bordered way.  
Nay—those who stand where first comes dawn

Are those who stumbled but went on.

"When on the silvered clouds you see  
A name engraven, as the one  
Who has transcended you and me  
In that which he has sought and won,  
Know this: O'er stony ways he's gone;  
But when he stumbled, he went on."

It is true, of course, that no human life but One has ever been lived without stumblings, failures, and sins. But it is not true, as this verse suggests and as most people seem to think, that we must continue to have stumblings and failures until this life is over. The Christ-covenanted message of the New Testament to believers is just the opposite. "Thanks be unto God," exclaims the inspired apostle, "who always leadeth us in triumph in Christ." Many passages throughout the New Testament declare the same wonderful provision and safe-keeping that God offers his children in Christ; and the radiant benediction which closes the last Epistle of the New Testament commits us "unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy." God in his merciful love tells us that "if a man sin, we have an Advocate with the Father, Jesus Christ the righteous." But in the same verse he writes, "My little children, these things write I unto you that ye may not sin."—S. S. Times.

#### A HEART THAT SINGS

To mar is such an easy thing,  
But to unmar—that takes  
Of endless agony, the sting;  
Of endless grief, the aches.

The life that thinks to live for self  
Is putting shadows on the shelf,  
Is storing something dark and drear  
To fall upon him year by year.  
It can't be done, it is not true  
That there's a right belongs to you.  
To live your own life as you would—  
It is not wise, it is not good,  
And fate soon shows the fool who tries  
The hollow frailness and the lies.

The stair to beauty is not built  
Of gold so much as wings;  
Take thou no sword with jeweled hilt,  
BUT JUST A HEART THAT SINGS.  
—Folger McKinsey, in Baltimore Sun.

#### Brevity Is the Soul of Wit.

Don't eat stale cucumbers, they are likely to w up.

Likewise: Refrain from drinking very much unfermented apple juice. It would probably cause a pain in cider you.—Judge.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### FINE FAYETTEVILLE SCHOOL

Sunday school workers from all over the eastern half of the Fayetteville district attended the second annual session of the Standard Training School in Hay Street church, Fayetteville, last week. Charges for twenty-five or thirty miles around were represented in the enrollment, which reached approximately 200, with about 85 earning certificates of credit on the Sunday standard training course.

It was an interested, earnest, serious-minded group of men and women who gathered for the week's work. They threw themselves into the work, and they went away feeling that they had gained a great deal from it. The weather was splendid, except for a little unexpected frigidty, so that the attendants came and went without very much inconvenience. Busy men and women traveled considerable distances, spent two hours in school each evening, and read books and wrote papers. It meant that many had to rise early and go to be late, but they did it, and cheerfully.

The instructors were Prof. J. M. Ormond, Mrs. C. L. VanNoppen, Miss Virginia Jenkins, and Mr. L. L. Gobbel. The names of those earning certificates and other interesting facts concerning this school and plans for next year will be given next week.

#### AT JONESBORO THIS WEEK

The Fayetteville district has twin training schools this year. To serve the western half of the district as the Fayetteville school served the eastern the West Fayetteville Standard Training School is being conducted this week at Jonesboro, with the following courses and instructors: "Beginner Organization and Administration," Mrs. C. L. VanNoppen; "Primary Organization and Administration," Miss Georgia Keene; "Junior Organization and Administration," Mrs. E. R. Michaux; "Principles of Religious Teaching," Prof. I. B. McKay; and "Sunday School Organization and Administration," Mr. L. L. Gobbel.

#### AT NEW BERN OCTOBER 28

The last Standard Training School of this conference year will be held at New Bern October 28-November 2 for the Sunday school and church leaders of New Bern and that part of the New Bern district accessible to New Bern. Six courses in various departments will be offered. Rev. W. V. McRae, chairman of the board of managers, and his committees are busy at work in preparation for the school.

#### ELIZABETH CIRCUIT MEETING

Representatives of the Sunday schools of Elizabeth circuit, together with Bladenboro school of Robeson circuit, held their annual Sunday school meeting at Wesley's Chapel Saturday, October 6. Talks were made by Rev. R. H. Willis, the presiding elder, Rev. H. E. Lance, the pastor, and others. Singing was a feature of the program, the schools contesting, with Elizabethtown winning the unanimous decision of the judges. Your conference superintendent of Sunday school work was present and discussed, with the superintendents, the official Program of Work for one-room Sunday schools. Every school on the circuit has adopted the program, and the checking of these programs will be a feature of the regular

semi-annual gathering of the workers. Mr. K. R. Craven, superintendent of the Clarkton school, was elected president of the organization, which voted to hold its next meeting at Clarkton in April.

#### OUR MEMBERSHIP CAMPAIGN

The annual membership campaign in the Sunday schools, under the auspices of the General Sunday School Board, is now on and will be prosecuted more or less actively throughout Southern Methodism during the months of October, November and December. Considerable quantities of material are being sent out from headquarters every day, and lasting good is expected to come of this systematic effort to reach the constituency that should be in our Sunday schools. We are hoping that in the North Carolina conference serious and thoughtful consideration be given this matter and that great gains will be registered by our schools. Material for carrying on this campaign is all furnished free of cost. Write Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn., for some for your school.

#### THIS IS CHILDREN'S WEEK

This is Children's Week. Elementary teachers of many schools in the conference and throughout the entire connection, as well as in other denominations, are this week visiting the homes of their pupils, forming closer contacts and gaining first-hand information concerning their home life, and are leading up to a big parents' meeting to be held next Sunday, at which the interests of the child will be considered and definite forward steps taken. Some schools who find it inconvenient to observe the week now, will use another week. We are expecting great good to be accomplished.

#### WHAT ARE YOU AIMING AT?

It means a great deal to know what you want and how you hope to get it. Writing on the subject of "My Aim As an Assistant Superintendent," a member of the class on "Sunday School Organization" in our Fayetteville training school made the following clear-cut statement, which we pass along for the benefit of other superintendents, and which will doubtless prove stimulating to some who may not be superintendents:

"My aim is to have a thorough knowledge of the organization and operation of my Sunday school; to study to improve its methods and its equipment; and to increase its standards and its efficiency. By studying these problems, by exchanging ideas and experiences with other workers and teachers, I hope to administer the office in such a way as to encourage my co-workers to adopt new and better methods, to raise the ideals and standards of every teacher and class, and to give them a clearer conception of our real purpose as an organization, which is to give the pupils a knowledge of God's will, bring them to an acceptance of Jesus Christ, develop their Christian character through proper worship, right living, and efficient service. I also hope to have my Sunday school look out, after a careful survey of the field, some definite work in the community, such as mission schools, playgrounds, and other activities."

#### NEVER GREATER CONTRAST

"On my charge the question of superintendents is an interesting one," writes a wide-awake pastor. "There are two legally constituted leaders in this capacity, and there was never greater contrast seen between men of any field of labor.

"The one had not only capacity for leading, but has a trained mind as well. But with all this he is a failure. He will accept no information for improvement from quarters high or low. His present attitude will soon dethrone him, and if he doesn't soon

change, that will be the proper procedure. So much for him.

"The other man has capacity minus preparation. But with this there is an overwhelming desire to learn. He is applying himself to the task. Both he and school are growing along together. His Sunday school work has become a delight, and it is a pleasure to see him so wholly given to the work.

"He is grading the school and organizing every department properly, officers, teachers, and training work. He holds workers' council and urges upon the teachers the necessity for studying if they would do efficient work. He is planning for better equipment and ever lifts a high ideal before the school."

#### Western North Carolina Conference

##### A GOOD SCHOOL

The Lenoir-Davenport Standard Training School held at Davenport College September 30-October 5 heads the list of Sunday school training schools yet held in our midst of the consistent type of work done. Out of a bona fide enrollment of 144 students 120 attend regularly, did all the written work and received certificates of credit. The credit students are located as follows: Davenport College 43; First church, Lenoir, 36; First church, Morganton, 10; Littlejohns 9; Rutherford College 8; Granite Falls 4; Hudson 3; Glen Alpine 2; Hickory 2; and South Lenoir, Whitnell and Lexington one each.

These credit students are located in courses as follows:

Primary Organization and Administration, Miss Georgia Keene, instructor—Eunice Atwell, Mrs. Charles Clay, Elizabeth Clay, Ora Lee Davis, Mrs. W. L. Greer, Beulah Heafner, Pearl Prestwood, Edith Lee Radford, Anita Scarboro, Norma Scarboro, Frances Shell, Mary Louise Tabor, Elizabeth Featherstone.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Edna Atwell, Margaret Blackwell, Clela Black, Georgia Boyette, Carrie Lee Collins, Faye Caveness, Sibyl Henry, Frances Johnson, Anna Keever, Roy Rogers, Ralph Shumaker, Mrs. D. A. Smith, Mildred Sherrill, Madge Taylor, Elsie Warlick, Amey Womble, Evelyn Yarborough.

Intermediate-Senior Agencies, Mrs. J. F. Spruill, instructor—Mrs. D. W. Alexander, Miss May Blalock, Miss Beatrice DePriest, Rev. R. C. Goforth, Mrs. R. C. Goforth, E. T. Hickman, Miss Pauline Mabrey, Mrs. J. B. Mann, Mrs. E. H. Price, C. C. Stimson, Miss Janie Tucker, Miss Julia Tucker, Mrs. G. A. Tuttle, Mrs. L. E. Whisnant, Miss Lillian Zachary.

The Methodist Church and Its Work, Rev. C. S. Kirkpatrick, instructor—Louise Avett, Mrs. A. D. Abernethy, Mary Byrum, J. W. Bennett, Mrs. J. W. Bennett, Mrs. Robert Barlow, Virginia Billengee, Mabel Conley, Alice Collins, Emma Flowers, Mark Goforth, Mrs. Mark Goforth, Miss P. V. Harrelson, Angelita Harrelson, L. B. Huntley, Mrs. Lula Hickman, Brooks Jerome, Martha Lewis, Louise Lowder, A. G. Lymon, A. M. Martin, Mrs. J. M. Mull, Helen Myers, Rev. Fred H. Price, Mrs. H. P. Rich, Mrs. J. A. Roberts, Ruth Seabolt, A. C. Sherrill, Mrs. A. J. Taylor, Rev. P. W. Tucker, J. M. Tuttle, G. A. Tuttle, Mary Washburn, Rev. N. C. Williams, Mrs. O. V. Woosley, Pauline Yandell.

Principles of Teaching, Prof. C. T. Carr, instructor—E. F. Allen, D. W. Alexander, Rev. R. K. Brady, Earl Browden, H. M. Gourtney, Mrs. Chas. Coopening, Mrs. Nevill Conn, W. F. Elliott, Grace M. Howard, Pansy Kincaid, Mrs. Ida M. Lutz, Mrs. G. A. Link, Mrs. Anna Mills, Mrs. W. L. Minnish, Mrs. J. Howard Paylor, Mrs. W. I. Pitts, Mrs. Essie S. Rogers, Miss Florence Ross, Miss Blanche Ross, Miss Mary Lelia Shelley, Mrs. Oscar Simmons, J. E. Shell, Mrs. Clary C. Stimson, Mrs. M. T. Sigmon, Louise

Todd, Maud Tate, Winona Williams, L. H. Wall.

The Sunday School, O. V. Woosley, instructor—C. A. Clay, Mrs. H. W. Courtney, Mrs. C. W. Hailey, Joe Kjellander, Mrs. R. C. Powell, Oscar Simmons, Mrs. W. H. Sherrill, Mrs. L. F. Stine, Mrs. A. N. Todd, T. R. Williams, Miss Lula Wakefield.

#### TRAINING SCHOOLS

During the present conference year there have been held within the bounds of the Western North Carolina conference eleven Standard Training Schools. In addition to hundreds of visitors there have been enrolled in these schools 1,633 pupils of which number 947 did all the work and took credit. This means that nearly one-fourth of our Sunday school leadership has actually been to school during the year. With a constantly enlarging leadership training program it is evident that our Sunday school work is going to become more effective.

The following schools with their enrollment and credit students have been held during the year. First figures for enrollment, second for credit students:

Salisbury-Spencer	136	64
Greensboro	184	118
Winston-Salem	201	108
Charlotte	274	143
Gastonia	190	123
Asheville	154	80
Hickory	142	90
Shelby	100	51
Marion	58	36
Mooreville	50	14
Lenoir-Davenport	144	120

#### SUPERINTENDENTS

The following general superintendents have taken one or more units of credit in our leadership course during the year. May their kind increase.

- D. W. Alexander, Connelly Springs.
- E. R. Bucher, Charlotte.
- L. J. Brookshire, Asheville.
- S. P. Burton, Asheville.
- Marvin Blanton, Shelby.
- R. E. Bundy, Jamestown.
- C. D. Campbell, Chadwick.
- H. M. Courtney, Morganton, R. 3.
- H. A. Dunham, Asheville.
- G. W. Dooley, Charlotte.
- Marshall Dilling, Gastonia.
- A. B. C. DePriest, Shelby, R. 5.
- R. M. Hauss, Rutherford College.
- T. A. Holton, Marion.
- N. R. Hodgins, Greensboro.
- T. C. Hoyle, Greensboro.
- J. B. Ivey, Charlotte.
- G. F. Ivey, Hickory.
- H. C. Jones, Winston-Salem.
- A. S. Jones, Salisbury.
- M. L. Kiser, Spencer.
- H. L. King, Asheville.
- Joe Kjellander, Morganton.
- William Lineberger, Shelby.
- J. A. Lowdermilk, Denim.
- W. C. Lambert, Greensboro.
- A. M. Martin, Granite Falls.
- D. E. Murph, Salisbury.
- G. B. Phillips, Greensboro.
- O. J. Rock, Charlotte.
- L. B. Rogers, Asheville.
- J. E. Shell, Lenoir.
- G. B. Strickland, Old Fort.
- C. W. Snyder, Winston-Salem.
- J. H. Separk, Gastonia.
- R. G. Stockton, Winston-Salem.
- W. C. Tompson, Mooreville, R. 3.
- S. R. Wolfe, King's Mountain, R. 1.
- M. L. White, Shelby, R. 5.
- T. S. Womble, Winston-Salem.

#### LEARNING LEADERS

The Sunday School Board is one of the most important of our annual conference boards. Its opportunity for service and responsibility for results are constantly enlarging. Of the twenty-two members of this board, eleven of whom are ministers and eleven laymen, the following have taken one or more units of credit in our Leadership Training Course this year: Revs. D. W. Brown, M. W. Heck-



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### MEETING OF WAYNE COUNTY EPWORTH LEAGUE UNION

The Wayne County Epworth League Union met with the Fallen Creek League Sunday night, October 7, for the regular monthly meeting. The attendance was fine. The church was full and some could not get seats. A very interesting devotional meeting, conducted by Mrs. Sallie Bell Stevens, was enjoyed by all who attended.

The meeting was then turned over to Miss Emma Davis, president of the union. The minutes of the last meeting were read by Miss Minnie Summerlin in the absence of Miss Nannie Summerlin, secretary, and approved. Several business matters were discussed. We decided to meet with the St. Johns League in Goldsboro the first Sunday night in November.

Ruth Herring, Cor. Sec.

#### DANIELS' CHAPEL LEAGUE ON THE JOB

We are getting along just fine with our Epworth League work, although several of our best leaders have gone away to school. These of course we miss very much, but we are determined to keep the good work going, so that when they return they will find our chapter in the same good condition as when they left. Let me say here that we mean to do what we can to get that loving cup back to New Bern district.

We have work outlined as follows:

To have a business meeting, a council meeting, and a social each month, and also to visit and hold a prayer and song service at the Wayne county home each month.

To conduct at least one devotional meeting each week, and to visit and care for all the sick and shut-ins of our community. This we have been doing since our league was first organized.

We are now organizing an Epworth League library and have several donations of real good books.

Our annual mission study class will also begin in a few days. Any information or help from anyone in this line will be appreciated, and we will be glad to help you or any league in any way possible.

Enclosed you will find some verses, "The Way We Spell Our Name."

Assuring you that you have our heartiest support in this great work, we are,

W. F. Parker, Cor. Sec.

#### THE WAY WE SPELL OUR NAME

Daniels Chapel is our name,  
All for Christ is our aim.  
Never shirk whatever the task,  
In every way to do our best.  
Every member, large and small,  
Let's go forward one and all—  
Send the message far and near.

Christ is King everywhere.  
Heaven's our goal, so don't delay;  
All ye Leaguers, this is the day.  
Put your shoulder to the wheel,  
Every one his place must fill;  
Look ahead what we have to do.

Every member this means you—  
Push the load with all your might;  
Work for Christ from morn 'til night.  
Over the top now we must go,  
Right in the fight, and don't be slow;  
This is the time, also the test,  
Hold to God and do your best.

Let's pull together—this we must do;  
Each one must work 'til all are through.

Angels will watch us, do not fear;  
God protect us is our prayer.

United we stand, divided we fall,  
Epworth League, we love you, one  
and all.

"What's in a name?" Well, read this again thoughtfully and see if it doesn't mean something to you. Daniels' Chapel League is wide-awake and is doing things. They're going to make somebody hustle if their district doesn't get the cup.—L. D.

#### THE MEBANE EPWORTH LEAGUE

The Mebane Epworth League met Sunday, October 7th, and reorganized. It is our ambition to be able to meet the needs of the young people in our church, and place our league on an equal footing with the best in our conference.

Our new officers are:

President—Miss Effie Miles.  
Vice President—James Yearby.  
Sec.-Treas.—Mrs. Lee Hooks.  
Cor. Sec.—Musette Bradsher.  
First Supt.—J. M. McIntyre.  
Second Supt.—Miss Blanche McDade.

Third Supt.—Miss Lucile Hunt.  
Fourth Supt.—Mrs. E. A. Crawford.  
Epworth Era Agent—Mrs. J. M. McIntyre.

We have had one meeting since the new officers were elected, and we are expecting to increase the interest in our league each Sunday.

Musette Bradsher, Cor. Sec.

#### Western North Carolina Conference

##### INTERMEDIATE LEAGUERS, ATTENTION

October is the month we are to see about our membership. If you have not already had a cabinet meeting have one right away and plan for this membership campaign. Possibly you will want to put on a membership contest or maybe you are planning in a quiet, determined way to get every boy and girl who ought to be in your league.

Whatever you are doing at the close of this month let your assistant district secretary know what you have done. He will let me know, then the results by districts will be published in the Advocate and in The Tar Heel Leaguer.

Every one of you get busy and make your district lead in gaining members per capita.

Mrs. G. G. Adams, Supt.

#### A LEAGUE "ROAST"

I hear somebody say interestedly, "Beef roast?" No! "Lamb?" No! "Pig?" Try again. "Chicken roast?" (Half the preachers in the state smack their lips and straightway have a vision!) Pshaw! You're all wrong! I was asked to write a word on a MAN roast (or better still) a woman roast.

This article is meant first of all for that goodly, good-looking but almost "good-for-nothing" group of leaguers all over our conference who have been duly elected corresponding secretary for their local chapter but who have neglectfully, habitually, invariably and persistently refused to "correspond." Of course it is meant, too, for everybody in any way connected with the league, from the pastor on down. I include this last and larger group because when your corresponding secretaries fail to send us the news from your local chapters it becomes the business of somebody to see that it is done. If you are a loyal, enthusiastic, hundred per cent Epworthian you are that somebody.

Now there are almost endless reasons why the corresponding secretary should keep the editors informed about all the doings of the chapter which they represent. It is just as unfortunate and inexcusable for him or her to fall down as it would be for any other officer. This office is regarded not only as necessary but as indispensable to the best work.

To begin with, your corresponding secretaries should write frequently of

your work because of the good it will do the editor of the League page and the editors of the Tar Heel Leaguer! "If you only knew"—well, what anxiety we feel and how earnestly we long and wait for good, live, readable copy! Enough of perfectly glorious news is happening every week in North Carolina Leaguedom to drive every advertisement off the League page of the Advocate and fill every available inch of space in The Tar Heel Leaguer if we could only get it. We think we would look better (dwell here), feel better, live better, live longer and love the world more if you good secretaries would only wake up! For our sakes send us the news.

Then, too, I would say, please send us the news because of the very great good it will do you and your local chapter. After the grace of God has done the very most for us that it can do, there is still left in a majority of us enough of the humor to want to have ourselves talked about! There are a few people left in the world yet who really like to see their name in print. Some of these are Epworth Leaguers who despite their faults and follies are the finest young folk beneath the sun!

It will help your chapter wonderfully if you will tell us regularly what you are doing. The entire chapter will try harder to excel themselves because they will know that the church is expecting them to outdo their former effort. So for your sakes send us the news!

Finally, I would say for the good it will do Epworth Leaguers and the church of God everywhere send us the news!

Jesus has something very pointed and emphatic to say about hiding one's light under a bushel. The League chapter that is doing some excellent work in holding and training the young people of the community and is giving to the Christians at large no information of their doings is surely putting itself in the class of which he speaks. If you have done one single little thing that has been a blessing to the young and an inspiration to the old, don't withhold the good news. Pass it on! So for the help it will bring to leaguers in all parts of the land, send us the news!

Falling in this as a corresponding secretary you will show that the church cannot depend upon you to tackle a big job and put it across.

But knowing Epworth Leaguers as we do we know you are not going to fail! You are going to meet the highest expectation of your friends and a large helpfulness will come to you on this account.

This is our "roast." Not so palatable as chicken or turkey, perhaps, but probably a bit more necessary for your spiritual health. All ready? One, two, three, write!

But you say, "Hold a minute! To whom shall I write?" Sure! A very pertinent question. Answer, P. L. Plyler, Morganton, N. C., if intended for the Tar Heel Leaguer, or Rev. J. Frank Armstrong, Concord, N. C., if intended for the League page of the North Carolina Christian Advocate (mail a copy to each). One little girl wrote me a fine letter the other day (heaven bless her heart) and closed by saying, "Please send this to the 'Biblical Recorder.'" Well, send the letter to us. We'll do the rest.

J. F. Armstrong.

#### Bosses Were Wise.

The heads of a big manufacturing plant had this notice posted at the beginning of the summer season:

New Rules for Our Employees.

All requests for leave of absence on account of toothache, severe colds, and minor physical ailments, and on account of church picnics, weddings and funerals and the like, must be handed to the foreman in charge of your department before 10 a. m. on the morning of the game.—Houston.

#### RESOLUTIONS OF RESPECT

Mrs. Mary Williams Bost was born October 27, 1879, and died July 5, 1923. She was married to Mr. Luke Bost January 14, 1904. To this union were born seven children, three daughters and four sons; one son died in infancy.

She was a woman of great usefulness, full of energy and always of a cheerful and happy disposition. She was an active member of the church, Sunday school and missionary society. She had been recording secretary of the missionary society since its organization about a year ago. In her life and character were round all the elements of Christian womanhood.

We, as members of the Missionary Society of Matthews M. E. church, feel that the church and society have sustained a great loss in the death of Mrs. Bost, one of our most faithful and loyal members. Therefore, be it resolved:

First, That while we shall miss her cheerful presence we bow in humble submission to the will of Him who doeth all things well.

Second, That we extend to her family our warmest sympathy and pray God to comfort and strengthen them in this their hour of great need.

Third, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate for publication and a copy recorded in the minutes of our society.

Mattie McLauhlen,  
Mrs. N. H. Lemmond,  
Mrs. T. L. Funderburk.

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## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President  
A. S. Barnes ..... Superintendent  
Mrs. Mattie Jenkins ..... Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

### THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE METHODIST ORPHANAGE

Thanksgiving.—I want the pastors, Sunday school superintendents and teachers to make great preparation for Thanksgiving offering. Our Baptist friends raised seventy-five thousand dollars for the Thomasville Baptist Orphanage last Thanksgiving. Our Methodists will have to bestir themselves to keep step with our Baptist friends. We need the money and I am counting on all to do their level best.

\* \* \* \*

Baby Cottage.—We have the plans and specifications for the Baby Cottage, but not all the money. In addition to the subscriptions and cash on hand, we need ten thousand dollars with which to complete the building. I never expect to ask our host of friends to contribute to a more worthy cause. Now is a good time for new subscriptions and the collection of all old pledges. We are ready to let contract just as soon as we get the desired amount.

\* \* \* \*

Sweet Potatoes.—This is sweet potato digging time. Our crop was a complete failure. If several of our farmer friends will send us a few bushels each, we can supply our table for some time to come. Let's not wait for someone else to start the ball going, but send us a few bushels now before the weather gets too cold. By sending them later most of them will get cold-hurt before reaching us.

\* \* \* \*

A Suggestion.—I know a gentleman who has turned into a certain orphanage between twenty-five thousand and thirty thousand dollars by just mentioning to his friends the importance of such a course. Lawyers and others who are versed in legal matters have a great opportunity to suggest to parties the importance of remembering the Methodist Orphanage when they are called on to write wills. If our preachers will suggest from the pulpits and when making pastoral visits the need of remembering our fatherless by writing the Methodist Orphanage in their wills, they will render an enduring service. I trust that our many friends will bestir themselves along the line suggested that they may greatly increase our endowment fund which ought to be multiplied several times. If there are friends who have means and should happen to read what I have said on the subject, I trust that they will look up a competent lawyer and have their wills written at the earliest possible date. Many have intended to do so, but put it off just one day too long. I trust that none who read this will make that great mistake.

\* \* \* \*

The Future.—The Methodist Orphanage is destined to become a much greater institution than most people realize. It is my ambition to see it become the greatest home in American Methodism. There are only two other Methodist orphanages in Southern Methodism that are larger than ours. Within a few years we shall surpass them, and continue to grow until we shall rang the greatest in

this country. More and more our people are going to give to the support of our cause until our every need is amply supplied. Hundreds are going to write the Methodist Orphanage in their wills so that we shall not be embarrassed by adverse conditions in the financial world. Many memorial buildings will some day dot our campus when our people come to realize that such a monument is more appropriate and enduring than marble or bronze. But it is not greatness in size that appeals to me most strongly. It is the finished product that we shall send out into the world. Our supreme endeavor shall be to send forth young men and women who feel that they have a real mission in life. They are to become Christian leaders, molding and shaping public sentiment. To render this service, they must be carried through a long and tedious process of discipline. By sending out such a stream of pure, consecrated young life into the world, we shall attain to the goal of our highest ambition.

### AN APPRECIATION—DORMAN THOMPSON

A great epoch in the history of the men's Bible class of the Broad Street Methodist church ended on the 2nd day of October, 1923, when our teacher for the last ten years, Dorman Thompson, passed over the valley and crossed the great divide between earth and heaven.

In life he exemplified by precept and example the essential qualities of a good citizen, who loved his country. With him the gospel of fellowship was a reality, finding joy and pleasure in his association with his fellowman. In civil life, he kept sacred his obligation and walked in the paths of justice, mercy and righteousness.

He was recognized as a lawyer of ability and distinction, in whom his brethren and the courts had the utmost confidence. As a faithful teacher of this class, he filled this position with signal ability, teaching that religion was practical, lifting mankind on a higher plane in all the varied walks and activities of life. He believed in the inspiration of the Scriptures and the fundamental truths therein recorded; and emphasized in his teachings from Sabbath to Sabbath, that the spiritual life eternal can only come through the Cross.

His filial and brotherly devotion was beautiful; as a father he was loving, kind and generous. His conduct in life was noble and inspiring. His faith in God the Father, and Christ the Saviour, was supreme. He was loyal to the church of his faith, constant in attendance upon its ordinances, true and helpful to his pastor, and responsive to every duty and demand in church and state. He died as he lived, in the joy of his Lord, age 45 years. We extend to his children and family our sympathy.

Men's Bible Class, Broad St. Church.

#### A Wonderful Horse!

"O horse, you are a wonderful thing; no buttons to push, no horn to honk; you start yourself, no clutch to slip; no spark to miss, no gears to strip; no license-buying every year, with plates to screw on front and rear; no gas bills climbing up each day, stealing the joy of life away; no speed cops chugging in your rear, yelling summons in your ear. Your inner tubes are all O. K., and, thank the Lord, they stay that way; your spark plugs never miss and fuss; your motor never makes us cuss. Your frame is good for many a mile; your body never changes style. Your wants are few and easy met; you're something on the auto yet."—Ranger H. R. Elliott, of the Malheur, in American Forestry (Washington).

A celebrated vocalist was in a motor car accident one day. The newspaper recording the accident added: "will appear in tomorrow's concert in three pieces."

# YOUR Christian Education Pledge



## Why did you make it?

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Christian Education is essential to our civilization and national safety.

### BECAUSE—

American education is in grave danger of becoming materialistic and Godless.

### BECAUSE—

It is the Church's responsibility to make education positively Christian and Southern Methodism should do her share.

### BECAUSE—

you wanted to help save our schools and colleges from disaster and ruin.

### BECAUSE—

These schools furnish practically all of our preachers, missionaries and Christian workers.

### BECAUSE—

The world needs Christian leaders in all walks of life.

### BECAUSE—

Your beloved church called and as a loyal Methodist you responded.

For these and other reasons you made your pledge. Have you paid it? Surely you will not let it become just "a scrap of paper." On the prompt payment of these pledges depends the success and future of our schools. By every consideration of honor and urgent need you should pay your pledge promptly.

## Pay Your Christian Education Pledge



# The Christian Education Movement

810 Broadway, Nashville Tennessee





## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Louisville Conference.**—When I arrived on Thursday morning, Bishop Darlington, presiding, informed me that everything was in readiness for the presentation of the plan of special effort at eleven o'clock. This was Bishop Darlington's fourth and last conference, and I regretted the fact that my teamwork with him this fall in behalf of the superannuate movement should end so suddenly. He has been so kind and considerate, so efficient in his co-operation that I know I shall miss him terribly. However, it is comforting to know that other bishops are in their places along the way, and each of them, I am sure, will be just as responsive and helpful.

Bishop McMurry was scheduled to attend the Louisville conference and assist in presenting our program, but he was prevented from doing so on account of being busily engaged entertaining an ugly carbuncle on the back of his neck. So the work was left to Bishop Darlington and myself, and we did our best to make the conference thoroughly understand the program for the ensuing year in behalf of the superannuate cause. The preachers were very attentive, listening closely to every word that was spoken and doing so in an attitude of acceptance and determination to carry on. One brother made my heart sink when he told me that he thought a number of the preachers remained on the outside while the program was being presented inside. But later I learned that this brother was surely mistaken, for one well acquainted with the conference who was on the outside told me positively that he did not see but two or three preachers outside during our program, and they expressed the intention to go within if they were able to find seats. All of this indicates the feeling of the preachers toward this movement. Surely they are interested in it; and if their willingness to hear and understand the plan may be taken as an index, they will do their best to raise their respective quotas.

I was especially pleased with the reaction of the presiding elders when I spoke to them concerning certain service expected at their hands during the meeting of the conference. Every one of them responded heartily, giving me to understand without doubt that they would do everything requested in full measure, pressed down, shaken together, and running over. Since they are blue-blooded Kentuckians, it can be expected that they will keep their word.

One brother said to me: "Well, I thought at the general conference that the special effort for superannuate endowment should be postponed for a while; but now that it is on, you can depend upon it that I will spend myself to the utmost to make it successful." I know he meant what he said, for his actions at the conference and elsewhere prove his sincerity.

It was especially pleasing to strike hands with a group of very young preachers who were talking together in front of the church. One of them said: "We are enthusiastically in favor of the movement for our worn-out preachers. We have just been agreeing among ourselves that we cannot permit anything this year to hinder us from reaching whatever is expected from our charges." How delightful it was to have these dear boys give such assurance of a willingness to do their part!

After explaining the plan, meeting with the bishop and his cabinet, meeting with the Conference Board of Fi-

nance, and holding two or three conferences on important matters with individuals, I left for our busy offices in St. Louis, feeling that the Louisville conference would not fail to do a worthy part by the special effort for superannuate endowment.

### Not for Himself, But in Behalf of Another.

—At an annual conference held recently I met with the Conference Board of Finance in the midst of its work to determine the amount to be paid for the claimants for the year just closed. As I walked into the room a dear old brother was making a speech to the board. The sight of a bent and feeble superannuate presenting his need to such a board, was not unusual, for frequently my heart is pained and my head bowed in shame as I witness such scenes. But this brother was not pleading his own case; he was there pleading the case of another claimant and urging the board to do its best for the one represented. As he finished his remarks and was carefully feeling his way from the room he was asked by a member of the board this question: "Brother —, you have been urging us to do our best for another. What about yourself? How goes it with you? Have you had a comfortable year?" Further similar questions by members of the board and much urging by all finally induced the superannuate to tell what had happened to him during the year. He had been faithful to his charge and had not neglected any duty devolving upon him. He said they were not able to pay him anything, but they "nearly loved him to death." Then he told of an incident early in the year when he was thrown from a vehicle and had, as I recall, both arms broken, one leg broken, and was terribly bruised in all of his body, barely escaping with his life. The doctors bandaged and patched him up, and, according to other witnesses, he kept right on riding that circuit, which paid him nothing but nearly loved him to death. This dear man would rise from his bed of affliction and have himself taken to his pulpit in a far-away country church and would sit there, unable to stand, preaching the gospel of Jesus Christ when he knew that he was receiving practically nothing in the way of remuneration for his services. Long before he could hold the lines in his hand to drive his horse he would drop them over one of his injured arms and manage in some way to guide the horse along the path he was itinerating.

I would like to go on telling other things in connection with this case, but I have given enough for my readers to complete the picture. This is the spirit of the average preacher, whether he is active or superannuated. In the name of all that is pure and good I maintain that the church of the living God cannot neglect these prophets of the Lord and stand guiltless at the judgment seat. The great movement now setting in, looking to provide comfortable support for worn-out preachers, is one that should stir us to the depths of our beings. We should rise in determination to surmount every obstacle and with a mighty effort do the thing that calls to us out of such pitiful deprivations.

**Interesting News Items.**—Our Second church in Maysville, Ky., has the honor of being the very first to report the amount of its quota agreed to, the names of the members of the charge Special Effort committee, and the plan

to be used in raising the quota. All hats off to this church, and let us give them the grand honors.

The presiding elders, without exception, are co-operating with the directing committee in a manner to make us all very happy. These men are not only doing what they are requested, but they are responding in a spirit of enthusiasm and great interest. If this thing becomes a habit with the three hundred presiding elders of the church we will soon have to take "forgotten" out of the "forgotten man."

It is very gratifying to find that many of the first quarterly conferences thus far reporting on quotas agreed upon are voluntarily adding to the minimum amount expected from them. This is as it should be. Certainly no church in the connection should fail to reach its minimum quota, and most of them should go beyond the minimum expected.

### REPORT OF R. A. TAYLOR

As the conference year is now nearing the close, I feel that I should make a brief report to the Advocate, as I have not given any account of my work during the year. This has been the greatest year of my ministry. I have conducted 16 meetings during the year. These meetings, with two or three exceptions, were held on the weaker charges. Notwithstanding this, the Lord has been present and people of all classes, old and young have been profoundly convicted of sin, and cried out, as in the days of old, "What must I do to be saved!" In these meetings 1245 were converted at the altar in the old fashioned way, 536 pledged themselves to tithe and 208 family altars were erected.

In these meetings I feel that I have been associated with some of the most congenial pastors in the conference. May the Lord bless them and their good people.

R. A. Taylor.



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# Our Little Folks

## THE WITCH

By Virginia Stanard.

Dot was a witch on Halloween;  
Her cap was high and pointed;  
She was so supple and so swift  
She seemed quite double-jointed.

Oh, wild and witchy, grim and bold,  
She rode her broom and gamboled;  
She flew by windows flappingly  
And over fences scrambled.

Until a curious goose came up  
And sniffed, above her bending.  
"O dear, I'm not a witch!" cried Dot,  
"I only was pretending!"

—Youth's Companion.

## WHEN POLLY WENT NUTTING

By Daisy D. Stephenson.

With sad and solemn eyes Polly watched the older children out of sight. Sister Joan and Brother Will had been invited to a class nutting party, and the whole truckload of laughing little girls, noisy boys and lunch baskets had driven by to get them.

"Big children have the best times," sighed Polly to herself as the party vanished round a turn. She picked up Doodle, the black cat, and in her longing for sympathy hugged him too tight. He scratched her on the wrist, jumped out of her arms and ran away to the barn, leaving Polly more lonely than ever. The little girl went to her mother.

"Polly, dear, do you want to make some thimble tarts?" asked mother. Polly liked to make thimble tarts, and so she took her small piece of dough and began patting it delightedly. Soon she had fairy tarts all cut out for a tea party.

"When we get our rolls and pies done," mother was saying, "you can ask Jessie to a picnic in the arbor this afternoon."

The tarts came out perfect—golden brown and crisp, with a speck of ruby jelly in the centre. Polly hop-skipped over to give the invitation to her neighbor. But she walked back slowly.

"Jessie's sick mother," she said. "O dear! This is a horrid old day!" Then she had an idea. "May I have a picnic by myself? May I go nutting, mother?"

"Why, Polly! Little girls can't go off to the woods alone." Then her eyes danced, and she tilted Polly's dimpled chin. "Once upon a time there was a little girl about your size named Goldilocks," she said gravely.

Polly smiled. "But there are no bears in the maple grove," she declared.

Nuts in the maple grove! How mother did laugh! But Polly liked to play make-believe; the grove was not far away, and mother said that she might pack some sandwiches and tarts in her round covered basket and go.

"Maybe I shall bring back a basketful of nuts. Maybe I shall get more than Joan and Will," Polly said, and she skipped away so fast that her bonnet and her basket bobbed gayly.

It was not a long walk to the grove that the children of the town used as a park for picnics. Polly played about and clapped her hands with delight at the antics of a jolly red squirrel. She was sure that he had been nutting and was planning to spend the winter in a snug hole up the biggest tree.

"Woof! Woof!" A friendly fox terrier appeared from nowhere just in time to help Polly eat her lunch. Then they ran races, and Polly stopped breathless at the far end of the grove where an old farmhouse stood. It had been empty for a long time. She chased the terrier through the gate up

a weed-choked path to the porch. He had caught sight of a white kitten.

"You naughty dog! Come here this minute!" scolded Polly, glad to see the kitten flash up the trellis to a safe place. The dog, feeling that he was in disgrace and that the kitten was beyond him, trotted round the house as if to get even with Polly. She ran down the steps, intending to return to the grove. But she stopped short. Her heart went "Pity-Polly" very fast, for she heard a strange sound. There was a rapping at a window overhead and a voice was calling, "Little girl! Little Girl!"

That coming from the empty old house was enough to startle a person older than Polly. She started to scurry off, but at the gate she cast one fearful look back. The rapping grew louder, and at a small window upstairs she saw a face framed in snowy hair.

"Why," thought Polly in relief, "she looks like somebody's grandmother. I'm not afraid of her." She ran back at once and turned her bright little face up to listen.

The voice said, "Please run round to the back door. I'm locked in the attic. Come right up and I will tell you what to do."

For just one second Polly's courage wavered. Who was the stranger, and what was she doing there? She might be an old witch disguised as a grandmother. But if she was really a grandmother and needed help, Polly felt that she must not fail her. The little girl nodded and was indoors in a moment. One look explained matters. The old lady had just moved in. Thing were piled up everywhere, waiting to be put into their proper places.

Polly eagerly hurried upstairs to the attic door. The door had a broken latch, which the new owner had not noticed when she hurried in. She had wanted to get something from the boxes that the men had carried up there.

"I was a prisoner," smiled the pleasant old lady as Polly managed to open the door. "It seemed as if nobody would ever come near enough to hear me call. I might have spent the night up there if you hadn't come."

Polly was very glad that she had come and she felt still gladder when Granny Joy started her off later with several different kinds of thank-yous, one in the form of a fat ginger cookie.

The sun was setting as Polly trotted home, flushed and smiling. Joan and Will were already there.

"The old truck broke down, and the man spent the day tinkering with it," grumbled Will. "We never got near a walnut tree."

"And the barbed wire caught me when I crawled under the fence into the field," sighed Joan and showed her mother an ugly tear in her bloomers.

"Of course we played games and made the best of it, but not a nut did we get!" said Will. Then he grinned mischievously at his little sister. "Well, Polly-wog, how many nuts did you get in the maple grove?"

Polly gave him just one look. Then she plumped her basket down on the table and smiled a triumphant smile.

"Why, Polly, where have you been?" cried her mother.

Will whistled and ran his hand through satiny brown chestnuts. Joan could hardly believe her eyes when she saw the hickory nuts. Then Polly told her story.

"She brought a lot with her, and I'm to go and visit her often and take Doodle to get acquainted with Snow White."

"I'm glad you went," said mother, and she gave Polly a big hug. "You were a real friend in need."

"You are a first-class person to send nutting all right!" cried Will with a laugh. "Did you say that I might sample your line of goods?"—Youth's Companion.

## THE RED LEAF'S MESSAGE

"Now we art all through; we are of no more use," rustled the autumn leaves. They had dressed themselves in gold and scarlet and russet brown because the fall days had come. They liked the October sunshine and the crisp air, but they heard the wind.

And as soon as the leaves had put on their autumn colors, puff, whirr, along came the wind and pulled them free from the branches where they had fluttered and grown all summer.

"We are of no use to anyone now," they said to each other as they floated like a bright cloud through the air.

"O, yes, you are," sighed the new leafbuds, hard little brown knobs on the twigs where the leaves had grown. "If you hadn't gone we should have been uncomfortable all winter with your stems pushing so hard on our heads. Now we shall be able to sleep comfortably until spring."

But still the autumn leaves rustled to each other. "No one wants us down here in the road," they said.

"What beautiful red and yellow leaves; we have been waiting for you!" the children said, as they reached out their hands and caught as many of the leaves as they could. "We will make them into wreaths to wear when we play, and carry some of you to school for the teacher to put on the wall over the blackboard," they said.

But the autumn leaves that were left blew to and fro as they went down the road and across the field, still mourning, "We are not needed here in the field."

"Here are the leaves," said the farmer, "just what my seeds and roots need to keep them warm until spring comes!"

Then he gathered as many leaves as he could and spread them over the bare ground to keep the frost from going deep down into the earth.

"These leaves will help my field to grow another year," the farmer said.

Now there were only a few of the autumn leaves and they flew through the air in the woods. They were the last of all, left from the others, and they wanted to hide themselves in the woods where no one could see them.

"We are of no use. No one needs us," they rustled sadly to one another.

But as soon as the bright leaves covered the ground in the woods they found that they had been expected. The wild violet wanted a covering of leaves to keep her warm until winter was over. The hare needed some leaves with which to line her shelter in the hollow oak tree. The squirrel gathered as many leaves as he could to carpet his nest high up in the oak's branches.

Listen! You can hear this autumn message of the little red leaf today, and every other fall day.—Carolyn Sherwin Bailey, in "The Outdoor Story Book."

## Good News for Creditors.

The following story appeared in a recent bulletin of the Rochester Credit Men's Association:

"The doctor coughed gravely, 'I am sorry to tell you,' he said, looking down at the man in the bed, 'that there is no doubt you are suffering from smallpox.'

"The patient turned on his pillow and looked up at his wife.

"Julia, he said in a faint voice, 'if any of my creditors call, tell them that at last I am in a position to give them something.'"

## Who's Violet Ray?

"Husband," said the professor's wife "Yes, my dear?"

suspiciously.  
"Who is this Violet Ray you are always talking about?"—Louisville Courier-Journal.

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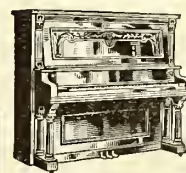
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# PRESIDING ELDERS APPOINTMENTS

## North Carolina Conference

### DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.  
THIRD ROUND

October

Yanceyville, Shady Grove	19
Milton, Samora	20
Leasburg, Bethel	22
Person, Concord	23
East Roxboro, Grace, 7:30	23
Brooksdale, Allensville	24
Roxboro, Long Memorial, 7:30	24
Mt. Tirzah, Hurdle's Mill	25
Rougemont, Rougemont	26
Hillsboro, Walnut Grove	27
South Alamance, Phillips Chapel	28
Mebane, 3:30	28
Eno, 7:30	28

November

Pearl, 7:30	1
Durham Ct., McMannens	2
Lakewood, 7:30	2
Burlington Ct., Shiloh, 2	3
Graham, 11	4
Webb Ave., 3	4
Front St., 7:30	4
Calvary, 7:30	5
West Durham, 7:30	6
Carr, 7:30	7
Branson, 9	7
Memorial, 7:30	8
Trinity, 7:30	9
Chapel Hill, 11	9
Carrboro, 2:30	11

Let it be noted that the appointments given are for the most part the time of the business meetings. The preaching for churches not mentioned will be arranged privately with the pastors. The effort has been to let the quarterly conference come just prior to the meeting of the annual conference in Elizabeth City, November 14.

### ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.  
FOURTH ROUND

October

Plymouth, Plymouth	20-21
Roper, Roper, night, night	21-22
Roanoke Island, Wachese	23
Kennekeet, Rodanthe, 11	24
Hatteras, Frisco, night	24
Stunpy Point, night	25
Dare Ct., Mann's Harbor, night	26
Kitty Hawk, Kitty Hawk, 11	27
Columbia, Cresswell	28-29

November

South Mills, Trinity	3-4
South Camden, Wesley's	10-11

### FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.  
FOURTH ROUND

October

Calvary, night	19
Gledon, Fair Promise	19
Hemp, Bascoms	20-21
Carthage, Carthage, night	21-22
Stedman, Cokesbury	27-28
Roseboro, Bethel	28-29
Goldston, Goldston	31
Sanford, night	31

November

Elizabeth, Trinity	3-4
Hay Street, night	4
Jonesboro, Broadway	10-11

### NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.  
FOURTH ROUND

October

Atlantic and Sealevel, Atlantic, night	16-19
Ocracoke and Portsmouth, Ocracoke, night	17-18
Straits Ct., Summerfield	20-21
Beaufort, night	22
Morehead, night	23
Oriental, Oriental, 11	27-28

### ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.  
FOURTH ROUND

October

Rowland, Centenary	19
Caledonia, Central	20-21
Maxton, St. Paul	21-22
St. Paul, Barker's	27-28
Lumberton, Chestnut St.	28-29

November

Mt. Gilead, Hebron	3-4
Mt. Gilead	4-5

### RALEIGH DISTRICT

J. C. Wooten, P. E.  
FOURTH ROUND

October

Princeton, a.m.	21
Millbrook, a.m.	23

Clayton, p.m.	24
Cary, Holly Springs, a.m.	27-28

November

Youngsville, Leahs, a.m.	3
Tar River, Plank Chapel, a.m.	4
Loulsburg, p.m.	4
Central, p.m.	5
Edenton St., p.m.	6
Epworth, p.m.	7
Jenkins, p.m.	8

### WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.  
FOURTH ROUND

October

Robersonville, 11	21
Greenville, night	21
Farmville, night	22
Swan Quater, Swan Quarter, 11	26
Mattamuskeet, Amity, 11	27-28
Fairfield, night	28
Washington, night	31

November

Balley, 11	3-4
South Rocky Mount, night	4
Rocky Mount Ct., 3	5
Rocky Mount, First Church, ngt.	5
Bath, Asbury, 11	10-11
Vanceboro, night	11

### WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.  
FOURTH ROUND

October

Northampton, Lasker, 11	20-21
Rich Square, Pinners, 8 & 11	21-22
Conway, Zion, 11	27-28
Murfreesboro & Winton, Murfreesboro, 8 & 11	28-29
Aulanger, Aulander, 11	31

November

Ahoskie, Colerain, 11	1
Windsor, White Oak, 11	3-4
Williamston & Hamilton, Williamston, 7:30 & 11	4-5
Middleburg, Cokesbury, 11	8
Warren, Shady Grove, 11	9
Norlina, Jerusalem, 11	10-11

### WILMINGTON DISTRICT

J. M. Daniel, P. E.  
FOURTH ROUND

October

Southport, Southport, a.m.	21
Old Dock, Zion, a.m.	27
Tabor, Tabor, a.m.	28
Chadbourn, Chadbourn, p.m. & a.m.	28-29
Ingold, Johnson's, a.m.	31

November

Shallotte, Shallotte, a.m.	2
Town Creek, Zion, a.m.	3-4
Wilmington, Castle St., a.m.	4

### AGAINST HIS INCLINATION

By Wallace Dunbar Vincent.

Dad tried his best, when I was young,  
To fix it in my mind,  
That "as the tiny twig is bent  
So is the tree inclined";  
And when he'd lay me 'cross his knee  
On punishment intent,  
I used to cry, "Say, Dad, look out,  
Or I'll grow up all bent!"

And when he'd say, "Come on, young man,  
And weed this onion bed!"  
Just when I'd planned a fishing trip  
With Jimmy Jones instead,  
I used to scowl until my face  
Was black as black could be,  
And mutter, "When I do grow up  
I'll be humpbacked—you'll see!"

But years have come and years have gone,  
With many a care and trouble,  
With many a load that for a time  
Has bent me nearly double;  
But always I've sprung back again  
Before it was too late—  
For, though he made me bend a bit,  
'Twas Dad who made me straight!

—Association Men.

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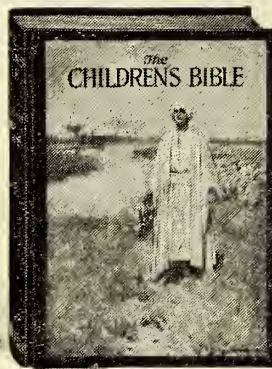
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**BROTHER BARNES AND ORPHAN-  
AGE CLASS PLEASE WANCHESE**

I have just read in the Advocate of August 16th, Orphanage page, where Brother Barnes states that his singing class has been on the go during the past few weeks, and he also states that he can only visit a few of the churches, as much as he would like to visit all, as he has not the time to go the rounds as he would like to do and give every church in the conference a taste of just what his fine class has for us.

Now, this being the fact that he is limited to only a few visits each summer with his class, we want to especially thank him and his class for coming way down here on the coast across rough water and suffering many inconveniences, no doubt, to get to us and give us a fine program excellently rendered at Wanchese, N. C. Yes, it was good for him to be here, and while the results as to finances might not appear to be all that could be desired, yet it will be the means of tying us stronger together in the future, and our people will have a higher appreciation of what our orphanage is doing, and will stand in greater readiness to help at all times.

It was good to see these dear children and look on their faces and see the glad smiles and hear them recite and give us such fine entertainment. Yes, we love you children and hope to be able to do more for the great institution you represent in the future.

Brother Barnes also gave us some good enlightenment on the standing of our orphanage as compared with other institutions of its kind, and of the great work it is already doing and its hope for future progress. We repeat, we were glad that Brother Barnes came our way. We consider that he honored us more than we deserve and we heartily appreciate it and thank him for coming, as we fully realize the sacrifice he and the children made to come to us; but it would sadden us to think that this was the last time, and we hope that some time in the not distant future that he can make arrangements to come again. The latchstring hangs on the outside, Brother Barnes, and always a welcome within for you and the dear children. Please come again some time; our prayers and hopes for a greater orphanage will be given, and our finances as to the best of our ability will be there to help. The good seed that you are sowing will spring up forever hereafter to prove the greatness of your work. With much love to you and the orphanage.

T. H. Baum.

**SUNDAY SCHOOL WORK**

(continued from page nine)

ard, C. S. Kirkpatrick, W. A. Lambeth, B. C. Reavis and M. B. Woosley. The following laymen have gone to school and done their work well: D. E. Henderson, H. A. Dunham, Joe Kjellander, W. M. Lineberger and W. M. Pickens.

**RESPONSES**

In response to my inquiry concerning the number of credits earned by our pastors during the year I am giving you some samples of replies received:

I have received twelve units of credit during the year. Two of these were taken at Lake Junaluska.

W. A. Jenkins.

Everything is closing up in fine shape. I have received eight units of credit this conference year. I have my blue seal diploma.

M. W. Heckard.

I have taken two units. I am going to complete the whole course. We are at work on our Sunday school building. When it is completed Lineberger's school at Central will have nothing on Lafayette Street, Shelby. Just watch us go.

J. W. Ingle.

I took two credits this year, one at

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for new equipment

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- 105 new passenger train cars
- 100 new locomotives

Our expenditures in one year for new locomotives and cars aggregated \$30,000,000.

This new equipment greatly increases the capacity of the Southern Railway System to handle the growing freight and passenger traffic on our 8,300 miles of lines.

The greater part of these orders has been given to Southern manufacturers, thus providing employment to many men and promoting Southern industry.

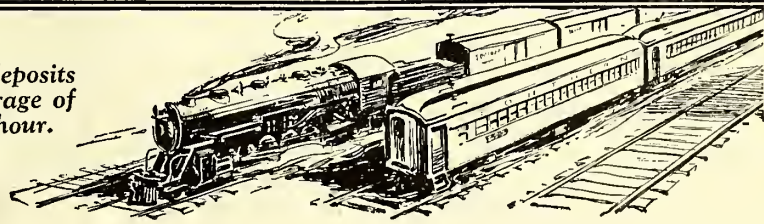
These new locomotives, passenger and freight cars have been placed in service as rapidly as they have come from the builders. They are of the highest types of American manufacture, embodying the most advanced engineering improvements.

The development of Southern industry enables the Southern Railway System largely to provide for its needs from the manufacturing resources of its own territory. This great railway system is an institution of the South, contributing to Southern prosperity, and efficiently serving the South through an organization bred in its traditions to understand its problems.



The SOUTHERN SERVES THE SOUTH

Southern Railway System deposits in Southern banks an average of \$150,500 each banking hour.



Gastonia and one at Trinity College. Was on my way to take further work at Junaluska when recalled by the serious illness of one of my members. I want to take the entire course because it is the thing to do. I am convinced the Sunday school is the coming institution of our church, and the wise thing for us to do is to qualify to lead in this field of service. You are right and we are right on your trail. Our year at Mount Holly is ending the finest ever.

O. P. Ader.

**MATTHEWS**

It was a pleasure to be with Rev. R. E. Hinshaw and his good people at Matthews last Sunday, at which time the Sunday school work received quite a boost in the all day service rendered in its behalf. Our congregation at Matthews is growing in interest and efficiency. Brother Hinshaw is very popular with his people and is leading constructively. In all probability Mat-

thews will be made a station at our approaching annual conference. Superintendent Fred N. Hall tells me that additional building will be constructed to better house his Sunday school. It was a distinct pleasure to be again with our good people at Matthews.

**RESOLUTION**

Whereas, Brother E. P. Billips has served West Market Street Methodist church of Greensboro, N. C., faithfully and well in the capacity of assistant pastor during the past two years; and whereas, he desires to be relieved of his present work and to be assigned to an independent charge for another year; and whereas, his services have been highly satisfactory to this church in that he has done a very fine work among the young people.

Now, therefore, be it resolved, that the board of stewards of West Market Street Methodist church highly com-

mend the work which Brother Billips has done in the church during the past two years; that we regret his departure from among us; that our love and good wishes and prayers will follow him to his new appointment;

Be it resolved further, that the board commends Brother Billips in love and good works to the approaching Western North Carolina conference, to the bishop and his cabinet.

- M. H. Pinnix,
  - L. H. Martin,
  - N. L. Eure,
- Committee.

"You're under arrest," exclaimed the seedy individual with the shiny badge and chin whiskers.

"What for?" inquired the auto driver.

"Waal, I haven't made up my mind yet. I'll jest look over yer lights an' yer license, an' so forth. I jest know I kin git ye fer somethin'!"



**IN MEMORIAM**

**JACKS**—J. L. Jacks was born August 7, 1851, died July 6, 1923. His funeral was conducted by his pastor, Rev. Mr. Rathburn, assisted by Rev. J. A. Scott and Rev. S. A. Stikleather. He was a faithful member of Macedonia church. He left to mourn his loss a wife, a sister, five sons and two daughters. He was preceded to heaven by a son, who died at the age of twenty-one, and two grandsons, who died in infancy. May we meet him over yonder. His grandson,  
Ralph Jacks.

**GILLESPIE**—September 24, 1923, John Luther Gillespie died at his home near Rosman, N. C. He was in his 69th year. Rev. L. A. Falls of Brevard conducted the funeral services. The remains were laid to rest beneath a flower-covered mound in the East Fork cemetery, near the East Fork M. E. church, of which he had been a faithful member for a number of years. He is survived by his widow, Martha Gillespie; two daughters, Mrs. Towns of Pickens, S. C., Mrs. Victoria Gillespie of Greenville, S. C.; one son, Ralph, of Rosman. One daughter, Pearl, died twelve years ago. This good man will be sadly missed in his church, home and community.  
Mrs. Chas. Gravely.

**GLASS**—Mrs. Henrietta Johnson-Glass was born in Burke county April 1, 1838; died at her home in Rutherford College on May 5, 1923. She had therefore attained unto the ripe old age of 85 years. All of her long, useful life was spent in and near the village of Rutherford College, where she reared a large family of children and gathered about her a large circle of devoted friends. Funeral services were conducted at the home by her pastor, assisted by Rev. J. R. Walker, and her body laid to rest under banks of lovely flowers.

Sister Glass was a life-long member of the Methodist church and active in its service till later in life when failing health confined her to her home. She loved the Lord and His church and spent much time reading her Bible and church paper. Though afflicted and confined to her room for many years, yet she remained gentle, kind and cheerful. She was ready when the summons came to go. May God comfort those who sorrow.  
W. F. Elliott, Pastor.

**GARDNER**—Gaston Ellis Gardner, youngest son of William and Nancy Gardner, was born March 23, 1858, and died July 15, 1923, aged 65 years, three months and 23 days. He was married to Mollie C. Williams of Milligan, Tenn., March 1, 1882. Of this union four children were born, two of whom survive, Mr. W. S. Gardner of Columbia, S. C., and Miss Mattie Gardner of Burnsville, N. C. These with his wife, one sister, Mrs. W. G. McDowell, of Asheville, N. C., twenty-three nephews and nieces and three grandchildren are left to mourn their loss. During his early life and up to 1897 he taught in the public and private schools of Yancy county. He has been practicing law since 1898. He served as assistant district attorney for the government in Alaska for 18 months. He represented his county in the general assembly in 1917 and 1921. He was elector for the ninth congressional district in 1908 and elector for the state at large in 1912.

Brother Gardner joined the Methodist church at Burnsville when but a boy. At the time of his death he was serving as steward and trustee of Burnsville church. He had been in failing health for several years and for the past twelve months had been confined to his home most of the time. During the past few weeks of his life he suffered intensely, but when the end came he passed away peacefully like a child falling asleep. He expressed to his pastor and close friends a readiness to depart and to be with Christ. He made a brave fight to live, but was not afraid to die.

Brother Gardner was loyal to his friends, a liberal supporter of his church, charitable to the poor and unfortunate, hospitable in his home, devoted to his family. He will be miss-

**Wash the Poisons of RHEUMATISM**

**SCIATICA, NEURALGIA AND URIC ACID**

**Out of Your System With Shivar Spring Mineral Water.**

**The Guarantee.**

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

**The Results.**

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

**Fremont, North Carolina.**  
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am  
Very respectfully,  
J. H. B.

**Scranton, South Carolina.**  
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease.  
J. D. M.

**Bishopville, South Carolina.**  
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.  
H. S. C.

**Fredericksburg, Virginia.**  
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.  
Wm. C. C.

**Lexington, Virginia.**  
I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.  
J. P. R.

**Roper, North Carolina.**  
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.  
Mrs. H. C. E.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

**Sign the Coupon.**

**Leeds, South Carolina**  
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.  
C. A. C., M. D.

**Union, South Carolina.**  
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefited and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before.  
C. B. C.

**Warrenton, Virginia.**  
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.  
MRS. J. R. C.

**Chancellor, Alabama.**  
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.  
W. F. M., M. D.

**Florence, South Carolina.**  
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.  
Mrs. T. K.

**Atlanta, Georgia.**  
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.  
REV. M. L. U.

**Fill Out This Coupon and Mail It Today**

SHIVAR SPRINGS,  
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Express Office \_\_\_\_\_

by us all, but especially by his wife and children, who stood by him and ministered to every need with a devotion never excelled.

The funeral services were held at the Methodist church in Burnsville Tuesday morning at ten o'clock, conducted by the pastor, assisted by Rev. J. H. Gruver of the Presbyterian church and Rev. J. H. Bennett of the Baptist church. A large concourse of friends were present to pay their last respects to the memory of the deceased. The floral offerings were beautiful. The interment was in Burnsville cemetery.  
J. B. Tabor.

**RESOLUTIONS OF RESPECT**

On Wednesday, August 15, 1923, the spirit of our sister, Mrs. J. W. Scarborough, left the body and returned to God who gave it, leaving the family in the agony of grief; therefore be it resolved:

First, That the members of the Woman's Missionary Society of the Llesville Methodist church, of which she was a member from the time she came

to make her home among us until she answered the call, "Come up higher." While deeply feeling this bereavement and loss, we bow in humble submission to the dispensation of a wise Providence, knowing that our loss is her gain.

Second, That we assure the bereaved family of our deepest sympathy, directing them anew to the source of all sustaining grace, to the giver of life, and who can sustain in tribulation and suffering a richer life of Christian service.

Third, That these resolutions be recorded in our minutes, a copy sent to the sorrowing family, and a copy to the Christian Advocate.

Mrs. J. D. McGregar,  
Mrs. D. F. Carver,  
Mrs. J. D. Morton.

**IN MEMORIAM**

The older members of Trinity church and Woman's Missionary Society are fast passing away. In the death of Mrs. George Burch

we realize that our loss is her gain, that her faith was strong, and her loyalty as a member of both church and society was true to the end.

While disease debarred her of its privileges for many months yet she was a liberal supporter of both.

Her presence was always an inspiration. Nobility of character was stamped on her face, which showed a reverential spirit, the possession of which marks the perfect type of true womanhood, and is indispensable to the happiness of the home, the individual and the nation, for without it there can be no trust, no faith, no confidence in God or man.

Her example as a Christian is a rich legacy left her two daughters, Misses Lizzie and Carrie. Heaven is brought nearer and sweeter to them by the separation, for we all believe she met her Pilot face to face and crossed the bar safely into the Haven of the Good.

Mrs. C. B. Green,  
Mrs. J. S. Mesley,  
Mrs. P. W. Vaughan,  
Committee.



# NORTH CAROLINA Christian Advocate

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No. 43

## Western North Carolina Conference

WINSTON-SALEM, the twin-city! Winston with its strong churches and Children's Home is a Methodist center. Salem with its churches and historic college is the Moravian stronghold of the South. Methodism harks back to John Wesley and the Moravians to Peter Bohler, from whom Wesley "learned the ways of the Lord more perfectly."

Where the converging streams of Methodist and Moravian history meet in the twin-city was the seat of the Western North Carolina Conference. Thrice before had the conference met in Centenary church, Winston—in 1892, with Bishop Hendrix presiding, in 1898 when Bishop O. P. Fitzgerald directed affairs of the conference, and in 1910 with Bishop Hendrix in the chair. Before the formation of the two conferences for Tar Heel Methodism in 1889 the old North Carolina conference had held its sessions in Winston, and in early history of the church Bishop Asbury had gathered his pioneer circuit riders in annual conference a few miles west of Winston-Salem. The local setting of the conference, therefore, from a historic viewpoint was favorable indeed.

Bishop Denny, assisted by Revs. M. T. Smathers, C. S. Kirkpatrick, H. H. Jordan, Z. E. Barnhardt and C. M. Campbell, conducted the communion service, after which Rev. W. L. Sherrill called the roll, and the greater part of the clerical members with a goodly number of lay delegates answered to their names.

Rev. W. L. Sherrill was for the thirtieth consecutive time elected secretary and named as his assistants J. P. Morris, E. P. Billups, W. G. McFarland, J. J. Gray, W. M. Wall, E. J. Harbison, C. M. Short and W. F. Sanford.

The hours for meeting and adjourning were fixed at 9 a. m. and 12:30 p. m. D. M. Litaker for the presiding elders, who constitute the nominating committee of the conference, named the committees and announced several changes in boards, all of which was approved by the conference, after which, the organization having been completed, the presiding bishop referred numerous papers and communications to the several boards and committees.

### Announce Transfers.

The bishop announced that during the year he had made the following transfers to and from this conference: A. C. Chappell, from the East Oklahoma conference; Oscar L. Simpson to the Virginia conference and then received him back by transfer; C. R. Ross from the North Carolina conference; H. M. Wellman to the North Carolina conference; Joseph W. Fitzgerald to and from the Cuban conference and J. A. Snow to the North Carolina conference.

### Calls Roll of the Superannuates.

One of the impressive features of every annual conference is the call of the roll of the superannuates of the conference. Usually a few of these men generally feeble in body respond and others send messages to their comrades who are assembled in the great annual gathering. These retired men, no longer able for active service, frequently have a hard time of it because of enforced poverty. A blot on Methodist history with its long story of heroic achievement has been the treatment accorded its wornout ministers. And thrice over will be the church's shame if it does not hasten to remove this blot from its escucheon.

The first man called was H. L. Atkins, who more than twenty years ago broke down utterly and went to Bandera, Texas, to battle for life. He has through the years made a brave though losing fight. As is the custom, he sent a letter to be read by the secretary of the conference. The message from this godly man was welcomed by his brethren who do not cease to make mention of him in their prayers.

H. M. Blair, for twenty years editor of the North Carolina Christian Advocate, and the man who above all others deserves credit for the valuable plant in Greensboro where the Advocate is published, spoke briefly and expressed his appreciation of the fine treatment accorded him by his brethren notwithstanding his having been editor twelve years. Brother Blair's health is not very good at this time. Other names called were as follows: J. J. Brooks, J. B. Carpenter, S. M. Davis, S. S. Higgins, A. W. Jacobs, J. C. Mock, D. C. Price, J. B. Reynolds, N. R. Richardson, J. H. Robertson, R. D. Sherrill, L. E. Stacy, H. G. Stamey, N. T. Steele, J. T. Stover, J. L. Teague, F. L. Townsend, M. H. Vestal and B. A. York.

### Names Referred.

C. F. Sherrill and J. A. Bowles, of the Greensboro district, were referred for the superannuate relation, their names being presented by Presiding Elder W. F. Womble.

Dr. T. F. Marr, of the Salisbury district, presented the name of B. F. Fincher for the superannuate relation.

The name of Rev. N. M. Modlin was presented for the superannuate relation by his presiding elder, Rev. R. S. Howie, of the Waynesville district.

The following ministers, holding the supernumerary relation, were called and their characters passed: J. P. Lanning, J. W. Long and W. L. Nicholson.

### Dr. Sherman Speaks.

Rev. H. H. Sherman, D. D., of Nashville, Tenn., one of the secretaries of the general board of education of the Southern church, was presented to the conference, and in a short address told of the work of this board. He urged the church to co-operate with the general board in seeing that the young men of the church attend the denomination schools.

Speaking of collections thruout the various conferences on the pledges taken in the educational campaign two years ago, he said at that time approximately \$18,000,000 were pledged, of which about \$4,000,000 has been collected, \$6,000,000 being due at this time.

The Christian Education movement now has the right of way and liberal response is expected in the "Pay-Up" campaign which closes the last of November, said Dr. Sherman.

### Dr. Ellis Tells of Church Work.

Dr. T. D. Ellis, of Nashville, Tenn., secretary of the board of church extension, was next introduced to the conference by Bishop Denny. Dr. Ellis sounded a note of progress in church building throughout the Southern church. Many prominent men of the denomination are placing in the hands of the board large sums of money, he said.

The church is doing a great work in assisting in establishing churches in state school centers, he said. One church and parsonage is being built each day in Southern Methodism through the assistance of the board, it was stated.

A great work is being done in assisting in the building of churches in the cotton manufacturing districts by donations, and by helping wealthier communities in the erection of houses of worship through the making loans, said Dr. Ellis. Much is also being done in the mission fields of this country.

Mention was made of one presiding elder's district in which there are only four churches, not one of which cost over \$5,000. Aid is being extended this district in the erection of a number of houses of worship.

Dr. Ellis called attention to the fact that the board of church extension has never lost a dollar of its capital. While the money is loaned at four per cent interest, very rigid rules are followed in making loans, it was stated.

### Report of Board of Publication.

A. W. Plyler presented the report of the board of publication, which was referred to the board of Christian literature.

### Report of Greensboro College.

C. H. Ireland presented the report of the board of trustees of Greensboro College, and the Trinity College report was filed by R. L. Flowers. Both reports were referred to the board of education.

### Report by Presiding Elders.

The names of the presiding elders were called, their characters passed and reports of their work made.

Rev. H. C. Sprinkle, of the Asheville district, told of much progress in church building and other matters during the year. He reported that Rev. T. A. Groce, who has had charge of the Methodists' interests at Oteen, is doing a noble work. The conference will be asked to finance this work for another year.

Rev. J. B. Craven, of the Charlotte district, made an encouraging report, features of which were the building of several new churches, increasing salaries and conference collections.

Rev. W. F. Womble, of the Greensboro district, reported a net increase of nearly 800 in church membership. Much has been done in the way of improving church house facilities and in building parsonages.

Rev. Z. Paris, of the Marion district, made an encouraging report, in which he told of church building activities throughout the district. His work has been very encouraging during the year.

Rev. J. H. West, of the Mt. Airy district, brought an encouraging report of the work under his direction, a feature of which was an increase of \$2,400 in pastors' salaries and \$2,500 in conference collections.

*Continued on Page Four*



## APPOINTMENTS of the Western North Carolina Conference

### ASHEVILLE DISTRICT

H. C. Sprinkle, Presiding Elder

Asheville—Bethel .....	T. C. Jordan
Biltmore .....	W. F. Sandford
Central .....	Ashley C. Chappell
Chestnut Street .....	G. Ray Jordan
Haywood Street .....	Carlock Hawk
Mt. Pleasant .....	J. M. Folger
West Asheville .....	L. W. Colson
Asheville Circuit .....	G. A. B. Holderby
Black Mountain .....	G. C. Brinkman
Brevard .....	E. R. Welch
East Biltmore .....	D. Atkins
Elk Mountain .....	J. W. Hennessee, Supply
Flat Rock-Fletcher .....	M. W. Dargan
Hendersonville .....	Frank Siler
Henderson Circuit .....	C. F. Tate
Hominy .....	H. L. Powell
Hot Springs .....	A. A. Angel
Leicester .....	A. L. Latham
Marshall .....	J. I. Spinks
Mars Hill .....	G. W. McClamrock, Supply
Mills River .....	J. O. Cox
Oteen .....	T. A. Groce
Rosman .....	J. C. Richardson
Saluda-Tryon .....	R. P. Fikes
Sandy Mush .....	J. W. Groce, Supply
Spring Creek .....	W. I. Hughes
Swannanoa .....	J. O. Banks
Weaverville .....	B. C. Reavis
Weaverville Circuit .....	A. J. Burrus
General Evangelist .....	Raymond Browning
Hendersonville Quarterly Conference	
Missionary Western Mexican Mission .....	R. J. Parker

### CHARLOTTE DISTRICT

J. B. Craven, Presiding Elder.

Ansonville .....	D. S. Richardson
Bethel .....	R. E. Hunt
Bethel and New Hope Circuit .....	J. C. Umberger
Charlotte—Belmont Park .....	W. B. Davis
Brevard Street .....	T. F. Higgins
Calvary .....	C. M. Short
Chadwick .....	B. F. Hargett
Dilworth .....	G. D. Herman
Duncan Memorial .....	A. R. Surratt
Hawthorne Lane .....	L. D. Thompson
W. L. Nicholson, Supernumerary	
Seversville .....	E. P. Billups
Spencer Memorial .....	J. H. Armbrust
Trinity .....	J. E. Abernethy
Tryon Street .....	H. G. Hardin
West Charlotte .....	J. A. Smith, Supply
Hickory Grove .....	W. M. Robbins
Lilesville .....	D. F. Carver
Marshville .....	Elzie Myers
Matthews .....	H. E. Hinshaw
Monroe—Central .....	C. C. Weaver
North Monroe-Icemorlee .....	J. R. Warren
Morven .....	J. S. Gibbs
Peachland .....	W. R. Harris
Pineville .....	T. J. Houck
Polkton .....	D. C. Ballard
Prospect .....	W. S. Cherry
Rural Trinity .....	M. W. Mann
Thrift-Moores .....	J. J. Edwards
Unionville .....	J. W. Strider
Wadesboro .....	W. R. Shelton
Waxhaw .....	E. N. Crowder
Weddington .....	T. J. Huggins
Missionaries to Japan .....	S. A. Stewart, N. S. Ogburn
Prof. Candler School of Theology .....	P. T. Durham
Pres. Southern Industrial Inst. ....	J. A. Baldwin

### GREENSBORO DISTRICT

W. F. Womble, Presiding Elder.

Asheboro .....	W. H. Willis
Coleridge .....	J. H. Brendall
Deep River .....	O. P. Routh
Gibsonville .....	A. H. Whisner
Greensboro—Bethel .....	J. W. Kennedy
Carraway Memorial .....	T. V. Crouse
Centenary .....	R. G. Tuttle
Glenwood .....	W. A. Barber
Park Place .....	L. B. Hayes
J. P. Lanning, Supernumerary	

Spring Garden .....	G. T. Bond
.....	J. W. Long, Supernumerary
Walnut Street .....	W. T. Albright
West Market .....	J. H. Barnhardt
East Greensboro .....	A. Burgess
West Greensboro .....	E. E. Williamson
High Point—East End .....	E. J. Harbison
Highland .....	H. W. Howard
Main Street .....	T. J. Rogers
Wesley Memorial .....	E. K. McLarty
Jamestown-Oakdale .....	J. E. Womack
Liberty .....	A. L. Lucas
New Hope .....	J. A. Howell
Pleasant Garden .....	J. W. Hoyle, Jr.
Ramseur-Franklinville .....	W. L. Scott
Randleman .....	A. G. Loftin
Randolph .....	J. E. Woosley
Reidsville .....	M. F. Moores
Ruffin .....	H. F. Starr, Supply
Uwharrie .....	G. W. Clay
Wentworth .....	C. P. Goode
Pres. Greensboro College .....	S. B. Turrentine
Treasurer Greensboro College .....	W. M. Curtis
Book Editor and Editor Methodist Quar. Review, .....	G. T. Rowe
Editor N. C. Christian Advocate .....	A. W. Plyler

### MARION DISTRICT

Z. Paris, Presiding Elder.

Bald Creek .....	J. D. Pyatt, Supply
Bostic .....	L. L. Smith
Broad River .....	Elmer Simpson
Burnsville .....	J. B. Tabor
Cliffside .....	J. C. Keever
Cross Mill .....	J. J. Gray
Forest City .....	Parker Holmes
Gilkey .....	J. C. Postelle
Glen Alpine .....	R. C. Goforth
Henrietta-Caroleen .....	J. T. Hornbuckle
Marion, First Church .....	W. E. Poovey
Marion Mills .....	G. L. Wilkinson
Marion Circuit .....	E. D. Ballard
McDowell Circuit .....	E. J. Poe
Micaville .....	H. E. Stimson, Supply
Mill Spring .....	H. C. Freeman
Morganton, First Church .....	W. R. Ware
Morganton Circuit .....	J. C. Genary
J. M. Price, Junior Preacher	
Old Fort .....	G. H. Christenbury
Old Fort Circuit .....	J. N. Wise, Supply
Rutherfordton .....	J. O. Ervin
Rutherford College Circuit .....	H. L. Hoffman
Spindale .....	O. L. Simpson
Spruce Pine .....	J. A. Fry
Table Rock .....	W. J. Hackney
Conference Evangelist .....	R. A. Taylor
Connelly Springs Quarterly Conference	
Professors Rutherford College, .....	J. W. Bennett, R. M. Hauss
Student Boston University .....	A. P. Brantley
Glen Alpine Quarterly Conference	

### MOUNT AIRY DISTRICT

J. H. West, Presiding Elder.

Ararat .....	W. J. S. Walker, Supply
Danbury .....	A. J. Bowling, Supply
Dobson .....	C. C. Tothrow, Supply
Draper .....	W. R. Jenkins
Elkin .....	A. P. Ratledge
Jonesville .....	J. J. Eads
Leaksville .....	W. L. Sherrill
Madison .....	J. P. Morris
Mount Airy—Central .....	H. K. Boyer
Rockford Street .....	G. W. Williams
Mount Airy Circuit .....	M. Q. Tuttle
Pilot Mountain .....	J. A. Cook
Rural Hall .....	A. G. Canada
Sandy Ridge .....	Creel Lineburger, Supply
Salem-Oak Grove .....	M. E. Leftwich, Supply
Spray .....	C. W. Bowling
Stokesdale .....	J. H. Capps
Stoneville-Mayodan .....	W. M. Wall, Supply
Summerfield .....	W. L. Dawson
Walnut Cove .....	J. T. Ratledge
Yadkinville .....	R. E. Ward

### NORTH WILKESBORO DISTRICT

J. W. Williams, Presiding Elder.

Avery Circuit .....	T. S. Roten, Supply
Boone .....	M. B. Woosley
Creston .....	W. A. Thomas, Supply
Elk Park .....	F. W. Cook
Holton .....	H. R. Cornelius
Jefferson .....	J. L. Reynolds
Laurel Springs .....	To be Supplied

North Wilkesboro .....	M. T. Smathers
Ronda and Roaring River .....	W. J. Miller
Sparta .....	C. L. McCain
Todd .....	T. G. Williams, Supply
Watauga .....	P. H. Brittain
Warrenville .....	F. C. West
Wilkesboro .....	S. M. Needham
Wilkesboro Circuit .....	R. K. Brady
Missionary to Japan .....	W. A. Wilson
Secretary Aappl. Training School .....	J. M. Downum
Jefferson School .....	E. M. Jones
Jefferson Quarterly Conference	

### SALISBURY DISTRICT

T. F. Marr, Presiding Elder.

Albemarle—Central .....	C. M. Pickens
First Street .....	R. A. Swaringen
Albemarle Circuit .....	L. H. Griffith
Badin .....	C. R. Ross
China Grove .....	W. E. Hauss
Concord—Central .....	W. A. Jenkins
Epworth .....	L. A. Falls
Forest Hill .....	J. F. Armstrong
Harmony .....	A. C. Tippet
Kerr Street .....	C. R. Allison
Westford .....	Ebenezer Myers
Concord Circuit .....	Seymour Taylor
Gold Hill .....	W. B. Thompson
Kannapolis .....	J. F. Moser
Landis .....	J. C. Brown, Supply
Mount Pleasant .....	M. A. Osborne
New London .....	J. S. Folger
Norwood .....	F. O. Dryman
Norwood Circuit .....	G. C. Adams
Salem .....	R. C. Eller
Salisbury—First Church .....	J. F. Kirk
North Main .....	F. J. Stough
Park Avenue .....	H. H. Robbins
South Main Street .....	W. A. Rollins
Salisbury Circuit .....	L. T. Cordell
Spencer—Central .....	T. P. Jimison
East Spencer—Long Street .....	R. C. Kirk
Woodleaf .....	T. A. Plyler
Yadkin .....	V. O. Dutton, Supply
Missionary to Japan .....	I. L. Shaver

### SHELBY DISTRICT

C. S. Kirkpatrick, Presiding Elder.

Belmont—Main Street .....	J. E. Thompson
Park Street .....	A. A. Godfrey
Belwood .....	John H. Green
Bessemer .....	E. P. Stabler
Cherryville Station .....	R. F. Mock
Cherryville Circuit .....	J. E. B. Houser
Chamerton .....	C. O. Kennerly
Crouse .....	J. B. Fitzgerald
Dallas .....	A. S. Raper
Gastonia—Main Street .....	W. A. Lambeth
East End .....	C. M. Campbell
Franklin Avenue .....	G. W. Vick
Trinity .....	M. W. Heckard
West End .....	D. W. Brown
Maylo .....	R. L. Forbis
Swyre .....	W. C. Jones
Goodsonville .....	J. W. Combs
King's Mountain .....	R. M. Hoyle
Lincolnton .....	W. E. West
Lincoln Circuit .....	W. E. Moretz
Lovesville .....	O. C. Fortenberry
Lowell .....	R. H. Kennington
McAdenville .....	D. P. Grant
Mount Holly .....	O. P. Ader
C. E. Rozzello, Junior Preacher	
Polkville .....	E. M. Avett
Rock Spring .....	H. C. Byrum
Shelby—Central .....	A. L. Stanford
Lafayette Street .....	J. W. Ingle
Shelby Circuit .....	Beverly Wilson
South Fork .....	J. N. Randall
Stanley .....	Albert Sherrill

### STATESVILLE DISTRICT

D. M. Litaker, Presiding Elder.

Alexander .....	A. R. Bell
Balls Creek .....	T. W. Hager
Catawba .....	A. C. Kennedy
Cool Springs .....	J. E. McSwain
Davidson .....	R. L. Foster
Dudley Shoals .....	J. M. Barber
Elmwood .....	D. A. Lewis
Granite Falls .....	N. C. Williams
Hickory—First Church .....	H. H. Jordan
Westview .....	J. R. Walker
Hiddenite .....	D. A. Oakley
Hudson .....	M. H. Tuttle



Hunterville .....	To be Supplied
Lenoir—First Church .....	P. W. Tucker
South Lenoir .....	J. E. Hipp
Lenoir Circuit .....	E. E. Yates
Maiden .....	Ira Erwin
Mooreville—Central .....	L. B. Abernethy
Broad Street .....	G. W. Fink
Jones Memorial .....	I. L. Roberts, Supply
Mooreville Circuit .....	D. P. Waters
Mount Zion .....	J. H. Bradley
Newton .....	W. B. Shinn
Olin .....	W. N. Rathburn
Rhodhiss .....	To be Supplied
Statesville—Broad Street .....	J. W. Moore
Race Street .....	E. W. Fox
Statesville Circuit .....	R. L. Melton
Shepherds .....	Fred A. Price
Stony Point .....	T. E. Wag
Troutman Station .....	J. A. Peeler
Student Trinity College .....	Robt. M. Stafford
Mooreville Central Quarterly Conference	
Conference Educational Secretary .....	W. O. Goode

**WAYNESVILLE DISTRICT**  
**R. S. Howle, Presiding Elder.**

Andrews .....	D. R. Proffitt
Bethel .....	J. M. Green
Bryson City Circuit .....	J. A. Sharpe
Canton .....	A. L. Aycock
Culowhee Circuit .....	A. W. Lynch
Dellwood .....	J. G. W. Holloway
Franklin .....	W. M. Smith
Franklin Circuit .....	R. A. Truitt
Fines Creek .....	A. A. Summers, Supply
Glenville .....	To be Supplied
Hayesville .....	F. L. Setzer
Haywood .....	P. L. Terrell
Highlands .....	To be Supplied
Hiawasse .....	T. L. Noble, Supply
Jonathan .....	E. K. Whitton
Judson .....	T. G. Smith, Supply
Lake Junaluska .....	M. B. Clegg
Macon .....	Van B. Harrison
Murphy .....	D. H. Reinhardt
Murphy Circuit .....	C. E. Steadman
Robbinsville .....	E. A. Blanton, Supply
Sylva .....	C. J. Jones
Waynesville .....	T. J. Mangum
Webster Circuit .....	C. S. Plyler, Supply
Whittier Circuit .....	H. A. Bryans, Supply
William Hornbuckle, Jr. Preacher, Supply	

**WINSTON-SALEM DISTRICT**  
**W. A. Newell, Presiding Elder.**

Advance .....	J. M. Varner
Cooleemee .....	P. L. Shore
Davidson .....	R. F. Huneycutt
Davie .....	Jim H. Green
Denton .....	S. T. Barber
Farmington .....	C. M. McKinney
Forsyth .....	John Cline
Hanes-Clemmons .....	J. C. Cornett
Kernersville .....	E. O. Cole
Lewisville .....	J. W. Vestal
Lexington—First Church .....	W. L. Hutchins
Erlanger .....	R. A. Smith, Supply
Linwood .....	J. W. Campbell
Mocksville .....	A. C. Swofford
Oak Ridge .....	W. G. McFarland
Thomasville—Main Street .....	A. C. Gibbs
Trinity .....	J. R. Church
Thomasville Circuit .....	T. B. Johnson
Walkertown .....	H. G. Allen
Welcome .....	J. W. Fitzgerald
Winston-Salem—Burkhead .....	J. S. Hiatt
Centenary .....	Z. E. Barnhardt
Central Terrace .....	J. A. J. Farrington
Grace .....	J. T. Hipps
Green Street .....	G. A. Stamper
Ogburn Memorial .....	Geo. B. Clemmer
West End .....	R. H. Daugherty
Conference Miss. Secretary .....	R. M. Courtney
Missionary Evangelist .....	P. E. Parker
Supt. Children's Home .....	C. A. Wood

**THE STORY IN FIGURES**

The net gain in membership for the past year was 4,076, giving a total membership for the conference of 129,882. There was contributed for all purposes \$2,159,038. There are now 287 pastoral charges and 933 societies. The story in detail is as follows:

Districts .....	11
Pastoral charges .....	187

Societies .....	933
Local preachers .....	175
Members .....	129,882
Adults baptized .....	3532
Infants baptized .....	1550
Epworth Leagues .....	316
Epworth League members .....	11,411
Sunday schools .....	806
Officers and teachers .....	8081
Scholars enrolled .....	127,822
Societies .....	351
Members .....	11,768
Orphanages .....	1
Officers and teachers .....	22
Children in orphanages .....	163
Value of orphanage property .....	\$750,000

**Finances.**

Foreign missions .....	\$ 24,301
Home and conference missions .....	34,770
Extension .....	14,733
American Bible Society .....	2,053
General conference expense .....	2,212
Bishops .....	7,079
Presiding elders .....	41,068
Preachers in charge .....	459,742
Conference claimants .....	23,159
Superannuate Endowment Fund .....	8,206
Total contribution for all purposes .....	2,159,038

**Church Property.**

Houses of worship 890; value \$7,365,580; indebtedness \$485,503.  
District parsonages 11; value \$143,500; indebtedness \$26,250.  
Parsonages belonging to pastoral charges 244; value \$1,318,433; in indebtedness \$120,899.  
Insurance carried \$2,482,894; premiums paid \$11,144.  
Churches damaged 4; amount damage \$3,037; collected \$225.

**CONFERENCE SIDELIGHTS**

The conference with enthusiasm and by a standing vote adopted unanimously the report of the Sunday School Board, as it appears on page five of this issue of the Advocate. Be sure to read that report, for it shows conclusively that the Western North Carolina conference on all questions of doctrine is in perfect accord with the standards of Methodism. The report also makes clear that the Western North Carolina conference is able to think and act for itself without any self constituted assistance from without.

\* \* \* \*

On Monday morning Bishop Denny gave the hour from 11:30 to 12:30 to a discussion of the proposed plan of unification that is to be considered next May by the northern general conference, and if adopted will result in an extra session of our general conference. Bishop Denny is opposed to the plan. He with two other commissioners of the Southern church voted against its adoption by the two commissions. All other members of the Southern delegation and the entire northern delegation voted for the plan. The "Plan" was carried in the Advocate a few months ago and we expect to give it to our readers a second time as soon as space will permit.

\* \* \* \*

The next conference comes to Greensboro. The conference met in the "Gate City" four years ago. There are few things that Greensboro Methodists enjoy more than entertaining an annual conference. All things will be ready next October.

\* \* \* \*

Mr. A. W. Cline "covered" the conference for the Sentinel and our enforced absence at times from the conference room has led us to draw freely upon him for reports that appear in this issue of the Advocate. The conference in all its history has never been featured in the daily press as was done by the Sentinel and Journal of Winston-Salem. Column after column was given daily to the proceedings of the conference and to sketches of the personnel of the body. This friendly enterprise on the part of these local papers was highly appreciated by the conference.

\* \* \* \*

Rev. C. S. Kirkpatrick was made an elder. He has been a successful pastor, a builder of churches, continually in demand for revival meetings, one of the popular instructors in the teacher training schools of the Sunday school department, but with all this

and much more he has never been a presiding elder. In physical stature he is builded like Napoleon Bonaparte and it remains to be seen whether he is such a leader of campaigns on a big Methodist district. And he has a big job. The Shelby district to which this new elder has been sent is one of the biggest opportunities as well as exacting tasks in Southern Methodism. We expect Kirkpatrick to give a good account of himself.

\* \* \* \*

Mr. J. A. Odell, the treasurer of the Joint Board of Finance from the organization of the conference in 1890 till a few years ago when he retired on account of age, was introduced to the conference and it gave him an ovation. No man within the bounds of the conference commands greater love and honor than J. A. Odell. His health is better than for several years.

\* \* \* \*

Winston-Salem gave the conference great entertainment. There were homes for all and to spare. Revs. Z. E. Barnhardt and R. H. Daugherty stayed on the job both day and night and no one lacked for anything. A thief, or thieves, entered the church and carried away eight overcoats in one day. Mr. Hugh Chatham gave the conference to know that the raiment of these preachers was insured when they came to Centenary church and for them to go to the treasurer and get pay for the stolen coats. Three of the eight coats had when conference adjourned been recovered, and these three preachers had to take home their old coats rather than a good big check from Centenary church. The Robert E. Lee and Zinzendorf hotels were especially good to the conference. The people of Winston-Salem are a great folk. They never do things by halves.

\* \* \* \*

An unusually large number of men this year took the superannuate relation. Among those to retire were W. M. Boring, who has been in the active work 45 years and who this year had more than 100 additions on profession of faith. J. A. Bowles with an unusually effective ministry behind him stops on account of the loss of his voice and only rest can cure him. Others to retire from the active work were C. F. Sherrill, B. F. Fincher, N. M. Modlin and C. M. Carpenter. The conference is going to feel the loss of these men from the effective ranks, for all of them have wrought well. Blessings upon these and all others of our superannuates.

Dr. Theodore Copeland writes that he is in a wonderful revival in Lexington, Ky.

Rev. T. W. Siler, who has been serving the Swansboro charge in the Wilmington district, has surrendered his credentials to his presiding elder, and Rev. W. J. Underwood has been appointed to finish out the year at Swansboro.

**Wanted—A young unmarried man for a charge that will pay about \$700, in North Wilkesboro district. Address J. W. Williams, Jefferson, N. C.**

Rev. W. A. Betts, Cherokee, Texas, says: "I desire to secure several copies of my father's booklet entitled, 'Experience of a Confederate Chaplain.' If any of your readers shall mail same to me I will gladly pay for it, else in some substantial way show my appreciation."

H. E. Lance reports two good meetings recently held, one at Elizabethtown, assisted by Dr. Beaman, the other at Wesley's Chapel, preaching by Rev. C. Rowland of Texas. Twenty-four additions to the church have been made as a result of these meetings, and the latter not yet closed.

Bro. T. L. Rawley of Winston-Salem, a veteran Sunday school teacher who taught a successful class of men long before the day of men's classes and who still teaches a large class in Centenary church, Winston-Salem, was converted, joined the church, and subscribed for his church paper in 1856. He has read the paper continuously from that date to this except the four years he served in the Confederate army. That is a remarkable record, and he refuses to grow old or lose interest in the present. Says that he enjoys the paper now more than ever. He can say with Browning, "Come and grow old with me; the best is yet to be."

Every Day: This is the day which the Lord hath made; we will rejoice and be glad in it.—Psalm 118:24.



## WESTERN NORTH CAROLINA CONFERENCE

*Continued from Page One*

Rev. J. W. Williams, of the North Wilkesboro district, reported for the first time something paid by all churches on conference collections. Good progress has also been made in church building.

Just before adjournment this morning the following visitors were introduced: J. M. Daniel and J. M. Lowder, of the North Carolina conference, and R. L. Flowers, of Trinity College.

### SECOND DAY

The second day's session of the thirty-fourth annual meeting of the Western North Carolina conference convened this morning at 9 o'clock, with devotional exercises conducted by Rev. M. T. Smathers of North Wilkesboro. The church was filled with preachers and delegates at the opening hour, and quite a large number of local visitors were present.

The first item of business was the calling of the roll of pastors, lay delegates and other officers, who were not present when the conference convened Wednesday morning.

The attendance at this morning's session was unusually large for this early in the conference. The majority of the preachers and delegates have arrived. Very few pastors are detained at home this year on account of illness. The attendance today is approximately five hundred.

### Routine Business Taken Up.

After the reading of the minutes of the first session, matters of a routine nature were taken up. Bishop Denny recommended to the members of the conference a list of books that will be profitable to read during the year.

Continuing the call of minute-question twenty-one, the remaining presiding elders were called and their characters passed.

### More Reports Are Made.

Rev. H. H. Jordan, of the Shelby district, gave a very fine report of his work, telling of some of the accomplishments of the four years he has spent on the district. Twelve new churches and the same number of parsonages were built in the four years. A number of other churches were remodeled. There has been a big gain in membership and finances.

Rev. D. M. Litaker, of the Statesville district, reported that he will not have to move a single pastor because of a request from the people. He reported a loyal spirit existing among the people. Fifteen out of the thirty charges have building operations under way. Good revivals have been held and collections came up well.

Rev. R. S. Howie, of the Waynesville district, brought a message of progress from the extreme western district of the conference. A number of churches have been built and there has been a substantial increase in finances and membership.

Rev. W. A. Newell, of the Winston-Salem district, reported an increase of \$7,000 in pastors' salaries and \$5,000 on benevolences. A big church building program has been on for several years, and a number of new churches have been built. Mr. Newell spoke of the fine spirit of unity that exists in Winston-Salem and other parts of the district.

Dr. T. F. Marr, of the Salisbury district, reported substantial progress in the territory under his charge. New churches have been built, pastors' salaries increased and good collections on benevolences were reported. Methodism is going forward with rapid strides in the Salisbury district.

The name of Rev. C. M. Carpenter, of Marshall, in the Asheville district, was referred by his presiding elder, H. C. Sprinkle, for the superannuate relation.

### Introduced to Conference.

J. A. Odell, of Greensboro, conference treasurer for many years, was introduced at the morning's session.

Dr. I. P. Martin, of the Holston conference, was introduced by the bishop, and briefly he brought to his friends of the Western North Carolina conference a request to join in the celebration of the one hundredth anniversary of his conference next year. This celebration will continue through the year, closing with the session of that conference in Knoxville in October, 1924, at which time a special session will be held. Dr. Martin requested that the

Western North Carolina conference name a man to represent this body of Methodism at the centennial meeting.

Dr. J. W. Perry, secretary of the home department of the board of missions, was next introduced. He spoke of the great work being done throughout the Southern church for the cause of home missions. He also brought a call from the West for the building of churches in what is yet virgin territory for Methodism.

The entire program of the Centenary movement has not been completed, said Dr. Perry, because of delayed payment of pledges, and in this connection he urged the prompt payment of all money due, as it is badly needed in the home and foreign fields.

The Epworth League has already paid out on its Centenary pledge, this being the first of the separate church organizations to do this. The league is now planning some other special work in connection with the Africa Special, said Dr. Perry.

Dr. Perry outlined plans for a six weeks school of missions in every Southern Methodist church, and urged that this matter be taken up as soon as the literature is prepared.

The remarks of Dr. Perry were concluded with an urgent appeal for a return of the old-time piety of the early days of Methodism. This one thing will solve all the problems of the church, including those of the mission board.

### Superannuate Fund Presented.

Dr. Luther E. Todd, secretary of the board of finance of the Southern church, was introduced to the conference by Bishop Denny and given time to present the question of the Superannuate Endowment Fund of \$10,000,000 which is to be raised throughout Southern Methodism early next year. Each charge will be asked to assume a certain quota, which may be raised at once, or pledges may cover a period of five years. Several different ways of raising this money were presented. Committees are to be appointed at the first quarterly conference in each charge.

This Superannuate Endowment Fund is to be raised for the purpose of better caring for the superannuated preachers, the widows and orphans of Southern Methodism.

As soon as the charge committee is appointed an organization should be formed, selecting the most competent persons for the various places.

This committee will begin active work February 1, 1924, and from then until March 16 an intensive campaign of publicity will be conducted, stated Dr. Todd.

Subscription day in this movement will be Sunday, March 16, 1924. Pledges are to be taken at morning and evening services, and during "follow-up week" all members who have not subscribed are to be visited by the charge committee.

The amount to be raised by the conference for the Superannuate Endowment Fund will be approximately a half a million dollars. The quota for each charge will be the total amount of the pastor's and presiding elder's salaries for the year just closing.

The quota fixed above is to be the minimum. This will be divided pro rata, fifty per cent to the general endowment fund, and fifty per cent to the conference endowment fund. Every dollar raised in excess of the minimum will be credited to the conference fund, explained Dr. Todd.

Dr. C. W. Tadlock, pastor of Centenary church, St. Louis, Mo., was next introduced to the conference, and in an inspirational address impressed upon the members of the conference the importance of rallying to the endowment fund being raised for the retired ministers and their dependents. There are in the Southern church today approximately 400 of these men who are invalids. There are now 2,538 claimants in the entire Southern church, including superannuates, widows and orphans. The average amount being paid to these claimants is as follows: Superannuates, \$294; widows \$198, and orphans \$50.

Dr. Tadlock paid a fitting compliment to the heroic superannuate, who would now be preaching the gospel if they were physically able. Although they may not stand in the pulpit Sunday after Sunday, they continue to preach until called to their reward, said Dr. Tadlock. These are the men who have helped to lay the foundation of present day civilization, he said, and in conclusion appealed to the conference to rally to this great cause.

The morning session closed with a brief appeal from Bishop Denny in behalf of the matter pre-

sented by Dr. Todd and Dr. Tadlock. He said that he anticipated a liberal response to the call for aid for the superannuates in the coming campaign. Many people will doubtless respond to this appeal who would not contribute to other causes, he said, because it is a movement that touches the hearts of everybody. Many people have been waiting for an opportunity to contribute to a fund for worn-out preachers, and now the time has come, said the bishop.

### THIRD DAY

The third day's session of the Western North Carolina conference, M. E. Church, began this morning with devotional exercises conducted by Rev. J. P. Hippy, of Andrews. After the reading of the minutes by Secretary Sherrill, A. W. Plyler presented the following resolution, referring to the Holston conference centennial celebration:

Whereas, Dr. I. P. Martin, a duly accredited messenger from the Holston conference, appeared before this conference with an invitation to all members of the body who could arrange to do so, to attend the centennial ceremonies of the Holston conference at the annual meeting next year in Church Street church, Knoxville, Tenn.;

Therefore, be it resolved, that we with deep appreciation accept the invitation and instruct the Historical Society of the Western North Carolina conference to appoint a representative of this conference, as requested by Dr. Martin, to represent us in said ceremonials. We also pledge the conference to render all possible service in the due celebration of the first hundred years of Holston's conference history, which is a heroic chapter in Methodist annals.

A. W. Plyler, L. B. Rodgers, W. E. Poovey, W. O. Goode, Fred N. Tate, F. S. Lambeth, Sam L. Rodgers, F. M. Weaver, committee.

### Question No. 1 Called.

Question No. 1 as follows, was called as the first item of business this morning: "Who are admitted on trial?" Greensboro district, Aaron Watson Lynch; Mt. Airy district, Marcus Quarles Tuttle; Shelby district, Henry Ray Cornelius and George Blaine Clemmer; Statesville district, Robert McKinley Stafford, and North Wilkesboro district, Ezra Maurice Jones.

"Is he in harmony with the doctrine and polity of the church?" was a question asked by Bishop Denny when the name of each young minister applying for admission was called. The bishop took this occasion to make some remarks on Methodist doctrine in which he said that the church need not be surprised at the attacks that are being made from time to time on the Bible and the fundamental doctrines of Christianity. "These things have been arising at intervals through past ages, and the church must provide scholars to meet these attacks," said the bishop, who continued by saying that "two men can make more noise than two thousand can quiet."

### Question No. 3.

Question No. 3, "Who remain on trial?" was called, and the following preachers answered, all being advanced to the class of the second year: John Robert Church, Henry Clinton Freeman, Robert Elzie Hinshaw, Marcus Edward Leftwich, William Emory Moretz, Daniel Allen Oakley, John North Randall, Walter Moore Rathburn, Fred Lee Setzer, Isaac L. Shaver, Raymond Alexander Smith, Frank Jackson Stough, Allen Archie Angel, J. O. Cox, Walter Luther Dawson, Jr., Walter James Miller and James Russell Warren.

Rufus Melvin Hauss and Harry William Howard were continued in the class of the first year. It was announced that Paul Decatur Anthony had died during the year.

Good reports were made by the pastors who were advanced to the class of the second year. The conference heard with much interest the report of Rev. John R. Church, who is serving the only Indian charge in the conference. This work is located in the extreme western section of the state.

### Question No. 6

"Who are admitted into full connection?" Question No. 6 was called and the following of the class of the third year answered and their characters were passed: Glibbreath Gilderoy Adams, Adrian Alfred Godfrey, James Archibald Howell, Gerald Ray Jordan, Joseph Letcher Reynolds, Guy Lattimore Wilkinson and Thomas L. Higgins.

The foregoing pastors gave good reports of their



work as their names were called by the bishop.

Those of the above class, who were not elders, were elected to this relation.

The following were continued in the class of the second year: Carl Fred Tate, Raymond Browning and Dorland Philip Grant.

The name of Rev. D. V. Howell, of the Mt. Airy district, was referred for the superannuate relation.

#### Resolutions Come Up Saturday.

The resolutions concerning the Divinity of Christ and other matters of a doctrinal nature, which were referred to the Sunday School Board Thursday, will be considered Saturday morning at 10 o'clock, the hour set for this board to make its report. This decision was reached when a motion was made to take the resolutions out of the hands of the Sunday School Board and turn them over to a special committee to be named by the conference.

There was considerable discussion on the floor of the conference when the move to reconsider was made. Several laymen insisted that it was time for the conference to take a definite stand on the question referred to in the resolution.

#### Hospital Work.

Rev. L. B. Colson, of Asheville, secretary of the Conference Hospital Board, reported two hospitals already built, two under construction and two others enterprised within the bounds of the Southern church.

The general board is planning to build two tubercular hospitals, one east and one west of the Mississippi river. The Methodists and other citizens of Asheville are asking for one of these hospitals.

J. B. Ivey, of Charlotte, spoke in the interest of the hospital work in the Southern church, urging the church to go forward in this great work.

Mr. Ivey urged the conference to stand back of Asheville's request for the establishment of one of the tubercular hospitals there. He spoke of the favorable climatic conditions in the Mountain City.

Mr. Ivey also explained the plan of organization of the Golden Cross and urged that the matter be taken up in the conference this year. This movement fosters the hospital work of the church.

Frank Weaver, of Asheville, was elected to succeed the late Dorman Thompson on the entertainment committee of the conference.

#### Report of the Sunday School Board.

The adoption by a standing vote, which was unanimous, report No. 1 of the Sunday School Board marked the moment of greatest interest in Saturday morning's session. This action of the conference shows conclusively that the Western North Carolina conference is of one mind when it comes to a question of loyalty to the doctrines of the Methodist church. Here is the report. Be sure to read every word of it.

Your Sunday School Board has given careful consideration to the resolutions and other papers sent in with reference to certain teachings within our conference bounds that have caused comment and disquietude in the minds of many of our people during the past few months. We recognize the gravity of the situation and deem it fitting to restate the time-honored position of our church.

We think this cannot be done better than by quoting and endorsing the action of our General Conference at its last session when a similar situation was presented, which is as follows:

"We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe, the great body of our people, still adhere unwaveringly to the faith once delivered to the saints.

"It may be that some, using that liberty which Methodism has always allowed to its representatives, have gone too far in questionable speculations. We would not have our people, our young people in particular, to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles Creed.

"We therefore call upon annual conferences, boards of trustees of our institutions of learning, and other responsible officers of our church, to take

all necessary steps to banish and drive away all erroneous and strange doctrines contrary to God's word.

"No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our Fifth Article of Religion: Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

"Such is the faith which we have inherited from our fathers and by which we unflinchingly hold. God has wonderfully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vast sums of money into the treasury of the Lord. Multitudes of souls have been harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism.

"Meantime, the young people of our church societies and institutions of learning are offering themselves by the thousands for lives of sacrificial service.

"As enforcing the sentiments for which we would have our people stand, we bring to their attention and commend to their consideration the following weighty paragraph from the pastoral address of our honored and beloved bishop:

"Heretofore our church has been remarkably exempt from destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

"We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

"In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic ascent and authority must speak tranquility and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

"The learned and devout men in whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way to salvation. Mists arising from astral myths and ethic legends did not cloud their judgment nor dim their faith; and to the sure word of prophecy in which they trust we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven, 'the old, old story of Jesus and His love.'

"It is our deep conviction that the one evil out of which springs all of the uncertainty and distress of the present time is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand,

and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity.

"Therefore, we do 'speak unto the children of Israel that they go forward.' We call for an advance along all the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the church, so during the coming quadrennium let the forces of the church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and life; and let increasing prayer be made to the God of our fathers for the outpouring of His Holy Spirit upon all our people."

In harmony with the above statement of our General Conference, your Sunday School Board of the Western North Carolina Conference desires, while expressing its entire confidence in the good intentions of those in authority in connection with religious training in our church, to disapprove emphatically of the selection of teachers or lecturers whose utterances are calculated to disturb the faith of our people.

W. A. Lambeth, Chairman.

Geo. L. Hackney, Secretary.

Among the other items of business transacted Saturday morning was the reception of the class of the second year into the membership of the conference, at which time Bishop Denny delivered an address of unusual force in which he placed special emphasis upon the deity of Jesus Christ.

The conference tabled a resolution offered by M. T. Smathers the purpose of which was to instruct the delegates to the General Conference to vote against the present proposed plan of unification with the Methodist Episcopal church.

C. M. Pickens was named as the representative of this conference to the centennial celebration of the Holston conference next year in Knoxville, Tenn.

(Continued on page seven.)

#### FORWARD MOVEMENT IN CHURCH FINANCE

By W. B. North.

The very serious question, What are we going to do when the money for the Centenary and Christian education that we have raised by special effort gives out? has been asked by many that love the Lord so often that it puts us to searching for the best answer. It stands to reason that we could not afford to do less than to assess our church for the cost of running expenses, growth, opening and cultivation of both home and foreign mission fields, as the Lord in His good providence opens them up to us and leads the way. Anything less than this would be to lose much of the valuable ground we have gained, and to prove unworthy of the sacred trust committed to our hands.

God forbid that any member of the great Methodist family should ever see the day when she would permit another denomination of the church of Christ to pass her in the onward march to evangelize the world and do our work and win and wear our crowns.

A great general, with repulsed and scattered forces, while the enemy celebrated the victory, was asked, What are you going to do now? quickly replied, "Why, re-enforce and reorganize my whole army and attack the enemy at five o'clock tomorrow morning." The reader is too familiar with modern history to have to be told what was the great result.

We should act with equal wisdom in discharging our duty to the church we love. After a long experience and observation followed by a careful consideration of this vital question, I most respectfully and earnestly suggest the following plan for the adoption and use of all of our local churches as a forward movement in church finance:

Let the officials of every local church organization secure and keep an absolutely accurate roll of all the living members of their church, and their places of residence. At the beginning of each year assess every church member that is able to pay anything as much as he can be persuaded to pay in the next twelve months.

Divide all the members of the church into sections and number them 1, 2, 3, 4, etc.

With the exception of the treasurer, put every member of the board of stewards in charge of a



section of assessed church members. Let every steward keep a book (not a paper written with lead pencil soon to be soiled and lost) containing all the names, places of residence and assessments of all the church members in his section, also amounts paid on their assessments with the dates of payment.

Let every steward find the places of residence of all the members of his section, form their acquaintance and visit them not less than twice a year, furnishing such advice, information and encouragement as each case may require, and invite and urge every member to attend the mid-week services, Sunday school, and the preaching of the gospel regularly, and pay some portion of his assessment in person, or by proxy, every Sabbath.

Let the steward call together all the members of his section of assessed church members once every quarter of the year either on Sunday (for it is the Lord's work) or at some suitable time in the week, that they may get acquainted, and cultivate the friendship of each other, talk over the business of the church, receive reports, dues, make up the financial report of their section to the next regular stewards' meeting, receive helpful information, and offer special prayers that the whole church may be more liberal and guided by the Spirit of God and graciously revived in all of its departments—in view of the fact that without Him we can do nothing, but with His help we can do all things that are necessary. The steward might greatly facilitate his work by inviting some strong financial speaker to talk to the members of his section on these important occasions.

Make it a part of the order of business of every regular stewards' meeting for the chairman to call for, and require, a well prepared report from every steward of his section of members, so that every member of the church may know that the Lord's money is needed, called for and required every month in the year, and that it is just as important for him to pay a part of his assessment early in the conference year as it is for him to pay it all in "a lump sum" the hour the preacher leaves the charge for the annual conference. Would that by the divine power we might fix the fact as deep in the minds and hearts of all the supporters of our church as their bones are in their bodies that our church assessments are not annual but monthly. Those that are dependent upon these contributions need their money in January as well as November.

Is it a small matter if the funds in the treasury run short, and the Board of Missions is forced to borrow money and pay \$5,000 or \$10,000 interest on the loan as the case may demand, simply because one or two hundred thousand uninterested and untrained members of our great church think that it will answer the purpose as well to pay their assessments the last week in the conference year as every week in the year?

Is it right, after a board of stewards has fixed a pastor's salary, upon which the support of himself and family depends, as small as they can possibly figure it, to pay him the next to nothing scarcely until the crop is planted, cultivated and gathered?

No person among us that has assumed the solemn obligation of church membership can afford to decline to pay or do his part to support the church, and no person of solid piety who both knows and loves the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church (and no other is eligible to the high and sacred office of steward) can afford to accept the office of steward and neglect or decline to devote the proper time and personal attention necessary to faithfully perform the sacred duties of his high office.

If we want officers and members after the pattern given on the moment we must "train them up in the way they should go."

How far would I miss it if I were to say there are 100,000 members in the M. E. Church, South, that pay practically nothing to the support of their church?

It eliminates the training for the parent to pay for the children. It would be tenfold better for the children to earn the money, or the parent to give the child the money and see that he pays it into his Lord's treasury. If children pay nothing before they reach their majority you need not expect them to pay much after that.

A man's obligation to the church begins no later than the day he joins. If for any reason he does not contribute to its support until one, two or three

years have expired it is not probable that he will pay anything thereafter.

The sad fact that as a church we are losing hundreds of thousands of dollars every year, and it is probable that in the future we are liable to lose millions more, unless we use better plans for the collection of the Lord's money, is only a part of the great loss we are liable to sustain, for those under our direction and influence need to be taught the beautiful grace of liberality and trained to support and lead the hosts of Methodism in the ages to come.

I therefore move the adoption of the financial plan herein presented by every board of stewards throughout our church.

"Speak unto the children of Israel, that they go forward."

#### SOME FACTS ABOUT THE DUKE FUND

##### 1. What is the Duke Fund?

This is an annual contribution of \$25,000, which now for several years Mr. James B. Duke has been giving to the North Carolina and Western North Carolina conferences to be administered through Trinity College by President Few. This has been divided equally between the two conferences—\$7,500 for building churches in each conference, and \$5,000 for aiding preachers on country charges in each conference. This money is all to be used for the benefit of the work in country churches. Mr. Duke is a great friend of the country church; he believes that money spent here will result in a real upbuilding of the people.

##### 2. What Use is to be Made of This Fund?

A better type of church, fully sufficient to meet the needs of the church in the open country, is to be provided by the aid given. Effort is to be made, also, to aid in supporting men who love the work of the country and are able to make most of the opportunities that belong to this needy and promising field. Along with better buildings must go men fully qualified for making full use of these. This calls for money to make the compensation for work done in the country equal to that for work done in the towns. To this end must be the fullest co-operation of all the elements involved.

##### 3. How is This Fund Administered?

Associated with Dr. W. P. Few is a commission, known as "The Duke Fund Commission," composed of three representatives from each conference, appointed upon nomination, one by the cabinet, one by the Board of Missions and one by the Board of Church Extension of each conference. The commission works with these boards in the distribution of this Duke Fund, the commission holding its regular meetings at Trinity College soon after the conferences have adjourned. All applicants for aid should apply for blanks and secure these from the secretaries of the boards involved just as though the applications were going into the boards for aid.

##### 4. What are the Efforts of the Commission?

The commission desires to accomplish the most possible with the money expended, both in the way of building churches and in the use of these in the country places. Not one dollar should be wasted; the most should be accomplished. To this end, the commission requires that plans of all churches to receive aid shall be submitted before the money becomes available. In this there is no disposition to dictate, but a desire to aid in getting plans and specifications that will guarantee the building of churches fully sufficient to meet the needs of the communities. The commission is not interested in poorly constructed and inadequate churches; but it is most anxious to join with all who are willing to do their part in supplying all needed equipment for the work in the country.

##### 5. How Can Aid be Secured?

Get a blank from the secretary of your Board of Church Extension, if help is wanted in building a church; from the secretary of your Board of Missions, if help is wanted on salary; then fill out with the utmost care with regard to the exact facts, and send in to the secretary concerned, or in the case of emergencies to W. P. Few, Trinity College, Durham, N. C. Dr. Few keeps all the records of the commission at the college. Avoid approximations as far as possible. Please do not come with a "poor mouth" and the spirit of surrender. The commission believes that the spirit of self-sacrifice, represented by the Cross, goes beyond the spirit of the pauper in making the kingdom come. Requests for aid may be sent in any time through

the year for aid in church building, and help will be guaranteed if any funds are in hand.

##### 6. What Does the Commission Crave?

The co-operation of presiding elders, pastors and official boards in the effort to promote the work in the country places of North Carolina. We should lead the entire church in this important field. We can and we will with a united effort in training men and in building churches.

#### THE GREENSBORO DAILY NEWS AND THE WESTERN NORTH CAROLINA CONFERENCE

Our Methodist brethren having fixed securely the faith at Winston-Salem, that great denomination should enjoy a long and blessed immunity from both foes and friends.

Our Methodist brothers doubtless are familiar with Kaubach's famous cartoon of the Reformation with Luther holding aloft an open Bible and about him grouped the inventors, the discoverers, the thinkers, the writers of genius who were nurtured in the cradle of that great Reform. An open Bible in that day may have been all right. Wherever the Book went then darkness seemed to step back. The open Word, the free page and the well-read one seemed to illumine the earth. We have gone so far as to talk about Twentieth Century light and knowledge. But manifestly we have been wrong. Of course we know there is no twentieth century in China, in Turkey, in Africa, in Siberia, in Russia. What boots it that all China without the Book is dark, all India dark, all Africa in inky blackness, and Russia, Spain and Italy gray with their half-open Bibles, their partial light? What this poor old United States needs is not the open Bible, the freedom of speech and thought, but the unquestioning faith. And they have it fixed up for them in Winston-Salem.

This is a part of the second editorial that our neighbor across the street has written within a week in criticism of the action of the Western North Carolina conference in adopting a report from the Sunday School Board which expresses the attitude of the conference to questions of doctrine. Evidently, our friend of the Daily News is hunting for a controversy or else for a guardianship over the affairs of the conference.

It is clear to us that our friend either has not read the report which is the ground of his dissatisfaction or else he is unable to understand what he reads. For said report does not contain what he seems to think it does.

The editor of the News has in fact set up a man of straw which is a right accurate representation of Roman Catholicism in the Middle Ages, then hastens to say that it is the Western North Carolina conference.

The implication that the Western North Carolina conference has become an organization akin to the Romish church with which Martin Luther contended is not only without foundation in fact, but is an open insult to the conference, for which if he is the man we take him to be he will make due apology.

The fact is that the Methodist church has from the beginning and still stands squarely for the great Protestant principle of the right of the private interpretation of the Bible, which is the "sufficient rule of faith and practice" and the guarantee of civil and religious liberty.

The Methodist church also denies "priestly intervention," or, in other words, accepts the "priesthood of believers," which Protestant principle liberates from the shackles of the Roman Hierarchy that would bind the souls of men here and hereafter.

Methodism is not Roman Catholicism, as the editor seems to imply.

Methodism does not put the shackles on anybody. There has never been, so far as we recall, a heresy trial in the Methodist church. "To think and let think" was the well known saying of John Wesley, and his followers have been true to him in this. Methodism allows and always has allowed the largest liberty and will continue so to do. The Methodist church is an on-going institution. It not only builds new churches every day in the year, but occupies new territory and has as its one ambition to accept new truth when discovered and "to spread scriptural holiness over the land."

But all this is not out of harmony with a protest against the church's employing lecturers or speakers who utter conclusions that weaken the public confidence in the Holy Scriptures. The Methodist church expects to stand for and preach the Bible. That is a dearly bought Protestant right and Methodist practice that will not be surrendered on account of a little editorial ridicule.

We wish to add this one word. The action of the



Winston-Salem conference was, as implied already in this writing, in perfect accord with the entire church. For the paper adopted was the one formulated and adopted last May one year ago by the General conference at Hot Springs. The vote was then unanimous just as it was at Winston-Salem.

The writer had the honor to be one of the committee at Hot Springs that prepared the report. He knows with what care the report was prepared, and with what unanimity it was adopted by the General Conference, and with uniform approval it was accepted by more than two million Methodists. The first public protest we have heard comes now from our neighbor across the street. We suggest that he learn what the Western North Carolina conference actually did before he criticises its action.

#### SPIRITUAL STATE OF THE CHURCH

The committee on the Spiritual State of the Church has tried to see in the various achievements of the church signs indicative of spiritual development. We are very grateful to note that a number of new churches have been built, and others are in process of construction. We are glad to note that our Sunday schools have grown in number and importance as a result of better equipment, wise direction and more efficient leadership. We have seen good revivals in many of our charges, and are comforted in the thought that through the preached Word many souls have been saved.

In the financial statistics of the year we are proud to say that our people seem to be growing in the grace of liberality. Along all lines of material development we see growth and expansion, and if we should judge the spirituality of the church from that viewpoint alone we should have great cause for general rejoicing. We should pronounce the spiritual health of the church good.

We cannot close our eyes, however, to some very dangerous conditions that threaten to deprive the church of much of her spiritual power. There is not enough of the "old time religion" in our homes. We do not believe that there are as many family altars in our homes in proportion as there were in the days of our fathers. The altar fires of the church cannot glow with the fire from off the altar of God while the altars in our homes are sadden heaps of cold cinders of ashes. The home and the church of the living God are in competition with the cheap sensationalous of the amusement halls found in practically every community throughout the length and breadth of this great nation. Jazz and the spirit of jazz are deadly foes to spirituality. Some church members are permeated with the spirit of worldliness, and though their names are on our church registers, in spirit they walk with us no more.

There is a dangerous idea in the minds of many to give just as little time possible to the church on Sunday. Many leave the church at the close of Sunday school and take joy rides during the preaching hour, and often picnic in the country on God's holy Sabbath day. We know such actions are not in keeping with the spirit of worship, and we deplore the fact that many pews are vacant in God's house as a result. We need a revival of the "old time religion." We believe there is spiritual power in the church of God to bring it to pass. We believe our preachers are preaching a pure gospel of Jesus Christ and Him crucified. We believe in that gospel and in its power to save us from all the mighty material forces that threaten the spirituality of the church. That gospel has power to aid and help us in our social, our domestic, our civic, our commercial and our industrial problems, but in order to do its perfect work in those lines, it must first save you and me from the destructive power of sin. It must put Christ with our beings—"Christ whither is the hope of glory."

H. K. Boyer,  
E. E. Williamson, Secretary.

#### MEMORIAL SERVICE

Dr. Dan Atkins presided at the memorial service Sunday afternoon at 3 o'clock, at which time tribute was paid to the lives of the ministers and ministers' wives who died during the year. Devotional exercises were conducted by Rev. John W. Moore.

Minute question No. 14, "What preachers have died during the year?" was called, and it was announced that W. S. Hales, E. S. Richardson, T. J.

Ogburn, preachers in full connection, and Paul D. Anthony, a preacher on trial, had died. The names of Mrs. W. C. Wilson, Mrs. J. J. Gray and Mrs. J. R. Warren, preachers' wives, who died during the year, were announced. It was also announced that Dorman Thompson of Statesville, a leading layman and official of the conference had died.

J. F. Kirk read the memoir of W. S. Hales; T. F. Marr that of S. E. Richardson; J. H. Barnhardt that of T. J. Ogburn; B. Wilson that of P. D. Anthony; J. F. Armstrong read a sketch of Mrs. J. J. Gray, and A. C. Swafford was requested to prepare a sketch of Mrs. Wilson. C. A. Wood read a sketch of Mrs. J. R. Warren.

A motion was carried that a memoir of the late Dorman Thompson be prepared and printed in the minutes and J. F. Kirk was requested to furnish brief sketch of Mr. Thompson. After words of eulogy by several members of the conference, the meeting adjourned at 4 o'clock.

#### REPORT OF BOARD OF LAY ACTIVITIES

We recommend:

First, That the goal of the conference be the payment in full of all assessments and salaries for 1924, and to this end we urge the elders, pastors, and lay leaders to see that the board of lay activities shall be organized in every charge and in every church.

Second, That a thorough every member canvass be put on in every church as early as possible after adjournment of this conference.

Third, That we affirm our devotion to the Centenary campaign and to the educational program of our church and accept the suggestion that it shall be the major task of the board of lay activities to bring these great undertakings to a successful conclusion and ask the pastor to see that an educational committee be appointed in every church.

Fourth, That the county be the unit as far as possible in carrying out the work of the lay activities and urge the elders and district leaders to see that associate district leaders be appointed for each county or similar unit.

Fifth, That Charles H. Ireland be elected conference lay leader.

Sixth, That pastors and boards of stewards be urged to use membership cards prepared by our conference lay leader, which cards when properly filled out by every church member will not only constitute a complete record of members but a guide to the kind of work in the church that each member is willing to undertake.

Seventh, That a ministerial loan fund for the purpose of being loaned to worthy young men seeking to prepare themselves for the ministry shall be established in each district, along the lines adopted by the Greensboro district conference.

Eighth, That the training of our laymen being one of the crying needs of the church, we recommend that the pastors see that all the committees provided for in our discipline shall be organized and put to work in every board of lay activities, giving special pains to see that the evangelistic and social service committee shall be largely used in their respective fields.

Ninth, That we recommend a constant study, teaching and preaching of the scriptural plan of financing the church, especially emphasizing the great doctrines of tithing and stewardship.

Tenth, That the second Sunday in June be set apart as laymen's day and that arrangements shall be made to have laymen to hold services of worship in every church during the absence of the pastors attending the ministerial training school at Trinity College.

Eleventh, That every church be urged to use the weekly payment plan as the basis of assessment or pledges and to use the envelope system of making contributions. We also recommend that a detailed financial report be made to the congregation of every church monthly on stations and at least quarterly on circuits. Also that early in the year full explanation be made to each congregation of every item composing the conference collections.

#### NOTICE FROM REV. W. F. ELLIOTT

Since I have been transferred to the N. C. conference I will have some leisure time till that conference meets, and I would like to employ this time in helping some one in revival meeting as preacher or leader of song.

W. F. Elliott,  
Rutherford College, N. C.

#### BOARD OF CHURCH EXTENSION

At the approaching conference in Elizabeth City the Board of Church Extension of the conference will receive any applications to be passed upon, either by the conference board or the general board. The general board will not consider any applications which have not been passed upon favorably by the conference board.

Any blank applications which are to be addressed to either board may be obtained from Rev. J. E. Holden, Secretary, Kenly, N. C.

The blanks must be properly filled out and returned to the secretary on or before the first day of conference.

The brethren will delay their cause by writing to the undersigned for blank applications, as he does not keep them. They will be procured from the secretary.

Euclid McWhorter.

#### SOUTH ATLANTIC MONTHLY

What should be done to prevent the depletion of forests in the Southern States? What is the alternative of government ownership of the railroads? These pertinent questions receive definite answers in the October issue of the South Atlantic Quarterly which also completes its twenty-second volume. By every citizen interested in the welfare of this region and in the national public policy these articles should be read. Two other articles of the same issue deserve mention the illustrious Dr. Keen's conclusions regarding the Value of Medical Research to Mankind and Ewart W. Hobbs' Plea for Church Union Through a Common Membership in All Churches. Science and religion go hand in hand in the periodical. But to those interested in literature and art Mr. Beatty's discussion of the English Lake District Before Wordsworth and L. W. Smith's review of Naturalism in contemporary letters will make as deep an appeal. Long may the Quarterly continue its usefulness.

#### MANY, MANY THANKS

The job department of the Advocate has recently turned out a very beautiful cook book for the Woman's Club of Mt. Airy. Listen to what they say about the quality of the work they got:

"Our committee and club women as a whole, also our advertisers, are delighted with the book. It is certainly beautifully done; your house should certainly feel proud of it.

Let me thank you here for your patience in dealing with us who were absolutely green about this kind of work. We thank you for your consideration and co-operation in every respect.

Yours very truly,

Mrs. C. C. Hale."

Any one wishing to secure a copy of this book can do so by writing Mrs. Hale.

Despite continued effort there are some sixty of the more than two thousand chaplains who served in the World War who were entitled to receive the Chaplain's medal to whom it has not yet been formally presented on account of inability to secure address. Any chaplain of the Protestant churches who served under commission during the World War and who has not received the Chaplain's medal should apply to Rev. E. O. Watson, Secretary General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

"At the fourth quarterly conference for Northampton circuit, Weldon district, held at Lasker, October 20, 1923, every church on the charge, five in number, paid in full the balance due on the pastor's salary. The circuit will also present the pastor with a new suit of clothes. Both Brother Robinson and Presiding Elder Mercer are in high favor with the people."

Time No Object: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 Peter 3:8.

A Benediction: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Corinthians 13:11.



**WOMAN'S PAGE**

**N. C. CONFERENCE**  
Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

**W. N. C. CONFERENCE**  
Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

**Western North Carolina Conference**

**GLEANINGS FROM MINUTES OF NORTH WILKESBORO DISTRICT MEETING**

The district meeting of the Woman's Missionary Society of the North Wilkesboro district, Western North Carolina conference, Methodist Episcopal Church, South, convened in annual session with the Methodist church of Boone on Thursday evening, October 4, 1923, with the district secretary, Mrs. Will Winkler presiding.

After a song service by the local choir the pastor, Rev. G. C. Brinkman, conducted the devotional exercises. An address of welcome by Mrs. McG. Anders was responded to by Mrs. L. D. Lowe of Banner Elk in words of appreciation, followed by an appropriate solo given by Mrs. O. L. Hardin.

These things being done, the speaker of the evening, Mrs. C. C. Weaver, of Monroe, conference superintendent of young people's work, was introduced. She delivered a ringing challenge for service and for intercessory prayer, thus sounding the keynote which gave tone to the entire conference.

Friday, the real day of the session, was crowded with work. Every minute of the day was filled with good things for these missionary workers. All present manifested great interest by their strict attention. Mrs. Weaver's address on this day, with her frequent helpful talks, constituted the crowning feature of the meeting—spiritual and inspiring, she proved a benediction to all her hearers. The work of the young people received especial emphasis. The advantage and the importance of early training for the Master's work made a lasting impression.

The devotional exercises, conducted respectively by Mrs. A. V. Bennett, Mrs. C. C. Weaver, and Mrs. Turner Smathers, were messages with deep spiritual truth.

One of the gratifying things about the meeting was the fine representation—Jefferson, Valle Crucis, North Wilkesboro, Banner Elk, Creston, Helton and Sutherland all being in attendance. Reports were encouraging, round table talks purposeful and helpful, and the spirit in every way suggestive of advancement for the coming year.

The final session closed with a consecration service. All joined in singing "God Be With You Till We Meet Again," and separated with a purpose to make an even better report at Sparta next year. Mrs. J. L. Winkler, Secretary.

**MY PRAYER**

Let me not die before I've done for thee  
My earthly work, whatever it may be;  
Call me not hence with mission unfulfilled;  
Let me not leave my space of ground untilled.  
Impress this truth upon me—that not one  
Can do my portion that I leave undone;  
For each one in thy vineyard hath a spot  
To labor on for life, and weary not.  
Then give me strength all faithfully to toll  
Converting barren earth to fruitful soil.  
I long to be an instrument of thine,  
To gather worshipers unto thy shrine;  
To be the means one human soul to save

From the dark terrors of a hopeless grave.

Yet most I want a spirit of content  
To work where'er thou'lt wish my labor spent;  
Whether at home, or in a stranger clime,  
In days of joy or sorrow's sterner time.

I want a spirit passive—to lie still,  
And by thy power to do thy holy will;  
And when the prayer unto my lips doth rise,

"Before a new home doth my soul surprise,

Let me accomplish some great work for thee,"

Subdue it, Lord. Let my petition be,  
"O make me useful in this world of thine,

In ways according to thy will—not mine."

Let me not leave my space of ground untilled;

Call me not hence with mission unfulfilled;

Let me not die before I've done for thee

My earthly work whatever it may be.  
—Selected.

**WHY GOD SEEKS THE BEST MAN**

God is intently looking for the best men. The eyes of the Lord are running to and fro throughout the whole earth, for the definite purpose of showing himself strong in the behalf of them whose heart is perfect toward him (2 Chron. 16:9). He found at least one man who pleased him. "There is none like him in the earth," God said to Satan about Job. He was the best man God had! And yet! He put him in Satan's sieve, just as he did Peter centuries later. There was "something more beyond" for Job, and God wanted to give it to him. In the mystery of his "permissive will," God wished to show Satan that a man, afflicted and misunderstood, could be true to Him in adversity as well as in prosperity. Are any of us in the furnace of affliction? Our "comforters," like Job's, may be telling us that we are being punished for some reason or other, but very likely they are not saying the thing that is right. "Ye have not spoken to me the thing that is right," said Jehovah to Job's friends. The sufferings of God's children are purifying, and in them we get a new vision of God.—S. S. Times.

**MISSION INCIDENTS**

It is hard for those of Christian upbringing to realize the psychological misery of heathenism. An aged Korean woman was asked:

"What benefits have you received from faith in Jesus?"

"Many," came the reply. "I will tell you of one, though you may not think it important as I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now, when the sun sets I commit family and possessions all to God, lie down, and sleep clear through till morning."

"Do you not regret sometimes having given up your little shrine and incense-burning?" was asked of a converted Chinese woman. "Regret!" she exclaimed. "You know little of the torment of it. Every freak of the burning incense betokens some shortcoming and demands more kneeling, more chanting, more incense."

"And now?" I said.  
"Now Jesus has taken all my sins away."

**North Carolina Conference**

**THOUGHT FOR THE WEEK**

Enough to know that through the winter's frost and summer's heat,  
No seed of truth is lost,  
And duty pays at last its cost.  
—Selected, Missionary Prayer and Meditation.

**REPORT MISSION, BIBLE STUDY AND PUBLICITY, 3RD QUARTER**

**Durham District.**

Miss Mattie Pulliam, Leasburg, district secretary.

Leasburg—Mrs. D. T. Connolly, Supt.; use bulletin.

Concord Church—One M. S. class, 11 members; one reading circle; use bulletin.

Oak Grove—Use bulletin.

Minnie P. Gates—One M. S. class; one B. S. class.

Mary Hambrick — Mrs. Kendal Street, Supt.; one M. S. class, 28 members; one B. S. class, 99 members; use bulletin; send missionary items to papers.

Leasburg Y. P.—Endora Whitlow, Supt.; one reading circle.

**Elizabeth City District.**

Mrs. Georgc Hawkins, Hertford, district secretary.

Hertford—Mrs. E. L. Reed, Supt.; one B. S. class; use bulletin.

Hertford—Mrs. R. L. Knowles, Supt.; one B. S. class; use bulletin; send missionary items to papers.

Gatesville—One M. S. class, 12 members.

Winfall—One M. S. class, 8 members.

Anderson—One B. S. class.

Winfall B. J.—Walter Remphlet, Supt.; one M. S. class, 15 members.

**Fayetteville District.**

Mrs. Emma Hunter, Fayetteville, district secretary.

No reports.

**New Bern District.**

Mrs. Flora Kendall, Goldsboro, district secretary.

Hookerton—Mrs. R. R. Grant, Supt.; one B. S. class, 15 members.

Elizabeth Hendren, New Bern—Mrs. R. B. Nixon, Supt.; one M. S. class (new), 12 members; one reading circle; one missionary library; one B. S. class, 20 members; use bulletin; send missionary items to two papers.

St. Paul's, Goldsboro, Mrs. L. D. Giddens, Supt.; one M. S. class, 12 members; one reading circle; one B. S. class, 12 members; use bulletin; send missionary items to two papers; one missionary library.

Mount Olive—Mrs. D. K. Korregay, Supt.; one M. S. class (new), 50 members; use bulletin.

New Bern—Mrs. Emma B. Wallace, Supt.; one M. S. class.

Jane K. Meadows, New Bern—Mrs. W. W. Millett, Supt.; one M. S. class (new), 32 members; one reading circle; one missionary library; one B. S. class, 32 members; use bulletin; send missionary items to two papers.

New Bern Y. P., Miss Elizabeth Lancaster, Supt.; one M. S. class (new), 7 members; use bulletin.

New Bern B. J.—Miss Annie Boyd, Supt.; reported for fall organization.

**Raleigh District.**

Miss Vara L. Herring, Raleigh, district secretary.

Salem Church—Mrs. D. N. Hunt, Oxford, Supt.; one M. S. class (new), 10 members; one reading circle; one missionary library; one B. S. class, 10 members; use bulletin; send missionary items to papers.

Sadie Puckett Spiers, Smithfield—Miss Mattie Pou, Supt. pro tem; one B. S. class; use bulletin.

Edenton Street, Raleigh, Mrs. R. W. Bailey, Supt.; six M. S. classes, 150 members; one missionary library; use bulletin; send missionary items to two papers.

Zebulon—Mrs. J. D. Davis, Supt.; one M. S. class (new), 8 members; use bulletin.

Mary Pescud, Raleigh, Miss Vara Herring, Supt.; one missionary library; use bulletin.

Louisburg—Mrs. M. E. Pleasants, Supt.; one M. S. class; one B. S. class; use bulletin.

Benson Y. P.—Miss Mary Jackson, Supt.; one M. S. class, 24 members; one reading circle; one B. S. class; send missionary items to papers.

Oxford Y. P.—Mrs. E. M. Snipes, Supt.; use bulletin.

**Rockingham District.**

Mrs. W. R. Royall, Laurinburg, district secretary.

Red Springs—Mrs. L. S. Newton, Supt.; one B. S. class, 18 members; use bulletin.

Mary Steele, Rockingham—Miss Georgia Biggs, Supt.; use bulletin.

Fairmont—Mrs. D. W. Galloway, Supt.; one M. S. class (new), 12 members; use bulletin.

Hamlet—Mrs. McC. Morris, Supt.; one missionary library; one B. S. class, 30 members; use bulletin; send missionary items to three papers.

Laurinburg—Mrs. T. Wesley King, Supt.; one M. S. class, 35 members; one B. S. class, 70 members; use bulletin; send missionary items to papers.

Rebecca LeGrand Y. P., Rockingham—Miss Addie Webb, Supt.; one M. S. class; one B. S. class.

**Washington District.**

Mrs. E. E. Blount, Wilson, district secretary.

Nashville—Miss Leyta Carter, Supt.; one B. S. class; use bulletin.

Farmville—Mrs. L. P. Thomas, Supt.; one M. S. class (new), 28 members; one B. S. class, 28 members; use bulletin.

Rocky Mount, First Church—Mrs. J. S. Battle, Supt.; use bulletin; send missionary items.

Spring Hope—Mrs. O. B. Moss, Supt.; one M. S. class, 12 members; use bulletin.

Washington—Mrs. S. A. Cotten, Supt.; one M. S. class, 123 members.

South Mills—Mrs. F. D. Williams, Supt.; one M. S. class (new), six members; one B. S. class; use bulletin.

St. James, Tarboro—Mrs. L. L. Brown, Supt.; two M. S. classes, 38 members; one B. S. class.

Stantonsburg—Mrs. L. J. Overman, Supt.; one M. S. class (new), 11 members; use bulletin.

Belle H. Bennett, Rocky Mount—Mrs. L. B. Aycock, Supt.; one M. S. class (new), 24 members; one B. S. class; use bulletin; send missionary items to papers.

Farmville Y. P.—Mrs. D. G. Allen, Supt.; one M. S. class (new), 10 members; one B. S. class.

**Weldon District.**

Miss Amma Graham, Warrenton, district secretary.

Severn—Mrs. J. B. Stephenson, Supt.; reported for organization.

Windsor—Mrs. W. P. King, Supt.; one M. S. class (new), 13 members; use bulletin.

Winton — Mrs. W. L. Matthews, Supt.; use bulletin.

Bethany Church, R. F. D., Conway—Mrs. C. W. Martin, Supt.; reported for organization.

Norlina—Mrs. Marvin Self, Supt.; class in junior catechism; reported for organization in mission and Bible study; use bulletin.

Weldon—Mrs. L. D. Hayman, Supt.; one M. S. class (new), 12 members; use bulletin; send missionary items to papers.

Weldon Y. W.—Mrs. H. L. Lassiter, Supt.; one reading circle; B. S. class, 15 members; use bulletin.

Winton, Cofield B. J.—Miss Sarah Meadow Williams, Supt.; reported.

Garysburg B. J.—Miss Lucy A. Ellis, Supt.; reported for organization.

Rich Square—Mrs. J. D. Brown, Supt.; reported the society reading six books to be discussed in all day meeting.

**Wilmington District.**

Mrs. T. W. Lee, Rose Hill, district secretary.

Grace, Wilmington—Mrs. W. A. Graham, Supt.; reported.

Rocky Mount B. J.—Miss Hazel Futch, Supt.; one M. S. class, 17 members.

A little girl was spending her first night from home. As the darkness gathered she began to cry. The hostess asked, "Are you homesick?"

"No," she answered, "I'm here-sick."—Brooklyn Eagle.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference

### RE-ELECTED

At the annual meeting of the Western North Carolina Conference Sunday School Board held in the Intermediate-Senior department room of the Sunday school building of Centenary Methodist church, Winston-Salem, Winston-Salem, Wednesday afternoon, October 17, at three o'clock the three whole-time workers employed last year by the board were re-elected. Miss Virginia Jenkins will therefore continue for another year to be our conference elementary superintendent, Miss Mabel Grimes will for another year be our office secretary and your humble servant will try for his seventh year in the work to be your conference superintendent of Sunday school work. You can count on your three workers doing their very best to promote religious education in our bounds.

### WELL ATTENDED

The recent meeting of our Sunday School Board was the best attended of any in the history of our conference. Eighteen of the twenty-two members were present, as follows: Clerical members: W. A. Lambeth, chairman, D. W. Brown, M. B. Clegg, M. W. Heckard, C. S. Kirkpatrick, J. T. Ratledge, B. C. Reavis, C. C. Weaver and M. B. Woosley; lay members, D. E. Henderson, vice chairman, G. L. Hackney, secretary, H. A. Dunham, treasurer, R. C. Bunch, I. F. Craven, H. R. Dwire, Herbert Gibson, E. H. Kochtitzky, W. M. Lineberger.

The board decided to promote many valuable things, among them being the unanimous adoption of a resolution urging each member of the board to take at least one unit of credit in our Standard Training Course during the year.

### SWEET SIXTEEN

During the past year eleven Standard Training Schools with a total enrollment of 1,633 and a total number of credit students of 947 were held as follows:

School	Enr'lmt.	Credits
Salisbury-Spencer	136	64
Greensboro	184	118
Winston-Salem	201	108
Charlotte	274	143
Gastonia	190	123
Asheville	154	80
Hickory	142	90
Shelby	100	51
Marion	58	36
Mooresville	50	14
Lenoir-Davenport	144	120

The above enrollment does not include hundreds of visitors who attended our schools from time to time.

Next year sixteen schools will be held at such centers in our conference that no one should be denied the privilege of attending one or more of them.

### A PARAGRAPH

One paragraph of your humble servant's report to the Sunday School Board read as follows: more interested in the results obtained than in the efforts put forth to obtain these results, but permit me to give a brief summary of the outstanding instances of service rendered by your conference superintendent during the year:

Twenty all-day charge Sunday

school institutes have been conducted. Sixty-five public addresses have been delivered.

Thirty-five Sunday schools were visited in which talks were made and classes were taught.

Twenty-six conferences have been held with building committees.

Forty-one workers' councils were attended with attending collaboration.

Nine district conferences were visited, in each of which the Sunday school cause was presented.

Eleven Standard Training Schools were conducted, in seven of which I served as an accredited instructor.

One non-standard school was conducted.

Two county-wide Sunday school conferences were held.

One conference-wide council meeting of presiding elders and district superintendents was held.

One conference-wide council of Wesley Bible class workers was held.

One conference-wide Wesley Bible Class Federation was held.

Two or more columns of Sunday school news-matter have been furnished the North Carolina Christian Advocate each week.

One hundred and twenty-four "Programs of Work" of the "C" and "B" types have been placed during the year in our Sunday schools.

### A FEATURE

One of the distinct features of the annual conference was the calling to the chancel before a crowded house, on the evening of the Sunday School Anniversary, of seventy of our leading pastors who had taken one or more units of credit in our Standard Training Course during the year to receive the plaudit "Well done thou good and faithful servant" by Bishop Denny. The pastors who received these credits are hereby listed. The figure opposite their name stands for the number of credits earned during the year:

W. A. Jenkins	12
M. W. Heckard	8
T. J. Stough	5
J. W. Hoyle	4
M. G. Erwin	4
W. C. Jones	4
J. F. Kirk	4
G. T. Bond	3
J. W. Bennett	3
W. F. Elliott	3
L. B. Hayes	3
R. A. Smith	3
J. R. Walker	4
E. P. Stabler	3
O. P. Ader	2
E. D. Ballard	2
R. C. Goforth	2
E. J. Harbison	2
J. W. Ingle	2
O. J. Jones	2
C. M. Pickens	2
F. H. Price	2
W. E. Poovey	2
J. W. Vestal	2
M. B. Woosley	2
N. C. Williams	2
H. G. Allen	1
W. T. Albright	1
W. A. Barber	1
Z. E. Barnhardt	1
R. K. Brady	1
P. H. Brittain	1
D. W. Brown	1
J. H. Brendall	1
L. W. Colson	1
Ashley Chappell	1
John Cline	1
W. B. Davis	1
G. W. Fink	1
J. S. Matt	1
H. G. Hardin	1
T. C. Jordan	1
H. H. Jordan	1
G. R. Jordan	1
J. W. Kennedy	1
C. S. Kirkpatrick	1
C. O. Kennerly	1
W. A. Lambeth	1
Elzie Myers	1
M. W. Mann	1
E. Myers	1
W. A. Newell	1
Z. Paris	1

E. J. Poe	1
A. S. Raper	1
B. C. Reavis	1
D. H. Rhinehardt	1
A. P. Ratledge	1
C. M. Short	1
W. L. Scott	1
A. L. Stanford	1
R. A. Truitt	1
P. W. Tucker	1
R. G. Tuttle	1
J. C. Umberger	1
G. W. Vick	1
J. W. Williams	1
G. W. Williams	1
G. L. Wilkinson	1
J. E. Woosley	1

### PROFITABLE

Our Sunday School Anniversary proved to be a very profitable meeting. With Chairman Lambeth presiding it also proved to be a very interesting meeting. In addition to the splendid music rendered by the Centenary choir Rev. H. G. Hardin led in a very fervent prayer. Then Bishop Denny very forcibly congratulated the ministers before him for their disposition to keep on learning. Prof. H. E. Spence, dean of the Religious Education Department of Trinity College, and chairman of the Sunday School Board of the North Carolina conference, then told about the great work that Trinity College is doing for religious education in North Carolina Methodism. Next came a few remarks from Miss Jenkins and your humble servant. Dr. J. W. Shackford then made the principal address of the evening, in which he emphasized the importance of keeping religious education alongside secular education. Dr. Shackford made a very effective address.

### North Carolina Conference

#### BIG DOINGS AT JONESBORO

The West Fayetteville Standard Training School got off to a great start at Jonesboro Sunday evening, October 14, with 213 representatives of eight charges of the western section of the Fayetteville district and one or two charges outside the district, with a few Presbyterians, Baptists and Christians in attendance. From points ranging up to 20 or 30 miles distant came superintendents, secretaries, treasurers, teachers, prospective teachers and others interested in Sunday schools and in the religious training and development of boys and girls. And the fine thing about this story is the fact that they came back Monday, and Tuesday, and the other evenings—most of them—and brought others with them. With eagerness and enthusiasm and a real desire to learn did they come. They entered into the work with genuine zeal. In all the training schools we have held perhaps never has there been a more marked interest in reading. A remarkably fine percentage of those attending enrolled for credit, and most of the others bought books and are studying the principles and programs set forth. Just how many will receive the certificates of credit will be announced in these columns next week, along with other interesting facts concerning this training school.

Five courses by as many instructors were offered, as follows: "Beginner Organization and Administration," Mrs. Charles Van Noppen; "Primary Organization and Administration," Miss Georgia Keene; "Junior Organization and Administration," Mrs. E. R. Michaux; "Principles of Religious Teaching," Prof. I. B. McKay; and "Sunday School Organization and Administration," Mr. L. L. Gobbel. Rev. B. E. Stanfield, the tireless pastor of the Jonesboro charge, was chairman of the board of managers, and to him and Rev. R. H. Willis, the presiding elder, goes a great share of the credit for the splendid attendance and the favorable conditions under which the school was able to operate.

### FAYETTEVILLE CERTIFICATES

The second Standard Training School for the eastern half of the Fayetteville district, held at Hay Street church, Fayetteville, October 7-12, was even bigger and better than the fine one held there a year ago. Actually enrolled in this school were workers from 27 Sunday schools, not counting perhaps 75 or 100 who came for one or two periods as visitors. And an even finer thing about this school is the fact that 20 schools were represented in the list of credit pupils. A total of 84 certificates were earned by the 20 pupils, as follows:

Hay Street 23, Person Street 8, Steadman 6, Cumberland 5, Gardners 2, Camp Ground 2, Roseboro 2, Parkers Grove 2, Marvin 2, Calvary 1, Duke 1, Black's Chapel 1, Parkton 1, Hope Mills 1, First Presbyterian 16, Highland Presbyterian 7, Sunnyside Presbyterian 1, Episcopal 1, First Baptist 1, and Steadman Baptist 1.

Names of those earning certificates of credit by classes are as follows:

Beginner Organization and Administration—Mrs. Charles Van Noppen, instructor—Miss Ellen Lamb, Mrs. Floyd Scuders, Mrs. M. L. Smoot, and Miss Lizzie Dell Sutton, Hay Street; Mrs. Wm. D. Farrior and Mrs. Colin McLaurin, Highland Presbyterian; and Miss Annie E. Rose, First Presbyterian.

Primary Lesson Materials and Teaching, Miss Georgia Keene, instructor—Mrs. C. G. Carter, Mrs. Jas. C. Gilkey, Miss Mary Gorham, Mrs. L. C. McDuffie, Miss Marion McLean, and Mrs. R. H. Willis, Hay Street; Miss Mary Kate Covington and Miss Flora Graham, Marvin; Mrs. J. C. Davis, Cumberland; Mrs. J. E. Fussell and Mrs. J. F. Vinson, Cokesbury; Mrs. W. L. Maness, Camp Ground; Miss Polly Black and Mrs. Chas. V. Sharpe, Highland Presbyterian.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Berline Beard and Mrs. C. S. Beard, Steadman; Miss Leila Bristow, Mrs. Etta Henderson, and Mrs. I. H. Riddle, Person Street; Miss Edna Dellinger, Roseboro; Mrs. J. J. Hall, Gardners; Mrs. J. A. Hair, Calvary; Miss Lelia Humble, Miss Eva Johnson, Miss Pat Lamb, and Miss Ruth Powers, Hay Street; Robert S. Williams, Parkers Grove; Miss Emmie Black, Highland Presbyterian; Mrs. J. R. Boyd, Mrs. W. R. Clayton, Mrs. A. S. Cromartie, F. L. Halcombe, Mrs. Hilda Kite, Mrs. J. G. McRae, Miss Kathrine Robinson, Mrs. C. G. Rose, Miss Kate Sutton, and Ernest Welton, First Presbyterian; Mrs. C. J. Wiggs, First Baptist; and Mrs. J. W. Jernigan, Episcopal.

Sunday School Organization and Administration, Mr. L. L. Gobbel, instructor—Joseph B. Biggs, B. A. McKinnon, and Mrs. Albert Wade, Cumberland; Mrs. C. M. Brett, Hay Street; J. M. Cole and P. E. Farrell, Person Street; W. H. Herring, Bethel; Geo. N. McCall, Steadman; Mrs. Harper Jones, Black's Chapel; W. R. Robinson, Gardners; Mrs. A. A. McEachern, and J. B. Wilson, First Presbyterian; and H. M. Pinkston, Highland Presbyterian.

The Church and Its Work, Prof. J. M. Ormond, instructor—C. H. Graham, Highland Presbyterian; Miss Annie Walker, Steadman Baptist; Rev. W. L. Maness, Camp Ground; Mrs. H. C. Butler, Cumberland; Mrs. L. F. Martin, Cokesbury; J. T. Bynum, Hope Mills; Miss Lizzie Talbot, First Presbyterian; Rev. R. F. Munns, Parkton; J. W. Williams, Parker's Grove; Rev. H. L. Davis, Duke; Miss Zula Rankin, Miss Maggie R. Rose, and Miss Annie McArthur, First Presbyterian; Dr. W. S. Jordan, Rev. E. C. Maness, and Mrs. Mair Farrell, Person Street; Mrs. T. H. Sutton, Jerome Melvin, Mrs. Jerome Melvin, Miss Isabel Lamb, Dr. J. M. Lilly, Albert Stewart, A. E. Ritch, Hay Street; and Mrs. A. P. Kutz, First Baptist.

(Continued on page fifteen)



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### ROCKINGHAM LEAGUE DOING NICELY

The Rockingham Epworth League being a new organization, I am afraid we have nothing of any value to send you for the Advocate. I will tell you of one or two of our plans, however, and if you think them worthy please use them.

First, I will give you a list of our new officers:

President—Miss Lucille Shore.  
Vice President—Miss Kathleen Hicks.  
Secretary—Miss Marie Covington.  
Treasurer—Miss Mary Leak Scales.  
Cor. Sec.—Miss Pearl Currie.  
First Supt.—Alex. Bethune.  
Second Supt.—Miss Kathleen Hicks.  
Third Supt.—Miss Dell Gibson.  
Fourth Supt.—Caroline Covington.

We are having some very interesting programs now. One of the best we have had was a musical program. This was used as a change from the usual Era program. It seemed to draw to the league people who had shown no interest before, so we feel that it was a success.

This fall and winter we are planning to have some kind of musical program or song service for twenty or thirty minutes each Sunday night before preaching service. Music has a strong appeal for our people and our pastor thinks this an excellent plan to get people interested in our league and perhaps church service.

The second department holds services at the county chain gang one Sunday afternoon each month and makes visits to the county home real often, besides the usual visits to the sick and help for the poor. We have placed a small box in the church, into which we have asked leaguers and others who will to drop the names of any needy or sick ones; also money to help if they so desire. This seems to be a good plan (although it may be old to other leagues) to get a list of people that we especially wish or need to visit.

What I have written will be of very little value for the Advocate or other leagues, I am afraid, but we wish you to know that we are trying to make our league a success and we will, of course, appreciate any help from other leagues.

Pearl Currie,  
Cor. Sec.

#### THE WANCHESE LEAGUE CHALLENGES ALL TRUE CHRISTIANS —OLD AND YOUNG

Our league met in regular business session September 18 and revised the officer list. As some of the young people are leaving for school it was necessary to put new ones in their places. The list of officers now reads as follows:

President—Tom Daniels.  
Vice President—Miss Rola Melson.  
First Dept. Supt.—Leslie Gallop.  
Second Dept. Supt.—Mrs. C. M. Daniels.  
Third Dept. Supt.—Miss Rena Baum.  
Fourth Dept. Supt.—Mrs. James Gaskill.  
Secretary—Mrs. Lucy Midgett.  
Treasurer—Mrs. Gertie Simpson.  
Era Agent—Miss Arizona Johnson.  
Organist—Miss Violet Gaskill.  
Asst. Organist—Miss Eda Simpson.  
Cor. Sec.—T. H. Baum.

After the above matter of importance was attended to several very important problems were discussed and some very good decisions were made as to the greatest needs of what the league ought to do during the re-

mainder of the year, our superintendent of second department rendered a very interesting and helpful written report. It included many visits to the sick and financial aid rendered on several occasions to the needy in our community. This Christ-like spirit is commendable and it ought to be more generally carried out by all of us professing Christians.

There were some other good reports given which we have not space to mention, but suffice it to say that we believe our leaguers, at least the majority, are desirous of doing the very best they can. A kind word and some encouragement on the part of our elder ones would act as a stimulant to the fine young people. It is not criticism that they need or censure, but the arm of friendship and brotherly love and encouragement. A great responsibility rests on us older ones as to how we try to help the babes in Christ. Ah, yes, it seems to me but very few leading church people of this time give the encouragement to our leaguers that they really ought to, and it's time to wake up and give the helping hand. Pastor and people, sometime, somewhere you and I will be held to strict accountability for just how we help our leaguers. I never fail when possible to attend a league service. It is a God-send to me to be with the young people and partake of the essence of youth again. It helps me to do better. I did not anticipate being used again as their corresponding secretary, as I had been set aside at my own request in the hope to get a younger one to serve; but they said you must take it, so I told them if I had to do the thing I would do it the best I could. This makes 12 or 15 years, I suppose, I have served one way or another in the league, and I am not tired yet, although I had rather see some younger member in my stead.

T. H. Baum, Cor. Sec.

Look, leaguers and older Christians, here's something for you to think about. Now don't you think this secretary, a veteran leaguer, on Roanoke Island has struck a keynote to the grown folks' part in helping the young people to succeed in their Christian Endeavors?

So, leaguers, if the older people don't back up the league, ask them why they don't. Ask your pastor to let the league give a service some Sunday night on The Older People's Part in Young Life Today. L. D.

#### RESOLUTIONS OF APPRECIATION

At a meeting of the Woman's Missionary Society, held at T. J. Folger's in the town of Dobson, on the night of October 16, 1923, the society was unanimous in extending thanks to the pastor, C. C. Tothrow, for his untiring work for the circuit the year just closed, and especially for the interest he has manifested in the work for a new church at this place, and sincerely hope he will be returned to this charge by the conference which is now in convention at Winston-Salem, as we are of the opinion it is essential that he be returned in order to carry out successfully the plan for the church at this place, which he himself inaugurated, and we pledge ourselves to aid him in this undertaking, and hope to succeed in constructing the church so long needed in this town.

Mrs. R. C. Freeman,  
Secretary.

#### RESOLUTIONS BY TRINITY STUDENTS' BIBLE CLASS

Greetings to General Carr on his 78th birthday from the Trinity Students' Bible Class of Trinity Church Sunday School.

Dear General Carr:

Please accept our most hearty congratulations, love and best wishes for many happy returns of the day on this your seventy-eighth birthday. Since this class was organized by your ef-

forts you have been our friend, our teacher, and our guide in the study of God's word as written in the Book of Life, and we have also read the story of your faith in Him through the many helpful lessons and friendly acts with which you have aided us. May you be spared to us through many more years of service as our teacher and our friend.

Trinity Students' Bible Class.  
J. B. Midgett, President.  
R. T. Hardway, Vice Pres.  
Miss Bessie Hayes, Sec.

#### REV. W. B. SHINN FOR ANOTHER YEAR

Realizing what a difficult matter it is to have a first class preacher returned to a charge, where financial obligations of the church have not been met in full, and also realizing at the same time that cause of this deficit here in the Newton Methodist church is entirely a matter in which neither the pastor, Rev. W. B. Shinn, nor the stewards of the church are in the least at fault, and the causes of this deficit is apparent to all, namely: The scarcity of money, business depression, and the closing down for several months of four of the largest mills of our town—the old Newton mill, the Clyde cotton mill, the City cotton mill, and the Newton wollen mills, in which mills at least 40 per cent of the membership of our church were operatives; therefore be it resolved:

That from the foregoing facts we, the members of the First Methodist church in Newton, here assembled for divine worship this morning, after listening to another splendid gospel sermon from our pastor, do show our appreciation by a rising vote; and at the same time and in the same manner we do earnestly and sincerely petition and request our beloved presiding elder, Rev. D. M. Litaker, (as he shall form a part of the bishop's cabinet) and Brother L. H. Phillips, our delegate to the annual conference, that they use their influence with the bishop, putting forth every plausible effort possible, to have our beloved pastor, Rev. W. B. Shinn, returned to us for another year at the approaching annual conference, which meets in Winston-Salem Wednesday, October 17, 1923.

The above paper was unanimously adopted by the entire congregation at the eleven o'clock service Sunday morning, October 14, 1923.

Rev. G. P. Drum.

#### ORMOND'S CHAPEL

We had a splendid meeting in Ormond's Chapel, ending the third Sunday in September. The meeting was not outstanding in the number who joined the church, but was outstanding in the goodly number of reclamations and the general spiritual atmosphere that pervaded the meeting from first to last. Bro. J. M. Wright of Ayden did the preaching and his sermons were very helpful and uplifting to us all. Wright is a good preacher.

Our meeting at Rainbow began the fourth Sunday in September and ran through the fifth Sunday. Brother Proctor of Kinston did the preaching for us at Rainbow and did it to the delight and satisfaction of all who heard him. Proctor is making good at Kinston and I am looking for him to make good anywhere he may be placed. Our meeting at Rainbow was a good one. There were numbers of reclamations and fourteen accessions to the church. There are more still to join.

R. R. Grant.

#### MAXTON CHARGE

Our protracted meeting recently held in St. Paul's church, Maxton, has resulted in great good to the church and the entire community. Between forty and fifty people made some definite stand for Christ under the different propositions submitted by the

preacher. The Holy Spirit was present at the services and evidenced by bursts of emotion in some instances and in others by quietly working into conviction for sin and salvation therefrom. One of the most beautiful sights occurring was when an honored Christian citizen led to the altar the head of one of the choice Christian families to take his stand for Christ, thus making an undivided Christian family. The preaching in this meeting was strong and convincing and was done by a college and conference classmate of the writer, Rev. W. H. Willis of the W. N. C. conference, now stationed at Asheboro. Willis is indeed one of the most resourceful evangelistic preachers this writer has ever known. After his graduation from Trinity thirty-one years ago, he came to Maxton to supply till the meeting of the annual conference. He therefore came to us with an interest enhanced by memories of the past years and threw himself unsparingly into the work. His aptness and blackboard illustrations enabled him to reach the mind and heart through the medium of the eye.

A special service for the children held on Saturday afternoon resulted in twenty boys and girls giving themselves to Christ. This beautiful service made so impressive by object lessons was one of the very best it has been our privilege to attend.

There was also a special service for men on Sunday afternoon which was largely attended. The meeting came over through Sunday with unabated interest, the following Monday night being made Sunday school night. At this service the teachers sat with their pupils, and the testimonies they gave of their religious standing were most encouraging. The president of Carolina College with his faculty and students supported the meeting by their attendance and interest. On two occasions just previous to the early morning services at the church special services were held at the college, and at the last one held towards the close of the meeting those girls who had not fully surrendered to Christ yielded themselves to Him.

A week previous to the beginning of the meeting prayer services were held in four different neighborhoods of the town each afternoon. Thus there was brought to the meetings at its very beginning a preparation of interest thoroughly saturated with prayer. As one of the results of the meeting a class of ten children was received into the church. Several more together with those of the adult class will be received later.

Brother Hornaday, one of our worthy superannuates who resides here, rendered valuable aid before and during the meetings by conducting prayer services and in working with those at the altar. This beloved man of God is highly esteemed and honored for his influence for righteousness in the community and is still active as he has opportunity in the work of the Master.

The good people of St. Paul's church abound in their thoughtfulness of the pastor and his family. Just previous to the meetings we were the recipients of a pounding that severely taxed the capacity of the parsonage pantry.

We shall now turn our thoughts to the closing of our work for conference and we shall see to it that our Advocate list will be in good shape.

J. L. Rumley.

#### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N. C.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

Advocate Special.—Next week the North Carolina Christian Advocate will be an Orphanage Special for the orphanages of the two conferences. Brother C. A. Wood and I are very grateful to the editors for giving our orphanages that right of way. There is no interest in our two conferences that appeals to the churches more than our orphanages. We expect to have very interesting articles from some of the leading preachers and laymen of the two conferences. I trust that every subscriber of the Advocate will read all the orphanage news that comes out in this special edition. We want to focus the attention of all our people on this all important work in which our two conferences are engaged.

\* \* \* \*

Radio.—Wouldn't it be a fine thing if some friend would donate a radio to our Methodist orphanage children? While in the home of my good friend, K. M. Barnes, Lumberton, recently, I had the privilege of hearing messages from far away cities. Last week I was at the Thompson electric store here in Raleigh and saw a wireless instrument that is big enough for all of our children to hear messages at one time by installing it in the chapel. The complete outfit can be secured for two hundred and twenty-five (\$225) dollars. Who wants to do a generous deed that will be profitable and entertaining to our children? Who can estimate the pleasure such an instrument would afford our children through the long winter evenings?

\* \* \* \*

Baptist Orphanages.—Our Baptist friends are doing great things for the Thomasville Orphanage and the Kennedy Home. These two Baptist institutions care for nearly six hundred children. Last year the Baptists of the state made a Thanksgiving offering for their orphanages amounting to seventy-five thousand dollars. That was some offering! Shall we Methodists be content to raise less for our two orphanages? There is only one way to do our full duty and that is to secure a real Thanksgiving offering from every church and Sunday school in the conference. The importance of the cause justifies us in asking that all pastors, Sunday school superintendents and teachers do their full duty for our fatherless children. I am counting on one and all to rally to our beloved Methodist Orphanage either the Sunday preceding or following Thanksgiving Day.

\* \* \* \*

Hillsboro, New Sharon.—A cordial invitation from Brother J. E. Blalock, the beloved pastor of the Hillsboro circuit, to visit his charge with the singing class was cheerfully accepted. It was our happy privilege to be his guests on the second Sunday in this month. We visited the Hillsboro church and New Sharon. At each of these large and responsive congregations gathered to welcome our class and to show their interest in our orphanage. Doubtless seed were sown that day in fertile soil and a harvest

of good will result. Brother Blalock was cordial in welcoming us to his churches. He is closing his fourth year in the old historic town of Hillsboro where he has wrought well. Some charge will get a good preacher and fine pastor next year. He has a most interesting little family that will grace any parsonage. I wish to congratulate in the Advocate the charge that is so fortunate as to secure the service of Brother Blalock and his family.

\* \* \* \*

State of North Carolina,  
County of .....

I, ....., of the county and state aforesaid, being of sound mind and disposing memory, do make, declare, and publish the following as my last will and testament. that is to say:

1. I give, devise and bequeath to the Trustees of The Methodist Orphanage, Raleigh, N. C., (describe property in this space, cash or otherwise, and if there are any special directions state same here.)

2. I nominate and appoint ..... as the executor of this my last will and testament .... hereby revoking all other wills that I may have made. In witness whereof I, the said ..... do hereto set my hand and seal this ..... day of ....., 1923.

..... (Seal)

Signed, sealed, published and declared by ..... as and for his last will and testament, in the presence of us who, at his request, and in his presence and in the presence of each other, have signed our names as attesting witnesses to this will.

.....Witness

.....Witness

## BOOKS WANTED

The Mackey's Sunday school, Mackey's N. C., is trying to establish a much needed library, and I wish to ask the ministers and readers of the Advocate to kindly, as they see fit, contribute a volume or its equivalent toward this. Our Sunday school is small but making a marked progress and I assure you of our deepest appreciation for any and all help you may give. W. S. Davenport, Supt.

## MY MESSAGE TO MY BISHOP AND CONFERENCE

By Rev. S. M. Davis.

Dear Bishop Denny, and Brethren:

Because of deep affliction I cannot sit with you today in conference session as on other days; and the privation can only be known to the Head of the church. How greatly I desire to hear the wise and helpful address of our beloved bishop, and have a little part in your conference proceedings—surpassing in importance, value and wisdom the proceedings of any other body of men on earth.

I find my name second on our conference roll, which means that at 19 years in 1867 I joined conference. At that time this part of our state belonged to the South Carolina conference. Bishop Doggett asked me to go to the Darlington circuit as junior preacher with Rev. Simpson Jones, one of the strong preachers of his day. We found and served 15 churches on the circuit. As a Methodist marvel these new times, there were in the Darlington circuit, 1867-8, eight local preachers, all better preachers than myself.

I mention no other details of my experience and early Methodism in South and North Carolina. All the way from the sea to Mt. Airy I served on circuit and stations until my health gave way on the Washington station. One thing that I desire to say is that our noble bishops never gave me a sorry appointment. We have no such things in Methodism as sorry pastoral charges. And Bishop Denny will have no sorry charges to hand out.

During my long time ministry I

served three charges, each of the three having fifteen churches; and from each of the three I received as salary less than \$150, yet all good charges because Christ presided over the fields.

One fact in my experience gives me comfort today is that I have known and loved our noble bishops all the shining way from Bishop Paine, 1868-9, to our Bishop Denny today.

Bishop, and brethren, preachers and laymen, pray for us and love us and we will never be "forgotten" men.

Rev. S. M. Davis.

## PROPOSED AMENDMENT TO THE CONFERENCE BROTHERHOOD CONSTITUTION

At the meeting of the Conference Brotherhood during the session of our last annual conference an amendment to the constitution was proposed that would permit supplies to beneficiary membership. A committee was appointed to draw up a satisfactory amendment and publish it in our conference paper at least two weeks before the approaching session of our conference. Your committee has agreed upon the following amendment, or rearrangement of Article 4:

Original reading of Art. 4: "Any clerical member of the North Carolina conference, either on trial or in full connection, may become beneficiary of the Brotherhood by the payment of an initiation fee of fifty (50) cents and, within sixty (60) days from date of entrance, a mortuary assessment of three (\$3.00) dollars. Any person may become a non-beneficiary member upon promise to pay one (\$1.00) dollar on the death of each beneficiary member."

Reading of amended form of Art. 4: "Any clerical member of the North Carolina conference, either on trial or in full connection, or any one doing supply work in the conference, may become a beneficiary member of the Brotherhood by the payment of an initiation fee of fifty (50) cents and within sixty (60) days from date of entrance, a mortuary assessment of three (\$3.00) dollars. Supplies who have served at least ten (10) years and who cease to travel because of physical disability, may continue as beneficiary members. Any person may become a non-beneficiary member upon promise to pay one (\$1.00) dollar on the death of each beneficiary member." (Words of amendment in black face.)

D. A. Petty, Chem.

N. H. D. Wilson,

O. I. Hinson,

Committee.

## DEEP RIVER CHARGE

Yesterday I was just making ready to do house cleaning when I heard a knock at the door. I went to the door and whom should I meet but angels in disguise. They were Mrs. Wrenn, Mrs. Bryles, Mrs. Luther, Mrs. Phillips and Mrs. Luck, of Cedar Falls Methodist church. They gave me a shower of nice linen presented by the good women of that church, and they brought refreshments and we spent a delightful afternoon. I just could not find words to express my thanks for the many nice gifts they made us, and I pray God's blessings upon every one of them, and if it is not our work to serve this good people another year that I will say to our successor, I do not think you could serve a better people than Cedar Falls.

Mrs. J. A. Howell.

## REV. J. H. ARMBRUST APPRECIATED

We, the undersigned members of the official board of Spencer Memorial church of North Charlotte, N. C., earnestly desire the return of our pastor, the Rev. Joseph Armbrust, who has been the efficient means of bringing many blessings to our church and the city at large; and we sincerely believe that Mr. Armbrust is the ap-

pointed, able and humble instrument in the hands of God to best further the kingdom of Christ in our church and the entire community.

On account of the complex character of our community, both individually and collectively, we believe that there is no other men that is better fitted to do the work of the church in this place.

Therefore we humbly beg the official board of our annual conference to return him to us for an indefinite period of time, or until they, by the direction of divine providence, see fit to do otherwise.

Leaving this prayerful request in the hands of Him who doeth all things well, and to your kind and prayerful consideration, and with the love of our church at heart, we are,

Respectfully yours,

J. O. Simmons, L. E. Anderson, G. L. Shue, J. S. Osborne, J. H. Osborne, E. B. McCall, W. T. Simpson, J. T. Wilson, D. C. Staton, L. G. Hooper, S. G. McLellan, A. C. N. Bechtler, M. C. Honeycutt, C. L. Cannon, C. F. Paxton.

## RESOLUTIONS OF RESPECT

On September 4, 1923, Mrs. Adeline McCain, the oldest and one of the best loved members of our Ladies' Aid Society of New port church, was suddenly called from this life of service to that greater life above.

Resolved first, That we, the members of the society, bow in humble submission to the plan of our God.

Second, That we extend to her devoted husband and children our tenderest sympathy and pray they may feel the precious comfort of our heavenly Father's love.

Third, That a copy of these resolutions be sent to her family, a copy spread upon our minutes and a copy sent to the Advocate.

Mrs. R. A. Bruton,

Mrs. W. E. Fodrie,

Mrs. Matilda Aldridge,

## Nine Points of the Law.

"Pardon me, but that umbrella you are carrying—

"Is it yours?"

"Well—er—I had it before you did." —American Legion Weekly.

## BOILS Old Sores, Cuts and Burns have been healed since 1820 with

### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

## 7c—SONG BOOKS—7c

Send 7c in stamps for sample and price list of other books.

E. A. K. HACKETT, Fort Wayne, Ind.

## WANTED

RAW FURS and HIDES, TALLOW, BEESWAX and GEN-SING. Write for Prices.

FRANK E. BROWN  
Roanoke, Va.

## OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the

Methodist Benevolent Association

J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Holston Conference.**—On Tuesday morning, October 2, I stepped from the N. & W. train to find myself in Bluefield, W. Va., the seat of the Holston conference. Immediately a kindly hand grasped mine and a friendly voice spoke words of welcome. It was that loyal layman, J. R. Laird, who had come to the station to greet me. Mr. Laird has three obsessions, ranking in order named: his lovely family, his city, and the "forgotten man." After visiting his home and seeing his town, I felt that he should be pardoned for thinking of them as well as of the cause which lies close to my heart.

Bluefield lies in the arms of the Blue Ridge Mountains. Its streets follow the valleys, its buildings back up to the hills, its business thrives, and its people are the finest of the fine. The scenery around this hustling little city is enchanting. I have seen nothing more beautiful in all of my travels throughout the church.

The conference was called to order on Wednesday morning by Bishop E. D. Mouzon. After appropriate devotions, organization, and a few reports from the presiding elders, the bishop called for me to explain the plan of the special effort for superannuate endowment. I think practically all of the preachers were in the room to hear what was to be said on the subject. They listened attentively and evidently with the intention to understand the method for doing a thing which they had already decided must be done. If any preacher had any fault to find with the plan, he did not make it known to me. Dozens of them said that they considered the plan ideal and that they would surely raise their quotas by using it. Bishop Mouzon followed me with an earnest and most helpful exhortation. He said that he found it difficult to speak on the subject for the reason that its truth was so apparent. He said it was like stating that two plus two equals four and then making a speech to prove it. I liked that statement immensely, and, coupled with the manner of the speaker's utterance, it was unique and powerful. However, I have thought since that there must be some reason for so much writing and speaking concerning the importance of superannuate endowment. I think it is due to the fact that the people concerning this matter are like children before they learn that two plus two equals four. It takes a lot of talking to make the little tots understand that; but once they get it, my, how they make the chalk fly! And so it will be when by much writing and speaking the people understand the plight of the "forgotten man." Watch them meet the situation.

Bishop Mouzon heartily committed the Holston conference to the movement and said it would be far up the list of conferences when the returns were in. Many amens were heard as the preachers agreed to their leader's whole-hearted committal of them to the task. Rev. T. S. Hamilton said to me as we were seated at his hospitable table that he did not have the least doubt about the complete success of the superannuate special effort in the Holston conference. Hamilton knows whereof he speaks, and his statement can be accepted as founded on facts to justify it.

One of our hustling publishing agents, Mr. John W. Barton, spoke briefly to the conference. He looked so big and fine and handsome that he made us all very proud of him. He announced that the publishing house

is this year distributing \$30,000 to the church's claimants, that the present outlook for business justified the expectancy of \$50,000 annually for this purpose for the next two years, and that plans are being laid which ought to return \$100,000 annually for the claimants during the next quadrennium. O, how his words thrilled me! I wanted to hug him. He will make good his statement too if our people will patronize our house as they should.

The night service on Wednesday was given to the Conference Board of Finance. As my train left at 8:20 and I had to take it in order to reach my own conference, I had just fifteen minutes to speak to a crowd which taxed every available space where one could sit or stand. When I hurried out through that mighty host of people, something told me that truly the day of the veteran preachers had come. At the door I looked back to see Rev. W. A. Lambeth, of the Western North Carolina conference, rising to begin the inspirational address. How I regretted having to miss it! Lambeth is one of the most interesting speakers in the church, and this talent, coupled with his passion for the superannuate cause, would make him irresistible on such an occasion.

As my train pulled out of Bluefield I felt that the day spent there had been one that would guarantee to the superannuate cause the heartfelt cooperation of the preachers and lay members in the special effort. Many of the church's most powerful leaders have issued from the Holston conference, a prince among them being the sainted Bishop Hoss. If this Trojan of the cross were living among us today, how his facile pen and urgent speech would champion the cause of the "forgotten man!" In memory of him and others like him the Holston conference will come through.

**St. Louis Conference.**—"A prophet is not without honor save within his own country." At 3:45 Friday morning, October 5, after thirty hours' unbroken travel from Bluefield, I reached Sikeston, Mo., where my own conference had been grinding away for two days. I have served the church in this conference for twenty years, long enough for the boys not to get excited when I am announced to speak. Therefore I did not expect from them more than a brotherly disposition to be courteous to one of their own number.

Bishop McMurry called me to the platform about eleven o'clock and announced that I would explain the plan for raising the \$10,000,000 for superannuate endowment. The brethren seemed suddenly to forget that I was only Todd and gave undivided attention to my message as the exponent of a greatly beloved cause. They sat there for forty minutes, eager not to miss a word of the explanation of the plan and in an attitude of those waiting for detail instructions on how to go forward with a task to which they were already whole-heartedly committed.

Bishop Ainsworth followed with a powerful inspirational address on the subject. He stirred the hearts of all present and created an enthusiasm for the work that left not the least doubt concerning the outcome. He was able to speak with authority, as his experience as a member of the Board of Finance had given him full information on the subject. The power of his burning words was proved by the unanimous testimony of the brethren,

wherein they stated that they could not be indifferent to the call after hearing him. Bishop Ainsworth has been a great help to me in this work. He loves and believes in the cause with all of his great soul, and never once has he failed in his devotion to it. When the victory is fully won, and it will be, I shall forever be mindful of the debt of gratitude due to this hard-working and much beloved bishop.

Bishop McMurry closed the presentation with one of his characteristic exhortations. Like the great leader that he is, he touched upon those things which had been overlooked by the preceding speakers or those which needed special emphasis. This was the fourth annual conference held by him this fall, and at all of them he gave himself with abandon to the work of properly starting the special effort for superannuate endowment in his episcopal district. Having finished his own conferences, he will now put in two months in helping to explain the movement to other conferences.

The St. Louis conference this year spent three days listening to speeches on various subjects. Thus the routine work was crowded out until Saturday. Of course this meant that all

of us had to work very hard in order to finish in the usual time. However, it was very gratifying to note that the vast amount of other work which occupied our special attention did not break the spell of Friday, on which day we were led to acknowledge our unpaid debt to the "forgotten man."

Another week has passed. Two more annual conferences personally visited by me have unreservedly committed themselves to do their whole part in raising the \$10,000,000 for superannuate endowment. Thus far the eight conferences I have visited have been of one mind on the subject. And two others, the Northwest and the New Mexico, have expressed themselves in like manner to representatives. Surely there is reason to give thanks and take courage. The enthusiasm everywhere being manifested proves that the "forgotten man" will yet become the most remembered man of all. A tide of interest in him and loving appreciation for him is setting in. May it go on in a mighty sweep until it flushes every heart and mind of our great church with a spirit to do right by the veteran preachers.

Please Remember.—A way can be found to do anything which ought to be done.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

# WINNSBORO BLUE GRANITE

## Stands the Test of Time

A monument or memorial serves its real purpose only when it perpetuates to future generations the sacred memories inscribed upon it, withstands the elements and Stands the Test of Time.

### Winnsboro Blue Granite

"The Silk of the Trade"

has maximum density of particles and is more durable than other monumental granites. It is beautiful, striking, dignified, lasting. No cold, heat, rain or snow can mar its beauty.

Specify Winnsboro Blue Granite. Write us if your dealer cannot supply you. It can always be secured from the quarries.

Winnsboro Granite Corporation, Rion, S. C.

Monuments Maintain Memories



"THE SILK OF THE TRADE"



# Our Little Folks

## A RIDDLE

I have a head, a little head,  
That you can scarcely see;  
But I have a mouth much bigger  
Than my head could ever be.

That seems impossible, you say.  
You think 'twould be a bother?  
Why, no! My head is at one end;  
My mouth's way at the other.

I have no feet, yet I can run  
And pretty fast, 'tis said;  
The funny thing about me is  
I run when I'm in bed.

I've not a cent in all the world;  
I seek no fortune's ranks;  
And yet it's true that, though so poor,  
I own two splendid banks.

I've lots of "sand," yet run away;  
I'm weak, yet "furnish power";  
No hands or arms, yet my embrace  
Would kill in half an hour.

You think I am some fearful thing.  
Ah! you begin to shiver.  
Pray don't, for after all, you know  
I'm only just a river.

—St. Nicholas.

## HOW BETTIE LEARNED TO COOK

Bettie had learned to spread her little bed very nicely indeed, and mamma was praising her to papa one day, saying how much she helped her. So Bettie determined to learn to cook, too.

"Mamma," said Bettie one day, while standing on a little stool by the kitchen table, stirring very briskly on a little cake for her doll party. "Mamma, I'm going to learn to cook so I can help you some more. If you'd give me one lesson a day, I'd learn a whole lot in a year, wouldn't I?" asked Bettie.

"That would be a lot of lessons; ought to learn something," said Sidney, who was always counting and adding up things. "Didn't you know there were forty-eight weeks in a year?" Bettie made no reply, which was proof to Sidney that she didn't know. "Bettie, you don't even know how many months there are in a year and a half."

"Yes, I do, too," said Bettie. "There's twelve and five more, ain't there, Mamma?"

"Why do you ask mamma if you know? Girls never know whether they know anything or not."

"I do know," insisted Bettie, "and I'm going to know more'n you do when mamma teaches me to make pies and cakes, and if you don't stop teasing me I won't give you any either. So there!"

"You'd better learn the multiplication table first," said Sidney, "and find out how many months in a year and weeks and days, so you'll know how many lessons it will take. But if it takes as long to learn the table as it does to make cake, you'll be a mighty long time learning. You're always stirring up something, but I never see any cake."

"Mamma, please make him leave me alone; I'll forget to put in something directly," cried Bettie.

"Leave little sister alone, Sidney," said Mamma, "don't be such a tease. She will soon be mamma's assistant and surprise you one of these days."

"What is a 'sistant, Mamma?" asked Bettie.

"Some one who helps you with your work, a sort of partner, you know."

Bettie told her little friend, Marie, the next day that she was taking cooking lessons, and was going to be mamma's 'sistant.

"What is a 'sistant, mamma?" asked Marie. "Bettie says she is going to be one, and I want to be one, too."

"It is not a play, dear, to be in; Bettie means that her mother is teaching her to make nice things, like cakes, and desserts, and all."

"Couldn't you teach me, too, mamma?"

"Yes, dear, I'd like to."

"Really?" and Marie clapped her hands with delight. So when she met Bettie again she told her she was going to learn to make cakes and pies, too. Only three weeks had gone by when Bettie, all dressed in her pink dress, ran over to Marie's.

"Mamma said I could ask you over to tea. Please say 'yes,'" begged Bettie; "and guess what we're going to have."

"Ice cream," said Marie.

"Yes—well, I don't know, but that's not it."

"Oh, I know, some of your cake."

"Yes," said Bettie proudly; "mamma said it's as nice as hers."

"What do you think of my assistant?" asked mamma, when tea was over.

"She is a grand little cook," said papa. "That cake was fine."

"It will do to eat," said Sidney, teasingly.—Sunshine.

## THE AIRSHIP LADY

Jimmie didn't like to do it. He said he'd rather do almost anything than get up in a street car and give his seat to a lady. But his father said that was perfectly ridiculous and that no gentleman ought to feel that way, for ladies were ladies, whether they were young or old, black or white. They did a great many tiresome, difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but of course one hoped not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long, weary years, keeping mothers indoors to watch them. O, you'd love the things Jimmie's father said about the work that ladies did and the heavy burdens they carried for all of us which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

Well, he could hardly wait for his next street car ride, and how he did hope that the car would be full and that he would have a seat which he could offer to somebody! It was! And he had! And he did!

She was the little bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take it. Neither did she gush. But she squeezed herself over in it and said: "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said: "It's very windy today."

Jimmie said indeed it was—very. "When I was a little girl," said the old lady "I waited a whole week for a windy day just like this. You'll never guess what I wanted the wind to do. Give it up?"

Jimmie gave it up.

She beamed at him over the tops of her spectacles: "I wanted to fly away."

"Goodness!" said Jimmie.

"Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day, for we

had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as you. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came, did you really blow away?"

The little old lady chuckled. It was a perfectly darling sound. "I'd better begin at the beginning," she said. "You see, he'd heard a wonderful thing. He heard that if you jumped off a high place with an open umbrella in your hand the wind would blow you miles and miles. Well, he was so small and I was so small and the umbrella was so big that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father, and we kissed our baby sister and our nurse. Then we climbed to the roof of the shed and opened the umbrella. We both clung tightly to the handle with both hands. We jumped off into space and fully expected to be carried miles and miles from home."

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady with a perfectly comical grin on her face.

"I'm sure I don't know," Jimmie said. "Half a mile, maybe."

"Not an inch did we blow, my dear boy; but the two of us went falling down, down, crashingly, sickeningly, right down into the pig pen, where the astonished pig was wallowing around in nice rich black, wet mud. He didn't know what to make of an umbrella and two such muddly aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie spellbound.

"My pride was awfully hurt," the old lady chuckled, "and I broke my arm and my collar bone. As for my poor brother, he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her. "You know," he said timidly, "I'm afraid maybe you might blow away today; it's so dreadfully windy and you're so very little. When you get off the car, maybe I could come along too and hold your elbow on the street."

"Aren't you the politest boy that ever was? I think that would be very nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court; it's an apartment house."

Jimmie gulped and gasped and gurgled. "I live there too," he said. "Your brother's the man who whittled me a boat, isn't he?"

"No doubt of it," said the little old lady as arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to street car ladies because you never can tell who they are. You never can tell.—The Baptist.

Little Willie fell seriously ill, but refused to take the medicine that the doctor had prescribed. His mother, before his repeated refusals, lost all hope. "Oh," she wailed, "my boy will die! My darling boy will die!"

But from his sick bed, little Willie spoke gently. "Don't worry, mother," he said. "Father will be home soon and he'll make me take it."

Charlie—That horse knows as much as I do.

Matty—Well, don't tell anybody. You might want to sell him some day.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

FIRST ROUND

October
E. Greensboro, Holt's Chapel...28
Glenwood, night...28

November

Randolph, Mt. Vernon, 11 & 3...3-4
Main Street, 4...4
East End, night...4
West Market Street a.m....11
Park Place, night...11
W. Greensboro, Muir's Chapel...17-18
Bethel, Bethel, night...18
Liberty, Old Randolph, 11...25
Carraway Memorial, night...25

December

New Hope, Center, 11 & 3...1-2
Uwharrie, Oak Grove, 3 & 11...1-2
Asheboro, night...2
Wesley Memorial, 11...9
Highland, 3...9
Jamestown-Oakdale, Jamestown, ngt...9
Gibsonville, Gibsonville, 11...16
Centenary, night...16
Coleridge, Concord...22-23
Ramseur- Frankl'vle, Ramseur, 11...23
Walnut Street, night...23
Randleman, Naomi, 11...30
Deep River, Cedar Falls, 3 & night 30

January

Wentworth, Salem, 11 & 3...5-6
Ruffin, Pelham, 11...6
Reidsville, night...6
Pleasant Garden, P. Garden...12-13
Spring Garden, night...13

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

FIRST ROUND

October
West End West End, 11...28
Walkertown, Walkertown, night...31

November

Mocksville, Mocksville, night...1
Lexington, Lexington, night...2
Welcome, Midway, 11...4
Green Street, Green St., night...4
The district stewards, pastors, charge and church lay leaders will meet at Centenary church, Winston-Salem on Tuesday, November 6th, at ten o'clock in the morning. We are depending upon the pastors to give us a full attendance of these brethren. The policy of the district for the coming year will be determined at this meeting.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

FIRST ROUND

November
Jefferson Ct., Orlon...3-4
Warrenville Ct., Clifton...10-11
Watauga Ct., Honson Chapel...17-18
Boone Ct., Boone, night...18
Todd Ct., Todd...24
Creston Ct., Creston...25

December

Helton Ct., Helton...1-2
Wilkes Ct., Wilkes...3-9
Wilkesboro, Wilkesboro, night...9
Ronda and Roaring River, R. R. 15-16
N. Wilkesboro, N. Wilkesboro, ngt 16
Laurel Springs, Laurel Sprgs, ngt 22-23

January
Sparta Ct., Shiloh...5-6
Avery Ct., Fairview...12
Elk Park, Cranberry...13
The district stewards, lay leaders and all pastors are requested to meet in Boone on the 16th of November at 10 o'clock. This is a very important meeting and we urge all to be present.

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

FIRST ROUND

October
Marion, First Church, 11...28

November

Gilkey, Gilkey, 11...3-4
Rutherfordton, 7:30...4
Table Rock, Oak Hill, 11...9
Rutherford Col., Bollingers Chp, 11, 10
Morganton Ct., Oak Forest, 11...11
Morganton, First Church, 7:30...11
Henrietta-Caroleen, Caroleen, 11...18
Cliffside, 7:30...18
Bald Creek, 11...24
Burnsville, 11...25

December

Spruce Pine, Penland, 11...2
Mlcaville, Bakersville, 7:30...2
Splndale, Spindale, 11...2
Forest City, Forest City, 7:30...9

Glen Alpine, 11...16
McDowell, Nebo, 3...16
Marion Ct., Murphy's Chp, 11...23
Marion Mills, Clinchfield, 7...23
Cross Mill, Cross Mill, 11...30

January

Broad River, Krislers, 11...4
Mill Spring, Grays Chp, 11...5-6
Bostic, Salem, 11...13
Old Fort Ct., Ebenezer, 11...20
Old Fort Sta., 7...20

North Carolina Conference

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

THIRD ROUND

October
Mt. Tirzah, Hurdle's Mill...25
Rougemont, Rougemont...26
Hillsboro, Walnut Grove...27
South Alamance, Phillips Chapel...28
Mebane, 3:30...28
Eno, 7:30...28

November

Pearl, 7:30...1
Durham Ct., McMannens...2
Lakewood, 7:30...2
Burlington Ct., Shiloh, 2...3
Graham, 11...4
Webb Ave., 3...4
Front St., 7:30...4
Calvary, 7:30...5
West Durham, 7:30...6
Carr, 7:30...7
Branson, 9...7
Memorial, 7:30...8
Trinity, 7:30...9
Chapel Hill, 11...11
Carrboro, 2:30...11

Let it be noted that the appointments given are for the most part the time of the business meetings. The preaching for churches not mentioned will be arranged privately with the pastors. The effort has been to let the quarterly conference come just prior to the meeting of the annual conference in Elizabeth City, November 14.

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.

FOURTH ROUND

October
Stunpy Point, night...25
Dare Ct., Mann's Harbor, night...26
Kitty Hawk, Kitty Hawk, 11...27
Columbia, Cresswell...28-29

November

South Mills, Trinity...3-4
South Camden, Wesley's...10-11

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FOURTH ROUND

October
Stedman, Cokesbury...27-28
Roseboro, Bethel...28-29
Goldston, Goldston...31
Sanford, night...31

November

Elizabeth, Trinity...3-4
Hay Street, night...4
Jonesboro, Broadway...10-11

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.

FOURTH ROUND

October
Oriental, Oriental, 11...27-28

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FOURTH ROUND

October
St. Paul, Barker's...27-28
Lumberton, Chestnut St...28-29

November

Mt. Gilead, Hebron...3-4
Mt. Gilead...4-5

RALEIGH DISTRICT

J. C. Wooten, P. E.

FOURTH ROUND

October
Cary, Holly Springs, a.m....27-28

November

Youngsville, Leahs, a.m...3
Tar River, Plank Chapel, a.m....4
Louisburg, p.m...4
Central, p.m...5
Edenton St., p.m...6
Epworth, p.m...7
Jenkins, p.m...8

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

FOURTH ROUND

October
Swan Quater, Swan Quarter, 11...26
Mattamuskeet, Amity, 11...27-28
Fairfield, night...28
Washington, night...31

November

Bailey, 11...3-4
South Rocky Mount, night...4

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Rocky Mount Ct., 3...5
Rocky Mount, First Church, ngt...5
Bath, Asbury, 11...10-11
Vanceboro, night...11

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

FOURTH ROUND

October
Conway, Zion, 11...27-28
Murfreesboro & Winton, Murfreesboro, 8 & 11...28-29
Aulanger, Aulander, 11...31

November

Ahoskie, Colerain, 11...1
Windsor, White Oak, 11...3-4
Williamston & Hamilton, Williamston, 7:30 & 11...4-5
Middleburg, Cokesbury, 11...8
Warren, Shady Grove, 11...9
Norlina, Jerusalem, 11...10-11

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FOURTH ROUND

October
Old Dock, Zion, a.m...27
Tabor, Tabor, a.m...28
Chadbourn, Chadborn, p.m. & a.m...28-29
Ingold, Johnson's, a.m...31

November

Shallotte, Shallotte, a.m...2
Town Creek, Zion, a.m...3-4
Wilmington, Castle St., a.m...4

MOODY BIBLE INSTITUTE

The opportunity is now open to young men and women throughout the country who would like to take advantage of free training for Christian service offered by the Moody Bible Institute of Chicago, to enter the institute's evening classes while pursuing some regular employment during the day. The employment bureau of the institute is prepared to co-operate in securing employment for any who would like to follow this plan.

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Seven hundred and forty-five students, 315 man and 430 women, are now enrolled in the evening classes.

CHRISTIAN VIEWPOINT

Yet gloomy thinking is never Christian thinking. In the midst of the change, in the ferment of new ideals and situations, the creative activity of God is powerfully at work in the world today. The cautious, timorous soul which looks out on the world without faith may see only the forces of destruction, but the eye of faith sees in

the ferment abroad in the world the liberating and creative forces of God. In the midst of all diplomatic and political maneuvers today the greatest thing in the world is the development of the Church of Christ in non-Christian lands, for there is the force which God is creating to transform the life of great nations and civilizations. —New York Advocate.

THE BURDEN BEARER

I lift the ever-present burden of widowhood, orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.

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### SUNDAY SCHOOL WORK

(continued from page nine)

#### NEW BERN SCHOOL NEXT

The last standard training school of this conference year will be held at New Bern next week. In Centenary Methodist church October 28-November 2 will be held a school for all the churches of New Bern and vicinity, and we are hoping and believing it is going to be the biggest and best ever held there. The other denominations are taking interest in it, the Presbyterians in a special way, and the Sunday school forces of the community are looking forward to a great week of training, instruction, and inspiration. Six courses will be offered, as follows:

Beginner Organization and Administration, Mrs. Culbreth.  
Primary Organization and Administration, Miss Keene.

Junior Organization and Administration, Miss Jenkins.  
Christian Service for Adults, Dr. Hightower or Mrs. Court.  
Principles of Teaching, Mr. Carr.  
The Sunday School, Prof. Ormond.  
Classes begin Sunday evening at 7:30 o'clock.

### PASTORS DO CREDIT WORK

The following pastors did credit work in the Fayetteville Standard Training School and received certificates on the Standard Training course:

Rev. W. L. Maness, Fayetteville circuit.  
Rev. H. L. Davis, Duke circuit.  
Rev. R. F. Munns, Parkton circuit.  
Rev. E. C. Maness, Person Street and Calvary.

A few other pastors attended some of the sessions of the school. Rev. H. A. Humble, chairman of the board of managers, was kept busy making everything comfortable for others and was therefore unable to take credit, but expects to do so in the next school, someone else relieving him of the detail work.

### ANOTHER SCHOOL NEXT YEAR

The board of managers and the workers attending the Fayetteville training school expressed, at the closing session of the school, their great satisfaction with the school just held and went on record as desiring a similar school next year.

### MISS KEENE AT LIVE OAK

Miss Keene went from Fayetteville Saturday, October 13, to Live Oak church on the White Oak circuit to have part in an annual Sunday school conference. A large crowd was present, representing all the churches on the charge. Rev. R. H. Willis, the presiding elder, emphasized the work of the Sunday school, and Miss Keene talked on the work with the children, showing its importance and some of the ways in which the small Sunday school can give the child a better opportunity for religious development.

Live Oak school has adopted the official Program of Work, type "C," and this means it is planning to grow.

### PROF. SPENCE AT SANFORD

Prof. H. E. Spence, of Trinity College, chairman of our Sunday School Board, preached a powerful sermon at Steele Street church, Sanford, Sunday, October 14. His was a striking appeal for more emphasis upon the work of religious education, and he made a profound impression on the large audience that heard him. Steele Street is one of Prof. Spence's former pastorates, and this congregation is always delighted to hear him.

### AT JONESBORO AND OSGOOD

Your conference superintendent of Sunday school work attended Sunday school at Jonesboro Sunday morning, speaking in the interest of the training school. In the afternoon he accompanied Rev. L. B. Jones to Osgood and there spoke again in the interest of the training school and of better training and equipment for the work of the Sunday school. Prof. I. B. McKay, of Trinity College, one of the instructors in the training school, also spoke at Osgood, and was heard with much interest.

### BEGIN SCHOOL AT CASWELL

A non-standard training school began at Bethel church, Yanceyville circuit, Monday, with Miss Keene and Rev. G. M. Daniel, of Graham, as instructors. This school is for the four Sunday schools of the circuit, together with such other denominations as may wish to take advantage of it. Mr. J. A. Cobb, superintendent at Bethel, and Rev. J. T. Stanford, the pastor, have been giving publicity to the school.

## PAINFUL NEURITIS

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Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

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—KEEPS STRENGTH IN**



**IN MEMORIAM**

**LANE**—Mrs. Benj. F. Lane died near Franklinton September 12, 1923, and was laid to rest by her late husband, B. F. Lane, in the family plot at Banks Chapel, which church she joined early in life and was a consecrated member. Seven children survive. Her sons-in-law acted as pallbearers and the grandchildren carried flowers.

**McAFEE**—Brother John Cromwell McAfee was born in Chester county, South Carolina, September 27, 1851. He departed this life September 30, 1923. His death was a great shock to us, as he had just attended Sunday school and church and before he reached home the summons came. He was a goodman. He was outstanding for his piety, and we have every evidence to believe that his house was in order. He was married November 27, 1878, to Miss Janie Wylie. To this union were born five children, three of whom are still living, Mrs. Anice McAfee Stone, of Chester, S. C., and Miss Mamie and Lois McAfee, of Granite Falls, N. C. His wife and two children preceded him to the eternal world.

The church and community has sustained a great loss, but the church triumphant has gained and increased. May God bless his family and all those who mourn his departure.

Neill C. Williams.

**MATTHEWS**—Our town was saddened and hearts grieved at the sudden going of our beloved friend and sister, Mrs. Geneva Matthews, who after a very brief illness departed this life on September 21st.

Sister Matthews was a faithful and loyal member of the M. E. Church, South, in Spring Hope, N. C. Her husband, J. E. Matthews, having died some years before, she kept her faith in God and reared her five children to be splendid examples of a Christian mother's efforts—Misses Minnie, Pauline, Velna, Essie Gray and Charlie, four daughters and one son, with one step-son, Mr. J. C. Matthews of Spring Hope, N. C., with a host of relatives, friends and loved ones. All mourn their loss, which is her eternal gain. Her life was worthy of the emulation of others in faith, frugality and friendliness. The community, church and individuals have lost a true friend. May God bless and keep the loved ones till we all meet again.

W. E. Trotman, P. C.

**DAWSON**—N. B. Dawson, son of Thomas and Huldah Dawson, was born in Lenoir county, near the town of LaGrange, April 12, 1851, and died at his home in Conetoe September 19, 1923. When seventeen years of age he went to Tarboro and entered the store of R. C. Brown as a clerk. His business ability was soon recognized and in a short time he was made a member of the firm. He remained with this firm a few years and then moved to the town of Conetoe, where he established a business for himself. He employed the same diligence and faithfulness in his own work and succeeded in building up for himself a large business. Through the earnings of his business he bought a large farm at Conetoe, and became quite an extensive farmer. Brother Dawson not only achieved great success as a business man and farmer, but he was also highly successful in promoting the interests of the town and community. He was interested in the general welfare of the community and gave himself untiringly to promoting its interests. He was a promoter of the bank and oil mill, and was instrumental in getting them established. He also promoted other interests of the town.

Brother Dawson was first married to Miss Roland Jenkins of Conetoe September 25, 1878. Two children survive them, E. L. Dawson and N. B. Dawson, Jr. On August 7, 1897, he married Miss Mary Charles, who lived happily with him to the end of his life, and was a great comfort and strength to him in his last illness. In 1898 he joined the Conetoe Methodist church, where he remained a consist-

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**2 Safe and Convenient Terms**

In providing easy terms of payment the Club has carefully avoided all the unpleasant and unfair features of the installment plan and has retained all of its conveniences. You get the full benefit of the spot cash price and pay only a legitimate rate of interest on the deferred payments; instead of having to pay the extortionate price commonly demanded of installment buyers.

**3 Protection to Your Family**

The chief objection to the old installment plan of payment is that it works a hardship on the family in the event of the death of the breadwinner. We have absolutely avoided this by providing a splendid insurance feature which costs you nothing, yet protects your family against debt or loss of the instrument.

**4 Guarantee of Instruments**

Most guarantees are of little value for the reason that the guarantor may die, move away or go out of business so that you are unable to find him when you need him. The Club provides a permanent guarantee against all imperfections of workmanship and materials, made by one of the oldest and strongest piano houses in America. If any defect ever develops you know exactly where to find the guarantor, and your interests will be perfectly protected.

**5 Exchange Privileges**

The Club gives you the most perfect plan ever devised by which you can exchange your old Piano for a new one, or a Player-Piano. You receive the full and actual value of your old instrument, applied on the net cash Club price of the new. The customary deception is thereby entirely avoided.

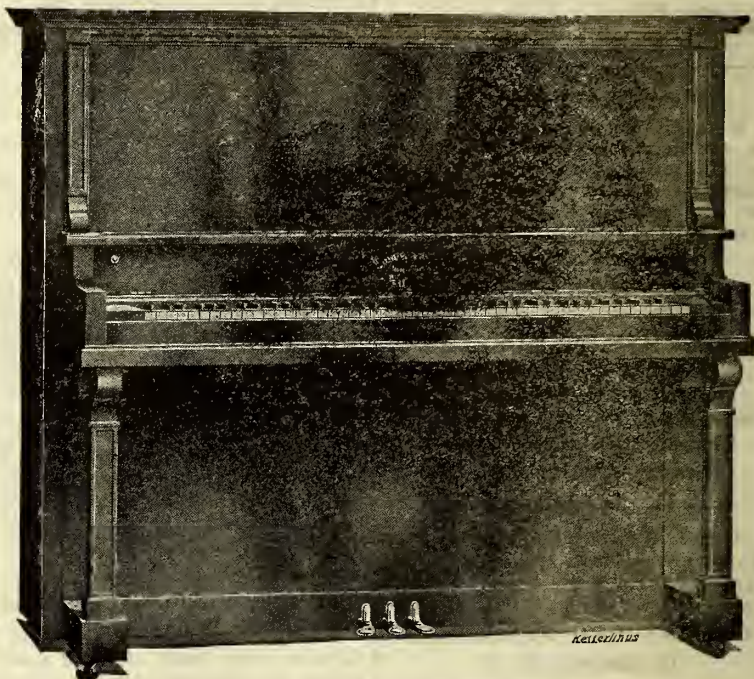
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ent member until his death. The end did not come unexpectedly. For a long time he has been a great sufferer. On April 15, 1923, he was taken to his bed with an insurable disease—cancer of the throat. The doctors said it was a matter of just a short time before he would go. But he made a great fight for his life, and held out against it for over five months. But on September 19, 1923, disease conquered, and he went away from us to be forever out of his suffering. He bore his affliction with patience and cheerfulness. He never murmured nor complained, but looked forward to a better day. And we believe it has come to him. Owing to the absence of the pastor, the funeral services were conducted by Rev. L. L. Smith, a former pastor, and he was laid to rest in the family cemetery at Conetoe. The church and community suffer a distinct loss in his going. May God comfort the sorrowing wife and children. J. Herbert Miller, Pastor.

**GILLELAND**—At her home in Catawba county, N. C., early on the morning of September 6, 1923, God sent His angel to claim the soul of Mrs. Sarah Gilleland, aged 84 years, 10 months and 28 days. She joined the Methodist church very young. Her membership in the church was more than having her name registered on the class book—she had a changed nature, a pure heart, an exemplary life. No one could say aught against her religious character and life. The Bible was her constant companion and her mind was well filled with its truths. As she approached the valley of the shadow of death she expressed the fullest confidence in her Saviour. Her life was that of an humble, faithful Christian; her death a triumphant entrance into the rest that remaineth to the people of God. She leaves a step-daughter, Mrs. Alice Roney, one daughter, Mrs. A. P. Little, and many relatives and friends with sad hearts. M. A. L.

**CULBRETH**—Susan Royal White Culbreth was born May 26, 1844, and died August 22, 1922, at her home in Roseboro. The Lord had seen fit to let her continue in this life for over 79 years. Sister Culbreth's life was filled with those things that go to make a kind woman, a good neighbor and a dear mother. She joined the church in her early years and remained faithful and loyal to its cause throughout her abundant years. She was one of Old Bethel's early members. On July 10, 1864, Sister Culbreth was married to James White, Jr., to which union two girls and two boys were born. Mr. White died June 26, 1882. In 1887 she was married to Tommy Neil Culbreth, to which union one child was born. The large congregation present at her funeral and many flowers bespoke her earthly popularity. She was laid to rest in the Roseboro cemetery. Children, weep not for mother, for our loss is her eternal gain. J. A. Tharpe, P. C.



## The Orphanage of Today and a Larger Orphanage

By Hon. Josephus Daniels

"Show me the most beautiful place in Raleigh," said a recent visitor to our capital city.

The visitor thought to stump the Raleigh citizen; believing he would not find it easy from among the beautiful things to decide which held first place. He was wrong. It did not require a second to decide. He was driven at once to the Methodist Orphanage on Glenwood avenue.

### An Ideal Place.

My visitor was enthusiastic when his eye fell on the rolling greensward that first greeted the eye as we drove out Glenwood avenue, and he was vocal with joy when his gaze was chained by the beautiful grove of young oaks carpeted with green grass, just beyond, and the commanding eminence beyond, sloping off to the little stream that makes the northern boundary of the orphanage property. There is no spot in any city more ideal for a college and high class school than the Methodists own here, and hardly anything approaching it except the equally well located grounds in the heart of Winston-Salem occupied by the Children's Home for Orphans.

### Nothing Happens in God's World.

Not many months ago an Episcopalian visiting Raleigh after a stay in Winston-Salem: "How did it happen that you Methodists happened to pick up the choicest and most central pieces of property in these two cities for the orphanages?"

"It did not happen," I told him. "Nothing happens in God's world. Children, and children without parents, are God's greatest possessions on this earth. They are entitled to the best place to live, the best surroundings and the best environment. I have a hunch that sometimes men and women, seeking to bless little children, are led by a higher hand if their hearts are truly set upon putting the child in the center.

### No Tampering With Nature.

Nature did much to make the grounds of the Methodist Orphanage beautiful and the management has put in much work and has been wise enough not to tamper with nature. It is only in recent years that landscape gardeners have learned not to make grounds look artificial. Now they find perfection if the observer sees no work of man. They conceal their planting in imitation of nature. Not very much has been planted, but green grass is growing under all the trees and the place looks like God did it all. We are learning in the landscaping as in living we do good only when trying to follow Him, even though we follow far off and most imperfectly.

### Expansion the Crying Need.

The trustees have had the ample grounds surveyed by competent experts, the places selected for the new buildings to be erected in 1924, and have enterprised such enlargements as will enable twice as many orphans to be cared for. The money given is to be employed for expansion, to accept all the qualified children for whom application is made, and not to try to secure money for either endowment or support. Money for buildings, money for equipment, money for facilities, money for education, instruction and play, money for improvement of the grounds is needed, but no emphasis is laid upon securing a large endowment. More churches and religious institutions have been

injured than helped by endowments. The people can be relied upon month by month to raise every dollar needed to feed and clothe as many orphans as the well-to-do people will provide places to eat, sleep and be taught.

### Qualified Children.

What do the trustees mean by "qualified children?" That term means those who most sorely need the home and school training of the orphanage. That is, first, those who have no parents living and no near relatives to afford a real home. These are all taken before admission is given to a child with either father or mother living. After these have been accepted, each case is considered on its merits, and those taken first whose need is greatest. The trustees have heart-breaking times in deciding between those who apply, and because of lack of room are compelled to say "No" to deserving orphan children for whom application is made. It is a reflection upon North Carolina Methodists that there is not room for every orphan who needs its sheltering and educating care.

### Today and Now.

A greater orphanage is imperatively needed now. Some people of means have given generously and some nobly. But the call is to others if adequate buildings to meet the need are provided. It will not do to say: "I will remember the orphans in my will." That is fine and the proper way for those who need the income for self and family while they are living, but those who have been blessed with ample means beyond daily needs will secure a larger return from their investment in God's little ones than from any other investment that can be made. Besides, the child of today cannot wait until tomorrow. If Methodists of means will provide enough buildings in 1924 to accept all who should be accepted, they will keep scores of children from growing up in neglect and without education.

### The Spirit of the Orphanage.

But, beloved, the beautiful grounds at Raleigh and the comfortable buildings, all too few, do not constitute the glory and the challenge. It is the spirit of the children trained at the orphanage. Never have children been uniformed there, or ticketed or docketed. They are never even "orphan children" who feel their dependence. They are just God's children, received with human and Christian love into the hearts and homes of those charged with their training. They are not dependents. They are told they are the jewels of the church and are being brought up to be a light and blessing in His church and in His world.

### They Live on the High Road.

For ages orphanages have too often been hid away in some out-of-the-way place and orphans made to feel that they are supported by charity and not like other children. All this is changed at Raleigh. They live on Glenwood avenue, coming to be a chief thoroughfare where citizens of worth are glad to reside. When we began to build a new house in Raleigh in 1922, we selected the site next to the Orphanage. Why? Because my family wished healthy and beautiful conditions and we wished to be in good society.

### Not Wards of Charity.

Every orphan feels that he or she is as good as any other child. They have no attitude of

genueflections or imperiosity. They stand up as real sons and daughters of a great church belatedly following the command to put the child in the first place. Every year a score go to college. In fact every child who qualifies for college entrance finds a way to go to college.

### The Spirit and Elon.

The orphans who go out in the world come back to attend the Association of the orphanage. They are as proud of their alma mater as any graduate of the University and Trinity College. They return to the yearly reunions. Some bring back happy children. All bring back love and loyalty and tell modestly how they have wrought worthily in the big outside world for which they were fitted at the Methodist Orphanage in Raleigh. This is the spirit which gives grace and glory and strength. It is because of that spirit the orphanage is sending out upstanding men and women to serve the church and state. It is because of this spirit that men and women who have been blessed with means love to invest their money in the institution. There is need of enlarging the opportunities for the training of these now denied admission. Every dollar helps to send out self-respecting and useful men and women. **Do Not Slam the Door of Hope in Their Faces.**

The demand is imperative for a larger orphanage to accept those knocking at the door for admission. May we confidently look to see this Thanksgiving made notable by large gifts to the enlargement that is essential if God's little ones are not to be told "There is no room?"

Let not the door of hope and opportunity be closed to any child!

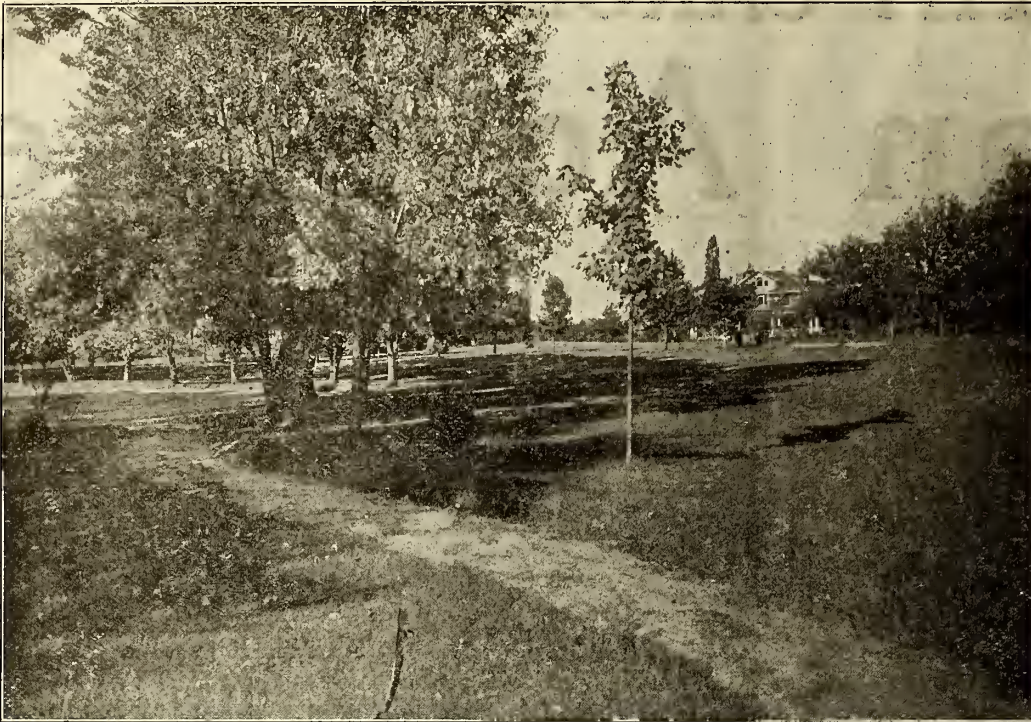
### APPEAL FROM THE SUPERINTENDENT To the Pastors.

It has been a custom of long standing that offerings be taken in all the churches during the Thanksgiving season. At the glad harvest time all of our people should express their gratitude to the Giver of every good and perfect gift by remembering the fatherless. It is earnestly hoped that pastors will observe a special Thanksgiving service in all their churches throughout the North Carolina conference, either the Sunday preceding or following Thanksgiving Day. I am asking that offerings be taken on one of these Sundays because only a few people attend service Thursday, Thanksgiving Day. Since we are in need of funds, let me urge every pastor to come to our relief with a liberal offering from his church or churches. Our preachers are as much interested in the Methodist Orphanage as Baptist preachers are in the Thomasville Orphanage.

### To Sunday School Teachers.

May I make a few suggestions as to how you may help to swell the Thanksgiving offering from your class? The biggest thing that you can do is to make great preparation before hand by informing the class of the pressing needs of the Methodist Orphanage. Have someone on the Sunday before Thanksgiving to make a short speech, telling the class of our two hundred and fifty children, and the splendid opportunity the class has of really doing something worth while. If our teachers and presidents of classes will prepare the way, there is no telling what a great offering our Sunday school classes will make for the benefit of our beloved Methodist Orphanage.





VIEW OF THE GROUNDS OF THE CHILDREN'S HOME, WINSTON-SALEM

#### MOTHERS' AID

For eighteen years, as general manager of the Thomasville Orphanage, I have been at the receipt of appeals from dependent children. For several years I have been convinced that the widowed mother, in good health, worthy in character and capable of handling her own household, should never be separated from her children if only a few dollars a month would save the little family circle unbroken. If she is completely and permanently broken in health, or is mentally incapable of caring for her children, or is morally unfit to do so, nothing remains but to break up the home. But the strong and capable mother, without means, is about as helpless to take care of her little flock as the one broken in health. She cannot go out to work and leave her children alone. If she employs some one else to keep house and train the children, it would take all her earnings to pay this woman's salary and leave nothing for living. If this woman is not as capable as the mother the children are not getting a square deal. In fact, it is never a square deal to take children from a good and capable mother. In this case the mother has a full woman's job in taking care of the household without also being the bread winner.

In many cases relatives will see that help is given systematically so that the mother will be saved embarrassment and suspense. But in many other cases there are no relatives who will do this. The community will not let her starve, but the uncertainty of such relief would soon drive a becomingly sensitive woman into nervous prostration. In the past we have been advising this mother to send her children to the orphanage. This seemed to be the only thing to do. We have had a growing conviction that it is wrong to break up a home like this. This mother should not be relieved of her responsibility, but should be helped in bearing it.

The Thomasville Orphanage has undertaken to do some of the Mothers' Aid work. We are now aiding 235 children with their mothers. We have a good woman as field worker who gives all of her time to this work. Each case must be thoroughly investigated and after it is accepted there must be careful supervision. The plan is to do the work in connection with the local church, the church appointing a committee to look after the case, receive the monthly check sent by the orphanage, see that the money is properly used, and report monthly to the church and to the orphanage. This committee looks after the case in advising the mother and helping her in various ways to self-support and independence as early as possible. If this is not being done she is being pauperized and not helped.

The mother and her children can be guided and helped to raise poultry, have a garden, a pig and a cow, or do some little work that can be brought into the home. All of which, in addition to helping in the support, tends to develop industry and a feeling of self-respect. The mother who is not willing to do this is not worthy of help.

It is also required that the children attend church and Sunday school, as well as the public school.

One great thing to be gained is to link up the local churches with this, the simplest and most direct form of social service.

The only definition of religion attempted in the scriptures is "To visit the fatherless and the widows." We have been neglecting the widows. "Child welfare" has been stressed. We should go on to emphasize "family welfare."

The state is beginning this work. Shall the great religious bodies stand idly by and lose a great opportunity?

What I have said must not be construed into a reflection on the orphanages. It is a partial definition of the bounds of their work, and at the same time an extension of their work.

Many mothers who apply for aid cannot be helped in their homes for the simple reason that they are totally unfit to raise their children. The well conducted orphanage is not going to be displaced, or put out of business, by some agencies that have been drawing invidious comparisons. This, however, is not the case in North Carolina. There exists the most beautiful harmony among the different agencies in our state, which in a large measure, accounts for the gratifying progress we have made.

Thomasville, N. C.

M. L. Kesler.

#### REPORT OF THE TRUSTEES OF THE CHILDREN'S HOME

The most important work of the church is to save the children. All children are precious in the sight of the heavenly Father, and none of them are dearer to Him than those helpless ones who have no natural protectors and teachers. No form of Christian activity more nearly expresses the spirit of Jesus than the work of caring for these dependent little ones. Therefore, the effort to gather up and bring up helpless and homeless children for God and the kingdom must have the devoted, loyal support of all God's people.

The growth of the Children's Home discloses the deep interest of our people in the task of saving the children. Since this institution was opened in 1909 the Western North Carolina conference has made, perhaps, its largest investment of money at the Children's Home. We invite all the members of the conference and all the members of the church to visit the Home and see for yourselves the extent and condition of your splendid property. It speaks loudly of the place of influence our work has in the thoughts of the Methodist people.

Our entire endowment and five of our eight buildings are the gifts of individuals, and one other building is the gift of the High Point church. This money was given us for specified purposes and was, of course, used as directed by the donors. As a result our dormitory space is not as large as it should be to match the rest of our equipment. But this is a temporary defect which we have reason to

believe will be overcome in the near future. We are glad to believe that the outlook for future growth is bright. We must have some more dormitories that we may take more children. It is a shame that with such equipment as we have that there are so few children.

In the main the health of our children has been and is now good. There have been quite a number of ailments and accidents, some of them severe, but none dangerous. And it is with gratitude to God that we remind you that in the fourteen years the Home has been open there has been only one death among our children.

Since our last report our school has occupied the long needed school house, to the great benefit of pupils and teachers. This year for the first time two of our girls completed the work of the eleventh grade, preparing them for college. And through the kindness of generous friends both of them are now in college. Our school library has received during the year gifts of 1300 books. Five hundred of these are the gift of Mr. Ralph Hanes, and consist of a splendid selection of children's books exactly suited to our needs. The other 800 volumes were formerly the Sunday school library of Centenary church of Winston-Salem.

The most notable gift of the year is a new model linotype for the printshop. This is a memorial to the late Mr. Joe H. Glenn of this city, and was presented by his wife, Mrs. Joe Glenn and his friend, Mr. James K. Norfleet. This gift will have inestimable value in training boys to be self-dependent and self-supporting men. Among other special gifts was a canning outfit by Mr. P. H. Hanes, Jr.

There are now 152 children in the Home. Eleven were dismissed during the year, some to relatives, some found jobs, some to college. In their places we have taken in fifteen, increasing our total number four. We have had 180 applications for home for needy children—and we have taken in 15. While we may well be thankful that so much has been accomplished, the time has not come to be satisfied with what we have done. It would seem that we must do almost ten times as much before we are even with our task.

Our people need a great awakening to the magnitude of this task. Some of our preachers do not yet realize how inseparably this work is bound up with the work of the ministry; many of our official members have yet to learn that pure and undefiled religion is to visit the fatherless in their affliction; while none of us have fully weighed the responsibility that the necessities of these children have laid upon us, nor have we glimpsed the measureless opportunity for good which their young souls have placed in our hands.

We cannot escape this responsibility. We dare not close our hearts to the cry of these children. We must arrange to care for them, we must help them now in the day of their youth. If we cannot build houses to shelter them we may at least, like Pharaoh's daughter, hire the mothers to keep their own children. And we can create an agency to find safe safe homes for some of them or face the displeasure of our Master.

We recommend that James A. Gray be elected a trustee of The Children's Home in place of S. L. Rogers, and that Rev. T. F. Marr, Rev. N. R. Richardson, G. F. Ivey, J. K. Norfleet, J. P. Lucas and H. B. Chatham be re-elected for a term of six years.

(Signed) T. F. Marr, President.

#### WHAT WE DO AT THE CHILDREN'S HOME

We have at the Children's Home a big family of eighty-five girls and sixty-seven boys, 152 in all, ranging from four years to eighteen years of age. And we have twenty-three grown people to teach and train, look after and help these boys and girls.

These are all normal, healthy boys and girls. They have the same likes and dislikes as other girls and boys; they have the same hopes and ambitions; the same capacities for both good and evil are found here as are found wherever boys and girls are found; they need the same teaching and training that others require, and they respond just as the others do. They make the same mistakes as other children, and the best of them sometimes get tired of being good just as your good boys and girls sometimes do. At the Children's Home we have the problems, the same discouragements and the same hopes and joys as any other family.

But we are not only a big family, we are also a school. We do our school work here at home, hav-



ing eleven grades. Mr. Robert Bradshaw, assisted by five accomplished young women, teach these eleven grades together with some music and other things. In our school the day is divided between books and work. Each teacher has one grade in the morning and another in the afternoon; each grade goes to school one-half the day and work with their hands the other half.

The management of the Home has always believed that the complete plan of education provides for the training of both mind and hands. School and work supplement each other if the best results are to be secured. Real character begins to be formed when one has learned to accept and meet responsibility; but responsibility of character is achieved only by having duties and by performing them. For this reason it is our aim to provide every boy and girl with a task which shall occupy a proper portion of his time, and if possible call out his interest and arouse his sense of duty at the same time he is acquiring habits of industry.

For the girls there are the household duties—making beds, sweeping floors, tidying rooms, setting the tables, washing dishes, cooking, mending, sewing in the laundry and the infirmary. The practical side of domestic arts are learned by practice. Each one has her daily task as well as her play time and her school time. These tasks are changed at more or less frequent intervals, in order that in time every one may learn to do all there is to be done about the house. There are so many kinds of work for girls and so many houses needing their care, they are divided into small groups and all get a great deal of the personal attention of the matrons. As a consequence the girls seem to profit more by their training than the boys.

The boys work on the farm, the garden, the grounds, the dairy, the printshop, and one or two in the woodshop part of the time. The bulk of the boys are shifted from the farm to the garden and the grounds as the needs of the work require, too frequently for the best results upon either the boys or the work.

Some one has said, "One boy makes a hand, two boys make half a hand, while three boys make no hand at all." This saying calls attention to the difficulty Mr. Dilworth has in teaching thirty or forty boys to work—there are just forty incentives to play and the same number of opportunities to evade responsibility. It is too easy to pass the buck.

Mr. Dilworth, the gardener, has accomplished the impossible. He takes all the surplus boys and undertakes to find employment for them, and to keep them employed. Although it seems sometimes that these boys do nothing but play and get into mischief, nevertheless under Mr. Dilworth's exhortations they have made one of the finest gardens this year you ever saw. They have stored away bags of white potatoes, piles of onions, and bins of sweet potatoes. And in the garden there are even now long rows of turnips, mustard, collards, cabbage, celery, lettuce, kale, spinach, and onions. Our garden is a real asset.

In the dairy we have a very good school. We are milking 20 cows and get for the dining room about 40 gallons of milk a day and nearly fifty pounds of butter a week. You see our children get about the quart of milk a day which the doctors say each growing child ought to have, enough to show in the rosy cheeks of the children. This milk and butter is good enough for anybody. We are trying (and we believe we are succeeding) to run an up-to-date dairy, clean and economical for the sake of the product and our finances. And we are not insensible to the value of giving the boys who help in the dairy the chance to learn what a good dairy is like and to know how to run one. For dairying is a good business, and one which is destined to become of more importance.

In our printshop we have our best opportunity for teaching a trade. It is not a large shop but it is fairly complete. In addition to several cases where type is set by hand, there are two linotypes, two hand presses, a cylinder press, and other equipment. We are prepared to do good work. Mr. Whitlow is a good printer and he turns out good work, work good enough for anybody.

The chief difficulty with our printshop is to keep busy. We need more business. If all our preachers and our Methodist churches and Sunday schools would give us their work it would go a long way toward making our printshop self-supporting—if

those would let us have their printing who have no printers in their own congregations it would help. Why not? You could help in a good work without cost to yourselves. No, we will not do your printing for nothing; and we will not do it cheaper than it is now costing you. You would not have an orphanage to give you anything, would you? You would rather give to us. It would cost you nothing to help us in this way because our work is as good as you are getting and it will cost you no more than you are paying. You are as well off when you patronize your own printshop as when you give your profitable custom to strangers. We will make a little money and our boys will be learning a good trade, and you will have the happy consciousness that by taking a little trouble you have added dollars to the gifts you have been making to the Home.

We have some machinery for a woodshop, and we have in Mr. Binkley a good workman. But Mr. Binkley is kept so busy making repairs, and additions here and there for the comfort and convenience of the matron and children that he has too little time to teach.

A part of our woodshop equipment is an unused Nedman moulder which we do not need and probably never will. It is for sale at a bargain.

We do some other things at the Children's Home and are planning yet others, but we cannot tell all about ourselves. The rest of it you must learn by coming to see us, for you know there are many things you can learn better by seeing than by hearing.

#### CHRISTIAN EDUCATION MOVEMENT—PAY-UP WEEK

Beginning with November 1st the third year's subscriptions on the Educational Movement will be due. There are four classes of people who are especially concerned in this matter. They are as follows:

1st. The collectors. I am urging each one of them to do his utmost to see each subscriber on his list, asking him to pay up all subscriptions to date. This includes those made for the first, second and third years. Nobody can do this quite so well as the collector, and we are depending upon him.

2nd. The pastor is asked to bring this matter before his congregation, especially on the two Sundays between this and the annual conference. His interest and appeal will count for much in making these collections.

3rd. The Educational committee is in a position to render fine assistance to the collector and they are earnestly asked to give him all possible help in distributing literature, and in seeing personally those who have subscribed.

4th. Finally everything depends upon the subscriber himself. The subscriptions made were in most cases not very large, and the vast majority of them might be met with a little sacrifice. Let me beg each one who made a subscription to do his utmost to bring all payments up to date. I am anx-

ious to make as good showing as possible at the session of the conference at Elizabeth City November 14th.

H. M. North.

#### REV. H. E. TRIPP DIES AT HIS HOME IN CLINTON

Rev. E. H. Davis writes:

"Rev. H. E. Tripp, one of our superannuates, a godly man and in the days of his effectiveness a widely useful member of our conference, died at his home here Saturday, October 29. His body was taken to Trenton and buried there Sunday afternoon, October 31. His wife survives him. I will supply a fuller sketch later."

Brother Tripp was seventy-three years of age at the time of his death. He was a native of Beaufort, N. C., and joined the North Carolina conference at Goldsboro in 1892. Since retiring from the effective ranks several years ago he has lived in Clinton, where he served as pastor about twenty years ago.

#### ASHEVILLE DISTRICT NOTICE

The district stewards of the Asheville district are called to meet at Central church, Asheville, at 10 a. m. on Monday, November 12th. All pastors of the district, all charge lay leaders, and all church lay leaders are requested to meet with them that we may plan together for the work of the year.

The first round of quarterly conferences we are stringing in thick and fast, in order that every charge on the district may organize early for the year's work, and attention will be given, largely, on this round to the matter of organization.

Let there be a full attendance at the district stewards' meeting, upon the part of those who have been asked to be there, and let pastors and leaders strain a point to have 100 per cent attendance at the first quarterly conference.

H. C. Sprinkle, P. E.

#### MEETING OF MARION DISTRICT WORKERS

The presiding elder of Marion district calls the district stewards, pastors, lay leaders, Sunday school superintendents, Epworth League presidents and Woman's Missionary Society representatives to meet in First church, Marion, N. C., November 21, at ten a. m.

##### Program.

10:00 a. m.—District stewards' meeting.

11:00 a. m.—Pastors' conference.

2:00 p. m.—Lay leaders' conference. Address by Charles H. Ireland.

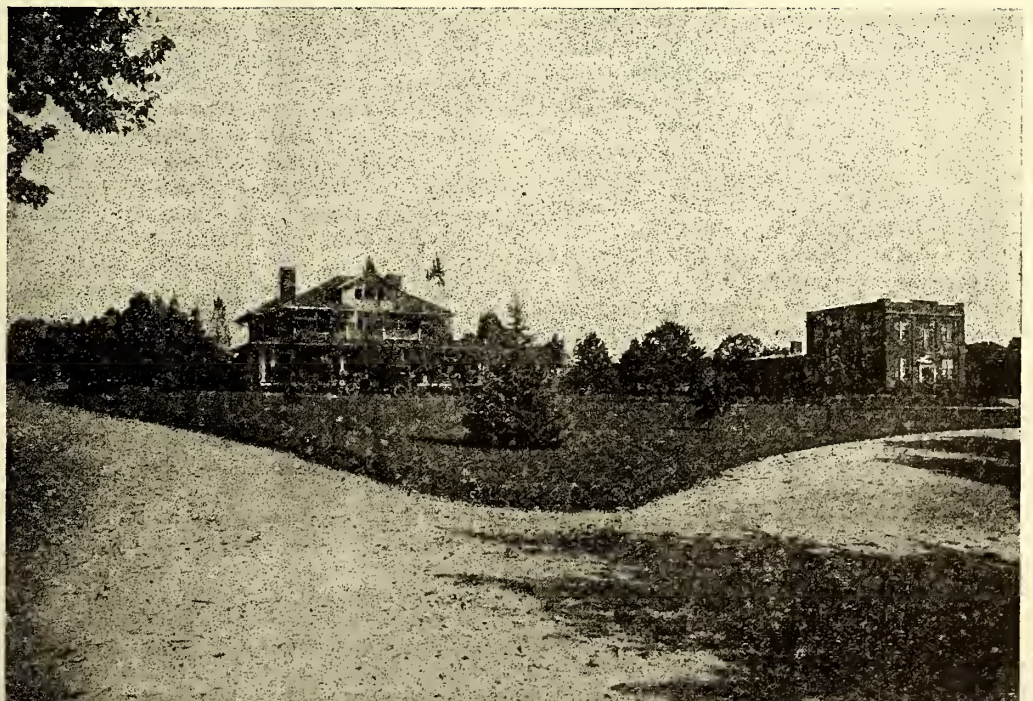
3:30 p. m.—Sunday school workers' conference. Address by O. V. Woosley.

4:30 p. m.—Epworth League conference. Address by W. W. Edwards.

7:30 p. m.—Woman's Missionary Society conference. Address by Mrs. H. A. Dunham and R. M. Courtney.

Let all the above take notice thereof and govern themselves accordingly.

Z. Paris, P. E.



HIGH POINT AND HANES BUILDINGS, CHILDREN'S HOME, WINSTON-SALEM





THE OFFICERS AND CHILDREN OF THE METHODIST ORPHANAGE,

#### OUR FINANCIAL STATUS AS TO MAINTENANCE

By Joseph G. Brown.

On Thursday, December 29, 1898, at Edenton Street Sunday school, Raleigh, was held the first formal meeting of the committee appointed by the North Carolina conference at Elizabeth City to consider, and, in its discretion, to make plans for the establishment of a Methodist Orphanage. There were present at the meeting only four members of the committee—Rev. J. W. Jenkins, Rev. John N. Cole, E. J. Parrish and Jos. G. Brown. The pastor of Edenton Street church, Rev. W. C. Norman, sat with the committee. After prayer by Rev. J. N. Cole, the acting chairman, Rev. J. W. Jenkins explained the purpose of the committee, and there was done the initial work that led to the establishment of the Methodist Orphanage. But this was not its real beginning. It was born in the heart of J. W. Jenkins. For years he had thought about it—he had talked and written and prayed for it. Little encouragement was given him, but finally conference was induced to appoint a committee. There was so little interest in the movement, however, that when the presiding elder announced the names of the committee he turned to one of the lay members and said, "We have put you on it, we will let the old man down easy." But "the old man" had had a vision. He would not be let down. After the announcement he arose with a radiant face and requested the committee to meet immediately in one of the class rooms.

They met, and "the old man" said to them: "Brethren, the Lord wants this Orphanage and He is going to have it. My wife has \$800 which she wants to put in it, and I have \$50 to go with hers." Then the date was fixed for the meeting in Raleigh, mentioned above. This meeting adjourned to meet again in February—and to the February meeting a number of leading ministers and laymen were invited, so that in conference with them, the real attitude of the church might be ascertained, and definite plans be made. The response indicates the interest in the movement at that time. There appeared at the meeting only two members of the committee, the chairman and the secretary and Rev. W. C. Norman, as visitor. Nothing was done other than recording three other subscriptions, which ran the amount up to \$1,050. One of these subscriptions was from a Baptist, the well remembered and much loved John T. Pullen.

But the chairman was not discouraged. His faith never wavered. Several meetings were held later resulting in securing a charter and in a meeting of the trustees named therein for formal organization on 22nd of June, 1899. At that meeting Rev. J. W. Jenkins was elected superintendent and Joseph G. Brown secretary and treasurer. Thus was born a child of the faith of one man, and through the ages the Methodist Orphanage must ever stand as a monument to J. W. Jenkins, to his wonderful faith in God and his love for humanity.

It would be interesting, if time and space permitted, to trace the steady growth of this institution, now so dear to the great, loving heart of North Carolina Methodism; to tell of the first pupil, little Cassie Bright; the purchase of the first tract of land, 46 acres, paid for by the citizens of Raleigh; the addition of other tracts later, about fifty-five acres; the erection of building after building

until 250 children are comfortably domiciled; the enhancement of value of the property until a well informed real estate man appraises it at a half million dollars; the sometimes precarious living from hand to mouth, until the conference provided a regular income by levying an assessment on the churches. It would be pleasing to tell of the growing love of the church for the orphanage and their increasing interest in it, of their cheerful offerings and numerous legacies, until the endowment fund exceeds \$200,000—and funds available for expansion amount to \$150,000. But all these things must be kept for another story. My purpose now is to stress just one point—the necessity of liberal offerings for maintenance. Years ago when we numbered less than half as many orphans as we have now, the 10 per cent assessment provided by conference was ample for our needs. But conditions have changed very materially since then. At that time \$60 per annum was thought to be ample to support one child. Now the average in North Carolina institutions approximates \$200 for each orphan, and we have more than twice as many and there are yet many other children in the church that need our sheltering care. Of course, with the advancing pastors' salaries, the amount of our income has increased, but it is entirely inadequate to support the present population of the Orphanage. Every dollar of the income from investments, and much more is needed for the buildings that we must have—and are planning to begin soon.

Before long a larger assessment must be levied. But now, it is urgent that our voluntary offerings for maintenance should be more liberal than ever. The impression must not be had that because of the occasional large gifts, and the legacies that have come to us, the Orphanage has plenty of money. Such is not the case. Large gifts are usually for special purposes, and only the income of endowment funds can be used for support.

The one particular thing I would now call attention to is the approaching Thanksgiving Day which gives our churches a wonderful opportunity to supplement our maintenance fund. God has blessed our people bountifully. We are debtor to Him, but, as Bishop Denny so well said in his splendid dedicatory sermon at Four Oaks, we are debtor, too, to the ones to whom we may carry a share of the blessings that have come to us. Particularly are we debtors to these orphan children. It is a great opportunity for us. Let us make it for them a Thanksgiving Day long to be remembered!

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

#### A SPIRITUAL FORCE IN THE LIFE OF OUR NORTH CAROLINA CONFERENCE

By Prof. J. M. Ormond.

There is no institution in the North Carolina conference which is more sure of a permanent moral and financial support from the Methodist people than the Methodist Orphanage at Raleigh. The Orphanage could use very wisely much larger sums than have been available, but the time has come when the actual needs of the institution cannot long remain unsatisfied. This guarantee of interest has been strengthened year by year from the very beginning of its history until now there are

thousands of people who regard the Orphanage as an object of regular and systematic support. Increasing numbers of people are making provision in their wills for the needed endowment of the Orphanage so that this splendid institution may be able to extend its usefulness.

But while there is rejoicing at the prosperity of the Orphanage through the generosity of the church, there is also cause for rejoicing at the contribution which the Orphanage is making to the welfare of the church. It is by no means a one-sided service. The dividends which the church is receiving from this institution are sufficient to justify donations larger than have thus far been made. (By training boys and girls who are to take their positions of service to the state and church the Orphanage is materially contributing to the high type of citizenship which is the goal also of other worthy institutions in society.) It furnishes its quota of producers and distributors of the world's wealth and becomes therefore a great economic factor in the state. (No less is it to receive credit for the educational work which is being done, for although it does not call upon the state for taxes to carry on its work of education, it is nevertheless training men and women who are passed on up to the higher institutions of learning and so on to the world's work. It is also to have a place among the social institutions of the state, by reason of its contribution to the building of individual character with social obligations and social conscience.)

Whatever else the Methodist Orphanage may be doing to advance the causes of mankind it should be recognized also as a spiritual force in the church and state. Thousands of interested friends during the past years have visited the institution and received from the developing youth there much that has stimulated their spiritual lives and induced them to a fuller consecration in the service of God and man. It is a blessing and spiritual benediction to any local church community for the Orphanage classes to visit it and carry its message of hope and Christian cheer. Spiritual helpfulness comes also through the contributions which individuals may be able to make to this worthy endeavor.

(One of the striking spiritual influences of the Orphanage may be felt in the peculiar type of education which the young people receive. Its peculiarity lies in the fact that the teachers of the boys and girls are also their paternal and maternal guides. It is a combination of home and school under one management and with one purpose.) It is to be granted that the usual home of parent and child when properly functioning may be considered one of the most important educational institutions. But it must be admitted that the average home is not thus functioning, hence the religious training which should be offered by the home is only in rare instances received. It is also to be admitted that the public schools are not supplying the religious training necessary for complete development of the youth. (It is to be expected that the Orphanage by reason of its superior advantages at this point should turn out a product better equipped for the tasks of life than may be usually found elsewhere.) (Another notable factor in the production of spiritual life at the Orphanage is the influence of the church. This home and school is also a local





THE PRIDE OF THE NORTH CAROLINA CONFERENCE, RALEIGH, N. C.

church. It is a combination of three institutions in one. And along with the other opportunities of the local church there comes also the regular evangelistic series of meetings each year, which is a mighty factor in creating spiritual power among the children. Under the personal guidance of the officers and teachers together with a regular pastor and some invited preacher, whose duty is to preach a series of sermons upon the questions of personal salvation and surrender to Christ, practically all of the children are led to the Christian faith. The children are not coerced but led to see the importance of such a step, for Christian nurture have been paving the way for such decision, and then cultivates the life which has taken the step.)

(It is to be observed, then, as a natural consequence from this combination of forces extending through the life of the child past the high school age, that a large per cent of them offer themselves for definite Christian service. The final months at this institution constitute the period when careers are planned and aspirations run high.) There is no excuse here for failure to hear the call of service to God and man. (The guides of these young people are so intimately related to them that they can give assistance in their seeking a best place to work in the world, and while it is not the function of the management or teachers to call any of them into any particular field of service, yet they do direct them in making their own choice under the inspiration of Divine light.)

These are some of the more evident spiritual influences of the Methodist Orphanage. The church should greatly rejoice in the fruitfulness of this worthy institution and continue to support and enlarge it that even greater things may be realized.

#### MY TWENTY-TWO YEARS AT THE METHODIST ORPHANAGE

By Mrs. M. A. Jenkins.

I have crowded a few happenings into this space, but there are many others left out that might be of deep interest to our friends who love the orphanage. Among them are the nights of long watch by the bedside of the sick ones—and the death of some—and the beautiful marriages of some of our girls who wanted to come back to the home of their childhood that this important step in life might be taken.

More than twenty-two years ago a man had a vision of a home where children who were parentless might be happy and free—that it be a home for the homeless, shelter with strong arm to guide the fatherless, and a haven of sweetness for the motherless child. That man was Rev. J. W. Jenkins, the founder of this our beautiful Methodist orphanage at Raleigh. It was his day dream for a number of years and when he talked with friends about it they thought it a wild idea. The conference turned him down a time or two, but finally a committee was given him. This committee had been informed by some friends that it was a useless undertaking and that it was best not to encourage him. He met his committee in Raleigh December 29, 1898. They saw at once his determination and his faith. His was one of those souls so in tune with God and His plans that he quickened others to the same idea. One dollar was all that he had in hand when he met this committee, but his faith in God carried him far above the clouds of hindrances into the

sunlight of heaven and assurances. The little verse below (somewhat transposed) seems fitting right here with his life:

"I know Thee, Saviour, who Thou art—  
Jesus, the little children's friend;  
Nor wilt Thou with the night depart,  
But stay and love them to the end.  
Thy mercies never shall remove,  
Thy nature and Thy name is Love."

In 1900 the first cottage was built and ready for occupancy on Thanksgiving Day of that year. January 1, 1901, the first child, Cassie Bright, was admitted. The 19th of that month I came into the home and found six children (three girls and three boys) waiting for me. At first sight of the home and the children I felt that I must fly from it all and hide myself forever. But as soon as I touched the children another feeling came over me—that of thankfulness to God that He had brought me into the work. (I had not sought the place, but was elected at conference of 1900. I had declined the position, and reconsidered and then felt that I must come). The children gave me a hearty welcome and we began at once to plan the home life. We were in the woods and far out from town. No street cars then and no automobiles and no way of getting to us except by horse and buggy; but our friends found us and we always knew when they came that some good was in store for us. Our conveniences were very crude. The kitchen was then in the backyard, and a large wash-pot was in the yard nearby. One use of this was to heat water for bathing the children. A good friend had said to the boys that if their hands were kept clean she would bring them cakes, but if not the girls would get the cakes. One Saturday a buggy drawn by a gray horse was seen coming through the woods. Every boy knew it was the cake-friend. It was funny to see them flying in every direction to wash hands. Two little fellows ran to the wash-pot and soused their hands into the hot water. It is useless to say that the boys got the cakes. As summer came on the children and I were often left alone, sometimes for a whole week, and we had our evening meal together on the lawn. The children had a pet goat that would always make his appearance at this time, so one of the boys would have to keep the goat away while the rest of us at supper. New children began coming in in September, and for the winter we had 26 in the family. One little boy needed a coat and must have it at once, but there was no money with which to buy coats. I found a piece of cloth that had been sent in, so I cut a pattern by the outgrown, worn-out coat and soon had a warm coat for the little boy which served him two winters. In 1902 our first teacher, Miss Lucy Reeks, came. We felt by now, with our 32 children in our own school, our own horse and buggy, two cows, some chickens, a few pigs and a good garden we were getting pretty well established. In fact, Mr. Jenkins said to me: "The orphanage will now launch out. It will never be in want again, because the people love it and have taken it into their hearts." The good women of the missionary and aid societies had now turned their attention to us, and their love and good works for us have grown and strengthened as the years have gone by. Thanksgiving of 1905 was a day of very great re-

joicing. Our new administration building was ready for occupancy. How had it been done? Where did the money come from? A four-story building (with every dollar paid) at the cost of \$40,000 stood towering above the trees. The building was to give accommodation for school rooms, offices, dormitories for 50 girls, a chapel, storage rooms, and kitchen and dining room. Our dear good friends from Edenton Street church had come out every Thanksgiving Day and served a bountiful dinner for us—and at this time the long work-benches that had been left in our basement were made ready for them as dining tables. They came and took possession of our dining room again and with glad hearts the whole orphanage family feasted. Children of a king could not have been happier. The ladies left with a promise that they would furnish the dining room, and no time was lost in supplying the then needed equipment. The next Thanksgiving they gave the three-oven range which is still in use. Our first winter was spent in this building without heat from the furnace. We made ourselves comfortable by crowding around a wood heater, and also by the use of some oil stoves which were moved from room to room.

Monday morning, July 2, 1906, our orphanage physician, Dr. McGee, was called to the bedside of the superintendent, who had had a stroke of paralysis. The doctor stated that the end was very near. Mr. Jenkins knew his condition, but said to me and his daughters, "Let us all be happy today because God is good." He called Cassie Bright (the first child) to him, praying a blessing on her and thanking God that the home had been built for such children. Early on the morning of July 4th his spirit slipped away to God. We felt our loss. The church grieved, and the little children's hearts were broken. How could we get along without the head of the home? The executive committee asked me to hold things together until a suitable man could be found. I consented with the strengthening thought that I could help to carry on the great work that Mr. Jenkins had planned and laid down. We now had about 64 children. No woman ever had more congenial help than I had in the three workers—Miss Olivia Breeze, the sewing room matron, and Misses Lucy Reeks and Laura Breeze, teachers—who were with me in spirit, and untiring in their work for the children. Whenever and wherever needed they were ready for the job. We had rented some land and had a small crop of corn and some cotton. We had no man to run the farm, so it dawned on me that I must be farmer as well as mother and kitchen matron. The boys were proud to have me go with them to the field. We gathered the corn and had a real country corn-shucking, and had the corn-shucking supper which followed, topped off with sweet potato custard. We made three bales of cotton that year, and picked some cotton for a farmer whose cotton field was near ours. At conference of this year (1906) our new superintendent was elected. The mantle of Mr. Jenkins had fallen on Rev. J. N. Cole, a much beloved man in the conference. His heart was intensely interested in the work from the very first. He began planning at once a big building program. The superintendent's cottage, a new barn and two cottages for children and our laundry were built. We were prepared to take more children, enlarge the schools and employ a farmer. Friends began to be inter-



ested in sending our children to college. Three of the girls were sent to a junior college.

One friend sent for Mr. Cole to come to her and hear her plan. It was that she he allowed to put up a hulling here and that she be given the privilege of living here. That friend was Mrs. Mary Jackson, who is still with us. We all love her, the little children are devoted to her and are always ready to go into her room for a little prayer meeting. She is a sweet benediction in the home. It was soon discovered that Mr. Cole's health was failing, but he was still enthusiastic and untiring in the work he loved so devotedly. The first of January, 1914, the orphanage family was again called upon to bow in submission to God's call. The superintendent, Rev. J. N. Cole, had laid down his loved work to answer the call. Again we were left without a head, but the trustees lost no time in getting together to select a man for the place. Rev. A. S. Barnes was the chosen man. On February 1, 1914, he was elected superintendent of the orphanage. He with his great fatherly heart and deep love for the children wins their hearts and holds their love. Under his administration the orphanage seems to have taken deeper hold on the hearts of the people. They are praying for it, working for it and remembering it in their wills. The endowment fund grows, and may it continue to grow so that the great ideals for it may be accomplished—but above everything else and beyond all let the church pray that our orphanage send out young manhood and young womanhood filled with purity, and with the Christ-life, that they may go out into the world to bless the world.

#### WHAT THE METHODIST ORPHANAGE STANDS FOR

By J. C. Wooten.

The Methodist Orphanage at Raleigh is a life-saving station for numbers of helpless children. What that healthy, well kept crowd of children would have been without it, no one can imagine. But even a visitor is impressed with the appearance of the children and the buildings and grounds. It is conserving life and developing Christian character in a fine way.

Many times more children could have been received if it had been open to those who could pay their way. But this class are not admitted. Only the homeless and helpless find refuge here. Their helplessness is the key that unlocks the doors and admits them into this home. Too many of these have been turned away because of the lack of room. It is a home, as nearly perfect as it is possible for any institution to be. The institutional idea is avoided as much as possible. Ineed I have never discovered any rule in force. And yet the perfect order and movement through the day shows the skill of management without any revelation of power. There is power there, but I believe it is the power of love, as shown in the superintendent, matron and their associates.

I used to think that I would not like to visit an orphanage because of the feeling of sadness it produced on me. But it is a great joy to see them at play, school and work. It is marvelous what Daddy Barnes and Mother Jenkins have done in making a home for these children.

Not only is it a home, but it is a school, beginning with the lower grades on up to the high school. The graduates enter any of our colleges. Many of them are going to college and finishing the course. Through the wisdom and kindness of Mr. S. C. Vance at Franklinton money is furnished. So the orphanage has students in trades schools, hospital training, business colleges, dental colleges, missionary training school and several boys studying for the ministry.

It is a most inspiring place to know, and the best folks you can find in days of journeying.

#### MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The Appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 South Fourth Street, Louisville, Kentucky, December 11th, 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the hands of the General Board on or before December 1st.

## PEOPLE AND THINGS

North Carolina Conference, Elizabeth City, November 14.

Rev. R. F. Mock preached an interesting sermon in Forest Hill Methodist church, Concord, last Sunday night. Brother Mock moved to his new charge at Cherryville about the middle of this week.

Drs. T. A. Smoot returns to Dañville and E. L. Bain has been appointed to Court Street, Lynchburg. V. L. Marsh goes back to Princess Anne charge. These are effective workmen whom we have loaned Virginia.

Rev. W. C. Benson reports a fine meeting at Aurora, N. C. Probably the greatest ever held in that town, closing Sunday night, October 21st. Rev. Thurston B. Price and his soloist, John T. Thomas, assisted the pastor.

Rev. W. B. Ricks, a member of the Tennessee conference who is widely known in North Carolina and who last year was associated with Dr. Cram in the work of the Centenary, has been appointed presiding elder of the Murfreesboro district, Tennessee conference.

The Epworth church, Concord, decided a few days ago to paint and put in first class condition their parsonage. This congregation served supper to a large per cent of their membership Wednesday night of this week. The occasion took the form of a reception to the new pastor, Rev. L. A. Falls.

The late Dr. Thomas Neal Ivey is the subject of a discriminating and keenly sympathetic sketch by the Rev. Marion T. Plyler in the October number of the Methodist Review, Nashville. It is a life-like likeness of a representative Methodist minister who put his religion into every day's work.—N. Y. Christian Advocate.

There are just two more Sundays before the meeting of the North Carolina conference in Elizabeth City. We earnestly ask the preachers of that conference to call attention to the Advocate and ask the subscribers to send their renewals to conference, and also give an opportunity for others to subscribe.

Says the St. Louis Advocate: "The total number of members in the three Missouri conferences is 131,274, an increase of 3,249; 4,970 adults and 1,326 infants were baptized. The amount raised for the support of the presiding elders was \$58,315 and for preachers in charge \$565,897. The total amount raised for all purposes by the three conferences was \$2,055,412." A comparison of these figures with the report of the Western North Carolina conference shows that they run surprisingly close together.

Rev. B. F. Fincher and six-year-old son, Hillis, narrowly escaped death at Concord last Friday afternoon when a big truck struck the lad and barely missed Brother Fincher. A serious cut in the head and a broken leg forced the boy to the Concord hospital, where he is thought to have a good chance to recover. Brother Fincher was granted the superannuate relation at our recent conference in Winston-Salem and was preparing to move his family to Derita.

A big, enthusiastic crowd greeted Rev. J. Frank Armstrong at Forest Hill, Concord, last Sunday morning as he began his fifth year's work with them. Reading a resume of the past four years Brother Armstrong stated among other things that two hundred and thirty-five new members had been added to the church and that the average amount of money collected each of the four years had increased more than 400 per cent over the amount that was being paid at the beginning of his pastorate. More than \$26,000 was paid for all purposes the past year alone.

Charles Hart Litaker and John Moore, Jr., each seventeen years of age, sons of Statesville Methodist preachers, were recently licensed as official Red Cross Life Savers in America after prolonged and severe tests under Commodore Longfellow in life saving work. The tests were made in swimming pools in Greensboro, where only five of the seventy-five entrants were successful. Their pictures in swimming suits decorated with the insignias awarded them appear in the current number of the Red Cross Courier, the national organ. These are additional sons of the parsonage who are making good. We congratulate them and their parents.

W. A. Lambeth writes of H. H. Jordan: "Every inch a man! Four years as pastor of this church and four years as presiding elder of our district! He has become a necessary factor in the religious and civic life of our city. How we hate to give him up to Hickory! How we regret to lose Mrs. Jordan, too, from our church and city! Both of them kind and considerate and obliging. Parents, too, of a noble family of children."

Bishop William Newman Ainsworth, who is the anniversary preacher at the one hundred and fifty-seventh anniversary of Old John Street church, this city, on Sunday, October 28, is a Georgian, and graduate of Emory College, who has been a minister of the Methodist Episcopal Church, South, since 1891, and a bishop since 1918. He was a member of the Unification Commission, and is an eloquent preacher. His sermon is at 11 a. m., and he will be one of the speakers at the platform meeting in the afternoon at 3:30. In the following week he will preach at one p. m., on Monday, Tuesday and Wednesday.—N. Y. Christian Advocate.

One of the General Conference delegates from a German conference sent us his photograph the other day, putting on the wrapper 2,225,000 marks in stamps. The other day Bishop Nuelson addressed the Chicago Methodist ministers on Russia. At the close of the address he presented Bishop Nicholson with a 500,000,000 ruble note, which the recipient gracefully and gratefully acknowledged. Over in Germany they do not use collection plates in the churches. The bishop told of a collection in a certain church where a half dozen men went down the aisles with great baskets, filling them to overflowing with notes of all denominations, and it took all the collectors three hours to count the money.—Northwestern Advocate.

On Friday evening, October 26, the first of the series of students' recitals to be given this year at Louishurg College was enjoyed by a large and appreciative audience. The program, which included numbers from the piano, voice, violin and expression departments, was well rendered and was a credit to both student and instructor. The following ladies took part: Mary Malone Best, Louishurg; Marion Hawkes, Louishurg; Mary Lella Honiker, Potsdam, N. Y.; Lois Crawley, Littleton; Mildred Barrow, Farmville; Sallie McCullers, Garner; Goldie Morrisette, Franklinton; Margaret Ogburn, Louishurg; Mildred Waters, Washington; Sarah Johnson, Stantonshurg; Susie Crowell, Thomasville; Julia Daniels, Elm City; Bettie Holden, Youngsville; Vera Campbell, Siler City; Pauline Eason, Snow Hill; Louise Taylor, Louishurg.

Rev. H. C. Ewing says: "We are winding up our second year at Branson with marked success for the charge. They have been very strenuous years, but the success has greatly lightened the burden. We have a choice location in this section of the city, with one of the most beautiful and modern buildings in the city. Our Sunday school is becoming adjusted to its new departments, and with Gilmer Ward Bryant in the lead it is making fine progress. Dr. Wilcox rendered us valuable service in our revival meeting in September. Also we enjoyed a very helpful and inspiring sermon from Bishop Denny during the revival. We have had more than a hundred net increase to the membership of the church. The Lord has been indeed good to us, and it is our purpose to be true to "the faith which was once delivered unto the saints" and to be faithful unto the end.

#### TO THE SUNDAY SCHOOL SUPERINTENDENTS

I am requesting every Sunday school superintendent to send the Methodist Orphanage a Thanksgiving offering from his Sunday school either the Sunday before or the Sunday following Thanksgiving Day. Each year many of our consecrated superintendents send us liberal offerings at Thanksgiving. Such kindly consideration is sincerely appreciated. I am asking that they endeavor to surpass the offerings of former years.

This year I am counting on all the superintendents who have not hitherto remembered us at Thanksgiving. It makes no difference how small or weak the school may be, Brother Superintendent, let me beg you to give it a chance to contribute, if the Sunday school does not give but fifty cents or a dollar. This is one year that I am insisting that each school in our conference do its level best for our Methodist Orphanage.

A. D. Barnes.



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

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T. A. SIKES.....Business Manager

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To all preachers of the Gospel, year 1.00

**FIELD NEWS**



Elizabeth Bass, Methodist Orphanage graduate, both Carolina Teachers College and Scarritt Bible graduate, and now taking three years course in Johns Hopkins Hospital. Expects to go to Africa as missionary.

**"OLD PASQUOTANK"**

I guess you think it was time to hear something from the "Old Pasquotank." We are finishing our quadrennium among these good people; these have been very busy and pleasant years, and have slipped quickly by. The people have been so kind and courteous and have given us the heartiest co-operation in all the tasks that came before the church during these years. We have received one hundred and eighty-seven on profession of faith during the quadrennium; have three fine young men who are preparing themselves for the ministry or mission work. The attendance at public worship is one hundred per cent better than it was at the beginning, so we must feel that our people are living on a higher spiritual plane. By the aid of my wife, we have organized three fine woman's missionary societies, also three fine Bright Jewel bands, something that had never been done on the charge before. We have rebuilt Newbegun church, and instead of a one-room building we have a fine plant, prepared especially with a view of taking care of the educational program of the church. This charge has increased the salaries more than fifty per cent during the quadrennium, and they are preparing for improvements at two more of the churches; in fact, they have imbibed the spirit of progress. So, with their young and progressive presiding elder, C. B. Culbreth, we are sure that our successor will be able to accomplish still greater things during the next quadrennium. May God's richest blessings rest upon these good folks, and may success crown their every effort to build themselves up; and may God's kingdom be set up in every home and every heart is my prayer.

E. L. Stack.

**MT. GILEAD CIRCUIT**

This, our fourth year on Mt. Gilead circuit, has been a pleasant and, we trust, a reasonably profitable one.

In our meetings this year we were assisted at Hebron and Sadis by Rev. W. C. Ellerbe, at Wadeville by Rev. F. B. Peele, and at Zion by Rev. W. F. Trawick. These brethren did good preaching and faithful work, and our people will be glad to have them come again. At Little River the pastor had to do the preaching himself. While the visible results of these meetings were small, we trust great good was accomplished. Have received into the church sixteen on profession of faith.

Three years ago our people at Zion re-seated their church at a cost of several hundred dollars, and have as comfortable seats as can be found in any church. This year they graded a road from the highway to the church at a cost of \$150. Our people at Sardis have put in new windows and seats this year and are going to paint, these improvements costing several hundred dollars. The god women there are putting carpet on the floor—organized three years ago. Our Woman's Missionary Society at Hebron have been doing splendid work. They are now having the church painted. The Epworth League there is doing fine work among the young people. These are good people to serve. They have been good and kind to us during these four years, not only meeting all their financial obligations but doing much besides this in providing for their preacher and his family. It is with genuine regret we are leaving them.

The development in roads and schools here in the last three years has been almost wonderful. My first two years here I had to use a horse and buggy during the winter and spring. Now I can leave the parsonage and go to each church on high gear. In the last three years there has been five large splendidly equipped consolidated school buildings erected within the bounds of this charge, one of these a brick building costing \$35,000, and another one of them a brick venerated building.

The people of Mt. Gilead have been very good to us. We have as good neighbors as one could wish.

A. J. Groves.

**FROM OLD TRAP**

We have just closed another meeting on the South Camden circuit, and I feel that I should, in a few words, tell you about it. We did not secure any outside help. You know it is hard to get help just at this time in the conference year, as most every one is busy in the annual tug. There was no ingathering of souls from without the church, but there was "a going in the mulberry trees." Ten adult church members made a public confession that they were sinners in the sight of God, and renewed their covenant with their heavenly Father. They declared that they had a new grip on eternal life and that prayer should become the habit of their souls. At the beginning of the last service, which was Sunday evening, the 21st inst., as I stood up to read a brother came forward and becomed to me. I stepped to the chancel rail and he handed me a roll of money of no meager amount, which was a substantial expression of their appreciation of my efforts during the week. I am praying that God will help me to in some measure prove myself worthy of His manifold blessings.

S. Salyer.

**CONFERENCE EVANGELIST R. A. TAYLOR**

As the brethren know, I have been appointed conference evangelist for another year. I shall be glad to help any of the brethren in meetings this year who desire me to do so. Those who desire my help please write me at your earliest convenience, as I am beginning to make my plans for the year. My address is Rutherford College, N. C.

R. A. Taylor.

**GOD NOT THE AUTHOR OF SIN**

I am provoked to write a line in reply to Bro. Harry Daniels' statement in the Advocate of 18th inst. that God created sin. I don't recall when I was so shocked as I was by that statement. It is easy now for him to prove that sin is good—very good. Gen. 1:31, "And God saw everything that he had made, and behold, it was very good." I may write again and continue this protest.

D. L. Earnhardt.

**DAVIDSON LEAGUERS PICK COTTON**

Something entirely novel has happened. By mere accident we have just learned that the senior league of Davidson hiked three miles into the country and hired themselves to a "citizen" to pick cotton. One of the party declared they had fully a million dollars worth of fun and incidentally replenished the league treasury to the extent of several dollars. Using the favorite expression of the Ohio people, the editor would say "That's good stuff."

**RESOLUTIONS OF APPRECIATION**

We, the members of the quarterly conference of the Norlina circuit, Weldon district, Methodist Episcopal Church, South, in parting with our pastor, Rev. Marvin Self, who has served this charge so faithfully for the past four years, do adopt the following resolutions:

Resolved first, That we appreciate the earnest and faithful work that he has done on the circuit during the whole time of his stay, believing that he has conscientiously given of his best labor to every church on the charge.

Second, That as he has stood at all times for community uplift, civic improvement, law enforcement, and above all else for higher and better Christianity, we regret deeply his leaving, and we commend him to the work he may be sent to serve for the coming year and bid him God-speed in his work wherever he may be.

Third, That a copy of these resolutions be given Brother Self and that they be published in the Christian Advocate, the Norlina Headlight, and placed on the minutes of this conference.

Signed on behalf of the quarterly conference, this October 16th, 1923.

J. C. Hardy, Sec.  
J. L. Overby,  
H. H. Grant,  
H. L. Coleman,  
J. E. Wilson,  
Committee.

**REV. J. W. WILLIAMS WANTS A PREACHER**

Rev. J. W. Williams, presiding elder of the North Wilkesboro district, is anxious to secure a preacher for the Laurel Springs charge, which will pay about \$700.

**EXECUTOR'S NOTICE**

Having qualified as executor of the last will and testament of Edwin Fogleman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery. All persons indebted to the said estate will make immediate settlement with the undersigned.

This October 30th, 1923.

W. S. Shaffer, Executor.  
Greensboro, N. C. nov1-6w

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"Close! Why, Jennings is so close that when they pass the collection box at church he puts in a pants button and takes out two shirt buttons in change."—American Legion Weekly.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### THE WEEK OF PRAYER, NOVEMBER 4-10

While our intercession during this week should include within its scope the whole cause of missions, yet our special prayers and our special gifts are to be devoted to two specific objects—the Bethlehem Center at Nashville, Tenn., and the Laura Haygood Demonstration School at Soochow, China. Each of these institutions is far-reaching in its influence, for they are helping to train a leadership for the two races which they serve. The need of each of these institutions is great. Pray that our gifts may be large and sacrificial.—Council Bulletin.

#### SCARRITT COLLEGE FOR MISSIONARIES AND OTHER CHRISTIAN WORKERS

It has been decided to move the Scarritt Bible and Training School from Kansas City, Mo., to Nashville, Tenn. Among the many reasons for the change we note the following:

1. To locate nearer the center of the membership of our church.
2. To be near enough to affiliate with a first class normal school.

It is necessary that all missionaries working in schools—from kindergarten to university—shall have the best training in methods of teaching and in school management in all its details. The people to whom they are sent expect the best that American schools can produce. And we can not well afford to send less than the best.

We know that George Peabody College for Teachers will not grant diplomas to any except well prepared teachers. Women in our mission schools will rejoice to know that the Greater Scarritt will be affiliated with George Peabody. Our work in foreign countries is three-fold, Evangelistic, Medical and Educational. No matter how fine a Christian a woman may be, if she is not a trained, successful teacher, she will be badly handicapped and the burdens of the other workers increased if she is sent to teach in one of our mission schools. Change of climate, food, environment and language study are sufficient without having to learn to teach. At Peabody missionary candidates will receive training for educational work that Scarritt does not furnish. But, as Mrs. Stephens so clearly states in a letter published in the North Carolina Christian Advocate October 4, 1923, "All courses in Bible, Church History, Evangelism, Applied Sociology, Foreign Missions, Religious Education and kindred topics needed for strictly missionary training will be taught in the Scarritt class rooms and by the faculty of the training school itself. This provision applies to both graduate and undergraduate courses."

The Council agreed to pay \$500,000 within three years in order to move and enlarge the training school so that existing conditions may be successfully met.

Our North Carolina conference promised \$25,000 to be paid within three years. In December, 1921, we had 6,933 adult members. If every member gives three dollars—one dollar a year for three years—we can quickly and easily pay our part and be ready to help some of the smaller conferences. Many of our women have planned to invest more than three dollars, and surely all who can do so will consider it a rare privilege. Suppose we have to make real sac-

rifices, four years from now we will have forgotten the need, and after our work on earth is finished our gifts will be helping to train workers for our Father's harvest fields at home and in other countries. Can any sacrifice compare with such a privilege?

Ambassadors of Jesus Christ must be empowered by the Holy Ghost, taught and guided by Him, therefore we must pray daily for teachers and students that God's will shall be worked in and through them.

If we pray daily and give all we possibly can every month to our Greater Scarritt, and get as many others to help as we can, we shall have a great thanksgiving at Goldsboro next year.

Council will decide next year what form the Belle Bennett Memorial will take. Whatever will best continue the work she loved so much.

Let's each have the largest possible share in our Greater Scarritt, both by prayer and by gifts.

Elizabeth Lamb.

#### CONFERENCE JOTTINGS

The meeting called in Raleigh October 17th for the purpose of hearing the plans for the Centenary Pay-Out campaign for December and January was attended by Mrs. Early, Mrs. Bone, Miss Pulliam, Miss Herring, Mrs. Royall and Mrs. Lee. The meeting seems to have been rather suddenly called, otherwise there would have been, doubtless, a full attendance. The plan as outlined to us contains a demonstration or program to be put on in every church in our conference in December, to be followed in January by observing a week of prayer and an all-day missionary day and the Pay-Out campaign the last week in January, in all of which our women are expected to co-operate. The plans for our co-operation will be submitted to us by our respective district secretaries.

Mrs. L. R. Royall of Laurinburg, secretary of the Rockingham district, has called all her auxiliary presidents to meet her in Laurinburg November 2nd at ten o'clock, for the purpose of hearing the plans for the Centenary Pay-Out campaign. It is urged that every president attend or send some member to represent her.

Every woman member of our church at Severn is a member of the Woman's Missionary Society, and an active member. Their auxiliary is one hundred per cent organized, and the different departments doing good work.

Under the wise and untiring leadership of Mrs. Lee Johnson of Weldon the social service work of our conference is growing steadily, surely and rapidly. She is attending district and county federation meetings, and everywhere explaining the work so thoroughly that, from one of the least understood phases of our work, it is rapidly becoming one of the most clearly defined and popular departments.

Too much can not be said in commendation of the County Federation of Methodist Women's Missionary Societies. The county meetings are developing our leadership resources in the most gratifying manner, revealing and cultivating talents and gifts that have lain dormant for years for lack of just this means of revelation. The scattered auxiliaries are being drawn closed together by frequent meetings, and by enjoying the privilege of an interchange of ideas and successful methods of work of hearing and seeing the conference leaders oftener, gaining inspiration from the information they carry, are developing into something more than merely money-raising machines—they are becoming well and more the united parts of a well planned whole, composed of intelligent women, well informed, capable of doing fine work in a business which they understand and are familiar with, and to which they are glad of the privilege of contributing of their means more generously every year. And the county federation is

successfully organizing the unorganized churches and fostering the new auxiliaries until they are able to stand alone. The departmental work of the auxiliary also is receiving the especial attention of the federation. We predict a marked improvement in our conference along all lines as a result of the County Federation of Methodist Women's Missionary Societies.

#### Western North Carolina Conference

##### SO MANY WAYS

So many ways in the world, ah me!  
That a man may follow, a woman travel;

So many paths, whatever they be,  
Wherever they go, that none unravel;  
So many roads where we win or lose;  
So many ways, so hard to choose;  
So much that's hidden, so little light.  
The only thing, whatever we do,  
Is to follow the voice of the soul that's true,  
The still small voice that leads us right. —Selected.

##### WHY APPOINT A WEEK OF PRAYER?

This pertinent question comes home to the busy woman—the wife, the mother, the teacher. Why set aside these first days of November, when there are a thousand things to do, and ask 257,000 of these busy homemakers to assemble themselves together one hour a day for three days in the week, or even for one whole day out of the working six? What is the program which calls for this specializing in time, effort and money?

Taking up the items of the program in their order of importance let us each one establish in her own mind that this first week of November, 4-10, in the year 1923, is primarily for specific, definite prayer. It is supposed that our women are women of prayer, that they know the way to the Throne of Grace, that their fellowship with the Master is close and precious, that it is easy to find God and to lay before Him the things we so desire. For ourselves, our families and friends, our church, our mission fields, and for many things dear to our hearts, we talk with the Father, believing that He hears and answers.

But many, perhaps, out of these almost three thousand members of the Woman's Missionary Council remember daily, for even three days in any one week, some specific field, or institution or workers. We sum them up together and say, "Lord, you know them and love them, and we trust your love and care." Thus we fail to get ourselves familiar with the conditions under which the various places and departments of work are carried on, the names of the workers, the needs and opportunities, and miss the reflex blessing that always comes to the intercessor in personal, definite prayer.

Adult auxiliaries are asked to pray together this year for the Nashville Bethlehem House Center, and for the Laura Haygood Demonstration School in Soochow, China. This means that we acquaint ourselves with their history, how and why they came into being, what kind of community they serve, why they need enlargement, what will be the results of such enlargement. We will learn the names of the missionaries at work in these fields and will come into closer sympathy and a greater desire to become, ourselves, helpers in their labors. And ever after we will be more a part of the Nashville Bethlehem Center and the Laura Haygood Demonstration School. Please make the application to the Scarritt Bible and Training School for Young People and Juniors, then remember that we are all parts of the whole, and vital factors in its progress.

If you ask this writer for an opinion concerning the best method for conducting the Week of Prayer, the reply would have to be—make it what

its name implies—a Week of Prayer. Memory calls back many such weeks, when saintly women, some of whom have passed over the river, leaders in their respective auxiliaries, made careful and prayerful preparation for the entire week, a sermon on Sunday preceding it. The attendance was often larger than at the monthly meeting, and offerings were large. Blessed seasons they were, full of strength and inspiration.

If you must curtail the benefits and results of a full week of public meetings, do not be content with less than a full Week of Prayer for those institutions named as beneficiaries. Study and pray some certain part of each day, and the week will become to anyone who thus enters into such an agreement with herself and her God, a blessed Week of Prayer.—Voice.

#### LETTER FROM MRS. WEAVER

My Dear Young People:

Our books for the third quarter's report have just been closed and while the report is not what I had hoped for nor what it should have been, yet it is better than the last quarter's report, for which I am thankful.

The records show that just after the books were closed for last year, a number of our societies disbanded, and since that time some have gone into league work and some promoted to adult auxiliaries, and so it is very necessary that we redouble our energetic sand forces in order to meet our goal for this year.

To my mind the work of you young people is one of the most interesting and important works of our church, that of training the young life for service in the Master's vineyard.

It is to you, the young people of today that the church is looking for its leadership. You hold the possibilities of the coming years in your hands, and the needs of the church are great, so let me appeal to you to do all in your power to interest and enlist others in this great missionary work.

With love for each of you and hoping that your last report for the year will be your best report,

Sincerely, Mrs. C. C. Weaver,  
Supt. Y. P. Work.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### FAYETTEVILLE LEADS WAY

Fayetteville district, through the two standard training schools held at Fayetteville October 7-12 and at Jonesboro October 14-19, has hung up a record of leadership training not yet quite equalled by any other district in the conference. In these two training schools were enrolled 310 Sunday school workers representing 51 Sunday schools, and of those enrolled 157, representing 38 Sunday schools, earned certificates of credit on the standard training course.

Durham district, with its standard training schools at Graham and Durham held in April, made a record almost identical to that of Fayetteville district, having enrolled in its two schools 310 workers representing 39 Sunday schools and issuing 155 certificates of credit.

In the enrollment figures mentioned above were not included a large number of workers who visited the training schools. To be counted as enrolled one had to attend at least four of the twelve class periods. In the number of certificates issued as indicated above, moreover, are not included any except those earned in the standard training schools. In both districts quite a number of training classes were held and courses taken by correspondence, and many earned the certificates of credit through these methods.

In all but one or two districts in the conference standard training schools have been held this year, and all of them with marked success.

#### THESE WORKERS DID WORK

Our West Fayetteville Standard Training School, conducted at Jonesboro October 14-19, issued 73 certificates of credit to representatives of 18 Sunday schools of the western half of the district. Enrolled in this school were 161 Sunday school workers representing 24 Sunday schools. Notwithstanding the fact that it was a very busy season with most of those enrolled, picking cotton, ginning cotton, and so forth, these workers worked in the training school with the result that 73 earned the certificates and all who attended gained information and inspiration and a determination to do greater work in their respective schools.

The certificates were divided among the schools as follows: Jonesboro 13, Spring Hill 13, Steele Street 12, Broadway 6, Morris Chapel 5, Center 4, Goldston 3, Pittsboro 3, Lemon Springs 3, Poplar Springs 2, Carthage 2, Apex 1, Cool Springs 1, Mangers circuit 1, Osgood 1, Albemarle Central 1, Jones Chapel 1, and Rock Branch Presbyterian 1.

Persons earning the certificates, by classes, are as follows:

Sunday School Organization and Administration, Mr. L. L. Gobbel, instructor—D. E. Coffey, Guy Cox, Rev. L. R. Gaines, J. W. Gilliam, J. R. High, W. H. Holder, B. P. Ingram, Rev. L. B. Jones, Wade Jones, S. F. Kelly, Miss Annie F. McLeod, Evander Morrison, J. A. Rosser, S. H. Rosser, W. L. Seawell, D. A. Stewart, J. K. Stewart, R. B. Watson, C. W. Womble, and O. M. Yarborough.

Principles of Religious Teaching, Prof. I. B. McKay, instructor—L. F. Beard, Mrs. D. B. Buchanan, Mrs. L. J. Campbell, Miss Emma Cox, Miss Emmie B. Craven, Miss Alta Dewar,



Katie Richardson graduated from Methodist Orphanage last June. Now a student at Louisburg College. Expects to be an evangelistic singer.



Bertha Smith, who graduated from Methodist Orphanage in June, is now at Columbia University and expects to go to China as a missionary.

Mrs. J. G. Downing, Mrs. D. D. Hinson, L. H. Jackson, J. W. Mason, Miss Pearl Mason, Miss Grace Mason, Miss Florie Matthews, Mrs. J. P. McDavid, Miss Jessie Parham, W. R. Thompson, Mrs. I. H. Underwood, Miss Valesta M. Wicker, Jas. H. Worthy, C. F. Fawcett, and Miss Sallie Stephens.

Beginner Organization and Administration, Mrs. Charles Van Noppen, instructor—Miss Virginia Cameron, Miss Myrtel Holder, Mrs. A. W. Teague, Miss Bess Stewart, Mrs. W. E. Campbell, Miss Bertha Cox, and Mrs. Tom Dearin.

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. J. G. Allen, Miss Bertha Arent, Miss Melva Cox, Miss Lethie Cox, Miss Effie Griffin, Miss Edna Marley, Mrs. J. M. Martin, Miss Margaret Malloy, Miss Ida Mason, Mrs. F. C. Olive, Walter Stewart, and Miss Pauline Thomas.

Junior Organization and Administration, Mrs. E. R. Michaux, instructor—Miss Bessie Barnes, Miss Carrie Butler, Mrs. W. F. Beard, Mrs. J. W. Gilliam, Mrs. A. M. Hubbard, Mrs. J. David Hill, Miss Evelyn Harrington, Mrs. W. M. Kelly, Miss Addie Matthews, Miss Minnie Morrison, Mrs. J. M. Sanders, Mrs. W. L. Seawell, Miss Florie Wood, and Mrs. Gus Womble.

#### SUPERINTENDENT STICK BY

One of the features of the West Fayetteville training school was the enthusiastic way in which the superintendents stuck by it. The names of 14 superintendents appear on the roll in the class in Sunday School Organization and Administration, and eight of these received credit for the course, as follows:

Guy Cox, Morris Chapel.  
B. P. Ingram, Mangers.  
S. F. Kelly, Broadway.  
Evander Morrison, Spring Hill.  
J. K. Stewart, Spring Hill.  
R. B. Watson, Lemon Springs.  
C. W. Womble, Goldston.  
O. M. Yarborough, Osgood.

Two pastors did credit work in this course and received certificates, as follows:

Rev. L. B. Jones, Sanford.  
Rev. L. R. Gaines, Mangers.

#### CIRCUIT WORKERS' COUNCIL

As a means of intimate exchange of ideas and study of problems relating to all the Sunday schools of the circuit, the Creedmoor Circuit Workers' Council was organized at Grove Hill church Thursday night, October 25, with the following officers: N. J. Boddie, chairman, Frank Parrott, vice chairman, Miss Allie L. Jenkins, secretary-treasurer and librarian. To serve with these officers as an executive committee of the council were lectured S. T. Green and Prof. J. A. Pitts. One of the first projects to be promoted is a workers' library for

the circuit, and \$25 is being raised as an initial amount for the purchase of books.

This organization was perfected following a meeting of the workers of the circuit, with Prof. I. B. McKay of Trinity College and your conference superintendent of Sunday school work in attendance and assisting. "The Teen-Age Problem" was the subject for special consideration. The next meeting will be held at Bullocks Friday night, December 14.

#### RECOGNITION AT CONFERENCE

In recognition of those pastors who have, since last conference, earned one or more certificates of credit on the Sunday School Standard Training Course, Bishop Denny will present to these pastors Wednesday evening, November 14, at Elizabeth City, handsome certificates of award. Between 60 and 70 pastors are already in line to receive these awards, and we expect others to qualify between now and November 14.

#### "THE WORKING PREACHER"

Rev. L. R. Gaines, pastor of Mangers charge, has fallen heir to the title of "the working preacher," and a visit to his charge prepares the writer to believe that the title is deserved. Coming to the circuit two years ago when the circuit was first formed from the Lillington, he right soon interested himself and his people in an effort to convert old churches into more modern and adequate structures and to build new ones, with the result that today there is now at Mangers a \$6,000 building with five Sunday school rooms, all neat and attractive, at Cool Springs there is in the process of construction a five-room Sunday school and church building, at Spring Hill a remodelled building with seven class rooms, and at Mt. Ariel a new building being built with five class rooms.

At Mangers there is to be no cemetery on the church lot, this pastor saying he believes in things being lively about this place.

Another indication that this pastor has been working is the fact that whereas when he came to the charge there were two churches and two Advocates, now there are four churches and 45 Advocates.

And, incidentally, it should be added that 15 Sunday school workers from his charge earned certificates of credit on the standard training course in the training school at Jonesboro.

#### Western North Carolina Conference

##### EIGHT FIFTY-ONE

Instead of there being just 806 Sunday schools in the Western North Carolina conference, the figures given to Bishop Denny on the last day of the conference session, it is found that

there are 851 Sunday schools in our eleven districts. The mistake occurred when one of the statistical secretaries listed the Mount Airy district with 38 Sunday schools instead of the 83 that the district reported. The figures were reversed, making a loss of 45 schools. With this correction registered the Western North Carolina conference shows a gain in Sunday schools of seven over last year and still has more Sunday schools within its bounds than any other conference in Southern Methodism.

#### TOO BAD

Our next Conference Journal will show that we have 933 organized societies in our conference, which of course means preaching places. We have only 851 Sunday schools, leaving 82 societies where no Sunday schools are being run. This looks bad. But it is not as bad as it looks. In a number of these societies union Sunday schools are either held in our churches to which other denominations come or are held in churches of other denominations to which our people go. Fully half of the 82 societies reported as having no Sunday schools have them, but they cannot be reported as Methodist Sunday schools. With this understanding it is yet bad enough to have forty or fifty preaching points where no Sunday schools are held. An effort will be made this year to investigate each such instance.

#### NOT ENOUGH

Our Sunday school growth last year was not enough. It was only 6,050. Every district showed some gain except the Mount Airy and the Winston-Salem districts. The loss in the Mount Airy district was 368 in spite of the addition of a new charge to the district. The loss in the Winston-Salem district was 497. This lossage is about offset by the transference of two charges from the district to other districts last year. The Salisbury district with a gain of 1,208 leads in total increase in enrollment, but the little North Wilkesboro district with a gain of 672 leads the procession in percentage of growth. The Waynesville district also showed well with a growth of 745. We have nothing to brag about in our increased Sunday school enrollment this year. We will beat this next year.

#### QUALITY

While we have not grown a great deal in quantity we have grown considerably in quality. The type of Sunday school work being done now in most of our leading Sunday schools is much more satisfactory than done a few years ago. Rapidly our larger Sunday schools are departmentalizing themselves and are therefore enabling the boys and girls and men and women to not only have religious instruction in line with their needs, but are giving them an opportunity to worship in line with their needs. This phase of our work shows advancement.

Another phase of our work that shows gratifying growth is that our leaders are showing a disposition to learn better how to do their work. Last year fully 2,000 of our officers and teachers attended one or more of our leadership training schools. This means that one out of every four of our officers and teachers went to school some last year to learn how to better give religious education to our people. We will have even a greater growth in this respect this year.

#### THANK YOU

As promised an honor roll was on display during the sessions of the recent annual conference, showing those Sunday schools that observed Sunday School Day and gave an offering to our work. Only those schools that sent in their offering before the annual conference were listed and

(Continued on page fifteen)



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### HERE AND THERE

The first one will be "there" because it's from Wilmington, and that's the "thitherest" place one can go on a Ford. A note from Harry Daniels, Wilmington, N. C., says we may expect co-operation from the Wilmington leaguers on getting league news for this space, so we're looking for an article of Wilmington news real soon.

Now here's another message. It's from Mrs. F. N. Bardin, Magnolia, N. C. She says they have a new league down there and they are beginning to do some things, but she wants some information about what a new league ought to do. Never mind what information she got—if she didn't get what she wanted, she was told of some one who knew. You'd be surprised, too, some of your older leaguers, how easily you would be run up a tree by some fundamental questions about league work that these new leaguers are asking. We hope they were answered to some advantage. If not, we'll try again. The Magnolia leaguers had their first business meeting Friday night, October 26, and we are told that we will get a report soon.

Look what's happened on Spring Hope circuit. A new league has been organized at Stanhope with Miss Waite as president. We "hope" it will "Stand(d)." If you doubt it, just "Wait(e)" and see. Then, too, since it's on such a good circuit, we think it will "Spring" forward and give new "Hope" to other leagues. A letter from down there asks some questions, too, and we attempted an answer. The new leaguers also were kind enough to invite the writer to meet with them on Sunday, October 28. We are sorry, however, that this pleasure must be foregone.

All leaguers of the New Bern district, and especially of the Wayne County Union, will be very sorry to hear of Frank Parker's accident a short time ago. Frank had started to drive a nail when at a glance blow the nail flew back and put out his left eye. I'm sure that Frank has the sympathy of every leaguer and their sincere hope that he will soon be able to be out again. Frank is the corresponding secretary of the Daniels Chapel League and one of the old standbys. I was glad to be in Goldsboro Sunday, October 21, and could see Frank. He seems to be getting along nicely and is in the best of spirits. We are wishing the best for you, Frank, old man.

Just a hint to the district secretaries: Don't you think that these columns could be well used for a message to your district and at the same time give some helpful ideas to the rest of us? L. D.

#### NEW LEAGUE AT RONES CHAPEL

A letter from Bro. R. E. Atkinson, Mount Olive circuit, says that the young folks at Rones Chapel have recently organized an Epworth League. They have only a few members to begin with, but they are all fine young people and there are lots of others who will be in the Rones Chapel League soon.

This is a great work and a splendid opportunity for the new leaguers to serve the Master. We are glad that the young folks on Mount Olive circuit are organizing for Christ, and we feel sure that great good will result from this "league of leaguers."

We also hope to see more news of the progress of this league on this page soon.

The officers so far are as follows:  
President—Patrick Farmer.

Vice President—Carl Southerland.  
Secretary—Frank Wells.  
Treasurer—Miss Lola Wells.  
Supt. First Dept.—Miss Carrie Williams.

Supt. Second Dept.—Miss Eliza Wells.

Strength to your arms, courage to your hearts, and wisdom to your heads. L. D.

#### WHAT ARE WE HERE FOR?

What are we here for? That is a question that every man has asked himself at some time or another in his life. As well as individuals we may well ask the question as leaguers. What will the answer be? Well, there have been almost as many answers as there were inquirers. There is this one thing that we may be certain of—that is, God has put us here for something, and we have not a life to waste for our own pleasure and profit, unless that pleasure be in service for Him. Where are we to serve and how? One good place is in the Epworth League. And how many of us there are in the league who are not really serving! Leaguers who have the true league spirit, and strive to carry out the league motto, "All for Christ," are making others happy and are happy themselves because they have the consciousness of knowing that they are doing what they are here for.

Read what this writer has to say in verse on the subject of "What Are We Here For?":

What are we here for, you and I,  
As the long and wonderful days go by?  
Each one stretching to us a hand  
Filled with privilege high and grand;  
Born of a meaning our lives must be,  
God has His purpose in you and me.

We are here to sing of hope and cheer  
When the skies are dark and the way  
seems drear;

We are here to be faithful and strong  
and true

To the work that lies to our hands to  
do;

To make for all that is noble and  
good,

And be true to the bonds of our  
brotherhood.

This are we here for, you and I,  
As the long and wonderful days go by;  
Welcome them gladly, for each one  
brings

The duty and beauty of common  
things;

And, as they unfold, shall unfolded be  
God's sown purpose in you and me.

L. M. Montgomery.

#### Western North Carolina Conference

##### ASHEVILLE UNION MEETING

The second Friday night in October was a most ideal night for an automobile ride. The night was clear and a beautiful new moon was shining so bright in the heavens. Although the air was cold it was invigorating.

One of the nicest places to go and one of the best things to go to was to Brevard to an Epworth League Union meeting. So off went cars from Asheville, West Asheville and Bltmore, carrying leaguers to Brevard. Arriving there at eight o'clock the travelers were given a real treat, a good lunch and plenty of hot coffee, which was greatly appreciated, especially by the ones that had come direct from their work, having to leave Asheville by six o'clock in order to reach Brevard by eight o'clock.

At eight-thirty the business meeting was taken up. Rev. Mr. Falls of Brevard conducted the devotional, but owing to the limited time the minutes of the September meeting were omitted. Reports of the chapter followed and it was very gratifying to see each chapter hand in a written report. The nominating committee's report was postponed until the November meet-



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## The Charlotte Laundry

Charlotte, North Carolina

ing, which will be held at Central church of Asheville.

A total count of those present showed that one hundred and fifteen attended. This was considered very good, since the meeting was held forty-four miles from the chapters that comprise the union, and also owing to the fact that all leaguers did not have cars.

After the league benediction a very enjoyable social program was presented by the Brevard League, consisting of readings, piano and vocal solos. By nine-thirty all leaguers had started home with the conviction that they had had a very entertaining and profitable evening.

Helen Williams, Secretary.

#### J. F. MOSER APPRECIATED

It is with reluctance that Cherryville charge yields to the mandate of our conference in giving up our beloved pastor, Rev. J. F. Moser. Six years of heroic service and success

to crown his efforts have so endeared this saintly pastor to his congregations that his removal to another charge leaves all our hearts sore.

We extend thanks to Brother Moser with hearts overflowing with gratitude. Six years of his life clipped from the prime of his manhood he leaves with us; years of toil, hardship, self-denial, but fruitful years. We treasure these years as a precious jewel and look forward to a richer harvest as a result of these labors.

To his new congregation we commend him as one of the choice vessels God has chosen for usefulness in His kingdom. We congratulate you. You are receiving one of the great souls endowed with power from on high. Welcome him to your very heart.

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# OUR ORPHANAGE WORK

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A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
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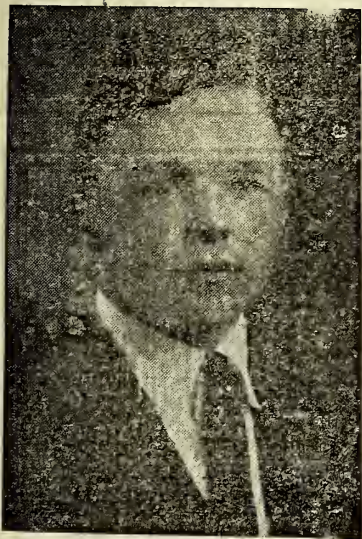
### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent



Travis Hardaway, a junior at Trinity College, finished his course at the Methodist Orphanage two years ago, and expects to give his life to the ministry of the church.

## CONFERENCE WEEK AT THE HOME

Martha M. Wood.

When conference comes to our town it has a peculiar interest to the Children's Home.

The Home is conference property—a beautiful and valuable property—and the children and their activities, their past experiences and future prospects, combine to make the most interesting possession that the church owns.

And The Home is now at a most interesting point of its development. The days of its struggling beginning—days of meager equipment, small support and makeshift buildings and few workers, are passing into brighter times of larger affairs and more adequate possessions.

Looking back on the past, we can not be too grateful to those of our predecessors who, with scant outfit and heavy anxieties, spent their best energies and most strenuous stunts of intellect to make one dollar do the work of two—or maybe five.

A citizen of Winston said once, in speaking of Mr. Walter Thompson, that when he saw Mr. Thompson skidding down the street on his way down town that he knew that he was on his way to hunt for bargains in supplies for the Children's Home.

Yes, somebody has to sweat, and sweat steadily, when one has assumed the responsibility for dependent children that have to be fed and clothed on limited resources.

Then, when bought, The Home grounds were mostly rough country fields—and oh, how heavy is dirt and rocks and stumps that have to be moved shovelful by shovelful, and load by load! There is many a spade stroke and pick lick under the smooth green lawns and gravel driveways.

John M. said that when he was a little boy working around the place, the grounds had little grass and that there were long borders of flower beds

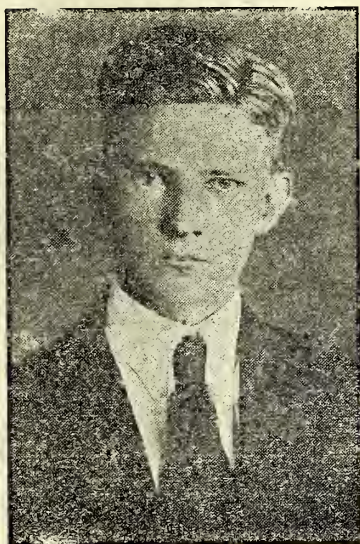
by the walks, and that it was one of his jobs to keep them free from weeds. And to this day John never sees a bed of flowers without a haunting memory of backache.

And the old cottages that were bought with the place were small and unsuitable for dormitories and were soon over full; for it is very difficult to shut the door in the face of a child that needs a home if he can be crowded in. The church had not learned to deal out abundant cash on fifth Sundays and ten per cent collections, and I imagine that when bare necessities were bought there was not only no unspent money in the cash drawer but also often a debt in the bank.

Bare necessities! Some folks would be shocked to get first hand experience in the real bareness of "bare necessities."

A matron of a cottage of small girls in the earliest days of The Home said that her cottage had only one comb. Of course most of us can remember when the average family spoke of a comb as "the comb," and were unsuspecting, in the use of it, of any exchange of germs; but I imagine that the one comb of a dormitory was inconveniently busy at primping time!

But matrons were too busy in The Home's pioneer days to pause and worry over any one deficiency. With a lengthy towel securely hung on its roller a powerful bar of soap in the



Walter Biggs, Methodist Orphanage graduate, now a freshman at Trinity College. Has dedicated his life to the ministry.

wash-room and the cottage comb circulating competently, they did wonders in the way of faces clean and hair smooth.

And, as Mr. Efrd said once when he came to fix a leaking faucet, luxuries sometimes multiply a man's bothers.

We are still living "the simple life" in many ways, but The Home had attained the luxuries of individual toilet necessities long before my day, and soap, brushes and combs for each and Mrs. Thompson is generous in issuing all—so many bath and hand towels a week.

How everybody keeps his separate on his hook is probably an expert accomplishment for the little fellows—perhaps not absolutely without inaccuracies.

But I started to write about conference week, and have made a long digression.

Conference in town means to us mostly conference visitors out at The Home. Only the high school boys and girls got to attend a session of conference; but many visitors came out as opportunity offered, to see the children and the buildings and the grounds. Automobiles could be seen driving around the driveways most any time. Sunday afternoon was a very popular hour. Over at our house numerous old friends and acquaintances dropped in to pass a few words

and exchange greetings.

Saturday afternoon The Home gave a short program of music and other numbers in the school auditorium to the conference.

By the opening hour the ball ground in front of the building was filled with automobiles and the arriving visitors, and the seating space inside the house was soon all filled and most of the standing room also. Some of us stood in the library room facing the platform and had an excellent view of the children.

The children marched in, all of them in line, the little ones in front, and passed across the stage and down to their class rooms on the side, and thence back and forth as they had to perform.

The little children, of course, attracted the most attention. Grouped for the songs, little Juanita, the smallest, stood in the center of the front row, with Dorothy, Polly, Mary Katherine, Eloise, Ruby Lee, and the rest of the littlest girls and boys—Lazell, Charles, George and the others scattered down the row. And they made a pretty sight, in their pretty dresses and suits and smiling faces. And my, how they did sing!

Little Juanita was too small to march, so when the line filed off Mr. Bradshaw lifted her down. She looked so sweet and cunning that several wanted to get her for keeps. But as her mother is very ill and gave her to The Home on that account, it would not be exactly kind to give her away under present circumstances.

The larger children looked exceedingly nice, too, and did their parts excellently. The boys are learning to sing as well as the girls, and what is more, they are learning to enjoy taking part in things.

Week before last a number of the larger boys gave an entertainment to the rest of us, and did some very fine stunts of gymnastic feats. Along with the other graceful performers of the occasion, a young clown in droll imitation of the others, added a note of amusement that highly delighted the small boys and girls on the front row.



Richard Haddock, Methodist Orphanage boy, now a senior at Trinity College. Will enter ministry.

The trick that pleased me best was a line of boys jumping skillfully and gracefully through a ring—a rubber tire held waist high by Eben.

At the close of the exhibition, Mr. Matthews, Scout director of our town, went up on the platform and presented the boys with the awards that they had won at the County Fair for the best collections of native woods and trees, and moths and insects.

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**Tennessee Annual Conference.**—After personally visiting nine other annual conferences, it was with pleasure and anticipation that I turned toward the "Old Jerusalem," which convened at Clarksville, Tenn., on October 11. By previous arrangement, Thursday was appointed as the day on which the cause of the "forgotten man" would be presented, and Bishop McMurray and I arrived that morning in good time for the program.

At 11:20 Bishop Mouzon requested the conference to stand and sing "Blest Be the Tie That Binds." Immediately following the hymn he announced that the time had come for the presentation of the plan of special effort for superannuate endowment. He called me to the platform and gave me full liberty to explain the plan. I think practically all of the preachers were in their places, quite a number coming in just as our program started. As I moved along through the analysis of the movement there was not a single indication of weariness or any lack of attention. This fact was very pleasing and indicated, I think, a heartfelt interest in the cause. I finished the explanation of the plan in about thirty minutes and sat down with the conviction that the method of procedure had been graciously received and fully approved by those present.

Bishop McMurry followed with an inspirational address of thirty minutes. In well chosen words he reviewed the development of the Board of Finance from the time of its creation at the General Conference held at Atlanta in May, 1918, and revealed the remarkable progress that had been made since that time in the work of the board. The conference responded heartily to his statement of this progress, and there was abundant evidence of appreciation.

In the course of his remarks Bishop McMurry emphasized the fact that the total minimum quota requested for superannuate endowment in this movement is approximately the same amount that the whole church is now assessed for the presiding elders and the pastors for one year. He said that we should respond with enthusiasm to an effort which looks to raise in five years for the benefit of the church's worn-out ministry the amount that is assessed for one year for the support of the church's active ministry. He also stated that his observations of the progress of the movement in his annual conferences led him to believe that a really great thing was about to be accomplished for the superannuates. He said he had just received a letter from one of his presiding elders stating as follows: "Bishop, you would be amazed to see how enthusiastically the twelve first quarterly conferences I have held to date have accepted their quotas and pledged themselves to raise them. I believe the movement for superannuate endowment is destined not only to meet with glorious success but also to thrill the church with a holy joy as she does the work."

Bishop McMurry rendered very valuable assistance at this conference, as he has been doing for several weeks at his own annual conferences. The "forgotten man" owes him a real debt for his willingness to serve their welfare at any cost to his personal comfort.

Bishop Mouzon, president of the conference, closed our program with a few words very much to the point. He told the brethren that he had said

the Holston conference would be second to none in the returns on this movement and now stated that the same was true of the Tennessee conference. He stirred my blood when he told how these two conferences had outdistanced the St. Louis conference in other movements of the church and challenged the St. Louis conference to a contest for position in the matter of returns for superannuate endowment. I am a member of the St. Louis conference, and I have never been able to feel comfortable while being licked doing anything. Bishop Mouzon put the case squarely up to Bishop McMurry, president of the St. Louis conference, and to me, and we must meet the issue or take a lickin'. Come on, boys of the St. Louis, the "Old Jerusalem" is after us! Let us make them know that we have iron in our blood.

After the completion of our program, I spent several hours in Clarksville, talking with the brethren on the subject that lies so near to my heart. My meeting with the conference Board of Finance was a benediction to me. The brethren were exceedingly cordial, and every one expressed a confidence in the success of our movement which was heartening. In the hotel rotunda I talked with numerous connectional officers, and they without exception spoke encouragingly of the work in behalf of the "forgotten man." I said to one of them, "We are going to get a lot of money," and he replied: "You are going to get that ten million dollars and more." It was very pleasing to have such statements from men whose minds are so thoroughly centered on other financial movements, and I wish in every way possible to reciprocate their broad-mindedness by assisting the program which they have for doing the things committed to them.

A great many preachers of the Tennessee conference sought me out personally and stated emphatically that they would do everything in their power to have their respective charges pay their quotas. A number of laymen expressed themselves to me as being heartily in favor of the movement to take care of our superannuates and said they would see to it that the charges which they represent would not fail to do their part.

I left Clarksville with the same positive conviction that has been mine when leaving nine other annual conferences personally visited by me this fall—namely, that the Methodist Episcopal Church, South, is rallying to the cause of the "forgotten man" with a fixed purpose to meet the issue squarely and fully.

**The Last Thought of Bishop Francis Asbury.**—According to the Adult Student, issue of September, 1923, the last annual conference held by Bishop Asbury was the Tennessee conference, which convened at Bethlehem church, near Lebanon, Tenn., in October, 1815. That was one hundred and eight years ago. The bishop was so feeble that it was necessary for him to call on Bishop McKendree to preside in his stead; but Bishop Asbury did participate in the ordination of deacons and preached to the conference on Sunday morning. At the close of the conference he made this pathetic record in his journal: "My eyes fail; I resign the stations to Bishop McKendree; I will take away my feet."

It was the purpose of Bishop Asbury to be at the General Conference

which met at Baltimore in May, 1816, and he left the Tennessee conference with this in mind. The weather was stormy, the bishop was feeble and progress was exceedingly slow. It took more than three months to reach Richmond, Va., where he arrived on March 18, 1816. He immediately announced that he would preach on the following Sabbath at the old First Methodist church, now Trinity. His friends endeavored to dissuade him, but he refused to listen to them, saying he had a special call to give testimony in that place. He was so feeble in body that it was necessary to carry him to the church, and he remained seated while speaking, but his voice was sustained while he spoke for nearly one hour. The bishop's condition and his message so impressed his hearers that many times the audience was brought to tears. This message, delivered on March 24, 1816, was his last sermon and was from the text in Romans ix. 28: "For he will finish the

work, and cut it short in righteousness, because a short work the Lord will make upon the earth."

On Tuesday morning, March 26, the bishop continued his journey toward Baltimore, traveling with his companion, John Wesley Bond. They moved in stages in a coach, making slow progress. On Friday they reached the home of George Arnold, a few miles southwest of Fredericksburg. The bishop was so weak and so ill that they were compelled to stop. Everything possible was done for him, but the brave old soldier was fighting his last battle. At four o'clock on Sunday afternoon, March 31, 1816, he claimed the victory and went forth to receive his crown.

Just as the last thoughts of our Lord on the cross were for others, so were the last thoughts of Bishop Asbury not for himself. He had started sometime before an offering for the

(Continued on page 13.)



## The Hour Your Children Love Best!

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## Our Little Folks

### THE ELEPHANT'S KEEPER

"Now is it time for the train?" demanded Paul. It was the tenth time that he had asked the question.

"In a few minutes now," answered his mother.

"Then I can go," Paul shouted.

"Now you may go," agreed his mother. "Don't get in daddy's way or in the animals' way either, will you?"

"I'll try not to," Paul promised. "But you can't tell when it's animals: I love animals. When I'm as big as daddy I'm going to be an elephant trainer just like him. I guess I could most manage an elephant now."

His mother laughed and kissed him. "Better leave it to daddy yet awhile. But I hope that you will grow into as brave and good a man as daddy."

"How can I learn to do that?" Paul asked.

"By being a brave, good boy. There's the whistle. Run!"

Without waiting for his hat, Paul dashed out of the house and down the street to the station to meet the train that was bringing the circus animals back to Bridgeport to their winter home. It was always to Paul the most exciting day of the year, not only because of the bears and camels and elephants, but because it brought his father back to him.

The train came in and the animal cars were shunted down the track into the circus yard. No one was allowed in the yard except those that had the care of the animals, but everyone knew Paul and he skipped in without any trouble.

"Where's my daddy?" he asked of the first man he met. It happened to be old Mike, who loved to tease.

"Sure, your daddy decided not to come back," he said.

"Isn't he ever coming back?" Paul asked.

"You ask him the next time you see him," Mike laughed. He was only teasing, for Paul's father had come on the train and was busy just now with an elephant that needed his attention.

Mike went his way and Paul loitered through the yard. If his father had not come, there wasn't much fun in the animals.

One after another the beasts found their places in their homes, but there was no father for Paul. He had a queer, disappointed feeling in his throat as he turned to go home. He wanted very much to cry, but he remembered what his mother had said. If he wanted to be a brave man he must be a brave boy, and brave boys never cried. He tried to whistle but did not get on very well, and then as he turned a corner he stopped.

There, close to a flat car, all alone, lay Japhet, the biggest elephant, the one his father had the most trouble with. Japhet looked as if he could trouble now, for his trunk was moving in a cross sort of way.

Paul ran back and called, but no one came. Every one was in another part of the yard.

Back to Japhet came Paul, his heart beating fast. Japhet was moving now, he was going to get up, and once on his feet without any one to control him, he would be on the rampage. He might hurt somebody.

"O daddy, daddy! where are you?" cried Paul. "It's your elephant. They'll blame you if he hurts any one. Lie down, Japhet!"

Japhet recognized Paul, for he had often seen him before, but he wasn't going to lie down for a word from a boy. If any one wanted him to lie down, let him give the proper signal by tapping his right ear. He made another move to get up.

Paul knew the signal for lying down

but Japhet's big ear was far out of his reach. There was no long stick about that would reach so far; only a tiny twig that Paul picked up.

"What can I do?" he cried. "It's daddy's elephant and daddy isn't here so I've got to keep Japhet from going on the rampage."

Then as Paul saw how close Japhet lay to the flat car he had a sudden thought. Still holding his twig, he scrambled up on the car and with a running jump landed on the big elephant's back. Japhet paused in astonishment at this unexpected visitor, and Paul ran up the broad back as if it were a hill and came down flat astride the elephant's neck.

Then Japhet began to rise and Paul thought that he was going to have a horse-back ride on a rampaging elephant. He looked out anxiously for help, but no one was near. Paul leaned forward and with his switch gently tapped the old elephant's right ear.

Old Japhet stood stock still a moment on his knees, and then obeying the order that he knew from his master's son, he sank slowly down again. He was not going to rampage this time.

Paul sat on his high perch until some one came running. It was his father, who had just found out that no one had looked after Japhet, and who came expecting to find the old elephant doing his worst. When he saw Japhet lying like a meek lamb with Paul on his back he gave a shout of joy and held out his arms to his son. Paul gladly slid down into them.

"How did you get up there?" he asked Paul.

"From the car," Paul said. "He was going to rampage and you weren't here, and I had to reach his ear. He minded me, didn't he? But I'm glad you came, daddy, for he's awful high up."

His father held him very close. "You're your father's son," he said. "It's the pluckiest thing I ever heard of a kid doing."

Japhet was put in his own safe place then, and Paul and his father raced home to his mother.

"Here's the new elephant keeper," his father told her, "and I tell you what, he's the bravest man in the whole bunch of us."—The China Christian Advocate.

### An Eye to Business.

The little daughter of a congressman was sitting one evening on her father's knee. She had a new little brother whom she regarded with wonder, as children do regard the latest usurper before they have learned to love him.

"Today," said the father, "a man offered to give me a whole roomful of gold for little brother. Shall I sell him?"

The child shook her head. "But," said the father, "think how many nice things a roomful of gold would buy! Don't you think I better let the man have him?"

"No," answered the girl, thoughtfully, "let's keep him till he's older; he'll be worth more then."—Harper's Magazine.

She was new, as a driver. She just missed the fire hydrant, ran over the curb and brought her electric finally to a stop in front of a sidewalk filling station.

"Bring out your scales, please," she said.

"Scales?" queried the tank tender, puzzled.

"Yes," she replied. "See how many pounds of air I need in my tires."—Automotive Merchandising.

### "GOD CREATED SIN"

The article of Mr. Harry Daniels in your issue of October 18th, asserting that God created sin, is news to the world. Students of theological systems will be astounded at such an assertion. If his assertion is true then we must reconstruct our theology and adjust ourselves to a situation that involves the character of the God of the Bible.

Will you allow me space to deny the allegation and assert that it is illogical, also contrary to the teachings of the Bible and the Arminian system of theology that is received by the Methodist church and contrary to common sense.

The Devil is the author of sin. God had nothing to do with its origin. He has ever been the constant and persistent enemy of sin. Sin is the act of a free moral being. God created angels as free moral beings. The Devil was once a holy angel. An act of rebellion on his part made the Devil the first sinner and the enemy of his Maker.

Adam and Eve, the first human pair, were created holy, free moral beings. Under temptation they disobeyed God and became the first sinners of the human family. Sin on this planet originated in the Garden of Eden from the disobedient acts of two created free moral beings.

The logic of Mr. Daniels is exposed to ridicule when he asserts that God created sin, in the fact that sin is the act of a moral being and not something that God has created. Really, it was impossible for God to create sin. He can create angels and men, but He cannot create sin. Angels and men can disobey God by voluntary acts of disobedience and thus cause sin.

In the creation of free moral beings there was the possibility of these beings going wrong and thus cause sin to become a fact, but God cannot be connected with the acts of these creatures in bringing about sin.

Mr. Daniels must be a theologian in

embryo, whose illogical deductions are contrary to truth, contrary to logic, contrary to the theology, contrary to the Bible, and inconsistent with common sense. Pro Veritatis,

W. O. Butler.

### CONFERENCE CLAIMANTS

(Continued from page 12.)

worn-out preachers and their dependents. From place to place he solicited contributions to this fund. The last request he made was that this sum might be counted. He then raised his feeble arms and gave expression to his feeling of triumph and victory.

Out of the difficult beginnings of a hundred years ago, in which Bishop Asbury had such a prominent part, Methodism has come to her present potency of many millions of members, and the Methodist Episcopal Church, South, has 2,500,000 of them. It is unthinkable that Southern Methodists, remembering the power and persistence of one so great as Bishop Asbury and under the thrill of his concern for the superannuated preachers expressed almost with his dying words, will not fail to do her whole duty for the cause of the "forgotten man."

A correspondent who has recently returned from Florida writes that he witnessed this amusing incident on the train. A huge, red-faced conductor asked a little dried-up passenger for his ticket. The little man couldn't find it and at last the conductor said, "Now, look-a-heah, you've just got one of three things to do. You can pay your fare, produce your ticket, or get off the train."

Just then the embarrassed little man found the missing pasteboard. Presenting it to his florid opponent, he grinned, threw back his shoulders and said, mockingly, "Now look-a-heah, you've just one of three things to do. You can exercise more, eat less, or bust."—Boston Transcript.

Letter from Woodrow Wilson, President of the United States, to the children of the Methodist Orphanage, Raleigh, N. C.

THE WHITE HOUSE  
WASHINGTON

December 23, 1913

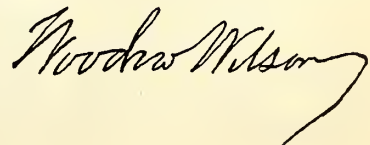
My dear Little Friends:

I wish with all my heart that I could send you your good friend Secretary Daniels to be with you on Christmas Day, but, unhappily, he is obliged in conscience to be here on that day. He will, however, be free to come after Christmas and expects, I believe, to be in Raleigh on Saturday, I cannot help hoping that this arrangement instead of depriving you of your usual Christmas pleasures will really give you two Christmases, Thursday and Saturday. We have learned to have as warm an affection for Secretary Daniels as evidently you have and I am going to take the liberty of sending you all my love through him.

With wishes for a very merry double Christmas,

Faithfully yours,

Children of M. E. Orphanage,  
c-o Rbv. John N. Cole, Supt.,  
Raleigh, North Carolina.





PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C.
FIRST ROUND

Table listing appointments for Asheville District, November. Includes locations like Central, Haywood St., Dis. Stewards meet, etc.

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

Table listing appointments for Charlotte District, November. Includes locations like Bethel Station, Matthews Station, etc.

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

Table listing appointments for Greensboro District, November. Includes locations like Randolph, Mt. Vernon, Main Street, etc.

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

Table listing appointments for Marion District, November. Includes locations like Gilkey, Rutherfordton, Table Rock, etc.

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

Table listing appointments for Mount Airy District, October and November. Includes locations like Mt. Airy, Rockford Street, Elkin, etc.

Table listing appointments for North Wilkesboro District, November. Includes locations like Madison, Draper, Spray, etc.

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
FIRST ROUND

Table listing appointments for North Wilkesboro District, November. Includes locations like Jefferson Ct., Orron, Warrenville Ct., etc.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

Table listing appointments for Shelby District, November. Includes locations like Franklin Ave., Belmont, Main St., etc.

SALISBURY DISTRICT
T. F. Marr, Salisbury, N. C.
FIRST ROUND

Table listing appointments for Salisbury District, November. Includes locations like Park Avenue, North Main, Woodleaf, etc.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

Table listing appointments for Statesville District, November. Includes locations like Troutman, Race Street, Mt. Zion, etc.

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
FIRST ROUND

Table listing appointments for Winston-Salem District, November. Includes locations like Mocksville, Lexington, Welcome, etc.

The district stewards, pastors, charge and church lay leaders will meet at Centenary church, Winston-Salem on Tuesday, November 6th, at ten o'clock in the morning.

The Advocate has received its supply of Christmas cards. Order now, and get first selections.

FOUNDED 1838

CHARTERED IN 1859

TRINITY COLLEGE DURHAM, N. C.

A College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies.

Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments.

R. L. FLOWERS, Secretary to the Corporation.

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A.B. in the literary department and B.M. in the music department.

In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

STIEFF

CHRISTMAS PIANO CLUB

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

Chas. M. Stieff, Inc., Charlotte, N. C.

Please send catalog and prices of Pianos.

Name
Address

CHAS. M. STIEFF, Inc.

CHARLOTTE, N. C.



We have a Piano to fit every purse. \$365.00 up.

ADVOCATE PIANO CLUB IS YOUR CLUB

Every reader of the Advocate is eligible for membership and is entitled to share in the big savings and other protective features of the club.

Have you been wanting to furnish your home, church or school with a handsome Piano or Player-Piano, but have been putting it off because of financial or other reasons?

Remember, the Club is yours. It saves you money; it insures perfect satisfaction; it insures you against the loss of the Piano in the case of the death of the purchaser, and it enables you to buy your instrument on such easy terms that you will hardly miss the money.

Write today for full particulars. During the coming long winter evenings let your family be made joyous, happy and contented at home, gathered around one of these lovely instruments.

Club's Catalogue and Plan you in detail about the Club Plan of Piano buying.

It's not a Farm without Fruit

Apples, Peaches, Grapes, and Berries are needed as much as vegetables or grain. If you plan right you can have fresh fruit nine months of the year.

J. VAN LINDLEY NURSERY CO. Pomona, North Carolina

Advertisement for Church Furniture featuring Pewes, Pulpits, Chancel Furniture, and Sunday School Seating. Includes contact info for J. E. & E. H. Reiley.

FORDS run 34 Miles

Advertisement for Ford cars highlighting fuel economy and reliability. Includes a list of car models and their mileage per gallon.



# How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly.)

School Desks,  
Opera Chairs,  
Folding Chairs  
Kindergarten Chairs  
Church Pews,  
School Supplies,  
Blackboards



Southern Desk Co., Hickory, N. C.

**sure is strong**



**For twenty years the favorite—**

For twenty years Red Devil Lye has been the favorite. The concentrated strength of Red Devil assures quick results when there's real cleaning and work to be done. It is convenient to use, it is economical, it sure is strong—it is the standard for good lye.

Write for Free Booklet  
Wm. Schield Mfg. Co., St. Louis, Mo.

**RED DEVIL LYE**

## SUNDAY SCHOOL WORK

(Continued from page nine)  
only those are included in the following tabulation. The others will be listed in our official records. Our honor roll showed the following participating schools and total amount of offering by districts. First figures for number of schools and second figures for total amount of offering:

Asheville district	.....13	\$269.24
Charlotte district	.....33	483.04
Greensboro district	.....26	311.21
Marion district	.....14	93.84
Mt. Airy district	.....9	77.53
N. Wilkesboro district	.....7	44.47
Salisbury district	.....25	180.66
Shelby district	.....22	371.88
Statesville district	.....19	161.03
Waynesville district	.....8	65.15
Winston-Salem district	.....28	283.33

## VICE PRESIDENT

During the session of the annual conference Mr. G. L. Hackney, president of the Western North Carolina Conference Wesley Bible Class Federation, called together a meeting of the federation officers in executive session. At this meeting Mrs. E. O. Chandley, recording secretary, presented a resolution in honor of the memory of Mr. Dorman Thompson, who was our vice president. The gist of this resolution read, "That we, the members of the executive committee of the Wesley Bible Class Federation of the Western North Carolina Conference, assembled in executive session, take this opportunity of expressing our appreciation of the life of Dorman Thompson. It was rich in achievements in both church and state. His dominant characteristic was the helpfulness to his fellowmen. In his associations for a quarter of a century with the church and the business life of his state his towering character and high Christian purpose endeared him to thousands of our people. He was rich in the love and loyalty of his friends. We miss him."

In place of our fallen vice president, Hon. Clyde R. Hoey, teacher of the Men's Wesley Bible Class in Central Methodist church, Shelby, was elected. It will be remembered that Mr. Hoey was one of the features of our Wesley Bible Class Federation at Lake Junaluska last July when he delivered a masterful address on the opening session of our meeting. We are glad to claim Clyde Hoey.

## A GOOD SECRETARY

Mr. Ralph D. Moffitt of the First Methodist Sunday school of Lexington is one of the most efficient secretaries I know. He not only keeps the records true and clear, but keeps them before the six departments of his school. At the close of the recent conference year he presented the following year's summary. First percentage attendance:

Junior Department	.....78
Cradle Roll	.....63
Beginners' Department	.....60
Primary Department	.....55
Young People-Adult Dept.	.....53
Intermediate-Senior Dept.	.....52

The following average offering per person per Sunday for the entire year was listed:

Intermediate-Senior Dept.,	11 cents.
Young People-Adult Dept.,	9 cents.
Junior Dept.,	5 1-2 cents.
Beginners' Dept.,	5 cents.
Cradle Roll,	3 1-2 cents.
Primary Dept.,	3 cents.
Total offering per Sunday,	\$27.43.
Total offering for the year,	\$1,426.47.
Average offering per person per Sunday,	7 cents.

## CHARLOTTE

Beginning Sunday afternoon, November 4, at three o'clock, the Methodists and Presbyterians of Charlotte and vicinity will come together in their first Co-operative Standard Training School. The school will be held in the Second Presbyterian

church and will offer the following courses and instructors:

Sunday School Organization and Administration—Dr. Gilbert Glass.  
Principles of Teaching—Prof. C. T. Carr.  
Pupil Study—Dr. W. H. Fraser.  
Program of Christian Religion—Dr. C. C. Weaver.

Intermediate - Senior Organization and Administration—Mrs. B. H. Bunch.  
Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Mrs. W. B. Ferguson.

Beginner Organization and Administration—Mrs. Charles Van Noppen.

Story Telling—Mrs. G. W. Green.

Mr. J. B. Ivey is president of the board of managers of this school and your humble servant will act as educational director. It is expected that an attendance of 600 will be recorded.

Send us your order for Christmas cards.

**WINSTON-INTERNATIONAL**  
**RED LETTER BIBLES**  
SELF-PRONOUNCING

Bibles and Testaments that Emphasize Christ All the Prophetic Types and Prophecies in Old Testament and Words of Christ in New Testament are Printed in Red.

Send for Illustrated Catalog  
THE JOHN C. WINSTON CO., Publishers  
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Get started at once selling this wonderful Perfection Pie Filling. Makes the most delicious home made tasty pies ever—in just a jiffy. No eggs, no milk, no butter needed. Everything in the Filling. Just add water, then bake. Perfection is always ready and never fails to delight.

Work Spare Time or Full Time

Sell to housewives, restaurants, bakeries, hotel keepers, etc. Everybody buys Perfection. A trial order means a steady customer. Put up in four varieties, Lemon, Coconut, Chocolate and Boston Cream. Each package makes from 5 to 6 pies. Not sold in stores. Write for money-making proposition.  
AMERICAN PRODUCTS CO., 8845 American Bldg., Cincinnati, Ohio



# Your children's food

The foods your children eat today, determine their strength and health in later years.

Remember this; they must have well balanced meals. Their food should contain the right amount of mineral salts. These salts act as bone building material. They furnish the different fluids and juices that help keep the tissues young—the body strong and active.

Bakings that are made of good plain white flour and baking powder contain a large amount of mineral salts. Allow your children to eat hardy of these bakings together with fruits and dairy products. This forms an ideal food balance.

When making quick rising breads and pastries such as: biscuits, muffins, cakes, waffles, etc., don't fail to use Calumet—the economy Baking Powder. It contains more than the ordinary leavening strength—it's the purest and surest leavener made. That's why it helps make your flour foods light and easily digested.

Millions of mothers use Calumet daily because they are interested in their children's welfare—their present and future health.

PACKED IN TIN  
—KEEPS STRENGTH IN



IN MEMORIAM

**HARRELL**—Sister Susan Harrell born July 23, 1854, passed to her reward September 30, 1923, after a lingering illness. She joined the church when only a child and lived a faithful Christian life to the end. She married Everett Harrell in early womanhood and to this union were born 13 children, 11 of whom are now living. She was spoken of very kindly by all who knew her. She is gone but not forgotten.  
T. W.

**BYRD**—M. T. Byrd died July 4, 1923, at the age of seventy-seven years. On January 22, 1871, he was happily married to Miss Angelina Gardner. To them were born seven children, all of whom are living except one son. He joined the Methodist church in early manhood and was ever a faithful member. For several years he served faithfully as a steward. He will be greatly missed by the church and community. He had been afflicted for some time, but he bore his suffering faithfully to the end. He is now at rest while loved ones are left to mourn. May our heavenly Father bless and comfort them all.  
J. W. Groce, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom removed from us on the 4th of October, 1923, Mrs. Eula Cole Riddle, one of the most loved and devoted members of the young woman's Wesley Bible class of the Sanford Methodist church; therefore be it resolved:

First, That we cherish her memory in the coming years and try as best we can to follow the example of her who in all Christian work was ever faithful and diligent and contributed cheerfully and liberally of her time and means to His cause.

Second, We thank our heavenly Father for her noble Christian life and, while we grieve at her going, we bow in submission to His will.

Third That we extend to her family and loved ones our heartfelt sympathy in the time of their bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy spread on the minutes of our class record and a copy sent to the Advocate.

Mrs. S. T. Ingram,  
Miss Margaret Tabor,  
Miss Effie Crabtree,  
Miss Judith Ross,  
Committee.

RESOLUTIONS OF RESPECT

Mrs. A. L. Klutz was born December 23, 1838, died April 6, 1923. She was the oldest member of the missionary society of which she had been a member for years. On account of ill health she had not been able to attend in body, but her thoughts and best wish for her society were always present. She loved her church and was a faithful member, of which she had belonged since a young girl. She was a quiet, faithful woman, a devoted mother and loved by all who knew her.

Whereas, God in His wisdom and love saw fit to remove from our midst our beloved sister, Mrs. Klutz, be it resolved:

That the Woman's Missionary Society of Matthews M. E. church extend our sympathies to the children and friends. While we miss her we feel that what is our loss is her gain. Also that a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be spread in the minutes of our society.

Mrs. T. L. Funderburk,  
Miss Mattie McLaughlin,  
Mrs. M. H. Lemmond,  
Committee.

**PRESSLEY**—Mrs. Zena McElrath Pressley was born September 22, 1902. She departed this life July 6, 1923. She was married to Mr. Ernest Pressley July 16, 1921. She is survived by her husband and infant son, Howard, and her father and mother, Travis and Emma McElrath; also by three brothers and sisters.

She was converted at the early age of 12 years and joined the M. E. Church, South, at Panther Creek. She lived in a way that no one ever doubted her Christianity.



SOUTHERN RAILWAY SYSTEM

Making new capital work for the South

The margin between the cost of producing transportation and the price received for it is so small that it requires the utmost efficiency of management, and the most carefully directed expenditure of new capital, to safeguard even a small return on the investment.

In no other large business enterprise is so great an amount of capital risked for so small a return as in railroad transportation.

The \$285,000,000 of new money that has been put into the Southern Railway System in the past twenty years has been largely devoted to increasing capacity and promoting operating efficiency.

We receive many requests for the elimination of grade crossings, the construction of monumental passenger stations, and other non-revenue-producing improvements. The communities we serve naturally desire to have as much of this work done as can be safely financed, but they have recognized that their interests will best be served by expenditures which produce more and better transportation.

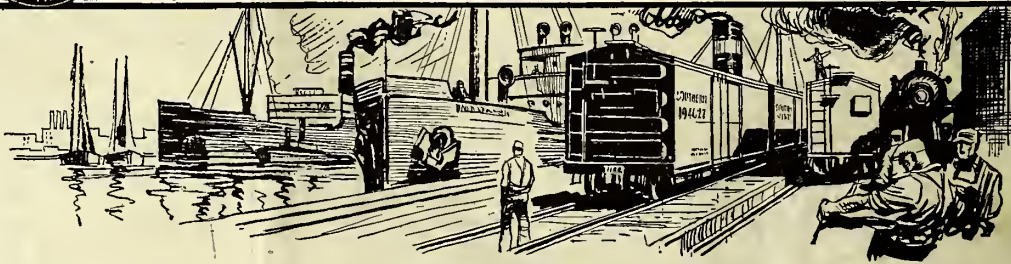
It is only because new capital has been expended on *productive improvements* that the Southern Railway System today is an efficient transportation machine and an asset to the South.

New \$3,500,000 bridge, crossing the Ohio River into Cincinnati, one of the northern gateways of the Southern Railway System.

Southern Railway System deposits in Southern banks an average of \$150,500 each banking hour.



The SOUTHERN SERVES THE SOUTH



She was a very efficient school teacher in the public schools of Haywood county. Many of her students showed the high esteem they had for her by standing around the casket weeping.

She loved her church, home and preacher. She worked in the church in various ways. She was a good daughter and a good wife and mother. May God ever bless and comfort the bereaved ones.

Her former pastor,  
J. M. Green.

RESOLUTIONS OF RESPECT

Harrison church, Pineville charge, has for the third time during the year 1923 been called upon to mourn the passing into the great beyond of three of its most loyal officers and most beloved and faithful members. It is with hearts filled with grief that we must chronicle the death of Mr. William T. Robinson, a man in deed and in truth loved by all; a great, generous heart that provided for widows and orphans—whose heart and life always kept

youthful, feeling the most devoted interest in the young manhood of our country, and greatly loved by the little children. Therefore be it resolved:

First, That we, the members of Harrison church, are filled with sorrow over the empty seat that was always occupied.

Second, That we endeavor to emulate his great, generous heart, his genial smile, his cordial handshake, and his daily effort to do service for others.

Third, That a copy of these resolutions be spread upon our minutes, a copy be sent to the North Carolina Advocate and a copy sent to the bereaved companion with whom we greatly sympathize.

J. P. Ardrey,  
J. H. Kerr,  
J. J. Patterson,  
J. M. Bickett.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has removed from our midst on August 6, 1923, our

much loved friend and co-worker, Thomas Neal McConnell; therefore be it resolved:

First, That the Junior Epworth League of Triplett church of which he was a member, wish to record our sincere love and appreciation of the devotion and loyalty of this earnest young member.

Second, That we will ever cherish the memory of his noble young life and strive to bring into our own lives the beautiful traits of character that was his, and that made his life so sweet and beautiful.

Third, That we extend to the bereaved family our love and sympathy, and commend them to the loving care of our heavenly Father.

Fourth, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, the Mooresville Enterprise for publication and a copy be spread upon the minutes of our Epworth League.

Mrs. L. G. Sloop, Supt.  
Rosa Lee Morrow, Pres.  
Florence Brown, Sec.



# NORTH CAROLINA Christian Advocate

Volume LXVIII

GEENSBORO, N. C., THURSDAY, NOVEMBER 8, 1923

No. 45



FIRST CHURCH, ELIZABETH CITY, N. C., WHERE THE NORTH CAROLINA CONFERENCE WILL HOLD ITS ANNUAL MEETING NOVEMBER 14-19. THE CHURCH WITH ITS FURNISHINGS IS VALUED AT \$175,000. REV. N. H. D. WILSON, D. D., IS THE PASTOR

## "THE ALBEMARLE COUNTRY"

That section of North Carolina which lies beyond the Albemarle Sound is to the average man of the middle and western parts of the state a land veiled in romance and enchantments not a few. He forgets, if he ever knew of the flat woods which have been the habitat of goats and "pinerooter" hogs, and lets his imagination run riot at "Kill Devil Hill," where the Wright Bros. a little more than twenty years ago flew the first heavier-than-air machine, or he remembers Hatteras, where the storm king has builded his throne and established the "graveyard of the sea."

Or it may be that he remembers the distant years. Then the poem of Sir Thomas Moore comes to mind, a stanza of which runs like this:

They made her a grave too cold and damp,  
For a heart so warm and true.  
She has gone to the lake of the Dismal Swamp,  
Where by the light of a firefly lamp  
She paddles her white canoe.

Or one with the soul of a poet can enter into the finer musing of T. N. Ivey who wrote:

I listened to the sobbing of the surf on the white sand, and heard the muffled booming of the breakers at Nag's Head. I gazed upon the marsh and sand sleeping under the blue sky, unflecked by a single cloud. I looked upon the ancient trees festooned by the tangled vines, and breathed the delicious odor of thousands of wild roses. But in the midst of all this beauty I almost found myself looking for a lost child named Virginia Dare.

In the early morning hours I first saw the island; in the early morning hours I left it. The dew was still on the grass and the sheen of sunlight was upon the water. With the northeast wind filling the sails, we ploughed through the blue waters of Albemarle Sound; and when we came over against

Kitty Hawk, I turned my eyes southward to where Roanoke Island lay like a line of blue mist against the horizon, and my heart said an affectionate adieu to the land of Virginia Dare.

Elizabeth City is the metropolis of this enchanted land. The city with a history that runs far back bears few marks of age. Even the Pasquotank river which lies lazily along the eastern border of the town gives no evidences of the milleniums that have passed over its placid waters. This chief city of the Albemarle country is a hustling, up-to-date commercial city with a social life rooted in a refined and splendid past.

The conference has been a frequent and delighted visitor to Elizabeth City. It met there in 1895, the first year after the transfer of that territory to the North Carolina conference, again in 1898, then in 1910. Now after an interval of thirteen years the conference returns for the fourth time within eighteen years. Bishop Wilson presided in 1895, Bishop Fitzgerald in 1898, Bishop Hendrix in 1910, and now Bishop Collins Denny will be the presiding bishop.

It is a long leap across the years from the "Albemarle Country" as it is today to December 18, 1782, when Jesse Lee wrote in his journal as follows:

E. Dromgoole preached at Yoepim church to a large congregation of attentive hearers. We then rode home with the Reverend Mr. Pettigrew, near Edenton, and spent the night with him. Our journey in the lowlands from Edenton to Norfolk county in Virginia and back again has taken sixteen days, in which time we had nineteen meetings; chiefly among people who were not acquainted with Methodists; but the general wish was that we should return again; and we so far succeeded in our plans as to form a circuit which was called Camden.

## THOMAS NEAL IVEY

"Lineage, surroundings, temperament and training contributed to the making of Thomas Neal Ivey, teacher, preacher, editor and gentleman. Deeply rooted in a notable past, well environed in the home and without, wonderfully sensitive to the delicate intimations in the sight and sounds of nature, and finely trained in the schools and in the discipline of after years, each passing decade found him passing into ever enlarging circles of influence and usefulness."

So writes M. T. Plyler in a sympathetic and discriminating article in the October number of "The Methodist Quarterly Review." This eminent member of the North Carolina conference, so dearly loved by his brethren, will be sorely missed at Elizabeth City.

Vividly do we recall now in front of Edenton Street church Sunday afternoon just before the memorial service of the last conference this "golden hearted" man said to the writer: "My plan is to buy a home in Raleigh and when this quadrennium is out to come here and rest." But his plans were not fulfilled. Our plans seldom are. God did not let him rest, but called him fresh from the grind of the editorial tasks. His rest was deferred till he joined the General Assembly of the Church of the Firstborn.

His brethren with tender and bowed hearts will in memorial session on Sunday afternoon of conference pay tribute to his memory, and as a strange coincidence it will be hard by the land of Virginia Dare.

Follow thou me; "I am the way, the truth, and the life." Without the way there is no going; without truth there is no knowing; without the life there is no living.—Thomas A. Kempis.



### ATTENTION, PREACHERS AND DELEGATES, NORTH CAROLINA CONFERENCE

The committee on entertainment at Elizabeth City sent to each preacher, delegate, board member and others who are expected in any capacity to attend the North Carolina conference sessions at the place from the bounds of the conference a return postal card asking information about when and how you would come. All who have not yet replied will please write me at once the day and hour of arrival and mode of travel. We are going to open our homes wide to all who are authorized to attend and wish we could go beyond and open them to all who want to attend and would if it were feasible. But those who are authorized to attend in any capacity will be given our hearty welcome.

When you arrive in our city we will meet you if we know when you are coming. If we fail to meet you go first to the church. Even if you are met by personal friends who are expecting to entertain you, go first to the church; so that you may be registered and we may know that you have arrived. No directory will be printed and it is possible that you may not be informed until your arrival who will entertain you, but have faith. If you have notified us of your intended arrival, we will be waiting for you with as satisfactory an assignment as in the nature of the case we can provide. If you come without notifying us, and are authorized to expect entertainment in any capacity or for any reason, we will provide for you the best we can even if you have failed to return our card. I shall be grateful if all official visitors, candidates for admission, secretaries and so forth, who are authorized to expect entertainment, but whose names I do not have, who see this, will write me at once of their intention to come and the hour and method of their coming.

Automobiles from up state can reach Elizabeth City by two or three routes, all of which are somewhat round about ways. I will not try to outline them. Enquiry will have to be made in each case to ascertain the best way. So I will leave it there.

The Norfolk Southern Railway has shown zeal for the comfort of the travelers and we have promise of extra cars and extra sleepers to assure you as comfortable a trip as may be. At this end of the line we are trying to think up ways in which we can make your stay comfortable and happy. If you think of anything, write to me and I will thank you for your idea even if we do not incorporate it in our plans.

But be sure to notify us of the time and method of your arrival.

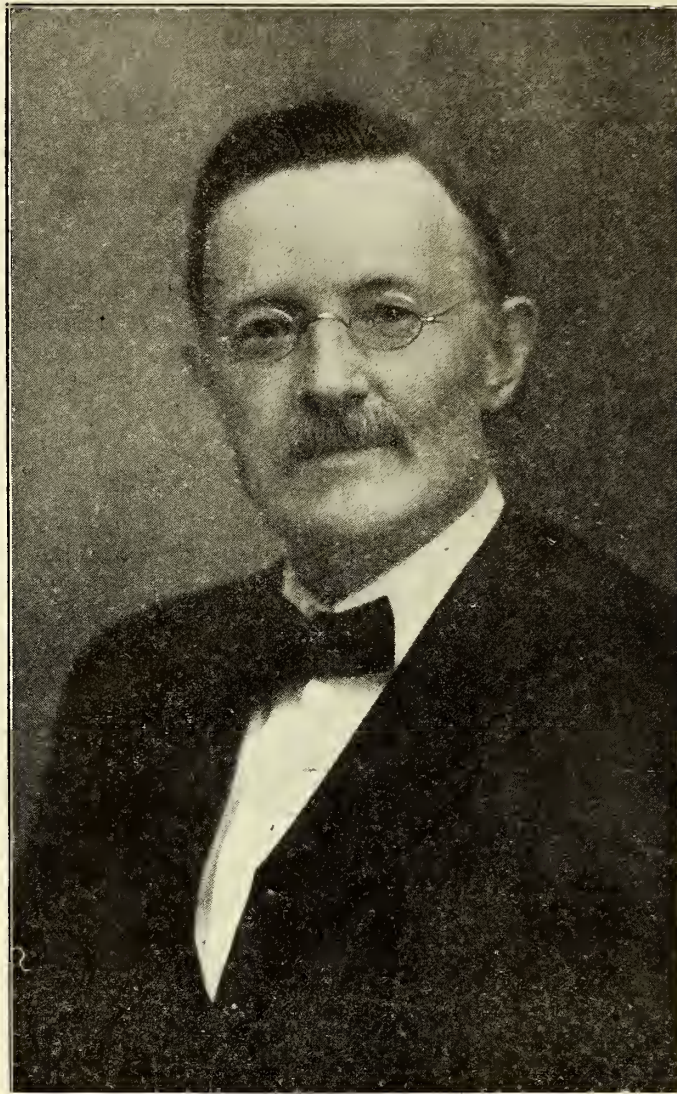
Faternally, N. H. D. Wilson.

### MURDER, ROBBERY, DARING ESCAPES

A dare devil early last Saturday morning entered the store of Mr. A. W. Kaplan on South Elm street, Greensboro, and because he refused a desired loan of cash shot and clubbed the proprietor of the store so that he died Sunday night. Immediately following the crime this desperado leaped into an automobile and compelled the driver at the point of a pistol to take him in all haste out of town.

This man is just one of a class and a constantly growing class of criminals. Murders, robberies, daring hold-ups at the point of the pistol followed by escape in a waiting automobile, or by compelling some man under threat of death to carry the culprit to a place where he can effect his escape, occur with alarming frequency in all parts of the country.

Why have we fallen upon these evil days unknown to our fathers? Of course the automobile has become a means for rapid escape, but the automobile did not train the criminal for these crimes. But for more than fifteen years we have had in every town and hamlet of this nation a school in gun play, daring robberies, hairbreadth escapes and pretty much every sort of crime that is commonly practiced today. This school is the moving picture house which has been guilty of showing such pictures. We are just now reaping the harvest of these years of sowing. The vicious boys are putting into



BISHOP COLLINS DENNY, WHO WILL PRESIDE OVER THE NORTH CAROLINA CONFERENCE AT ELIZABETH CITY

practice what they saw or got the inspiration for in the "movies." "Whatsoever a man soweth, that shall he also reap."

### THE GRAND OLD MAN OF GREENSBORO

Mr. J. A. Odell, pioneer merchant of Greensboro, the founder and builder of the "House of Odell," an outstanding hardware concern of the South, and for half a century a leader of his community and in his church, was eighty-two years of age last Sunday. Notwithstanding the rain he was at his accustomed place in church. His health is better now that it has been for several years.

We are inclined to link this sterling character and generous benefactor, whose pathway through the eventful years is a trail of glory, with Caleb of old who when 85 said: "As yet I am as strong this day as I was when Moses sent me: as my strength was then, even so is my strength now, both to go out and to come in."

Our congratulations are hereby extended to this great layman whose life through all the decades has been crowned with good deeds and who now at evening time enjoys all the lingering radiance and beauty of a golden day.

The Advocate has received its supply of Christmas cards. Order now and get first selections.

### WHEN WILL THE SLAUGHTER CEASE ON THE HIGHWAYS OF NORTH CAROLINA?

A drunken negro last Saturday ran into a company of people on the public highway near Haw River, killed a little golden-haired girl, injured five other children and two women and did not even halt his deadly car.

If there is no law to send such a demon of the road to the electric chair, a statute should be enacted at the earliest possible date, or else the public will be compelled by some other method to protect itself from such criminal monsters.

A man, whether white or black, who deliberately kills little children with an automobile deserves to die.

Then there is the speed maniac. Daily, twice and thrice daily fatalities occur as a result of reckless and careless driving.

And these accidents of the road which result from careless or reckless driving are constantly on the increase. The people have reason to become alarmed on account of the present state of affairs. For no one, it matters not how careful he or she may be, is safe where there is an utter disregard of the rules of the road and of every law of safety as maintains at the present time on the public highways.

A constant patrol of the roads by "speed cops" may serve to reduce the number of these fatalities, but if eliminated entirely the man at the wheel must at all times keep his car within the limits of safety. It is a strange anomaly that a sane man should need an officer of the law to protect him from his own folly. But such appears to be the case.

Something must be done to remedy present conditions or else there will be mourning in every house as it was in Egypt amid the plagues. The automobile is a greater engine of death than were all the tanks on all the battlefields of Europe.

A good place to begin the reform is for every driver of a car to commence with himself. Then see that others adopt the same rule of careful driving. Let the courts be severe in the punishment of the lawbreakers. But let it be done according to law and not by a process of collecting fines by mail, a method that smells to heaven because of the graft connected therewith.

The October number of "The Methodist Quarterly Review," edited by Gilbert T. Rowe, is one of unusual merit. The contributed articles are:

"The Most Fundamental Fact of the Christian Faith," Wilbur F. Tillett.

"The Atonement: Its Rationale," Bishop H. M. Du Bose.

"The League of Nations Nonpartisan and Inevitable," Clough A. Waterfield.

"David Lloyd George," O. E. Brown.

"Belief in Miracles," N. H. Williams.

"The Miracles of Jesus," Chas. L. Brooks.

"Thomas Neal Ivey: Teacher, Preacher, Editor, Gentleman," Marion T. Plyler.

"Belle H. Bennett—Leader Among Women," Mrs. R. W. MacDonell.

"Mars Hill and Calvary; or, Paul's Answer to the Appeal of European Problems," Charles R. Foster.

"Blood; The Cult of the Dead," A. H. Godbey.

Good people who are unduly alarmed about Biblical criticism might do well to read Dr. Tillett's contribution in this number. "Like Precious Faith," by the editor, rings clear as a bell and "carries" like the blast of a bugle. The number is worth many times 50 cents, the price of a copy.



## PEOPLE AND THINGS

North Carolina Conference, Elizabeth City, November 14.

First church, Shelby, this week broke dirt for their new \$100,000 church. Rev. A. L. Stanford is the popular pastor.

Rev. H. M. Jackson is closing up a great year on the Straits circuit. Success has attended the labors of this zealous pastor.

The Greensboro College Glee Club began its annual tour Tuesday evening, November 6, at the University of North Carolina.

The Virginia conference at its recent session voted to appropriate \$7,000 annually for four years for the Richmond Christian Advocate. This is what we call standing by the church paper in a way that spells the largest success.

Rev. H. B. Porter has had Rev. P. B. Robinson of the Northampton charge assisting him in a meeting at Warrenton. The revival was largely attended and the people greatly pleased with the preaching of Brother Robinson.

Rev. G. M. Daniels writes: "Some of us have just turned over to 'M. T.' a purse with which to get himself a 'conference outfit'—a gift from the preachers of the district, expressing in a very inadequate way our appreciation of him as a presiding elder, and as a man among us, a fellow-laborer."

The death list in Holston begins early. Rev. George D. French died at his home in Morristown, Tenn., last week aged eighty years. He was on the superannuate list. The funeral service was conducted by Revs. E. E. Wiley, N. W. Watson, W. E. Browning and J. H. Parrott.—Methodist Advocate.

We deeply sympathize with Mr. and Mrs. Scott E. Shuping, Greensboro, in the loss of Rose Irene, their 18-months-old daughter, who died last Monday from an attack of colitis. The little girl had been ill one week. The funeral services were conducted Tuesday morning by Rev. L. B. Hayes, pastor of Park Place church.

That was a tragic and deplorable occurrence on the York road below Charlotte, N. C., when Spencer Tanner was instantly killed as the automobile in which he was riding and which was driven by his companion, W. C. Dowd, Jr., left the track and rolled down a high embankment. He was a son of Mr. S. B. Tanner, 22 years of age, and a young man of promise. The father and other members of the stricken family have the sympathy of a host of friends.

Out of New Bern comes the following interesting news item: "Rev. W. V. McRae, pastor of Centenary Methodist church, will leave the local pastorate immediately after the annual conference to take up special student work in Boston, he stated recently, adding that it would be the fulfillment of a plan he had decided on several years ago. In Boston he expects to secure a pastorate that will enable him to give a large portion of his time to his studies. Mrs. McRae and their little daughter will accompany him."

We are happy to have Rev. C. F. Sherrill and his splendid wife locate in our town and become affiliated with Central church. No finer family ever came to Shelby and none ever received a more whole-hearted welcome. No braver, true and more royal souls ever walked our earth than our superannuated preachers and their wives; we should hear them, love them and pray for them. Let it never be said again that the man who has given his life to the service of God and His church is a "forgotten man." Great will be their reward when He shall come to make up His jewels.—Bulletin of Central Methodist Church, Shelby.

Walt Holcomb, who expected to leave this month for an evangelistic tour of the Orient, has had his engagements in Japan and Korea cancelled on account of the earthquake. Bishop H. A. Boaz had arranged for a six months' campaign in his episcopal district, but cabled Dr. W. W. Pinson of the home board to cancel the engagement with Mr. Holcomb. The change of plans in the Orient will leave some dates open in Mr. Holcomb's slate, as he had planned to be away for the next six months. The evangelist has just closed a successful revival at Newman, Georgia. Brother Holcomb is now conducting evangelistic services in Goldsboro at St. Paul's M. E. Church, South, Rev. C. L. Read, pastor.

"Mr. and Mrs. Michael Bradshaw announce the marriage of their daughter, Margaret, to Mr. William Donald Linto, Jr., on Saturday, the third of November, nineteen hundred and twenty-three, Durham, North Carolina. At home after the tenth of November, Durham, North Carolina." Our best wishes and congratulations are hereby extended this happy young couple.

### CHRISTIAN EDUCATION MOVEMENT, WESTERN NORTH CAROLINA CONFERENCE

Dear Pastors and Educational Collectors of the Western North Carolina Conference:

November 25th to December 2nd is the time set by the Board of Education and the conference for "Pay-Up Week" of all pledges now unpaid and due the Christian Education Movement in the Western North Carolina conference. Complete lists of the pledges made to the Christian Education Movement by your church are now being carefully made and mailed out to you. We believe our people are ready to respond to your call. May I offer the following suggestions:

1. Begin work on the list at once.
2. See or send a notice to every person on the list, who is due any amount. We will furnish you with blank subscription notices if desired.
3. Collector call on your pastor. Pastor announce from the pulpit that the third payment is due, and urge the people to pay their pledges promptly, since November 25th to December 2nd is the date which has been set by the Board of Education and the conference for "Pay-Up Week."
4. If you need help in collecting, appoint persons to aid you. Use the education committee of your church freely.
5. Urge each subscriber to make some payment, all that is due if possible, if not possible to pay all, then as much as he can.
6. If any subscriber has died, or any name is wrong on the list, please notify me at once.

The local church collector and the pastor are now the most important factors in the Christian Education Movement. If we fail to collect the pledges, then all of our efforts are in vain. Only the collector and pastor can do this. With splendid loyalty our pastors and collectors have stood by the Christian Education Movement up to this time. You will NOT fail us NOW.

W. O. Goode, Secretary-Treasurer,  
Christian Education Movement, W. N. C. Conf.

### CONFERENCE HISTORICAL SOCIETY

The North Carolina Conference Historical Society will meet in First church, Elizabeth City, on the evening of November 13th, at 8 o'clock. Dr. R. F. Bumpas will be the speaker of the evening. Something good is in store for us.

#### Program.

- Hymn 700.  
Opening prayer—R. B. John.  
Special music by the choir.  
Annual address, "Methodism"—R. F. Bumpas.  
Report of historian—F. S. Love.  
Special music by the choir.  
Miscellaneous business.  
Election of officers.  
Hymn 26.  
Benediction—W. W. Peele.

If any brother has anything of historical value in connection with his charge or the community, or if he has any hitherto unwritten story of interest to the church, let him please reduce the same to writing and at least submit it to the society for preservation.

#### Officers of the Society.

- President—Euclid McWhorter.  
First Vice President—R. B. John.  
Second Vice President—W. B. North.  
Third Vice President—W. W. Peele.  
Treasurer—T. A. Sikes.  
Secretary—W. H. Brown.

### NOTICE

The North Carolina Committee on Admissions is to meet in Elizabeth City November 13th, at eight o'clock p. m. in the room provided for it in First Methodist church. Let every member of the committee be present. All applicants for admission into the conference on trial, into full connection, re-admission or from other churches must come before this committee, and are asked to do so if possible at the appointed time and place.

N. C. Yearby.

### MRS. JULIA ROSS, WADESBORO, DIES AFTER A LONG ILLNESS

Mrs. Julia V. Ross, the wife of Dr. R. D. Ross, a well known physician of Wadesboro, died last Sunday evening in the hospital at Wadesboro after an extended illness. The funeral services were held Tuesday afternoon in the Ross home, Wadesboro, and the interment was in East View cemetery. Mrs. Ross was an admirable character, sincere and true in all the relations of life. A wide circle of friends esteemed her most highly. Her going away is a great loss to Wadesboro and to her large circle of loved ones.

She is survived by her husband, three daughters and one son, Misses Louise, Virginia and Jennings Ross and George Ross of this city. She is also survived by the following sisters and brothers: Mrs. L. D. Robinson, Mrs. L. G. Atkinson, Mrs. J. M. Covington, Mrs. Fred J. Coxe, Miss Johnnie Dunlap of this city and Fred Dunlap and J. J. Dunlap of Anson county.

To the bereaved family we extend our deepest sympathies. As a pastor in Wadesboro we came to know and appreciate the genuine worth of Mrs. Ross and of her entire household.

### DAVENPORT COLLEGE

With the middle of the first term only a few days off work is going forward thoroughly and steadily. The latest acquisition to the faculty is Miss Pearl V. Willoughby, Ph. D., who comes to meet an increased demand in the English department. The freshman class is the largest it has been in several years and the classes in English have to meet in sections. In the science department several new microscopes and other apparatus have been added during the past two months.

The first of the lyceum attractions came last Wednesday evening. This was a three-act play by Edward Locke entitled "The Bubble." A full house greeted the inauguration of the lyceum course and all were highly pleased. The college and the town of Lenoir are managing the Davenport-Lenoir lyceum course and the general public as well as the Davenport students look forward with pleasure to these events. The next number will be the Marion Male Quartette, appearing November 22.

### MR. AND MRS. J. A. BELL OF CHARLOTTE ESTABLISH A PRIZE AT TRINITY COLLEGE

Mr. and Mrs. J. A. Bell of Charlotte has established at Trinity College the Robert Bell Prize to be awarded annually to one among those students who make their own way through college. The prize will be a memorial to young Robert Bell, a favorite son of his parents and a lad with rare musical gifts. His untimely death occurred last summer at Lake Junaluska on his return home from a concert in which he had an important part. Another car collided with the car in which Robert was riding and inflicted injuries from which he died. His death has brought unspeakable sorrow to the parents who had great expectations for their gifted son.

### MEN'S PARK PLACE BIBLE CLASS PROGRAM FOR NOVEMBER

- Nov. 4—"Lights and Shadows of Life." Mr. D. W. Bagley.  
Nov. 11—"Lessons from the Psalms." Mr. G. S. Ferguson, Jr.  
Nov. 18—"Behold the Man." Mr. R. C. Kelly.  
Nov. 25—"Therefore, Go." Mr. C. A. Hines.

### NOTICE

Woodland church, Perquimans charge, will be dedicated conference Sunday afternoon at 3:30. It is eleven miles from Elizabeth City. Former pastors and presiding elders are cordially invited and will be furnished transportation if you will notify at conference the pastor. W. T. Phipps.

### CLASS FOR EXAMINATION

The class for examination for admission on trial will meet in place designated in First church, Elizabeth City, on Tuesday at 7 p. m.

O. W. Dowd, Chm.

### NOTICE

The Board of Missions of the N. C. conference is called to meet at First church, Elizabeth City, Monday, November 13th, at 4 p. m. The presiding elders are invited to meet with the board.

W. W. Peele, Chairman.



## To The Ministers and Members of the Methodist Episcopal Church and to the Methodist Episcopal Church, South

Greetings: Grace, mercy and peace from God our Father and Jesus Christ our Lord.

Your commissioners on Unification, appointed by the General conferences of the two churches, believe that the present is an opportune time for the two great Episcopal Methodisms to give serious thought and prayer to the question of Unification. Much of the trouble of our present day world grows out of the spirit of divisiveness. The solidarity of the human family and the oneness of human interests and welfare are not sufficiently emphasized. A saner spirit of co-operation and fellowship will assist in making a better world. World conditions impose upon Christian groups of men and women who are one in the essential moral and spiritual phases of their life the obligation of closer unity for the general welfare.

As Episcopal Methodists, certainly we have reason for devout thanksgiving to Almighty God. God has honored us in a very peculiar manner. That was an eventful day in Aldergate Street, London, when John Wesley felt his heart strangely warmed. The result has been the kindling of a fire which has changed the religious climate of Christendom. There can be no question, however, that the full strength of Methodism would be greatly augmented if these two great branches of the church were one in fact as we are one by inheritance. The united effort of Christian forces seems to us to be the only offset to the spirit of divisiveness and hatred which has wrought such ruin in our generation. As representatives of the forces of righteousness in the world who pray every day for the coming of the Kingdom, surely there is an obligation upon us to set that example of Christian unity and co-operation which will contribute to the well being of mankind.

"Therefore, we, the commission on Unification of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity and desiring that this essential unity may be made actual in organization and administration throughout the world," wish to commend the plan adopted by the Joint Commission on Unification for careful study to the ministers and members of both churches.

The salient features of the plan seems to us to be the following:

### I.

The plan which our commission recommends safeguards all local interests and traditions which are held dear in the two jurisdictions. "Every vote in the General Conference shall be by jurisdictions, and shall require the accepted majority vote of each jurisdiction to be effective." Which is to say that we are to enter upon an arrangement in which no measure can be passed touching the work within the bounds of either jurisdiction without the accepted majority vote of the jurisdiction concerned.

### II.

This plan gives due regard to the rights and preferences of church members living on the border where the two jurisdictions work side by side. Church membership is a sacred thing, and we recognize it as such. Arrangements are to be made for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions from one jurisdiction to the other; but "no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference, or mission that it is proposed to transfer." It is understood that in case of such transfer, the initiative movement shall be made by the party or parties chiefly concerned. That is to say, we do not believe that union can be forced. We, therefore, give our people and our organizations time and opportunity to grow together, and we believe that under this plan such growing together will immediately begin to take place. This provision amply protects minorities in each jurisdiction and is an example of that trust in each other without which real union cannot exist and increase.

### III.

It removes at once the cause of competition and

overlapping on the border, and it does this for the following reasons:

1. While we enter upon this plan of co-operation and union with the two jurisdictions standing just as they are in the United States of America, nevertheless the two churches are "united in one church" having one name, one General Conference, and one connectional "organization and administration throughout the world." This fact alone will silently work in the minds of our people taking away the impulse and desire for the continuation of churches which overlap, and the establishing of new organizations which conflict one with the other.

2. The proposed plan gives to the General Conference the power "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character." While the determination of what enterprises and activities are, as a matter of fact, of a connectional character is left to the decision of the General Conference, it will be immediately evident that the evangelization of needy fields here in America, both in our cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested plan, then, will give to each jurisdiction the opportunity of studying in association with the other the entire field. Together the two jurisdictions will address themselves to the one task of giving the gospel to the lost in the home field.

3. The plan which we recommend associates together for council and co-operation the administrative officers of the two jurisdictions. "Immediately after the union shall have been consummated, the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church." And not only so, but the plan draws together all other administrative officers for counsel and co-operation.

### IV.

One of the most important features of our plan of unification is that it looks to the immediate organization of the work of the united church outside the United States, so as to consummate the unity of Episcopal Methodism in foreign lands. Nothing is more to be desired than that a united Methodism, without competition the one jurisdiction with the other, and without waste of men and money, should be able to deliver its full strength upon the world in the interest of human salvation. This important aspect of our proposed plan must immediately commend it to all who love our Lord Jesus Christ and pray daily for the coming of His Kingdom.

And now we wish to add a few words of suggestion touching the wisest course of action pending the consummation of these negotiations.

We advise that the work of the two churches go on just as usual. It would be unwise for either church to change its general policy of procedure in any important particular. We recommend that while we pray constantly each for the other, the two Methodisms continue with unabated zeal in the development of plans upon which they have already entered. So shall the two churches be larger and stronger when they do come together as one. And we suggest also that it would be a capital blunder for local churches in any particular conference or community to endeavor to hasten union by precipitate action. We advise, therefore, that everywhere the work of the church go forward in normal channels, and that conferences and communities take no action looking to union until the constituted authorities advise that the time for such action has come.

Meanwhile, let us be much in prayer. If we continue steadfastly in prayer to the God of our Fathers, we shall make no serious blunder. Wisdom and brotherly love and quiet confidence come to those who pray in self-surrender and faith. We, therefore, beseech you "That ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." "For this cause we bow our knees unto the Father of our Lord Jesus

Christ, of whom the whole family in heaven and earth is named; that He would grant you, according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

Signed: William F. McDowell,  
William F. Anderson,  
Edwin H. Hughes,  
Francis J. McConnell,  
Wilbur P. Thirkield,

Bishops of the Methodist Episcopal Church.

Edwin D. Mouzon,  
John M. Moore,  
William F. McMurry,  
James Cannon, Jr.,

Bishops of the Methodist Episcopal Church, South.

For the Joint Commission on the Unification of American Methodism.

### INDUSTRIAL TRAINING IN ORPHANAGES

Dear Brother Wood:

Your request for an article on "Industrial Training in Our Orphanages" strikes a responsive chord in my heart; for I consider it one of the very best opportunities our orphanages have to elevate the children under our care from a state of dependence to one of independent, self-sustaining, and self-respecting citizenship.

For some years I have been impressed with the advantages which come to the boy or girl who has been able, while they are going through the primary and high school, to acquire a working knowledge of some trade or lucrative occupation.

When I was going to school it was not thought possible, or hardly desirable, for a boy to attempt to learn a trade; and so all the years of school life were given over to attending the sessions of the school. It was so when the high school had been successfully passed, and the diploma received, the graduate either sent to college or started to work without a practical knowledge of any trade or business; so it was with the graduate from the college.

I fear that the position of the college graduate was often very embarrassing and discouraging. After having finished college and receiving his sheepskin, to realize he or she had no knowledge of any useful art by which they might make a living; that they were compelled to start down at the foot of the ladder where they might have started four or five years before. It was enough to take all the poetry out of life for them, until they could adjust themselves in their minds to the practical realities of life.

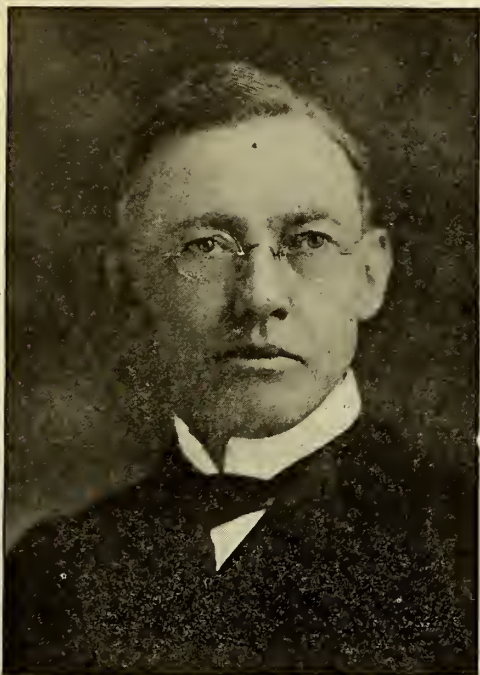
Now I am not trying to belittle the value of an education; for I am a firm believer in it. It is one of the very great pleasures I get in working with, and for our boys and girls, to see that no boy or girl who wants to go to college, fails to have the opportunity. But the point I am trying to make is, that it is not necessary for the boys or girls, when they are going to school, to be occupied all the hours of the school day with studying and reciting their lessons. That part of that time can and should be spent, learning some useful art by which they will be able to make a living when they have left school.

Especially is this true of all orphanage boys and girls while they are in our orphanages. Now this is not a theoretical opinion, but formed after an intimate connection with a large orphanage for about fifteen years, in which this policy has been carried out with increasing scope as the years have taught us how.

I believe three hours is sufficient time in one day for the children to have their minds riveted on their studies, in order to get their best and most undivided attention; and for them to get into their minds the kernel of what they are studying. The hours they spend in school rooms more than these three could be used more profitably in some useful art, whereby the mind is diverted and the body may relax from the school desk, text books, pencil and tablets.

Of course it would not be well to confine this manual training to one or two channels. There should be several opportunities in order that the children might have the privilege of choosing the





Dr. N. H. D. Wilson, pastor of First church, Elizabeth City, N. C., and conference host at the approaching session of the North Carolina Conference.

one they are most interested in. All have not the same talent. If possible the child ought to be allowed to occupy him or herself in that kind of work they seem to like best.

There are many forms of manual or industrial training which could be introduced into the orphanage. Several of them require comparatively little capital to introduce. It is not much trouble for any orphanage, however, to get the money necessary to equip the various departments of manual training. People with money are glad to encourage an effort to do something practical in the training the orphanage gives its children.

Turning from this side of the subject to the other, I would like to relate a history of an orphanage which came under my observation some years ago, in order that I may emphasize the importance of this idea of introducing manual training into orphanages.

This orphanage was located in a Southern city. It was started with a view to charity, for need of dependent children, by giving them food, clothing, and sending them to the public school. After a few years a wealthy gentleman gave his city home with the understanding it should be used as an orphanage. This city home was located in the town, with only a small front and back yard. There was no room for the children to play when they were not at work or school, and no effort was made to provide anything like manual training for the children. Consequently about the only place the children had to play was on the street. I visited this orphanage, and it made my heart sick. Of course it was poor; there was no inducement for the public to take much interest in it. The management did not grasp the idea of their opportunity, and so did not receive much support. It lived a few years and died a natural death.

You can imagine the difference between the children sent out in life from this orphanage, and one located near a town, with a farm attached, where the children will have plenty of good fresh country air; associate with God's creation in nature; drink plenty of milk, and learn some useful occupation, whereby they may be better prepared to make an independent living after they have completed the course of study in the orphanage. An education and a trade should be the slogan of all our orphanages for every child they assume responsibility for.

It is a great work the orphanages of our state are doing; but they are not doing as much as they should, or would do if they had the means. It surprises me that men of wealth do not seem to appreciate what a golden opportunity they have in giving their money to support the orphanages.

The colleges give an education to young men and women who are old enough to make a living, and who have been raised under good moral surroundings, and it is well. But the orphanages take the child from poverty and want, folds the loving arms of sympathy about it, and then place it beyond the power of want. Feeds, clothes, educates and trains

it from the ways of sin and degradation, and places its feet in the paths of righteousness—starting it out in life with an equal chance to compete with any other boys or girls.

Truly it does seem this cause should attract more attention than it does—the attention of those whom God has blessed with an abundance of this world's goods. Instead of making them work out a meager existence, having to exercise the most rigid economy, they should be given money enough to branch out into that larger life of usefulness which will enable them to fit their children in the best possible manner to go out and take their places in lives of honor and usefulness.

R. L. Brown,  
Supt. Oxford Orphanage.

#### I'M GO'N TO STAY A COUNTRY PREACHER

By E. C. Durham.

In spite uv all the city charms an' what the circuit pays,  
I'm go'n to be a circuit man throughout my preachin' days;  
For after all the pay is good, for there they pound an' give,  
An' practice, an' praise, an' pray—out where the Lord's folks live.

I like to ride a dozen miles on Sunday mornin' soon,  
An' then a dozen miles back home, late in the afternoon—

When I have preached, shook hands with folks, had country pie an' ham:  
I'm go'n to stay a country preacher, zackly what I am.

The city church is nice an' fine, an' has its big, high steeple,  
But oftentimes it's filled with pews instead uv many people;  
But in the country is the car, the buggy, an' the mule,  
An' he who sneers at those good folks is jest a city fool.

What is the matter with the country, that it has no charm?  
For town is made uv country folks, supported by the farm;  
There's jest a sight uv intellect in country's each square mile,  
An' nothin' can be sweeter than a country baby's smile.

What's purer than the dew-drop hanging on the farm-yard rose?  
What's more attractive than those fields uv corn an' cotton rows?  
What's greater than the still small voice heard by the farmer's son,  
A-callin' an' a-shapin' him fer work that must be done?

The country road is now as good as any city street;  
Consolidated schools are thick, an' churches are complete:  
An' I have yet to travel far, o'er many cities t' roam,  
To find a better thing than jest a good old country home.

I'm go'n to stay a country preacher, zackly what I am,  
An' 'tain't because I find out there the cak an' pie an' ham—  
It's mainly 'cause God's folks are there, an' hospitality,  
An' cheer, an' love, an' reverence, an' all that makes one free.

#### THE PARABLE OF INSTRUCTING THE CONDUCTOR

From the days of my youth I have beheld with admiration the Engineer of the Train, and that admiration groweth no less as I have come to understand somewhat better what his Responsibilities may be. But I have come to know that, important as is the Engineer, the Conductor is the man behind him, and he is the man who telleth the Engineer what to do.

But this I have learned, that the Conductor can

not be at one time at both ends of the Train. And Trains are long.

Now there was a Long Train that stopped at a Division Terminal. And they cut out one car and set in another. And they Iced the Coolers and Oiled the Wheels, and Filled the Tanks with Water. And I saw and beheld how many men were at work at the same time beside the Cars, and Inside the Cars and on Top of the Cars and Under the Cars and Between the Cars.

And there appeared to be a Master Mechanick who Directed them all. And he it was who knew when the Tanks were filled with Water and the Coolers filled with Ice and the Journals Greased with Oil, and everything Swept and Garnished. And the Conductor waited beside the Train, Two-Thirds of the way to the Locomotive, waiting for the Signal from the Master Mechanick that the Train might go.

And then I went to where the Master Mechanick was standing beside the Train. And he was looking at a man who squatted between the cars, and was working with a Monkey Wrench at something which I did not very well understand. And as nearly as I could discover, everything else about the Train was ready, but this bolt or nut or whatever it was had been the last thing to be adjusted before the Train could move. And the Master Mechanick said unto the man between the cars, Is she all right now, Bill? And the man between the cars answered, Yea. And he cast out his Wrench and his Other Tools, and he made haste to creep out from between the cars. And he spake unto the Master Mechanick, and said, Lettergo.

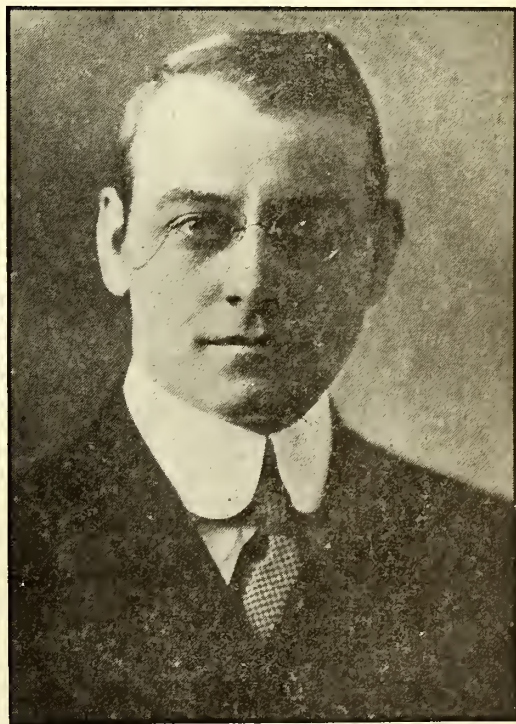
And the Master Mechanick held up his hand and waved it. And the Conductor held up his hand and waved it. Divers Persons shouted All Aboard. And the Engineer pulled out the throttle. And the Man who had been between the cars said unto the Master Mechanick, It was an Hard Place to get at, but we got it. And they went their way and the Train went its way, and I went with the Train.

And I said unto myself, The Conductor weareth an Uniform with Brass Buttons, but he taketh his instructions from the Master Mechanick. And the Master Mechanick weareth a Gray Business Suit, but he taketh his information from the man between the cars. And the man between the cars weareth Overalls, that are very badly spotted with the places where there is no Grease. Yet he is the man who first telleth when the Train may go.

But the Passengers knew not of the Master Mechanick, much less did they know of the man between the cars. Howbeit, they saw the Conductor in his Uniform.—The Christian Index.

#### BIBLES OF ALL KINDS

If in need of a Bible of any kind, write us and we will send you catalog to select from. We can furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact anything you want.



Rev. H. E. Myers, pastor of City Road church, Elizabeth City, N. C.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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To all preachers of the Gospel, year 1.00

## FIELD NEWS

### FAITHFUL AND EFFICIENT MINISTER APPRECIATED

Whereas, Brother F. M. Shamburger is closing his four years work as presiding elder of the New Bern district; and, whereas, he must be sent to another field of labor for the next conference year; now, therefore be it

Resolved, That the fourth quarterly conference of the Morehead City charge commend the faithful and efficient ministry of Brother Shamburger. His cheerful, loving fellowship has been an inspiration to all of our people, and we desire to go on record in appreciation of his devotion and fidelity to the cause of the Master; that our love and best wishes and prayers will follow him to his new field of labor.

Be it resolved further, that a copy of these resolutions be spread on the minutes, a copy be sent to the Advocate, and a copy to the bishop of our annual conference.

E. W. Chadwick,  
E. H. Garham,  
Chas. S. Wallace,  
W. M. Webb,  
N. J. Hales,  
Committee.

### FOUR YEARS IN YANCEYVILLE

The Yanceyville charge in the past four years has made rapid progress in material and spiritual development. The charge is situated in the western part of Caswell county, joining both the Virginia and Western North Carolina conferences. It embraces one of the most beautiful sections of this state. The scenery along many of the highways is very picturesque.

Here in this section, just before the Civil War, was seen North Carolina's greatest prosperity, but owing to certain economic conditions, it has lost much of its prestige; but since the coming of good roads, revival in education and church development, it is making rapid strides, and will soon take its place in the very front rank of rural communities.

Four years ago not a foot of sand clay road was to be found in the county; now we have nearly two hundred miles, which has cost more than a million dollars. In the bounds of this charge in the past four years three handsome brick school buildings have been erected at a cost of more than seventy thousand dollars. The value of the church property in dollars on the charge has been multiplied by five. One twelve thousand dollar brick church has been completed and another church was repaired and painted, and also some new furniture put in. Two new pianos have been installed in two of the churches.

A parsonage at a cost of ten thousand dollars has been purchased. The real cost of the parsonage is fifteen thousand dollars. It would cost that much to replace the parsonage as it now stands.

We have held some very fine revival meetings and we were very ably assisted by Revs. S. E. Mercer, M. T. Plyler and D. E. Earnhardt. During

the four years we have received more than two hundred into the church.

We have spent four very pleasant years on the charge and many generous gifts have been received by the pastor in poundings and other ways. I will soon turn my footsteps eastward (I am on the western border), leaving behind me many dear friends, and, like Lot's wife, I will be found looking back, salt or no salt.

The preacher who comes this way will find a kind and generous people and more beautiful rural homes than are found on any charge in the North Carolina conference.

J. T. Standford.

### FROM MACON TO YADKIN

We arrived in Yadkinville Thursday night after traveling all day in our Ford. We left a host of good friends in Macon county. We hated to leave them. The Lord graciously blessed us while on the Franklin circuit. One hundred and fifty persons were added to our church on profession of faith during the three and one-half years we were there.

We found the nice new parsonage in good condition when we arrived here. Members from different churches had spent the whole day preparing for our need and comforts. They gave us a good pounding. There are enough provisions in the pantry to last us till Christmas. We also found a real good meal on the dining table. For all this we are very grateful.

We are pleased with our appointment. We are glad to serve such generous people. We are expecting a good year.

R. E. Ward.

### ADDED TO ENTHUSIASM FOR UNION

I had been conservative on this question till I heard a speech from a great man against the union of the two Methodist churches. Of course he gave all the big reasons he knew on his side. He had had a fine chance to know both sides. He is one of the committee. When he got through his speech I was surprised to know that a man of his ability and standing could make a speech like that. It has added to my long desire, enthusiasm for union.

As I remember them these are his strong arguments. He said: "We want union for three things—to prevent friction, stop overlapping and save expenses." With the cunningness of a debater, he said, "The plan does not promise to do either one of these." He tried to show us or tell us that it should. Why should it say those things? The very fact of union itself carries all those with it. If you make two into one you cannot rub the one against itself and make friction. And who ever heard of one church overlapping itself? And of course there are many places where we could save money, and can by serving the people with one pastor instead of two.

The next argument of importance for his side was that we would be swallowed up if we united. That sounds scary. But the sainted Dr. Brunner in his book on union told us the same thing over thirty years ago would happen if we did not unite right then, or very soon. Can one snake swallow itself? The plain truth is that when we unite there will be no North, South, East or West. We will be one in Christ Jesus—one Methodism. Christ lost Judeism but gave us Christianity.

Jesus' last words to us on this question were, "Be ye one as the Father and I are one." I am as old, perhaps, as the bishop, and I know some of the things that were done after the Civil War; but why should we put on the shoulders of our children all the wrongs of the past? Had we not better obey Christ and try to save the world?

A house divided against itself cannot stand. United we stand. We will go on very much as we have, except

we can do very much more good and set a good example to other Protestant Christian churches.

"Where there is division there is schism," and schism is sin.

J. H. Brendall.

### ALL IS WELL

Just a few lines from our little church, if you please.

Central, East Laurinburg, Sunday school numbers about 385. We have averaged close to 300 for the year.

The Caldeonia charge is coming up easy this year with pastor's salary and conference claims.

We have a good presiding elder. He knows what to do. We all love our pastor, Rev. Frank Culbreth. We expect him back for the year 1924, and would be happy to have him longer.

Success to your paper and the North Carolina conference.

H. L. Calson.

### WHY?

Why will the leaders of our church forbid our young preachers to use tobacco, then (without seeming remorse of conscience) smoke and chew before these same young preachers. "Do not offend one of these little ones." A young preacher stood a fine examination and was licensed to preach at the D. C. last summer. I told him he ought to go to annual conference and take work (which he had planned to do). But said he, "I saw the bishop smoking." And what could I say, for I had seen the same myself and turned away with a sinking heart. This young man thought it a sin to use tobacco and so failed to go to conference. Can't the preachers and teachers see that when they use tobacco before the rising generation that they are knocking all the props from under the perfection that they should be preaching and teaching? Imagine a preacher making a sermon on "Christian Perfection," or 1st Cor. 3:16-17, or James 1:21, or "The blood of Jesus Christ his Son cleanseth from all sin," with a cigar or chew of tobacco in his mouth. I knew a preacher who tried to make a sermon on Christian Perfection, but never was able to do so until he gave up tobacco, which he did, and was convinced it was wrong to use it and remained strong in this belief the remainder of his life. Some of us do our best by prayer, example and admonition to keep our boys from forming this filthy, evil habit; then when they get out they see many of the leaders of church and state indulging in the habit, they discover there's a wrong somewhere. Can anyone with an unbiased mind fail to see the wrong? "Brethren, these things ought not to be." Let us call a halt! I am a Methodist and love my church and believe in Christian Perfection as taught by John Wesley (and the Bible). But, the impelling Voice within my mind and heart, which I dare not disobey, is the foundation reason for these lines having been written.

Mrs. J. K. Terrell.

### A FORWARD STEP IN RELIGIOUS EDUCATION IN TRYON STREET CHURCH, CHARLOTTE

Under the leadership of the director of religious education, Miss Maud McKinnon, a splendid program on missions was carried out October 29-31. The meetings were announced as "Three Evenings in Japan." The pastor, Rev. H. C. Hardin, presided over all general sessions and conducted the devotionals each evening. The program was as follows:

Monday, 6:30-7:00 p. m.—Supper served (cafeteria).

7:00-7:30—General session. All assembled in the Sunday school room, the pastor leading the devotional service, after which a short play was presented, "The Rip Van Winkle of Japan."

7:30-8:15—Group meetings.

Tuesday, 6:30-7:00—Supper.

7:00-7:30—General session. Devo-

tionals. Program (entertainment given by the men of the church).

7:30-8:15—Group meetings.

Wednesday, 6:30-7:30—Supper.

7:00-8:15—General session. Devotionals. Japan on Trial Before the World Court.

The lower floor of the church building was most beautifully decorated in wisteria and bamboo vines, the festoons lending themselves to the creation of an atmosphere and artistic background, appropriate to the study of Japan. Suspended here and there among the wisteria blooms were Japanese umbrellas and lanterns of varied hues. Hand-made posters, real works of art, giving information, and also a number of scenes and prints from Japan added greatly to the interest of the occasion.

This effort to put on a missionary program by the whole church is the first undertaking of the kind. Much planning and preliminary work necessarily had to be done. The large numbers attending the sessions attested the fact that there is real interest and that such a consecutive program of study can be arranged and carried out by the local church.

The most important feature of the program was the group meetings. These were:

Children from 6-8 years—Leaders, Mrs. Pierce Wyche and Mrs. Lloyd Ranson.

Children from 9-11 years—Leaders, Mrs. D. E. Henderson and Mrs. C. G. Ruark.

Boys and girls from 12-14 years—Leaders, Mrs. J. C. Watson and Mrs. R. G. Auten.

Women and girls from 16 years up—Leader, Miss Maud McKinnon.

Men and boys from 16 years up—Leader Monday, Rev. J. E. Abernethy; leader Tuesday, Rev. J. H. Armbrust.

Children who were too young to go into a class were cared for by Mrs. W. B. Pickens and Mrs. B. J. Overcash.

The books used for the basis of the courses of instruction were the accepted mission study books on Japan.

An item of unique and distinct interest to the people of Tryon Street church was the fact that the play, "The Rip Van Winkle of Japan," was written by Miss Gertrude Dickinson, a member of the church. The characters of the play were:

Open Sea—Miss Gertrude Dickinson.  
Rip Van Winkle (Urashima)—Dr. Edward White.

Honorable Inside-of-the-House—Mrs. Edward White.

Little Bo Chan—Nan Walker Hardin.

The Grandfather—Mr. F. L. Crowell.  
The Visitor—Miss Mary Blair.

The program concluded on Wednesday evening with a World Court Scene, in which Japan was on trial in defense of herself regarding her actions toward other nations. Those taking part were:

Judge—Judge W. F. Harding.

Sheriff—Joseph McLaughlin.

Japan—Mrs. J. J. Akers.

China—Mrs. G. H. Elder.

Korea—Miss May Bunting.

United States—Mrs. J. P. Waggoner.

Prosecuting Attorney—W. H. Bobbitt.

Defendant's Attorney—D. E. Hender.

Spirit of Christianity—Miss Mary VanDerburg.

The success of the undertaking was due to the hearty co-operation of the men, women, boys and girls of the entire church. This spirit of co-operation was manifested in the making of posters, sending out announcements, serving suppers, decorating, and in all the necessary work. This was truly a church enterprise and was not confined to any organization within the church. The results were most gratifying to the pastor and to the members of the church.

Send us your order for Christmas cards.



### DISTRICT, CHURCH, CHARGE LAY LEADERS AND OTHER LAYMEN

This is to advise that at a meeting of our Western North Carolina conference, held at Winston-Salem, N. C., a little change was made in the Board of Lay Activities. In order to make this work as efficient as possible and because of the largeness of our territory it is almost impossible for one man to attend to all of this work. Consequently it has been thought the part of wisdom to divide the conference up into groups and to have a man to look after each one of these groups to be known as the associate lay leader of the conference. These groups are as follows:

Group No 1 consists of Greensboro, Mt. Airy, Salisbury and Winston districts with Mr. H. R. Dwire as associate lay leader in charge of this group.

Group No. 2 consists of Charlotte, North Wilkesboro, Shelby and Statesville districts with Mr. E. A. Cole as associate lay leader in charge of this group.

Group No. 3 consists of Asheville, Marion and Waynesville districts with Mr. Edwin Brown as associate lay leader in charge of this group.

C. H. Ireland was again elected conference lay leader.

We are perfectly aware that there is no legal measure which provides for this, but in order that we may make our work more efficient we have decided to divide up this work in this way so as to produce the best results. We want to assist in every way that we possibly can and we feel sure that the elders will be glad to give their assistance in every way.

Let's all get to work at once—the conference lay leader, the associate conference lay leaders, the district lay leaders, the charge leaders and the church lay leaders. We want to organize the work as best we can so as to aid in the best manner.

Please bear in mind that the elders will assist in any way that they possibly can. We are co-operating in the work of the church for the honor and glory of Christ and we are doing this simply that we may make our beloved church accomplish its work in the territory that God has committed to us to attend to.

Chas. H. Ireland,  
Conference Lay Leader.

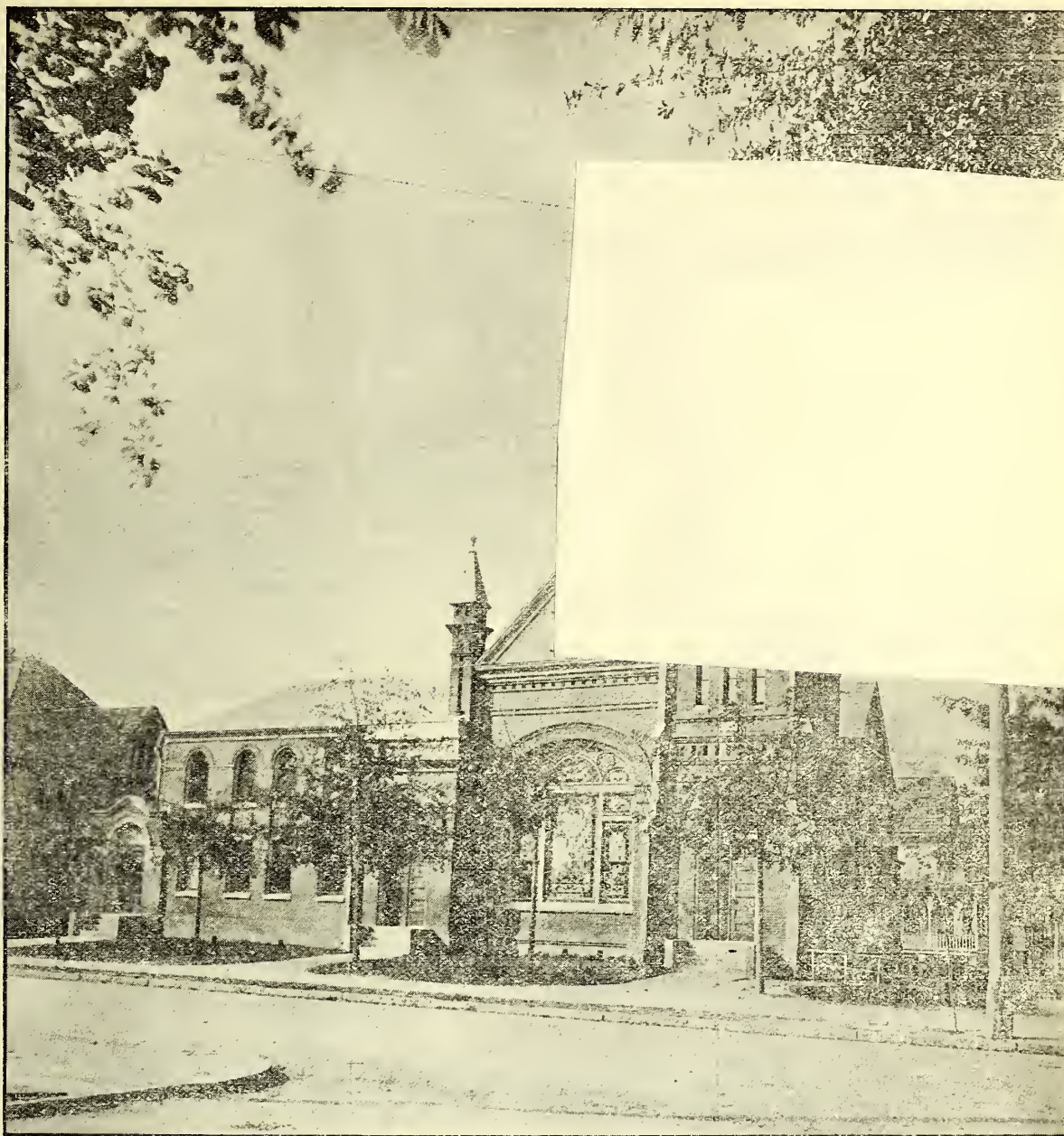
### ROSEBORO CIRCUIT

We were glad to be returned to this work for this our second year, and while we have had our disappointments we have also had our joys.

We have some of the fine people of the state to serve and our united labors have borne some fruit. We have added to the church some 130, most of them on profession of faith, and we hope to add more yet, for we are in the midst of our meeting at Andrews Chapel, which is being conducted by the Evangelistic Federation of Laymen of Fayetteville. The interest is very gratifying, and these good laymen are doing a noble work and through them is flowing a great channel of blessing both to the church and lost men.

We have also in a material way gone forward, having purchased a lot for a new church in Roseboro at a cost of \$2,000, and have some \$3500 in cash with other thousands in sight. These are a people that do not only look to the present, but also wish to build in the new church something that may serve the coming generations in building character here as a foundation for eternity.

Also at Salemburg a very splendid village in which is located a good high school, also Pineland school for girls. We have a lot with a few hundred dollars subscribed for the purpose of building a Methodist church there. We feel sure this is the thing to do, as we have some thirty or more Methodists in the community and the good schools a drawing card for others.



CITY ROAD CHURCH, ELIZABETH CITY, N. C.

We have made other advancement and hope to go to conference with a clean sheet. J. A. Tharpe, P. C.

### OUR NEW INSTITUTE IN HARBIN

George F. Erwin.

The Chinese plow in use on the truck farm just across the street would be interesting to you if you could sit in my window and watch it as I do. It is a crude, hand-made affair which two men hold in the ground while three others pull it. Man power is much cheaper in this country than machinery. I can hire as many Chinese workmen as I want for any occasion for fifteen to thirty cents a day. They can live on five to ten cents a day and most of them live in little mud huts. Many of the children go without clothes during the hot weather and frequently I meet them on the streets in this state of nature, without a garment of any kind to hide their bodies.

About the only thing that brings light and encouragement to the lives of the Chinese is the gospel of Christ. Nearly all of them who count for anything here have come in contact with Christianity. Last Sunday I visited a church carried on by the Lutheran mission. Their house seats five hundred and it was filled to overflowing. Many were standing in the aisles and in the back of the building for the long service. They are building a new house now which will seat over fifteen hundred people. I noticed there was not a man in the room who wore a queue nor a woman with little feet (hat is, bound feet). They were all neat and clean. I met one man who is a leading member of the church and a great merchant, whose business is worth more than a half million dol-

lars. He, as do many leading business men, holds a Bible class and prayer meeting in his place of business every Sunday. Do you not think it pays to bring hope to these poor souls drifting in darkness? They are reaching out and crying for help. Will you respond or will you let them die without a knowledge of our Christ?

Let me tell you something about my individual missionary work. On the first day of May this year we opened the Methodist Institute in Harbin for Russians, and have registered to date over four hundred pupils. We find the Russian people desire a knowledge of the English language more than anything else. We are teaching English, bookkeeping, typewriting, shorthand and Bible, and our pupils take a lively interest in all these studies.

Our scholars range in age from ten years to fifty-five and nearly all trades and professions are represented. We have one general, one judge, several professors, doctors, lawyers, engineers, good musicians and others. Many different faiths may be found among them—Greek Orthodox (the state church of Russia), Roman Catholic Americans, Jews, Lutherans, Seventh Day Adventists, Baptists and Methodists. Nationals from widely separated lands study together in the institute—Russians, Germans, French, Finnish, Swedes, Armenians, Hungarians, Letts, Estonians, Poles and English. No more cosmopolitan school could be found in the whole world.

Mine is a full day from six o'clock in the morning until ten at night. The first thing in the morning is my lesson in the Russian language. Four classes in English covering more than five hours and a class in theology for one and a half hours fills the balance of the time. Each Saturday I teach Bible

to a class averaging more than fifty students and visitors. On Sunday morning we visit some neighboring church and in the evening I preach for the public.

Much interest is being shown in the religious side of our work. Our mission has a preaching service at two different points at the same time, and for the past two Sundays many have been turned away for lack of room. I have the finest choir that I have heard sing anywhere. The Russians are great musicians and it would do you good to hear them sing the old Methodist hymns.

Many of these people are hungering for a spiritual religion. They have a form of Christianity, but the spirit of Christ is neither manifested in their religion of their lives. A teacher of the Polytechnic Institute recently said to me that he was thankful for the Methodists because they had encouraged him to study the Bible and it was now bringing hope to his soul.

We are progressing nicely. We are happy and striving each day to point men and women to the "Lamb of God which taketh away the sin of the world." Pray for us that we may do all the good possible.

### HERE IS A GOOD PRESENT!

What shall I give for a present? is always knotty question. Try "Travels in the Old World," by Rev. J. M. Rowland, editor Richmond Christian Advocate. A good book is always appropriate and this one is full of laughs and information and inspiration. One dollar will bring it. Your friend will like it; 430 pages with rare illustrations. Advocate Publishing Co., Box 584, Richmond Va. 3t-eow



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### WEEK OF PRAYER SPECIALS

Dear Auxiliary Friends: That our Laura Haygood Demonstration School should be a Week of Prayer Special brings a feeling of gratitude and of responsibility to us. We know that it is a time when you give great thought and care to the needs presented. We are happy to have our demonstration school built with money given at this time, for we feel that you will always have a very personal interest in it and in us. This we are assured of anyway, but we know it will be intensified during this week. Alice Alsop.

To the Women of the Auxiliary:

That the Methodist women throughout our Southland have included Bethlehem Center in their every remembrance during the Week of Prayer this year fills our hearts with gratitude, and we would be recreant to the trust that is ours if we did not express to you our deep appreciation at this time. We are grateful because you will adequately do your part, and as you make your offering how we do covet your prayers that we may in very truth meet a great community need. May we ask, too, your special prayers for these splendid Southern colored college girls who are this year beginning their training for Christian service? These, we trust, are the future leaders of the spiritual forces so long neglected.

Gratefully and sincerely,  
Martha Nutt,  
Supervisor Bethlehem Center.

#### THE GUESTS OF GUESTS

It is a great thing to have esteemed guests in our homes. The more we esteem them, the more delight there is in entertaining them. Think, then, of the inestimable privilege of having the Son of Man tarrying in our homes! He will tarry, if we, like the two on the way to Emmaus, constrain him. Too often we give perfunctory invitations. A merchant asks a town visitor if he "won't go to dinner." The visitor hesitates, then accepts. The merchant, on arrival at home, goes back to pacify the wife, who is horrified at company on wash day when the baby is sick and the cook is gone! The confused man tries to explain to her that he only asked the company for politeness' sake, not expecting an acceptance. We smile, but that is exactly what we often do in prayer: we ask the Master to go home with us when we do not expect him to do so. If he should accept, we would be embarrassed. He makes as if he would go further, and often he does pass on because we do not put out constraining hands. A church prays for a revival, but in such a perfunctory way that the Master passes on to some who really want it.

The picture of Jesus in the home is one of the most beautiful in recorded

history. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.) Was there ever such fellowship? Is he in your home, sitting at your table? If not, why not? If the ark in the house of Obededom brought its blessings, how much more should the presence of the Master bring untold benedictions? He asks the Father's favor on the home! The prayers of good people are worth much, but think of the prayers of Jesus registered in our behalf! In breaking bread, he breaks the very bread of life. In communing with his Father he brings us into communion with his Father.

The warm glow of the heart may not always instantly reveal his presence, but, by and by, we see him, and know him, and understand the glow back there, and the warmth and the gladness of soul. It is a wonderful thing to have Jesus walk with us, and alk with us, and go home with us, and sit at our tables, and tell us of himself and of the deep things of God, and reveal himself unto us as the conqueror of death. Resurrection is gloriously true. He mastered winds and waves and cast out diseases and devils, but the crowning work of his majesty was mastering the "last enemy." He became the first fruits of them that slept. Pass the word along that we are following and worshiping and serving a living Christ. In his strength we, too, shall break the bands of death.—Methodist Advocate.

When I asked the shoe manufacturer if he had ever tried prayer, he said that he went to church occasionally. It was years, however, since he had prayed except with a church congregation. I asked him if he could explain how it was that the Mohammedan says his prayers several times a day, even in the market place if he happens to be there. He did not know. So I explained that the habit of prayer is both consoling and strengthening. It dissolves many of the irritations of everyday life. As part of his new mode of living the manufacturer agreed to spend a few minutes in prayer once in the morning and once in the afternoon, no matter where he happened to be nor how pressing his business affairs. His obedience to this advice has been, I believe, one of the most vital factors in helping him to get a new hold on himself.

Prayer in the sense of communion with the infinite is a universal need. The question of whether or not you are a firm believer in some particular creed is not involved in this. One might hope you are a professing Christian, and that you can pray with the Christian faith; but, whether or not this be so, I must tell you that both the man with strong nerves and the man with weak ones finds new resources and strength in prayer. If you are not an orthodox Christian, you should at least retreat into yourself, contemplate the wonder of life, humble yourself before the idea of God and the vastness of nature, commune with God that is within you not only in the solitude of your home, but during the day's work.—Dr. Foster Kennedy in American Magazine.

#### North Carolina Conference

#### SHOULD CENTENARY PLEDGES BE PAID?

You doubtless read Dr. Pinson's article, "Facing the Facts," in a recent number of the Advocate. It should have been read often enough by us all to impress these facts indelibly upon our minds and hearts.

The Centenary pledges were free will offerings, made by each individual, organization and church after months of prayer and preparation. These pledges were not made under any compulsion, other than that of

stimulated pride in our loved church and her achievements, and the earnest desire to see it go forward in its business of saving the world for Christ and to have our place in the partnership for this purpose between God and His church, of "spiritual exaltation from continued prayer for blessing upon the movement, and of an intense feeling of love and gratitude to God for His merciful goodness to us as individuals, church and nation.

We were asked for \$35,000,000, and in our enthusiasm we pledged \$52,000,000. Knowing the loyalty of the "people called Methodists" to their church and its leaders, those who were at the head of the Centenary movement had such confidence in us to keep our words—many of us priding ourselves upon "our words being as good as our bonds"—and pay our pledges when the time should come for the payment, that they felt justified in adventuring upon an inspired program of entering new mission fields, and greatly enlarging and more fully developing our work already begun, a program so big, so splendid, so founded on limitless faith in God's power and His children's sacrificial love for Him to carry it out, that the world stopped to wonder at its magnitude and to praise its spirit, and the rather big denominations, one after another, adopted practically the same plan.

In little more than another month the five year period of the Centenary will have come to a close, and while many of these pledges have been paid in full, many have not been paid, and our leaders are handicapped in their work by lack of the money which we voluntarily promised to the Lord for the carrying out of His plan for the salvation of the world, and embarrassed by facing a shameful retrenchment, when they realize so keenly, because they see so plainly, that the work should instead be expanding. God has done and is doing His part in the partnership, for "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," and also as in Christ He said with promise, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." We know that He is with those who obey this command, because He blesses their efforts with success.

Then should we not pay these pledges, made in the flush of sacred stimulation, enthusiasm, and inspiration? Can we afford, with good conscience, not paying them, when our not doing so will handicap and embarrass our chosen leaders, hold our church up to the shameful position of not meeting its obligations, and throttle the Lord's work begun at His divine command? Have we the moral right not to pay our pledges? We are not obliged to pay make such pledges, man can not compel us to do so, and God does not. Deuteronomy 23:22, "But if thou shalt forbear to vow, it shall be no sin in thee." Listen, too, to Peter, as he rebukes Ananias for his duplicity: Acts 5:4, "Whilest it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

But we have made our vows and made them vountarily. We are under no legal contract to pay them. Nobody can exact payment from us. We may not approve all the policies of those responsible for their expenditure; possibly we imagine we might have done better ourselves! We may not like certain existing conditions in some sections of our fields. But—we have vowed our vows unto the Lord our God; we have made certain pledges to Him. Now hear the in-

spired writers on the subject: Numbers 30:2, "If a man shall vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth." Numbers 27:28, "Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and of beast, and of all the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord." Proverbs 20:25, "It is a snare to the man who devoureth that which is honly, and after vows to make enquiry." Deuteronomy 23:21-23, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God wilt surely require it of thee. That which is gone out of thy lips thou shalt keep and perform, even a free will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Ecclesiastes 5:45, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

Does He expect us to bring gifts to Him? Psalm 76:11, "Vow, and pay unto the Lord your God; let all that be around about him bring presents unto him that ought to be feared." Deuteronomy 16:10, "And thou shalt keep the feasts of weeks unto the Lord thy God with a tribute of a free will offering of thine hand, which thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee." Proverbs 3:9, "Honour the Lord with thy substance, and with the first fruits of all thine increase." The first sanctuary was built of the free will offerings of the people as God directed Moses: "Of every man that giveth willingly with his heart ye shall take my offering." And all through the history of the Israelites there were special free will offerings from time to time for specific purposes of the Lord's work among them. The Psalms say again, 30:14: "Offer unto God thanksgiving, and pay thy vows to the Most High"; 66:3-14, "I will go into thy house with burnt offerings: I will pay my vows, which by lips have uttered, and my mouth hath spoken when I was in trouble." Christ commended the widow for the sacrificing generosity of her free will offering. In the person of Peter He tells us if we love Him to feed His lambs, saying in another place, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." There are instances in the early church of its members bringing gifts to Him by "ministering saints."

We see then from God's word itself that, while we are not compelled to make gifts to Him, He expects us, to do so if we love Him, and most surely He expects us to pay our vows or pledges after they are made, and commends us for doing so.

Do we receive any reward? Malachi 3:8-12, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

Membership certificates, disciplinary form, in pads at the Advocate office.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference

### LEADERS

First church, Lenoir, stands at the head of the Western North Carolina Conference Leadership Training School class. During the past conference year this congregation earned one hundred and six credits in Standard Training schools, sixty-three credits having been earned by the actual membership of the church and forty-three by students of Davenport College who attend our church at Lenoir. To make this record all the more remarkable it should be stated that twenty-seven people representing twenty-seven units of credit earned their credits by going to the Hickory school, twenty-one miles away. This means that these people, after a day's work in the duties of making a living, traveled forty-two miles each night and did the required work of a week's standard training school. It is doubted that this record can be equaled by any church in Southern Methodism. Our congregation at Lenoir numbers just four hundred and forty-seven members. Our heads are bared and our hearts are warm as we congratulate this loyal band of Christian workers.

### CHILDREN'S WEEK

During the Sunday of the annual conference your Shelby Sunday school workers were busy promoting Children's Week. Miss Jenkins addressed a parents' meeting at West Market Street, Greensboro, and your humble servant attended Sunday school and addressed a parents' meeting at Central, Spencer. The elementary work in our Sunday school at Spencer showed up particularly well and the parents' meeting was considered quite successful. Newspaper reports tend to make one feel that the West Market Street parents' meeting was also quite successful. A summarized report of the many other observances of Children's Week will be made at some near date. All the reports are not yet in. It is thought that quite a number of our schools have done the splendid work of visitation, the holding of a parents' meeting and the adoption of a forward step.

### WINSTON-SALEM CHARGE

Our Charlotte school will be doing business next week. It will be remembered that this school will offer nine courses. Following the Charlotte school the one at Winston-Salem has right of way. This school will be held in the new Sunday school building of Centenary Methodist church and will draw attendance, in addition to the splendid patronage from the city of Winston-Salem, from many points in the surrounding territory. The following courses and instructors will be offered:

- Sunday School Organization and Administration—Mr. O. V. Woosley.
- Pupil Study—Dr. L. W. Crawford.
- Principles of Teaching—Prof. C. T. Carr.
- Intermediate-Senior Agencies—Mrs. J. F. Spruill.
- Junior Organization and Administration—Miss Virginia Jenkins.
- Primary Organization and Administration—Mrs. W. B. Ferguson.
- Beginner Organization and Administration—Mrs. W. B. Ferguson.
- Beginner Organization and Administration—Mrs. C. L. Van Noppen.

Story Telling—Mrs. G. W. Green.  
Mr. C. W. Snyder is chairman of a board of managers composed of the pastors and superintendents of the city. Every one is heartily supporting the school.

### TWO OTHERS

Following the Winston-Salem school will come the ones at Greensboro and Albemarle. Plans have been laid and arrangements made for splendid schools at these two points. The school at Greensboro will open Sunday afternoon, November 18, and the one at Albemarle will begin Sunday afternoon, December 2. More will be said of these schools next week.

### HUNDRED PERCENTERS

The following Sunday schools with amounts opposite their names have completed their payments to the Centenary and are therefore declared to be a hundred per cent Centenary Sunday schools. They have led. It is hoped that many others will follow.

Biltmore .....	\$ 269.36
Glenwood, Greensboro .....	228.39
Walnut Street, Greensboro ...	613.82
Gilkey .....	131.11
Antioch, Rural Hall Ct. ....	70.76
Central, Mt. Airy .....	1530.00
Madison .....	158.18
Center, Marshville Ct. ....	135.00
Trinity, Charlotte .....	1534.61
Central, Concord .....	408.05
Granite Quarry .....	161.42
Waynesville .....	300.40
Crouse .....	110.95
Central, Shelby .....	750.00
Mt. Olivet, Dayidson Ct. ....	507.00
Main Street, Thomasville ....	1500.00

## North Carolina Conference

### NEW BERN TRAINING SCHOOL

Our Sunday school workers of Centenary and RIVERSIDE, New Bern; BRIDGETON, Vanceboro, Bayboro and Beach Grove, together with a few of their Presbyterian, Baptist and Episcopal co-workers, joined together at Centenary church each evening of the week of October 28-November 2, in the third annual standard training school to be held in New Bern. Six courses in various departments of Sunday school work were offered, as follows:  
Sunday School Organization and Administration—Prof. J. M. Ormond.  
Principles of Religious Teaching—Mr. Claude T. Carr.

Young People's Agencies — Miss Lucy Foreman.

Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Miss Georgia Keene.

Beginner Organization and Administration—Mrs. C. B. Culbreth.

This school was sponsored by the Methodist and Presbyterian churches and thrown open to everybody interested in Sunday schools and their improvement. It was a fine week of fellowship, inspiration and instruction.

Rev. W. V. McRae served as chairman of the board of managers, R. N. Scott as secretary, and Dr. W. L. Hand as treasurer.

### VANCEBORO WORKERS ADVANCE

Under the leadership of Rev. E. C. Durham, their pastor, a number of our Sunday school workers of Vanceboro attended the training school at New Bern regularly and made advancement in their purpose to become more effective workers in their school. Six were present for the opening Sunday evening, and a few others joined the party later in the week. Vanceboro is between 15 and 20 miles from New Bern, which means that these faithful workers traveled 30 or 40 miles each evening.

### SEPTEMBER CROP OF CREDITS

Twenty-four certificates of credit on the Standard Training course were issued in September to workers in the North Carolina conference for corre-

spondence and training class work, according to the monthly report of the Department of Leadership Training at Nashville. This report, of course, does not include the certificates issued by the Standard Training School held at Rocky Mount September 23-28. Following are the names of those included in the report:

- Rev. O. I. Hinson, Siler City (2).
- Mrs. J. H. Boyce, Rich Square.
- Mrs. L. C. Bolton, Rich Square.
- Miss Jessie Splvey, Rich Square.
- Miss Stella Etheridge, Mt. Gilead.
- Mrs. W. M. Hooper, Stumpy Point.
- Miss Edith Meekins, Stumpy Point.
- Miss Beatrice Meekins, Stumpy Point.
- Mrs. R. D. Wise, Stumpy Point.
- Miss Blanche Hooper, Stumpy Point.
- Mrs. L. D. Hooper, Stumpy Point.
- Miss Myrtle E. Wise, Stumpy Point.
- Alfred B. Hooper, Stumpy Point.
- Mrs. C. E. Payne, Stumpy Point.
- L. R. Tyndall, Snow Hill.
- Mrs. E. L. Hillman, Scotland Neck.
- Cecil McRae, Roberdel.
- Nelson P. Edens, Roberdel (3).
- Miss Lila Gale, Rockingham.
- Mrs. Ed C. Thomas, Rockingham.
- Audrey Alphin, Mt. Olive.
- Mrs. Maria Wise, Stumpy Point.
- Mrs. Ruth Hooper, Stumpy Point.

### MT. OLIVE MEN ORGANIZE

Certificate of registration No. 10,756 has been issued to a class of men in our Mt. Olive Sunday school who have recently organized a Wesley Bible class. The class is composed of 65 men, with the following officers: E. C. Casey, president; J. R. Southerland, secretary; Allen N. Cox, teacher. The certificate was secured upon the application of J. F. Marquette, of Trenton, New Bern district Wesley class superintendent.

Splendid success attended the efforts of the workers of First church, Elizabeth City, with reference to Children's Week October 14-21. The workers in the elementary departments were busy all the week visiting the homes of their pupils and paving the way for the parents' meeting which was held at 11 a. m. Sunday, October 21, with the following program: (1) Hymn; (2) prayer, Dr. N. H. D. Wilson; (3) "America the Beautiful," choir; (4) talk, "The Child a Citizen," Mr. G. R. Sherrill; (5) solo, Mrs. J. W. Foreman; (6) talk, "Home Training and the Problem of Authority," Mrs. C. B. Culbreth.

Mr. J. H. Hooper, the superintendent, presented the "forward steps," which were adopted by each group by rising vote. They were co-operation by parents and better equipment and training on the part of the teachers. The reports of the visiting which had been done by the workers were made by the department superintendents. The Cradle Roll and Beginner department superintendents reported 100 per cent visitation on the part of their workers. Five primary teachers and four junior had visited all the homes represented in their classes.

As to training of teachers, the school is looking toward a training school at the earliest date possible.

### TRAINING AT CITY ROADS

City Roads, Elizabeth City, had a non-standard training school the week of October 21-26, meeting at 6:30 p. m. each evening during this period. The class periods in each of the three courses offered were conducted each evening, with a supper served in between the class periods, adding a very pleasant social feature. Rev. H. E. Myers, the pastor, taught a class in "The Organization and Administration of the Sunday School"; Mr. Holmes one in "The Pupil," and Mrs. C. B. Culbreth one in "Beginner and Primary Methods." The attendance ranged between 25 and 35 each evening.

## SPLENDID CHILDREN'S WEEK IN RE SCHOOL AT JONESBORO

Those attending the West Fayetteville Standard Training School at Jonesboro October 14-19 were so pleased with it that they went on record unaimously requesting that a similar school be held for the western half of the Fayetteville district next year. The following resolution, offered at the close of the school by Mr. J. W. Gilliam, and adopted by a rising vote, expresses appreciation for the school just held and a desire for another:

"Whereas, we, the pastors, Sunday school officers, teachers and pupils of the West Fayetteville Standard Training School who have attended the sessions at Jonesboro October 14 to 19, inclusive, feel so deeply indebted to Director L. L. Gobbel and his competent corps of instructors for their untiring efforts, instructive lectures, splendid examples, and wise counsel, that we do hereby tender to the said L. L. Gobbel and associated instructors our most grateful appreciation.

"Therefore, we, the Jonesboro Training School as above described, do commend them to the other churches and communities of the North Carolina conference who have not been favored by their training courses; and do furthermore recommend and urge the churches participating in this school to procure their services for a similar school next year."

Instructors in this school were Mrs. Charles Van Noppen, Miss Georgia Keene, Mrs. E. R. Michaux, Prof. I. B. McKay, and L. L. Gobbel.

### SECRETARY WILSON TO LEAVE

Prof. R. N. Wilson, of Trinity College, who has been rendering the Durham district splendid service as district secretary, is doing research work at the University of Illinois, Urbana, Ill., and will be there for several months. The district, as well as the college, is missing him and the fine service it has been accustomed to receive at his hands and will be delighted when he shall have completed his work in Illinois and returned home again.

### IT'S NOW REPORTING TIME

It is now the season when pastors are making up their reports to take to the meeting of the annual conference in Elizabeth City, and not the least important of these reports will be those relating to the Sunday school. Every pastor is required, under paragraph 399 of the Discipline to report on (1) the number of Sunday schools; (2) number of officers and teachers; (3) number on Cradle Roll; (4) number in Home Department; (5) number of members not included on (2), (3) and (4); (6) total enrollment, including (2), (3), (4) and (5); (7) average weekly attendance; (8) number of pupils uniting with the church during the year; (9) number of persons taking our training course; (10) number of Wesley classes; (11) amount raised on Sunday School Day; (12) amount raised for missions during the year; (13) amount raised for all other purposes; and (14) total amount raised during the year.

It is, of course, to be expected that these reports will be very carefully prepared, for the whole church constituency is dependent upon them for an indication of the progress being made. We believe marked progress has been made during the year throughout the conference, and all of us interested in what our Sunday schools are doing will read the reports of the pastors with extreme interest.

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# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### AN INVITATION FOR VISITORS AND NEW MEMBERS

The Spruce Pine League stands firm and strong,

Its branches reaching far and wide,  
And waispers to the old and young—  
"We want you by our side."

Come sit among our shady boughs  
Each Sabbath evening just at seven,  
And we will do our very best  
To help you on to heaven.

We love the "Son" that makes us grow,  
We love the Father, too;  
But there's another one we love—  
Dear Epworth Leaguer, it is you.

They smile from behind the darkest cloud,  
As over the hill they trod,  
Hovering beneath an angel's shroud  
And protected by a living God.

### FOREST HILL LEAGUERS OBSERVE HALLOWE'EN

The leaguers of Forest Hill, Concord, enjoyed a great Halloween social last Wednesday night. The big, jolly crowd had fun and wholesome entertainment in abundance. Refreshments were served at the close. This chapter is taking on new life and a program of constructive work is being planned for the winter.

### SPRUCE PINE LEAGUE HAS A POET

Our Epworth League is growing and doing fine. At our last meeting, October 28, we had quite a number of visitors and several new members enrolled. Plans were made to visit the Penland League next Sunday evening, November 4th. We are busy making plans to help raise funds for our new church. We need your prayers.

I enclose a short poem, composed by one of our Epworth Leaguers.

Say, we enjoyed that "roast." It was fine. Send another. We are getting hungry

Mrs. Nellie Bartlet, Cor. Sec.

### THINK OF IT!

The Epworth League of First church, Salisbury, gave a gypsy supper Friday night, October 19, 1923, at 6:30 o'clock. We left the high school building at that time and arrived at our destination about seven o'clock. We soon had a fire and everything rolling fast. Then we squatted around the fire and told jokes, sang songs, gave yells and had our fortunes told. About 8:30 we had supper, having delicious sandwiches and cafe noir. Every one left soon after supper declaring they had spent a wonderful time there. About twenty leaguers were present and those absent certainly did miss a good time.

Inez Winecoff, Cor. Sec.

### HAGER HAS BIG PLANS

Dear Leaguers:

Now that our annual conference is over and we are beginning a new year, let's begin it by making our leagues bigger and better. We have a district, but let's make it greater; let's make our new presiding elder and new preachers feel like they are glad to be a part of our great district. Leaguers, wake up to your responsibilities. Do you know that a good part of the church's success depends on what you do now, and nine-tenths of what is done in the future is with you? For statistics show that nine-tenths of the church leaders and missionaries come through the leagues. May I ask what you are going to do in your league? And what are we

going to do in our district? Our presiding elder's reports show a good increase in the W. N. C. conference, and that is something to be proud of, but let's not forget that fields are ripe and the harvesters are few. When the call comes for the superannuate endowment drive let's be in the thick of the fight and make it a great success in the Shelby district.

May I say a word about our district meetings? They have been fine and the attendance has been good, but we hope to have the biggest and best that has ever been in the district at West End church, Gastonia, the first Friday night of December, or the 7th of December, at 7:30 o'clock. Don't forget the time, date and place. All together for a bigger, better Shelby district. May we expect you? Don't be negligent, but be part of the crowd.

I am yours for bigger and better leagues.

C. L. Hager,

President.

### MT. OLIVET LEAGUE ROUNDS OUT 28 YEARS OF ACTIVE SERVICE

Twenty-eight years of continuous activity and faithful service is the record that is justly credited to Mt. Olivet Epworth League, of Concord circuit. None can estimate the influence and wonderful experience of those of this church, to whom the organization and uninterrupted service of our league is due. On the third Sunday afternoon in May, 1895, this league was organized during the pastorate of Rev. W. H. L. McLaurin.

For ten or fifteen years prior to that time the church had enjoyed what was called a missionary society on the fourth Sunday, at which time this church was not entitled to preaching service. On the second Sunday a prayer meeting and song service was held. From this service eventually grew the organized league. While two separate rolls were kept for these meetings, each organization presented good programs and especially did many young people participate in the Rally Day and Missionary service. Select Bible verses, recitations, clippings, songs, etc., were used. Occasionally an extra missionary program was presented and young and old alike were included in the roll call. The free will offerings, collected at different times, aided largely in Mt. Olivet's reputation for having always met in full our assessments at the close of the conference year.

The workings of the departments of the early league were not unlike those of the present day, but were hardly known by the same names. The devotional part of the league was held. The literary department which I am told was so long and faithfully and ably filled by Mr. John A. Fink, included the assigning and handling of the subjects and main programs. The social service department should be a feature no overlooked. Its duty was clearly specified as looking after sick and needy, in the words of the early minutes, "the charity help department."

Our early records show some forty members, though the charter members are said to have been considered fewer. Perhaps shining highest among these early members are three men of sainted memory, Messrs. M. Henderson Winecoff, John A. Fink, and Jesse H. Earnhardt. Brother Fink served for a long while as first president of the league.

These three men, serving in some capacity on the greater number of programs, as shown in the minutes, their godly exhortations are recalled, and we may well say, "Their works do follow them." Special mention should be made of the essays furnished by Mrs. Minnie Winecoff Scarborough and Mrs. Lillie Goodman Scott.

Another striking feature is the number of years which Mrs. Scarborough served as secretary to the league in its infancy.

There is much joy in pursuing these old minutes and records of meetings

and the rolls of the faithful young and old, who have labored in our church, many of them today having, we feel, gained their crowns of victory in a greater league of saints.

It is related that at least three of the early pastors took an interesting way to obtain money for the league and Sunday school treasury. At various times a nickel was distributed to as many as cared to invest it and turn the proceeds over to the Lord's treasury. One excellent mother of today recalled having bought a calf from her father for five cents and having sold it for one dollar in a short while. The nickel had increased largely. Some planted peanuts, some bought one-half dozen eggs for five cents, and raised chickens that way, and others planted cotton. Some \$250 was realized in the procedure.

During the pastorate of Rev. Mr. Honeycutt a nickel's worth of cotton seed was planted by Wilton Barnhardt, son of Mr. and Mrs. W. N. Barnhardt. The cotton sold amounted to \$13.50. For this most excellent return a Bible was presented to this lad, who today cherishes it for the incident connected with it, and for the story of salvation it contains.

During the years the charter of 1895 was misplaced, and largely through the efforts of our brother, Arthur Winecoff, then league president, the present charter was obtained, some six or eight years ago.

Today our league ranks wonderfully well in trained young people consecrated to service. Well planned programs are rendered twice a month, and our contributions aid materially the substantial financial situation. With a membership of one hundred and two, our officers have a very encouraging outlook.

Our present officers, elected February 11, 1923, are as follows:

President—Roxie Fink.  
First vice president—H. H. Winecoff.

Second vice president—Annetta Umberger.

Third vice president—Mrs. S. W. Cook.

Fourth vice president, corresponding secretary and Epworth Era agent—Annie Cline Barnhardt.

Recording secretary—Frank Litaker.

Treasurer—Gladys Goodman.

Department superintendents are as follows:

First, E. J. Winecoff; second, Margaret Litaker and Maribelle Umberger; third, Mesdames R. D. Goodman and H. A. Scott; fourth, J. W. Penninger. K. Lee Steele Scott.

## North Carolina Conference

### HOW ABOUT OUR WHOLE TIME SECRETARY?

Do we need one? Well, answer me this: Are there leagues in every church in the N. C. conference? Are the chapters that are already chartered functioning properly? Are all the leagues co-operating to the best advantage to win souls for Christ? Are there league unions in every town and community and city? You must answer No, no, no, to all these. Then I answer Yes, yes, we need a whole time executive secretary—and we need one badly. The Western N. C. conference has had one for several years and they have prospered greatly thereby. The N. C. Conference League Assembly at Morehead City last June advocated such an official and the conference policy, which included this point, was unanimously passed by the assembly.

Now it's up to the leagues of the conference to pledge their moral, mental and financial support to this issue. Don't say you're not able and can't pay any more. You know everything worth while is worth paying for. Furthermore, anything that will enable us to do more for Christ should have whole-hearted support. Remember—"All for Christ."

## POLICY FOR CONETOE LEAGUE, 1923-1924

In order to make our league more effective and of more benefit to the church and the community we shall endeavor to carry out the following policy:

1. We shall hold a league meeting every Thursday evening during the year, twelve of which shall be business meetings, twelve missionary, and the remaining devotional.

2. We shall support the league by attending all meetings, striving to have a 60 per cent attendance of our membership.

3. A council meeting will be held each month. The officers will be required to submit accurate reports at our business meetings. A quarterly report will be sent regularly and on time to our district secretary.

4. This chapter will try to enroll all the non-Christian young people of this community and bring them to Jesus.

5. Visits will be made to the sick and special attention paid to the old people of the community. The leaguers shall be encouraged to maintain the three league covenants.

6. We shall conduct a mission study class this year and pay our mission pledge of \$40 on time.

7. The third department will conduct monthly socials and encourage wholesome games and amusements.

8. We herewith offer our services to our pastor, that he may use them as he sees fit. We want him to know that Conetoe Epworth League stands wholeheartedly behind him in all his undertakings.

### Budget.

Departmental supplies—	
First .....	\$ 7.00
Second .....	15.00
Third .....	10.00
Fourth .....	8.00
Special Missionary pledge ....	40.00
Advertising .....	5.00
Delegates' fund .....	35.00
<b>Total .....</b>	<b>\$115.00</b>

### Resources.

Membership pledges .....	\$ 40.00
Missionary pledges .....	40.00
Special contribution .....	35.00
<b>Total .....</b>	<b>\$115.00</b>

Hurrah for Conetoe League! Here's one league on the job and one time. Congrats to Conetoe on being up-to-date and on having such a splendid policy. A league with a purpose as set forth in this policy is bound to accomplish great things for the Master. We note especially the fourth point in this policy—"to try to enroll all the non-Christian young people in the community and bring them to Jesus." This is a glorious undertaking. May the Holy Spirit be with them. L. D.

## NEW LEAGUE AT MT. ZION

The young people of Mt. Zion church have recently organized an Epworth League. We have on roll twenty-one members. We hope that all of the young people will be members of our Irving Williams League soon.

This is a great work and a splendid opportunity for the young people to serve the Lord. We hope that our league will be a success.

We also want to thank our pastor, Rev. J. C. Williams, for the help he has been to us in our league.

The officers are as follows:  
President—Miss Alma Moore.  
Vice President—Mrs. Claude Moore.  
Secretary—Miss Maude Foushee.  
Treasurer—Caviness Foushee.  
Supt. First Dept.—Mrs. Arch Moore.  
Supt. Second Dept.—Miss Bannie Moore.  
Supt. Third Dept.—Miss Cleo Blackard.  
Supt. Fourth Dept.—Miss Gracie Blackard.  
Epworth Era Agent—Arch Moore.  
Our motto: Willing Workers.  
Omega Foushee, Cor. Sec.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

Potatoes.—So far only a few friends have remembered us by sending us sweet potatoes. We can consume several bushels any day. Who will be the next to donate a few bushels to our Orphanage?

\* \* \* \*

Specials.—A few years ago our pastors brought to conference big Specials for the Methodist Orphanage. For the past year or so there has been a marked falling off at conference. I trust that I shall be able to report large Specials at Elizabeth City next week.

\* \* \* \*

Assessment.—The way things are fixed now the Orphanage will not get its full assessment unless all the conference claims are paid in full. Since we are borrowing money now to meet our bills, I sincerely trust that our devoted pastors can get all our Orphanage assessment.

\* \* \* \*

Next Week is Conference Week.—I sincerely hope that all our pastors can carry up to conference their collections in full as the Orphanage needs its full assessment. If only seventy-five per cent of the conference collections are paid, then the Orphanage will be short twenty-five per cent of its assessment. Since our current expenses are so high, I do not see how we can afford to lose a dollar of the assessment. It may not be generally known that the Orphanage assessment only provides for less than half of our needs. In view of this fact, I wish to urge every charge in the conference to pay one hundred cents on the dollar, so that our Orphanage will not be short of funds.

\* \* \* \*

Board of Trustees.—The board of trustees was called to meet in special session October 29th. Some matters of great importance were considered and passed upon. A modern school and administration building is to be erected in the place of the Jenkins building, which is inadequate to meet our growing needs. Brothers J. G. Brown and A. H. Vann are trustees of a fund given by Bro. S. C. Vann a few years ago. It now amounts to something like one hundred and thirty thousand dollars. We hope that this amount will be sufficient to erect such a building as will meet our needs. The entire board of trustees and the whole conference feel very grateful to our noble benefactor for such an expression of interest and love for a cause that lies to his big, loving heart.

\* \* \* \*

Mount Olive and Selma.—Our singing class gave sacred concerns at the places mentioned on the fourth Sunday in October. Mrs. Nellie Rives, the cultured choir leader, was in charge of the class. She and the class tell in glowing terms of the gracious hospitality that was extended them by Brothers G. B. Starling and G. B. Perry, pastors of these two churches. The members of the churches threw open their doors to the children and Mrs. Rives and gave them the best they had. Mount Olive and Selma are

deeply interested in the orphanage and count it one of the highest privileges to make sacrifice for the object of their prayers and love—the Methodist Orphanage. We feel deeply grateful for such generous and loyal friends. Because of their devotion to so worthy a cause, I wish to commend them without reservation.

## WINTER NIGHTS—HOW TO USE THEM

For four months now our nights will be long and will furnish us a fine opportunity for some good solid reading. There are many good books that can be secured for a little cash, and there is a lot of the finest reading that comes to us every month with no extra cost. The Adult Student Monthly, and The Sunday School Magazine which of course comes to every Sunday school in our great church. I have been wondering lately if many of us know really what we have in these splendid periodicals. I have just been looking over the November numbers of these two magazines. They are not especially above former issues of the same periodicals, but take these and look over them. First, an article, "Thanksgiving Day." Just brim full of the finest suggestions and information. Another, "Do You Know What Your Children Read?" And "The Growth of Our Missionary Work," "Pastor and Spiritual Leadership," "The Country Church and the Family," and numerous other contributed articles. These articles are written by strong, clear thinking Sunday school workers and written out of their own experiences. And the plans and suggestions for improvement in the conduct of the Sunday schools and what other schools are actually doing with accompanying photographs. My, what a veritable gold mine of information and inspiration is found in these periodicals month after month.

Now if we can get the habit of reading these. Why not read them aloud around the fireside these long nights and then discuss them, and let all the family take part in the discussions? What a wonderful pleasure and what a wonderful help would come to our families and the school we belong to. Get this picture in your mind. Nine or more families in your church keeping up with the best thought in the Sunday school world. Can you imagine what would take place in your home and your Sunday school and then your church? Try it. The nights are long, and the books don't cost a cent extra.

As a result of this habit it would be a fine idea when you feel the impulse of a new idea for your family and school to try it out and then in your own way. Write a few lines about it to your church paper, the Advocate. Some other family may be helped by it and you will be helping in this great and much needed work.

It would be a splendid idea for our teachers and superintendents to call attention to these articles and suggest that they be read. Let's not waste our literature given us by these splendid co-workers, and let's not waste the long winter nights.

Jas. H. Frizelle.

## CONCORD UNION HAS A FINE MEETING

The league union of Concord and vicinity held its monthly meeting last Friday night at Mt. Olivet church on Kannapolis road. The auditorium was practically filled with live, enthusiastic young people. The music was inspiring and the program most interesting. A pleasing feature was the presence of four new pastors, whose work this year will be with the Epworthians of this union. The pastors presented were Revs. Seymour Taylor, L. A. Falls, C. R. Allison and J. F. Moser. Ebenezer Myers and A. R. Tippet, other new pastors, could not be present. The next meeting is to be held at Forest Hill.

## PAINFUL NEURITIS

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

## GREENSBORO COLLEGE

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In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

# Health is Wealth

Health is one of the greatest things your family can possess. It brings happiness and success. But health must be safe-guarded by good wholesome foods that are prepared from the purest ingredients. This is especially true of bakings. If they are not properly raised, we all know that they are not easily digested. Many times when self-rising flour is used in place of good plain flour and dependable baking powder—the results are flat, soggy and heavy foods.

Don't take chances! Use a reliable brand of baking powder and plain flour. Then you will be sure of healthful bakings that are easily digested.

Remember, science has never found anything to take the place of the tried and tested method of using plain flour and good baking powder in preparing bakings. Millions of housewives now know by actual experience that many preparations that are claimed to take their place are worthless and dangerous to health. There is no comparison.

Calumet, the Economy Baking Powder, is known to be one sure and positive aid to successful bakings that are always pure, sweet and wholesome.

That's the reason its sales are 2½ times as much as any other brand.

PACKED IN TIN  
—KEEPS STRENGTH IN





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

**"HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS!"**

Homeward bound after seven days of hard travel visiting two of the greatest annual conferences in the church to tell them about the special effort for superannuate endowment. I have written so much concerning the hopeful prospect for the movement in every conference personally visited that I determined on this trip to dig up the things not encouraging. But with all my effort I must now confess that not a single unfavorable expression could be drawn from any man or woman. The consensus of opinion everywhere and expressed with enthusiasm is that the time has come for the church to make ample provision for the needs of her worn-out preachers and the widows of preachers.

**Western North Carolina Conference.**—It was held at Winston-Salem, N. C., the land of pure water, clear skies, and everlasting hills. In this thriving business center of a great state everybody works. There are no drones. The one thing that they are willing to consider worth a pause in their activities is hospitality. How beautifully kind and courteous are the North Carolinians to strangers in their midst! They will love one a plenty as long as one is lovable, but they have a righteous contempt for shams. When deceived they are just as quick to fight as they are to be kind and brotherly when treated on the square.

When I entered the conference room on Thursday morning, Bishop Collins Denny was busily engaged disposing of several pressing matters, so that the superannuate cause could have right of way according to schedule. In due time he called for me to explain the plan for raising the \$10,000,000 for superannuate endowment. The same fixed attention was given by all present to the analysis of the movement that has been given to it in every conference. This eagerness to hear the details of the plan, so manifest everywhere, caused a prominent connectional secretary to say this to me: "Todd, I have watched the attitude of the annual conferences when other financial programs were being presented to them, and I am sure nothing has ever gripped them more thoroughly than the plan for adequate superannuate endowment." How it warmed my heart to hear such words! Surely underlying all else in the church's busy life of today there is a mighty tide of passion setting in which has for its objective the payment of an honest debt to the Lord's disabled prophets.

Dr. C. W. Tadlock, of Centenary church, St. Louis, delivered the inspirational address. The doctor was at his best, which explains the pressing crowd around him afterwards, all eager to grasp his hand and express their determination to do the work. Dr. Tadlock had opportunity to discuss the outlook for the cause with many individuals at the church and in the hotel, and he told me that every word spoken to him on the subject was glowing with optimism. He said that one of the presiding elders told him there was not the slightest doubt about the Western North Carolina conference raising its quota. Blessings on the elder! How I love to hear them talk when they speak like that! By the way, the size of the success of the effort for superannuate endowment can be measured by the dimensions of

the presiding elders multiplied by the size of the pastors.

At the hotel many pastors talked with me about the work, and all of them made use of these words: "This is going to be the easiest thing we ever had to do." I hope they are right, but we should not be overconfident. Games are usually lost when there is overconfidence before they are played. Furthermore, people never fall over each other crowding to the place to give away money. It is not an easy task to raise \$10,000,000, and the quicker we realize it the better off the superannuates will be. It will take patient, painstaking work to do this thing. Therefore may I urge the pastors to prepare for a persistent struggle in which every resource they have will be needed?

Several laymen expressed an eagerness to get at it. One of them told me that I could go away assured that the charge he represented would pay every dollar of its quota and much more. All of them were heartily in favor of the movement.

When Bishop Denny addressed the conference concerning the special effort, he used a figure that deeply impressed everybody. He said a grand old ship would soon stop at the port, that she would not tarry long, and that whoever had freight to put on her should not fail to be timely in the act of loading. He referred to the opportunity about to be given to the church for making contributions to superannuate endowment. The bishop is deeply interested in the cause, and the church can expect his episcopal district to support it loyally.

**Virginia Conference.**—After a very pleasant and profitable day at Winston-Salem, Dr. Tadlock and I entrained for Richmond. We arrived early Friday, the day on which the great Virginia conference had agreed to hear the representatives of the special effort for superannuate endowment. The hotels were crowded with preachers, and many groups of them were talking about the wonderful address on the "forgotten man" delivered to an overflowing crowd the night before by Dr. Clovis Chappell, of Washington, D. C. Everywhere they were saying: "It was great! It hit the spot! It will get results!" Well done, Clovis. The old boys will not forget.

The inimitable Bishop Candler was in the chair. He played on the emotions of the brethren as Ole Bull on his sweet-toned violin. Part of the time the boys laughed and part of it they cried, but every moment they listened. Into such an atmosphere the superannuate program was projected. The plan was explained, Dr. Tadlock followed with his inspiring address, and Bishop Candler exhorted as only he can do. The response was all that could be desired. It is useless to try to stampede Virginians, for they are not susceptible to that sort of thing. They are, however, open to conviction; and when any speaker can convince them, there is no need to worry about their actions. Undoubtedly they have decided that the superannuate cause is worthy. That is enough. The end of the story will be told in the returns from the special effort.

It was inspiring to hear Bishop Candler's ringing words to the laymen. He told them that they could not transact any sort of business with safety except by virtue of the work done by preachers of the gospel. How true! Take away the influence and work of the preachers for the past hundred

years in this country, and where would be the opportunity for dependable business operations today? The preachers more than any other class have created the conditions for successful business. Generation after generation of them have spent all of soul and body for the sake of the outcommon good. Eventually they wore out, and then in feebleness and age they were put aside to spend their last days in abject poverty. And all over the land business men live in palatial residences, having great fortunes, all of which was made possible by preachers who were willing to be the mudsills of such success. What a time is this for business men everywhere to remember the men who served them so well!

At 5:30 Friday evening I was given the opportunity to have dinner with the Pastors' Association and to address them in behalf of the superannuates. This organization each year selects some cause prominent before the church at the time and gives it careful study and diligent support. Very naturally they have selected the superannuate movement for the ensuing conference year. The dinner was at the Y. W. C. A. building. I expected to find twenty-five or thirty preachers in attendance. Imagine my surprise when entering the dining room to find one hundred and thirty of them seated at the tables. It was a rare opportunity to boost the effort for the "forgotten man," and my readers can be assured that I did my best to meet the situation. And yet it almost seemed a waste of time to stand there for thirty minutes urging those splendid fellows to support a cause to which they have been heartily committed for months. There was not a single one of them lukewarm on the subject. By a unanimous standing vote and with much enthusiasm they assured me: "It shall be done." As I looked into their faces and felt the warmth of their sympathetic hearts I thought: What a splendid thing it would be if preachers all over the church would solemnly covenant together to make the special effort for superannuate endowment successful in abundant measure! If this were done, I verily believe that nothing on earth could prevent our grand old veterans from realizing the thing that all of us are so devoutly wishing for them.

Before leaving Richmond I had the opportunity to discuss with Bishop James Cannon, Jr., how best to project the special effort for superannuate endowment in the mission conferences which he has charge of, the same being the Texas Mexican Mission, the Western Mexican Mission, the Mexican conference, and the Cuba conference. The bishop was greatly interested, and he readily consented to carry on the movement according to a plan which we agreed was practical. The Board of Finance is wholly dependent on the bishops in charge of foreign annual conferences and mission conferences to do whatever can be done in these situations for superannuate endowment. The readers of this page will be pleased to know that even in these fields, so difficult to reach with such a program, the special effort for superannuate endowment will be made by whatever method seems best.

Thus endeth another week of hard work for the great cause. May the God of the worn-out preachers give me strength to carry on during the next week, which is even now about to begin! And may I urge all my readers whose souls yearn for the success of the movement to be daily in earnest prayer for the blessings of heaven upon this work which appeals so forcefully to every loving heart.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

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We ask every young man and woman who wants promotion and advancement to write us in regard to the attractive courses we are offering this fall. A card will bring full information. Write us today.  
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**RECIPE FOR GRAY HAIR**  
To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

**THE BURDEN BEARER**  
I lift the ever-present burden of widowhood, orphanage, disability, sickness and advanced age of the itinerancy and of the laity of the Methodist Episcopal Church, South, by providing "a home of their own," or its equivalent, to comfort and support them during all the years of life thereafter.  
"Safety first" is my guiding star in all business matters and "brotherly love" in all manner of service. My premium rates are adequate to give insurance at cost (30 per cent lower than commercial companies require). Expense of management is reduced to the minimum, being the lowest amount permissible while insuring efficiency. Personal profit, investment methods, and employed paid agents are not allowed. This is saved for the Certificate holders.  
Benefit certificates are issued for insurance protection in amounts of \$3,000 or less per application on following attractive plans: Whole life; twenty-premium life; endowment at age sixty and seventy; term to age fifty, sixty, and seventy; annuity, and combination of plans.  
The itinerant preacher of the past has had no chance. Shall they of the future fare no better?  
By their own institution, ingenuity, thrift, and divine Providence they are solving their financial problems. The sting of superannuation is removed.  
For information and application blanks write to the Methodist Benevolent Association, Dept. 8, 810 Broadway, Nashville, Tenn.



# Our Little Folks

## BIG BUSHY SQUIRREL GOES A-HUNTING

By Charlotte E. Wilder.

Big Bushy Squirrel liked nuts better than you like candy. So when he looked into his private storeroom and saw that his big pile of hazelnuts was gone he felt the anger begin in his throat and run all the way down to the tip of his big bushy tail.

There were only two tiny shriveled nuts that had rolled down into a corner of the hole. He took both of them with him and hobbled out to his front porch to think it over. The front porch was a branch that ran along before his door; from it he could see the world, and the world, as it went by, could see him. There he sat, nibbling on one nut, and thinking, thinking and nibbling. Along came Scamperring Squirrel.

"Good morning, Scamperry," said he. "Have a nut?"

"No, thank you, Bushy," was the answer. "It isn't my custom to refuse the offer of a nut, but my cheeks are bursting with some I've just picked up." And he pattered on his way with his round cheeks bulging.

All the while Skinny Squirrel was resting on a fence post nearby, trying to look hungry. It was hard for him because he had just packed away a whole pile of Bushy's nuts in his own skinny house and had tried a few of them with great satisfaction. Of course the little thief was foolish to stay there at all, but Skinny was very, very curious.

Bushy had been watching him out of the corner of his eye. "Good morning, Skinny," he called. "Have a nut?"

"Oh, thank you, indeed," said sly little Skinny and came sidling up. "Are you sure that you can spare one?"

"Spare one?" asked Bushy and he laughed a great ha-ha. "I can spare one hundred. My tree is brimming full. Would you like to see it?"

Skinny wanted to see it very much; he knew perfectly well that Bushy had no nuts at all left in his hole, but he was a curious squirrel. "Why, yes," said he.

"Come right in," replied Bushy and stood aside to let the visitor enter first. "Walk to the right, please, and be careful of the step."

Skinny went down into the hole and Bushy pattered close behind. They came out into the big empty place where the nuts had been.

"This used to be my storeroom," said Bushy carelessly, "but I have my best ones stacked behind. Step through that little hole you see, please. Mind the low door."

Skinny stepped in, wondering what it was all about. He had no sooner got his body through than the door, which was a big stone, rolled up behind him and caught him fast by the tip of his tail.

"Good morning, Skinny," called Bushy in a mocking voice. "I'm going off on an errand now. I hope you'll be comfortable there. Eat any nuts you find."

As there was no sign of a nut, Skinny had to sit, with his tail caught in the door, and wait—hours, it seemed. Sometimes he heard the pattering of quick squirrel steps in the next room; sometimes for a long while there were no sounds at all, and sometimes he could hear rolling and bumping noises.

Suddenly the door rolled open and as his tail came free he fell forward on his nose. Then, turning, he saw the outer room was filled with nuts, piled clear to the ceiling like a snow bank. There was a little lane down

the middle and Bushy stood at the other end of it.

"I've enjoyed your call, Skinny," said big Bushy Squirrel. "I have never accomplished so much in a morning before. I found a wonderful place for nuts. There was a whole mountain of them. Come again, and with a polite bow he showed Skinny to the front door.

"And, Skinny," he said as he held the door open, "the next time you carry any nuts from my house to your house I advise you not to crack them and drop the shells all along the way; it tells so very plainly where they went." Big Bushy Squirrel smiled.

And he shut the front door—slam! —Youth's Companion.

## ANOTHER NICODEMUS

Mrs. Roy Smith.

I want to tell you about the baptism of a principal under whom I have been teaching now for two years. His case is a good illustration of the truth that "My word shall not return unto Me void." Twenty-four years ago, while still a high-school boy, this man was taught by a Presbyterian missionary. During all the years since he has been favorable to Christianity, but his Buddhist mother made him promise that as long as she lived he would not be a Christian. Because of his promise and since it took much courage to stand out as a Christian teacher some years ago, he has been content to keep his belief hidden.

Even as a boy, though, he exhibited the marks of Christian teaching. Once he was struck very rudely by a farmer as he was walking along the road. This farmer was a friend of the family and had become so angry with him for attending a Bible class that he could not control himself when he saw the boy, but hit him with the spade he was carrying. When he was taken to the police station, the boy refused to prosecute him and quoted the Bible to the amazement of all.

Not long ago the daughter of this man was taken to the hospital. A few visits to a neighborhood Sunday school had taught her all she knew of the Saviour, yet three hours before she died she commenced to pray. At her request the father sent for a Christian preacher and the child died in all the triumphs of faith. The father was so greatly touched that he defied the old grandmother and had a Christian funeral.

The next day I had a long talk with him and urged him, since he had taken this great step, to go still further and be baptized himself. He paused and thought earnestly, but at last said, "Yes, I will." Then it was that he told me of his experience twenty-four years ago in the Bible class, and of his desire even then to become a Christian. Gratefully he remembered the old missionary who had given him his first vision of the Christ. When Dr. McAlpine visited Kobe shortly afterward he was baptized.

How many different missionaries have watered the gospel seed planted a quarter of a century ago, I do not know, but it was our happy privilege to see it bloom in our own home. He says he will tell his teachers why he has taken this step and will stand for Christ before the thousands of girls he comes in contact with. He has even promised to go to the country to do some evangelistic speaking.

The Advocate carries in stock baptismal, marriage and church membership certificates. Order your supply from this office.

## RED CROSS BUSY

The West and Southwest can no longer boast a monopoly on tornadoes, floods and the many other little practical jokes Mother Nature is prone to play on poor mortals. In spite of the boll weevil, shortage of rain in some sections and too much in others, the year's crop of serious disasters in the South compares favorably with those of the most devastated areas of the country.

Figures gleaned from the annual report of disaster work of the Red Cross just received, which covers activities from June 1922 to June 1923, show that in the twelve months' period there have been fifteen serious disasters resulting from terrific storms, floods and fires in the South, which destroyed millions of dollars in property.

The year has been one of almost unprecedented natural calamities for this section of the country, the report states, and has necessitated the expenditure by the organization of over \$163,500 in extending relief to the thousands of people deprived of food and shelter, and left destitute without warning by a freak trick of nature. Relief given, it is stated, was administered in accordance with the policy of the American Red Cross, and was in every instance based on the actual needs of the individual.

Mentioned among the more severe disasters in which the Red Cross has extended relief in the last year are the destructive fire at New Bern, N. C., December 1, which destroyed over \$2,500,000 worth of property and left 3,500 people homeless; the hail storm of August 3, 1922, which left 173 families of Anderson, S. C., in need of immediate relief; the More Haven, La., flood which inundated over 150 homes; the little town of Hamlet, Miss., which was visited by two terrific cyclones in as many months, wiping out practically the whole town; and the tornado which swept through Pinson, Tenn., devastating a large section of the city, killing twenty people and injuring 100 others.

## Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C. FIRST ROUND

Table listing church appointments for Asheville District, including Central, Haywood St., Dis. Stewards meet, etc.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FIRST ROUND

Table listing church appointments for Charlotte District, including Prospect, Trinity, Marshville, etc.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. FIRST ROUND

Table listing church appointments for Greensboro District, including West Market Street, Park Place, etc.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FIRST ROUND

Table listing church appointments for Marion District, including Table Rock, Oak Hill, Rutherford Col., etc.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FIRST ROUND

Table listing church appointments for Mount Airy District, including Elkin, Sunday, Stoneville-Mayodan, etc.

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FIRST ROUND

Table listing church appointments for North Wilkesboro District, including Warrenville, Clifton, Wa'auga, etc.

SHELBY DISTRICT C. S. Kirkpatrick, P. E., Gastonia, N. C. FIRST ROUND

Table listing church appointments for Shelby District, including Shelby Ct., Sharon, Shelby, Central, etc.

SALISBURY DISTRICT T. F. Marr, Salisbury, N. C. FIRST ROUND

Table listing church appointments for Salisbury District, including Woodleaf, Gays Chapel, East Spencer, etc.

First Church, Salisbury, 11... Spencer, Central, 7:30... The pastors, district stewards and charge lay leaders are called to meet in First church, Salisbury, Thursday, November 8th at 10 a. m.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

Table listing church appointments for Statesville District, including Mt. Zion, Broad St., Mooresville, etc.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FIRST ROUND

Table listing church appointments for Waynesville District, including Canton, Sylva, Sylva, Cullowhee, etc.

WINSTON-SALEM DISTRICT W. A. Newell, P. E. FIRST ROUND

Table listing church appointments for Winston-Salem District, including Davie, Liberty, Davidson, Olivet, etc.

A BRAND NEW IDEA

Helps Mothers - Pleases Children

Fall and winter is the time of the year when mothers are pressed with the necessity of entertaining the children with parties in their homes. Heretofore mothers have oftimes been at a loss about arranging these parties. "The Children's Party Book" by Marion Jane Parker, just off the press, will save mothers any further worry about planning children's parties.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Hayesville Methodist church, wish to express our sorrow in the loss of one of our oldest and best-loved members, Mrs. Josephine Ketrone Anderson.

She died as she lived, strong in her faith. Through all her suffering she manifested a beautiful Christian spirit, and the light of her life will continue to shine through all eternity.

We miss her greatly, but as we know "He doeth all things well, we resolve:

First, That we bow in humble submission to the will of the Father who cares for us here below.

Second, That remembering her life while here with us shall strengthen us to greater endeavor in His cause.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, the Scout and to the bereaved family, also that same be recorded in the minutes of our society.

Mrs. G. B. Thompson, Mrs. B. N. Haigler, Mrs. W. B. Pass.

BIBLES OF ALL KINDS

If in need of a Bible of any kind, write us and we will send you catalog to select from. We furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact, anything you want.

EXECUTOR'S NOTICE

Having qualified as executor of the last will and testament of Edwin Fogleman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery.

This October 30th, 1923. W. S. Shaffer, Executor. Greensboro, N. C. nov1-6w

I strolled over to the park to see a ball game between two colored teams. Turning to a little colored fat boy, I asked: "What's the score, boy?" "Fotto two ta nuthin'," he replied. "Ma side is out in the field." "Is your side losing?" I asked. "Losin'? Why, man alive, we ain't bin to bat yet!"—Exchange.

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No wonder they are pleased with the Advocate Piano Club. When you have investigated their money saving plan, when you have learned how easy it is to buy a Piano or Player-Piano through the Club; how the Club protects you in every way by its guarantees and insurance feature, you, too, will be as delighted as Mrs. Morris.

Don't let your family starve for music any longer. It is not necessary. If you have been putting off the buying of a Piano or Player-Piano for them, don't wait longer, but write today to the Club and have them send you full particulars, together with their Catalogue which shows the many different designs from which you may choose. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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### GREENSBORO COLLEGE STUDENTS' RECITAL, MONDAY, 8 P. M., NOVEMBER 5

Frank M. Church, Director.

Those who observe and note the appearance of new students were particularly impressed with the first appearance as pianists of Misses Martha Cameron, of Kinston; Elsie Thompson, of Graham; Lucy Mast, of Valle Crucis; Gwendolyn Mitchell, of Clayton, who sang delightfully, and Nellie Earp of Lynchburg, Va.

Other pianists who have greatly improved since last appearance were Misses Elizabeth Wilson, Mildred Michaux and Cecile Lindau, all of Greensboro; Murtis Maynard, of Salisbury; Virginia Lowrance, of Catawba; Agnes Edwards, of Seaboard; Olive Mae Fentriss, of Franklinville; Rachel Glover, of Salisbury; Mildred Godfrey, of Spencer, and Sara Bell, of Charlotte.

### CHINA GROVE FEEDS ITS HAUS

The night was Friday—dark, with the sky overcast with clouds, the time it is supposed when goblins stir. The hour was exactly eight. The door bell rang. The preacher opened the parsonage door, and lo, he thought the month was December, the night Tuesday, and the date the 25th, for St. Nicholas Dayvault and Santa Bass with forty-seven others of their ilk rushed in and past. They would not be stopped until to the dining room they came. Fifty-seven packages containing fifty-seven varieties of eatables loaded down the table and its environs. A pounding? I reckon, too. Only those pastors who have served here can understand just what I mean. And, besides, this is the second offense within the past four months. Along with the packages came a sum of dollars which the preacher is to use in helping to buy a new suit and a hand bag, since he let some one steal his while at conference. God's richest blessings on each of the givers.

This little town on North Carolina's main street, nine miles from Salisbury, is known not only for its groves of China berries, but also for its loyal people. When we get our new church you will hear some big noise in China town. W. E. Hauss, P. C.

### RESOLUTIONS OF APPRECIATION

Whereas, Rev. S. T. Barber is soon leaving us for a pastorate in his conference, the Western North Carolina, we feel that we want to put on record an expression of our appreciation of his faithful and very efficient service; therefore be it

Resolved, That we, in quarterly conference session, want to say we appreciate most highly his splendid work among us. His preaching has been of the best—we never had better; his pastoral work the most excellent, and his wisdom in handling difficult problems has been outstanding. We have thoroughly enjoyed him as preacher, as pastor and as a real friend and Christian gentleman. He is pure and chaste in his speech, in his thoughts and in his conduct. It has been a benediction to have Brother Barber with us. Our church is on a higher plane and in greater harmony because of his services. He has pointed us to higher ideals and inspired us to nobler purposes.

We regret deeply that we cannot have him with us longer. It will be hard to fill his place. We commend him most highly to those who are fortunate enough to have him as pastor. Our love and prayers will ever follow him. We have heard only words of praise for him since he has been with us, and we thank his conference for loaning him to us. And he carries our hearts' love with him as he goes.

Rev. J. W. Williams, presiding elder of the North Wilkesboro district, is anxious to secure a preacher for the Laurel Springs charge, which will pay about \$700.

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W. E. WEBB, Secretary  
STATESVILLE, N. C.

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**A**ND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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## IN MEMORIAM

**PATTISHALL-RIDDLE**—The tragic destruction of two lives at Colon Monday afternoon, October 8th, sent a wave of sorrow over the entire community. Max Pattishall and May Belle Riddle, about five and a half years of age, were playing in a small barn, which in some way caught fire and burned to the ground. Exit being obstructed by the flames the children were burned beyond recognition. Their charred remains, found in the ashes, were put into the same casket and buried in the same grave. The grief of the parents is inexpressible. Sympathy flows from every heart. Sad, sad indeed. May God's grace comfort the bereaved ones.

E. C. Sell.

**FRAISER**—The subject of this sketch, Mrs. Geneva Haskett Fraiser, was born January 22, 1888; died October 1, 1923. She had been confined to her bed for about three months. During her illness she was never heard to murmur or complain. Her life was somewhat a sad one. Her husband was drowned about two years ago, leaving her to care for her children. Afflictions though severe oftentimes are in mercy sent. Her aged mother cared for her during her illness and everything that loving hands could do was done for her comfort until the spirit took its eternal flight to the God who gave it. May the sustaining grace of Him who doeth all things well ever abide with her mother and children. Her pastor,

J. C. Whedbee.

**JACKSON**—The gentle angel of death made his appearance at the home of Mr. and Mrs. Jerry Jackson on the night of September 24, 1923, and ushered the soul of Jerry Jackson to his heavenly home. He was born April 22, 1850. He was converted and joined the Baptist church in 1865. He lived a Christian and was ever ready to do his part in any work of the church or community in which he lived. His funeral was conducted from Lebanon Methodist church by Rev. H. C. Freeman, assisted by Rev. E. P. White, after which his body was tenderly laid to rest in the church cemetery.

On December 8, 1878, he was married to Miss Eliza Womack, who survives. To this union was born one daughter, Mrs. V. B. Hyder.

W. W. Womack.

**McMILLAN**—John Archie McMillan was born June 28, 1888, and died September 16, 1923, after a long period of patient suffering. All who knew John liked him, for he was so kind and cheerful—always had a smile for everyone. He spent three weeks in a hospital in Lumberton, but all for no benefit. He often said while there he was growing weaker and he wanted to come home to die. So he came home and his stay was only a week, when the death angel came and took him away. He leaves three sweet little girls and a sad and lonely wife, father and mother, two brothers and three sisters, and a host of friends. We are all looking to that great day that is so near at hand, when we can see the sweet smile on dear John's face again and be with him to never say goodbye.

One of his last requests was to a good old friend of his was "Goodbye, meet me at the pearly gates." He was so cheerful up to the very last he called his oldest little girl just before he died and caught her by the hand as if to tell her goodbye, but was too near those pearly gates to bid the farewell.

Will all the good people of the Advocate please ask God to send His blessings upon this family; that we may all meet dear John in that bright land of peace and love, where our tears will never flow?

John was a member of Sandy Grove church and his remains were laid to rest in the family burying grounds near Arabia. The funeral services were conducted by his pastor, Rev. R. F. Munns, and the floral offerings were most beautiful. John was a bud of love, but now has gone to bloom with God above. Oh, how sad and lonely we are without him. But I hope to meet him some sweet day.

His Wife.

**COGGINS**—On August 29, 1923, the death angel visited one of our Methodist homes, Mr. and Mrs. H. D. Coggins, and claimed their little infant daughter, Nannie Ernestine, who was ten months and five days of age. She was a bright, lovable child, full of sunshine and gladness, and was the joy of that home. May the God above who gave her be with her parents to comfort them in their sad and lonely bereavement, and may she be a beacon light on the other shore calling them home above when life is done in this world.

A Friend.

**HERRING**—On July 10th Miss Isabella Francis Herring passed from her earthly home to her eternal reward. She was born April 8, 1941, died July 10, 1923.

For nearly eight years she had been confined to a bed of suffering, the result of a fall. All these years she was patient, cheerful and resigned. She enjoyed the companionship and appreciated the delicate ministrations of the loved ones around her, but she was willing to go when God called her.

Miss Herring is survived by a brother, Mr. John B. Herring, of Cypress Creek, Bladen county. In his home she was tenderly nursed and cared for by Mrs. Herring and two daughters, Miss Eulee and Miss Mary Herring. She was a most lovable, Christian woman, consecrated to her Master, devoted to her friends, deeply interested in the Sabbath school, in missions, in education and all agencies of church work. The pastor always found a welcome in her home.

She was fond of young people, and nephews and nieces and other kindred were fond of her. Her life was an inspiration and a benediction to all who knew her. Her ideals were high and it was her earnest purpose to bring sunshine and happiness into the lives of others.

Miss Herring had been for many years a devoted and faithful member of Antioch Methodist church.

The funeral services were conducted by a former pastor, Rev. J. A. Sharpe, assisted by Rev. E. W. Huske. Her body was tenderly laid to rest in the family cemetery in the presence of sorrowing friends and loved ones.

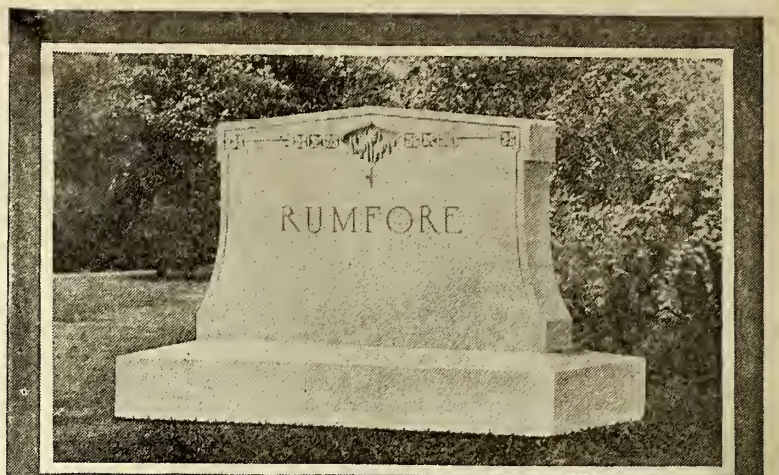
J. A. McArthur.

**MOIR**—I presume that there will be a detailed obituary from Brother Allen, but I have a few things I would like to say about Mrs. Melvina Vanhoy Moir of Walkertown, who departed this life at high noon September 26, 1923, at the ripe old age of three score years and ten and eight, eight months and twenty days. Mrs. Moir lived in this community all of this time and has the coveted distinction of having belonged to Love's Methodist church for about three score years and ten, and the whole community is in mourning and stricken with grief because of her going away.

I was for two years Mrs. Moir's pastor, and I loved her. She in return was my friend. In fact, she was the friend of every preacher who ever went to Walkertown. She loved vehemently her church and was faithful to the end of life. I remember her devotion, how she came to the services, listened with enrapt attention to every word the preacher would say and responded in the most beautiful way to every call. I shall never be able to get away from how she impressed me on communion Sundays. I would speak of how His blood was shed and His body broken for us and then when the invitation was given to gather around His table, Mrs. Moir would arise first and in tears almost run to the altar.

Unselfishness was the leading characteristic of her life. She forgot herself in thinking of others. She denied herself to do for others. One could scarcely enter the home till he had set before him the most tempting things to eat. She was known far and near for her hospitality. She was generous and gracious in all she undertook to do.

I sat by her bedside when she was not expected to live and across the hall lay her only living daughter at death's door. She would say to me, "Brother Mann, don't forget to pray for Lillie, and then remember me, too." Miss Lillie passed to the great beyond, but the aged mother never lost faith, but smiled and prayed, until they both now sit beside "that peaceful shore where neither hearts nor



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**MONUMENTS MAINTAIN MEMORIES**

waves can break." We know where to find them. The husband and three children had gone on. Only two children remain, but we will meet her one day. It will not be long. Only a few more tears and a few more years at the most and we will all sit together and sing, and there will be no weeping. We will shout, but there will be no lamentation.

May her Christ sustain her loved ones till we shall meet again.

M. W. Mann,  
A Former Pastor.

## RESOLUTIONS OF RESPECT

Just as the evening shadows were drawing nigh on the 3rd of October, 1923, the soul of our beloved sister, Mrs. Lela P. Ormond, was wafted into eternity.

This good woman was born in the year 1866, and spent three years serving her Lord in many happy ways. To know her sweet, sunny nature was to love her.

Her married life with Bro. W. W. Ormond was a singularly happy one. God never blessed their union with any children, but as she thus expressed it, "If we never had any of our own we have reared quite a number."

She loved her church and all its institutions, and fully enjoyed attending church services, prayer meetings, Sunday school, missionary society, and her study class.

She possessed such a remarkably pleasant personality it has been said often of her, "I am sure she never had an enemy."

Just four years from the day she was buried her husband "went on before." What a happy reunion for such wonderful spirits!

Since it has been the will of divine Father to call from a life on vice our sister, Mrs. Lela P. Ormond, be it resolved:

First, That a vacant space in the ranks of our Woman's Missionary Society of Hookerton, N. C., and in the study class, reminds us of the loss of a faithful and interested attendant.

Second, That our hearts are grieved at her going, yet we realize it is her Father's will and know that all is well.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, The Missionary News, and a copy be spread on the minutes of our Missionary Society.

Mrs. W. F. Taylor,  
Mrs. E. C. Sugg,  
Mrs. J. E. Albritton.

**WARREN**—Mrs. J. R. Warren died Saturday night, July 14, in a Charlotte hospital, where she had been taken for treatment. After arriving at the hospital it was at once decided that she should undergo an operation, and this being the first of the week and her condition seemed to be for the better until Saturday morning, when it became known that she was very desperately ill. The news arrived at Monroe and a large crowd hastened to the bedside to learn on their arrival that the sweet life of a great woman had passed away. Her body was brought to Monroe at once and prepared for burial by the undertaking department of T. P. Dillon and Son, and all during Sunday the home was visited by hundreds of friends who went to offer words of sympathy and consoling words to the heart-stricken husband.

Rev. and Mrs. Warren have made their home in Monroe the past seven years, as Mr. Warren has been pastor in charge of North Monroe, M. E. church and also the M. E. church at Ice morlee. The Warren family have made many friends here and in Union county, who will learn of the death of this good woman with great sorrow. Sister Warren was a good, kind and loving wife and was loved by everyone. We thank our heavenly Father for her devotion and loyalty to the Saviour. She served daily and to the church of which she was a member, and we rejoice in blessed joy that is her's as she is now called to a higher service in the presence of her King.

The funeral was held Sunday afternoon at five o'clock at the Warren home in Benton Heights, and was conducted by Rev. C. C. Weaver of Central M. E. church, Dr. W. R. Burrell of the First Baptist church and Rev. J. B. Craven, presiding elder of the Charlotte district, and Rev. Mr. Chandler of the First Presbyterian church, all of Monroe. A large crowd attended the funeral and the floral offerings were large and beautiful. The remains were carried early Monday morning to Winston-Salem, where they were laid to rest in the family plot to peacefully sleep until the resurrection morning. We as close friends of Rev. Mr. Warren do extend to him our heartfelt sympathy in this great and trying hour of trouble.

W. M. Rose.

You can get your engraved Christmas cards at the Advocate office.



# NORTH CAROLINA Christian Advocate

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## EDITORIAL ~ PARAGRAPHS

A young aspirant asked a certain literary character of note how to learn to write. The wise old man gave his youthful inquirer this recipe: "Take a quart or more of life-blood, mix it with a bottle of ink and a spoonful of tears and ask God to forgive the blots." This recipe for the making of books might be used to advantage in the making of sermons. Blood and ink and tears accompanied by the mercies of God will surely get results.

\* \* \* \*

In the coming months Methodist people will be called upon to think about and discuss the proposed plan for the unification of Episcopal Methodism. Let us hope that there will be no digging up of the diseased rags of a distant and evil past with the hope of infecting the people with prejudices and passions which ought to be allowed to sleep in the grave of forgetfulness. To spread the germs of such diseases in these days of a better understanding and a larger fellowship partakes of the nature of a crime against the finer virtues of our religion.

\* \* \* \*

To the poets November is a month with no butterflies, no bees, no birds, but a time of "surly blasts that make the fields and forests bare." But the practical man finds November a month of fatness. The corn is in the shock and the frost is on the pumpkin. 'Possums, persimmons and potatoes are all ripe and what a trio are these? The haystacks are in the meadows and the barns are bursting, while the cotton fields are giving up their fleecy staple and "all the darkies' hearts am singin'." Even the forests are not yet bare. They still hang out their banners of crimson and gold and russet brown, for the pageant of the autumnal woodland continues till late in November. Truly it is fitting that this should be the month for the day of national Thanksgiving.

\* \* \* \*

The blackest chapters in human annals record not the sins of youth against age but of age against youth. In this catalogue of crime are the tyrants who in cowardice and cruelty slew the innocents of Bethlehem, the fanatics who slaughtered children by the millions in foolish and fruitless efforts to rescue a shrine from an entrenched enemy, and the monsters of greed who will grind the flesh and bone of little children in the mills in order to fill their own coffers with gain. But these are not by any means all the sinners with gray hairs upon their heads. The young are open-minded and eager for the truth. Then along comes age guided by prejudice and slams the door of knowledge in the face of youth. The graves of all the battle fields of earth have been filled by young men. But the young men were not responsible for the wars. Older men than they and old men did it. If the men who start the wars had to fight the battles there would be no wars. The generation that goes before is in each and every instance responsible for the sins of its successor. The race has been damned by the very people that were old enough to know better. Gray hairs which ought to be a crown of glory may, and too often do, become a symbol of shame.

When the boys filled the camps over here and were two million strong on the battle fields of Europe a little child was accustomed to offer this prayer daily at eventide:

"Now I lay me down to sleep,  
I pray the Lord by soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take.

God bless daddy, God bless mother, God bless Uncle John and all the soldiers."

The four million soldiers have become civilians again, "Uncle John" is back from France and the little girl has gone from us to be with the "lover of little children," but amid all these changes there comes across the years the music of that childish voice in her evening prayer, for it was there and then that God and heaven and earth had come together.

\* \* \* \*

Why destroy the "groves, God's first temples," or slaughter the trees which are among the best and finest handiwork of the Almighty? "Woodman, spare that tree," is not the chatter of some busybody, but comes as a command from God who "saw everything that he had made and behold it was good."

"I think that I shall never see  
A poem lovely as a tree.  
A tree that looks at God all day  
And lifts its arms to pray.  
A tree that may in summer wear  
A nest of robins in its hair.  
Upon whose bosom snow has lain,  
Who intimately lives with rain.  
Poems are made by fools like me,  
But only God can make a tree."

\* \* \* \*

"Whatever happens is for the best" has become an oft used expression which many people believe to be true. But such a doctrine is rank heresy. If that be true why strive to make this a different world in which we live? Death from an assassin's bullet, a character poisoned by the tongue of slander, a life damned at the dictates of lust are by no means for the best. On the contrary, many things that occur in this world seem to be about as bad as possible. The church has been accustomed to put its ministers at the open grave to read, "Whereas, God in His all wise providence has taken out of the world the soul of our deceased brother, etc." That is another heresy. We Methodists have very properly cut that expression out of our ritual. It ought never to have gone in. The bloody Turk, for instance, may have been an instrument in the hands of the devil, but he has not been in his age-long atrocities an agent in the hands of an all wise, loving Father. If God were guilty of all that has thoughtlessly, and even in terms of piety been attributed to him, he would be the most cruel monster in the history of the human race. A God that will slaughter little children, mock at the tenderest ties of love and subject innocence to cruelties unspeakable has not been revealed to us in the person of Jesus Christ. Such a deity belongs to the pagan but not to the Christian.



### BISHOP COKE, NORTH CAROLINA PIG MEAT, SHAD FISH AND PIES

Bishop Warren A. Candler has brought from the Cokesbury Press the "Life of Thomas Coke." It is an attractive volume of 400 pages and full of interest from cover to cover. We are quoting a paragraph just to let our readers see that it is a book which appeals to the natural man as well as to the spiritual. Note the following paragraph picked out at random:

"It is interesting to notice some allusions in Coke's journal with reference to the food he found in the Methodist homes of North Carolina. He says: 'Their animal food is almost entirely pig meat, with sometimes shad fish. I have hardly eat anything these ten weeks of the flesh kind except swine's flesh and shad fish. Blessed be God, I have been enabled to set apart Friday as a day of fasting or abstinence ever since Christmas, except one day when I forgot and one day when I traveled fifty-two miles. In the morning I eat a little bread and drink some milk and in the afternoon eat some greens (the only garden stuff they have got in this part of the country) and some fruit pie. They have a great variety of fruit pies—peach, apple, pear and cranberry—and puddings very often. I esteem it one great blessing that I prefer the Indian corn to the wheat. Besides they generally do not manage their wheat properly in the South so that the wheat bread is very indifferent.' With shad, pies and good corn bread he was faring very well, but evidently was pining for British flesh-pots—mutton, roast beef, and plum pudding. We forgive his want of relish for some things, seeing he liked corn bread which seldom pleases the palate of a Britisher."

Furthermore, good Bishop Coke never got a taste of a Saturday dinner at quarterly meeting or he might have become a presiding elder in North Carolina instead of "The Foreign Minister of Methodism" to be buried at last in the waters of a far off sea.

This is no review of Bishop Candler's book, but an effort to get it into the heads of our readers that here is a volume which they cannot afford to pass over. Order of Lamar and Barton, price \$1.50, and learn about the man of whom Isaac Taylor said: "Obsolute devotion to his one object, a devotion which spared nothing of personal welfare or ease or fortitude or worldly repute was Dr. Coke's distinction. As to the entireness of this devotedness he was not inferior to Wesley, or to Whitefield or to Fletcher, and the sanctuaries he thus willingly offered to God included more than had been surrendered by any other of the founders of Methodism."

### BOREHAM AND HERESY

F. W. Boreham, that interesting and charming writer who lives in far away Australia, but whose books are read in every part of the Christian world, combines all heresies into two. And these two are the very ones that have never been given chase by the heresy hunters. Here they are according to Boreham:

"In the development of church history there have been scores of heresy hunts; but there have only been two heresies. Adam started the first, and Cain inaugurated the second. The first was the heresy of There-ness: the second was the heresy of Here-ness. Adam believed that God was there, but not here; so he hid. Cain believed that God was here, but not there; so he went out from the presence of the Lord and dwelt in the land of Nod. The heresies of the Old Testament were all of them enslaved by one or other of these twin fallacies. Jacob, for example, thought of God as a poor little tribal deity who could lend Himself to trickery and cunning, and who dwelt in the little slice of land in which his father happened to reside. It came upon him as a bewildering surprise that, in his fugitive flight, he had not evaded the vigilant care of the Most High. From his stony pillow in the wilderness there was a ladder that led to heaven, and, wherever he fled, God's angels were! Naaman's pitiful conception of God led him to carry home with

him two mules' burden of the soil of Canaan that he might enjoy the superstitious satisfaction of praying to Jehovah on the very soil that His Spirit pervaded. Jonah cherished the thought of a God who could readily be evaded by the simple expedient of crossing the sea. From the deck of a gallant vessel of Tarshish he waved a confident good-bye to the God whom he was leaving behind. The heresies of Here-ness the There-ness have blighted ten thousand lives, and they may easily blight ours."

### HEARTS HUNGRY FOR THE FATHER'S PRESENCE

"Lord, show us the Father, and it sufficeth us," cried Phillip when face to face with a speedy separation from his Master and when assured that treachery existed even within the ranks of the twelve apostles. The Father's fellowship, in Phillip's judgment would be enough, even when Jesus had gone away and the perfidy of Judas Iscariot had been discovered.

This heart hunger for the father's presence has been tenderly portrayed by Sir Hall Caine in his "Scapegoat." Little Naomi is a child deaf, dumb and blind. Human speech, earthy voices and visions of earth and sky are all unknown to her. Little Naomi's mother is dead and she lives with her father who is an alien in a strange land without companions and friends. The motherless child oftentimes arose from her couch at night and the little white robed figure, silent as a statue, would be found standing by the bed of her father. It was night, but darkness and light were alike to her. She couldn't tell why she had in silence sought out his bedside. But the fact was she just wanted to be near her father. "So with a sigh he would arise and light his lamp and lead her back to bed, and more scalding than the tears that would be standing in Naomi's eyes, would be the hot drops that would gush from his own."

"I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?"

Who, like thyself, my guide and stay can be?  
Through cloud and sunshine, Lord, abide with me!"

### NEGLECTING GOD'S POOR

"What is the use of living in an empire which boasts that the sun never sets upon it, if you live in a slum like this where the sun never rises?" Such complaint is attributed to a poor woman who lived in a miserable tenement in East London. The query cuts like a sword with two edges and applies more widely than to British rule which in its pride of empire allows squalor and wretchedness within the borders of its capital city.

Here is a lesson for the church of God. In its vision of world conquest and its persistent plea for the nations of earth there should be no oversight of God's poor which may be at one's door. To have a zeal for missions in Africa and at the same time neglect the negro in one's kitchen or to mistreat the colored laborer who is one's near neighbor, to say the least, is not Christian. To speak the whole truth such conduct is contemptible and devilish.

The Christian order is first at Jerusalem and then to the uttermost parts of the earth. Let not Jerusalem be forgotten while one fixes his gaze upon the uttermost parts of the earth. Neither let the "regions beyond" be neglected with the spurious plea that the duties at home are so exacting. "The world is my parish" was Wesley's law of services. It should be the rule for all his followers.

Mr. B. N. Duke has done a gracious act in presenting the Methodist Orphanage, Raleigh, with a new Packard car to be used by the singing class in its visits to churches to give sacred concerts. This gift of Mr. Duke will be greatly appreciated by the Orphanage. The superintendent has over and over told the public of this urgent need.

### MRS. S. C. VANN OF FRANKLINTON GONE TO HER REWARD

After three weeks' illness Mrs. S. C. Vann died at her home in Franklinton, N. C., last Saturday, November 10. She was 65 years of age. The funeral services were held Monday afternoon at four o'clock in the Methodist church, of which Mrs. Vann was a devoted member. Three of her former pastors, Rev. R. F. Bumpas of Raleigh, Rev. N. H. D. Wilson of Elizabeth City, Rev. J. H. Shore of Rockingham, and her friend, Rev. W. W. Staley, pastor of the Christian church, came to the funeral. Her pastor, Rev. O. W. Dowd, had direction of the simple service, which was in accordance with her taste and desire. Only one song, "How Firm a Foundation," was sung. Rev. N. H. D. Wilson offered prayer and Rev. J. H. Shore read a scripture lesson, after which the interment was in the family burying ground in the cemetery.

Mrs. Vann was a daughter of Mr. and Mrs. J. A. Henley of Franklinton. She leaves her husband, Mr. S. C. Vann, one son, Mr. A. H. Vann, and two daughters, Mrs. J. A. Moore of Rosemary and Miss Eleanor Vann of Franklinton.

Mrs. Vann was a quiet, unpretentious woman whose life was filled with good deeds. It is said that for more than 25 years she had been superintendent of the primary department of the Sunday school, kept a record of birth, baptism and reception into the church of all the children of her department. Whenever any of her Sunday school children joined the church she presented them with a Bible. This is mentioned as an instance of her interest and care in all the affairs of the church.

"When her husband became rich," says one, "the only difference it made in her life was that it enabled her to be more generous in her ministry and gifts to those who were sick or in need. She did not wait for calls upon her heart and purse. She sought out those to whom she could minister. In her last days she left requests to her husband and children to carry on help to certain of her former friends to whom she had been almoner. In life she gave her gentle sympathy with her gifts and the love of all was because of grace and loving spirit rather than because of her abundant generosity."

### NORTH CAROLINA FARMERS PROSPEROUS

According to the State Department of Agriculture, the North Carolina cotton crop this year amounts to \$174,960,000, the tobacco crop \$74,970,000 and the corn crop is worth \$59,108,400, which makes the total for these three leading crops \$309,638,400.

To this can be added some millions of dollars worth of wheat, peanuts, apples, peaches, cantaloupes, lettuce, strawberries, potatoes, chickens, hogs and the like, the exact market value of which cannot be accurately determined.

North Carolina will still retain the fourth place among the states of the Union in the value of its agricultural products. The Tar Heel state stands second in the output of its textile manufactures.

This material prosperity is an occasion for thanksgiving and at the same time should carry with it a sense of responsibility for the moral and spiritual interests of our people. It is still true that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A full barn and a starved soul has upon it the stamp of a fool, Jesus Christ himself being judge.

Lamar and Barton have accepted for publication a manuscript from Rev. M. T. Plyler. This will be a book of about two hundred and fifty pages, entitled "Bethel Among the Oaks." In this, we understand, the place and contribution of the church of the open country to the life of the nation will be dealt with by incident, character portrayal and story. The theme is one enlisting the best thought of the day and this new book should make wide appeal. It is expected to come from the press during the winter or early spring.



## PEOPLE AND THINGS

North Carolina Conference, Elizabeth City, November 14.

Rev. E. K. McLarty will assist the pastor, Rev. W. R. Shelton, in a meeting at Wadesboro beginning November 18.

Mrs. J. S. Stanbury, of Boone, N. C., mother of Rev. W. A. Stanbury, pastor of Grace church, Wilmington, passed through Greensboro last Tuesday to visit her daughter, Mrs. W. L. Scott, in Ramseur, N. C.

With Mel Trotter in a meeting at Kannapolis, Cyclone Mack at Monroe and Billy Sunday to be in Charlotte after Christmas that part of the state is being well cared for as far as the service of evangelists goes.

Rev. J. T. Mangum, the preacher at the Methodist church, was well received Sunday when he preached his first sermon at the school auditorium. He had a large and well pleased congregation. The Baptist pastor and his congregation called in the night service and joined in to welcome the new pastor Sunday night. All were highly pleased and think Waynesville fortunate in securing Mr. Mangum.—Courler.

The Marlon Methodists with Rev. W. E. Poovey as their pastor and leader has employed an architect to draw plans for a double-unit church plant to cost over \$100,000. The unit to be known as the educational building will be erected first at a cost of approximately \$40,000. The style of architecture will be classic and will harmonize with the main church building to be erected later. The construction of the first building will not interfere with the present church which will continue in use.

Rev. J. C. Postelle writes: "I want to thank the kind friends of Henrietta and Caroleen and all who contributed for the nice suit of clothes I received from them since conference. May God richly bless them. Also the splendid crowd at our new home in Gilkey, who came Tuesday night after the kind ladies had prepared a warm supper. They took possession of the dining room and more than filled it with good things to eat."

Dr. R. F. Bumpass in closing up a successful year at Jenkins Memorial church, Raleigh, where there has been a ten per cent increase in members and plans perfected for a new building, reports that he has made 1100 pastoral visits. How is that for the man who stands at the chronological head of his conference and is now completing 52 years in the conference? Some of the younger men might learn a lesson from him.

Rev. M. T. Plyler, presiding elder of the Durham district, has undergone a most unusual and pleasing experience. The preachers of the district have presented him with a purse with which to clothe himself anew for conference. These preachers, nine of whom have been with him the entire four years, take this method of expressing their appreciation of the work done by this elder the quadrennium closing. Noble band of itinerant Methodist preachers! One would have to go far to find another such lucky presiding elder! So thinks the elder himself.

Bishop Bristol, who was in Lexington last week presiding over the North Carolina conference of colored Methodists, last Friday night addressed the Men's Club of the First Methodist church and Sunday night preached for Rev. W. L. Hutchins, the pastor. The bishop while in Lexington

A beautiful farewell service was held at the Methodist church Sunday night in honor of Rev. J. F. Moser, who leaves this week for his new field at Kannapolis after a pastorate of six years here. The church building was filled 30 minutes before the hour for the service and all space was finally filled including the balcony and all aisles and some left standing and even some seated in the entrance to the auditorium. No church meeting was ever held in Cherryville having a larger attendance from every denomination.—Eagle.

The sudden death last Monday night of Mr. E. L. Sides of Greensboro has brought sorrow to an extended circle of friends. His death was unexpected even to his immediate family. He had been at home for a day or so as he did not feel able to take up his work at the bank, but no one regarded him seriously ill. His heart failed Monday night toward midnight and his departure was sudden as well as unexpected. Brother Sides was a good man, active in religious work and his going away marks the close on earth of a useful life. The woman who has through the years walked by his side has the sympathy of all who know her.

Rev. and Mrs. Frank Siler are looking forward with joyful anticipation to the arrival in this country of their daughter, Annice, who is now Mrs. Howard, and her little son from Japan. Mrs. Howard and her son sailed November 13. Mr. Howard has been compelled to defer his coming for a little while. Mrs. Howard has been away seven and a half years. Not only will her parents hail with joy the return of their daughter after these years, but the numerous friends of Mrs. Howard will extend a whole-hearted welcome to this gifted young woman who returns for a visit to her native land.

The two weeks' meeting conducted by Evangelist Thurston B. Price and his musical director, John E. Thomas, of Asheville, closed at Steele Street Methodist church Sunday night. Much interest was manifested in the services from day to day and a large number of people were converted under the powerful preaching of Evangelist Price. From day to day many of the shops, factories and places of business closed and many of the business and professional men of the place attended the meetings. The people of the town showed their appreciation of the work of Messrs. Price and Thomas by presenting them with a purse of \$1200.

A Sampson county preacher proposed to organize a lodge of the Ku Klux and collected \$10 initiation fee from a number of folks. No lodge was formed and when those separated from ten spots began complaint all the money was returned except \$90, which the preacher said he had spent. For this he was indicted, but the prosecution was considerate enough, at the parson's request, to postpone the trial until he could conduct a meeting. The klan seems to have a bad effect on the preachers. Numbers of the cloth who have mixed in the invisible empire have become besmirched in one way or another. Remarkable, too, considering the high moral purposes of the order.—Statesville Landmark.

### PATRIARCHS

Those who diligently read church papers occasionally find reference made to some superannuated brother as the oldest living Methodist preacher. It is the desire of the writer to publish in the forthcoming number of the combined General Minutes and Yearbook of the Church as complete and accurate a list of the ministers of the Methodist Episcopal Church, South, who are eighty or more years old as it is possible to obtain. I will, therefore, be greatly obliged if such veterans, their relatives or friends, will assist me in this matter by forwarding at once the full names of any ministers born during or before the year 1844, giving additional information as follows: Date and place of birth and present address. Curtis B. Haley, Nashville, Tenn.

### MOUNT AIRY DISTRICT NOTICE

The district stewards, the district lay leader and associate lay leaders, the charge lay leaders and all pastors of the district will please meet in Walnut Cove on Thursday, November 22, at 10:30 a. m. Matters of vital importance are to be considered. Let all of those mentioned above be present.

We are expecting C. H. Ireland, conference lay leader, and H. R. Dwire of the Winston-Salem Sentinel and one of the conference associate lay leaders to be with us for addresses. J. H. West.

### THE ACTIVITIES OF A GREAT CHURCH

The following interesting statistics were presented by Rev. W. W. Peele, pastor of Edenton Street church, Raleigh, N. C., to his mid-week prayer meeting group the night of November 7th:

New church members joining during the conference year—216.

In the past five years more people have joined Edenton Street church than were members at the time Brother Peele came to the charge.

Fifty per cent of the present membership which now totals 1459 have joined during the past five years.

Those who joined on profession of faith came mostly through the Sunday school.

Removals during the past year, 66. With the addition of 216 new members this makes a net gain during the year of 150.

Baptisms during the year but 20. This number rather unusual for such a large congregation. Ten adults were baptized during the year.

There was an average of one marriage a week, making a total of 52 during the year.

The five-year Centenary pledge was \$38,000 with a total paid to date of \$28,000, leaving a balance due of \$10,000.

Educational fund pledge \$30,000. Paid to date \$10,000.

Ninety-four certificates of credit have been issued to members of the Sunday school teacher training work.

Brother Peele then offered the following suggestions for a possible program for the coming conference year of 1924:

1. A teachers' training course to be held in February.
2. A teachers' training department meeting every Sunday.
3. A teachers' training class meeting during the week with a final examination for credit.

The possible employment of an educational director.

The need of an enlarged Sunday school building, using space in basement and adding to rear of present building.

A course of lectures to be held similar to those made by Dr. Campbell Morgan two years ago.

Church extension work, assisting Central and helping Epworth church to build a modern equipped building in Person Street direction.

With the closing of the Centenary comes the time for taking on a definite missionary special. Not less than two pastors in the foreign field should be supported by Edenton Street church.

The possibilities of this church have never been fully realized and Edenton Street's membership will meet this challenge.

### A MARRIAGE OF WIDE INTEREST TO EPWORTH LEAGUERS

"Rev. and Mrs. J. H. Bradley, of Cornelius, have announced the engagement of their daughter, Grace Gertrude, to Rev. James Samuel Gibbs, the wedding to take place November 22 at Mt. Zion Methodist church, Cornelius."

Miss Bradley has for several years been field secretary for the Epworth Leagues of the Western North Carolina conference and the efficiency of this alert and zealous official has contributed largely to the growth of existing leagues and has been effective in the organization of new leagues. The leaguers will give her up with reluctance.

Rev. J. S. Gibbs is a member of the Western North Carolina conference, pastor at Morven, and a successful young minister of great promise.

To these young people we extend in advance of November 22 our good wishes and heartiest congratulations.

### SHELBY DISTRICT NOTICE

"Pastors, lay leaders, and district stewards for Shelby district will meet in Main Street church, Gastonia, at 10 o'clock November 20." Such is the wire that comes into this office from Rev. C. S. Kirkpatrick, the presiding elder of the district. We are sure that the presiding elder is anxious for all to attend the meeting next Tuesday.

### BIBLES OF ALL KINDS

If in need of a Bible of any kind, write us and we will send you catalog to select from. We can furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact anything you want.



## "FOURTEEN YEARS AGO"

G. M. Daniel.

Every annual conference lingers in memory as a high and holy privilege. It is here that we can best recognize and name the impelling power which has helped us over the hard places, and steadied us in the trying ones—"the love of Christ constraineth us." Here we see afresh that ours is a common task, singularly uniform in its demands in its compensations. Here are bound tighter the bonds of brotherhood, and through days of Christ-blessed fellowship we get our faith and courage renewed. Such to the true itinerant is every annual gathering. And yet with us all there must be some particular year that marks high tide in holy memories and experience. Nineteen hundred and nine is the year outstanding in the recollection of this writer, he was admitted on trial. Conference was held in the city of Raleigh, Bishop Wilson presiding.

And that was fourteen years ago—1909-1923. Listen to the Apostle: "I know a man in Christ fourteen years ago . . . how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory; but on mine own behalf I will not glory, save in my weakness" (2 Cor. 12). I wonder if there is not in the experience of every man who gives himself willingly and unreservedly to the ministry much that is akin to what the Apostle knew? He experiences the same exaltation of acceptance; and through the years becomes conscious in an increasing degree, with shame, of his manifold shortcomings.

Fourteen years ago—the number doesn't matter—certain ambitions in themselves worthy were put aside for the greater opportunity and service, we caught the stride of the itinerant hosts and came up for admission. "Admitted on trial"—how full those words were of meaning. To be given a chance in the ministry of mother's church; to be given a chance to prove a good "servant of the Lord Jesus Christ, called to be an apostle." Admitted on trial, the Great Taskmaster always in the foreground of consciousness and bishops and presiding elders and appointments in the background; anxious first of all to win His approval, to make good with Him. Isn't that something like our experience? And, honestly, have we held our thinking and our ambitions always to that order?

"Then draw we nearer, day by day,  
Each to his brethren, all to God;  
Let the world take us as she may,  
We must not change our road."

A great many things can happen in fourteen years. Nobody dreamed of a world war, for instance, or the great Centenary and Christian Education movements which have aroused us so. We had been thinking for some time that it might be well to remove the time limit; to lay out episcopal districts; to grant the women laity rights. But these things have all been attended to quite recently. In fact, with the proceedings of the 1909 conference before us, we are impressed that while it is true indeed that "Time driveth onward fast" we as a church, and as a conference, have been pressing on with quite a stride also. Here are a few items in proof taken here and there from the minutes.

A resolution is offered, signed by two of our strongest and most forward-looking men:

"In view of the fact that the Holston and Western North Carolina conferences have each appointed a committee of five to confer with like committees from the North Carolina and South Carolina conferences, for the purpose of establishing at Weaverville College a summer school where our people may gather for instruction and recreation,

Resolved, That a committee of five," etc.

This movement, as I understand it, had no connection whatever with the beginning of Junaluska. But the need was felt—and we have now our summer school for preachers at Trinity, and the incomparable Junaluska, both permanent institutions.

Football was in disrepute at Trinity. So far as the game was concerned, certain great spirits saw to it that the student body was kept absolutely pure in heart. It was a serious offense to own a pair of padded breeches. Five of the brethren could well get their hearts and heads together, therefore, to do some missionary work along this line. The result was this offering, which was adopted:

"Resolved, That we earnestly beg that the game be reformed or discontinued in all the schools of our country. Ended or mended."

The game has been greatly "mended," in which fact many of us rejoice.

A committee is appointed following the adoption of a resolution bearing the signatures of J. F. Bruton and R. B. John "to take into consideration the founding of a high-grade college for women." Just what became of this movement? It may be that later we decided to concentrate our interest and resources at Greensboro. Whether we did or not, we certainly have in Greensboro College for Women all that the resolution was seeking, an A-grade college with "standards equal to our colleges for our sons."

Concerning Vanderbilt University, the Board of Education reported:

"In all of its departments we commend this our one great university to the patronage and support of our people."

We deeply deplore our loss, and in the same breath give hearty thanks for our two young universities, and for a great, and yet-to-be-greater, Trinity.

In the report of the committee on temperance is this paragraph:

"We believe that our experience as a prohibition state this year has proven that the near-beer saloon is an evil and a cover for the violation of law, and we desire to protest against it."

And here we are taking prohibition so matter-of-factly that many have actually forgot how we came by it—local option, dispensary, near-beer saloon and all. And just a little farther back still, a student at Trinity could have had acquaintance with twenty-three local "bar-keeps," including the well-known and genial "Happy Patty."

The preachers are faring much better in the matter of salary. In 1909 the average was \$843.66. In 1922 it was \$1818.43. Pastors have enjoyed a higher per cent of increase than presiding elders. The average for presiding elders in 1909 was \$1950, against \$3,368 in 1922. Our presiding elders have used their influence and opportunity in the quarterly conference most unselfishly to look after the interests of their preachers. Through years and seasons of depression they have resolutely fought back, on behalf of their men, retrenchment which would have been manifestly unfair to the preacher and bad for the church.

Nineteen hundred and nine was the year preceding General Conference. It is sad to note that four of the five clerical delegates elected have received a transfer to the great beyond, as have two of the lay. Memorials sent up from this session are very interesting. Only two can be mentioned here. M. T. Plyler offered a resolution which would give the church conference the right to nominate stewards. It will be remembered that this matter received a great deal of attention in 1922, and in a modified form barely missed becoming a law.

Another resolution offered at this time called for the election by ballot, without nomination, of "a required number of men, from which number the presiding bishop shall select the presiding elders." The author's name is not published—out of regard for his welfare, no doubt!

The old mother conference made a heavy draft on her daughter at this time, bringing down the state J. C. Wooten, W. W. Peele, M. Y. Self, and F. S. Love. If these four should some day wander back, what a gap it would leave!

Looking back through these fourteen years there is much to make us humble, and cultivate patience. Time gets by so fast, and so little is accomplished by fretting and chafing. Thirty-three men fallen out of the ranks, besides some two more superannuates who, having filled up a measure of usefulness, went aside to rest. A number of our ablest have fallen, and left. Their unfinished tasks are ours. In the while we will be getting our marching orders

"My time is short enough at best,  
I push right onward while I may;  
I open to the winds my breast,  
And walk the way."

John Williams, of Erromanga, speaking in burgh, once thrilled a missionary meeting on account of his wonderful work in the islands sea. After him a meek, trembling fellow m

ary had to speak, and this is how he began: "My friends, I have no remarkable success to relate like Mr. Williams. I have labored for Christ in a far-off sphere for years, and have seen but small result of my toil. But this is my comfort, when the Master comes to reckon with His servants, He will not say 'Well done, thou good and successful servant,' but 'Well done, thou good and faithful servant.' I have tried to be faithful."

Isn't that the mark?

## ROTATION AMONG STEWARDS

If this gets the blue pencil I may try it again. As a member of our great Methodist Episcopal Church, South, and as member of a board of stewards for a while, I sometimes yearn for an opportunity to speak a word for the Master along lines seemingly so pertinent at this time, hence I am offering just a few words in this.

We have read much about the condition of the country churches, and so-called problems of the country churches, yet I do not believe many are being deceived about this matter. I am bold to suggest that the great trouble with the country church is not with the church at all, but with the boards of stewards and church officials.

Stewards should be changed every four years just like the preachers, and I pray for this to become law some day, as the good preachers will not take the responsibility to put Brother "Smith" out and put someone in his place for fear he will make Brother "Smith" mad, when no one knows any better than the preacher that Brother "Smith" does not possess the smallest qualification as a steward. I heard a man nominated and elected as a steward at the last fourth quarterly conference I attended who has never attended a quarterly conference in his life, who has not attended his own church more than once in four years and who has not paid a cent on his pastor's salary or any other collection in four years—and yet we have some good folks who will tell you they do not know what the trouble is with the country church.

Another thing, Brother Editor, if the stewards were changed every four years, I am confident we could at least reduce that terrible malady, or whatever it is that becomes so prevalent among the stewards along in October and November, along about the time for the fourth quarterly conference; I will call it stewardjetis. It is a pretty bad thing to have—the writer knows because he has had it—and it is a little contagious, too, but never dangerous for the fellow who has it, as he convelesces just as son as the fourth quarterly conference is over or the preacher leaves for conference.

I believe in the adoption of a policy that will relieve the preacher of every financial proposition of whatever nature, that he may preach the Word and do the other multitudinous things so necessary to be done. I know of some churches whose stewards do this now, and oh, what is the result? Always the same, namely, the development of a higher standard of Christian stewardship, Christian fellowship and all the other blessed things His Spirit engenders—and then what happens? Why, the first thing you know you will be able to love—yes, actually love your preacher; and as you know, love hides a multitude of faults. So you at once have a better and bigger preacher, and all the problems of church finance will be solved.

Some of our good folks will call this visionary, and in a sense it is, but when our boards of stewards get a vision of the wonderful opportunities presenting themselves, RIGHT NOW things are

Observer



### A LETTER FROM THE FLORENCE CRITTENDEN HOME

My Dear Helen:

You have asked me so many times to tell you about my work here at the Florence Crittenden Home for unfortunate girls, but I have not had the time till now to tell you of this glorious work for the dear Lord and Savior.

I think every one in North Carolina should know about these dear unfortunate girls. Oh, if we could bestir the good men to aid us more—first in demanding the same purity of their associates that women demand of their sisters and not recognizing a double standard of morals and purity.

I have been in this work for almost four years and how my heart has gone out to them. Our spiritual life and the close study of the Book of Books is our first incentive by which we hope to purify their thoughts to such a degree that their whole viewpoint will be changed. I hope I may be able to write you at least once a month and tell you of the wonderful things we have been enabled to do for them through God's love and care.

These poor misguided children will have to wear the scarlet letter all their lives, while the men who are responsible for their misfortunes will go unpunished by law and unslighted by society. Can this be justice? "God save the mark."

Fathers are guilty of the great and terrible sin of bringing children into the world through the ruin of their own daughters, beginning their illicit relations with them when they were mere children. Brothers ruin their own young sisters. Brothers-in-law ruin their wives' sisters and all go unpunished. Married men frequently bring ruin and disgrace to them, knowing full well that in order to protect their families they will not suffer exposure.

We have had in our home within the last year three girls 15 and 16 years old who have borne children for their own fathers. One of them has had two children for her father. She was entirely alone. No doctor, no nurse, no woman near at the time. She a child, 15 years old, to bear the awful pangs of child birth with no one near but the cruel, heartless father. Only imagine a condition like that. How we shudder to think of the ordeal when we have the kind and tender care of our good husbands, physicians and nurses—and even then we feel that we can bear no more. Poor dear children, how I pity them!

We have had two 13 and 14 years old girls who have been made mothers by their own brothers; four whose brothers-in-law are the fathers of their children four whose own uncle caused them to become mothers. Two sweet little sisters, whose babies were born within three weeks of each other, by the same father, their uncle, the brother of their dead father.

One poor little feeble-minded girl 16 years old whose mother's brother, a man 38 years old, who is married and has two children of his own, caused her unfortunate condition. She is the only child and the idol of her broken-hearted parents. They said they had the most implicit confidence in him and allowed him to take her in his automobile to see her grandmother any time he wished to, and these rides caused her ruin. We have two other feeble-minded girls who both have feeble-minded babies. But what shall we do in cases like this? We cannot cast them off. Someone must care for them and try to comfort and help them as much as possible.

We have had four trained nurses, who as a class should be above reproach—and they fell. Two of them through internes in the hospitals where they were taking training. One through her brother-in-law while on a visit to her sister. Another was having her eyes treated by a specialist and she fell through his blandishments and perfidy, notwithstanding he had a young and attractive wife and five children, the youngest a baby four months old when he ruined this girl. Not one thing would he do to help her in her great distress, but told her it was as much her fault as his and thus it stands. He has made shipwreck of her life, but still carries on his profession—and God alone knows whose daughters he is besmirching, while this poor girl must "tread the wine press alone."

Two stenographers who are orphans came direct from two of our orphanages in different parts of the state. They both met their Waterloo at the hands of men who were doing office work with them.

In my next letter, dear Helen, I will tell you some of the real tragedies of their lives and how they struggle to be bright and happy in the face of their great misfortune.

Yours for the Master, Cousin Kate.

### A WORD ABOUT MINISTERIAL COURTESY

Simple though this subject may seem, yet it is of vital importance, to both the ministry and laymen. And yet disregarded many times by both.

Ministers are supposed to be sent by the Holy Spirit, and men who have accepted the greatest calling on earth, and therefore called to fill the most honorable, respectable and important calling among men. And, until he proves himself otherwise, he is entitled to the respect and courtesy that is due him by both minister and people.

I was very fortunate in the early days of my ministry to be the junior preacher with Rev. D. R. Bruton as my senior and Rev. G. A. Oglesby for my P. E., both of sacred memory, from whom I learned many things about how to treat my brother in the ministry.

What I am going to say, some critic may think I am trying to act the part of a Solomon. If such should be the case, let me relieve your minds at once, for I am neither the son of Solomon, nor was my father named for him.

One thing I was taught to treat my successor was, when I left a charge to leave it, and not be hanging around throwing taffy at the people, apparently trying to get the people to believe that you were a Solomon by the side of your successor. Which you know is not so, even if you succeed in getting him to believe it.

As I understand it, I do not regard it proper courtesy for the former preacher to try to persuade the people on his former charge to call on him to officiate at marriages and funerals and visiting continually among his successor's flock and neglecting his own, for the purpose of getting them to say complimentary things about him and thereby embarrass their own pastor and cripple him in his work.

I believe one of our bishops was about right when he said some years ago at our conference: "When you leave a work, for God's sake leave it."

Sometimes laymen and lay women will take special pains to tell their pastor how they loved their former preacher, and what a great man he was, which might be true largely, but their own pastor might know all that without being told. And yet they did the same thing by their former pastor when he was on the field.

The truth is no former pastor or preacher of the same denomination has a right to officiate in another's pastorate without his knowledge or consent. And he won't do it if he has any sense of ministerial courtesy and refinement; especially when the pastor is his senior in the ministry.

I am now serving a mission charge and trying to encourage the people to make it self-sustaining, but some of such conduct as above mentioned has had a tendency to prevent our people from doing so. The charge has the ability to become self-sustaining, but the sentiment is against it.

A certain pastor wrote the former pastor a plain letter and told him to please stay away from his work and stop interfering with him and his people. He paid no attention to it, not even answering his letter.

If he was so fond of the people and his work, why did he not keep it when he had it, for his presiding elder tried to get him to keep it when he was there.

If every Methodist preacher will look faithfully after his own flock and fulfill his obligations to them, he will have about all he can do all the time.

Stick to your own bush, do your duty like a man, and when you have accomplished this, if your brother minister calls on you for assistance, be courteous and manly enough to go to his rescue in the spirit of Christ.

I am not the only preacher that has suffered from these ecclesiastical pests; if I had been, I would not have written this letter. I am writing for the protection of others as well as for myself.

In love to God, for His great church, and for my fellow man, without any prejudice or malice toward any one I am writing this.

The Steadman charge is in good shape and improving some all the time. The spiritual condition has improved wonderfully; many of our young peo-

ple officiate publicly when called on. We have a splendid Epworth League, and Woman's Missionary Society organized last year and this that is doing splendid work.

Our church here at Steadman has recently put on a fresh coat of paint which adds very much to its attractiveness.

We are expecting to have a good report at conference down at the Betsy City. R. F. Taylor.

### TWINKLE, TWINKLE LITTLE STAR

The huge star Betelgeuse, the diameter of which is two hundred and forty-two million miles, no longer holds first place in the heavens in respect to size. Antares, the brightest member of the constellation Scorpio, has recently been studied with the interferometer, Professor Michaelson's instrument for measuring stars, and its diameter has been found to be four hundred and twenty million miles! Startling as the result is, says the Scientific American, astronomers had anticipated it.

Though Antares looks fainter than Betelgeuse, it is twice as far away and is in reality three times as bright; moreover, it is fully as red as Betelgeuse and so probably gives out rather less light to the square mile. It is not astonishing to find it the bigger of the two stars. Its actual luminosity is approximately three thousand times that of the sun; its diameter is about five hundred times that of the sun, and its superficial area is perhaps two hundred and forty thousand times as great. The figures show that to the square mile Antares gives out only one eightieth as much light as the sun gives; that is, the surface of the star is much less luminous and probably is cooler than the darkest parts of any sun spot. Again the fact is not astonishing, for the spectrum of Antares marks it decisively as one of the least intensely heated of the stars.—Youth's Companion.

### SPECIAL PRIZE CONTEST CONTINUED

The close of the contest for the special prize of five hundred dollars (\$500) offered by the Junaluska Woman's Club, through the generosity of two business men, for the best long story or novel, has been extended from December 1, 1923, to July 1, 1924.

Many recent inquiries concerning the contest have made it seem wise to heed the request for longer time. For detailed information as to requirements, persons interested are referred to page 38 of the Souvenir Number of "The Junaluskan," which can be had for fifty cents (50c) from the office of the Southern Assembly, Lake Junaluska, N. C. No other contest will be put on for 1924 by the club.

Mrs. Frank Siler,

Chairman Literature Department,

Junaluska Woman's Club.

Hendersonville, N. C.

### LIFE'S CENTER

Every life has its center. It does not take a long conversation with a man to find out what that center is. If it is wealth, he talks of money; if fame, he enthuses over its glories; if pleasure, he is always suggesting some new form of amusement. His whole thought revolves around these self-chosen selfish centers, and just as the spirit of Raphael entered into his pupils, so the spirit of the sordid things of life will enter the life of a man or woman who might otherwise live, as Raphael did, gloriously and forever. O that some mandate from on high might be issued that would forever brand these false centers of life! But is there not one? "Seek those things which are above." "Set your affections on things above." Seek first to be one of the learners in Christ's inner circle, for it is He alone who can teach you how to be the greatest blessing to others and get the greatest happiness for yourself.—Ida Q. Moulton.

### WITH THE CAMPUS JOKESTERS

The burglar was caught red-handed and arraigned in court.

Woman Witness: "The nerve o' him. 'E pretended to be my husband and called out, 'It's all right, darlin'—it's only me.' It was the 'darlin'' wot give 'im away."—Collegian Reporter.

Orders are being filled for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### ELDORADO, NEW HOPE CIRCUIT

On the second day of November we said goodbye to the Deep River charge. We left the parsonage about two o'clock and arrived here between one and two p. m. We found carpenters doing some work on the parsonage, and in a short while the good women began to come in offering their services in any way, and one good brother brought us a load of wood before night. And on Saturday night the good people of the community took us by surprise and filed into the kitchen, and the many nice things they left on the table we will enjoy many days hence. About the time they were saying goodnight a crowd of young people came around and serenaded us. We certainly appreciate the hearty welcome with which this people have received us. And we pray God that we may indeed be a blessing to them and the entire charge.

Mrs. J. A. Howell.

### PASTOR AND WIFE OVERWHELMED WITH JOY

On Thursday, November 1st, the good people of the High Shoals Methodist Episcopal Church, South, sent through their representatives, Bros. J. L. Clark and Harry Robinson, a most gracious pounding, consisting of an abundance of very delicious and appetizing provisions which were a very great addition to the pastor's culinary department.

There was flour, ham, sugar, coffee, syrup, rice, canned goods of many kinds, other meats, lard potatoes, honey and tooth picks, and so many other good things that I will not now enumerate.

The pastor was away from home at the time and Mrs. Raper received the good things, and when the pastor arrived on the scene she was so overwhelmed with joy that the pastor soon became as happy as a lark and joined in the hilarity.

This band of Christian workers at High Shoals are a very loyal band and know just how to make the parson happy.

Long will we remember this kind act.

We hereby express our most hearty thanks to each and every one who had any part in this gracious pounding. May God add His blessings to them and help us to feed them in their souls. Rev. and Mrs. A. S. Raper.

### PASTOR RUNS TO PROTECT HIS WIFE

I suppose we are all together. Last Saturday night I had taken my oldest boy to the Y. M. C. A., and right in the midst of all the fun I received a distress call over the telephone from the lady of the parsonage requesting my return at once. Like a good husband I immediately responded. I found practically my whole congregation besieging the parsonage, and they were everlastingly pounding my wife and all the children, but on investigation I discovered that they were all love-licks. You can imagine my com-

plete surprise. Such a pounding you never saw. I can assure you that both Mrs. Bowling and myself were deeply touched by this splendid manifestation of loyal interest on the part of the whole church.

God never made a finer or more loyal set of folk than the people of Spray, and particularly the Methodists of Spray. Our people have shown both Mrs. Bowling and myself many kindnesses since we came to Spray, and we deeply love and appreciate every one of them.

They have particularly seen to it that the parsonage should not lack the necessary equipment to make it comfortable. I venture the assertion that there are few, if any, better furnished parsonages in North Carolina than the parsonage at Spray.

The ladies have recently placed a splendid stove, namely, "The Estate Hetrola," in the parsonage at a cost of \$165.

The church paid out everything in full last year, and we have already put our heads together for another 100 per cent year.

Spray has the name of being a difficult field to cover, and it is, but it is worth all the effort and more than any man can put into it.

C. W. Bowling, P. C.

### BETHEL-NEW HOPE CIRCUIT

At present we are located in the home of Mrs. Pusey, of Morven, N. C., that good woman whom most of our preachers know. I hope to soon be able to get on the territory of my part of this very large circuit. It is a wonder it has not been divided before. I have four churches, one beautiful brick building, a good frame building, and two ordinary churches.

There are some excellent people all over the work and I do not see anything to hinder Bethel-New Hope circuit coming to be one of the best in the conference.

During this week some of our people have been in and left many things pleasing to the inner man.

We have two subscriptions for the Advocate and will pick up others as we can. J. C. Umberger.

### KANNAPOLIS AND ALBEMARLE

I remained in Kannapolis the Sunday following conference and preached to large congregations both at the morning and evening services. At the evening service Bro. A. H. Sides announced that since it was their custom to give a visiting pastor the "loose" offering, and since I was not their pastor the usual custom would be followed with me, and that those present would be given an opportunity to give me a small farewell offering. This amounted to \$35 and it came as an agreeable surprise. The following day the women of the church presented Mrs. Swaringen with \$50. Another agreeable shock! On Monday evening the Senior Epworth League presented me with a fountain pen that cost \$8.75. This was a most appropriate and much appreciated gift. I can prove it by Brother Moser that those people in Kannapolis are great folks.

On Monday, while we were receiving local shocks, there came a "long distance shock" from First Street church at Albemarle saying that they were sending two trucks after my "goods" on Tuesday morning. Everything was in our favor "coming and going." On arriving in Albemarle we found one of the best, most commodious, well located parsonages that we have seen in the conference. And we found the parsonage fairly well furnished. But Brother Sharp, the former pastor, had anticipated that we would need just a few other furnishings, and at his suggestion and probably at the suggestion of others, the "Ladies' Aiders" met at the parsonage and decided to purchase all that was needed to complete the furnishings. Their purchase amounted to \$150, and we are "fixed" now.

Considering the weather, we had

large congregations at church Sunday, November the 4th. With a church membership of 400, or a little more, we had 229 in Sunday school on a very rainy day. The greatest surprise I have received since coming here was when I found 111 at prayer meeting last Wednesday evening. The Haggard meetings had just closed here, which probably had something to do with the attendance. And then it may be that these people enjoy prayer meetings. We are delighted with our reception here, and we are pleased with the outlook for First Street church. By the help of God we are going to do our best.

R. A. Swaringen.

### RESOLUTIONS ADOPTED BY M. E. CHURCH, MOREHEAD CITY

Whereas, this service closes our conference year, and our faithful, true and much loved pastor, Bro. W. A. Cade, will leave us for conference on Tuesday morning, November 13; and

Whereas, under the polity of our great church all appointments have to be made at the annual conference each year, now therefore be it resolved:

That we, representing the M. E. Church, South, of Morehead City, do earnestly petition the presiding bishop and his cabinet to return Brother Cade to us; realizing the splendid work he and his good wife have done, and the grasp they have of the future situation here, we feel it will be a great mistake if they are not returned. In asking this we are not unmindful of the demand in the conference for Brother Cade by charges that are considered in a higher class than the Morehead City charge, but even with this situation we believe the Master's work can be better accomplished here at this time through our present pastor. The present condition in our church demands immediate and energetic effort and we believe Brother Cade has the ability and the disposition to consummate the end to be attained.

That a copy of these resolutions be sent the presiding bishop, a copy to Brother Shamburger and copies furnished the N. C. Christian Advocate and The Coaster for publication.

### RESOLUTION OF APPRECIATION

Whereas, our beloved Brother J. T. Mangum, preacher in charge of the First Methodist Church, South, Lincolnton, North Carolina, during the last three years, and the men's Wesley Bible class teacher during the past conference year 1922-1923, was at the last annual conference of the Western North Carolina conference, which convened at Winston-Salem, N. C., October 17, 1923, in the wisdom of the bishop assigned to the Waynesville charge at Waynesville, N. C.; and, whereas, he so earnestly and ably lectured to our class every Sunday morning, resolved:

First, That we inexpressibly appreciate his earnest, helpful and able lectures.

Second, That we earnestly recommend him to the congregation of the Waynesville charge.

Third, That a copy of these resolutions be sent to him as a slight mark of our esteem, and that they be published in the North Carolina Christian Advocate.

John K. Chne,  
Steve S. Terrell,  
J. S. Armstrong,  
Committee.

### HERE IS A GOOD PRESENT!

What shall I give for a present? is always knotty question. Try "Travels in the Old World," by Rev. J. M. Rowland, editor Richmond Christian Advocate. A good book is always appropriate and this one is full of laughs and information and inspiration. One dollar will bring it. Your friend will like it; 430 pages with rare illustrations. Advocate Publishing Co., Box 584, Richmond Va. 3t-eow

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#### HAS ENTERED EVANGELISTIC FIELD

Bishop Collins Denny has released me from my appointment at Bryson City, Mrs. Sharp's health being such that her physicians will not allow her to go to the mountains to live. I have decided to devote myself to the work of an evangelist and am now ready to help the brethren. I have with me one of the best choristers in the South, Mr. L. G. Sumner, who was formerly with the Haggood evangelistic party. We will specialize on small towns and mill work. My permanent address will be Box 572, Albemarle, N. C. I am now engaged in a two weeks' campaign at Polkton. We go from here to Rockwell on the 19th.

J. A. Sharp.

#### EPWORTH LEAGUE, CHAPTER NO. 6100

After reading our western brother's roast (Rev. J. F. Armstrong), I take it for granted that we corresponding secretaries better be on our guard. Although you have been very lenient with us so far, it is best to be on time in anything we have to do; so I thought best to let you know how we are moving along in league work at Wanchese.

I am glad to state that our league is doing better now than it has for some time. It is more active to all the different interests of our church than it has been for quite a while.

This does not mean that it is doing even one-half of what it ought to do. We do not believe in flowering things up just to look good on paper, and this we will not do as long as we are reporter; but it is our purpose to write up just what our league is doing and no more, so if our leaguers want us to send in good reports for them they will simply have to give us something to write about, otherwise we cannot make good reports.

We do not want it thought that we are not appreciative of every effort that our young people are making to forward the work of the league in our community, for we do believe we have some very good and earnest officers and leaguers now in charge of the work, and we also believe they are making strong and commendable efforts to get our league on a higher plane, and we have noted some progress along all lines for the last few months.

Our first department is holding some good meetings. The second department has done some very good work in the community among the needy and destitute. The third department is taking on new life and its superintendent told me she intends to "make things hum" during the remainder of this year.

We have a fine secretary, a good treasurer, and last but not least we have a fine young man for our president, Mr. Tom Daniels. We all just call him Tom and everybody knows and likes Tom. I have yet to hear my first bad thing said about him. Tom is a good boy. He wants to do the right thing, and he will do it if the leaguers will hold up his hands and help. Let us give Tom, our president, the encouragement he deserves, and he will lead our league to a nobler life.

Leaguers, just because everything don't go to suit you don't get grouchy. Every fellow can't have his own way even in the Lord's work; so hold and help turn the wheel that will carry forward the league chariot. Don't pull back like a baulky mule. We need forward looking and pressing people in this world today, and not kickers and baulkers. Get some of that mule out of you and go to work in earnest.

Yes, I believe we are now asking an important turn on the league road, and it is, I am sure, a turn in the right direction.

T. H. Baum,  
Cor. Sec.

#### RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom called to Himself on September 1st one of our beloved members and esteemed co-workers, Mrs. J. W. Stewart, be it resolved:

First, That we, the members of the Woman's Missionary Society of Hebron Methodist church, bow in humble submission to the will of God.

Second, That we bear testimony to her faithfulness and devotion to her home, her church and missionary auxiliary.

Third, That we extend our love and sympathy to the bereaved family—a son, one brother and two sisters.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family and copies sent to the North Carolina Christian Advocate and the Christian Advocate for publication.

Mrs. W. H. Palmer,  
Mrs. H. J. Ellis,  
Mrs. Walter Smiley.

#### RESOLUTIONS OF RESPECT

In the death of Mrs. Eula Cole Riddle the Alice Green Missionary Society has lost a loyal and devoted member. For ten years she was the society's organist, and at the time of her death chairman of social welfare work. We will miss her, for she was of a sunny disposition, and helped to make the work of the society effective. Therefore be it resolved:

First, our society has a vacancy that cannot be filled, and her unselfish life will be an inspiration to others in rendering service to God and man.

Second, That we express our heartfelt sympathy to the husband, father, sisters and relatives.

Third, That a copy of these resolutions be sent to the family, placed on the minutes of the society, sent to the Sanford Express, the Carolina Banner, the Christian Advocate and the Missionary News for publication in each.

Mrs. D. L. St. Clair,  
Miss Retha Moffitt,  
Mrs. J. W. Gilliam,  
Mrs. J. D. Hill,  
Committee.

#### RESOLUTIONS OF RESPECT

It is with deep sorrow that the Ladies' Aid Society of Amity M. E. Church, South, Hyde county, have to chronicle the removal by death on September 2, 1923, of Mrs. Hannah Boomer; therefore be it resolved:

First, That in the passing of our co-laborer we lose a member of sterling worth. In all the walks of life she was faithful to every trust.

Second, she was a woman of quiet demeanor and always carried sunshine and good cheer wherever she went. The sick room and death chamber found in her a valuable friend, for she was always ready to help alleviate suffering and sorrow.

Third, That we bow submissively to the divine will and commend the loved ones left behind to the tender Shepherd's care.

Fourth, That a copy of these resolutions be sent the family, one to the North Carolina Christian Advocate, and one recorded in the minutes of our society.

Mrs. B. B. Saunderson,  
Mrs. S. M. Fisher.

**ODOM**—Mrs. Nancy Odom, the wife of the late Philip E. Odom, of St. Pauls, N. C., was suddenly called from earth to glory October 23, 1923, in the 75th year of her age.

A year ago she was stricken with paralysis and since then has made her home with her son, P. D. Odom, of Fayetteville, N. C. She was converted and joined the Methodist church at the age of ten years, and remained a cheerful and faithful member through life. Her influence still lives and will live on in the coming years in the lives of those she touched.

Sister Odom is survived by one brother, Henry C. Newton of Baxley, Ga., and six children, P. D. Odom of Fayetteville, J. F. Odom of St. Pauls, H. J. Odom of McCall, S. C., Mrs. J. J. Peele of Hamlet, Mrs. L. McDuffie of St. Pauls, and Mrs. L. E. Stubbs of Liberty. These with a host of other relatives and friends mourn their earthly loss, but realize that is her eternal gain.

H. A. Humble.

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## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### DON'T FORGET THE DOUBLING CAMPAIGN

Do your best to win one.  
Originate new plans for getting new members.  
Urge the unenlisted women to attend the meeting.  
Be present with a new member.  
Let everybody work.  
Earnest prayer must crown all our efforts.

#### HARVEST DAY

You will recall that the Woman's Council, several years ago, instituted the Harvest Day service to be held some time early in December each year, for the purpose of bringing to a satisfactory close the financial part of the year's work. Every auxiliary is urged to observe this day and to use the program material prepared for this service. If your auxiliary did not use "The Missionary Society Listens In" last December, it would be well to use it this year; for those who have used it, new program material set forth in a little demonstration, "The Missionary Auxiliary That Couldn't Pay Out," is available for use. By using one of these attractive programs at your Harvest Day service, it will be an easy matter to wipe out any deficit in your collections, and come to the close of the year with all pledges paid in full.

"The Auxiliary That Couldn't Pay Out" and "Listening In" available for use—Literature Headquarters, Lambuth Building, Nashville, Tenn.—Bulletin.

#### SOCIAL SERVICE AND CHILD LABOR

Child labor is not dead. The 1920 census showed that 1,060,358 children between the ages of ten and fifteen were at work in the United States. This does not include those engaged in farm work. As soon as the supreme court decision set aside the Federal Child Labor Law that had been in force since 1919 there was a rush for working permits for children.

Twenty-eight states have child labor laws that are lower in standard than this law declared unconstitutional. They do not prevent the evil. Child labor is wasteful of the spiritual as well as the economic resources of our nation. Children who spend the major part of their time during their growing years in toil of any monotonous kind are stunted in mind and body. It has been shown by physicians, teachers and business men that these children lack mental and moral vigor, initiative, and resourcefulness. They swell the class that have to be carried by the stronger elements in any community in which they live. They need their school life and their play life if they are to grow into effective citizens.

What shall the church women do about it?

Shall we leave it to the secular press to carry on a movement to support the pending Child Labor Amendment?

Let those who wish to lift the burdens from small shoulders speak where it will do the most good. Put this matter before your auxiliary:

1. Will you pass a suitable resolution indorsing the Federal Amendment given below?
2. Will you send signed copies of the indorsement to your congressmen and senators?

Resolved, by the Senate and House

of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein) that the following article is proposed as an amendment to the Constitution of the United States, which, when ratified by the legislatures of three-fourths of the several states, shall be valid to all intents and purposes as a part of the constitution.

"The Congress shall have power, concurrent with that of the several states, to limit or prohibit the labor of persons under the age of eighteen years."

If mothers, Christians, do not defend the rights of children, who will? Now is the time for us as Christian citizenship to fulfill our responsibilities.

Mrs. W. A. Newell,  
Council Supt. of Social Service.  
—Bulletin.

#### PALMORA COLLEGE INAUGURATES ITS NEW BUILDING

One of the most interesting happenings in the city of Chihuahua, Mexico, was the inauguration of our new school building at Colegio Palmora on September 15. This building was erected at a cost of \$90,000, made possible by Centenary funds, and it represents one of the biggest efforts ever put forth for the education of the Mexican youth of that city.

Among the speakers at the inauguration were Gen. Ignacio Enriquez, the governor of the state; Prof. S. Y. Esquivel, of El Paso, Texas, and Sr. J. T. Vereo Guzman, editor of the Chihuahua of the city. Professor Esquivel was a teacher in Palmora College during the pre-revolutionary days. He possesses unusual ability as an orator and is a splendid representative of the highest ideals of his country. Many of his students were glad to give him an "abrazo." The presence of Miss Harper was the occasion also of much joy to the ex-Palmora students. Miss Harper has been teaching over fifty years, giving most of her life to the youth of Mexico, proving a real mother and friend to hundreds of boys who passed through the institution.

Palmora College, with its new building and new equipment, looks out upon a bright future of service to the young manhood and womanhood of the state. More than 370 students were enrolled in the fall term, and more are expected. There are twenty teachers connected with the institution, and in some of the Spanish classes students are turned away for lack of room.—Bulletin.

#### HEBRON CHURCH FOLKS

May I use a little of your valuable space to say a word about the Woman's Missionary Society of Hebron church near Mangum?

This society was organized on March 11th, 1921, with four members and now has fourteen. While small in number it is large in interest, energy and good work. Oftentimes the attendance is 100 per cent and the programs are always interesting. Under the efficient leadership of Mrs. G. W. Andrews this society has not only paid all of its dues and pledges regularly, but has raised \$18 for a mantle for the parsonage and has raised money to paint Hebron church.

These good women decided to hold their regular meeting last week at the parsonage, but failing to notify the preacher they took possession of the parsonage, held their meeting, and when the preacher and his family returned they invited them into the dining room. The table was loaded down with all kinds of good things to eat and all enjoyed a bountiful supper together. Besides this they brought a linen shower for the pastor's wife. The preacher was almost like the man without the wedding garment—speechless. But we are grateful for this, and all other kind acts of these good women, and we are glad, too, that we have had the privilege of working with such good people.

A. J. Groves.

### Western North Carolina Conference

#### THE MEMORIAL MESSENGER

At a meeting of the Bennett Memorial committee which was held in the Lambuth Building September 13th it was voted that a special bulletin be issued on the Bennett Memorial whenever the occasion demanded, this issue being the first.—Messenger.

This bulletin is one of the latest achievements of our council, and is attractively made up of everything one could wish to know relative to the memorial. Our page this week is devoted to extracts from it.—Editor.

The Belle H. Bennett Memorial fund, which is now being collected by auxiliaries and conference societies, will be used in connection with the Greater Scarritt, possibly to establish a School of English Bible. The decision as to the exact form the Memorial will take will be made by the Council in its next annual session. It was voted at the last session that the minimum goal should be a half million dollars, and a considerable part of this sum has already been subscribed. Collections will be made during the remainder of the period of the Christian Education Movement. Now that the school has been located in the place so desired by Miss Bennett for it, we shall all take courage and go forward joyously to the completion of the memorial. Mrs. F. F. Stephens.

#### YOUNG PEOPLE'S DEMONSTRATION

A beautiful and touching demonstration setting forth in a graphic way the life and work of Miss Bennett has just come from the pen of a gifted writer, Mrs. George Nunn, of Perry, Ga. Mrs. Nunn was formerly Miss Bessie Houser, one of our missionaries to the Orient, and because of the inspirational touch of Miss Bennett upon her life, she gives this demonstration as her tribute to our peerless leader. It is truly a work of love, and in sending it forth, Mrs. Nunn says: "Thankful for every smile from her gracious lips, for every look from the depths of her expressive eyes, for every word of love, encouragement, and exhortation, for every impulse to enthusiasm and zeal that blazed within through contact with her personality, thankful indeed for every touch of her life upon mine, I gladly render this little mite of service, to call others to the precious privilege of having a part in this ideal memorial to her life and work among us."

This demonstration can be secured from Literature Headquarters, Lambuth Building, Nashville, Tenn., free.

#### CONFERENCES CO-OPERATING IN THE PRAYER LEAGUE

Eight conference societies are promoting the intercessory band by organizing prayer leagues or by adding the work of the league to that undertaken through the cultivation of spiritual resources. A number have delegated the work to the conference vice presidents. The Baltimore conference has utilized its handicapped members for many years through its "scattered members" organization.

A unique plan for the prayer league is being inaugurated in the South Georgia conference. Mrs. Hal Lawson is preventing it through what is termed "the auxiliary at large." The membership consists of the shut-ins and people living in the rural districts who have no local auxiliary to join. There are eighty-five on the mailing list with whom Mrs. Lawson keeps in touch, and she is giving those members of the auxiliary at large an opportunity to become remembrancers.

#### A UNIQUE METHOD

In a recent letter from Mrs. W. T. Cunningham, superintendent of publicity for the Louisiana conference, she says: "In our auxiliary of fifty members I divided the membership into ten groups and gave the leader

of each group a little round ten-cent bank holding five dollars in dimes. The leader in each of the ten groups had all of her group to sign the pledge cards, and in October they will turn in the ten banks containing fifty dollars. Of course each group will be given the banks for the next two years' collection. I find that our women like new plans for doing things, and they do them cheerfully."

#### THE LOVE GIFT OF A CHILD

Little Eunice Boney, twelve-year-old daughter of Mrs. Harvey Boney, of the North Carolina conference, had in her possession three gold dollars which she prized above everything. However, when she heard her mother discuss the Bennett Memorial she asked that her three gold dollars, each of which is worth \$2.50, be made her love gift to the memorial. It was truly a sacrificial gift. One is reminded of the one-dollar love gift made by the little girl in Little Rock some thirty-four years ago when she heard Miss Bennett telling of a training school to be established for missionaries. Surely the Master who stands over against the treasury sees and understands the hearts of his little ones.

#### THE MEMORIAL IN THE MISSISSIPPI CONFERENCE

The executive committee of the Mississippi conference has sent to every auxiliary throughout the conference a three-page typewritten letter setting forth the plans of the Bennett Memorial campaign and giving details as to how it should be carried forward. A beautiful feature is their prayer league, of which Mrs. Sam Ewing, of Jackson, Miss., is the leader. A loose-leaf prayer book is to be made, a page of which is sent to each auxiliary. The auxiliary is to appoint a prayer league committee, who shall visit the shut-ins and those who cannot take an active part in the campaign, asking them to sign their names on the auxiliary page and to give as their pledge an offering of prayer, thus becoming God's remembrancers. The Conference Prayer Book will then be sent to Mrs. MacDonell.

The letter closes with the following strong appeal to the auxiliaries: "We, dear friends, want our conference to give a generous love gift, one worthy of our beloved conference. We want each to do her best to bring the Mississippi conference over the top in this wonderful service. Surely we cannot show our love and appreciation of such awondrous leader in a finer, nobler way. If Scarritt, with so little money, could give the world so great a return in Christian leadership, how much more do you suppose she will mean to the advancement of God's kingdom when the dream Scarritt is a reality and we have completed our Bennett Memorial? Friends, catch the vision and pray more about this wonderful opportunity for service with our gifts of prayer and money. Work for the success of the campaign. See that every woman and child of the church has had the opportunity to procure a share in this great love gift."

The inventor of Chemical Process for the Manufacture of Brick wants to hear from people who have plenty of sand.

W. L. SANDERSON,  
1202 4th St., Meridian, Miss.

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# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### NEW BERN SCHOOL CREDITS

Fifty-four certificates were issued to Sunday school workers attending our Standard Training School held in Centenary church, New Bern, October 28-November 2, and were awarded the following Sunday morning in the various churches and Sunday schools of the community. These certificates were divided among the churches as follows: Centenary 19, Riverside 11, Vanceboro 3, Presbyterian 11, Tabernacle Baptist 6, First Baptist 3, and Episcopal 1. Bridgeton, Beach Grove and Bayboro also were represented in the school.

Following are the names of those to whom certificates were issued, excepting the Presbyterians, to whom went certificates of the Presbyterian Sunday School Board:

Sunday School Organization and Administration, Prof. J. M. Ormond, instructor—Rev. E. C. Durham, J. B. Lovelace, Mrs. Lillian B. Lane, F. R. Sutton, B. M. Potter, W. W. Gaskins, and C. E. Griffin.

Principles of Religious Teaching, Mr. Claude T. Carr, instructor—Rev. M. V. McRae, Mrs. Julia E. Hill, Mrs. J. C. Thomas, Mrs. L. C. Lawrence, Miss Mollie Swinson, Mrs. R. N. Scott.

Beginner Organization and Administration, Mrs. C. B. Culbreth, instructor—Miss Margaret Bunting, Mrs. D. T. Gaskins, Mrs. J. Neal Smith, and Mrs. Frank Sutton.

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. N. G. Gooding, and Mrs. G. M. Oglesby.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Anna Houff, Miss Kathleen Harris, Mrs. J. W. Hammond, Mrs. L. E. Lancaster, Mrs. Ella S. Meadows, Mrs. Gertie Matthews, Miss Helen Nicholson, Mrs. Fred M. Scott, W. H. Truman, Mrs. J. E. Witherington, Mrs. C. C. Hooker, Miss Louise Brooks, Mrs. J. J. Howerin, Mrs. G. D. Lankford, Mrs. J. M. Miller, and Mrs. Z. V. Parker.

Young People's Agencies, Miss Lucy Foreman, instructor—Mrs. W. L. Hinnant, Mrs. G. W. Howard, Rev. W. C. Ormond, Mrs. R. H. Perry, Miss Evelyn Perkins, Mrs. T. W. Smith, Miss Lena Mae Taylor, H. D. Waldrop, and L. L. Rose.

#### REPEAT SCHOOL NEXT YEAR

Those attending the New Bern training school this year voted unanimously for a similar school next year and went on record as determined to make the one in prospect serve an even larger number of workers than any heretofore has done. It was the opinion of Rev. W. V. McRae, chairman of the board of managers, Rev. E. C. Durham of Vanceboro, W. W. Gaskins, B. M. Potter, R. N. Scott, Dr. W. L. Hand, the writer, and others that the school at New Bern ought to serve Sunday school workers within a radius of twenty-five or thirty miles, and it is with this broader constituency in view that the next school will be planned. There was evidenced, also, a determination to acquaint an even larger number of parents and church officials with the nature and scope of the courses offered, with the feeling that greater numbers will take the training work when they are fully aware of the advantages coming from these studies.

#### OCTOBER CROP OF CREDITS

Credits for Sunday school training work done by correspondence and in non-standard training schools, issued during the month of October, were earned by the following persons:

- Mrs. E. B. Ward, Rowland.
- Miss Fay Jones, Roxboro.
- Miss Nancy E. Newman, Leasburg.
- Miss Annie Newman, Leasburg.
- Prof. V. A. Moore, Fayetteville.
- Miss Pearl Bullard, Fayetteville.
- Miss Katy Geddie, Fayetteville.
- Miss Berline Bullock, Fayetteville.
- Miss Eva Bullock, Fayetteville.
- Mrs. H. C. Butler, Culberland.
- Rev. O. I. Hinson, Siler City.

To Rev. Mr. Hinson went five certificates, bringing the total number for Mr. Hinson this year up to eight, entitling him to a Blue Seal diploma of the General Sunday School Board. And he says he expects to take the other four units of the course and earn the Gold Seal diploma.

#### THAT SILER CITY CHARGE

Rev. O. I. Hinson, who is completing his first year on the Siler City charge, has brought things to pass in the Sunday schools. He has conducted training classes at Hickory Mountain and at Siler City, teaching the unit on "The Pupil," and he himself has completed eight units of the standard course. But what of all this? What does it all amount to? A partial answer is that the enrollment in the schools of the charge has gone from 400 to 800, with two home departments and three cradle roll departments. Things do happen when the leaders become thoroughly aroused and in dead earnest about this business!

#### NEW DEPARTMENT AT OXFORD

A Junior department has recently been organized at Oxford. There are thirty boys and girls 9-12 years of age in this department with Mrs. N. C. Remsen as superintendent. She has five assistants working with her. Oxford Sunday school is giving these junior boys and girls the best opportunity it can to develop in Christian character and service.

#### RIVERSIDE ADOPTS PROGRAM

The Beginner department of Riverside Sunday school, New Bern, has adopted the Program of Work "B" for that department. Already they have attained eight of the ten points on this standard and are planning in a short time to reach all points and have a standard department. Mrs. Frank Sutton is superintendent of this department and Mrs. D. T. Gaskins her assistant. Both of these workers took the course in Beginner work in the New Bern training school and received credit.

#### ROWLAND LEADS THE WAY

Rowland Sunday school, Rockingham district, is the first one in our conference to report all elementary departments reaching standard. The Cradle Roll, Beginner, Primary and Junior departments of this school are all "C" standard. This is indeed a fine record for the superintendent, Dr. R. F. Graham, and his elementary workers. This school has adopted the official Program of Work, and we predict that it will soon have reached this, and then go a step higher to the "B" standard. This school is in the district of which Mrs. E. B. Ward is elementary superintendent.

#### "B" STANDARD DEPARTMENT

Mrs. J. E. Worrell, Central Sunday school, Caledonia circuit, Laurinburg, is a wide-awake Cradle Roll superintendent and has a fine corps of workers. Their department is the first elementary department in our conference to have reached "B" standard. They have attained all the points on this standard and have been awarded a certificate. They have a right to be proud of their work, and we are proud of them and their department.

#### WRITE FOR THE STANDARDS

There are probably other elementary departments that may have reached standard, but have not been checked. Write to your conference elementary superintendent for these standards. Ask her to visit your elementary workers and present these standards. She will be delighted to do this.

#### APPOINT YOUR KEY WOMAN

Some time ago Miss Keene sent out a letter to Sunday school superintendents asking that they appoint elementary key women for their schools and send their names just as early as possible. Thirty-two superintendents have responded to this call and have reported key women for their schools. About five hundred have not responded yet. Let's have a response from them and an elementary key woman in every Sunday school.

#### Western North Carolina Conference

##### DO YOU KNOW?

Do you know that there were nearly 2,500 Western North Carolina conference Sunday school officers and teachers and prospective officers and teachers who went to school last year to better fit themselves for the work they are doing? Do you know that out of this number 1,446 went at the work earnestly enough to receive certificates of credit? Well, if you do not know it you have not waked up.

We had last year 947 credits earned in Standard Training Schools, sixty-two credits earned at Lake Junaluska and eighteen at Trinity College Summer School, two hundred and ninety credits earned in the department of religious education at Trinity College and one hundred and twenty-nine credits were earned by correspondence with our Nashville headquarters. One hundred and forty-one of the above credits were earned by seventy of our Western North Carolina conference pastors.

##### ONCE UPON A TIME

At one of our training schools last year one of our pastors helped us to open up our school. In his opening remarks he said that since the public school was not and could not teach religion, and since not one in fifty homes was doing much religious teaching to their children it was left to the Sunday school workers to do it. Going further he said that the Sunday schools held the destiny of our civilization in their control. Then after saying all that he left our school and never returned to it. Needless to say most of his congregation did the same way.

Once upon a time there was a boy who heard his father preach and in his sermon make some startling statements. At the dinner table following the sermon the boy said, "Daddy, was that what you said true or were you just a-preaching?"

##### BACKING IT UP

The following pastors have during the past year not only taken time to study and pass one or more units of credits for themselves but have taught classes to do likewise:

- Rev. Z. E. Barnhardt, Winston-Salem.
- Rev. M. W. Heckard, Gastonia.
- Rev. J. F. Kirk, Salisbury.
- Rev. W. C. Jones, Jamestown.
- Rev. E. Myers, Hickory Grove.
- Rev. A. P. Ratledge, Elkin.
- Rev. J. M. Varner, Advance.

#### NEW SUPERINTENDENTS

It is said that the teachers in the public schools change every four years. This is also probably true of our Sunday school teachers. In all probability the turnover in Sunday school work is heavier than in the public school work. This of course does not mean that all teachers change every four years, but does

mean that there have been enough new teachers introduced into the work during the four years to have been assigned to every class.

But be that as it may it has been a matter of interest to note the number of new superintendents elected for the ensuing year. Out of the eight hundred and fifty-one superintendents who will head our schools during the year 1923-24 two hundred and sixteen of them are new, nearly one-fourth the total number. Our new superintendents are located in districts as follows:

- Asheville district .....24
- Charlotte district .....14
- Greensboro district .....19
- Marion district .....18
- Mt. Airy district .....22
- North Wilkesboro district .....20
- Salisbury district .....15
- Shelby district .....20
- Statesville district .....34
- Waynesville district .....18
- Winston-Salem district .....12

To these new superintendents we have extended our hearty greetings and earnest desire to be of service.

#### MOUNT OLIVET

Mount Olivet is a progressive country church on the Davidson circuit. It is my father's home church where I used to go from time to time to attend the class meeting conducted by my grandfather. It was therefore a genuine pleasure to go to Mount Olivet last Sunday in company with my youngest brother, Rev. M. B. Woosley, and conduct an all-day circuit Sunday school institute. Rev. R. F. Honeycutt, the pastor, and Prof. Paul Evans, the superintendent, had arranged things well and our day was well spent.

The first thing on the program was the Sunday school in actual session. Following this came the inspirational addresses. After a very fine dinner on a long table arranged for the purpose a large crowd reassembled in the church for a general discussion of the best ways and means of promoting religious education. During the afternoon session Rev. W. A. Newell, presiding elder of the Winston-Salem district, came in and added his usual good contribution to the cause.

Our Sunday school work at Mount Olivet under the leadership of Prof. Evans, who is also principal of the consolidated high school located just across the way, is growing in quantity and quality. Bro. R. F. Honeycutt and his good wife are in high favor with their people and the work is prospering on Davidson charge. It was voted to continue the charge institutes. Prof. Paul Evans was elected president and Miss Ida Perryman secretary of the undertaking.

#### GREENSBORO TRAINING SCHOOL

Beginning Sunday, November 18, at three o'clock at the First Presbyterian church, Greensboro, the Methodist and Presbyterian Sunday school workers of Greensboro, High Point and contiguous territory will assemble for their fourth annual Standard Training School. It is thought that the usual good attendance will prevail. The school will offer eight courses with eight good instructors as follows:

- Principles of Teaching—Prof. C. T. Carr.
- Pupil Study—Mrs. E. R. Michaux.
- The Christian Religion—Dr. C. C. Weaver.
- Intermediate-Senior Agencies—Mrs. J. F. Spruill.
- Junior Organization and Administration—Miss Virginia Jenkins.
- Primary Organization and Administration—Mrs. W. B. Ferguson.
- Beginner Organization and Administration—Mrs. C. L. Van Noppen.
- Story Telling—Mrs. G. W. Green.

A local board of managers consisting of the Sunday school superintendents and pastors will aid your humble servant in promoting the school.

(Continued on page thirteen.)



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference HERE AND THERE

Did you read the letter from the Commissioner of Missions? Well, he's telling us what we must do in order to continue to be good leaguers. You know the league field enlarges and the league work advances as the days pass and we want to be more active. The world progresses rapidly. The church ought to lead the way; so it's up to us to stand solidly behind our league officers and help them to lead. Read Gehrman's letter on this page and get busy.

What has your league done about pledging its support to a whole time executive secretary? You know we can't have one if the leagues won't support that one by pledging a definite amount to help finance this office. The Epworth League Board has promised to pay part if the leagues will pay the other part. So we see it's up to us. Let's do our part. If your league has not pledged yet, see that it does immediately, and write Miss Fannie E. Vann, conference secretary, Clinton, N. C., about the amount.

We have a letter from Mildred Willis, secretary Morehead City League, which tells us they are progressing nicely. The intermediate league has been promoted to a senior league. That's progress, isn't it? Now for another intermediate league too, Morehead.

Your League Page editor was glad to be in Goldsboro last Sunday night, November 4th, and attend a meeting of the Wayne County League Union. That organization is doing a great work under the leadership of Miss Emma Davis. The meeting was at St. John's church. They had a splendid program. L. D.

## WAYNE COUNTY LEAGUE UNION MEETS AT ST. JOHNS CHURCH

The Wayne County Epworth League Union met with the St. Johns League Sunday night, November 4th, at 7:30 with a large attendance. A very interesting devotional meeting conducted by Miss Nannie Summerlin, first department superintendent of St. Johns League, was enjoyed by all who attended. A number of our beautiful hymns were studied. We learned the author of the hymns and why they were written. Different leaguers read and told the stories of the songs. Then they were sung or played by other leaguers as a special number.

The meeting was then turned over to Miss Emma Davis, president of the union. The roll was called and the following leagues were represented: St. Pauls, St. Johns, Pine Forest, Daniels Chapel, Elm Street, Salem and Providence. A committee was then appointed to visit the leagues that haven't been attending the union. We decided to hold a combined business and social meeting November 16 at St. Pauls church. Several other business matters were discussed. Mr. Lee Davis was in the audience and talked to us a few minutes. Several others made short talks. We decided to meet with the Elm Street League the first Sunday night in December. We were then dismissed by the league benediction. Ruth Herring, Cor. Sec.

## ROXBORO HAS A "SPOOKY" TIME

A delightful Hallowe'en party was enjoyed by the members of the Epworth League of Long Memorial church and a few others in the basement of the church on last Tuesday evening from 8 till 11 o'clock.

The room was very beautifully decorated with autumn foliage, holiday colors and black cats. The lights were dimmed with Hallowe'en shades.

As the guests entered they were greeted by a toothless witch with her broomstick, and then by Miss Ruth Newton, superintendent of the third department of the league, who had charge of the entertainment for the evening.

In this very spooky atmosphere many games suggestive of the occasion were enjoyed by about forty young folks, after which they were served with cream and cake.

## QUEEN STREET HALLOWE'EN PARTY "HOWLING SUCCESS"

The Senior Epworth League of Queen Street Methodist church delightfully entertained at a Hallowe'en party on Friday evening, October 29, in the Methodist cottage.

Upon arrival, the leaguers and guests were directed by ghosts over various detours until they were at last allowed to enter the rear door. Here they were again taken in hand by a ghost, who directed them through dark passages dimly lighted by small jack-o-lanterns and up the narrow stairway to the attic, where, amid weird groans and hair-raising howls, they were bade by still another ghost to inscribe their names in his directory.

Descending from the attic, they were ushered into the reception room, where the shaded lights, together with the black cats, witches and bats placed about the walls contributed largely to the spirit of Hallowe'en which pervaded the occasion.

Much amusement was caused by the bobbing of apples, eating of peanuts, telling fortunes, playing of games and drinking of the "witch's brew" (consisting of punch with frozen frappe.)

Kate Herndon.

## A MESSAGE FROM THE CHAIRMAN OF OUR LEAGUE BOARD

Dear Brother Davis:

As chairman of the Conference Epworth League Board I wish to write you, and through you, to all of the leaguers of the North Carolina conference and commend you for the splendid work you are doing.

As editor of the League Page in the Advocate you are rendering a very real service to our young people's work. Having served years in this place, I know that yours is not an easy task. You cannot do the best service and give to the leaguers the news if the chapters do not send it to you. May I ask that our leaguers write you often telling what they are doing. This news will be of great interest and will serve to promote our work everywhere.

We have reason to be encouraged. The Epworth League has grown in favor the last few years. It was noticeable at the last annual conference how the pastors reported with pride the fact that they had good Epworth Leagues. No doubt the same will be true this conference. It is to be hoped that our work will show a large growth.

It is gratifying to watch the monthly report sent out by the central office, showing the contributions to missions by the Epworth League. I note that the North Carolina conference is usually well at the head of the list. This is the time of year when our young people engage in mission study. It would be a fine thing for all of our chapters to have one or more mission study classes. Missions is the great work of the church. The church needs more missionaries and larger contributions. This is a good way to get both. We cannot hope to have interest without information.

The Epworth League Board of the conference wished the conference officers and all the leaguers to know that we are ready and anxious to promote the work. Let us all, the pastors, the chapter organizations, and all the young people stand together and work hard to push forward our great work. W. A. Cade.

## GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

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In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

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The value of property belonging to the Methodist Church in North Carolina exceeds \$13,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

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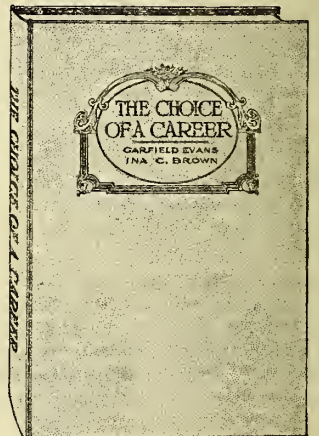
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## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

### THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE CHILDREN'S HOME

Sunday afternoon after conference the Dred Peacock Bible class from Wesley Memorial church came over from High Point with a large number of friends that almost filled our auditorium, and the children repeated for them the program they gave to conference visitors.

The whole line of children marching across the platform and down and back again in groups is a pleasing sight, and when an appreciative audience, like our High Point friends, looks into the faces of such a crowd of smiling, well-cared for children and realizes that their happiness and well being is the fruit of the love and generous provision of Western North Carolina Methodists, the sight is one to touch every thoughtful heart present.

When the program was concluded the speaker for the class asked for permission to say a few words and expressed appreciation for the pleasure of a visit to the Home and the program rendered for them, and proposed that they be allowed to conduct an old fashion cash collection.

So a table was cleared of its vase of flowers, and presently a pile of bills and silver took the place of the bouquet.

A gentleman rose and said that he would like to add to the gift a Liberty bond that had belonged to his little boy who had died four years ago, and who he was sure could wish his bond put to no better use than to go to provide for the needs of growing children.

\* \* \* \*

Several of the children of The Home have been sick in the infirmary with various symptoms of influenza. Miss Anderson is sick, too, so Dr. Gray sent us a nurse from over in town. None of the children are very sick, but it keeps the infirmary force busy looking after the comfort of the patients.

And the doctor decided that the small children would better not run the danger of catching the measles, diphtheria and scarlet fever. Children's ailments are so easily passed around in city crowds in the winter.

So we have had Sunday school at The Home school house for two Sundays. It is a very good place for Sunday school—nice class rooms and an auditorium. The opening hour is nine, and that gives time after Sunday school for the larger children and the grown folks to get to West End to church.

Instead of "quiet hour" last Sunday we had a vesper service at four o'clock. A short song service which the children seemed to enjoy.

\* \* \* \*

There were several Hallowe'en parties on The Hill. One at the small boys' dormitory, one in the primary room of the school building, and the larger boys and girls had a bonfire frolic in the evening.

From the sounds of merriment attending these they must have been gay occasions. I only looked in for a minute, and then fled to quieter regions.

A few evenings later the larger little girls of the Smith cottage invited us over to their party and we spent a pleasant hour playing games with them and doing Hallowe'en stunts.

\* \* \* \*

The children enjoyed a moving picture at the school auditorium Thursday night. Mr. Bradshaw and John M. worked the picture machine and victrola music accompaniment. And though it was their first exhibition they succeeded in getting the picture moving along in fine style. (And there is considerable lively movement in moving pictures these days.) Dewit C., who has considerable mechanical talent, was chief assistant operator and doubtlessly very much enjoyed learning how a picture machine worked.

The picture was "Grandma's Boy." Grandma's boy was a youth who was a timid, easily imposed on chap, lacking sufficient courage to meet creditably the daily experiences of school days, the impositions of his rival and other rough affairs of village life requiring manliness.

Just how grandma worked a scheme to inspire him with courage and manly conduct were scenes entertaining and thrilling, interspersed of course with many incidents and accidents amusing, that set the little folks giggling and clapping.

\* \* \* \*

Many nice things come to The Home by mail, express and freight—many things that I never hear about over here at my cottage. Someone came in with a beautiful delicious apple the other day. They said the little girls had received a box of apples at their dormitory and some chestnuts too, and I know they have had numerous packages of nice new clothes over there, from adopted friends, circles, S. S. classes and missionary societies.

However, whether I happen to hear of it or not, Miss Ollie records it in a special book, sends a card of thanks and the little folks enjoy whatever nice that comes, as you can well imagine.

Speaking of chestnuts. During conference an automobile came buzzing up our driveway. The short stretch of road from the public highway to the superintendent's cottage is up-grade, and most machines proclaim their coming when they turn up the hill. The machine stopped at the side porch and the gentleman knocked at the door and made known the fact that he came bearing a gift to the children of the Children's Home. We looked around and there sat two tall white sacks of chestnuts. Three bushelfuls of them! He said that the young folks of Jefferson High School had picked them up on their school campus—gathered them for a gift to The Home children.

Several days ago John M. brought up from the station ten bags of fine flour—a hundred pounds each, freight marked from Concord.

And yesterday Mr. T. H. Redmond, who has a flour mill over in Farmington, wrote that he wanted to send flour for a day's supply of bread to The Home and is sending over two hundred pounds.

Early one Sunday morning recently a loud, prolonged ringing of the phone got Myrtle's prompt attention. It was the agent at the express office, and the call seemed to be the joint effort of the agent and a young calf. It was difficult to catch the message, as the calf kept bleating in. However, she made out that the calf wanted to come out to the Children's Home.

It was a fine little calf of good stock, a gift from Mrs. W. A. Robinson of Old Fort.

We have eight calves now that will make good Jersey cows if they continue to thrive.

The Advocate has received its supply of Christmas cards. Order now, and get first selections.

### THE METHODIST ORPHANAGE

Teachers.—For a long time I have been thinking about what our teachers could do for the Methodist Orphanage if they all would bestir themselves during the Thanksgiving season. I am going to urge each one of them to present the claims of our orphan children to their classes on the Sunday before Thanksgiving. If that Sunday should be a bad day, then I want them to do their level best the Sunday following Thanksgiving Day.

\* \* \* \*

Organized Classes.—The organized classes have never realized fully what they can do for our Orphanage. If I could enlist the hearty co-operation and generous support of all the classes within our conference, the success of our beloved Methodist Orphanage would be assured. During the Thanksgiving season I am appealing to every organized class to do its best for us on the Sunday before Thanksgiving Day. If, for any reason, that Sunday is not suitable, then I want them to do their best for us the last Sunday in November.

\* \* \* \*

Sunday School Superintendents.—I have written every Sunday school superintendent within the bounds of our conference to call upon his school for a great Thanksgiving offering for our beloved Orphanage. Let's make great preparation for this all important occasion. I would suggest that the entire school be called together on the third Sunday, which is the 18th, and that the superintendents, or one appointed by him, make a stirring speech of about five minutes in behalf of the Orphanage. By following this plan everybody would go to Sunday school on the fourth Sunday prepared to make a contribution worthy of the great cause that lies so close to the heart of our Christ.

\* \* \* \*

Congregations.—All the pastors are going to endeavor to hold Thanksgiving service this year. There is a movement throughout the state to ask every church member to give at least one day's income or wages. Of course we are asking that as the minimum and not the maximum amount. Our orphanage is in need of money. Since the middle of September we have had to borrow money to settle our accounts. We have borrowed several thousand dollars from the bank, and this must be paid back by the first of December. In view of our shortage of funds, and the erection of buildings for the accommodation of our children, I am appealing to every church member to come to ur relief by giving us a liberal Thanksgiving offering. If there are those who cannot go to church on that happy occasion, I would urge them to send their offering direct to the Superintendent of the Methodist Orphanage, Raleigh, N. C.

\* \* \* \*

Pastors.—The fourth and first Sundays will be observed throughout the North Carolina conference as Orphanage days. It is sincerely desired by the superintendent that as many churches on circuits and stations will take advantage of the Sunday before Thanksgiving to take their offerings as possible. The Sunday after conference may be a bad, disagreeable day which would cause the Orphanage the loss of thousands of dollars. On circuits it may take four Sundays to reach all the churches. To meet that situation, I would suggest that each church be asked to give a special offering as the pastor makes his rounds. By beginning on the Sunday after conference they could present the needs of the Orphanage to all their churches and get through by the second Sunday in December. Of course some of the churches will observe Thanksgiving Day and take offerings for us on that occasion. As a rule only a very few people attend a regular Thanksgiving service in mid-week, consequently the offerings are small on such occasions. The Sunday before or following Thanksgiving is a better time.

## HOW DOCTORS TREAT COLDS AND THE FLU

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

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

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

### EXECUTOR'S NOTICE

Having qualified as executor of the last will and testament of Edwin Fogleman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery. All persons indebted to the said estate will make immediate settlement with the undersigned.

This October 30th, 1923.

W. S. Shaffer, Executor.

Greensboro, N. C.

nov1-6w

### BIBLES OF ALL KINDS

If in need of a Bible of any kind, write us and we will send you catalog to select from. We furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact, anything you want.

Send us your order for Christmas cards.

## A BRAND NEW IDEA

### Helps Mothers - Pleases Children

Fall and winter is the time of the year when mothers are pressed with the necessity of entertaining the children with parties in their homes.

Heretofore mothers have oftentimes been at a loss about arranging these parties.

"The Children's Party Book" by Marion Jane Parker, just off the press, will save mothers any further worry about planning children's parties. The book is a 40 page affair, 4 pages devoted to each occasion, with 10 full color pages of illustrations by Frances Tipton Hunter, telling just how to plan the party, from sending out the invitations, clear through - what games to play, how to play them, what cakes to bake, what refreshments to serve, and everything necessary to relieve mothers of the usual attendant worries.

Elsewhere in this issue appears a special offer to those interested in church activities, to help distribute the book.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.





## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### ON THE EVE OF BEGINNING ANOTHER LONG JOURNEY

Returning from a ten days' trip, during which time the Western North Carolina and Virginia conferences were visited, I have spent three very busy days in the St. Louis office. By hard work it has been possible to arrange things at the home base so that I can leave for another journey of two weeks. This time I shall attend the West Texas, the Upper South Carolina, and the North Alabama conferences before my return. My readers shall have the privilege of reading on this page concerning the fortunes of the "forgotten man" at these conferences as soon as the facts are available.

**North Texas Conference.**—It was not possible for me personally to attend the North Texas conference, because one cannot be in two places at the same time when they are 1,500 miles apart. However, the special effort for superannuate endowment was ably represented at Gainesville, Tex., by Bishop W. F. McMurry, president of the board, Dr. C. C. Selecman, and Bishop John M. Moore, president of the conference. Bishop McMurry was very enthusiastic in his report concerning the response of the brethren in Texas to the movement. He told me that he had not found any conference more interested in the cause or more determined to give themselves wholeheartedly to it. He said that the attitude of Bishop Moore in dealing with this matter on the day when the plan was presented was such that guaranteed the success of the movement in this conference. He said that Bishop Moore had at the appointed time turned aside from everything else and with emphatic words directed the attention of the conference to this one thing.

I also have a letter from Dr. Selecman giving his observations, in which he is just as enthusiastic in his report of what happened at Gainesville in behalf of superannuate endowment as Bishop McMurry. He writes that a number of preachers of that great conference expressed themselves as convinced beyond doubt of the success of this movement. Dr. Selecman has done considerable work for the Board of Finance during the last two or three years, and he invariably expresses himself after every service rendered as believing that the preachers and lay members whom he addresses are wholly committed to this sacred work.

The North Texas conference is the first one of the Lone Star State to consider the special effort for superannuate endowment. If the reports coming from it can be taken as an index of the Texas safely stated that this very important section of the church will not lag in the work before us.

**European Missions.**—I have just received a letter from Bishop W. B. Beauchamp, who has charge of our missions in Europe. He writes that the Czecho-Slovak Mission recently passed the following resolutions:

"Whereas, the Methodist Episcopal Church, South, in America has recognized the necessity of raising a sum sufficient to give adequate support to our ministers who are forced because of ill health, old age, or other disabilities to retire from the active ministry; therefore be it

"Resolved first, That we pledge ourselves in hearty accord with this effort.

"Second, That an offering for this fund will be taken in all of our congregations every year for the next five years."

gations every year for the next five years."

Bishop Beauchamp states further that this same plan will be followed in all three of the missions under his superintendency. He says that we must not expect a large sum from these fields, but that it is most desirable to have co-operation in the work to secure adequate superannuate endowment wherever our church operates.

Surely it should be pleasing to our people in the United States to know that the effort in behalf of the "forgotten man" is not only being projected throughout the church at home but that we are also reaching out our hands across the seas and into every point of the world where the flag of Southern Methodism waves, looking to give everybody everywhere a real opportunity to help the movement for the relief of God's worn-out preachers and the widows of the preachers. I do not know of anything that has thrilled me quite so much as the letter from Bishop Beauchamp on this subject. I believe this good news will affect others as it has me.

It may be added that Bishop Beauchamp, being an expert in movements of the character now projected, is an authority worth considering. Out of his rich experience as the director general of the Centenary he now tells us that these missions of our church, brought into being as a result of the Centenary, shall be encouraged to take part in a movement which proposes to make provision for the worn-out preachers. Here is something good enough for our pastors to take as a text in preaching on the power of the Methodist Episcopal Church, South.

**It Is Raining Pinks Now.**—Under the plan of the special effort for superannuate endowment the first quarterly conference of the year 1923-24 is requested to approve the quota and apportion it to the churches of the charge, decide upon the plan to be used by the charge in raising its quota, appoint the charge committee which will direct the movement locally, and to report what is done concerning all these matters as quickly as possible to the Board of Finance, Security Building, St. Louis, Mo. For making this report a pink leaf having blanks to be filled in is provided in the Workers' Guide, which is placed in the hands of the first quarterly conference.

To date fifteen of the annual conferences have been held. Therefore it is not surprising that the pink reports are daily being received by the office. While the number of these reports coming in is very gratifying, yet it is noticeable that some first quarterly conferences which have now been held have not made the report. I trust that any presiding elder or pastor who has been derelict in his duty with reference to this matter may be moved to prompt action by these words. It should be remembered that in the plan being followed for superannuate endowment the Board of Finance is utterly dependent upon the regular forces of the church. Our slogan is: "Every man in his place and every man doing his bit." Please remember, my dear brethren, if you do not promptly send in the report blank, which is pink, your failure will be very depressing to the secretary of the Board of Finance, who is blue on account of your neglect. Furthermore, your failure at this point will jeopardize the success of the movement for the benefit of the superannuates.

Bear in mind that these grand old men in their physical weakness are leaning heavily on you. To fail them in this emergency is like snatching a crutch from the armpit of a cripple.

Did you ever go up, up, up many steps at night until you came to the highest floor of the house? And did you lie down there to sleep? Do you remember the pattering of rain upon the roof? Can you imagine anything more delightfully pleasing to one utterly weary from the day's busy toil? Well, my brethren, this is exactly the feeling I have when I return from long journeys over the church, tired from the heavy going, and enter the office and behold the pink reports falling from their places in envelopes that have been sent from every section of our great church. Keep the pinks a-comin', boys; I like to see them; I like to read them; I like to feel them; I like to know they are in.

Sleep on This Every Night.—Yes,

and work with it in mind every day. What do I mean? Just this: If the special effort for superannuate endowment succeeds, it will be because the bishops, presiding elders, pastors, and lay members shall pay the price in service for its success. If this movement fails, those of us to whom has been committed its leadership, as stated in the foregoing, will have no one to blame for its failure but ourselves.

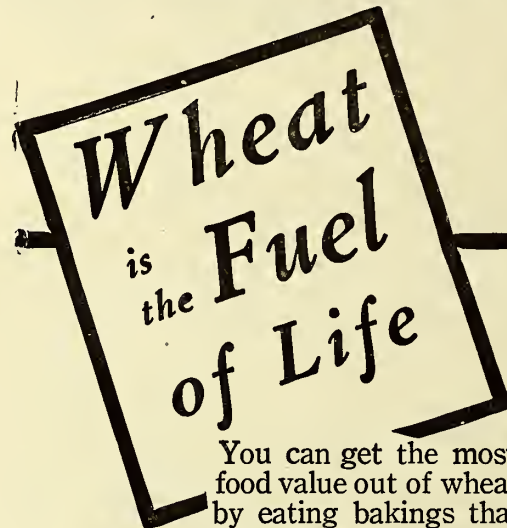
The Advocate carries in stock baptismal, marriage and church membership certificates. Order your supply from this office.

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

## TETTERINE

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



You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

Calumet has more than the ordinary leavening strength. It raises every baking to its height of nutritious value. It is pure and dependable—do not look for a substitute—there is none.

Use Calumet and be positive of wholesome nutritious and economical foods.

PACKED IN TIN  
—KEEPS STRENGTH IN



# Our Little Folks

## WHEN LITTLE BEAR WOULD BE RICH

The summer that Little Bear played with the red squirrels from morning until night he learned at least one of their ways. He began playing with them when they begged him to run races in his own sun-bright clearing. He might have beat them at the game if they had played fair, but that they would not do. The minute after the race started all the young squirrels except the lame one left the ground and went leaping from bush to bush and from tree to tree until they reached the goal far ahead of Little Bear.

They were so funny about it and so full of jokes and tricks that Little Bear could never help laughing, no matter how cross he felt. If he scolded them about it, they scolded back; and they beat him at that too. Every little squirrel had learned to scold at his mother's knee; they did it for fun.

When the squirrel children were mere youngsters, their fathers and mothers were glad to have them play with Little Bear because he kept them out of mischief and out from underfoot. Those were the summer days when the old squirrels worked busily at cutting off the cones of the pine needles for use in winter. They explained to Little Bear that in the winter and early spring they would dig up the seeds and eat them.

Mother Bear didn't like to have Little Bear play so much with the red squirrels, but Father Bear only laughed; he said he didn't believe that Little Bear would copy red squirrel ways.

But for once Father Bear made a mistake. It is true that Little Bear did not learn to say bad words or to tell lies or to steal, but he did learn at least one of the habits of red squirrels. It came about in this way: When nuts and acorns began to ripen and sour wild apples turned red in the sun the old squirrels told their children that the time had come to stop playing and go to work. They scolded Little Bear because he still wished to play hide and seek and games like that in harvest time.

Little Bear asked Mother Bear to tell him the meaning of harvest time because he didn't understand what the squirrels were talking about. Mother Bear explained that the time when farmers plant seeds of grain in the spring is called seedtime. When the seeds have grown into fields of waving grain, corn or wheat or oats or whatever it may be, and the grain is ripe and ready to be cut and stored away in barns for use in the winter, it is called the harvest, and the time of the year is harvest time.

"Autumn is harvest time for squirrels as well as for farmers," Mother Bear told Little Bear. "Now is the time when squirrels lay up their stores of acorns and nuts for the winter."

At dawn the next morning Little Bear was up and in the forest watching the squirrels at work. He heard the old squirrels tell the little ones exactly how to reach their own hollow trees in the quickest way and how to carry nuts in their mouths. They scolded Little Bear and tried to make him go home; they said that their children had to work. Besides that, they liked to work; it was fun.

Finally the gentle lame squirrel said to Little Bear, "Why aren't you thrifty like us? Why don't you collect nuts?"

"What for?" inquired Little Bear. "Our folks sleep all winter in a snug cave. We do not need any nuts for the winter."

"You could collect nuts and get rich even if you don't need them," said the

lame squirrel. "My mother is the richest squirrel in the forest, I guess. She has five storehouses full of nuts that we shall never need, all in secret places. Did you ever hear how I happen to be lame? It was on account of my mother's being so rich. I was poking round when I was little and a whole storehouse of nuts fell on me, and it was a long time before my mother could get me out from under the nuts, legs and all."

"I shouldn't think that you would have to work if your mother is so rich," argued Little Bear.

"Every squirrel has to take care of himself when he is as big as I am," was the reply. "There are no lazy squirrels. I shall never be rich because I am lame and I can't work fast enough, but you could easily get rich, Little Bear. It is a thrifty thing to do."

Straightway Little Bear decided to get rich. He found a hollow tree in his own sun-bright clearing where he had always played so merrily, and in the hollow he began piling hickory nuts, walnuts, butternuts, hazelnuts and acorns. At first he had a jolly time working with the squirrels; he tried to carry nuts in his mouth the way they did, but it made him laugh, and every time he laughed his mouth opened wide and out rolled the nuts. Every time that happened the little squirrels stopped their work to laugh too, which made the old squirrels scold like regular scolding machines. Finally the lame squirrel told Little Bear that he would never get rich if he laughed while he worked. After that Little Bear worked and worked and worked and didn't laugh any more than he had to.

By night he had a good-sized pile of nuts in his hollow tree. But the next morning there was not a nut left in his collection. The squirrels had stolen every one and thought that it was a joke; they said that they needed the nuts and that he didn't.

In the middle of that forenoon Mother Bear looked out of the window and rubbed her eyes hard because she couldn't believe what her eyes told her. In the front yard beside the garden gate Little Bear was at work bringing nuts from the forest and storing them in great heaps.

"Little Bear, what are you doing?" asked Mother Bear in squirrel tones.

"Getting rich," he answered.

"But we do not eat nuts in the winter," she told him.

"I know it," he answered cheerfully. "I am working to get rich. I am drying blackberries in that corner and drying mushrooms in here, going to make a haystack over there, and down in under—"

"Suppose we have blackberry pie supper," interrupted Mother Bear. "Those blackberries look delicious."

Little Bear shook his head. "If you please and if you don't mind," said he, "the lame squirrels says that if I am going to be thrifty and get rich I can't give away anything and that I must watch my stores and not let things be stolen."

Mother Bear was going out into the yard then to tell Little Bear what she thought about such selfishness, but Father Bear was hanging to both her apron strings and whispering in loud whispers, "Let him alone! Let him get rich! He will get sick of it if you give him plenty of chance."

Soon after that three young brown bears leande over the gate and begged Little Bear to come and play rough-and-tumble games with them, but he wouldn't; he said he had to work.

As days passed Little Bear acquired great possessions. Father Bear and Mother Bear were astonished at his riches. It made Mother Bear feel sad to look into her own front yard, but Father Bear only laughed and advised her to wait.

About noon he saw his old friend the lame squirrel limping along as if he were tired and discouraged.

"Good morning, Squirrelly," he called. "Please come over so that I can tell you something I have learned before I get any crosser."

The lame squirrel came; he put both hands over his heart when he saw Little Bear's store of nuts.

"I see that you are rich," said the lame squirrel. "You are richer than any squirrel I ever knew. I suppose you are the richest bear in the world."

"Yes, but I have learned that being rich doesn't make me happy. I never even feel like laughing now. What makes you look so sad, Squirrelly; are you rich too?"

"No, I shall probably starve this winter. A lot of boys stole all my nuts, and they robbed my rich mother and all the neighbors, so that we shall all starve before spring."

Up jumped Little Bear. He felt happy for the first time since he had begun getting rich. "Look here, old fellow," he said, "you just help yourself! You may have every nut that I have gathered. I am sick and tired of owning things. I shall never want to be rich again as long as I live! You call your people and come and help yourselves while I take a birch-basket full of lily roots to Grandfather Beaver and beg him to come and help himself to anything he wants. You tell all the folk you see, Squirrelly, that they are to come and help themselves to anything they need. Tell 'em it is my party."

"O Little Bear, you are good. I shall call everyone who needs food," answered the lame squirrel. He was so happy he forgot that he was lame and went leaping nimbly toward his winter home in the hollow tree with all the nuts he could carry.

—Youth's Companion.

## SUNDAY SCHOOL WORK

(Continued from page nine)

The officers of this board are G. B. Phillips, president; W. B. Clement and N. R. Hodgins, vice presidents; J. Foster Barnes, secretary; and I. F. Peebles, treasurer.

## CARRAWAY MEMORIAL

From October 28 to November 4 was observed as Children's Week by Carraway Memorial Sunday school, and was termed as a very successful Children's Week. From October 28 to November 4, 120 homes were visited by the Sunday school teachers of the Beginners, Primary and Junior departments. The number of homes visited by each teacher are as follows: Misses Irene Wyrick 15, Bertha Waldon 16, Martha Smith 17, Rebecca Roten 19, J. A. Hughes 24, Mrs. Pearl Tyson 29.

The Sunday school was very successful in securing Misses Maggie Marsh, Lois Hackney and Geraldine Smith from the Greensboro for Women to tell stories to the children Sunday evening, November 4. Although the weather conditions were unfavorable for a large attendance there were 60 children present from four to 12 years of age for the story telling hour.

The parents also enjoyed a good talk Sunday evening at 7:30 by our pastor on the Relationship of Parents and Children.

There were 120 invitation cards sent out by Miss Lena Loman to the parents to attend the special service for the parents. Posters were made by Miss Loman and Carl Neese advertising these events.

Mrs. Pearl Tyson was "key woman" for the Children's Week. The committees assisting in carrying out the

program for the week consist of the following: Publicity committee, Lena Loman, Carl Neese; home visitation committee, Mrs. A. Baumbarnar, Misses Irene Wyrick, Rebecca Roten, Bertha Waldon, Lena Loman, Eula Beal, Martha Smith, Sadie Tyson, Mrs. Pearl Tyson, Mr. J. A. Hughes; program committee, J. A. Lowdermilk, Misses Martha Smith, Rebecca Ro'ten.

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**DOES YOUR CHURCH NEED MONEY?**  
 If any branch of your church activities can use a little extra money during the holidays, here's an easy way to get it, and at the same time to contribute something to happier homes, and healthier, brighter children.  
**The Children's Party Book**  
 By Marion Jane Parker  
 Actually Something New!  
 A forty page book with ten pages in multi-color, four pages devoted to each occasion  
 New Years Day Patriotic Days  
 Valentine Day Halloween  
 Geo. Washington's Birthday Thanksgiving Day  
 St. Patrick's Day Christmas  
 Easter Birthdays  
 Tells mother how to arrange the party; what games to play—how to play them; what cakes to bake, and how to bake them. In fact, everything from sending out the invitations clear through.  
 New recipes for delicious confections and refreshments  
 By Helen Harrington Downing  
 Marion Jane Parker  
 1020 S. Karlov Ave.  
 Chicago, Illinois  
 Enclosed find ten cents for which please send me a sample copy of "The Children's Party Book" with full particulars.  
 Name.....  
 Address.....  
 Remember, if you are not pleased, your money and all postage will be refunded.



**IN MEMORIAM**

**SMITH**—Alice Elizabeth Smith died October 17, 1923, after she had lived a life devoted to her home, friends, church and God. Truly a beautiful life was hers. As a Sunday school teacher she had few superiors and her class of girls was greatly devoted to her. Her church meant much to her and she to it. Her husband and five children can only remember a life that was consecrated to them, and they have the assurance that it is well with the loved one gone. Mrs. Smith always dispersed sorrow and gloom and brought sunshine and happiness. May God abundantly bless the bereaved, and comfort them as only a loving Father can.  
J. W. Cotton.

**McCAIN**—Adline McCain, wife of E. L. McCain, was born June 3, 1855, and was called home to live with God and His angels September 4, 1923. We were married October 15, 1879; lived together until day of death. She was a good wife and good mother. She was dutiful to her church, attending service whenever her health would permit. We miss her very much. She has left her husband, one sister and one brother, seven daughters and one son, all married, and 33 grandchildren, and a host of friends. She was loved by everyone that knew her. But "the Lord giveth and the Lord taketh away; blessed be the name of the Lord." But we all hope to meet her in the better land, where parting is no more.  
Her beloved husband,  
E. L. McCain.

**FREEMAN**—Andrew Jackson Freeman was born May 3, 1862, age 61 years, five months and 22 days. Professed faith in Christ at the age of 15; was a member of the M. E. Church, South. He was loyal to his church and always kept the N. C. Advocate in his home. He was married to Miss Sarah E. McHargue in 1879. To this happy union were born 13 children, ten of whom lived to maturity and were present at his funeral. He was the father of Rev. H. C. Freeman of our conference. Only a short while before his death he spoke of his firm faith in God and his hope of a home in heaven. Funeral services were conducted by Revs. J. K. Church, B. S. West and T. F. Deitz. His remains were laid to rest in the cemetery near Shoal Creek church.  
Mrs. J. K. Terrell.

**HANES**—On September 20 Mrs. Matthew Hanes passed from time into eternity. Sister Hanes had been sick with cancer for ten months, but she bore her suffering with patience. Surely a good woman has gone from among us.

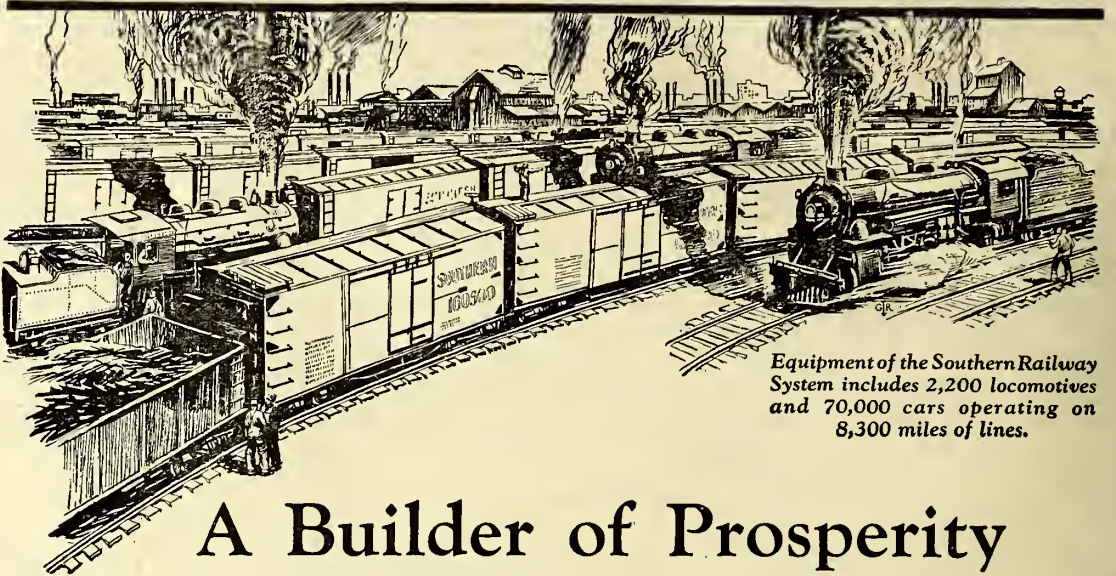
On September 20, 1883, she was married to Matthew Hanes, who is left to mourn her going away. To this union were born eight children, six living and two dead, four boys and four girls. Those living are C. S. Hanes and R. A. Hanes, both married and living in Thomasville. Those single are Jackson Hanes of Jacksonville, Fla., Minnie Sue Hanes of Thomasville, Lizzie and John Wesley, at home. She also leaves a mother who is 82 years old, and three brothers and two sisters, namely, P. A. Jones and Mrs. R. K. Marshall, both of High Point, C. J. Jones of Winston-Salem, G. E. Jones and Mrs. C. H. B. Leonard, both of Midway community.

Sister Hanes was converted and joined the Methodist church at Midway some years ago; she remained a member of the same until death. She was a kind wife and a dear, loving mother and sister, also a good neighbor. We shall all miss her in her home, in the community and in the church. An evidence of how she was esteemed by her many friends was shown by the host of friends who gathered to pay her respects to her as we laid her in the tomb.

On September 21 at three o'clock the funeral service was conducted by her pastor, assisted by Rev. Mr. Cox of Thomasville, after which we laid her body to rest in Midway cemetery to wait the call of Christ in the resurrection morning to come forth.  
May the Lord bless all who are near



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and dear to her, and especially her loved ones.

I wander all around the home,  
For now there is a vacant chair;  
A form is absent from her room,  
A voice is stilled I long to hear;  
It's mother's voice I wish to hear—  
I wish to see my mother dear.

Her basket now is laid aside,  
Her Bible placed upon the stand;  
Her tears of sorrow now are dried,  
No more she has a weary hand,  
For mother dear has gone to rest—  
My mother whom I loved the best.

By her pastor,  
John H. Green.

**ANGEL**—Margaret Elizabeth Anne Angel was born September 6, 1850, and died August 22, 1923. She joined the Methodist church in Franklin, N. C., in her eighteenth year, and was married to Andrew P. Angel March 15, 1870. Seven children were born to them, all of whom are living—Joe D., Andrews, N. C., Fred M. and Ben O., of Oklahoma, Mrs. Frank H. Shupe, Canton, Ohio, and Miss Margaret and

Andrew P. Angel, Franklin, N. C. She also leaves one brother, W. B. Dobson, Franklin, N. C., besides grandchildren and a host of other relatives and friends.

As the above dates indicate, she was a member of the church for more than half a century. She was very quiet in manner, but her consistency and fidelity in the various relationships of her life were such that she gained an enviable place in the esteem and confidence of all who knew her. She has left the savor of a good name, and an inheritance to her family and the community that is above price. It is a pleasure and a blessing to have known her. J. L. Teague.

**ORMOND**—Mrs. Lela Ormond, the widow of the late W. W. Ormond of Green county, was born in Hookerton, N. C., and after a life of about fifty-eight years of beautiful living died October 3, 1923.

Sister Ormond was married to W. W. Ormond some thirty years ago and they lived a most happy life together till he was taken four years ago and

left her for his heavenly home. They had no children, but their hearts were touched by the needs of helpless children, and out of the bounty with which God blessed them they provided liberally for the orphans. Bro. Ormond made his gift, and when the will of Sister Ormond was read it was found that she, too, had made a substantial gift to the Methodist Orphanage at Raleigh.

Sister Ormond was often in our home—the parsonage—and we feel that we knew her and the real spirit of her life. She was gentle and kind towards all—the high, the low, the rich and the poor. She was deeply religious and loved her church. One of the last pictures of her bright face that lingers with me is one answering questions in a Sunday school class just a short time before her death.

Her death came as shock to us all, but when we think of her as being out yonder in the cemetery beside Will (her devoted husband whom she loved so much) we become reconciled because we believe she is happy.

R. R. G.



# PRESIDING ELDERS APPOINTMENTS

## Western North Carolina Conference

**ASHEVILLE DISTRICT**  
H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C.

**FIRST ROUND**

<b>November</b>	
Flat Rock-Fletcher, Fletcher, 11	15
Hendersonville, night	15
Mars Hill, Beech Glen, 11	16
Mount Pleasant, night	16
Spring Creek, night & 11	17-18
Hot Springs, Hot Spgs., 4 & night	18
Marshall, Marshall, 11	19
Weaverville Station, night	19
Weaverville Ct., Pleasant Grv., 11	20
Elk Mountain, Elk Mt., night	20
Swannanoa, Bethesda, 11	21
Black Mountain, night	21
Hominy, Oak Hill, 11	22
Sandy Mush, Brick Ch., 11	23
Leicester, Leicester, 3	23
East Biltmore, West's Chapel, 11	25
Henderson Ct., Fruitland, 3	25
Saluda-Tryon, night	25
Rosman, Rosman, 11	26
Brevard, night	26

**CHARLOTTE DISTRICT**  
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

**FIRST ROUND**

<b>November</b>	
Waxhaw, Mineral Springs, 11	15
Polkton, Polkton, 11	16
Peachland, Hopewell, 3	16
Weddington, Weddington, 11	17
Monroe, Central, 11	18
North Monroe, 3	18
Brevard Street, night	18
Bethel and New Hope Ct., 11	21
Morven, Morven, 3	21
Unionville, Unionville, 11	22
Rural Trinity, 3	23
Ansonville, Ansonville, 11	24
Pineville, Pineville, 11	25
Thift-Moores, Pleasant Grove, 3	25
<b>December</b>	
Wadesboro, 11	2
Calvary, night	2
West Charlotte, 3	4
Duncan Memorial, night	5
Tryon Street, 11	9
Belmont Park, night	9
Trinity, 11	16
Chadwick, night	16
Hawthorne Lane, 11	23
Spencer Memorial, night	23
Dilworth, 11	30

**GREENSBORO DISTRICT**  
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

**FIRST ROUND**

<b>November</b>	
W. Greensboro, Muir's Chapel	17-18
Bethel, Bethel, night	18
Liberty, Old Randolph, 11	25
Carraway Memorial, night	25
<b>December</b>	
New Hope, Center, 11 & 3	1-2
Uwharrie, Oak Grove, 3 & 11	1-2
Asheboro, night	2
Wesley Memorial, 11	9
Highland, 3	9
Jamestown-Oakdale, Jamestown, ngt	9
Gibsonville, Gibsonville, 11	16
Centenary, night	16
Coleridge, Concord	22-23
Ramseur-Frankl'vie, Ramseur, 11	23
Walnut Street, night	23
Randleman, Naomi, 11	30
Deep River, Cedar Falls, 3 & night	30
<b>January</b>	
Wentworth, Salem, 11 & 3	5-6
Ruffin, Pelham, 11	6
Reidsville, night	6
Pleasant Garden, P. Garden	12-13
Spring Garden, night	13

The district stewards, charge lay leaders and pastors of the district are requested to meet in West Market Street church, Tuesday, November 20, at ten o'clock.

**MARION DISTRICT**  
Z. Paris, P. E., Marion, N. C.

**FIRST ROUND**

<b>November</b>	
Henrietta-Caroleen, Caroleen, 11	18
Cliffside, 7:30	18
Bald Creek, 11	24
Burnsville, 11	25
<b>December</b>	
Spruce Pine, Penland, 11	2
Micaville, Bakersville, 7:30	2
Spindale, Spindale, 11	2
Forest City, Forest City, 7:30	9
Glen Alpine, 11	16
McDowell, Nebo, 3	16
Marion Ct., Murphy's Chp, 11	23
Marion Mills, Clinchfield, 7	23

Cross Mill, Cross Mill, 11	30
<b>January</b>	
Broad River, Krislers, 11	4
Mill Spring, Grays Chp, 11	5-6
Bostic, Salem, 11	13
Old Fort Ct., Ebenezer, 11	20
Old Fort Sta., 7	20

**MOUNT AIRY DISTRICT**  
J. H. West, P. E., Box 422, Mt. Airy, N. C.

**FIRST ROUND**

<b>November</b>	
Stoneville-Mayodan, Mayodan, 11 & night	17-18
Madison, 11	18
Sandy Ridge, Snow Hill, 11	19
Danbury, Danbury, 3	19
Draper, 11	25
Spray, night	25
<b>December</b>	
Walnut Cove, W. Cove, 11	1-2
Leaksville, night	2
Dobson, Stony Knoll, 11	4
Aarat, Mt. Herman, 11	5
Yadkinville, Prospect	8-9
Salem-Oak Grove, Plas. View, a.m.	11
Mt. Airy Ct., Beulah, a.m.	12
Stokesdale, Stokesdale, 11	15-16
Summerfield, Center, 3	16
Pilot Mountain, Pilot Mt., 11	29
Rural Hall, Antioch, 11	30
<b>January</b>	
Jonesville, Jonesville	5-6

**NORTH WILKESBORO DISTRICT**  
J. W. Williams, P. E., Jefferson, N. C.

**FIRST ROUND**

<b>November</b>	
Wa'auga, Henson Chapel	17-18
Boone, Boone, night	18
Avery, Fairview, a.m.	20
Elk Park, Cranberry, a.m.	21
Todd, Todd, a.m.	24
Creston, Creston, a.m.	25
<b>December</b>	
Helton, Helton	1-2
N. Wilkesboro, N. Wilkesboro, ngt	5
Ronda-Roaring River, R. River, 3	6
Wilkes, Marian Chapel, 3	8-9
Wilkesboro, Wilkesboro, night	9
Sparta, Shiloh, 3	15-16
Laurel Springs, Laurel Spgs, 3	22-23

The district stewards, lay leaders and all pastors are requested to meet in Boone on the 16th of November at 10 o'clock. This is a very important meeting and we urge all to be present.

**SHELBY DISTRICT**  
C. S. Kirkpatrick, P. E., Gastonia, N. C.

**FIRST ROUND**

<b>November</b>	
Rock Springs, Denver, 11	17-18
Goodsonville, 3	18
West End, night	18
Bellwood, St. Peters, 11	23
South Fork, Vernon, 11	24-25
Stanley, Stanley, 3	25
Maylo, night	25
Crouse, Antioch, 11	30
<b>December</b>	
Cherryville Ct., St. Pauls, 11	1-2
Cherryville Station, night	2
Lincoln Ct., McKendree, 11	8-9
Dallas, High Shoals, 3	9
Trinity, night	9
Mt. Holly, 11	16
Main St., night	16
Bessemer, Bessemer, 11	23
King's Mountain, night	23
Maylo, 11	30
East End, night	30
<b>January</b>	
Lowesville, Hill's Chapel, 11	5-6
Lafayette St., night	6
Cramerton, 11	13
Park Street, night	13
Lowell, 11	20
McAdenville, night	20

**SALISBURY DISTRICT**  
T. F. Marr, Salisbury, N. C.

**FIRST ROUND**

<b>November</b>	
Salisbury Ct., Shiloh, 11	17
Concord Central, 11	18
Forest Hill, 7:30	18
Concord Ct., Bogers Chapel, 11	24
Epworth, 11	25
Kerr Street, 7:30	25
Gold Hill, Gold Hill, 11	29
<b>December</b>	
Landis, Shiloh, 11	1
Kannapolis, 11	2
China Grove, 7:30	2
New London, Richfield, 11	8
Salem Ct., Salem, 11	9
Badin, 7:30	9
Albemarle Ct., Bethesda, 11	15
Central, 11	16
First Street, 7:30	16
Mt. Pleasant, Center Grove, 11	22
Harmony, 11	23
Westford, 7:30	23
Norwood Ct., Rehobeth, 11	29
Norwood, 7:30	30

<b>January</b>	
First Church, Salisbury, 11	6
Spencer, Central, 7:30	6

The pastors, district stewards and charge lay leaders are called to meet in First church, Salisbury, Thursday, November 8th at 10 a. m.

**STATESVILLE DISTRICT**  
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

**FIRST ROUND**

<b>November</b>	
Granite Falls, 7	19
Alexander, Taylorsville, 10	20
Hiddenite, Hiddenite, 2	20
Stony Point, 7	20
Statesville Ct., Trinity, 10	21
Elmwood, Cleveland, 2	21
Troutman, 7	21
Broad St., Mooresville, 7	23
Mooresville Ct., parsonage, 10	24
Jones Memorial, 7	24
Cool Springs, Clarksbury, 10	26
Olin, Olin, 2	26
Statesville, Broad St., 7	26
Balls Creek, Mt. View, 10	27
Catawba, Catawba, 2	27
Maiden, 7	27
Mt. Zion, 7	28
<b>December</b>	
Davidson, 7	3
Newton, 7	4
Dudley Shoals, Ebenezer, 10	4
Hudson, Hudson, 2	4
Lenoir Ct., 10	5
South Lenoir, 2	5
Lenoir, First, 7	5
Mooresville, Central, 7	6
Hickory, First, 7	7
Westview, 2	8
Rhodhiss, 7	8

These are the business meetings. Preaching services will be announced through pastors.

**WAYNESVILLE DISTRICT**  
R. S. Howie, P. E., Waynesville, N. C.

**FIRST ROUND**

<b>November</b>	
Lake Junaluska, Clyde, 11	18
Dellwood, Dellwood, night	18
Bethel, Liberty, 11	25
<b>December</b>	
Judson, Judson, 11	1
Robbinsville, Robbinsville, 11	2
Andrews, night	2
Murphy Ct., Peachtree, 11	8
Hayesville Ct., Sweet Water, 11	9
Murphy, night	9
Hiawassee Ct., Ranger, 11	10
Fines Creek Ct., Pine Grove, 11	16
Macon Ct., Union, 11	22
Franklin Ct., Iotla, 11	23
Franklin, night	23
Webster Ct., Webster, 11	30
<b>January</b>	
Jonathan, 11	6
Waynesville, night	6
Glenville Ct., Cashiers, 11	12
Highlands Ct., Highlands, 11	13
Whittier Ct., Whittier, 11	20
Bryson City Ct., Bryson City, night	20
Haywood Ct., Crabtree, 11	27

**WINSTON-SALEM DISTRICT**  
W. A. Newell, P. E.

**FIRST ROUND**

<b>November</b>	
Forsyth, Ogburn Memorial, 11	15
Farmington, Farmington, 11	16
Denton, Denton, 11	17-18
Trinity, Amazon, night	18
Hanes-Clemmons, Hanes, night	19
Grace, Grace, night	20
Thomasville, Main St., night	21
Centenary, Centenary, night	22
Burkhead, Burkhead, night	23
Linwood, Cotton Grove, 3	24-25
Erlanger, Erlanger, 11	25
Central Terrace, Central Ter., ngt.	26

The district stewards, pastors, charge and church lay leaders will meet at Centenary church, Winston-Salem on Tuesday, November 6th, at ten o'clock in the morning. We are depending upon the pastors to give us a full attendance of these brethren. The policy of the district for the coming year will be determined at this meeting.

# How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs, Box 4B, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly.)

## RESOLUTIONS OF RESPECT

Whereas, the angel of death has come into our midst since last we met and on September 1, 1923, removed from our number a much loved and ever faithful co-worker, Mrs. Bettie Linville Vestal, and the Young People's Missionary Society of Burkhead M. E. church, Winston-Salem, N. C., does hereby adopt the following resolutions of respect as a last sad tribute to this noble character.

First, That we may submit to the will of our heavenly Father, realizing that He doeth all things wisely and discreetly.

Second, That although young in years she had blazed a trail for her Master that every member would do well to follow and continue in until a like summons is answered by each individual.

Third, That our deepest sympathy goes out to the bereaved ones—to the young husband, father, mother, brother and sisters.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the family and a copy to our church paper, the Christian Advocate.

Mrs. J. G. Sterling,  
Miss Ruth Grubbs,  
Mrs. Aubrey Flynt.

"Who is that poor fellow with the guards watching him?" asked the visitor to the penitentiary.

"Oh, he's a desperate criminal," replied the warden. "He is doing twenty years. He wrecked a train."

"And who is that trusty who seems to have so many privileges?" asked the visitor.

"Oh, he's a financier," replied the warden. "He is doing two years. He wrecked a railroad."—Cincinnati Enquirer.

Orders are being filed for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.

**WINSTON-INTERNATIONAL LOOSE-LEAF BIBLE**  
A PRACTICAL BIBLE FOR NOTES  
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.  
Send for Illustrated Catalog of Bibles  
THE JOHN C. WINSTON CO., Publishers  
American Bible Headquarters  
72 Winston Building Philadelphia



IN MEMORIAM

**SMITH**—Mrs. Mary E. Smith, a faithful member of Memorial Methodist church, died at her home in Durham, October 1, 1923. Surviving her are a daughter, Miss Lillian Smith of Durham, and a sister, Mrs. D. K. Kincaid of South Carolina. A son, Mr. T. V. Smith of Dunn, N. C., died a few days after the death of his mother. Mrs. Smith lived among us a life of rare beauty. She was a kind, sweet spirited, unselfish, uncomplaining Christian. The community in which she lived is richer because she tabernacled for a while in our midst. She has left a noble record, a good example. Blessings on the lonely ones.  
M. B.

**HERRING**—Mrs. Icabod Herring, nee Miss Clara Sugg, was born August 3, 1862. Sister Herring joined the church when 23 years of age at Thompson's Chapel, Wayne county, and until her death she remained a devoted member. Not only was she a devoted member and an active member, but an active member, serving as superintendent of Sunday school for a long time; was president of the Woman's Missionary Society for several years. As long as her health would permit she found it a pleasant thing to work in her Master's vineyard. For several years Sister Herring had been in feeble health. Everything that could be done for her comfort was done. We feel she was ready and willing when the death angel came for her. She leaves a loving husband, a number of nieces and nephews to mourn their loss.

May God comfort them.  
Her pastor, C. T. Rogers.

**PYATT**—Mrs. Mary Limy Pyatt was born February 7, 1846, at Nebo, N. C., in McDowell county; died October 21, 1923, aged 77 years old. She died at the home of her youngest son, Mr. W. M. Pyatt. She was the mother of nine children, eight boys and one girl. Five are still living, Mr. W. M. Pyatt, Nebo, N. C.; Mr. J. T. Pyatt, East Morion, N. C.; Mr. Dave Pyatt, West Pittsburgh, Penn.; Mrs. Willie Gibbs, Hendersonville, N. C. Mr. Ben Pyatt left ten years ago and it is not known if he is living or not.

The funeral was conducted by Rev. Mr. Stoney of Madison, N. C. The pastor, Rev. P. H. Brittain, was absent on account of the W. N. C. conference. She had been a member of the M. E. church for 45 or 50 years.

She was laid to rest in the cemetery. The grave was covered with flowers. A host of friends and relatives mourn her going. Let all be ready to meet her over there in a better land.

Her grandchild, Mabel.

**WHITEHURST** — Leslie Whitehurst, the son of Mr. and Mrs. Robert W. Whitehurst, of Straits, N. C., fell asleep in death in the Marine Hospital, Norfolk, Va., on Monday, October 15, 1923, aged 21 years. His illness was short but severe, and his death was a great shock to all.

His father and mother are both living. Brothers and sisters living are: Misses Ethel, Ella and Elva Whitehurst, and Mrs. Henry Chadwick; Messrs. Lesland, Lonnie, Gerald and Rev. Guion Whitehurst. These with many other relatives and friends are in sorrow because of his absence from their circle. He was converted and joined the Methodist church when 16 years of age, and from that sacred hour seemed to realize that deep, spiritual meaning of the vows he had taken, and that he must give them clear and conscientious definition in daily life. His was a most attractive personality, with a gentleness and thoughtfulness for others which was especially noticeable. He made friends wherever he went. "A life though short in its span that imparts such lessons is well worth living." The funeral services were conducted at the home of his pastor, Rev. H. M. Jackson. His body was laid to rest in the family burying ground. The floral offerings were most beautiful and showed the affections of his many friends. But God makes no mistakes and some day we hope to meet again on that beautiful shore.  
His friend,  
Sadie M. Whitehurst.

## Make This a Joyous Thanksgiving

### By Joining The N.C. Christian Advocate Piano Club

What a wonderful thing it would be to give your family a beautiful piano or player-piano for Thanksgiving. Wouldn't it be the happiest Thanksgiving you and yours have ever had? Or, if you have an instrument that has seen its best days, wouldn't it be fine to trade it in for a new one that will be a pride and joy to your family for a life-time?

You can give this joy to your family now. You don't know just how easy you can buy a high-quality instrument through The Advocate Piano Club until you let them give you full particulars. This club plan of buying a piano is the safest and most economical plan ever devised. It takes all the guess out of piano-buying, saves you money and allows you to pay on such convenient terms that you will hardly miss the money.

By writing the Club now you can make all arrangements and have your instrument in your home on Thanksgiving Day. Wouldn't it be a Thanksgiving to remember for a long, long time?

#### What The Advocate Piano Club Means to You

- 1st. The Club insures its members absolute satisfaction by enabling them to procure their instruments from one of the oldest and best known Piano Houses in America. Arrangements have been perfected by the Advertising Managers of The Advocate with Ludden and Bates, Southern Music House, which makes piano buying economical, safe and easy. Ludden and Bates have been selling Pianos and Player-Pianos throughout the South for over 50 years. It is a reliable house whose guarantee means exactly what it says. They are not in business today and out tomorrow, but are ever ready and willing to make good on every promise they make.
- 2nd. It means that you are buying at wholesale prices instead of retail prices. **WAGON STORE** consists of 100 members who by buying together gain a much better price than any one purchaser can procure. You are responsible only for your own purchase, but by buying through the Club you are helping the other 99 members to get wholesale prices and they are helping you.
- 3rd. You are guaranteed perfect satisfaction by a reliable music house, a guarantee that covers the life of your instrument against defective labor and material.
- 4th. By joining the Club you are extended the most convenient terms of monthly, quarterly or yearly payments based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices which are usually much higher than cash prices.
- 5th. The family of a Club Member is fully protected in case of the death of the purchaser. If the regulations of the Club have been complied with, the unpaid balance is cancelled and the family is given a receipt in full.
- 6th. You have the privilege of trading in your old piano at its real valuation, for a new piano or player-piano.



Write today for beautifully illustrated catalog, which pictures and describes the superb Ludden & Bates instruments, and explains more fully the many attractive features of the Club. It is helping others by the hundreds. It will help you, too. Address

## LUDDEN & BATES

Advocate Piano Club Dept. Atlanta, Ga.

**GREEN**—On July 30, 1923, God called Mrs. Dora Elizabeth Tate Green from toil and care to life eternal. She was united in marriage to Mr. J. C. Green a little more than thirty years ago. To them was born ten children, the eldest son having preceded her, leaving behind seven sons, two daughters and one grandchild. She was born in Rutherford county near Henrietta-Caroleen, spending her girlhood days on the farm. Her parents, H. G. and Caroline Webb Tate, were staunch Christian Methodists. They later located in Forest City, where Mrs. Green and her husband partly reared their children before locating in Thomasville. She was converted and joined the M. E. church when quite young, and remained a loyal and faithful member till God called her home. The funeral services were conducted from Thomasville Main Street church by her pastor, Rev. C. A.

Gibbs, assisted by Revs. R. S. Troxler, T. B. Johnston and T. J. Rodgers, the latter having been her pastor during her early married life. Her chief concern was for the happiness and comfort of others, and no sacrifice was too great for her to make for her children. The large concourse of friends who attended her funeral and expressed the esteem in which she was held by her mother was held in high regard by her. We know not why God took her and question not His goodness, but wait and say: "Not now, but in the coming years; It may be in the better land; We'll read the meaning of our tears; But then, up there, we'll understand." Loved Ones.

**RESOLUTIONS OF RESPECT**  
Whereas, the Lord in His wisdom has removed from the Wesley Broth-

erhood class Mr. John C. McAfee, who was a very faithful member; be it resolved:  
First, That our class has suffered great loss and each member has lost a true friend and brother.  
Second, That the Sunday school has lost a man whose place will be hard to fill.  
Third, That he was always faithful to every trust committed to his care.  
Fourth, That we will strive to emulate his good qualities and Christian character.  
Fifth, That his daughter have our deepest sympathy in this sad bereavement, consoling them with the thought that God will be a Father to the fatherless.  
Sixth, That a copy of these resolutions be sent to the family one one to the Christian Advocate.  
W. M. Nelson,  
G. A. Yount,



# NORTH CAROLINA Christian Advocate

Voulme LXVIII

GREENSBORO, N. C., THURSDAY, NOVEMBER 22, 1923

No. 47

## The North Carolina Conference



THE first session of the North Carolina conference with Bishop Collins Denny at the steering wheel ran "in high" for three and one-half hours and covered a large part of the road that leads from roll call to the reading of the appointments. In these first hours of the eighty-seventh annual session of the conference the nine presiding elders submitted their reports, Bishop DuBose spoke concerning his work in the Far West, the characters of the supernumerary and the superannuate ministers were passed, and the class for admission on trial was received by the conference.

The most impressive moments of the morning session were toward the close when Dr. J. T. Gibbs asked to be granted the superannuated relation. His presiding elder, J. C. Wooten, announced that Dr. Gibbs desired to retire from the active ministry and requested that he say a few words to the conference.

Amid the silence of his expectant auditors, this knightly itinerant arose and began by saying that he had been preaching fifty-three years. Four of these were spent as a supply and the other forty-nine as a member of the North Carolina conference. For thirty consecutive years he had been a presiding elder.

"I was seventy-five years of age September 10, 1922, and as I am not able to do the full work of a Methodist preacher I have come to the conclusion that the thing for me to do is to retire. The conference and the bishops have been good to me and I am in love with all men. This action is entirely on my part and I give up the work with the best of feeling for everybody."

Dr. Gibbs retires from the active ranks of the conference with that grace and dignity which has characterized his entire ministry of more than fifty years. His has been a record that any man might covet, but the manner in which he laid aside his sword marked him as one of the knightliest spirits that has been permitted to sit at the Roundtable of the King.

### A Little More in Detail.

The conference met promptly at 9 o'clock, November 14, in the First Methodist church, an edifice of rare beauty. The communion service was conducted by Bishop H. M. DuBose, assisted by Revs. L. E. Thompson, R. H. Brown, L. T. Singleton and J. W. Potter.

At the close of the communion service, which was largely attended, Bishop Denny asked Rev. R. H. Willis to call the roll.

After roll call and on motion of J. T. Gibbs, R. H. Willis was elected secretary. The secretary nominated for his assistants T. M. Grant and W. H. Brown. Rufus Bradley was nominated for statistical secretary. All these were elected.

The hours for meeting and adjourning were fixed at 9:00 and 12:30.

Bishop Denny at this juncture formally presented his colleague, Bishop H. M. DuBose, to the conference.

Rev. J. C. Hunter, of the Virginia conference and a representative of the Publishing House at Richmond, was presented and made a statement about his work.

Transfers from other conferences were announced as follows: H. C. Hendrix from the North Georgia; M. G. Ervin, J. A. Snow, W. L. Dawson, Jr., and W. F. Elliott from the Western North Carolina conference.

### Presiding Elders Report.

M. T. Plyler, Durham district, reported ten churches in course of construction. Two big building enterprises now under way are at Trinity church, Durham, and at Chapel Hill. Five other churches expect to begin building next year. Nine pastors complete their four years' service on their respective charges.

### Elizabeth City District.

C. B. Culbreth reported five churches practically made over, one new church built and five planned for next year. Evangelistic pastors are serving the district in a very fine way outside of their own charges.

### Fayetteville District.

R. H. Willis reported that his district led in the Advocate campaign and that the Advocate was more strongly entrenched now than ever, that there had been 924 accessions on profession of faith and a net increase of 950. There are seven building enterprises and others to begin early in the year.

### New Bern District.

F. M. Shamburger said that 600 had been received on profession of faith; new church buildings; salaries nearly all in full and most of the collections paid in full.

### Raleigh District.

J. C. Wooten stated that he had joined the conference here twenty-

five years ago, was born fifty-five years ago and was closing eight years in the presiding eldership, and that this is a great time to live and work in the kingdom of God. For his district he reported a prosperous and successful year.

### Rockingham District.

"Substantial growth both morally and spiritually," was the way J. H. Shore began his report; \$75,000 has been spent in church building; the Sunday school and Epworth League work has prospered; salaries and collections practically all paid. Pastors the most successful evangelists.

### Washington District.

S. A. Cotton told of successful meetings held by the pastors, really great ingatherings at several points, new church buildings are being erected, two preachers have a deficit in salaries, Sunday schools and Epworth Leagues are prosperous.

### Weldon District.

Of the twenty-three charges nineteen report 400 received on profession of faith. The pastors are evangelistic, salaries practically all paid in full. Two parsonages have been built this year. Nine new missionary societies; leagues and Sunday schools growing.

### Wilmington District.

J. M. Daniel says that two new churches have been organized in the district and that the pastors have been looking after unoccupied territory. Children baptized, 174. Two new churches built. Good work by Sunday schools and Epworth Leagues.

### High Priced Evangelists.

The presiding elders in the reports gave little encouragement to the money grabbing evangelists. One elder reported that a pastor in his district on a little cotton mill charge received more members into the church than all the pastors in another place received from a \$10,000 evangelistic campaign. Like expressions were reported by others of the presiding elders. According to the presiding elders these high priced campaigns by professional evangelists have proved colossal failures.

### Superannuates.

J. O. Guthrie, P. Greening, C. C. Brothers, M. D. Giles, T. J. Dailey, B. C. Allred, J. A. Lee, W. F. Galloway, A. McCullen, G. T. Simmons, J. M. Lowder, T. H. Sutton, J. E. Underwood, R. W. Bailey, D. L. Earnhardt, J. J. Parker, M. D. Hix, J. F. Usry, R. B. John, J. H. Hall, J. A. Hornaday, S. A. Nettles, N. E. Coltrane, J. T. Gibbs, F. B. McCall, N. E. Coltrane.

### Supernumerary.

R. W. Townsend, W. H. Townsend, J. M. Rhodes, E. C. Glenn.

### Admitted on Trial.

Henry Lee Whitten, Frederick Webster Selser, Michel Crawford Ellerbe, Lawrence Adams Watts, McDaniel McLamb, Sherley Judge Starnes.

### SECOND DAY

A feature of the second day's session of the conference was the adoption of resolutions presented by J. D. Bundy and that were unanimously adopted by a standing vote. The resolutions were as follows:

### Resolutions Regarding the Junaluska Incident.

Whereas there appears a growing tendency to depart from the faith upon which our beloved Methodism has builded and grown to its present proportions in breadth, power and usefulness.

And whereas among the evidences of this tendency are found the teachings of Rev. Dr. S. G. Bland at the last summer Junaluska Training School for Sunday School workers, not only without any protest, but with seeming endorsement by those responsible for his presence therefore, be it resolved:

First, That as an annual conference, we deplore this exceedingly unfortunate and hurtful incident to the church and future of the school.

Resolved second, That we ask our parent Sunday School Board to exercise unsparing vigilance in an effort to hinder its repetition.

Resolved third, That we hereby as individuals and as a body, reaffirm our faith in a whole Christ, the divinely conceived and virgin born Son of God, and in a whole Word, divinely inspired for a whole world.

### Superannuate Endowment.

Another feature of the morning session was the presentation at 10:30 o'clock of the method the coming year for securing the superannuate endowment fund.

(Continued on page four.)



## Appointments of the NORTH CAROLINA CONFERENCE

### DURHAM DISTRICT

M. Bradshaw, Presiding Elder.

Burlington	J. B. Hurley
Burlington Circuit	W. R. Hardesty
Brooksdale Circuit	B. T. Hurley
Carrboro	J. W. Autry
Cedar Grove Circuit	E. C. Durham
Chapel Hill	Walter Patten
Durham—Branson	W. F. Elliott
Calvary	D. E. Earnhardt
Carr	J. H. Buffaloe
Gregson	D. M. Sharp
Lakewood	W. C. Ball
Memorial	H. E. Myers
Trinity	W. W. Peele
West Durham	J. W. Bradley
Durham Circuit	W. F. Craven
Eno	To be Supplied
Graham, Haw River and Webb Ave.	G. M. Daniel
	G. C. Ervin, Jr. Preacher
Hillsboro Circuit	S. F. Nicks
Leasburg Circuit	E. R. Clegg
Mebane	L. E. Thompson
Milton Circuit	J. Bascom Hurley
Mt. Tirzah Circuit	B. O. Merritt
Person Circuit	B. C. Thompson
Roxboro—Long Memorial	F. M. Shamburger
E. Roxboro and Longhurst	S. J. Starnes
Rougemont Circuit	J. F. Starnes
S. Alamance Circuit	L. M. Chaffin
Yanceyville Circuit	E. L. Stack
Student Trinity College	H. M. Wellman
Professor in Trinity College	H. E. Spence
Professor in Trinity College	J. M. Ormond

### ELIZABETH CITY DISTRICT

C. B. Culbreth, Presiding Elder.

Chowan Circuit	M. R. Chambers
Columbia Circuit	F. A. Lupton
Currituck Circuit	J. P. Bross
Dare Circuit	R. N. Pitts, Supply
Edenton	J. V. Knight
Elizabeth City—First Church	N. H. D. Wilson
City Road	Daniel Lane
Gates Circuit	R. F. Munns
Hatteras Circuit	J. M. Joliff
Hertford	N. C. Yearby
Kennekeet Circuit	C. A. Johnson
Kitty Hawk Circuit	R. L. Beasley, Supply
Moyock Circuit	C. T. Thrift
N. Gates Circuit	J. O. Long
Pantego and Belhaven	T. E. Davis
Pasquotank Circuit	W. T. Phipps
Perquimans Circuit	J. T. Stanford
Plymouth	W. G. Lowe
Roanoke Island	A. W. Price
Roper Circuit	R. F. Taylor
S. Camden Circuit	S. Salyer, Supply
S. Mills Circuit	A. B. Crumpler, Supply
Stumpy Point	A. E. Brown
President Scarritt B. T. School	J. L. Cunnigim

### FAYETTEVILLE DISTRICT

R. H. Willis, Presiding Elder.

Bladen Circuit	B. H. Biggs
Buckhorn Circuit	W. A. Piland
Carthage Circuit	J. M. Wright
Duke	H. L. Davis
	N. M. McDonald, Supernumerary
Dunn	G. T. Adams
Elizabeth Circuit	H. E. Lance
Fayetteville—Hay Street	H. A. Humble
Person St. and Calvary	E. C. Maness
Fayetteville Circuit	W. L. Maness
Glendon Circuit	E. L. Hill
Goldston Circuit	H. T. Witten
Haw River Circuit	C. H. Caviness
Hemp Street	J. C. Cummlings
Jonesboro Circuit	B. E. Stanfield
Lillington Circuit	H. L. Hendricks
Mamers Circuit	L. R. Gaines, Supply
Newton Grove Circuit	W. J. Underwood, Supply
Parkton Circuit	J. C. Humble
Pittsboro Circuit	J. J. Boone
Roseboro Circuit	J. A. Tharpe
Sanford Circuit	L. B. Jones
Siler City Charge	O. L. Hinson
Stedman Circuit	E. C. Sell

### NEW BERN DISTRICT

J. C. Wooten, Presiding Elder.

Atlantic and Sea Level	J. M. Carraway, Supply
Beaufort	E. B. Craven
Craven Circuit	W. L. Dawson, Jr.
Dover Circuit	E. B. Bell
Goldsboro—Elm St. and Pikeville	C. P. Jerome
St. John	R. E. Atkinson
St. Paul	C. L. Read
Goldsboro Circuit	H. C. Ewing
Grifton Circuit	R. J. Lough
Harlowe Circuit	W. T. Cheek, Supply
Hookerton Circuit	R. R. Grant
Jones Circuit	K. F. Duval
Kinston—Caswell Street	To be Supplied
Queen Street	C. K. Proctor
LaGrange Circuit	R. E. Pittman
Morehead City	W. A. Cade
Mt. Olive and Calypso	L. T. Singleton
Mt. Olive Circuit	K. S. L. Cook
New Bern—Bridgeton	F. W. Selsor
Centenary	J. W. Harrell
Riverside	W. C. Ormond, Supply
New Port Circuit	R. A. Bruton
Ocracoke and Portsmouth	Samuel Leffers, Supply
Oriental Circuit	J. C. Whedbee
Pamlico Circuit	To be Supplied
Pink Hill Circuit	R. W. Barfield, Supply
Seven Springs	E. J. Lewis, Supply
Straights Circuit	H. M. Jackson
	E. W. Glass, Supernumerary
Snow Hill Circuit	J. A. Russell
Vandemere Circuit	To be Supplied
Student Boston University	M. V. McRae
	Centenary Quarterly Conference
Student Boston University	Guy Hamilton
	Riverside Quarterly Conference

### RALEIGH DISTRICT

M. T. Plyler, Presiding Elder.

Bailey Circuit	L. C. Brothers
Benson Circuit	J. E. Blalock
Cary Circuit	D. N. Caviness
Clayton	Marvin Self
Creedmore Circuit	V. A. Royal
Four Oaks Circuit	W. J. Watson
Franklinton	E. H. Davis
Garner Circuit	G. W. Starling
Granville Circuit	L. H. Joyner
Kenly Circuit	W. B. North
Louisburg	O. W. Dowd
Mill Brook Circuit	M. G. Ervin
Oxford	E. M. Snipes
Oxford Circuit	N. B. Strickland
Princeton Circuit	G. B. Perry
Raleigh—Central	H. I. Glass
Edenton Street	W. A. Stanbury
Epworth	R. F. Bumpas
Jenkins' Memorial	W. H. Brown
Selma—Edgerton Memorial	O. P. Fitzgerald
Smithfield	D. H. Tuttle
Tar River	J. C. Williams
Youngsville Circuit	W. B. Humble
Zebulon Circuit	E. M. Hall
Bus. Mgr. N. C. Christian Advocate	T. A. Sikes
Supt. Methodist Orphanage	A. S. Barnes
Supt. Anti-Saloon League	R. L. Davis

### ROCKINGHAM DISTRICT

J. H. Shore, Presiding Elder.

Aberdeen and Vass	E. H. McWhorter
Biscoe	F. B. Peele
Caledonia Circuit	Frank Culbreth
Ellerbe Circuit	W. F. Trawick
Hamlet	W. C. Martin
Laurel Hill Circuit	W. J. DuBois, Supply
Laurinburg	W. R. Royal
Lumberton	T. McM. Grant
Lumberton Circuit	N. L. Seabolt
Maxton	J. L. Rumley
Montgomery Circuit	F. B. Noblett
Mt. Gilead	J. A. Martin
Mt. Gilead Circuit	F. E. Dixon
Piedmont Street	D. A. Petty
Raeford Circuit	J. H. Frizelle
Red Springs Circuit	L. S. Massey
Richmond Circuit	C. A. Jones
Roberdel Circuit	J. G. Johnson
Rockingham	J. D. Bundy
Robeson Circuit	N. B. Johnson
Rowland Circuit	P. D. Woodall
	W. H. and W. R. Townsend, Supernumeraries
St. John and Gibson	A. J. Parker
St. Paul Circuit	I. T. Poole
Troy	J. H. McCracken

West End Circuit	A. J. Groves
Student in Yale University	L. M. Hall
Rockingham Quarterly Conference	
Student Trinity College	M. C. Ellerbe
Richmond Quarterly Conference	

### WASHINGTON DISTRICT

S. A. Cotton, Presiding Elder.

Aurora Circuit	W. C. Benson
Ayden	G. B. Starling
Bath Circuit	T. L. Coble
Bethel	L. L. Smith
Elm City	G. W. Flsher
Fairfield	To be Supplied
Farmville Circuit	B. B. Slaughter
Fremont Circuit	J. A. Dailey
Grimesland Circuit	J. J. Lewis
	F. F. Eure, Jr. Preacher, Supply
Greenville—Jarvis Memorial	V. P. Scoville
Mattamuskeet Circuit	E. J. Midgett, Supply
McKendree Circuit	J. H. Miller
Nashville	E. C. Few
Robersonville Circuit	D. A. Watkins
Rocky Mount—Clark Street	J. W. Potter
First Church	H. M. North
S. Rocky Mount	S. T. Moyle
	E. C. Glenn, Supernumerary
Rocky Mount Circuit	W. G. Farrar
Stantonsburg Circuit	B. H. Black
Spring Hope Circuit	W. E. Trotman
Swan Quarter Circuit	W. P. Constable
Tarboro	R. C. Beaman
Vanceboro Circuit	J. W. Dimmette
Washington	L. D. Hayman
Wilson—First Church	F. S. Love
Calvary	W. N. Vaughan
Conf. Educational Secretary	H. M. North

### WELDON DISTRICT

S. E. Mercer, Presiding Elder.

Aulander Circuit	M. F. Hodges
Ahoskie Circuit	D. A. Clark
Battleboro and Whitakers	B. F. Boone
Conway Circuit	J. B. Thompson
Enfield	C. T. Rogers
Garysburg Circuit	C. M. Lance
Halifax Circuit	J. L. Midgett
Henderson—First Church	T. G. Vickers
N. and S. Henderson	G. G. Whitehurst
Littleton	G. F. Smith
Middleburg Circuit	J. T. Draper
Murfreesboro and Winton	L. C. Larkin
Norlina Circuit	H. M. Eure
Northampton Circuit	B. P. Robinson
Rich Square Circuit	Rufus Bradley
Roanoke Rapids	R. H. Broom
Rosemary Circuit	E. N. Harrison
Scotland Neck	E. L. Hillman
Warren Circuit	William Towe
Warrenton Circuit	H. B. Porter
Weldon	G. W. Perry
Windsor Circuit	N. M. Wright
Williamston and Hamilton	E. D. Dodd
Student in Yale University	R. M. Price
	Weldon Quarterly Conference

### WILMINGTON DISTRICT

J. M. Daniel, Presiding Elder.

Burgaw Circuit	L. A. Watts
Carver's Creek Circuit	J. L. Smith
Chadbourn	Lindsay Frazier
Clinton	J. E. Holden
Faison and Warsaw	W. C. Merritt
Hallsboro Circuit	J. K. Worthington, Supply
Ingold Circuit	E. W. Hurst, Jr.
Jacksonville and Richlands	A. S. Parker
Kenansville Circuit	G. C. Wood, Supply
Magnolia Circuit	W. E. Hocutt, Supply
Mayesville Circuit	L. E. Sawver
Old Dock Circuit	McD. McLamb
Scott's Hill Circuit	E. W. Downum
Shallotte Circuit	J. C. Harmon
Southport	J. R. Edwards
Swansboro	D. A. Futrell
Tarboro and Fair Bluff Circuit	R. G. L. Edwards
Town Creek Circuit	W. J. Freeman, Supply
Wallace and Rose Hill	T. W. Lee
Whiteville-Vineland	L. B. Pattishall
Wilmington—Epworth	J. A. Snow
Fifth Avenue	A. L. Ormond
Grace	A. D. Wilcox
Trinity	H. C. Smith
Wilmington Circuit	C. N. Phillips
Student Yale University	A. J. Hobbs, Jr.
	Epworth Quarterly Conference
Missionary to Poland	H. K. King



## PEOPLE AND THINGS

Rev. J. H. Ball, a North Carolina product, has been made presiding elder of the McAlester district, East Oklahoma conference. He has been out of the eldership only two years.

Dr. C. C. Weaver, pastor of Central church, Monroe, is teaching in the Sunday school teacher training school this week in Greensboro. He has been a delightful visitor at the Advocate office during his stay in the Gate City.

Rev. A. L. Latham writes: "We have arrived on the Leicester charge and received the usual pounding, for which we are very thankful. We are hoping for a good year in the Master's work and shall work and pray to that end."

Rev. R. E. L. Morgan, who has been at Chickasha, Okla., goes as presiding elder of Ardmore district and his address is now 620 Third St., S. W. Ardmore, Okla. This Kentucky boy has done well in the West. We congratulate the Ardmore district.—Central Methodist.

The Marion Progress in its story of the memorial services held in honor of the American soldiers who fell in the World War says: "Rev. W. E. Poovey preached the sermon of the occasion which has been pronounced one of the ablest sermons ever delivered from a Marion pulpit."

"Rev. C. C. Barnhardt had a great year at Frederick. Received 146 into the church, 58 on profession of faith and 560 enrolled in Sunday school. His Sunday school raised \$1,409 and earned 98 units in teacher training work. His charge will pay him a salary of \$3,000 this year." So writes the Oklahoma Methodist of a North Carolina Barnhardt who went west a number of years ago.

Dr. Ashley Chappell, pastor of Central church, Asheville, will conduct the annual revival at Trinity College beginning December 10. There will be two services a day and the meeting will close December 16. The Trinity College students will be thrilled by this interesting and inspiring preacher. There is not a dull moment when he is on the platform, and he knows how to bat home runs for God and religion.

The editor of the Danville Methodist says: "We allowed a visitor to our office to look over our exchanges and after reading the North Carolina Christian Advocate he subscribed on the spot. We inclose herewith a check for \$2.00" That is just like a Virginian who knows so well how to do a gracious deed. Show the paper to your neighbor and the North Carolina Christian Advocate will sell itself. The Danville Methodist has set our readers a good example.

Rev. J. A. Bowles, who on account of throat trouble took a superannuate relation at the Winston-Salem conference, went soon after conference to consult physicians in Richmond, Va., who pronounced the trouble malignant and advised him to go to Philadelphia for treatment. Acting upon their advice he went to the Jefferson Hospital, Philadelphia, where he underwent an operation Friday of last week. The delicate and difficult operation was pronounced successful, but he will be compelled to remain at the hospital several weeks. Brother Bowles will be glad to hear from his friends. He and his family will make their home since his retirement from the active work at Pomona, Greensboro.

"Dr. E. D. W. Jones is one man in the A. M. E. Zion church," says the Index-Herald, "that deserves all the honors that his church can bestow upon him. He is one of the great men of his church, and of the race. He studied his church from every angle; knows it from start to finish, loves it like a mother loves her child; speaks out when others hold their peace lest they offend some one and lose a vote. He shakes the plum tree, winter and summer. We are not dictating to our sister church, but we have the right to speak of her sons if we desire. He would fit well in any church, because he has a big heart and good heart. You can strike him, but unless it is below the belt, he never calls a foul nor looks back. For years he has been shaking the Plum Tree in Zion and we hope that the church in the next General Conference will elevate him to the bishopric and let him rest from his Plum Tree shaking."

The Pioneer Library of Lenoir, N. C., is perhaps the oldest public library in the state. This collection, numbering approximately two thousand volumes, was recently given to Davenport College, and the books moved to the college library.

Rev. E. M. Avett, pastor of the Polkville charge, had the carrying power of his auto recently tested. Hear him tell about it: "The Rehobeth people tested the pastor's automobile Sunday by loading it down with a pounding. The Maxwell can carry a big load."

We have been requested to say that Brother Junius Wrenn of Siler City, the treasurer of the Board of Finance of the North Carolina conference, will not be able to mail out checks to the superannuates and other beneficiaries of the board till about December 1.

Dr. T. A. Smoot of Danville, Va., is this week preaching in the annual revival at Greensboro College. The students appreciate his fine gospel messages and the people of Greensboro are delighted to have this choice spirit in their midst once more. He always receives a warm welcome in North Carolina and nowhere more than in Greensboro.

Rev. W. P. Constable, pastor of Swann Quarter circuit, who was taken ill the second day of conference at Elizabeth City, is better now and went Tuesday of this week to the Watts Hospital, Durham, for treatment. He expects in a few weeks to be able to return home. This will be good news to his many friends.

Dr. Luther Bridges is busy these days as the following indicates: "I am speaking at N. W. Texas, E. Oklahoma, Central Texas, East Texas and Little Rock conferences for the Centenary. The N. W. Texas conference by vote asked me to publish my speech. God is using it, I believe. I preach for Forney Hutchinson at First church here tonight, also speak at S. W. University at Georgetown, Texas, next week."

After serving the people here for four years as pastor of the Methodist church, Rev. H. M. Eure left for the annual conference which is being held in Elizabeth City this week. During the four years that Mr. Eure has lived and labored here he has made friends of all who came in contact with him regardless of denomination, and it is with genuine regret that our people see him leave. Under the rules and laws of the Methodist church a pastor can serve the same charge but four years in succession. Mr. Eure is a very able preacher and of a most lovable disposition.—The Times.

Rev. J. A. J. Farrington of South Side, Winston-Salem, last Tuesday afternoon graced the editorial sanctum with his presence. He had not been in Greensboro for more than a year. His plan, like that of many other of his fellow townsmen, had been for a long time to come over and take a look at the Jefferson Standard building, since there is nothing of the sort in the twin-city. As Paul had said, "I must see Rome also," so had Farrington planned to see Greensboro. But he had been hindered hitherto because of the care of the church at home and on account of his making preparations for the big new church which is to be erected at South Side next summer.

In a private letter to the editor Rev. D. R. Profit among other things says: "After some days of travel over good and bad roads we landed in the beautiful little town of Andrews October 31 at 6:30 p. m. The journey was hard but the landing easy. We found a beautiful church, a splendid parsonage (the most convenient one we have ever lived in—made so because a lady planned it and the Ladies' Missionary Society paid for it, or have almost paid for it—they hope within a few months to be able to burn the notes.) We have been here three Sundays. The people have been kind to us. The first Sunday I preached at 11 the best I could. The stewards met at 3 o'clock and fixed the salary at one hundred dollars more than the presiding elder had told they would pay. Then at the evening service the Baptist pastor brought his congregation down and worshiped with us. So, though we had more than a three hundred mile move, I hope the good Lord had something to do with it. 'Our beloveds sometimes shake us out in a better place than they think.' I miss the fellowship of the brethren, especially on the Monday mornings at old West Market. I will try to look after the interest of the Advocate as soon as I get straight in the collar. I am looking for you to stop over and see me when you go over to Murphy to the district conference."

Rev. R. H. Daugherty, pastor of West End, Winston-Salem, last Saturday was called to Franklin to assist in the funeral of his former parishioner, Mr. L. F. Johnston.

Mrs. Mary J. Holden, a devout member of Park Place church, is quite ill at her home on Bishop street. Her friends will remember this good woman at the throne of heavenly grace.

### THE TRINITY COLLEGE DINNER

Friday afternoon at 5 o'clock 300 graduates, former students and friends of the college, entered the big dining room of First church, which the skill and taste of cultured women by the free use of evergreens, potted plants and cut flowers had converted into a banqueting room of rare beauty. Pink and yellow was the color scheme. Great vases of carnations occupied the center of each table.

The dinner served by the ladies of First church was in every respect equal to the skill displayed in the decorations of the banqueting chamber. Mortals are not permitted to enjoy a better dinner. Mythology tells us about the food of the gods, a good hit of which we have thought was imagination. But there was nothing imaginary about the Trinity College dinner at Elizabeth City. It was just about the last word in the fine art of cooking.

Under the inspiration of the beauty without and the stimulating influence of what had gone within, the speakers excelled all past records of theirs. They kicked field goals with consummate ease and made touchdowns at will. The Trinity team won one victory without "interference."

Col. J. F. Bruton, the toastmaster, was both witty and eloquent. President Few launched out into the use of metaphors, something unusual for this man accustomed to talk right on like one of Shakespeare's eminent characters, and spoke of the light-house and of Trinity College being a great beacon amid "life's storm. Hon. Josephus Daniels delivered the best address, some said, that they had ever heard from him. Dr. Storewall Anderson came all the way from Arkansas to tell us that the influence of Trinity College was manifest everywhere he went as Secretary of the General Board of Education. Joseph G. Brown was introduced as the best loved man in North Carolina, and he spoke as one worthy of that great distinction.

### Ladies Capture Crowd.

The ladies' quartette of City Road Methodist church was called upon for a selection and sang "When Cupid Made Love to the Moon," and captured the crowd, which called them back. As an encore they sang "My Old Kentucky Home." The quartette is composed of Mrs. George Bell, Miss Nellie Chesson, Mrs. C. R. Pugh and Mrs. U. G. Davis.

After the great men had spoken and the quartette had sung, the toastmaster called on some of the Trinity "kids" to give a sample of their wisdom, wit and ready made eloquence. This speaking quartette consisted of H. E. Myers, W. A. Stanbury, H. M. North and S. W. Marr. Myers and Stanbury measured up to every expectation of a big city preacher and North and Marr showed that they are headed toward the platform of the comedian.

### PROMINENT ATTORNEY AND METHODIST LAYMAN PASSES ON

The news of the going of F. S. Johnston of Franklin, N. C., to the eternal habitations has brought a note of deep regret to an unusually wide circle of friends. For thirty consecutive years he has been the active and efficient Sunday school superintendent in the Franklin church and an officer on the board of stewards for an almost equally long time.

No man was ever a truer lover of his friends and fewer have been more loyal to the church. His genial nature blessed the world for more than half a century and no meeting was allowed to be dull or devoid of wit and grace when he presided. With it all he was a devout Christian with great ideals for his church and Master. He will be long remembered among many business associates as a fair and scrupulously honorable lawyer who might have had greater honors in his profession had he cared greatly for political positions. His modesty ranks high as one of shining virtues.

We would welcome a more complete account of his life and service.



## NORTH CAROLINA CONFERENCE

(Continued from page one.)

Rev. W. A. Lambeth of the Western North Carolina conference explained the method of campaign to be adopted.

He began by saying that he was only a substitute and the substitute is never equal to the principal. But he proved himself equal to the best. With great clearness and in a remarkably interesting manner he explained all the details of the plan. The conference and a great number of visitors listened with breathless interest to all that he had to say. Evidently he made a fine impression upon those who heard him and this conference will undoubtedly give a good account of itself in taking care of the worn-out preachers and the widows and orphans of deceased ministers.

The minimum amount apportioned the conference is \$415,831 or the total assessed last year for the salaries of pastors and presiding elders.

This is to be raised in five years, or in less time if the individual churches choose to do so. It should be the easiest money that the church has ever tried to collect.

Mr. Lambeth was followed by Bishop Denny, who urged that these aged and dependent soldiers of the Cross be taken care of in a manner that is creditable to a great church.

### Other Items of Business.

J. M. Daniel, presiding elder of the Wilmington district, announced that Rev. T. W. Siler, against whom had been preferred charges of immorality, had surrendered his credentials as a minister of the gospel and had withdrawn from the ministry and from the membership of the church.

Rev. Dr. Rosser, principal of a colored school at South Boston, Va., and a presiding elder in the A. M. E. church, addressed the conference in the interest of his school and took a collection for that work.

The conference instructed the secretary to have 3,000 copies of the Journal published and to distribute these copies to the several pastoral charges on the ratio of membership.

Dr. Stonewall Anderson, the General Secretary of Education, was introduced to the conference.

James Marion Jolliff was received for admission on trial in the conference.

### FRIDAY—THIRD DAY

The feature of the third day's session of the North Carolina conference of the Methodist Episcopal Church, South, was the address of Bishop Collins Denny to the class of young men who were received on trial.

Many items of business were transacted by the conference.

Five old ministers have been superannuated during this session of conference, and it was ordered this morning that a special offering be made for the assistance of these brethren at the Methodist churches on Sunday morning.

Bishop Collins Denny was requested by a vote of conference to explain the plan of union with the Methodist Episcopal Church at his convenience during the present session of conference.

The class of four young men was received into full connection.

Bishop Denny tells the conference that the budget system means that every interest of the church shares on a percentage basis. "The laymen should not force," said the bishop, "the preachers to attend to the business matters of the church, but if they will not do it, then the preachers must do it."

Conference was called to order at nine o'clock by Bishop Denny with Rev. J. L. Smith leading in the devotional exercises.

On motion of Rev. J. T. Gibbs, Bishop Denny was directed to draw on the Board of Conference Trustees for \$882.63, same to be turned over to the Board of Finance to be used for the superannuate preachers.

The resolution of Rev. J. C. Wooten, which was on yesterday referred to the Conference Board of Trustees relative to using funds in the hands of the trustees for an emergency relief for the superannuate preachers, was reported back to the conference with the statement that the board of trustees could not legally use the funds which they held in trust for any other purpose than that which had been directed by the donors of the fund. The report was adopted by the conference.

Rev. F. A. Lupton was received as a transfer from the South Carolina conference.

The class of the second year was called and John Cleveland Cummings, Lindsay Frazier, Kenneth St. Leon Cook, and Martin Reed Chambers made their reports. Their characters were passed and they were advanced to the class of the third year.

When the name of Rev. K. S. L. Cook was called, in making his report, stated that the pastor's salary was paid in full, but that some of the benevolent collections were not in full. It was ascertained that his people used the budget system. Bishop Denny addressed the conference, stating that the salary of the presiding elders and preacher in charge stood on the same footing of all the other collections, and that there must be a division on the percentage basis.

One interesting feature of this session of conference is the fact that a detail of boy scouts serves the conference in the capacity of pages. The stand ready to do the bidding of the conference or any member of it at any time. This morning the bishop introduced the boy scouts, who were to serve today, and stated that he was always for the scouts, that his son was the first Eagle Scout in the state of Virginia.

### Bishop Addresses the Class.

At 9:30 Bishop Denny called the class of young men around the altar who were to be received into full connection, and delivered to them a very strong and helpful address. He said to them that "there can hardly be a more solemn hour to you and to us than this. We sometimes think that we live in a great age in the history of the world, and that we know a great deal and achieve much, but I do not know of a generation which made a more complete failure than we have. It is a solemn hour to us when we look back and realize how little we have done. It is a solemn hour to you—you are standing in a most critical moment. You are not to be the same any more. The world will not understand you. When a political question is before the public, a merchant, banker, lawyer or anybody else except a preacher may enter into the discussion of that question, but the world will not allow you to do so. If you enter that realm you will be misunderstood. Somehow or other the preacher is a man of one purpose, and of one work. You cannot expect an easy course. If your idea is to make money, you had better stop right now. The world might excuse a preacher for running off with another man's wife, but it will not excuse him from not paying his debts. You are going to meet prejudices. If you are starting out believing that you are committing yourselves to mere man, you are mistaken. You are committing yourself to the Lord. Put your trust in Him though it may seem hard at times, the things you will be called upon to endure. It may not have been pleasant for Paul to be in jail at Philippi, but he was forced to endure it."

The bishop propounded the disciplinary questions to the class. The first one being "Have you faith in Christ?" "There are jarring voices today in the world. So many things calling you to doubt, but there has never been a rift in the doctrines of the Methodist church, but it seems that there is one on the horizon. We hope there will be no fight, but if one comes we must meet it. When it comes it will cluster around the personality of Jesus Christ. We may as well close our doors unless we have a Christ who is the Son of God. My faith in the virgin birth of Christ and the miracle of the resurrection is unshaken. If you brethren are not in accord with what we term Methodism, stop where you are. There is no place for you in the Methodist church unless you are in accord with it. God has set a very high aim for us; a man with a low aim does not get very far. Let your faith be fixed in Jesus Christ as the Saviour of the world, and allow nothing to shake that faith at any time."

Another question asked was, "Are you groaning after perfection?" The bishop said that he believes in sanctification—not the kind that some fanatics teach. Some of them say that they cannot repeat the Lord's prayer because they have no trespasses to be forgiven. I need all the help of God and man to assist me in entering into a saved relationship with God. If men loved one another a great many of us would achieve to higher experiences and the results of our efforts would be more resultful.

Rev. Dr. E. H. Rawlins, one of the general missionary secretaries of Nashville, Tenn., was intro-

duced to conference and spoke in the interest of the great missionary enterprises of the Southern Methodist church.

### SATURDAY—FOURTH DAY

Bishop Denny called the conference to order promptly at 9 o'clock and asked Rev. Thomas McM. Grant, of Hertford, to lead the opening devotional exercises.

### Two Preachers Located.

On motion of Rev. J. C. Wooten, presiding elder of the Raleigh district, Rev. W. L. Loy, who served the Zebulon charge last year, was located at his own request. Mr. Loy is at the present time a student at Vanderbilt University, and proposes to prosecute his studies there during the next year. Rev. Marvin Hester, who served Columbia circuit in Elizabeth City district during the past year, on motion of Rev. C. B. Culbreth, presiding elder, was also granted a location. It is understood that Mr. Hester has connected himself with another denomination and is now pastor of a Christian and Missionary Alliance church in Durham.

Bishop Denny called question No. 15, "Who are deacons of one year?" and called the names of John Oglesby Long, Andrew Jarvis Hobbs, Jr., Ernest Ray Clegg, Lafayette Hillman, Daniel Monroe Sharp, Robert M. Price, John W. Harrell. Their characters were passed and they were advanced to the class of the fourth year.

The class of the third year was called and L. C. Brothers and Walter G. Farrar made their reports, their characters were passed and they were elected to the office of an elder, and will be ordained by Bishop Denny at the 11 o'clock service tomorrow.

### Bible Class Presented.

Dr. W. W. Rowe, of the Virginia conference, and representative of the American Bible Society, was introduced to the conference by Bishop Denny and spoke in the interest of the cause he represents.

Earlier in the session a resolution was passed and referred to the budget committee, imposing an assessment of one per cent of the salary of the presiding elders and preachers in charge to take care of emergency superannuate cases. This morning Rev. W. A. Cade of the budget mission moved a reconsideration of this paper, as it seemed that it was not feasible at this time to impose this assessment. The church is just entering upon a campaign to raise a large endowment for the superannuate preachers, and it was felt that it is not wise at this time to take any steps that would likely impair that movement.

### Plan University Church.

Rev. R. H. Willis, conference secretary, read the report of the joint commission on the Chapel Hill representative church. The report asked that a campaign be waged during the next few months to secure a donation from as many of the old students of the University as possible for the erection of this representative church.

Rev. T. M. Grant read the report of the Sunday School Board. This report indicates that much progress has been made during the past year along all Sunday school lines of endeavor, and plans are being matured for even larger things than during the past year. L. L. Gobble, who has so efficiently led the Sunday school work during the past three years, was re-elected conference Sunday school superintendent at an advance of \$500 in his salary.

### Report of Commission on Budget.

Rev. F. S. Aldridge reported for the Commission on Budget. According to this report apportionments laid upon the conference by the general conference were \$87,571 divided among the several districts as follows: Durham district, \$10,757; Elizabeth City district, \$7,360; Fayetteville district, \$8,634; New Bern, \$10,290; Raleigh, \$9,779; Rockingham, \$11,127; Weldon, \$9,541; Washington, \$11,221; Wilmington, \$8,942. Report says that after due consideration of the askings from the conference boards it recommended the following assessment: To conference missions, \$18,000; education, \$24,400; conference claimants, \$15,000; Sunday school funds, \$10,500; church extension, \$8,000; conference entertainment, \$2,500; Epworth Leagues, \$2,000; conference expense and lay activities, \$10,000; conference treasurer, \$4,000, making a total of \$81,000.

### Report on Orphanage.

Rev. W. C. Benson read the report of the Orphanage Board. At the Methodist Orphanage, Raleigh, during the year a great revival of religion was held among the children of that institution.

At the present time every child there is a mem-



ber of the church. The management of the Orphanage has laid out a pretentious building program for the coming year. Six new buildings are to be erected. The hundred and twenty-five thousand dollars in the S. C. Vann fund is to be used to construct a new administration building to take the place of the old Main building. B. N. Duke has recently given to the Orphanage for its use a seven passenger Packard automobile.

The conference secretary read the report of the Board of Church Extension. This report earnestly urges that more care be taken in planning new church buildings, and that they be erected with special reference to Sunday school work.

The committee on church property reporting through Rev. E. C. Maness, recommends that our people insure all church property, and that as far as possible they use in the Methodist Mutual Fire Insurance Co. of Statesville, N. C.

At 11 o'clock, it being the special order of the day for the selection of a place to hold the next session of the conference, Rev. W. A. Stanbury, pastor of Grace church, Wilmington, gave a cordial invitation to the conference to go there next year. Rev. H. G. Smith, pastor of Trinity church, that city, joined Mr. Stanbury in the invitation, as did also M. C. Cowell, a layman from the district.

On motion of Rev. M. T. Plyler, a special session of conference was ordered to be held at 3 o'clock Sunday afternoon, that due respect may be paid to the members of conference who died during the past year.

At 11:30 this morning, according to a resolution which had passed yesterday, Bishop Denny addressed the conference explaining the plan of the proposed union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Bishop Denny is on the commission for unification.

He is one of three on the commission who opposed the plan adopted by the joint commission, and he is using his good office in enlightening the people as to the plans as well as giving his own views concerning the matter. He was heard this morning with great interest.

#### SUNDAY AT CONFERENCE

Impressive memorial services were held Sunday afternoon at the First Methodist church in honor of the memory of the North Carolina conference who have died during the year. Those to whom tributes were paid were Rev. Thomas Neal Ivey, late editor of The Christian Advocate, who died May 22 at the age of 63; Geo. Dallas Langston, who died at his home in West Durham on April 27, at the age of 77; and Henry Ellison Tripp, who died at his home at Clinton October 20.

Memoirs of these Methodist leaders were read, following which came spontaneous tributes from the floor. Among those paying tribute to Dr. Ivey from the floor were D. H. Tuttle and G. B. Perry; while Dr. W. H. Few paid a glowing tribute to Mr. Langston.

With seats for one thousand in the auditorium of the First Methodist church many stood throughout the Sunday morning service and many more were turned away from the doors for lack of room, so great was the number who wished to hear Bishop Collins Denny's Sunday sermon. Besides, every other church auditorium in the city was practically filled by those who went out to hear other members of the conference who occupied various pulpits in the city. Those preaching in other churches today and tonight were Revs. H. M. North, W. A. Stanbury, C. K. Proctor, J. C. Whedbee, J. W. Bradley, E. C. Few, E. B. Slaughter, G. T. Adams, F. R. Love, A. D. Wilcox, Walter Patten, L. T. Singleton, L. D. Hayman, Daniel Lane, B. H. Robinson, H. C. Smith, T. G. Vickers, J. V. Knight, W. C. Martin, V. H. Scoville and J. A. Bailey. The last three speaking at Mount Lebanon A. M. E. Zion church.

Again at night the First Methodist church was filled to overflowing when Rev. Marvin Ormond, under whose ministry the First Methodist building was erected, preached to a great congregation.

#### IS THE MODERN MAN TOO BUSY TO THINK ABOUT HIS SINS?

By Oscar L. Simpson, S. T. M.

Professor Josiah Royce in his definition of the modern man says "he is one who does not believe in hell, and who is too busy to think about his sins." The description can be only partially true. References to hell are to the average person doubtless only vivid figures of speech. One seldom hears

the hell fire and brimstone sermons that were so in vogue twenty-five years ago. This may not be interpreted as meaning that fear no longer operates as an impelling force to drive men to God. Professor Royce pictures quite accurately, however, the popular method of dealing with sin, viz., forget it, do not think about it at all.

Sin, briefly defined, is failure to conform to the will of God. The failure may be that of an individual or of society. There are individual sins and social sins. "Nothing more hopeless can be said of an individual or a society than that it has lost its sense of sin" (William Adams Brown, Christian Theology in Outline, page 268).

But Professor Royce says the modern man is too busy to think about his sins. Is moral and spiritual growth possible if a person is too busy to think about his sins? "Busy about what?" replied a friend whose opinions I respect highly. "If his time is well employed he is the gainer rather than the loser." The reply has the marks of the Twentieth Century way of looking at things. The "hardened sinner" doubtless spends very little, if any, time reflecting on the error of his way. So, too, the man who desires positive virtue. Why waste time thinking about one's sins when forgetfulness lies in doing positive good? Repentance is implicit in the act of going ahead. Self-expression takes the place of self-abnegation. Instead of a monk sworn to penitential seclusion we have a man bent on doing good. Well, either (the man or the monk) may be in dead earnest. The one thinks to win acceptance through some positive contribution, the other through being a mope.

Excellent things can be said of the man who goes out and gets what he wants, who sees a good thing to be done and does it. His philosophy has been preached incessantly for a generation, and most of us have capitulated. Few words need be spoken in his praise: attitudes are more eloquent than words. To the disciple of utilitarianism the worst of all failings is inanity.

But there are exceedingly important individual and social problems that cannot be solved by merely doing things. An examination of the means usually employed to secure progress reveals this clearly. Legislation, commercial agencies, philanthropy and co-operation are commonly accepted as the principal factors in social advance. These factors are all useful, but one doubts seriously if they are adequate.

1. Legislation is extremely important in establishing high minimum standards to which the group must conform. But legislation has its limitations, not the least of which is that it is dependent to a greater or less degree upon a favorable public sentiment. Moreover, there are subtle human ills which no legislation can correct.

2. Commercial agencies are concerned primarily with declaring dividends. It is still true that the corporation tends to soullessness.

3. Philanthropy is the great initiator; but there is always the danger of an unnatural relationship between donor and recipient which, if continued too long, may interfere with the self-respect of the latter. Some day it will become axiomatic that he who aspires to serve his fellows constructively must inspire them to serve themselves and each other constructively. Mutual self-service on a voluntary basis seems to be the only road one may point to as leading to the actual realization of democracy. Too much paternalism encourages apathy of the worst sort; and it is a fact that legarthic individuals are the first to say "I told you so" when things do not pan out right. Browning's Patriot always arouses pity, just as Browning intended he should do. But one cannot escape the reflection that had the patriot inspired his flock to discover for themselves the art of living his dismal march in the rain might never have taken place.

Alack, it was I who leaped at the sun  
To give it my loving friends to keep!  
Nought man could do, have I left undone  
And you see my harvest, what I reap  
This very day, now a year is run.

4. Those who join the co-operative movement must yet determine what their ultimate goal is. From the writings of most of the advocates of co-operation one gains the impression that the supreme object is the equalizing of material conditions. Now, conceding the impurtance of the object, co-operation to that end would defeat itself

ultimately. A man may be comfortable and clothed and fed, with money in the bank, and still be morally weak. There is a vast difference between feeding and clothing men and inspiring them to achieve Christian character. The two may support each other, but not of necessity. If a choice must be made between material benefits and the growth of a spiritual idea, the latter is the more important.

James Russell Lowell, describing his age said, "Things are in the saddle and ride mankind." That is even more true today than in Lowell's time. A modern writer suggests that our progress in mechanical efficiency would be brought into dramatic relief if Ruth's sickle were placed by the side of a McCormick reaper in a world's fair. But, he goes on to ask, how about Ruth herself? If she appeared among the women of the fair, would our superiority in that branch of manufacture be apparent? It is worth noting in this connection that with all our labor saving devices the average person finds no more time to stop and think than formerly. It seems to be fairly characteristic of men and women, rich and poor alike, that their lives are not directed anywhere. Preoccupied with the daily routine, life becomes absorbed with petty rounds. The obvious thing is chosen instead of the carefully prepared thing. "We don't know where we are going, but we are on the way." Very little conscious attention is given to higher things. We spend perhaps one hour and a half each week at church, unless it is a beautiful day. The sanctions that are commonly thought of as operating to control moral conduct are losing their hold. The small boy who used to make an occasional raid on the farmer's orchard has been supplanted by respectable city folk riding in automobiles. The "crime" consists in getting caught.

If the primary emphasis is upon things rather than persons, sooner or later there must come a shift of emphasis from material to spiritual values.

In the first half of the twelfth century Saint Bernard urged Pope Eugenius III to devote more time to consideration. "I am afraid," wrote Bernard, "lest, surrounded by occupations so numerous . . . you may harden your forehead and thus gradually in a measure strip yourself of the feeling of a just and profitable sorrow (*De Consideratione*, Book 1, chapter 2). The book closes with a rousing exhortation to Eugenius to turn reformer. "If you are a disciple of Christ, let your zeal kindle, let your authority arise. . . ." One need read only certain sections of the remarkable collection to see the entire reasonableness of Bernard's proposals.

The old fashioned class meeting used to be the Protestant confessional. With its discontinuance, the decay of the family altar and the blighting effect of a too much secularized experience, Protestantism is in grave danger of having no confessional. Now if the spirit departs it is good sense to put the remains away. In other words, do not insist upon the reinstallation of family heirlooms to solve present day problems. The deification and consequent permanence of the Roman Catholic confessional have served merely to encourage casuistry on the part of her priests. It is the spirit that maketh alive!

John the Herald, preaching in the desert of Judea, cried, "Repent ye, the kingdom of heaven is at hand."

It is widely believed that contemplation inhibits action. The church, far from being a sacrament, is an organization whose object is to do things. No one denies that there are things to be done. But it is better to leave some things undone, if need be, than forsake the genius of quiet reflection.

Reflection is not symptomatic of lassitude. Truth forces itself upon the alert mind to provoke thought. Reflection may mean strenuous mental activity in the field of science, literature, art, business. Likewise, it may mean worship. And worshipful reflection, carried into the realm of individual or corporate conduct, leads almost inevitably to the conviction of sin: go and sin no more. To be conscious of one's shortcomings, so long as they are not moped over, is a good sign, for then genuine progress is possible. A healthy discontent is a good thing. It makes room both for an expanding program and the steady growth of the tissues of the soul.

Orders are being filled for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.



#### W. A. LAMBETH AND THE SUPERANNUATE

"Who is the little man with a twinkle in his eye seated in the pulpit beside Bishop Denny," asked an inquisitive occupant of one of the front pews in the big First church.

"That is W. A. Lambeth, the speaker of the evening," answered the writer of this account of the top notch attraction of the Elizabeth City conference.

"And who is W. A. Lambeth?"

It was our time to ask a question or two. "You are not a Methodist, are you?"

"Yes, I am," he replied.

"Do you read your church paper?"

"I do not," replied the talkative gentleman who had already expressed a doubt as to the ability of the little man to take command of the great audience that filled the church both upstairs and down.

But when Dr. Lambeth got in action all doubts were chased away from Methodists who are ignorant of church leaders because they do not read their church papers, and from all others who may have looked with uncertainty upon the results of the evening.

Lambeth did not bore for water, but he got the tears all the same. His palpable hits were greeted with laughter, and with the rapidity and the sharp crack of a machine gun he sent home the truths about the old worn-out preacher.

Mr. Lambeth told of the days when these old heroes were pioneers in blazing out new fields of labor on small salaries and then did not receive the full amounts that had been promised them. He declared that if their back salaries were paid each one of them would have in their pockets at that time \$3,300. When the preacher joined conference he was set apart for one work—the gospel ministry, and the church, and his obligation which he assumed at the altar of the church would not permit him to supplement his pittance at any other task.

The speaker told of the many churches erected under the administration of Methodist ministers who are now on the retired list, the millions of dollars raised by them, the thousands of souls saved under their persuasive preaching, and declared that this alone entitled them to sit at the banquet table of the Methodist church, but instead of a banquet they had been fed on the crumbs and that their middle name is "Lazarus."

The General Conference at its last session said it must stop. A support must be provided for them. Not less than \$10,000 must be raised during the next five years, the interest on which would give every superannuate preacher \$700 and every widow of a preacher \$500 per year.

Speaking by comparison Mr. Lambeth said that the negro Pullman porters who made down beds and swept the floors of the cars after he had been in service for 20 years was retired on a pension of \$30 per month. All big business concerns pension their old men as a matter of business, the speaker declared, and it is nothing but elemental justice for the church to pension its old men. "It is justice and not charity that I am pleading for," said he.

He advanced four great reasons to prove that it is a good investment to pension old age. First, business men say that old age pension is a lucrative business because the old man cannot do the same amount of work as efficiently as the active, alert young man, hence it pays in dollars and cents for him to retire on a pension and allow the young men to take his place. Second, an old age pension system prevents leakage from the service. It keeps men from going to a new position when they know they will be taken care of when old. Third, it promotes efficiency and morale among those who are left in the service. Fourth, an old age pension replenishes the ranks with recruits. Many would enter the ministry had they any assurance of an adequate support.

The speaker told a story of the Sunday school class of boys whose teacher asked all who wanted to go to heaven to hold up their hands. All hands went up except one. The teacher said, "Why, Willie, don't you want to go to heaven?" The little fellow replied, "Not yet." The preacher admonished the wealthy business man not to go to heaven yet—not till you do something for the worn-out preachers of Southern Methodism. He said most folks had four kinds of bones—the wish bone, jaw bone, funny bone and backbone. "I love the chiropractic," said he, "because he works on the backbone."

In closing his address Mt. Lambeth made a most earnest appeal to the preachers and laymen to go

out during the next few months and do something worth while and raise the last penny of the \$10,000,000.

#### ELIZABETH CITY METHODISTS ENTERTAIN TO THE QUEEN'S TASTE

Perhaps the conference never received better entertainment than that so cordially given by the Methodists on the Pasquotank. The ladies had instituted in the First church dining rooms a cafeteria with the very best home cooking, and served with a dispatch and ease that was truly marvellous. The organization was perfect and each individual seemed to enjoy doing her particular part of the work assigned.

Dr. N. H. D. Wilson, the pastor, literally worked himself to a frazzle in his effort to serve the conference and he succeeded admirably. He had in H. E. Myers of City Road a good second. The laymen of Elizabeth City left nothing undone in the care of their guests.

#### RECITAL AT LOUISBURG COLLEGE

Students of the piano, voice, violin and expression departments of Louisburg College were greeted by an immense audience when they gave their second students' recital in the college auditorium Friday evening, November 16th.

The following took part in the delightful program of the evening: Margaret Lee Gillett, Goldsboro; Margaret Holden, Louisburg; Olive Clarke, Grimesland; Glennie Keith, Vass; Elizabeth Grant, Garysburg; Gladys Taylor, Louisburg; Richard Wyandt Mohn, Louisburg; Frances Bacon, Stem; Margaret Michiner, Franklinton; Elizabeth Sanderford, Raleigh; Margaret Ogburn, Louisburg; Mary Lee Starling, Garner; Olivia McKinne, Louisburg; Frances Carter, Stedman; Hattie Mae Parker, Lasker; Etta Beale Grant, Hookerton; Inez Hooker, Boardman; Susie Crowell, Thomasville; Julia Daniels, Elm City.

#### RESOLUTION OF THANKS

Resolved, That the members and delegates of the North Carolina conference extend to the pastor and members of the First church of Elizabeth City their thanks for their generous and gracious hospitality. The beautiful and commodious church and the excellent arrangement for the entertainment of the conference has made this a memorable session. To the pastor and members of City Road church and to the citizens of the different denominations in the city, and the Boy Scouts, the thanks of the conference are gratefully extended. To those who have furnished the inspiring music and to the women who have given unstintedly and unselfishly their services in caring for the members of the conference, the thanks of this body are hereby extended.

To all who have contributed in manifold ways to the success and pleasure of this session of the conference the genuine and sincere thanks are hereby gratefully tendered.

R. L. Flowers,  
H. M. North,  
J. T. Gibbs.

#### GOOD LITERATURE SUNDAY

Sunday, January 27, 1924, will be Good Literature Sunday in Southern Methodism. The College of Bishops has given this its endorsement.

The purpose of observing this day to promote the circulation of your conference organ and the general organ, the (Nashville) Christian Advocate.

The committee appointed by the Southern Methodist Press Association will mail to pastors, through the Circulation Department, Methodist Publishing House, Nashville, Tenn., certain materials and supplies during the first week of January, for use on Good Literature Sunday.

We solicit the hearty support of our preachers in making this day a success.

Rev. T. F. Higgins, pastor of Broad Street, Charlotte, who has been critically ill in a Charlotte hospital, is reported to be improving rapidly and the chances for his recovery are very encouraging. He was taken to the hospital a week ago last Monday and three operations have been performed for some acute internal trouble. We trust that this capable young minister may have a speedy recovery.

#### MRS. J. J. GRAY

Mrs. Gertrude Buchannon Gray was born in Webster, N. C., August 23, 1872, and died in Spindale, N. C., June 10, 1923, and was therefore nearly fifty-one years of age.

On November 15, 1896, she was married to Rev. J. J. Gray. To them was born one child, a daughter, Alice, who with the husband survives. Mrs. Gray was in many respects an extraordinary woman. First, it may be said of her that she was extraordinary in her Christian faith. At the early age of fourteen years she was soundly and happily converted and joined the Methodist Episcopal Church, South, immediately devoting her child mind and impulsive energies to its work. At no time in her after life did she waver. Of her faith it may be said in truth, it shone more bright and clear when tempests raged without. Here was a faith which in danger knew no fear, in darkness felt no doubt.

Again she was extraordinary in the manner in which she fitted herself into the life of an itinerant Methodist preacher. Never physically strong she gave herself almost prodigally to the task of helping her husband in this work. As year after year these faithful kingdom builders were sent to the hard fields she never once embarrassed or discouraged him by complaining, but with that fine Christly optimism so necessary under such circumstances, she mightily heartened him and helped him to cultivate with invariable success these difficult fields.

Again may it be said, she was extraordinary in the superb manner in which she built her life and faith into the life of the daughter. The writer at the very beginning of his ministry had the rare privilege of receiving this little child into the church in Gaston county, at the almost unprecedented age of five years. How her fathers' health, then rapidly failing, soon completely gave way, and for many years was compelled to take the relation of a superannuate; how the wonderful wife and mother summoned all her queenly qualities of mind and heart, and bravely determined not only to hold the little family together, but give to Alice the very best preparation for an honored and useful life; how the daughter at last graduated from Randolph Macon College and was sent to New York to spend a year at a conservatory of music; how that at last God in His marvelous way brought the father back to physical health, and enabled him once more to take his place in the ranks of the active preachers, constitutes a story almost unmatched in the history of our generation, and marks Mrs. Gray as a great heroine of faith, devotion and self-sacrifice.

Finally, it must be said that she was extraordinary in the fine way in which she bore her afflictions for six long years as an invalid. Carried from one hospital to another and to able physicians in several towns, it at last became clear that medical science was failing and that God was preparing to take her to himself. In all the trying months and years of terrible suffering Mrs. Gray was unafraid, calm and beautifully resigned. With George McDonald she could say in solemn truth, "Affliction for me is but the shadow of God's wing." Suffering was to her a guide to reflection, a teacher of humility, a nurse of faith, a strengthener of patience and a promoter of charity. Her tears were a sort of eyewash which the Father gave to her in order that using it she might see the more clearly to read his providence and behold "the land of far distances" beyond the grave.

At last on the 10th of June, when the king of day had pushed aside the curtain of night, she looked and beheld a pale horse and his name that sat on him was Death! She looked at him for a moment, then sustained and soothed by that unfaltering trust which had characterized the whole of her life with Bryant, she approached the grave like one who draws the drapery of his couch about him and lies down to pleasant dreams.

J. Frank Armstrong.

Dr. C. C. Weaver spoke at the fathers' and sons' banquet held Wednesday evening under the direction of the Men's Club of Park Place church, Greensboro. The address was adapted to the occasion, interspersed with humor and full of sound advice to the fathers and sons who were fortunate to hear him.

Many a person has bitterly regretted a bad investment of money; but how many regret a bad investment of time or talent?



**NORTH CAROLINA CHRISTIAN  
ADVOCATE**

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1102, act of October 2, 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

A. W. PLYLER.....Editor  
T. A. SIKES.....Business Manager

**SUBSCRIPTION RATES**

One Year.....\$2.00  
Six Months.....1.00  
To all preachers of the Gospel, year 1.00

**FIELD NEWS**

**PASTOR KINDLY RECEIVED**

Just a word to say that the Bessemer City charge has kindly received for the second year. As an expression of this fact our congregation from Concord church gave us a very fine pounding last Thursday evening at seven o'clock. The crowd was large, and the many kinds of good things to eat were in abundance. We thank each one who took part and especially those who led the way.

Also at the same hour at the parsonage Mr. Andrew J. Mauney and Miss Ferra Kiser, both members of Concord church, were united in matrimony by the pastor. The groom is cashier of the bank at Cherryville, N. C.

Concord was about the first country church to have been built at a cost of more than \$10,000. This was done during the pastorate of Rev. W. B. Shinn, when material and labor were still cheap. E. B. Stabler, Pastor.

**M. F. LASSITER DEAD**

Mr. Millard F. Lassiter, aged 71 years, died at the home of his daughter, Mrs. L. E. Teague, Friday morning, November 16, after an illness extending over a period of several weeks. Mr. Lassiter was stricken with nervous trouble some years ago which affected his left arm, causing an involuntary trembling of that limb. His health was otherwise impaired and the nerve trouble with complications caused his death. In his younger years he was engaged in farming in the community near Handy and was considered a successful farmer. Later he moved to Farmer in Randolph, near his boyhood home, where he lived for some time, he and Mrs. Lassiter later moving to Thomasville to make their home with their daughter. In 1875, May 27, Mr. Lassiter was married to Miss May Skeen. To this union were born three children, one son, Sherrill, and twin daughters, Dora and Flora, the latter dying at the age of ten years, the former now Mrs. L. E. Teague, and Prof. Sherrill Lassiter of Georgia, with Mrs. Lassiter and an only brother, Whit Lassiter of Marion, survive.

Mr. Lassiter had been a life long member of the M. E. church, a Sunday school worker, a superintendent, a noted singer and his presence at any gathering meant inspiration in singing the old revival hymns that the great congregations who assembled at Siloam, Mount Ebel, Chapel Hill and other churches in that section of the county.

Mr. and Mrs. Lassiter's home was a place where ministers of the gospel delighted to go, always finding that home a place of refinement and Christian fellowship so much prized by the care worn preachers, and the news of Mr. Lassiter's passing will bring grief to many readers of this paper who knew him so well. He was upright in his dealings with his fellowmen, a model citizen in the best sense of the word and his death removes from the scene of action one of the most highly

esteemed Christian citizens of the community.

Funeral services were conducted Saturday afternoon from the Teague home on Fisher Ferry street, Thomasville, by Dr. Gibbs, pastor of Main Street Methodist church, and Dr. Trueblood, pastor of the First Baptist church, interment in the local cemetery following the funeral. X.

**SOUTHERN METHODIST PRESS  
ASSOCIATION**

Arrangements have been completed for holding the annual meeting of the Southern Methodist Press Association in our Representative Church, Washington, D. C., December 14, 15, and 16, 1923.

Tentative Program—First Session.  
Devotions.  
Welcome words by Dr. C. G. Chappell.

Response by Dr. G. T. Rowe.  
Address by the President.  
Report of Historian.  
Business.  
Reports:  
1. Secretary-Treasurer, Dr. J. M. Rowland.  
2. Advertising Committee.  
3. Committee on Place and Time of Meeting.  
4. Appointment of committees.  
5. New business.

**Second Session.**

Devotions.  
Circulation:  
1. "Good Literature Sunday," Mr. T. R. Wiggins.  
2. "Editor in the Field," Dr. J. A. Burrow.  
3. "Agents for the Paper," Dr. T. L. Hulse.  
4. "Renewals and Delinquents," Dr. C. O. Ransford.  
5. "Clubbing Plans," Dr. M. E. Lazenby.  
6. "Advertising," Mr. E. M. McNeill.

**Third Session.**

Devotions.  
Editorial policy:  
1. "Doctrinal Controversy," Dr. J. M. Rowland.  
2. "Methodist Unification," Dr. A. C. Miller.  
3. "Ku Klux Klan," Dr. A. W. Plyler.  
4. "Industrial Relations," Dr. R. E. Stackhouse.  
5. "Social and Race Relations," Dr. F. S. Parker.  
6. "Special Church-Wide Movements," Dr. S. K. Cockrell.  
7. "The Church Paper as an Agency in Promoting World Peace," Dr. E. B. Chappell.

**Fourth Session.**

Devotions.  
Contents of papers and business:  
1. "Correspondents (News Getting)," Dr. P. E. Riley.  
2. "Contributions," Dr. H. T. Carley.  
3. "Secular News," Dr. L. J. Ballard.  
4. "Outside Interests and Syndicated Matter," Dr. D. H. Aston.  
5. Business.

The program committee asks that all principal addresses be written and in form for use in our church papers should the association desire to have them published. The principal addresses are to be limited to fifteen minutes, others to ten minutes. Open discussion will follow the hearing of each principal address.

R. S. Satterfield, President.

Box 87, Nashville, Tenn.

**RESPONSES TO DOLLAR CALL**

Following is a list of those who responded to the dollar call for South Rocky Mount Methodist church:

Rev. W. F. Craven, Mrs. J. N. Gibbons, W. G. Womble, A. E. Asher, Z. N. Leggett, Mrs. R. M. Thompson, Mrs. Lyda Garrett, Mrs. Chas. C. McCarty, T. T. Thompson, E. E. Gray, Sallie P. Betts, Mrs. J. S. Abernethy, A. Friend, A. Friend, Miss Bettie Smith, Miss Agnes Ellinwood, J. W. Parker, J. T. Williams, J. G. Myers, J. P. Myatt, G. C. Little, Div. Student, Mrs. J. W. Parker, H. C. Smith, Mrs. H. G. Smith,

**PAINFUL NEURITIS**

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

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Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.  
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**Internal cleanliness  
protects against disease**

IT is but a step from those immediate results of constipation—headache, heaviness, loss of appetite—to serious disease. Such minor ailments are a warning that poisons from food waste are flooding your body. Keep clean internally.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.



Your Bath Goes  
Only Skin-Deep

**Laxatives Aggravate Constipation**

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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

Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water, it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



**Nujol**  
REG. U.S. PAT. OFF.

For Internal Cleanliness

C. Scommell, H. F. Smith, Mrs. H. F. Smith, Mrs. Miller, Mrs. Pearsell.

These donations were from one to five dollars. God bless the donors.

E. C. Glenn.

**RESOLUTIONS OF APPRECIATION**

Whereas, the end of our conference year has come, and

Whereas, it has become our sad duty to say good-bye to our most lovable pastor, Rev. T. McM. Grant, who has labored so faithfully for the cause of the Master in our midst during the past four years, and

Whereas, we are deeply impressed by his zeal and efficient effort in behalf of the church, and by his great courage in fighting for everything that makes for the uplift of the community; therefore be it resolved by the board of stewards of the Hertford M. E. church:

That Brother Grant has won the

love, both of the membership of the church and the people of the entire community.

That the deep appreciation and sincere thanks be extended Brother Grant from the board of stewards and the church for his fine example of Christian citizenship among us.

That, while the board of stewards and the church will gladly abide by any appointment that may be made, it would also welcome the news of Brother Grant's return to Hertford.

That copies of this resolution be mailed to the North Carolina Christian Advocate and the local paper for publication, and copies sent to Presiding Elder Rev. C. B. Culbreth and to our bishop, Dr. Collins Denny, and a copy be spread upon our minutes.

Read and adopted Nov. 7, 1923.

W. G. Newby,  
J. C. Blanchard,  
E. W. Joyner,  
Committee.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### A CHILD GOES TO CHURCH

By Mazie V. Caruthers.

First, all the people sing and then—  
they say  
"Our Father," just as I do every day;  
It makes me feel so proud, because I,  
too,  
Know how to pray the words that  
Grown-Ups do.  
Right after that, four men march  
down the aisles—  
(My Uncle Joe is one; he always  
smiles  
On week-days—but on Sundays, what  
a change!  
Church seems to make him look so  
stern and strange.)  
They all pass silver plates, and each  
one there  
Must put in money, like you pay a fare.  
I carry my own purse, and when it's  
time  
For me to pay, put in a brand new  
dime.  
I like this part of church, but later,  
when  
The man in robes begins to talk, why  
then  
My thoughts, like birds, go flying any-  
where—  
(But God, who lives here in this house,  
won't care  
So long as I sit still.) The sun shines  
through  
Three stained glass windows just  
above our pew;  
One of them shows a Shepherd with a  
lamb  
Cuddled close to his shoulder. Oh, I  
am  
So fond of him! Within that kind,  
strong arm  
No little lamb could ever come to  
harm.  
A lovely Lady in a queer blue gown  
From out the second window frame  
smiles down,  
Holding her Baby—'twould be great  
if He  
Should climb down from her lap and  
play with me!  
The middle picture is the best of all;  
A bearded Man, tall as my father's  
tall—  
Stands underneath a great, big  
spreading tree,  
And little children gather 'round His  
knee—  
They seem to talk together like dear  
friends—  
His face is beautiful.  
When service ends,  
The organ plays a lively tune, as  
though  
It meant to tell us "hurry up and go."  
So everybody crowds to reach the  
door.  
But I turn back to look at them once  
more—  
The Shepherd and the Lady and the  
Man—  
And say good-bye as often as I can!  
Their eyes all follow—they can not  
speak  
But church will be locked up a whole  
long week,  
And they'll be lonely till next Sunday,  
when  
They know I'll come to see them  
again!

#### "THE REVIVAL HAS ALREADY BEGUN IN MY FAMILY"

Rev. W. E. Towson, Kyoto, Japan,  
sends among many others, this story:  
"Only last night, October 7th, I was  
told this story, as related by one of  
Japan's most earnest and successful  
Christian workers. He and his family  
had planned to be in Tokyo on the day  
the disastrous earthquake occurred,

but were providentially hindered.  
Their escape from harm, and probable  
death, so impressed the older daugh-  
ter of the family, who had mapped out  
a musical career for herself and was  
already at work on it, that she an-  
nounced, at family prayers, that she  
had given her preserved life to God  
for any field of service for which He  
wished her. Thereupon, the younger  
sister said, 'If sister does that, I will  
do so also.' In telling the story, the  
father said, 'The revival has already  
begun in my family.' Many are pray-  
ing that through the earthquake and  
the fire the people will hear the call  
to repentance and consecration of life  
and service to our Lord. The people  
have been greatly sobered by this ter-  
rible experience and they surely need-  
ed to be, for extravagance, luxurious-  
ness, profligacy and immorality have  
been very rampant since the days of  
the war. Some of the non-Christian  
leaders are calling the nation to re-  
pentance."

#### SOUTHERN METHODIST BOARD FIRST TO SEND AID

Our Japanese Christians say there  
has never been such an opportunity  
for Christian work in Japan as at  
present. The people are full of grati-  
tude for the sympathy of the world,  
in this great calamity; their hearts  
are especially tender, and old super-  
stitions are passing away. They need  
a new faith to enter the empty rooms  
that have been garnered and swept.  
America was the first of the coun-  
tries, through her President, to send  
condolence. Our Southern Methodist  
Board was the first to send aid to the  
suffering. When I see the opportuni-  
ties for service and look at our little  
force of missionaries, in evangelistic  
work, outside of schools, it makes my  
heart sad. Only three young men pre-  
paring for this work, while the older  
missionaries must give much of their  
time to committees, and to superin-  
tending buildings, etc. It is little  
short of a crime to let this opportuni-  
ty pass. The millions in Tokyo and  
other stricken districts are starving  
for spiritual food as much as for  
physical help. Poor, dazed, stricken  
things, they see their old gods thrown  
down, their old superstitions, which  
have been dying as education ad-  
vanced, wiped out, yet in their bewil-  
derment they know not which way to  
turn. Their hearts are tender towards  
America, because of her ready help  
and sympathy.

Dear Mrs. Boyer:

Please let me try to express my  
thanks to the W. M. S. and my dear  
S. S. class of young people at Henri-  
etta for their kind remembrance of  
me as I was leaving. May God's rich-  
est blessings always abide with them.

Mrs. J. C. Postelle.

#### AN APPRECIATION

Resolved, That in appreciation of  
the faithful, untiring leadership and  
self-sacrificing contribution of Mrs. G.  
C. Brinkman to the work of the Wom-  
an's Missionary Society during her  
three years with us, we as a society  
spread on our minutes this, a record  
of thanks.

For decades to come the beautifully  
furnished ladies' parlor will bear tes-  
timony to her liberality.

Our best wishes attend her where-  
ever she goes.

Woman's Missionary Society.  
Boone, N. C.

#### EVERYBODY IN

It is not left with a handful of mis-  
sionaries or with the missionary socie-  
ties alone to give the gospel to the  
world. This all-important object is  
for the whole Christian church. Every  
department of it should work together  
like Trojans for God for the purpose  
of carrying out the Great Commission.  
The pastor is called for that purpose;  
the members edified to that end; the  
whole church exists for that purpose.  
We are all responsible. The person

who stays at home is just as responsi-  
ble and should work just as hard for  
the salvation of the heathen as the  
person who goes to the front. We are  
all called to go into all the world and  
preach the gospel to every creature.  
The purpose is as comprehensive in  
its territorial sweep as the area of the  
inhabited earth—"to every creature."  
It has to do with all nations irrespec-  
tive of location, color, or degree of civ-  
ilization. The fact that you have told  
the people in your own little town  
does not at all mean that you have  
completed your task. Jerusalem was  
only the starting point. On out into  
all Judea were they to go, and then  
across the border line into Samaria.  
Their efforts were not to cease until  
they had gone into the uttermost parts  
of the earth, faithfully endeavoring in  
every place to carry out the purpose  
of the church. Our joy should be to  
seek the enthronement of our Saviour  
into the hearts of all men everywhere.  
It calls for the united effort on the  
part of all to help save the world.—  
The Mission Herald.

#### North Carolina Conference

##### WORLD NEWS

There is double need in these days  
for red hot loyalty to Jesus, in season  
and out of season, a quickness to bear  
witness for Him, a loyalty to His Holy  
Word, and a purity and wholeness of  
life and consecration, if we are to  
have real spiritual power, such as will  
bring souls to a new birth and into  
vital union with our Lord.—Wight-  
man T. Reid, Songdo, Korea.

##### Latest Figures on Earthquake Losses.

On September 29 Rev. W. E. Tow-  
son wrote from Kyoto: "The Home  
department of the government has is-  
sued the following total figures as a  
result of the latest investigations:  
'Afflicted population, 2,385,500; houses  
burned, 350,186; houses collapsed, 59,  
843; houses partially collapsed, 69,  
223; killed, 77,831; injured, 103,100;  
missing, 42,545.' Terrible as is the  
total of the dead, it will probably be  
considerably increased in the final re-  
port. The 'missing' ones include those  
who were buried under houses that fell  
and were afterwards burned. Then,  
too, many of the 'injured' will die and  
thus help to swell the total. Today's  
paper states that the railway system  
of the country, which is only about  
10,000 miles in length, has suffered to  
the extent of \$50,000,000, while the  
Communications department, consist-  
ing of the postal, telegraph and tele-  
phone systems, reports its total losses  
as one hundred and twenty million  
dollars. The total destruction of  
property by the earthquake and the  
fires caused by it will aggregate, the  
newspapers report, somewhere near  
the staggering total of fifty billion  
dollars.

##### "Let Christ's Golden Rule Rule the World."

The following paragraphs were ta-  
ken from a letter written by Mr. Peter  
Shih, returning Chinese student from  
Nashville, Tenn., to Sochoow, China:  
"We have been going westward  
since we left San Francisco, in order  
to reach the Far East. After all, why  
should there be an East and a West,  
standing as if opposed to each other?  
Tell me exactly where is East and  
where is West? These positions are  
but relative. But, how futile it is to  
convince people of the folly of attach-  
ing so much importance to these illu-  
sionary differences. Ours is the job  
to bridge. Ours is the task to break.  
Ours is the duty to tolerate. We must  
reach deeper. We must be broader.  
Christ needs to be preached more  
than ever, not only to the so-called  
heathens and pagans, but to the so-  
called Christians. The world is ripe  
for a revival, following a re-interpret-  
ation of Christ. A two-by-four Christ  
is not enough for this day. We must  
let Christ shine, not Calvin, nor Wes-  
ley. The world is crying for Christ,  
not for somebody else. Pulpits must  
preach Christ. Teachers must teach

Christ. We must live the life of  
Christ. We should not wonder why  
the world is not as Christian as it  
ought to be, when we are certain of  
the fact that Christ has not been lift-  
ed up to the uttermost eminence. Let  
Christ's golden rule rule the world."  
50,000 Indians Without a Sign of Civ-  
ilization.

And these Indians are on the heart  
of the Mexican presiding elder, Rev.  
E. B. Vargas, who asks you to pray  
for them, and his effort to open up  
work among them. We have just  
closed our Summer Bible School and  
district conference. We had an aver-  
age attendance of 115 in the school.  
The church here is stronger than ever  
in its history. Our conference was a  
most harmonious body. The mission  
to the Indians is very much on our  
hearts. I believe that I have already  
secured two workers who can start  
the mission for us immediately.  
Please make this mission the special  
subject of your prayers. There was  
not a dry eye when the subject was  
presented, and the Spirit seemed to  
sway the audience. Ever since I can  
remember we have had in the state of  
Chihuahua close to 50,000 Indians who  
live a life deprived of every vestige of  
civilization. My heart aches when I  
see the condition of these people, and  
at the same time the inactivity of our  
church and her apparent indifference  
to do anything in their behalf. We  
have had 250 conversions and acces-  
sions in the district during the year.  
One hundred and fifty of these have  
taken place in Chihuahua. We are  
hoping that before the year is over  
many more will be added to the  
church.

##### Bishop Boaz Preaches in Harbin.

Writing on September 18, he says:  
"I am just back from Harbin, where  
I had a most interesting time. We  
organized a church with 28 members  
and about 60 in a class of instruction.  
School was opened on the day that I  
left with four hundred and eighty  
(480) pupils enrolled on the first day.  
What do you think of that? Others  
were to come of course. They will be  
crowded to the limit, I am sure. The  
city council has promised to give us  
the block of land just in front of the  
Mission Home, if we will build on it  
our industrial school. We must not  
fail to take this wonderful opportunity.  
It is a great field. I preached to  
crowded houses five times while there  
and to people who are very much in-  
terested in our work. I have not seen  
a field whiter unto the harvest. We  
must work while the sun shines."

##### Government Recognition.

Prof. J. Ernest Fisher of Chosen  
Christian College speaks of the distinc-  
tion and advantages of such recog-  
nition in following letter: "One of  
the facts for which we have most rea-  
son to be thankful is that the Chosen  
Christian College and Severance Med-  
ical College have both been given gov-  
ernment recognition during this past  
quarter. This means that the gradu-  
ates from the college are qualified to  
teach in registered high schools any-  
where in Korea, that they are eligible  
for government positions, and that  
they can enter the Japanese Imperial  
University on the same basis as grad-  
uates from government colleges of the  
same grade as ours. In the case of  
Severance graduates it means that  
they can begin to practice as soon as  
they graduate without having to take  
the government medical examinations.  
In other words, they are on the same  
basis exactly as the graduates of the  
Government Medical College. The fact  
that we have not had this government  
recognition has been a serious draw-  
back to us in the past, and would have  
been increasingly so in the future.  
Many students will come to us now  
who would have gone to the govern-  
ment institutions if we did not have  
this recognition. Another fact that we  
have reason to be thankful for is the  
increased interest and financial sup-  
port and co-operation that the Ko-

Continued on page fourteen)



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference

### CHARLOTTE CREDITS

The Charlotte Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers held last week was quite successful. This was the fourth annual school for our Charlotte Methodist Sunday school workers and the second for the Presbyterian Sunday school workers. In addition to many auditors and visitors who attended from time to time one hundred and seventy-five students attended the school regularly, stood the tests and received credit. One hundred and fourteen of these were Methodists and sixty-one Presbyterians. The Methodist credits were listed by churches as follows: Trinity 29, Hawthorne Lane 26, Tryon Street 22, Brevard Street 13, Belmont Park 7, Dilworth 4, Central, Monroe 4, Snencer Memorial 3, Calvary 2, Chadwick 1, Seversville 1, Hickory Grove 1.

By courses the credit students are listed as follows:

The Sunday school, Dr. Gilbert Glass, instructor—J. H. Armbrust, L. M. Smith, Chas. S. Stone, Mrs. Chas. S. Stone, Mrs. J. P. Waggoner, Mrs. Robert G. Auton.

Principles of Teaching, Prof. C. T. Carr, instructor—Mrs. C. C. Weaver, Mrs. Atha Stevens, Miss Cora Lee Montgomery, Miss Addie Pierce, Mrs. E. B. Meachom, Mrs. H. F. Smith, F. Davis, Flora J. Boone, Elizabeth Woodward, Blanche Gluck, Mrs. H. G. Hardin, Fred E. Langerholm.

Pupil Study, Dr. W. H. Fraser, instructor—Mrs. J. H. Armbrust, G. C. Chalker, W. N. Harper, Lois Nixon, Winnie White, Mrs. L. J. Carter, R. A. Beard, Mrs. J. A. Elliott, Mrs. W. N. Hagood, Lottie Nichols, Mrs. C. A. Hamilton.

The Program of the Christian Religion, Dr. C. C. Weaver, instructor—E. R. Bucher, C. D. Campbell, Mrs. W. J. Hannon, D. E. Henderson, Thos. F. Higgins, W. C. McCullum, C. W. Ramsey, Mrs. C. B. Reeves, W. M. Robbins, Mrs. C. R. Scott, C. M. Short, Mrs. Jas. Wardin, Mrs. J. C. Watson, A. H. Wearn.

Intermediate-Senior Organization and Administration, Mrs. B. H. Bunch, instructor—Mrs. W. B. Given, Mrs. J. B. Ivey, Mrs. T. D. Kemp, Miss Loma Squires, Fred R. Webber, Mrs. Fred R. Webber.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Reba Blanton, Miss Fannie Bame, Arthur Beatty, Mrs. A. F. Campbell, Bessie Connelly, Mrs. T. T. Capehart, Mrs. Annie Elliott, Lucile Gillis, Mrs. S. A. Hunter, Kate Green, Ella M. Ivey, S. S. Kelly, Mrs. Plummer Mauney, Peale Roberts, Kate Squires, Mrs. C. M. Short, Helen Smith, Philip Smith, May G. Weatherly, Ben Clendenin.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Mrs. E. R. Bucher, Miss Daisy Cuthbertson, Miss Annie M. Hayes, Mrs. Thos. F. Higgins, Mrs. Jennie M. James, Mrs. E. B. Laird, Mrs. Jos. McLaughlin, Miss Pearl Putnam, Mrs. C. H. A. Rupp.

Beginner Organization and Administration, Mrs. C. L. Van Noppen, instructor—Mrs. Julia Squires Martin, Miss Erleen Mitchell, Mrs. Thos. N. Owen, Mrs. W. H. Palmer, Mrs. Chas. C. Ray, Miss Bertha Reeves, Miss Fay Roberts, Mrs. Thos. S. Tredewick, Miss Maude Tucker, Mrs. C. C. Deaton.

Story Telling, Mrs. G. W. Green, instructor—Mrs. W. A. Anthony, Mrs. W. H. Bass, Mrs. Frank Crowell, Mrs. L. G. Cruse, Miss Gertrude Dickenson, Miss Ella Dowd, Mrs. Carrie Eason, Miss Estelle Hamilton, Mrs. T. L. Honeycutt, Miss Helen Hoyle, Mrs. Chas. S. Myers, Miss Inez McLaurin, Mrs. O. N. Norman, Mrs. W. B. Pickens, Mrs. A. A. Pichon, Miss Beulah Price, Miss Elizabeth Ramsey, Mrs. Lloyd Ranson, Mrs. H. F. Ray, Mrs. C. G. Ruark, Mrs. A. C. Sheridan, Miss Lucy Sullivan, Mrs. W. R. Trexler, Mrs. A. H. Wearn, Mrs. Marvin Wilkinson, Miss Lula B. Williams.

### NEW WESLEY CLASSES

Since last report the following additions have been made to the Western North Carolina Conference Federation of Wesley Bible Classes. These classes have secured their charter from the Wesley Bible Class Movement in the Southern Methodist Church and are therefore full fledged members of our Conference Federation. We are glad to have them in our company. If there are others at home like them we would be glad to welcome them into our federation also.

The Vanguard, Littlejohns, Lenoir circuit.

The Stewart Bible Class, Duncan Memorial, Charlotte.

The Grace Wesley, Brevard Street, Charlotte.

The Win One, First Church, Lenoir.

The Woman's Wesley Bible Class, Broad Street, Statesville.

The Richardson Wesley Bible Class, China Grove.

The Wesley Adult Class, Littlejohns, Lenoir circuit.

Woman's Bible Class, Park Place, Greensboro.

The Wheeler Class, West Market Street, Greensboro.

The Senior Wesley Class, Littlejohns, Lenoir circuit.

### WESLEY FEDERATION

One of the evidences tending to prove that our Western North Carolina Conference Wesley Bible Class Federation is considered a worth while institution is the type of people who are becoming interested in it. At a recent meeting of the executive committee of the Federation Mr. Clyde R. Hoey was selected as first vice president in place of Mr. Dorman Thompson, deceased, and a recent letter from Mrs. E. O. Chandley, secretary of the Federation, states that Mr. Hoey has expressed his appreciation of the honor conferred upon him and will do his part in the promotion of our work. Anything Clyde Hoey lines up with is worth while.

### REAL COURSES

The courses that go to make up the curriculum of our Sunday School Standard Training Courses constitute real worth while work. Another instance proving this is that during last year the following A and B grade colleges of the Southern Methodist church placed these courses in their religious educational curriculum and in conjunction with the Leadership Training department at Nashville, Tenn., issued the following credits: Andrew College, Cuthbert, Ga. . . . . 80 Bell-Haven College, Jackson, Miss. 52 Central College, Fayette, Mo. . . . . 135 Galloway College, Searcy, Ark. . . . . 191 Granada College, Grenada, Miss. . . . . 208 Henderson-Brown College, Arkadelphia, Ark. . . . . 54 Kentucky Wesleyan College, Winchester, Ky. . . . . 79 Louisville Col., Louisville, N. C. . . . . 116 Martha Washington College, Abingdon, Va. . . . . 251 Millsaps College, Jackson, Miss. . . . . 217 Morris-Harvey College, Barboursville, Va. . . . . 6 Randolph-Macon Col., Ashland, Va. 75 Southern College, Lakeland, Fla. . . . . 42 Trinity College, Durham, N. C. . . . . 97 Wesley Col., Greenville, Texas. . . . . 125 Wesleyan College, Macon, Ga. . . . . 128 Woman's College of Alabama, Montgomery, Ala. . . . . 645

### PLANS

Your humble servant is now in the midst of a series of four Standard Training Schools and does not hardly have time to keep acquainted with his home. When these schools shall have passed definite plans for another year will be in the making. The first thing to be done will be a meeting of all the district officers and presiding elders, at which time the year's work will be outlined. Following this annual meeting it is hoped to hold in each presiding elder's district a conference extending through one day of all the pastors and superintendents in the district where the district work will be outlined and organized. In some districts it will be necessary to have county or sub-district conferences. It is hoped that every circuit that has not yet been visited with a charge Sunday school institute may have the benefit of such an all-day meeting this year. It is proposed that no time be lost in the causing of our Sunday school work to continue to grow and glow and go. Many of our people are willing to help to make it so.

### North Carolina Conference

#### SUNDAY SCHOOL ANNIVERSARY

Marking the close of a year of rather remarkable advancement in the work of the Sunday school and the beginning of what promises to be an even better year, the eighty-seventh session of the North Carolina annual conference, in session at Elizabeth City last week, gave its undivided attention Wednesday evening to the interests of the religious training and development of the boys and girls, men and women of the church. The occasion was the usual Sunday School Anniversary, but in many respects it was unusual.

For one thing, it was unusual in that two Methodist bishops took part in it. Bishop Collins Denny and Bishop H. M. DuBose were on the platform with Dr. John W. Shackford, general secretary of the General Sunday School Board, Prof. H. E. Spence, chairman of the Conference Sunday School Board, Miss Keene, elementary superintendent, and the writer, your conference superintendent of Sunday school work. It was, as Chairman Spence remarked, a fine setting for a splendid service—with splendid music by the choir of First church, a great audience, and all meeting in one of the most modern and serviceable church and Sunday school buildings in the state if not the entire connection.

Bishop DuBose led the prayer, and Bishop Denny presented to a group of 59 pastors certificates of award in recognition of the fact that these had completed during the year at least one unit of the Standard Training Course. Short talks were made by your conference workers, giving in brief outline a statement of some of the accomplishments of the past year, thanking the conference for the co-operation extended in the past, and asking the continuance of this co-operation in the months ahead.

The principal address was delivered by Dr. Shackford, and in his characteristic masterful manner he presented the challenge of the child and of the Christ to the church of today in the work of conserving and growing not only a great and glorious church of tomorrow but of building up a type of character and citizenship fit for the kingdom of God.

Lack of space forbids a full account of all the good things that were said and done. Perhaps next week other details may be presented. Suffice it to say that many were the expressions of satisfaction with the character of the program.

#### ANNUAL MEETING OF BOARD

The Sunday School Anniversary Wednesday evening followed an equally satisfactory meeting of the Sunday School Board that afternoon. Every

one of the clerical members of the board and all but four of the lay members were present at the board meeting, heard the reports of its workers, passed upon recommendations concerning work for the coming year, and attended to various routine matters. Board members in attendance were Chairman H. E. Spence, Secretary Thomas McM. Grant, Revs. Rufus Bradley, D. N. Caviness, W. L. Maness, J. A. Martin, J. H. McCracken, B. O. Merritt, and C. T. Rogers, and Messrs. J. B. Atwater, M. J. Cowell, W. C. Sawyer, C. S. Wallace, and E. S. Yarbrough. The absent members, having sent in good reasons for their absence, were excused for their non-attendance. The board expressed its very great satisfaction with the results of the year's work and mapped out a bigger and better program of action for the coming twelve months. Details will be furnished readers of this column later.

#### PASTORS GET CERTIFICATES

Not the least impressive part of the Sunday School Anniversary program was the presentation of certificates of award to pastors completing one or more units of credit on the Standard Training Course during the year. Fifty-nine, earning from one to 11, faced Bishop Denny, who made an excellent presentation speech. The good bishop was glad these pastors had not come to the point in their "crystallization," as he said, as to think they could quit studying, and he hoped next year there would be more to receive these awards. Following are the pastors receiving them:

H. M. Wellman, O. I. Hinson, D. M. Sharpe, M. G. Ervin, J. A. Martin, W. W. Peele, L. T. Singleton, H. C. Smith, W. C. Ball, S. J. Starnes, J. W. Autry, J. W. Bradley, G. M. Daniel, W. L. Maness, H. M. North, A. J. Parker, B. B. Slaughter, W. H. Brown, J. H. Buffaloe, D. A. Clark, T. S. Coble, W. F. Craven, Frank Culbreth, H. L. Davis, E. C. Durham, D. E. Earnhardt, J. R. Edwards, R. G. L. Edwards, M. C. Ellerbe, W. G. Farrar, E. C. Few, Lindsay Frazier, J. H. Frizelle, H. I. Glass, A. J. Groves, W. R. Hardesty, E. L. Hillman, L. R. Gaines, W. B. Humble, L. B. Jones, C. M. Lance, W. C. Martin, E. C. Maness, W. V. McRae, R. F. Munns, W. B. North, W. C. Ormond, A. S. Parker, F. B. Peele, D. A. Petty, C. N. Phillips, I. T. Poole, C. T. Rogers, J. L. Rumley, E. L. Stack, N. B. Strickland, W. F. Trackwick, T. G. Vickers, G. G. Whitehurst. These 59 pastors earned a total of 107 certificates.

#### BOARD MEMBERS WILL STUDY

One of the actions of the Sunday School Board of no little significance is the fact that they pledged themselves to enroll as students in the Standard Training Course and take annually for credit at least one unit of the course. They also decided to ask every presiding elder, pastor and superintendent to join them in this fine work.

#### GET STANDARD! CHECK UP!

Every Cradle Roll, Beginner, Primary and Junior department in our conference should adopt and work toward the Program of Work for their department. We believe that there are a number of elementary departments which have already reached standard, but have not checked up on themselves and reported. Write to Miss Georgia S. Keene, your conference elementary superintendent, Durham, N. C., for these standards. Ask her to visit your workers and present them.

WANTED—An Elementary Key Woman in every Sunday school in the North Carolina conference. Appoint yours and send her name to your conference elementary superintendent.



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.

Rev. J. F. Armstrong, Concord, N. C.

### Western North Carolina Conference

#### THE RATHBURN LEAGUE

This league is still climbing the league ladder, and of course every round gets higher and higher. Our league is just a few months old, but it is a live wire. We have grown from nineteen members to sixty and have done it in a few months, and remember that this is a small country village. We attribute our success to our good president and his co-workers. Every Sunday night our league meets and renders a very interesting and helpful program. We are expecting to do greater things in the coming months than we have done in the past. So look out for the Rathburn League.

Cor. Sec.

#### MAIN STREET, HIGH POINT

The Epworth League of Main Street M. E. church of High Point is growing. Our growth is not only in number, but in many other ways. We are striving at the present time to raise about \$200 for a library for the league. Our president, Mr. Plummer, has offered a prize to the person turning in the most money in a certain length of time, and several of the leaguers are working hard. We are sure this will be a great asset to the league, especially in the work of the third department.

Another phase worthy of mention is the development in the league choir. We did not know we had such a group of good singers until they got into the contest of the union district meetings. Our choir has won in the contest at the last three union meetings of the Greensboro district — Bethlehem, Pleasant Garden and Spring Garden Street, Greensboro. They will sing against Carraway Memorial next month. Our league has been taking the attendance banner at the last three district meetings. At Spring Garden this month there were 47 present. Also a few from our church who attended as visitors.

The weekly devotional meeting on last Sunday night was a very effective one. "The Courage of Faith" was the main topic. "A Tribute to Our Soldiers" was given by a number of boys and girls. Our pastor, Mr. Rogers, also made a splendid short talk.

#### WOODINGTON LEAGUE

A very interesting program was given Sunday night, November 11, led by Miss Nina Brickhouse.

Opening song, "Stand Up for Jesus." Instead of reading a scriptural lesson Bible verses were quoted. Subject, "Courage of Faith." The program was divided in several different sub-heads, the first being "Courage," which was discussed in full by Rev. R. W. Barfield, our much beloved pastor; the second, "Physical Courage," discussed by Conrad Rouse; the third, "Moral Courage," by Sam Parker. The fourth and last, "Faith as a Basis of Courage," was discussed by Mildred Harper. After the discussion the afternoon lesson was summarized by the leader. At the close of the program Paul Lanier and Reebby Harper paid a tribute to our dead soldiers by a few words of memory and placing carefully arranged flowers at the foot of a grave, adorned with the American flag, after which "America" was sung and the league benediction pronounced.

Reporter.

#### SOUTH POINT HAS A POLICY AND A POET

My Dear Mt. Armstrong:  
I am enclosing a list of the new officers of the South Point Epworth League and also a copy of the League policy.

I think the outlook for our league this year is much better than ever before. There has been very much enthusiasm shown in our league for the past while.

We are now planning a mission study class which I hope will prove very beneficial to us.

We are planning and working very hard at present to raise the efficiency of our league up to the standard. At present we are very far below the standard, but with hard work and the prayers of all the leaguers I think we can reach that goal.

Our league observed Hallowe'en. It seems as if this social has given us new life, higher ambitions and more enthusiasm.

Remember us in your prayers.  
Edna Armstrong.

#### OFFICERS SOUTH POINT LEAGUE

President—Irving Ellington.  
Vice President—Miss Hazel Ellington.  
Sec.-Treas.—Miss Edna Armstrong.  
First Dept. Supt.—Yates Neagle.  
Second Dept. Supt.—Miss Esther Neagle.  
Third Dept. Supt.—Miss Elsie Ellington.  
Fourth Dept. Supt.—Miss Edna Armstrong.

#### Policy.

It is the aim of this chapter:

1. To conduct fifty-two interesting and helpful meetings during the year.
2. To maintain the Quiet Hour covenant.
3. To conduct a handbook study class.
4. To interest every leaguer in all work in behalf of the community welfare.
5. To conduct a mission study class.
6. To hold at least four socials during the year.
7. To promote wholesome recreation.
8. To give every possible assistance when called upon in any other work of the church, and aid the pastor in every way possible.
9. To hold council meetings monthly and business meetings quarterly.

#### SOUTH MAIN LEAGUERS RATHER RESTLESS

The leaguers of South Main Street, Salisbury, enjoyed a great Hallowe'en social last Tuesday night, October 30, in the hut. We had a jolly crowd—lots of fun followed. Everything was carried out as much like Hallowe'en as could be. Witches, ghosts and all kinds of costumes were worn. Everyone had their fortune told. Games of all kinds were played, contests of all kinds and prizes were awarded. About 60 leaguers were present. Visitors from other churches were present. We like to see the visitors come out. Rev. M. B. Woosley was in town and was out. We are always glad to see him come. The leaguers who were absent certainly missed a good time.

Just a word to Rev. M. B. Woosley and wife. We miss them lots in our league and wish to thank them for the great work which they did to bring out our league. They get the credit for the good league and leaguers we have at South Main. But we sure are going to work hard not to let it die.

Our present officers, elected May 6, are as follows:

President—Bill Kirk.  
Vice President—Earl Leonard.  
Secretary—Gledon Gantt.  
Cor. Secretary—J. A. Jones.  
Treasurer—Charles Jordan.  
First Dept. Supt.—Jess Austin.  
Second Dept. Supt.—Marvin Murph.  
Third Dept. Supt.—Pauline Gardner.  
Fourth Dept. Supt.—Johnsie Brawley.  
Era Agent—Ruby Smith.  
Glendon Gantt, Secretary.

#### BOOKS WANTED

I want commentaries, encyclopedias, dictionaries, histories, or old volumes. Also any of conference course. Send list and prices.  
A. R. Bell,  
Taylorsville, N. C.

### North Carolina Conference

#### EDENTON STREET LEAGUE SOCIAL

The Epworth League of Edenton Street church, Raleigh, gave a Hallowe'en party in the basement of the church on the evening of the 30th of October. The place was fittingly decorated for the occasion. The wide-awake and curious group assembled with an aimful view for fun. Several very effective stunts were given by volunteers. A number of relay races were put on which brought every one to a point of thrill and excitement.

The lights were dimmed as the group sat down upon the floor in the center of the room. After listening to some weird stories the leaguers had a real feast, eating apples, popcorn and candy.

Alice R. Best,  
Cor. Sec.

#### POLICY OF FOUR OAKS SENIOR EPWORTH LEAGUE

It is the aim of this chapter:

1. To conduct fifty-two interesting and helpful devotional meetings during the year.
2. To maintain a Quiet Hour covenant.
3. To maintain the highest standard of efficiency possible as outlined in the standard of efficiency prescribed by the Epworth League Board.
4. To co-operate with our district secretary and Advocate editor.
5. To have a business meeting each first Sunday night and a council meeting each month.
6. To visit and help the poor and sick, showing them that the league is interested in their welfare and salvation.
7. To have our league represented at the district conference and conference assembly.

On account of the division of our league into a junior and senior league, we elected the following officers for the next year:

President—Ronald Keene.  
Vice President—B. I. Tart.  
Secretary—Luna M. Lewis.  
Treasurer—Sidney Adams.  
First Dept. Supt.—Mrs. R. B. Strickland.  
Second Dept. Supt.—Mrs. W. R. Keene.  
Third Dept. Supt.—Luna M. Lewis.  
Fourth Dept. Supt.—Mrs. C. E. Parish.  
Era Agent—Mrs. Sidney Adams.  
Supt. Junior Dept.—Mrs. Will Oliver.  
Cor. Sec.—Luna M. Lewis.

Our league is very young, but is doing fairly good work, and with the co-operation and prayers of each leaguer we can soon have a real league here doing good work.

Luna M. Lewis.

#### THE CONFERENCE BOOK EXCHANGE

The Exchange is filling ever increasingly a larger place of usefulness. At the 1923 conference we were able to dispose of a great number of sets of books for preachers' widows and feel that we were also a help to the young preachers in the selection of suitable books.

In spite of our care some mistakes were made, because some one failed to put their name in the book. Because of this I would like to know who owned "Pastor His Own Evangelist," "English Grammar," "Friendship the Master Passion," "Life of Christ," "Theological Compend."

A. R. Bell.

The Advocate has received its supply of Christmas cards. Order now, and get first selections.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with  
**Gray's Ointment**  
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 15 years, and rid yourself of these homely spots. Ask for

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Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.  
Wives may object to insurance, but widows and orphans never.  
Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?  
All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the Methodist Benevolent Association  
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE CHILDREN'S HOME

Dear Brother:

Thanksgiving, the time when we call to mind the abundance and the prosperity of the year, is also the time to seek out unfortunate ones whose blessings have not been so abundant. Surely God is not pleased with us if we do not divide our good things with those who lack. There are yet many of our people who need to learn that the good gifts of God may best be multiplied by being divided.

We are glad and grateful that the churches remember the Children's Home more and more each Thanksgiving time. Since both those who give and those who receive are made happier thereby, we hope the custom will spread till all the members of all the churches use Thanksgiving Day to remember the orphans.

It is better to use your Thanksgiving offering to pay the ten per cent assessment than not to take it at all. But since the ten per cent will not support the Children's Home, do you not believe it would be better for Thanksgiving to be a time for permitting our people to make a free will offering for the unfortunate children of the church? Do you not believe your people will feel so much better for making such a free will offering that they will cheerfully pay the ten per cent assessment later in the year? Many churches find this to be the fact and we are sure that if you will have faith to try it you also will find it true.

Very truly,

The Children's Home, Inc.,  
Charles A. Wood, Supt.

\* \* \* \*

## ONE DAY'S WAGE OR INCOME FOR STATE'S ORPHAN CHILDREN

Thousands of men and women, boys and girls, mark the harvest season with gifts for the fatherless and motherless and homeless children in our state. Our Thanksgiving season has long been notable for the outpouring of money to maintain the orphan homes that serve our people—that serve them so worthily.

Again we come, as the year draws to its close, not simply to remind these givers that another harvest season is at hand, but hoping, also, to establish this beautiful custom with thousands of others who may not have realized the joys of having a worthy part in this commendable work.

Men may debate as to the objects of their charity; they will not debate the call of the helpless child. They may raise questions as to this or that institution; there is no debate concerning the blessed work that our institutions are doing for orphaned children in North Carolina. To every human heart this appeal comes—the appeal of the homeless and helpless child. It has been ever thus since the great heart of the Lord and Master rebuked those who would hinder the little ones from approaching His loving embrace.

The only possible debate is that touching the amount you will give to this worthy cause. The object of this message is to lay that before you, with this suggestion: The income of one day would be reasonable. By all

means let your contribution be of such proportion as to obtain the joy of feeling that you have done something worthy of your heart. It is not the amount that measures the value of the gift; it is the relation of the gift to the heart of the giver. Let conscience dictate, and joy will inevitably follow.

A gift for the care and education of helpless children will measure the circumference and also the depth of the heart of the donor himself—not others. Do not suffer your better impulses to be belittled; make no compromise with your heart, lest you do yourself an injury, not in the eyes of others, but in your own estimation. Men grow from within, not from without. Men make themselves big or little by their thoughts and deeds. Take the full measure of your heart in responding to the call of the orphan child this year, and you will be glad; restrict that measure and you will find no joy. It is not what others think, or say, or do, that counts. Hearken to the promptings of your own heart!

The object of this appeal is quite enough in itself to enlist the sympathy of a considerate public without an attempt to excite the emotions of anyone. Each one is asked to consider the case for himself, remembering always that "It is more blessed to give than to receive."

What if your children should some day become orphans? How would you have others consider them in their misfortune? "To others do as you would that they should do unto you." The fatherless and motherless children are all around you. They will always be here, and if you do not see them it is because others have come and gathered them into one of the homes listed below, and because others are sparing you the pain of their personal appeals.

We come to you in behalf of the most pitifully helpless of all our people—the fatherless and motherless children. We come to ask you to look upon these little ones, and, measuring the circumstance and depth of your heart, to pour out a gift for them that will be worthy of you; one that will bring to you a sense of duty well done; one that will leave in the place of your money a great wealth of joy.

Make your offering on, or near, Thanksgiving Day direct to the orphanage of your choice. The gift may be sent through your church, or your lodge. You are asked to do this in His name, and "the measure ye mete will be measured to you again." Just now the great and growing army, marching to the inspiring strains of "Onward, Christian Soldiers," anticipating with joy the opportunity which the event of another Thanksgiving Day affords to renew their offerings and good cheer to all engaged in the noblest of undertakings carried on through these homes and educational institutions for the help of the helpless, bid you join the happy throng.

The income of a day for helpless children is a fair exchange—joy for dollars; life for money. But, remember, joy is not to be purchased; life is not for sale. They come freely to all who meet worthily the demands of their own hearts; and they come in no other way—in no other terms.

M. L. Shipman, Stacey W. Wade, J. W. Bailey, A. B. Andrews, James R. Young, Annie Travis, Mary G. Shotwell, Publicity Committee.

Rotarians, Kiwanians, Civitans, Lions, Reed Deer and other civic organizations are respectfully requested to co-operate in this movement by bringing the matter to the attention of members at their weekly luncheons during the month of November. Church and fraternal societies are especially invited to join heartily in the effort to advance this worthy cause.

### Orphanages and Superintendents.

Baptist Orphanage—Rev. M. L. Kesler, Thomasville.  
Methodist Orphanage—Rev. A. S. Barnes, Raleigh.  
Presbyterian Orphanage—Rev. Jos. B. Johnston, Barium Springs.

Methodist Orphanage—Rev. C. A. Wood, Winston-Salem.

Thompson Orphanage—Rev. W. H. Wheeler, Charlotte.

Methodist Protestant Home—H. A. Garrett, High Point.

Christian Orphanage — Chas. D. Johnston, Elon College.

Oxiord Orphan Asylum—R. L. Brown, Oxford.

Odd Fellows Home—Chas. H. Warren, Goldsboro.

Eleida Orphanage—Rev. Lucius B. Compton, Asheville.

Pythian Home—C. W. Pender, Clayton.

Children's Home Society—J. J. Phoenix, Greensboro.

Nazareth Orphan's Home—W. L. McNairy, Crescent.

Falcon Orphanage—J. A. Culbreth, Falcon.

Free-Will-Baptist Home—C. G. Pope, Middlesex.

Nazareth Orphanage—Rev. Geo. A. Woods, Nazareth.

Mountain Orphanage—R. D. Bedinger, Balfour.

Granfather Orphanage—J. M. Holcombe, Banner Elk.

St. Ann's Home—Sister Mary Claire, Belmont.

Alexander Home—Mrs. L. Brown McKoy, Cor. Sec., Charlotte.

Mary Lee Home (Colored)—Mary Lee Byerly, Durham.

Orphan Home (Colored)—Rev. W. J. Poindexter, Winston-Salem.

Orphan Home (Colored)—Henry P. Creatham, Oxford.

## THE METHODIST ORPHANAGE

Thanksgiving.—Next Thursday is Thanksgiving Day. Every pastor, Sunday school superintendent and Sunday school teacher is urged to take an offering for our beloved Methodist Orphanage. If any fail to take a collection the Sunday before Thanksgiving Day, they are earnestly urged to do so the Sunday following Thanksgiving Day. The success of the Orphanage depends largely upon the outcome of the Thanksgiving season. Since the Giver of all blessings has so abundantly blessed us as a people, it is fitting that we should express our gratitude to Him in a real offering for the fatherless in our Methodist Orphanage. Let us make a great sacrifice that this noble work may have the proper support and encouragement.

\* \* \* \*

For more than a year I have been soliciting a seven-passenger automobile for the benefit of our singing class. Up till now the class has been seriously handicapped in making visits to the churches. At times I became just a little discouraged over the prospects of ever getting a car. Much to my surprise and joy I received a letter several days ago from the secretary of Brother B. N. Duke, of New York City, stating that Brother Duke had heard of our need and would donate the Orphanage a car in the near future. Several days ago Mr. Sands, his private secretary, called me over the phone and told me that he was in the city with a seven-passenger Packard, a gift from Mr. Duke. It would be difficult for me to express my appreciation of such a valuable gift. It is possible for us to reach many churches now on Sundays and give sacred concerts and return the same day. Our opportunities for doing good have been greatly enlarged by such a great gift. We are happy now that we can touch the great heart of our North Carolina conference through the ministry of sacred song and readings.

\* \* \* \*

In the death of Sister S. C. Vann, of Franklinton, the Methodist Orphanage has sustained a great loss. She manifested her interest in our orphan children in many ways. Her words of good cheer and her faith in the children called out the best that was within them. She did many things for them that the public never knew anything about. The Bettie Henley Vann

Educational Loan Fund, which bears her name, has proven to be the greatest inspiration that has ever come to the children of our Home. Only eternity can reveal the good that this fund has accomplished in making it possible for our children to receive the blessing of a liberal education. On several occasions she expressed her great joy over the fine product that the Methodist Orphanage was sending forth into the world to enrich and enoble all life. Fourteen of our boys and girls attended her funeral. The whole orphanage family feels that they have not only lost a friend, but one whose great mother-heart beat in tenderest love for them.

There are no words that can adequately express the meaning of her beautiful life. All the graces and virtues of our holy religion blossomed and fruited in her Christ-like character. Her crown will be bedecked with many jewels for she literally gave herself in devoted, consecrated service to her Lord. In the great beyond thousands will rise up and call her blessed. Could anyone desire a higher reward than the consciousness of having lived a life of altruistic service? Like the Master she went about doing good. Wherever there was poverty or sorrow she went with a lavish hand and a great sympathizing heart. It could be truthfully said of her for her to live was Christ and to die was gain.

Christmas cards printed or engraved at the Advocate office. Send your order at once.

## A MUSICAL HOME IS A HAPPY HOME

A Home That is Barren of Music is Not and Cannot Be as Joyous, Happy and Contented as the Home That is Filled With Music.

What can you do today that will bring more joy and happiness into your home than to give to your wife or daughter a beautiful Piano or Player-Piano? Wouldn't your home be a different place; wouldn't there be a different atmosphere; wouldn't there be more laughter and song; more gladness, more contentment? Indeed, there would be all these things, and more.

If there is not music in your home, why not today investigate the Advocate Piano Club Plan of piano buying? You will be surprised how easy you can give this joy to your family. The Club plan protects your every interest. You place your order with 99 other Advocate readers, thus getting a much better price. You are only responsible for your own purchase, but you can easily see how much cheaper pianos can be bought in wholesale lots than in single orders. The Club has arranged the terms of payment so that you can purchase your piano now and it will be so easy to make the payments that you will hardly miss the money. Every piano sold through the club is guaranteed by one of the oldest and most substantial Piano houses in the South. If you have an old piano that has about outlived its usefulness you can arrange to exchange it through the Club on terms that will please you in every way. The Club has an insurance feature that protects the family in the case of the death of the purchaser.

Write today for the Club's catalogue and full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Dept. YP, Nashville, Tennessee





## The Call of the Conference Claimants

— Edited by Luther E. Todd, Secretary —

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### IS THE CHURCH REALLY SQUARING HERSELF TO PAY AN HONEST DEBT?

Off again! I hear the old boys calling me, and everything I possess responds to the call. My Katy train runs west along the north bank of the Missouri River for two hundred miles to the place of my birth, then turns south for what seems an endless journey. After forty-two hours of travel I reach a place called Gonzales, Tex. They say it is one of the oldest towns in the state, but it does not look it. There is very interesting history here, but I must forego relating it in order to tell you about something which happened at the Methodist church.

**West Texas Conference.**—My, what a company of connectionals had been on the ground, each trying to say his piece and get away before the "forgotten man" program which was scheduled for Saturday! Bishop McMurry was to be my teammate at Gonzales, but he was prevented from making the trip on account of unexpected business and some physical indisposition. Bishop Dickey had everything in order for the presentation of the plan of special effort for superannuate endowment, and promptly at the hour agreed upon he called for me. It was the thirteenth conference I have visited this fall, and that hoodoo number made faces at me. But I think the occasion turned out to be one of the very best. The brethren received the plan with high enthusiasm and gave every assurance that they were ready to do the work.

Bishop Dickey followed me with an earnest exhortation that gripped the conference like magic. That man is a power when he turns loose, and he invariably lets himself go when he discusses superannuate endowment. He urged the impelling necessity of providing for the church's worn-out preachers and on the basis of paying an honest debt long past due. He loathed the placing of this obligation on the heart of the church as a charity. If all of us will really consider the subject in this light, we shall be convinced that we cannot shamelessly hold up our heads until the account is paid in full.

Rev. Arthur Moore, the wonderfully successful pastor of Travis Park church, San Antonio, could hardly wait until Bishop Dickey had concluded his address to put his conference on record. He moved that the West Texas conference by standing vote assure the Board of Finance that they cheerfully accepted their part of the program for superannuate endowment and would apply themselves diligently to carry it out in the fullest measure. So far as I could see, the vote was absolutely unanimous. This was the first time that any conference had voted on the subject, but I am confident that every conference would have voted the same way if the vote had been called for.

Dr. Sam Burgin took me for a walk. I said to him: "Sam, tell me frankly, do you think the special effort for superannuate endowment has a chance for success?" He replied: "Todd, if this thing had come before the other financial campaigns, the church would have raised double the amount you are asking. But even now, and notwithstanding the drives for other causes, she will surely raise that \$10,000,000. It will mean hard work, but this is something for which all of us are willing to spend ourselves to the limit."

I met the bishop and his cabinet for

a few minutes. They received me cordially and gave assurance that every request for service concerning the special effort would be responded to with enthusiasm. My old friend, Dr. Casper Wright, of the San Antonio district, sat there grinning. He whispered: "Don't you worry, old man, we are going to do it." And Rev. H. E. Draper, of the Beeville district and a member of the Board of Finance, was there. Afterwards he said to me: "Understand, the presiding elders and every preacher in the Beeville district are heartily committed to the plan for raising adequate superannuate endowment, and we will do more than our share." The other presiding elders were just as positive in their words of committal to the task.

I had a delightful stay at Gonzales, and I wish that space would permit dozens of other testimonials favorable to the outlook of the movement to be recorded. As I departed there was something kept saying: "Write, Blessed are the superannuates who put their faith in the West Texas conference; they shall not be disappointed."

**Upper South Carolina Conference.**—It was held at Newberry, S. C., and the distance from Gonzales, Texas, is a journey of three nights and nearly three days of almost constant traveling. These long hours shut up in a railway train are conducive to the blues, for one has so much time to entertain doubts and fears. But the West Texas conference started me on the long trip with such confidence and high spirits that I landed in Newberry on Tuesday afternoon happy as a lark and eager to feel the pulse of the Upper South Carolina brethren concerning the superannuate cause.

At the communion service and the organization of the conference on Wednesday I was called upon to explain the plan of the movement in behalf of the superannuates. Rev. W. A. Lambeth, of the Western North Carolina conference, came next with a stirring inspirational address. Lambeth is a sight. Rarely have I known a speaker of such magnetism. From the first word to the end of his address he had everything his own way. We all sat there like children under a magic spell, eager not to miss a word of the speaker's lightning speech. He gripped our reasoning faculties, warmed our hearts, and stirred us to attempt to do our best for the sacred cause. Long before he concluded everybody was fully committed to the program. In his final pressure of exhortation, wherein he pleaded with soul aflame that every person would hold fast in loyalty to the great movement, he exclaimed out of his matchless humor: "Stick to this thing, men; stick to it like a cocklebur to a cow's tail." That finished us. When the uproar of laughter and good humor had subsided, there was every evidence on the faces of those South Carolinians that they would stick to it.

Bishop Denny followed with earnest statements that aroused the conference all over again. He always says something good when he speaks, but this time he was especially helpful. It is very gratifying to see this good bishop giving such whole-hearted cooperation to the movement for superannuate endowment. He has not failed once to respond to any request for service at his hands. Furthermore, he seeks opportunities to assist the work.

While at Newberry I talked with numerous presiding elders, pastors, lay members, connectional men, an

editor, etc., and without exception they expressed the conviction that the special effort for superannuate endowment is sure to win. One brother did express himself as regretting that he had to go through another financial agony, but he changed his mind on the subject, thus making the conference unanimous in its attitude. The doubts of this dear brother could not stand up under one of Lambeth's witticisms—namely: "If you think this movement puts you in a tight place, there is a way out. Behold a pig in a pen. He cannot get out by squealing; he has to root. Root, brother, root!" The Upper South Carolina boys will come through.

**North Alabama Conference.**—This beautiful first day of November I am speeding through Georgia en route to Ensley, Ala., where the great North Alabama conference is grinding away. The swiftly passing fields give evidence of "a good year, bishop." The chickens, ducks and turkeys hold carnival in yards flitting by; the cattle, satisfied, stand here and there working their mouths as if chewing gum; and the negroes, with broad grins on their faces, contentedly ride the laden cotton wagons going to market. My, but it's fine to be way down in Dixie when they have had a year like this! Really it seems that the good Lord is smiling on his people of Southern Methodism just now so that they in turn may be able to smile upon his aged and worn-out preachers.

Friday morning the church was packed to its capacity with preachers and others who were on hand early to hear Bishop Candler's devotional address. It was truly rich in wit and wisdom. Promptly at 10:30 a. m. he called for the speakers who were to present the plan for superannuate endowment. It was my duty to explain the details of the movement. The vast throng listened with an eagerness to understand every step to be taken. I shall never be able to express my appreciation of the close and patient attention of all the conferences visited to the plan analysis of the work contemplated.

Bishop Ainsworth followed with a stirring address on the debt we owe the grand old veterans of our ministry. He was at his best, which means that the great cause had a mighty champion at court. His wonderful voice rang like the clear tones of a bell, and there was not one in the multitude of listeners who was unable to hear every word he spoke. As I sat there on the platform near enough to touch him by extending my arm I saw the perspiration rolling from his face and could feel within me the vibrations of his impassioned soul. How I wished that all the twenty-three hundred claimants of the church could see this noble bishop pleading so vehemently in their behalf.

Bishop Candler closed the morning's program with an exhortation on the subject. Just think, this man had come under an emergency call Tuesday night to hold the conference, which began Wednesday morning. On this Friday morning he delivered a powerful devotional address of forty-five minutes, addressed the class for deacon's orders for thirty minutes, and was still as fresh as a daisy and as wholesome as ever when he closed our program with a speech of fifteen minutes. He has not failed once in doing most efficiently everything requested of him by the Board of Finance. The Lord bless him and give unto him the abiding consciousness of a loving and grateful church.

I was compelled to hurry away to take a train that would land me in St. Louis Saturday morning. However, the superannuate program was announced to continue Friday night. Dr. George R. Stuart was to speak and after him Senator J. T. Heflin, of Alabama. These two men are heralded as the most popular speakers in that great state. What a joy it is to know that they readily consented to do their best for the cause of the "forgotten

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**RED DEVIL LYE**

man." Surely after all that happened at Ensley there can be no question of doubt about the North Alabama conference doing her whole duty by the special effort for superannuate endowment.

**A Sleeping Powder.**—And now, speeding homeward for two days' office work, if all our pastors who have had your first quarterly conferences will promise me faithfully to send in the pink leaf report without further delay, I will crawl into my berth and have a good night's rest after a strenuous outing of nearly two weeks. Do it, boys, please.

Send your order for Christmas cards to the Advocate.



# Our Little Folks

## TALENTS

By Mrs. E. M. Anderson.

There was once a little sparrow  
That heard a mocking bird sing,  
And straightway said, "I'll sing no  
more,"  
And tucked his head 'neath his  
wing.

And then, in the early morning,  
His cheerful twitter was gone;  
And although the grass shone with  
dew drops,  
The day seemed still and lone.

And once a little white daisy  
Saw a lily tall and fair,  
And said, "I'll never bloom again,  
No one for me will care."

And the butterflies flew here and there,  
The children sought in vain;  
They found no daisy in the field  
To gladden them again.

I cannot sing as some do,  
In strains that rise and fall,  
Then shall I sing, at eventide,  
No lullaby at all?

I cannot speak with gifted tongue  
In words of eloquence;  
Shall I not go to sorrowing homes  
And take some comfort thence?

I cannot write as some do,  
But shall I not make glad  
Some absent ones with letters kind,  
And cheer them when they're sad?

O little browncoat sparrow,  
O little daisy white,  
To use the best gifts God hath given,  
I know is always right!

And if I have one talent,  
Then let me use it, pray,  
Until the Master cometh,  
And not hide it away.  
St. Petersburg, Fla.

## SAMMIE

Mother and daddy and Billy Boy had gone to California for the winter, so Betty Lou had come to grandfather's farm for a long visit. One morning she was standing on the back porch looking off over the fields when down in the south meadow she saw some little white objects frisking about in the sun.

"Grandfather," she cried, "do come and see what these funny little white things are down in the meadow."

Grandfather came out on the porch, put on what Betty Lou called his long-distance glasses, and looked down in the meadow. "Why, those are my lambs," he laughed. "Thirty-nine of the finest merinos in the county. Want to go down tonight and help me salt them?"

"I'd love to," cried Betty Lou.

"All right. Be ready about five o'clock."

Such a bleating as there was as they came to the meadow, and the little creatures came crowding up to the fence!

"Aren't they dear?" exclaimed Betty Lou. "So soft and woolly. O grandfather, look at that little fellow over there! Isn't he cunning?"

"He does seem friendly," said grandfather. "Here, see if he'll eat the salt out of your hand."

"O, he does, he does!" cried Betty Lou. "May I have him for my very own?"

"Remember he won't be a lamb always," grandfather warned her.

"When he gets to be a big sheep, I'll give him back," promised Betty Lou. "What shall I call him, grandfather?"

"Let me see," said grandfather, looking very wise.

"I know!" cried Betty Lou. "I'll call him Sammie. Then every one will know he's an American."

"All right, Sammie it is," agreed grandfather. "I suppose you'll have to mark him to tell him from the others."

"Yes, with red, white and blue ribbon around his neck."

Sammie was petted and coaxed and made a regular little playfellow, but at night he always went back to his companions, where, huddled close together in the sheepfold, they all kept nice and warm.

At Christmas time Sammie had a beautiful new ribbon and a little bell with a clear, musical tinkle.

And then came a big blizzard. It began New Year's eve and was so terrible that no one could venture outdoors. When Betty Lou looked out in the morning it seemed like a different world. A great white blanket was over everything, and no sign of lambs.

"I wonder where Sammie is!" thought Betty Lou.

Just then she saw grandfather with Jim and Ben, the hired men, coming from the barn through what looked like a deep trench, with the snow piled on each side.

Betty Lou ran out on the porch. "Grandfather," she called, "where are the lambs?"

"That's just what we're going to find out," answered grandfather as they went into the tool house.

They came out with shovels and pitchforks and started off down the trench again. Betty Lou watched them as they climbed out of the trench and waded across the fields in the deep snow. Pretty soon she saw them coming back, each holding a funny-looking bundle which they carried into the summer kitchen.

"Grandmother," she called, "do you s'pose they've found the lambs?"

"Yes, dear. The blizzard came on so suddenly that the little things couldn't find their way back to the sheepfold and were all buried in the snow, which really kept them warm. So grandfather has built a big fire in the summer kitchen and hopes that he can save them."

The men, with some of the neighbors, kept bringing in the little white bundles until grandfather counted thirty-eight, but Sammie was not among them.

"Do let me go and look for him," begged Betty Lou. "I know all the nice sunny places where he loved to lie. I'm sure I can find him."

But grandfather said no. It was hard enough for the men to wade through the deep snow. It was getting late, and the men were all tired.

Betty Lou could hardly keep from crying, but she knew crying would do no good. Then kind-hearted Ben said: "You bundle her up good and warm, Mrs. Mason, and I'll carry her. It won't hurt her a bit, and maybe she can find Sammie."

So grandmother put on Betty Lou's sweater and coat and leggings and cap. Ben swung her up on his broad shoulders, and they started off. Grandmother could see the cap bobbing up and down as they went along the trench, then out in the fields. They went around the sheepfold, and Ben poked and peeked into every nook and corner where he thought Sammie might be.

Just as he said, "I'm afraid we'll have to give it up, Betty Lou," Betty Lou gave a little scream, for peeping through a little crack in the snow

was the end of a red, white and blue ribbon. As Ben carefully lifted the snowy bundle Sammie's bell gave out its musical tinkle.

So Betty Lou with a loving pat now and then for the precious bundle under Ben's arm rode proudly home, where Sammie was finally thawed out and soon was bleating loudly for something to eat.—Mayflower.

The teacher had asked: "Why did David say he would rather be a door-keeper in the house of the Lord?"

"Because," answered the boy, "he could then walk outside while the sermon was being preached."—Boston Transcript.

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leaders, among whom was Thomas Coke. In the propagation of Methodism he was second only to John Wesley, and in some respects he was superior to that great man. Layman or preacher will profit by a close study and application of the life of this illustrious character.

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### EXECUTOR'S NOTICE

Having qualified as executor of the last will and testament of Edwin Fogleman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery. All persons indebted to the said estate will make immediate settlement with the undersigned.

This October 30th, 1923.  
W. S. Shaffer, Executor.  
Greensboro, N. C. nov1-6w



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### WOMAN'S PAGE

(Continued from page eight)

reans are giving to our institutions. Our music teacher has just recently given his entire salary for one year to the college for the purpose of buying a grand piano for the college auditorium. Another of our professors, head of the commercial department, a man of means, has been returning his salary to the college for a number of years. The newly appointed administrative superintendent of Korea, Mr. Arioshi, who stands next to the governor general in power and responsibility, is a sincere and humble Christian.

#### Investment in Personality.

I so often think about something Bishop Lambuth told me once. He was propped up on some pillows in the room he was occupying in the home of Dr. Cram at Songdo. He was suffering intensely. Yet he dictated a long letter to me, to somebody in Frisco, asking them to pay especial attention to Miss Kate Cooper, who was on her way home. Miss Cooper had just recovered from typhus and was critically ill. When he finished this letter he said: "Brother Taylor, never allow yourself to do all your work for things and institutions. There is nothing that counts quite so much as your work for personality. Get you an address book and list names there. Work for personality is what counts.—J. O. J. Taylor.

### SUNDAY SCHOOL WORK

(Continued from page nine)

#### THESE HAVE REPORTED

The following Elementary Key Women have sent in annual reports from their Sunday schools:

- Mrs. J. W. Arnold, Red Oak.
- Mrs. John G. Midgett, Salvo.
- Miss Sarah Pearson, Black Creek.
- Miss Edna White, Oxford.
- Mrs. H. M. Grizzard, Kenly.
- Mrs. R. C. Calton, Nashville.

#### OXFORD PARENTS MEET

Following is the newspaper report of the Parents' Meeting held at Oxford during Children's Week. Mrs. D. G. Brummitt was chairman of the Children's Week committee:

"An impressive service, which was the culmination of Children's Week, was observed at the Oxford Methodist church on Sunday morning. It was known as a Parents' Meeting, at which time Prof. C. G. Credle, superintendent of the Sunday school, presided. He made an excellent talk in which he showed the progressive, forward-moving spirit now being observed in the Sunday school. Prof. Guy B. Phillips, principal of the Greensboro high school, spoke on "The Child—A Citizen." Mr. Phillips was for several years a resident of Oxford, being superintendent of the city schools and also in the Bank of Granville, where he has a host of friends, who regretted when he moved his interesting family to Greensboro. His talk was eagerly listened to by the large congregation present. Judge W. A. Devin spoke on "The Power of Adult Example," giving many helpful suggestions and making a profound impression on his hearers. It is customary during this Children's Week each year to put forth some forward movement in the work of the Sunday school. This year it was decided to organize a Junior department, with Mrs. N. C. Remsen as superintendent. Mrs. Remsen made an interesting talk, in which she gave out many plans for the work of this newly organized department."

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W. E. WEBB, Secretary  
STATESVILLE, N. C.

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**BIBLE SUNDAY**

December 9th

**THEME**  
THE BIBLE  
REMAKING THE ORIENT

**PURPOSE**  
The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

**NEED**  
The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**RESPONSIBILITY**  
is definitely upon the churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**OPPORTUNITY**  
is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information address

American Bible Society  
Bible House, New York City

**PRESIDING ELDERS APPOINTMENTS**

**Western North Carolina Conference**

**ASHEVILLE DISTRICT**  
H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C.

**FIRST ROUND**

November

Holmly, Oak Hill, 11	22
Sandy Mush, Brick Ch., 11	23
Leicester, Leicester, 3	23
East Blitmore, West's Chapel, 11	25
Henderson Ct., Fruitland, 3	25
Saluda-Tryon, night	25
Rosman, Rosman, 11	26
Brevard, night	26

**CHARLOTTE DISTRICT**  
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

**FIRST ROUND**

November

Unionville, Unionville, 11	22
Rural Trinity, 3	23
Ansonville, Ansonville, 11	24
Pineville, Pineville, 11	25
Thift-Moores, Pleasant Grove, 3	25

December

Wadesboro, 11	2
Calvary, night	2
West Charlotte, 3	4
Duncan Memorial, night	5
Tryon Street, 11	9
Belmont Park, night	9
Trinity, 11	16
Chadwick, night	16
Hawthorne Lane, 11	23
Spencer Memorial, night	23
Dilworth, 11	30

**GREENSBORO DISTRICT**  
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

**FIRST ROUND**

November

Liberty, Old Randolph, 11	25
Carraway Memorial, night	25

December

New Hope, Center, 11 & 3	1-2
Uwharrie, Oak Grove, 3 & 11	1-2
Asheboro, night	2
Wesley Memorial, 11	9
Highland, 3	9
Jamestown-Oakdale, Jamestown, ngt	9
Pleasant Garden, 3	15-16
Spring Garden, 11	16
Centenary, night	16
Coleridge, Concord	22-23
Ramseur-Frankl'vle, Ramseur, 11	23
Walnut Street, night	23
Randleman, Naomi, 11	30
Deep River, Cedar Falls, 3 & night	30

January

Wentworth, Salem, 11 & 3	5-6
Ruffin, Pelham, 11	6
Reidsville, night	6

**MARION DISTRICT**  
Z. Paris, P. E., Marion, N. C.

**FIRST ROUND**

November

Bald Creek, 11	24
Burnsville, 11	25

December

Spruce Pine, Penland, 11	2
Micaville, Bakersville, 7:30	2
Spindale, Spindale, 11	2
Forest City, Forest City, 7:30	9
Glen Alpine, 11	16
McDowell, Nebo, 3	16
Marion Ct., Murphy's Chp, 11	23
Marion Mills, Clinchfield, 7	23
Cross Mill, Cross Mill, 11	30

January

Broad River, Krislers, 11	4
Mill Spring, Grays Chp, 11	5-6
Bostic, Salem, 11	13
Old Fort Ct., Ebenezer, 11	20
Old Fort Sta., 7	20

**MOUNT AIRY DISTRICT**  
J. H. West, P. E., Box 422, Mt. Airy, N. C.

**FIRST ROUND**

November

Draper, 11	25
Spray, night	25

December

Walnut Cove, W. Cove, 11	1-2
Leaksville, night	2
Dobson, Stony Knoll, 11	4
Aarat, Mt. Herman, 11	5
Yadkinville, Prospect	8-9
Salem-Oak Grove, Plas. View, a.m.	11
Mt. Airy Ct., Beulah, a.m.	12
Stokesdale, Stokesdale, 11	15-16
Summerfield, Center, 3	16
Pilot Mountain, Pilot Mt., 11	29
Rural Hall, Antioch, 11	30

January

Jonesville, Jonesville	5-6
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**NORTH WILKESBORO DISTRICT**  
J. W. Williams, P. E., Jefferson, N. C.

**FIRST ROUND**

November

Todd, Todd, a.m.	24
Creston, Creston, a.m.	25

December

Helton, Helton	1-2
N. Wilkesboro, N. Wilkesboro, ngt	5
Ronda-Roaring River, R. River, 3	6
Wilkes, Marian Chapel, 3	8-9
Wilkesboro, Wilkesboro, night	9
Sparta, Shiloh, 3	15-16
Laurel Springs, Laurel Spgs, 3	22-23

**SHELBY DISTRICT**  
C. S. Kirkpatrick, P. E., Gastonia, N. C.

**FIRST ROUND**

November

Bellwood, St. Peters, 11	23
South Fork, Vernon, 11	24-25
Stanley, Stanley, 3	25
Maylo, night	25
Crouse, Antioch, 11	30

December

Cherryville Ct., St. Pauls, 11	1-2
Cherryville Station, night	2
Lincoln Ct., McKendree, 11	8-9
Dallas, High Shoals, 3	9
Trinity, night	9
Mt. Holly, 11	16
Main St., night	16
Bessemer, Bessemer, 11	23
King's Mountain, night	23
Maylo, 11	30
East End, night	30

January

Lovesville, Hill's Chapel, 11	5-6
Lafayette St., night	6
Cramerton, 11	13
Park Street, night	13
Lowell, 11	20
McAdenville, night	20

**SALISBURY DISTRICT**  
T. F. Marr, Salisbury, N. C.

**FIRST ROUND**

November

Concord Ct., Bogers Chapel, 11	24
Epworth, 11	25
Kerr Street, 7:30	25
Gold Hill, Gold Hill, 11	29

December

Landis, Shiloh, 11	1
Kannapolis, 11	2
China Grove, 7:30	2
New London, Richfield, 11	8
Salem Ct., Salem, 11	9
Badin, 7:30	9
Albemarle Ct., Bethesda, 11	15
Central, 11	16
First Street, 7:30	16
Mt. Pleasant, Center Grove, 11	22
Harmony, 11	23
Westford, 7:30	23
Norwood Ct., Rehobeth, 11	29
Norwood, 7:30	30

January

First Church, Salisbury, 11	6
Spencer, Central, 7:30	6

**STATESVILLE DISTRICT**  
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

**FIRST ROUND**

November

Broad St., Mooresville, 7	23
Mooresville Ct., parsonage, 10	24
Jones Memorial, 7	24
Cool Springs, Clarksbury, 10	26
Olin, Olin, 2	26
Statesville, Broad St., 7	26
Balls Creek, Mt. View, 10	27
Catawba, Catawba, 2	27
Maiden, 7	27
Mt. Zion, 7	28

December

Davidson, 7	3
Newton, 7	4
Dudley Shoals, Ebenezer, 10	4
Hudson, Hudson, 2	4
Lenoir Ct., 10	5
South Lenoir, 2	5
Lenoir, First, 7	5
Mooresville, Central, 7	6
Hickory, First, 7	7
Westview, 2	8
Rhodhiss, 7	8

These are the business meetings. Preaching services will be announced through pastors.

**WAYNESVILLE DISTRICT**  
R. S. Howie, P. E., Waynesville, N. C.

**FIRST ROUND**

November

Bethel, Liberty, 11	25
---------------------	----

December

Judson, Judson, 11	1
Robbinsville, Robbinsville, 11	2
Andrews, night	2
Murphy Ct., Peachtree, 11	8
Hayesville Ct., Sweet Water, 11	9
Murphy, night	9
Hiwassee Ct., Ranger, 11	10
Fines Creek Ct., Pine Grove, 11	16
Macon Ct., Union, 11	22
Franklin Ct., Iotla, 11	23

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Franklin, night	23
Webster Ct., Webster, 11	30

January

Jonathan, 11	6
Waynesville, night	6
Glenville Ct., Cashiers, 11	12
Highlands Ct., Highlands, 11	13
Whittier Ct., Whittier, 11	20
Bryson City Ct., Bryson City, night	20
Haywood Ct., Crabtree, 11	27

**WINSTON-SALE DISTRICT**  
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.

**SECOND ROUND**

November

Centenary, Centenary, night	22
Burkhead, Burkhead, night	23
Linwood, Cotton Grove, 3	24-25
Erlanger, Erlanger, 11	25
Central Terrace, Central Ter., ngt	26

December

Walkertown, Walkertown, 11	2
Welcome, Center, 11	8-9
Lexington, Lexington, night	9
Farmington, Smith's Grove, 11	15-16
Mocksville, Mocksville, night	16
Centenary, Centenary, 11	30
Grace, Grace, night	30

January

Central Terrace, Cen. Ter., 11	6
Burkhead, Burkhead, night	6
Advance, Fulton, 11	12-13
Cooleeemee, Cooleeemee, night	13
Green Street, Green St., 11	20
Lewisville, Sharon, 3	19-20
Kernersville, Sedge Garden, 11	27
Thomasville, Main St., night	27



## IN MEMORIAM

**HUDSON**—On October 17, 1923, Mrs. Sabra Hudson passed to her reward. She was more than fourscore years and had been very zealous for her Lord. For some years she had been a member of Center Hill M. E. Church, South. She was a woman of prayer and faith and was loyal to her pastor. She leaves three sons and one daughter. Two sons are ministers, members of the Maryland Conference, Methodist Episcopal church.

"Her children rise up and call her blessed."  
N. M. Wright.

**TYSON**—Mrs. Ann Elizabeth Tyson was born July 22, 1858, and died September 28, 1923. She had been sick all summer and suffered much the last two weeks of her life. Death was a relief to her. She is survived by her husband and five children. When she was a girl she professed faith in Christ and joined Red Hill Baptist church. When she was married she lived near Mt. Vernon Methodist church and joined that church and was a member of this church most of her married life. All believed in the piety of Mrs. Tyson and are confident she has gone home to heaven.

A Friend.

**JORDAN**—Mrs. Lillie Eagle Jordan was called suddenly to leave her home and family and go to God on Friday morning, November 2, 1923. She leaves her husband, nine children, father, two brothers, two sisters, and a host of friends to mourn her departure. She was born May 26, 1887. At the age of fourteen she was converted and joined the Harris Chapel Methodist church, of which she remained a member to her death. She became the wife of Mr. George Jordan on March 6, 1904. In the prime of life, being in her thirty-sixth year, she was called to go, and went without a murmur. May God bless and comfort the husband and motherless children.

W. E. Hauss, Pastor.

**SMITH**—Mrs. Alice Smith, in her early life, joined Riverview Methodist church and remained a faithful member until October 17, 1923, when she was called away.

Although we shall miss her, we realize she has been called to a higher and greater service. She was a kind and loving friend and loved her church and Sunday school, and was always with her class. I stayed with her five months just before her death, and I always found her loving and kind. She did everything she could to please her family and friends. She was a blessing to me. We had many happy hours together. I extend to the bereaved husband and family my sincere sympathy in their great loss and trouble.

Mrs. R. A. Maney.

### RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Wanchese Methodist church, wish to express our sorrow in the loss of our oldest and one of our best loved members, Mrs. Sabra Daniels. She was also a life member. Aunt Sabe, as she was lovingly called, died August 15 after an illness of a few weeks. Her health had been failing for years, yet her devotion and zeal for her Master's work was so great that she attended not only our society but church and Sunday school whenever she was able to be carried. Such devotion is an inspiration to us who follow. We shall miss her greatly, but in humble submission we bow to "Him who doeth all things well," and resolve:

First, That we as a society perpetuate her memory by following in her steps of faithfulness and devotion.

Second, That while we shall miss her we rejoice in hope of the reward God has promised to the faithful.

Third, That we extend our sympathy to the bereaved children and try to comfort them in their sorrow.

Fourth, That a copy of these resolutions be sent the family, a copy to the Missionary News and North Carolina Christian Advocate for publication, and a copy be spread upon our minutes.

Mrs. Eliza Meekins,  
Mrs. Mattie Midgett,  
Mrs. Cleopatra Daniels.

**WOMBLE** — Margaret Catherine Womble, daughter of Harris Tysor, born September 21, 1843, died October 3, 1923, aged 80 years, one month and 18 days.

She was twice married and the mother of twelve children, eight of whom still live. Converted in early life she joined Fair Promise Methodist church, of which she remained a faithful member till death.

We preached her funeral to a large concourse of sympathizing friends and laid her to rest by the side of loved ones in the church cemetery.

She was faithful in all relations of life, died in triumph and is at rest with her Lord. May all the loved ones meet her in the "sweet by and by."  
A. B. Crumpler, P. C.

### RESOLUTIONS OF RESPECT

We, the senior class of Brown's Chapel Sunday school, join in deep sorrow and sympathy with Bro. J. H. Dark over the loss of his companion and our Sunday school scholar and classmate, Sister Fannie A. Dark, who was one of our oldest and most faithful members. We shall miss her presence and pleasant smiles, but we submit to our heavenly Father's will and pray that all of our class may be as faithful as she was to attend Sunday school until her last sickness, and be ready when our time comes to depart this life and Sunday school and join the great Sunday school of God, Christ and all of the good and faithful Sunday school and Christian workers that have preceded us in to the sweet haven of rest, where God has prepared a heavenly mansion for us all, and for all who will trust and obey Him.

I. W. Durham.

**MARION**—On the 25th of September, 1923, just as the world was waking to a new day the spirit of R. N. Marion took its flight. God took him at the time he loved best. He always got up early and was ready to greet the new day—never tired of saying life's sweetest joys come to us at dawn.

Mr. Marion was 62 years old, retired farmer and business man, one of the most popular citizens of this community. For many years he was prominently identified with business, social and religious life of this section and in all movements designed for the betterment of the community he played an active part.

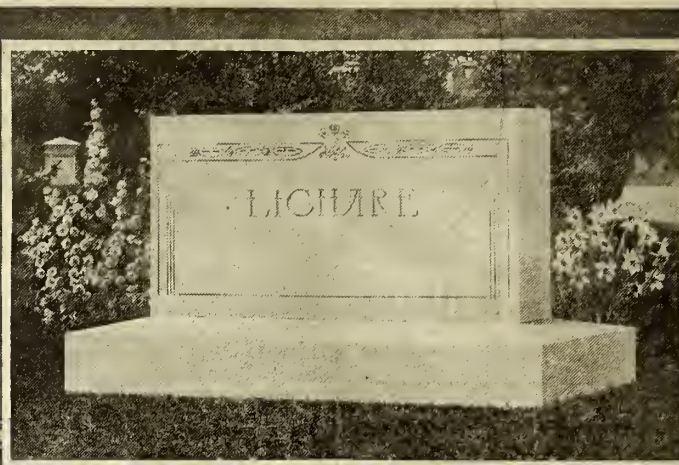
He was the son of Mr. and Mrs. Richard Elwell Marion and was married in 1884 to Miss Mollie Marion, and is survived by her and one daughter, Miss Ola Marion, also four sisters and two brothers and many friends and relatives.

The funeral was held at Siloam M. E. Church, South, the following day by Rev. T. V. Crouse of Stokesdale and his pastor, Rev. C. C. Totherow. The large congregation present at the funeral and many flowers bespoke his earthly popularity.

**RHEW**—Mrs. Margaret F. Rhew died at her home near Rougemont October 16, 1923. She was the wife of the late John W. Rhew, who preceded her to the grave 21 months ago. She was the daughter of Washington and Rebecca Dixon of Durham county. She was the mother of eleven children, nine of whom survive. She made a profession of religion in early life and joined the Methodist church at Mt. Tabor and remained a faithful member as long as she lived. For the last six months she was confined to her room and bed with fast failing health, and for three weeks she was in Watts Hospital. While there and at home everything was done for her that medical skill and close attention and nursing that could be done to save her, but her heavenly Father called her home. Through her long spell of sickness and suffering she bore it all patiently and felt resigned to her Master's will. Her home was the preacher's home. She was always glad to have her pastor come and to visit her and her good family.

She will be sadly missed by her sons and daughters and a host of friends that she leaves behind.

Her body lies in the cemetery at Mt. Bethel church, there to await the general resurrection of the redeemed. "Blessed are the dead that die in the Lord."  
J. F. Starnes, Pastor.



## Permanently Beautiful Memorials

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**Winnsboro Granite Corporation, Rion, S. C.**  
**MONUMENTS MAINTAIN MEMORIES**

**HOBBS**—Thomas Judson Hobbs was called from this life July 25, 1923, having lived 51 years.

He married Miss Bettie J. Owens, October 22, 1903, and to this union were born four boys and three girls, all of whom survive him except little Bettie Era, who was a very sweet child and had preceded him in April. Brother Hobbs was in very poor health for a long while, and in his last sickness was taken to the Pittman Hospital at Fayetteville but without avail, as his suffering became more and more intense until the Great Physician relieved him.

In his last days he expressed a desire to get well if the Lord's will, but if not he was resigned to the will of the Father, and in his departure found glory in the presence of the Lord.

He leaves a wife, six children, mother, brothers and sisters with a host of friends to mourn his loss.

J. A. Tharp, P. C.

### RESOLUTIONS OF RESPECT

During the dawn on Wednesday, August 29, 1923, the soul of Mary, daughter of Rev. and Mrs. A. W. Plyler, was translated to the larger life beyond.

For more than eight years this affectionate, talented child had rendered happy the hearts of her parents and a host of admiring friends.

Resolved, That the Board of Publication of the North Carolina Christian Advocate extend deep and sincere sympathy to the parents in their bereavement, and pray that they may be sustained by grace throughout the way in which "a little child shall lead them."

Resolved, That a copy of these resolutions be sent to Rev. and Mrs. Plyler, and that the resolutions be recorded on the minutes of the Board of Publication and published in the North Carolina Christian Advocate.

M. Bradshaw,  
S. B. Tupper,  
Committee.

**EDWARDS**—Recently Mrs. Monrova Frances Houch Edwards finished her work on earth and went home to dwell with her heavenly Father.

She was born April 23, 1889, died October 24, 1923. She was married to William C. Edwards on September 27, 1906. To this union were born six children, four girls and two boys, all of whom survive.

She professed faith in Christ when

only about eight years of age and joined M. E. Church, South, at Mill Creek, Jefferson circuit. After her marriage she moved her membership to Bethany, in which she lived a consistent member until her death. She was a kind and loving companion and mother, patient in sickness, and had an unshaken faith in God. She left a rich testimony to her family and exhorted them in her last hours to meet her in heaven. Her presence will be greatly missed in her home, in the church and neighborhood, yet her influence and life still lives in the hearts of those who knew her.

J. L. Reynolds, P. C.

### RESOLUTIONS OF RESPECT

Whereas, Dr. I. H. McKaughan, a loyal and devoted member of Wesley Bible class of Main Street Methodist church of Gastonia, N. C., has departed this life, leaving a host of personal friends and class members who sorrow at his untimely death; and

Whereas, the members of this class desire to express their admiration for his life as a Christian gentleman, and extend their sympathy to his young wife and relatives in their time of sorrow.

Now, therefore, be it resolved by Wesley Bible church of Main Street Methodist church of Gastonia, N. C., in regular meeting assembled that we as a class deeply mourn the loss of our friend and classmate, but that we rejoice in the memory of the fine example of sterling manhood exemplified in his life on earth; and

Further, that a copy of these resolutions be spread on the minutes of our class, a copy sent to the wife of our deceased classmate, a copy to the Gastonia Gazette and North Carolina Christian Advocate for publication.

R. G. Cherry,  
G. C. Killian,  
M. A. Carpenter,  
Committee.

Order your collection envelopes from the Advocate printing office.

### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. A drugist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



EDITORIAL ~ PARAGRAPHS

Rev. D. H. Tuttle, 66 years of age, 40 years an itinerant Methodist preacher, has for his last year's work the following record: Made 800 visits, sold 1210 Bibles, Testaments and Psalms, offered Bibles to old soldiers of Johnston county—16 accepted—and gave away over 70,000 tracts. This was in addition to his work in the pulpit, as a busy Methodist preacher. Who has a record to surpass this of D. H. Tuttle, pastor of Smithfield station?

\* \* \* \*

Cook, the chief crook, has landed in prison. His latest stunt was fishing for "suckers" and his catch was large, but he carelessly rambled on ground that was "posted." This fake discoverer of the north pole who years ago with great gusto announced that he had nailed the Stars and Stripes to the top of that long sought object of Arctic explorers, strayed off down into the oil fields of Texas and promptly announced that good luck was coming his way and that he was perfectly willing to share his fortune with others. There was an instant demand for his wild cat stock, for one "sucker" is born every minute. This venture of Cook's wound up in the courts with the Arctic and oil faker in the penitentiary for fourteen years. He will in addition pay a fine of \$12,000. We fear that flag on the north pole will be blown to tatters before Dr. Cook gets back to the land of perpetual ice. Cook, the champion crook, is in prison for a long term, but there will be others to supply the "suckers" with wild cat stock.

\* \* \* \*

Dr. Frank T. Benson, editor of "The Methodist Protestant," Baltimore, Maryland, in a beautiful tribute to a brother editor writes this golden paragraph about his friend, John Frederick Heisse, who for thirty years had edited the "Washington Christian Advocate":

"We were shocked beyond measure a few days ago to learn that this elect saint of God, who though young had grown old through the heavy burdens he had borne, was suddenly taken away. He slipped out of the gates of life and went home to God. For thirty years he had edited the area organ of the Methodist Episcopal church in this section of the church and during that time he carried the heaviest burdens in successful pastorates and withal his ear was open and his heart tender to the appeal of all who had carried to him their burdens. Too early his body became weary and his heart began to limp and now he is gone, so far as earth is concerned, forever. Though we were not at one in our church fellowship, there was in him a wealth of charity, such a sympathy with the differences that were between him and his friend, that although Methodist union lingered it had already come to pass in the heart of Dr. Heisse. To him there was no broken Methodism. We were already one and the faith of him that all Methodism should become one as it was in his heart was a jubilant assurance from day to day. And sooner or later the union of Methodism is coming to pass, because it has already come in the hearts of the men of vision whose hearts have become the dwelling place of brotherly love."

This last sentence should be emblazoned in letters of light across the sky of Methodism. Men of vision with hearts of brotherly love are already one.

Vinegar in the veins and hate in the heart is not the right sort of equipment for any man. A man like that may put a golden trumpet to his lips, but the multitudes stop their ears in the presence of such discord. Better than a trumpet of gold in the hands of hate is a ram's horn which becomes a mouthpiece of victory. A hammer in the hands of a builder is an instrument of holy service, in the hands of a "knocker" it becomes a symbol of shame. Be not a "knocker" filed with hate, but a lover and builder.

\* \* \* \*

A wit has said that Charleston, South Carolina, is a Chinese city because the inhabitants thereof eat rice and worship their ancestors. We could point to quite a number of the citizens of Zion who do not eat rice but who have the backward look. Their cry is for the good old times, when "them days are gone forever." These worshippers of the past have long been Garden of Eden experts, but they are deaf, dumb and blind in their attitude to that city "which hath foundations whose builder and maker is God." The backward look and the reactionary spirit that accompanies it is unchristian and out of accord with humanity. Lowell has truly said:

"For Humanity sweeps onward: where today the martyr stands,  
On the morrow crouches Judas with the silver in his hands;  
For in front the cross stands ready and the crackling fagots burn,  
While the hooting mob of yesterday in the silent awe return  
To glean up the scattered ashes into history's golden urn."

\* \* \* \*

It is interesting to note what Bishop McConnell, in his report of the recent semi-annual meeting of the bishops of the Northern church, says about the unification of Episcopal Methodism. Especially, is this of interest to us of the South because the Northern General Conference will pass upon this subject next May at Springfield, Mass., and the heartiness with which that conference adopts the plan, if it should be adopted, will materially affect the Southern church when called upon to pass upon the same subject. Bishop McConnell writes:

"The progress of unification with the Church, South, was reported, not for any sort of action, but for information merely. Some discussion followed a very careful statement by Bishop McDowell. The only criticism of the unification plan by the bishops dealt with the plans as not immediately providing for more in the way of union. On the face of it, the actual degree of union provided at the outset is not as large as many had hoped, but the plan makes union real, nevertheless. If the plan is adopted, the branches of Methodism at present separate will within a quarter of a century be so completely merged together that the majority of the membership of that not-distant day will have ceased to remember that the church was ever split. If the present plan is not adopted, no other plan can be adopted in the present generation. The conciseness and simplicity of the plan make it intelligible, and its sensibleness and fairness make it attractive to all who are genuinely interested in union.



# Uncle Tom Baker

## *How devil Bill Jones was turned into a Man of God*

Uncle Tom Baker was much of a man. He had been wild and reckless and feared not God nor regarded man, but one day at a camp meeting while Bishop Gaston was shaking up sinners and scorching them over the infernal pit, Tom got alarmed and before the meeting was over he professed religion and became a zealous, outspoken convert and declared his intention of going forth into the world and preaching the gospel. He was terribly in earnest, for he said that he had lost a power of time—"I must make it up." Tom was a rough talker, but he was a good one, and knew right smart of Scripture and a good many of the old fashioned hymns by heart. The conference thought that he was a pretty good fellow to send out into the border country among the settlers. So Tom straddled his old flea-bitten gray and in due time was circuit riding in northern Mississippi. In course of time Tom acquired notoriety and from his strong language and stronger gestures and his muscular eloquence they called him sledge hammer, and after a while "Old Sledge" for short. Away down in one corner of his territory was a blacksmith shop, and a wagon shop, and a whiskey shop, and a postoffice at Bill Jones' cross-roads. And Bill was the keeper of them all. And was known far and wide as "Devil Bill Jones," so as to distinguish him from Squire Bill, the magistrate.

### Devil Bill's Oath.

Devil Bill had sworn that no preacher should ever toot a horn or sing a hymn in that settlement, and if any of the cussed hypocrites ever dared to stop at the cross-roads he would make him dance a hornpipe and sing a hymn and whip him besides. And Bill Jones meant just what he said, for he had a mortal hatred for the men of God, and it was reasonably supposed that Bill could and would do what he said. His trade at the anvil had made him strong and everybody knew that he had as much brute courage as was necessary. So Uncle Tom was advised to take roundantes and never tackle the cross-roads. He accepted this for a time and left the people to the bad influences of Devil Bill; but it seemed to him that he was not doing the Lord's will, and whenever he thought of the women and children living in darkness and growing up in infidelity he would groan in spirit. One night he prayed over it with great earnestness, and vowed to do the Lord's will if the Lord would give him light, and it seemed to him as he arose from his knees that there was no longer any doubt—he must go. Uncle Tom never dallied about anything when his mind was made up; he went right at it like killing snakes. So next morning as a neighbor passed on his way to Bill's shop Uncle Tom said, "My friend, will you please carry a message to Brother Bill Jones for me? Do you tell him that if the Lord is willing I will be at the cross-roads to preach next Sunday at eleven o'clock, and I am sure the Lord is willing. Tell him to please norate it in the settlement about and ax the women and children to come. Tell Bill Jones I will stay at his house, God willing, and I am shore he is willing, and I will preach Sunday too, if things get along harmonious." When Bill Jones got his message he was amazed and astounded and his indignation knew no bounds, and he raved and cursed at the onslut, as he called it. The onslutting message of Old Sledge—and he swore that he would hunt him up and whip him, for he knew that he wouldn't dare come to the cross-roads. But the neighbors whispered it around that Old Sledge would come, for he was never known to make an appointment and break it; and there was an old horse thief who used to run with Murrel's gang and who said that he used to know Tom Baker when he was a sinner and had seen him in many a fight and said Tom was much of a man. So it spread like wildfire that Old Sledge was coming, and Devil Bill was going to whip him and make him dance and sing a hymn and treat to a gallon of peach brandy besides. Devil Bill had his enemies, of course, for he was a hard man and in one way and another he had gobbled up all the surplus of that neighborhood, and had given nothing in exchange but whiskey, and these enemies had long hoped for somebody to come and set him down.

They, too, circulated the astonishing news and without committing themselves to either party said that h—l would break loose on Saturday at the cross-roads, and that Old Sledge or the Devil would have to go under. On Friday the settlers began to drop into the cross-roads on pretense of business, but really to get the bottom facts of the rumors that were afloat. Devil Bill knew full well what they came for, and he talked and cursed more furious than usual and swore that anybody that come expecting Old Sledge tomorrow was an infernal fool, for he wasn't a-comin'. He laid bare his strong arms and shook his long hair and said that the lying, deceitful old hypocrite would come, for it had been nigh on to fourteen years since had whipped a preacher and made him dance.

### Old Sledge at the Cross-Roads.

Saturday morning by 9 o'clock the settlers began to gather. They came on foot, on horseback, buggies and carts—men, women and children. And before 11 o'clock there was more people at the cross-roads than had ever been there before. Bill Jones was mad at their credulity, but he had an eye to business and kept behind his counter and sold more whiskey in one hour than he had sold in a month. As the appointed hour drew near the settlers began to look down the long straight road that Old Sledge would come, if he came at all, and every man whose head came in sight just over the rise of the distant hill was closely scrutinized. More than once they said, "Yonder he comes, that's him shore." But it was not him. Some half a dozen had the old-time bull's eye silver watches and they compared time, and just at ten-forty-five the old horse thief exclaimed, "I see Tom Baker comin' over the risin' of the hill. I hain't seed him for eleven years but, gentlemen, that ar him air I am a liar." And it was him. As he got nearer and nearer a voice seemed to be coming with him and some said he is talking with himself, others sail he is talking to God Almighty, and others said, "I will be darned if he ain't a-praying." But very soon it was decided he was singing a hymn. Bill Jones was soon advised of all this and coming up to the front said, "Darned if he ain't singing afore I axed him; but I will make him sing another tune till he is tired. I will pay him fer his onslutting message; I am not agwine ter kill him, boys; I'll leave life in his rotten old carcass, but that's all. If any of you want to hear Old Sledge preach today you will have to go ten miles from the cross-roads to do it." Slowly and slowly the preacher came. As he drew nearer he narrowed down his tune and looked kindly about him upon the crowd. He was a massive man in frame and had a heavy suit of dark brown hair, but his face was clean shaven and showed a nose and lip and chin of firmness and great determination. ("Look at him, boys, and mind your eye," whispered the horse thief). "Where will I find my friend Bill Jones?" inquired Old Sledge. All round they pointed him to the man. Riding up close he said, "My friend and brother, the good Lord has sent me to you and I ask your hospitality for myself and my beast." And slowly dismounting he faced his foe as though expecting kindly reply. The crisis had come and Bill Jones met it. "You infernal old hypocrite, you cussed old shaved-faced scoundrel, didn't you know that I had sworn an oath that I would make you sing and dance and whip you besides, if you ever dared to pison these cross-roads with your shoe tracks? Now sing, d— you, sing, and dance as you sing." And he emphasized his command with a ringing slap with his open hand on the parson's face. Old Sledge recoiled with pain and surprise. Recovering in a moment he said, "Well, Brother Jones, I did not expect so warm a welcome, but if this is your cross-roads manners I suppose I must sing. And as Devil Bill gave him another slap on the other jaw he began with "My soul be on thy guard."

And with his long arm suddenly and swiftly gave Devil Bill an open-hander that nearly knocked him off of his feet while the parson continued to sing in a splendid tenor voice, "Ten thousand foes arise."

Never was a lion more aroused and more frenzied than was Devil Bill, and with his powerful

arms he made at Old Sledge as if to annihilate him at one blow and many oaths. But the parson fended off his stroke as easily as a professional boxer. Then with his left hand dealt Bill another settler on his peepers as he continued to sing—

"Oh, watch and fight, and pray, the battle ne'er give o'er."

But Jones was plucky to desperation, and as settlers were watching with bated breath the crisis was at hand, and he squared himself and his clinched fist flew thick and fast on the parson's frame and for a while disturbed his song and his equilibrium, but he rallied quickly and began the offensive as he sang—

"Ne'er think the victory won nor lay thy armor down."

He backed his adversary squarely to the wall of his own shop and seized him by the throat and mauled him as he sang—

"Fight on, my soul, till death."

But the long and the short of it was that Old Sledge gave him a good whipping and humbled him to the ground, then lifted him up and helped to restore him, and begged a thousand pardons.

### Devil Bill Retires in Defeat.

When Devil Bill had retired to the house and was being cared for by his wife, Sledge mounted a box in front of the grocery and preached righteousness and temperance and judgment to come to that people. He closed his solemn discourse with a brief history of his own sinful life before his conversion and his humble work for the Lord ever since. Then he besought his hearers to stop and think. "Stop, poor sinner, stop and think," he cried in alarming tones. There were a few men and women in that crowd whose eyes long unused to the melting mood dropped tears of repentance at the preacher's kind and tender exhortation.

Bill Jones' wife, poor creature, had crept humbly into the outskirts of the crowd, for she had long treasured the memories of her childhood home when she, too, had gone with her good old father and mother to hear the circuit riders in days gone by. In secret she had pined and lamented her husband's hatred for religion and the men of God. After she had washed the blood from his swollen face and dressed his wounds she asked him if she might go down and hear the preacher. For a minute he was silent and seemed to be dumb with amazement. He had never been whipped before and had suddenly lost confidence in himself and his infidelity. "Go along, Sallie," he said. "If he can talk like he can fight and sing, maybe the Lord did send him to the cross-roads. It is all mighty strange to me." And he groaned in anguish, his animosity seemed to have changed into anxious wondering curiosity. And after Sallie had gone he left his bed and drew near the window where he could hear.

Old Sledge led an earnest soul-reaching prayer, and his pleading with the Lord for Bill Jones' salvation and that of his wife and children reached the window where Bill was sitting and he heard it all. Bill's wife returned in tears and took a seat beside him and sobbed out her heart's distress, but said nothing. Bill bore it for a while in thoughtful silence, and then putting his bruised and trembling hand in hers said, "Sallie, if the Lord sent Old Sledge here, and maybe He did, I reckon you had better look after his horse." And sure enough Old Sledge stayed there that night and held family prayer, and the next day he preached from the piazza to a great multitude and sang his favorite hymn, "Am I a soldier of the Cross?" And when he got to the third verse his untutored but musical voice seemed to be lifted a little higher as he sang, "Sure I must fight if I would reign; increase my courage, Lord."

Devil Bill was converted that day and became a changed man. He joined the church and closed his groggery, and helped to build a meeting house, as they were called in those days. And it was always said and believed that Old Sledge mauled the grace of God into his unbelieving soul, or it never would have got in any other way.—Contributed.

We have just a few copies of "Idle Comments" by Isaac Erwin Avery for sale at \$2.50 per copy. The last edition has been exhausted and probably the few copies we have are all that will be on the market. First come, first served. The Advocate.



## PEOPLE AND THINGS

The Duke Commission will meet at Trinity College in the office of President W. P. Few Friday morning, November 30, at 10 o'clock.

Gladys, the 15-year-old daughter of Rev. O. C. Fortenberry, pastor of Lowesville circuit, is seriously sick with pneumonia. She is in the care of a trained nurse and skillful physician and a speedy recovery is hoped for her.

On the annual conference Sunday Rev. J. R. Betts, of Macon, N. C., preached in Roanoke Rapids for the pastor, and his thoughtful and fervent message was greatly enjoyed and appreciated. His father, Dr. A. D. Betts, was for many years one of the most faithful of itinerant preachers.

The new Methodist minister, Rev. R. F. Mock, preached two very fine sermons Sunday. His people here, and all who have had the pleasure of hearing him, are highly pleased with him. He is making a fine impression on everybody. The church was fortunate in getting him.—The Eagle.

Our pastors in Roanoke Rapids and Rosemary, Weldon district, North Carolina conference, Revs. R. H. Broom and E. N. Harrison, are being most cordially greeted by their members and other friends as they begin each his third year. And there is sincere rejoicing by the ministry and the laity that Rev. S. E. Mercer is continued as presiding elder of this splendid district.

Prof. and Mrs. A. E. Akers, of Roanoke Rapids, is sorely bereft by their youngest child's death Friday morning, November 23, 1923, the fatal illness having lasted scarcely more than three days. Little William Robert Akers was in his fourteenth month, bright and happy, and the joy of the household. Another lamb has been gathered to the Shepherd's bosom.

One night last week the members of Franklin Avenue church, Gastonia, went en masse to the parsonage, carrying with them many good things to eat which they left in the hands of Rev. G. W. Vick and his family. Brother Vick says that if they come again that they will be forced to build a larger parsonage to hold his packages. Just tell them to mail the overplus to the Advocate force.

The Hamlet Messenger says: "The return of Rev. W. C. Martin as pastor of the local M. E. church is most gratifying to members of his congregation and, it is believed, to citizens of Hamlet in general. The remarkable strides made by this denomination here was largely due to his untiring and unselfish efforts. It is a pleasure also to learn that Rev. J. H. Shore has returned as presiding elder."

Rev. Dr. J. T. Gibbs, who had served as pastor or presiding elder in the North Carolina conference for 53 years until the recent session of the conference in Elizabeth City, when he asked for the superannuate relation, has decided to make his home in Fayetteville for the present. He has children living in that city, and he goes to be near them. Dr. Gibbs' many friends have been urging him to write a history of his experiences as an itinerant preacher, and it is hoped that he will consent to do so. North Carolina Methodism has never had a more loyal minister than Dr. Gibbs.

Chestnut Street church has been fortunate in having Dr. Beaman as pastor for two years longer than the usual quadrennium. This is the only charge in the conference that has succeeded in keeping a pastor longer than five years. The love for and confidence in Dr. Beaman has grown with each year, and the desire to retain him is stronger now than ever before. He has rendered a service to Chestnut Street Methodist church that can never be measured, and not only to the church he served as pastor but to the entire town. He has endeared himself so to the people that there is more than the usual wrenching of heartstrings over the loss of a beloved pastor. Every child recognizes in him a devoted friend, and many a child's distress over the news that he would not return found expression in heartbroken sobs. The love of the children for him is more eloquent tribute than anything that could be written; it is beyond price or reckoning; and Dr. Beaman will carry the memory of it with him as the shadow of a great rock in a weary land.—Editorial in Robesonian.

The Methodist preachers, their wives and widows of preachers in Greensboro and vicinity, will hold their annual banquet at Spring Garden Street church Tuesday night, December 4th, at 6:30.

The many friends of Rev. T. F. Higgins, the popular pastor of Brevard Street church, Charlotte, and who underwent three different surgical operations week before last, will be pleased to know that he is steadily improving and that he hopes to return to his work in the near future.

Rev. W. L. Dawson, Jr., and Mrs. Dawson, who transferred from the Western North Carolina conference to the North Carolina conference, are visiting friends and relatives in Greensboro. They will leave for their new field of labor, the Craven circuit, Friday of this week.

The Thanksgiving feature will be emphasized in connection with the next first Sunday services in our Roanoke Rapids church, and systematic offerings are to be made to the Methodist Orphanage. It is hoped that every member may make ready to display a liberal interest in the work of this most worthy institution.

Rev. Allen H. Whisner, the new pastor at Gibsonville, was forced to undergo a surgical operation two weeks ago. He was in the Wesley Long Hospital, this city. Brother Whisner was able to return to his home last Sunday. It has not been possible for him to preach to his new congregation since arriving in Gibsonville, but he hopes to hold his first service next Sunday.

Walt Holcomb has an article in the December issue of Success Magazine published in New York City. The magazine is one of the oldest and best. Dr. Orison Swett Marden is the editor. Mr. Holcomb writes of the famous evangelist, Rev. Sam Jones, as a Chautauqua Celebrity. The magazine is on sale at the news stands, and no doubt many of our readers will be glad to see the article. The World's Work of December also carries an article by Mr. Holcomb on "Something New—Not Only Under the Sun—But Under the Earth."

"Bishop Denny, in presiding over the North Carolina Methodist conference at Elizabeth City during the past week, stood immovable for the four years limit for a pastorate. A wonderfully strong man, of great learning and of outstanding courage is Bishop Denny, but he just couldn't turn a deaf ear to the demand for the return of the little live ecclesiastical wire that presides over Forest Hill in Concord, so the Rev. J. Frank Armstrong enjoys the reputation of being the only Methodist preacher that was ever permitted to live in Concord for five consecutive years and officiate at the same church."—The Uplift.

The minutes of the recent session of the Western North Carolina conference are being sent out from the Advocate Printing House this week. This journal is filled with information that every member of the Methodist church in the territory of the Western North Carolina conference should be familiar with. It is well edited and well printed, and reflects credit upon Rev. W. L. Sherrill, who edited it, and upon the printer. The price of the Journal is 25 cents and can be had from Rev. W. L. Sherrill, Leaksville, or from the Advocate. The journal of the North Carolina conference is now in the hands of the printers and will be issued from the Advocate press before Christmas. Orders for extra copies of this journal should be filed with Rev. R. H. Willis, Fayetteville, or the Advocate, Greensboro.

Rev. Carl E. Gaddy, of Hamlet, N. C., is now holding an evangelistic meeting in Bourbon, Indiana. The local paper speaks of him after this fashion: "The sermon of the evangelist, Mr. Gaddy, who is a resident of Hamlet, North Carolina, instead of Indiana, was of such excellence that he created a most favorable impression. He is a southern gentleman of pleasing personality and religious training and conviction, and there is no doubt in the minds of his hearers that he has entered the right field to get results from life. Straight from the shoulder he struck out and he is able to parry every thrust that the unbeliever might hurl at him. He figuratively handles the devil without gloves, sin without fear and pictures the results of right living in glowing colors that everyone knows is right but which a great many fail to appreciate. Living a right life means happiness; living wrong means hell. Mr. Gaddy is emersed in the desire to do good to humanity and in the revival in Bourbon, which is now in its infancy, there appears the promise of great results."

"Reverend and Mrs. John Henderson Bradley announce the marriage of their daughter, Grace Gertrude, to Reverend James Samuel Gibbs on Thursday, November twenty-second, nineteen hundred and twenty-three, Cornelius, North Carolina. At home after December fifth, Morven, N. C."

The Goldsboro News editorially says: "Few ministers have made such a deep and lasting impression upon this city as Rev. J. W. Potter, who soon leaves us for new fields of religious endeavor and this impression is not confined to his church membership or denomination. His work as a minister has been of that high standard that appealed to all denominations and all classes. In this work he has been greatly blessed in having a wife who shared his labors with unusual fidelity to the cause he represented. Rev. Mr. Potter goes to Clark Street M. E. church of Rocky Mount for the next year. This church is to be congratulated upon their new pastor. We predict the new charge will try to duplicate Goldsboro's efforts and keep him for five years if they can. All Goldsboro regrets to part with Rev. Mr. Potter and his wife, but rejoice that he is still in the fullness of his vigor and filled with a passion for his life's work that makes him invaluable in the life of Methodism."

### WM. H. STOCKHAM IS DEAD

This Christian philanthropist of Birmingham, Ala., who was known in North Carolina as the great friend of the Southern Assembly at Lake Junaluska, passed to his eternal reward Friday, November 16.

From an extended story of Mr. Stockham's life in the Alabama Christian Advocate we clip the following:

Mr. Stockham had been ill for several months, and returned to his home in Birmingham from a distinguished hospital at Rochester only the week previous to his passing away. He is survived by his wife and three sons, Herbert C., vice president of the Stockham Pipe and Fitting Company; Douglas C., also of the Stockham Pipe and Fittings Company, and Richard J. Stockham, of the University of Illinois.

Funeral services were held at two o'clock last Saturday afternoon at the First Methodist church in Birmingham and were attended by a great concourse of sorrowing friends. A large number of the colored employes were seated in the gallery, and paid silent tribute to their beloved employer. Dr. George R. Stuart pastor of the First Methodist, was in charge of the services at the church, assisted by Dr. J. M. Broady, pastor of the Fifth Avenue Presbyterian, Dr. Robert N. Simpson, of the First Christian, and Dr. L. C. Branscomb, of the First Methodist of Anniston.

In commenting on Mr. Stockham's demise, the Birmingham News said: "Mr. Stockham was a man of great wealth, was most liberal with religious and charitable organizations, becoming known as one of the South's philanthropists. He gave large sums to Christian Education in the Methodist Centenary movement, the upkeep of the Southern Assembly at Junaluska, and was a generous donor to the Y. M. C. A."

### SOME FIGURES OF THE NORTH CAROLINA CONFERENCE

Number of members this year 107,497, last year 105,379, a net gain of 2,112.

Number of Sunday schools this year 729, last year 730; number of scholars enrolled this year 90,220, last year 89,169.

Number of Epworth Leagues this year 259, last year 255; members this year 8,864, last year 9,117.

Woman's work: Missionary societies this year 322, last year 276; number of members this year 10,274, last year 8,835.

Paid this year:

Foreign missions, \$22,224.

Home and conference missions, \$28,152.

Church extension, \$13,182.

Education, \$26,888.

American Bible Society, \$1,779.

General Conference expense, \$1,917.

Conference claimants, \$12,575.

Bishops, \$6,135.

Presiding elders, \$32,256.

Pastors, \$396,565.

Grand total, \$1,637,675.

The grand total last year was \$1,510,989, which shows an increase of \$126,786.



## SUPERFICIALITY IN SOME FORMS OF SCHOOL EVANGELISM

By John W. Shackford.

One of our conference evangelists recently asked me if I didn't think that there is danger of superficiality in some kinds of Sunday school evangelism. My reply was that there is more than danger, that I was sure there is much actual superficiality in it, and that one of our main concerns is to arouse our pastors and Sunday school workers to the great need of giving more careful attention to this most important matter of making our Sunday school evangelism more vital and more thoroughly effective in reaching the pupils of our schools.

We cannot insist too strongly that our religious education be permeated with the spirit of evangelism. On the other hand we must seek to redeem our evangelism from sporadic emotionalism and mechanical superficiality by relating it more closely to a continuous program of religious teaching. Jesus plainly designed that the work of teaching should prepare the way for complete obedience to Him as Lord and Master. Even in the case of his own disciples he first asked only that they become learners, their confession of his Lordship and the higher reaches of their faith and experience were to follow.

There is a very real need for a re-study of the nature and conditions of a fruitful and abiding evangelism, especially as regards the children and youth of the church. The reason why we so often have professions and accessions of members who have no real knowledge of the meaning of Christianity and of the program of Jesus for his followers are certainly not far to seek.

The practice of receiving members into the church who have had no previous preparation for membership, not even a personal conference with the pastor, and have had no provision made for the care of their souls or the further training in the Christian way, is at strange variance from the practices of the early church, and of early Methodism as well. Whatever may be the excuse, during a great evangelistic meeting, for hurried and superficial dealing with adult converts unknown to the evangelist and whom he may never see again, there can be no corresponding excuse for dealing in this manner with the boys and girls who are in regular attendance upon our Sunday schools.

Sometimes the entire year of opportunity for personal evangelism is allowed to pass with no real effort on the part of either teacher or pastor to talk with the pupils of the deeper things of Christ, and then there is held, without careful preparation, a formal Decision Day at which an effort is made to stir the emotions of the youthful members of the school and press for an immediate decision for Christ. After this, frequently, they are received into the church membership almost immediately with less private instruction than is given to a candidate seeking admission to some fraternal order. When looked at in all seriousness this is little less than trifling with the most serious business of the kingdom. Such practices are a wrong to childhood and justly bring Sunday school evangelism of this type into disrepute.

One hesitates to characterize the lack of understanding of the Christian life or of the mind and heart of a real boy or girl that must lie back of such a mechanical treatment of the children and youth of the church who constitute the primary hope of its future strength. The pastor can plead no reason for holding a decision service in his Sunday school without taking the time to prepare for it and to follow it with the proper care of those who are concerned about their religious life and experience.

### A Misconception as to Real Nature of Decision Day.

The very name Decision Day is too often interpreted to mean that a whole group of Sunday school pupils is to be urged at a particular moment on a particular day to decide then and there for Christ. Perhaps they are sometimes told on such occasions that "Not to decide for Christ is to decide against Him." Yet every thoughtful person understands that it is unnatural as well as mechanical to expect all the boys and girls of the church to be ready at a given signal to make a decision of this nature. Especially is this true when no effort has been made to prepare them for this occasion.

What is still worse is that many make what is called a decision when they lack all preparation for it and understanding of its significance. They may

act in response to a mere emotional appeal or to the influence of the occasion, or the example of others, and yet have very little real religious impulse lying back of the act, little conviction, and little of anything that has real significance for the Christian life.

To line up the young members of the Sunday school in this fashion, call their response to our appeal "A decision for Christ," and then to give no further thought or attention to helping to interpret their own act, or to understand more fully what their privileges and responsibilities are in the Christian life, is to do a great wrong to these little ones who can so easily be exploited in the name of religion, but who are likewise so ready to be led into the growing experience and understanding of the Christian life.

If we are concerned for an evangelism that lays broadly and deeply the foundations for an ever expanding Christian experience we will not tolerate a Decision Day service of this sort in our Sunday schools.

### REV. JACOB SIMPSON

Rev. Jacob Simpson was born in Rowan county, N. C., October 13, 1836, and departed this life May 4, 1923, at his home in Concord, in the 87th year of his age.

In the year 1862 he was married to Miss Amanda A. Culp of Cabarrus county, to which union were born eleven children, seven of whom survive. These are: John B. Simpson of Durham, Thomas R. Simpson of Salisbury, Mumpford I. Simpson, Mrs. Tillie McLester and Mrs. J. D. Stoker of Concord, Mrs. W. D. Sherwood of Salisbury, and Mrs. J. M. Lisk of Albemarle.

Soon after his marriage in 1862 he enlisted in the Confederate army and served with distinction in Company G of the Fifth North Carolina regiment, a unit of Johnson's brigade. He was severely wounded at the battle of Chancellorsville, but when he had recovered sufficiently he returned to his command and a year later at the battle of Spottsylvania Courthouse suffered the loss of his left arm and was permanently retired from service. As far as known only one member of his entire regiment survives him. For some years after the war he was engaged in farming. Later he moved to New Land, where for eight years he superintended a gold mine. In 1882, forty years ago, he moved to the city of Concord. Through all these years he has been a wholesome saving force in the material, social, educational and religious life of the community. Perhaps it would not be overreaching the truth to say that no man ever lived among us who was more universally liked.

In 1874 he was licensed to preach at Matney's Grove quarterly conference, Stanly county. In 1891 he was ordained deacon in the city of Asheville by Bishop Charles B. Galloway. He was a faithful dispenser of the Word of Life and many are those who in eternity will testify to the spiritual helpfulness of his preaching and the inspiration of his high manhood.

Brother Simpson was great in the cultivation of his friendships. Like Emerson, he reckoned a friend as the "masterpiece of nature," and these friends, whether high or low, rich or poor, humble or mighty, were duly appreciated. Like Cyrus, he believed that to lose a friend was the greatest of all losses, and so it came to pass that he carefully studied how to hold the friends he made. Neither were his friends confined to grown-ups. The little children loved him. Today their hearts are lonely because he has gone. With the Psalmist he regarded his own children as olive plants round about the table. He was great in his love. He found love to be the road to God, and so he walked along this sometimes forgotten road till he came to sit at God's feet and learn His secrets. He found it to be the medicine of all moral evil and did not hesitate to take it himself and offer it to a lost world, believing that only by such a remedy could sin be cured.

His love for the church was pure, strong and undying. His interest in everything that pertained to the church was beautiful to behold. He had seen Forest Hill congregation grow from a small handful, meeting in an unoccupied cottage to one of the largest in this section.

One of the greatest desires of his heart was to see this church complete its building program. Again and again he spoke of this unfinished enterprise.

Some weeks ago when his life was despaired of and his departure momentarily expected he said to his pastor, "Tell Will Odell to see that the church is finished. I want to see it done, but I'll have to go."

He was great in his confidence. When he came to the very brink of the river and stood there for several days he was calm as an autumn sunset. Nothing troubled him. He was radiant and eager as he anticipated the voyage. With his friends and loved ones gathered about him he talked for hours at a time, breaking forth into such ecstasies as these: "I see heaven! It is my Father's house. I can't tell you much about it, but it is so beautiful. I'm going home to die no more! Tell all the people to meet me in heaven. I'll think about them and pray for them." He called a little five-year-old neighbor girl: "Be a good little girl. When you are down here passing through trouble, sorrow and suffering I'll be high up in heaven. When this poor lipping, stammering tongue lies silent in the grave, I'll be rejoicing with Jesus!" Breaks into singing "When the battle's over we shall wear a crown,"—then "Think of a poor insignificant man like me wearing a crown of life! I don't deserve it, but I'm to have it because I have served Him!" Pointing upward he cries, "I see the crown, and it's mine, it's mine!"

Then he steps back from the edge of the water and abides for a number of weeks. At last on Tuesday of the past week God's little finger touched him and he quietly fell on sleep. For almost three days and nights he lingered in painless waiting till Friday morning at 9:30 the angel lifted his tired, limp body into the boat and the boatman rowed rapidly till it touched the opposite bank. May we not further imagine that like Christian and Hopeful, he was transfigured as soon as he had entered through the gate and that he put on raiment that shone like gold. Then came there out those that had harps and crowns and gave him one of each. The harp to praise withal, and the crown in token of honor! Then all the bells in the city rang for joy, and he himself sang, "Blessing and honor, and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever!"

It was worth journeying a thousand miles to see this man die! What a peace, what a blessedness, what a joy divine! What an experience for those so highly favored as to witness it! Our last doubt was dissipated like the mists driven before the imperial majesty of the rising sun. Our fears were allayed as when the trembling child, in the hour of supposed danger, feels the touch of his father's hand. Our faith shone bright and clear like the mellow light of the gentle moon as she steps suddenly from out the blackness of a starless midnight storm! We can never think of dying in quite the same manner since he has shown us how to die.

He himself is no longer with us. He has gone where the lamplight is not known, where the starlight is a vanishing memory, where there is no night, where the electric lights are exchanged for ten thousand day-dawns and as many day-noons! His shout of triumph as he borrows the words of St. Paul to express it lingers in our memory by day and by night: "I have finished my course, I have kept the faith and henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day!"

Children and neighbors, he has left you a prince's legacy worth more than all the gold of all the mines, a legacy finer than all the pearls of all the seas. With Addison we can say of this crowned priest and king:

"The stars shall fade away,  
The sun himself grow dim with age, and Nature  
sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements—  
The wreck of matter and the crash of worlds!"

Lynn Waldorf, who is named as the "stellar tackle" of the strong Syracuse University eleven, is much more than a football player. In his junior year he won the Monk's Head prize for all-round excellence—character, athletics, scholarship. He is a member of the Student Council and president of the senior class. Wichita, Kansas, is his home town—at least in this quadrennium, though he has learned to itinerate, having lived the life of the parsonage until 1920, when his father, the Rev. E. L. Waldorf, was elected a bishop and stationed at Wichita.—N. Y. Christian Advocate.



**THE REAL TEST**

By Dr. H. N. Snyder.

More than two years ago Southern Methodism undertook to save and strengthen her institutions of learning by adequately endowing and supporting them. In a remarkable campaign over \$18,000,000 was pledged. Though the full amount of what was asked for and needed was not secured, we feel that we did reasonably well, considering the unfavorable financial conditions, in securing so large a sum. It seems to us that this amount, short as it was of what the General Conference had agreed to raise, was a fine expression of the loyalty of the church to General Conference instructions and also a sign of its understanding of the great significance of the program it has been set to carry out. It was felt that the preachers and people had met their duty and had done a supremely important piece of work.

But this is only a "feeling." The reality of how the duty was met is measured by another performance, that of turning the subscriptions into cash. This is the performance that is the real test of what we did. It is one thing to put a name to a pledge and quite another to make it good in terms of money. It is one sort of achievement to pile up millions of dollars in subscriptions and quite a different achievement to transform promises to pay into dollars paid. The really vital matter for Southern Methodists to think about, therefore, is the relation between promise and the fulfillment, whether pledges to Christian education have become money to serve the cause of Christian education by the better endowment and equipment of our institutions.

Let us see how we Methodists have met this kind of test, which is after all the real test. October 25, 1923, the subscriptions due amounted to approximately \$6,000,000, and the amount paid nearly \$4,000,000, leaving a balance due and unpaid of more than \$2,000,000. November 1, 1923, the third payment became due amounting to about \$4,000,000, making the immediate task before us the collection of approximately \$5,000,000 already due and unpaid.

These unpaid subscriptions suggest that the time has come for us to face up squarely to the financial side of our obligations to the Christian Education Movement, to determine what we are going to do about it and how we are going to do it. In the first place, we should remind ourselves that of the 2,500,000 Methodists in the South, hardly more than 375,000, or 15 per cent of them, subscribed at all to the movement. This means that each of the subscribers averaged a little less than \$50—\$10 a year for five years.

The significant thing about the figures is that both the number subscribing and the average amount of the subscriptions are relatively small. An average of \$10 a year for five years on about one-seventh of the membership of the church could hardly be called a heavy financial burden, even under "boll weevil" conditions. The fact is, we have gotten so used to the habit of thinking how "badly we have been hit" that we are in danger of both exaggerating the size of our financial obligations and resenting even a suggestion of the payment of them, our church obligations as well as our commercial obligations. In this attitude such obligations are apt to bulk larger than they really are, and there is a sort of self-pity that makes it seem cruel for anybody to expect us to meet them.

Such an attitude, if indulged in long, can easily lead to a sort of repudiation, and nothing could be more of a calamity, both to the individual subscriber and to the church at large. Here are pledges made in good faith, not scraps of paper, but moral obligations to a great cause to be redeemed in cash, promises to pay a certain amount for advancing a fundamental interest of the kingdom of God, expressions of loyalty to the church and its institutions, to permit them to lapse for any reason would be discredit to the church and infect with the poison of failure any future enterprise in its very beginning.

All this is obvious enough, but what are we going to do about it? The first thing to do is not to let much time pass before renewing in the minds of our people the vital reality of these Christian education obligations, not only for the purpose of supplying the needs of our institutions, but also for the sake of the moral effect upon our people themselves, the depressing effect of financial obligations allowed to grow cold and die on the conscience. The colleges could possibly struggle along without

the money being paid that has been subscribed. They have done this so often before that to do it now would be to learn no new habit. But the church itself would probably suffer such a loss of self-respect and of conscious power as would make its leadership hesitate before attempting any new movement of progress.

But nobody wants, or really expects, Southern Methodism to put itself in any such position or be hampered by memories of failure upon such a large scale. Nevertheless, if this is not to happen, the time has about come to put the whole machinery of the church to work, with faith and courage, upon the vital matter of redeeming the Christian education pledges. It will not be done until we do. Our business now is not so much preaching Christian education as it is in collecting and paying what is due Christian education. This is the real test.

**THE REALITY OF CHRIST'S PRESENCE**

"Go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."—John 20:17.

This was an unspeakably more important announcement than the mere fact that Jesus had arisen out of the tomb. The resurrection meant more for the human race than that Jesus was again alive and walking among men. It meant that Jesus had ascended to the Father, and henceforth when they thought of God they were to think of him. It meant that the whole warm, affectionate feeling which they had when they thought of Jesus was to be transferred to the Father in heaven. It meant that whatever Jesus was willing to do for them God with all his power was now enlisted to do. And it meant that Jesus was not confined to any place or time, that there were no special opportunities now in little quiet interviews in the garden or by the roadside, but that always he could be intimately present with all his disciples. How vastly greater was all this than the first thought of Mary that he had come back again to resume the old relationships with the apostolic band!

It is very hard for some minds not to look back to the physical companionship of Jesus with Peter and John as being a more real and vital friendship with Christ than a man can now have. But the reality of the spiritual presence of Christ with his followers cannot be described. It can only be realized by those who fulfill the plain conditions of keeping the commandments and daring to make the ventures in the way of service and sacrifice that assume that Christ is with them and will reinforce their efforts.

There are, however, some things in the experience of all men which give us a faint idea of the greater reality of the presence of Christ with the disciples after he became invisible than of his bodily presence before the crucifixion. We all know that the advices and lessons of good parents are often vastly more influential and very much better understood and appreciated after we get away from them and face the hard experiences of life, than they were when we were yet with them back in the old home. Many a man of fifty realizes that his mother, far removed or perhaps gone into the unseen world, is in every sense of the word more really powerful in the directing of his life than she was when he was fifteen. Abraham Lincoln was more really present and operative in the life of the American people after his assassination and his burial than he was at any time when he occupied the presidential chair. A visible presence is not necessary at all to a powerful influence. The knowledge that the loved one is in the next room often quiets us quite as much as the actual nearness of the person. The presence of mother in the dark, although we do not see her face or hear her voice, comforts us and still our childish fears. So mysterious and wonderful inner experiences come to those who believe in Christ, and faith in the personal presence is really more dynamic and practically helpful than his visible bodily presence could possibly be.

Rollin H. Walker.

Ohio Wesleyan University.

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\* \* \* \*

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\* \* \* \*

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Introduction by Rev. Theodore S. Henderson, D. D., one of the bishops of the Methodist Episcopal Church.

Bishop Theodore S. Henderson writes in the introduction:

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A. W. PLYLER.....Editor  
T. A. SIKES.....Business Manager

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## FIELD NEWS

### CHURCH MEETING AT WELDON

All the district stewards, charge lay leaders and preachers are called to meet in the Methodist church in Weldon on the eleventh day of December at 10:30 a. m.

It is of the greatest importance that all be present, as a program will be adopted for the year's work.

S. E. Mercer, P. E.

### CHECKS ABOUT FIRST OF DECEMBER

To whom it may concern:

The checks cannot be mailed out to the claimants before the first of December. Treasurer Brown imparted this information to the Board of Finance at the close of our conference in Elizabeth City. The claimants may rest assured that the checks will be mailed out promptly when our conference treasurer makes it possible. The amounts will be slightly less this year than last, but the board did its best with what it had to distribute.

J. A. Hornaday, Secretary.

### A "SURPRISED" PREACHER

It isn't any use denying it, we were glad when the good bishop said "Raeford circuit, J. H. Frizelle." Of course we didn't pull any strings, but there is always the temptation to do it when one is well fixed. And we met a whole-hearted welcome when we got back to Raeford.

We are setting ourselves to our task for the new year in real earnest, and last night we were busy reading Alexander Whyte's book, recommended by Bishop Denny, and there came a tap at the door and in came a crowd, simply a crowd loaded with good things for the "new preacher and his family." So here we are, sitting amidst bundles and packages all embarrassed and at the same time pleased—and acting as foolish as you please. Well, who is not willing to give their best to folks that are that thoughtful and kind-hearted. Heaven's blessings on these good folks and our pledge to do our dead level best for them in the year and we trust years to come.

J. H. Frizelle.

### RUTHERFORD COLLEGE CIRCUIT

There are many of the best people on the Albemarle circuit there are anywhere. But those in the Stony Hill community deserve special mention. The pastor of Central, Albemarle, Rev. C. M. Pickens, and his congregation laid themselves out the whole of last year to make our stay in their town pleasant. We were read out for the McDowell circuit. On the first day of November about sunset we arrived at the parsonage near Nebo. The ladies were there and gave us supper, and that night a crowd came in with a pounding. But on Sunday following one of those northeast rains came and no service was held. On the Saturday following, about 10 o'clock a. m., I received a telegram (sent the day before) from Rev. Z. Paris, the presiding elder, saying: "You are appointed to Rutherford College circuit. Come to

Bollinger's for the quarterly meeting tomorrow. I went and reached the quarterly meeting in time for the business session, though it was about 30 miles. For the next two Sundays I filled the appointments on this charge from Nebo, waiting for Brother Elliott to move, which he could not do till he got his appointment from the N. C. conference to which he had been transferred. But last Thursday we came down and there were twelve or fifteen of the excellent women of this community at the parsonage to welcome us, and they certainly did give us as cordial, whole-hearted and complete a welcome as anyone could wish. They cooked us a fine warm supper. Then after supper several cars drove up and they surely did give us one more pounding. Having served this same charge two years about ten years ago, we feel much gratified at the whole-hearted welcome accorded us. One man presented Mrs. Poe with a check. I wish I had space to write of the fine school, the walls of the new church going up, and the vast amount of improvements in ten years.

E. J. Poe, Pastor.

### LARGER AND BETTER WEAVER

To the Board of Trustees of Weaver College:

At a meeting of the Rowan chapter of the Weaver College Alumni Association held at Salisbury on Friday evening, November 23rd, a resolution was unanimously passed approving the selection of Dr. C. H. Trowbridge as president of Weaver College and heartily endorsing the plans and policies of the present administration.

This organization further resolved to go on record as pledging its hearty support and co-operation to the official board and president of the college in carrying out their constructive policies for the development of Weaver College.

The secretary was directed to mail copies of these resolutions to the president of the college, the president of the board of trustees, and to the North Carolina Christian Advocate.

(Signed) Lawrence S. Dresson,  
President.

Vivian Blockstock,  
Secretary.

### WHO WANTS GOLD DOLLARS?

A dear little girl, Eunice Boney, wishing to have a part in Greater Scarritt, has sent me three beautiful gold dollars which had been in her family for some years. As this coin is no longer issued it is worth more than face value to collectors and has a value in excess of a dollar. This excess value the bankers tell me is not fixed, but is dependent on who wants them and how much. I would like to realize as much as possible, both because of the greatness of the cause and that our secretary's daughter may know that her sacrifice was worth while. Is there not a reader of the Advocate who will offer me many times the fact value for these beautiful and well preserved coins, seeing that the money thus realized becomes the gift of a dear girl to a great cause? I shall wait until nearly Christmas to see what I am offered before disposing of them. The coins are dated 1856, 1861, 1874.

Mrs. N. H. D. Wilson,  
Elizabeth City, N. C.

### BIG PLANS IN SHELBY DISTRICT

Brother Kirkpatrick has started his work well, and I think with one or two exceptions that all the churches in the district were represented, either by the pastor and stewards or those who came in their stead. Brother Kirkpatrick outlined his work for the year, and in well chosen remarks indicated the necessity for immediate activity in the work of the church. There were good speeches by Lay Leaders Harry Falls, Goodson and others. Brother Lambeth presented the cause of the

endowment for superannuated preachers in the most masterful and telling way.

The ladies of the Main Street Methodist Church, South, served a splendid dinner in the new young people's building.

The afternoon session was taken up by district matters. The presiding elder's salary was fixed at \$4,500 and definite measures were taken for payment of the debt of the parsonage. The entire meeting was most harmonious and successful, and the work of the district starts under the most auspicious conditions.

In the absence of Brother Harley Gaston, who is the secretary, the writer acted as secretary of this meeting, at which there were seventy-six persons present from all over the district.

Geo. W. Wilson.

### THE NEW SHELBY CHURCH

#### Ground Floor Plan.

This floor contains the cradle roll room, which will seat thirty or more; the beginners' room, seating fifty; the primary room, which will seat 120, and the junior department, with an assembly room which will accommodate 120 or more pupils, and ten class rooms.

This floor also contains a large kitchen, foyer, storage room, toilet rooms, furnace rooms, two stairways and two exits.

#### First Floor Plan.

This floor contains the auditorium, which will seat 503, and a class room opening thereunto which has a seating capacity of 252, making a total adult seating capacity of 755, or a mixed seating capacity of 800.

This floor also contains a pastor's study, choir room, offices for Sunday school superintendent and secretary; a teacher-training room and two class rooms; two offices, three vestibules, toilet room, space for senior and junior classes, and two stairways.

#### Recapitulation.

The building contains thirty-six class rooms, which will care for a Sunday school of 1,096, and twenty-five other rooms, etc., making a total of sixty-one rooms or units.

#### Design.

The design is English Gothic to be built of red tapestry brick, with stone trim and green tile roof.

This building meets all of the requirements of the "A" or departmental type of Sunday school as set forth by our Sunday School Board.

The arrangement is flexible and with a fine sense of "togetherness" and "separateness."

#### BUILD RIGHT

One of the distinct satisfactions noted in our Sunday school progress is the disposition to build the right sort of structure for religious education. Those who attended the annual conference at Winston-Salem noted a most superb Sunday school building at Centenary Methodist church. It is built right. The other day when at Marion Rev. W. E. Poovey showed me the plans of his religious education building soon to be erected by the side of his present church plant. The plans agreed upon are well adapted for constructive Sunday school work. Six splendid departments are being arranged for. It is a credit to Brother Poovey and his fine laymen to have planned so wisely and so well. The day has come in our Western North Carolina conference when we can point to actual buildings for examples of rightly constructed church and Sunday school architecture. If you are arranging to build be sure to build right. There is no excuse for not doing so in these days of helpfulness.

**Wanted — A capable, energetic, healthy white woman to do general housework. Good salary and good home for suitable woman. References required. Apply to, Rev. S. E. Mercer, 614 Riggsbee Ave., Durham, N. C.**

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The Advocate job department makes a specialty of collection envelopes.

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**WATCH JARVIS MEMORIAL GROW**

Our hearts are filled with gratitude and thanks for the return to Jarvis Memorial church of our beloved pastor, Rev. V. P. Scoville.

During the two years he has been with us he has led us wisely and spiritually, many souls have been added to the kingdom and under his influence two young men have entered the ministry and another is preparing.

God has wonderfully blessed us in a material way. We have added a new Sunday school building, well equipped and have a membership of about 800, with the best superintendent in the N. C. conference.

We are praying that we may have a great year and under the leadership of Brother Scoville you may watch Jarvis Memorial grow. Member.

**A WORD FROM FARMVILLE**

Perhaps a word from Farmville may be of interest to the readers of the Advocate. During the year the Sunday school at Farmville has increased about 25 per cent in enrollment and the offering nearly 50 per cent. An Epworth League has been organized. There have been thirty-four additions to the church on the charge. I think the additions here are nearly double the number added to all the other churches in town. A splendid meeting was held at Arthur, where the pastor did the preaching. Eight have been received there on profession of faith. The people there say that it was the best year they have ever had. Finances at both churches are up in full. The pastor's salary here at Farmville was overpaid \$110 according to the amount fixed by the stewards. The congregations at Arthur have about doubled during the year. Here at Farmville the attendance has increased over 300 per cent, until the capacity of the church was about reached. Believing that I could get a larger congregation I made arrangements and transferred my night service to the high school auditorium. On the first Sunday night in November, with service at the Baptist church and also the Disciples church and a rainy night besides, I had 350 people out. That would mean something like 800 per cent increase. Last night at my last service I had about 500 people in that great auditorium. I am told that I have been preaching to more people than any pastor or evangelist has ever preached to in the town of Farmville. I certainly never saw a greater response anywhere, and I never saw greater opportunities for building up the kingdom of God.

Naturally the reader will wonder why I am leaving. Well, I did not ask to leave, for while there were great hindrances to overcome, I remembered the words of Napoleon, "Beyond the Alps Lies Italy." If you were to ask the people of Farmville why I am leaving, I think the almost universal answer would be this: "Because Thrift has preached the truth." I was told last winter soon after I came here that if I expected to stay four years I would have to shut my eyes to the way my people lived. That is something no self-respecting preacher can do. So I have preached on holy living, adhering closely to the Bible and the Discipline of our church. But that did not suit our people. Yet here is a remarkable thing about the situation. So great was the interest in my return by the people of Farmville that men of other churches and of no church offered to make up any deficit in salary that might occur. It was a very remarkable situation. But I put it squarely up to Bishop Denny to say whether a Methodist preacher would have to shut his eyes to the way Methodist people live in order to return to Farmville. Everybody knows what he did.

I go to Moyock with a clear conscience and a happy heart. The Lord is with me. "When I am happy in Jesus, December is as pleasant as May." Amen! C. T. Thrift.

**THE PARSONAGE FURNITURE**

Every Methodist preacher probably has had the experience of moving into a parsonage which was only half-furnished, or possibly not furnished at all. Perhaps it didn't matter so much to him, for some of us are blissfully unconscious of our surroundings, and so long as we are warm enough and get our meals regularly, it makes little difference whether the sitting room has one chair or half a dozen, and a home-made table looks just about as good as a mahogany one. But while a few ministers may be thus sublimely and celestially unconscious of such things, the ladies of a parsonage are acutely conscious of them. It does make a little difference to them whether there is a smoky chimney, a worn-out stove and a rickety table in the kitchen, and most of them feel more comfortable if the dining room chairs have each four legs, and sound ones at that. And when the angel of the parsonage ushers her frequent guests into the spare bedroom she naturally hates to put a \$10,000 guest to sleep on a dollar bed. Her woman soul demands rugs, carpets, and a score of things that other women have, and as it is the only home she will have it seems but fair that the church should see that the parsonage is furnished comfortably and decently.—Christian Guardian.

**NEW SUNDAY SCHOOL BUILDING TO BE ERECTED AT ONCE**

At a largely attended meeting of the board of stewards of Central Methodist church Monday evening it was enthusiastically voted to award the contract at once for the erection of the new Sunday school rooms in the rear of the church, the work to begin at the earliest possible moment, and to be pushed rapidly forward to completion.

This new Sunday school building will be the last word in Sunday school equipment. It will have all the different departments from the cradle roll to the adult department, and a large social hall in addition.

The building, a two-story affair with a basement, will be placed immediately in the rear of the present church building. The main floor will be on the level with the level of the church auditorium. There will be a twelve foot lobby between the two buildings. On the main floor there will be the cradle roll, beginners, primary, young peoples' and adult departments. Though at present the young peoples' department will be combined with the intermediate, senior department on the second floor. The social hall will be amply large enough to seat the entire membership of the church at a banquet. The hall, on the south side of the building, will be separated from the other departments on the north side by a well lighted six-foot corridor, at one end of which will be the superintendent's and secretary's room. The cradle roll department will be in conjunction with a mother's room, which may be used on social occasions as a cloak room. In addition there will be a well appointed kitchen on this floor, with all the little devices that go to make this phase of the work light and attractive. A dumb waiter will extend from the kitchen to the roof garden, where refreshments may be served in the summer months.

The basement will contain boiler and coal rooms and a gymnasium, which will be immediately under the present social room and the same in size. It is planned to make this room a social hall when the school becomes large enough to demand the present social hall for the young peoples' department. On the northeast corner of the basement there is space provided for a small swimming pool which will later be built.

On the second floor and on the north side will be located a spacious junior department and a large lecture room for young women. On the opposite side of the six-foot corridor will be

the intermediate-senior department with plenty of class rooms to accommodate the different ages both of boys and girls. In addition there will be two lecture rooms for young people.

The roof garden will seat four hundred people. It is certain that the roof garden feature will prove very attractive, in that the evening services during the summer when the weather permits may be held on it. Then, too, it will prove a most delightful place for the holding of summer socials, moving pictures and other gatherings.

Each floor of the building will be provided with the very best toilet and lavatory facilities.

With this splendidly equipped building Central church will be in position to meet all the growing needs of her religious, educational and social life, and thus go forward with the other churches of the community that are making similar provision for the future.

The following compose the building committee of the church: A. F. Hartsell, J. E. Davis, C. M. Ivey, A. F. Goodman and J. B. Sherrill.—Concord Times.

**A GREAT DAY AT PLYMOUTH**

Last Sunday was a great day for Methodism in Plymouth. As a result of the union revival which closed November 18, during which Rev. Ed. G. Caldwell of Dillon, South Carolina, did the preaching, twenty-six joined the Methodist church—twenty-three on profession of faith and three by letter. A large number joined the Episcopal, the Baptist and the Christian churches. Bros. Caldwell and J. C. Costins and Miss Bracy (the party) made a good and lasting impression upon all who heard them.

Our people are looking to the erection of a handsome modern brick church; \$10,000 has already been secured in good pledges.

W. G. Lowe.

**A NUMBER OF THINGS**

What about that shooting match on Thanksgiving Day, where 25 turkeys are to be gambled off? Is it lawful? Is it lawful to play any game for stakes in N. C.? Well, suppose it is, is it a proper thanksgiving stunt, anyway? Will God be pleased with an offering, chapter and verse? These questions are not asked in a censorious spirit, but as is said in the captions of certain of the Psalms, "to bring to remembrance." I know this was a favorite sport in pioneer times, but it seems to me that in this advanced age it hardly comports with the sacredness of the occasion.

Our college president and several others have recently remarked to me that we have now about the best behaved set of students that ever filled old Rutherford College halls, and yet some very dastardly deeds are done under cover of darkness. But whether students or citizens, I am sure the better and much larger number of the students and good citizens are ashamed of their conduct.

Our resident Methodist pastor, Rev. J. E. Poe, is on the job and filling the appointments for preaching just as they were filled by Brother Elliott last year. Our people gave him the accustomed "pounding" on his arrival at the parsonage. He will hold a Thanksgiving service at the college auditorium Thursday evening at 7 o'clock. We should all be there.

Mr. T. E. Conrad's little boy, who was badly scalded over a week ago, is not out of danger, but the doctor thought this afternoon that he was possibly a little better. It is hoped that this bright little fellow will be spared to become a useful man.

Mr. and Mrs. Ralph Satterfield of Greensboro were Sunday visitors here, leaving for their home Monday afternoon.

Mrs. D. C. Shuford and two children of Hickory were Sunday afternoon visitors at her sister's, Mrs. Ada Hevner. J. T. Stover.

**JONESBORO CIRCUIT**

Another conference year has passed into history and, like Pilate said during Christ's trial, "What we have written we have written."

I feel that I should say that I am glad to be returned to this charge for another year, and to mention the faithfulness and kindness of these good people for the past two years. I know we have as faithful and loyal board of stewards at every church as I have ever seen. They have done all that could be asked or expected of them to meet every financial claim of the church. And my reports to conference show that every penny, or 100 per cent, of everything has been paid and even more on salary.

And the people are loyal, responsive and willing to know, to be and to do. By this liberal support a great building program in repairing, remodeling and improving our churches has been successfully carried out with not a dollar of indebtedness. Several thousand dollars have been raised each year for building churches, besides our regular assessments for salaries and conference collection.

We began the year with new zeal and determination to do our best and go forward along all lines of church work.

One new church has been added to the charge, Lemon Springs. I preached for them once and they are anxious and ready to build a new church there. This seem to be a church with fine possibilities and a good field for an Epworth League and a woman's missionary society. I hope to organize these if possible.

May all those who read these lines pray for us and help in the great work of the kingdom. Thanking all the good people on the Jonesboro charge for their help and asking for their continued co-operation, I am, Sincerely, B. E. Stanfield.

**SILVER SERVICE FOR MR. AND MRS. W. W. PEELE**

A large company gathered at the Sunday school of Edenton Street Methodist church last Tuesday evening to greet Rev. Walter W. Peele and wife, who went to Durham Wednesday to take up the work at Trinity church.

Joseph G. Brown welcomed and introduced Will Young, who, in a brief and delightful speech, expressed the love of the congregation to Mr. and Mrs. Peele, presenting them with a handsome silver service in behalf of the 1500 members of the church.

"When Mr. Peele became our pastor we had a gallery to the church," said Mr. Young, "but we never had any use for it. Soon it was filled at all services. We then put chairs in the aisles to accommodate the increasing congregation, until the fire department warned us we were breaking the fire laws. It was then necessary to enlarge the church, providing seats for 300 more people.

"Mr. Peele taught us that religion and long faces had nothing in common and that cheerfulness and religion dwelt together."

In brief speeches Mr. Peele and Mrs. Peele both gave voice to their thanks and the joy that had been theirs in the five years of service to the church and rendered in Raleigh. An informal reception followed.—News and Observer.

The Florida beach and blue sea looked inviting to the tourist from the North, but before venturing out to swim he thought to make sure. "You're certain there are no alligators here?" he inquired of the guide. "Nossuh," replied that functionary, grinning broadly. "Ain't no 'gators hyah." Reassured the tourist started out. As the water lapped about his chest he called back: "What makes you so sure there aren't any alligators?" "Dey's got too much sense," bellowed the guide. "De sharks done skeered dem all away."—American Legion Weekly.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### SERVANTS OF THE KINGDOM

Let the future bring what it may, "God is our refuge and strength, a very present help in time of trouble." The field is wide, the need is great. God loves us. Let us do the work He has committed to our hands and let us be much in prayer for wisdom and guidance.—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

#### RESOLUTIONS

Whereas, God in His wisdom removed from our midst, on March 9, 1923, the spirit of our beloved relative and co-worker, Mrs. R. O. Smith, one of the most honored and beloved members of the Woman's Missionary Society of Salem church, Oxford circuit. Although nearly seventy-eight years old and very feeble for several years preceding her death, her loving spirit never wavered in the discharge of her Master's work.

In her removal we feel the loss of her co-operation, but her sweet influence will continue to linger with us.

Therefore be it resolved:

First, That we cherish her memory in the coming years, and follow her good example.

Second, That our hearts are saddened by her passing and that we shall miss her cheerful help.

Third, That while we bow in humble submission to our heavenly Father's will, we extend our love and sympathy to her large circle of loved ones.

Fourth, That a copy of these resolutions be sent to the bereaved family, the North Carolina Christian Advocate and a copy be recorded in our minutes.

Miss Sara Hunt,  
Miss Edna Crews,  
Mrs. D. N. Hunt.

#### NEW AUXILIARY ON ROCKINGHAM DISTRICT

A new society was organized at Parker's church on the Raeford circuit November 11, 1923, with the following officers:

President—Mrs. G. B. Parker; vice president, Mrs. Ida Hare; recording secretary, Mrs. J. P. Hare; corresponding secretary and treasurer, Miss Lucy Hobson; Supt. children's work, Miss Mary Parker; agent for the Missionary Voice and Our Missionary News, Miss Mattie Kinlaw. Mrs. Thomas, the chairman of Hoke county, was with me, and she is fine. Nine members were enrolled.

Mrs. W. R. Royall, Dis. Sec.

#### WINDSOR MISSIONARY SOCIETY

The Week of Prayer was observed, services being held every day in the home of the mission study superintendent, Mrs. W. P. King.

After the devotional service every afternoon the remainder of the time was spent in reading the mission study book recommended to be used this fall, "The Debt Eternal." This was made more interesting by the mission study superintendent, having read and studied it before, then giving short talks on the most important parts of the chapters. We find this a very good way to get most of the members interested in reading the book.

Another plan was tried last summer which proved very satisfactory. The ladies met on Mrs. M. F. Gilliam's lawn, took lunch, spent the day and read and discussed the "Trend of the Races." The social feature of this made it very pleasant.

Windsor auxiliary is doing very good work. The members are faith-

ful and always ready to help. The amount raised during Week of Prayer was \$18. The assessment for this auxiliary on the Belle Bennett Memorial fund (\$25) has been paid and reported. The other pledges will all be paid. The box of fall and winter clothing sent to our girl at Raleigh Orphanage in October amounted to \$29.35. The local department has been very successful in their special efforts to raise money to be expended upon the parsonage. A nice sum has been raised and some expended. The devotional meetings are held regularly every two weeks.

Mrs. Bessie Dunston, Cor. Sec.

#### REPORT MISSION-BIBLE STUDY THIRD QUARTER, 1923

	1923	1922
No. conference reported	36	37
New adult M. S. classes	809	761
Members	25,744	23,102
New Y. P. M. S. classes	229	198
Members	4,766	4,544
New Jr. M. S. classes	233	299
Members	8,628	8,201
Reading circles	143	162
Missionary libraries	60	80
Adult B. S. classes	1,053	819
Y. P. B. S. classes	167	195
Jr. B. S. classes	2	3
Enrollment cards rec'd	808	439
Adult 646; Young People 85; Juniors 76.		

Conferences leading in mission study as reported by enrollment cards: Holston, Mississippi, Louisville, North Texas.

Conferences leading in mission study as reported by superintendents: Texas, Holston, North Alabama, North Georgia.

Conferences leading Bible study: North Alabama, North Georgia, North Texas, Mississippi.

Leading books for the quarter—Adult: Building With India, The Child and America's Future; Young People: India on the March, Japan on the Upward Trail; Juniors: Wonderland of India, Handicapped Winners.

#### Mission Study—Adult.

The Woman and The Leaven in Japan—Mrs. D. N. Hunt, 170 Lanier St., Oxford, N. C.; Mrs. D. W. Galloway, Fairmont, N. C.

Studies in Methodist History—Mrs. L. B. Aycock, 415 Beal St., Rocky Mount, N. C.

Creative Forces in Japan—Mrs. Jno. C. Fuller, Lumberton, N. C.; Mrs. Wm. B. North, 309 W. Front St., Burlington, N. C.

Trend of the Races—Mrs. L. D. Dayman, Weldon, N. C., Box 64.

The Kingdom and the Nations—Mrs. R. M. Beasley, Apex, N. C.

Building With India—Mrs. J. B. Winslow, Hertford, N. C., R. 1; Mrs. K. L. Street, Roxboro, N. C., R. 6.

#### Young People.

India on the March—Mrs. Emma B. Wallace, New Bern, N. C.

#### Juniors.

Wonderland of India—Mrs. T. B. Dameron, Nashville, N. C.

#### Bible Study—Adult.

Book Acts—Mrs. H. G. Lassiter, Weldon, N. C.

Thirty Studies About Jesus—Mrs. L. D. Giddens, W. Mulberry St., Goldsboro, N. C.

#### Cards That Came in Late.

#### Mission Study—Adult.

The Debt Eternal—Mrs. K. L. Street, Roxboro, N. C.

Japan on the Upward Trail—Miss Georgia Biggs, Rockingham, N. C.

Creative Forces in Japan—Mrs. W. W. Mullett, 45 E. Front St., New Bern.

#### Western North Carolina Conference

#### "HIM RUNNED HOME TO HIS MOTHER"

A little girl who enjoyed story telling ended her stories always with "and him runned home to him mother."

The hurrying years drift us far from the scenes of childhood and mother,

but no matter how far we may have journeyed in experience in years, in space, we never, never drift so far but that there come times when the heart yearns with longing unspeakable to run home to mother. When the burdens of life press hard upon us and sorrow comes like a deadly disease from which we cannot extricate ourselves, it is then the heart instinctively turns to the loved old home, sister, brother, father, mother. But—

"Where is now the merry party

I remember long ago?"

Verily, "they have all dispersed and wandered far away." My own father and mother have gone home to a rich reward for lives nobly lived—yours perhaps linger to bless you, to wait for your occasional letters, to watch for your occasional coming. As the Thanksgiving time draws near, memories of those dear dead days beyond recall come surging in, and for the moment an infinite sadness possesses us, and a sense of loss overwhelms us as we realize that we may no more run to mother in an earthly home, but in thought, in spirit, in life, we may make each day a journey toward that better home, where she awaits our coming.

This year has brought poignant sorrow and irreparable loss to the hearts and homes of many friends, some of whom will read these lines. To you whose hands are empty, whose hearts are desolate and whose lives must be readjusted, this Thanksgiving day may seem but a mockery, but may we not still count many wonderful blessings? Is not life still rich and abundant in love and dear ones and material comfort? As we gather about our thanksgiving boards, let us draw closely and lovingly to the dear ones still spared to us, while—

"Love's flower of memory tender,  
We drop at the vacant place.  
She is just away, with her Lord today,  
Beholding Him, face to face."

#### HER GIFT

The minister's eyes swept, with intense searching, the faces of his congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and he had failed. A deep "God, help me," his lips murmured sense of desolation crept over him.

Mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nuthin' ter give; I want the people of the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere. "You've got your crutch that was given ter you, and it is worth a lot of shinin' dollars. You kin give up your best fren' what helps you to get into the park where the birds sing, and takes you to preachin' and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He gave up more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered at last; "little crippled Maggie's

crutch—all that she has to make life comfortable? She has given it to the Lord, and you!"

There was a moment of silence. The people flushed and moved restlessly in their pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to \$600 were lightly piled over the crutch on the table.

"Ah! you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had not thought for the future, or how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had done once.

Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood better when a woman's arms drew her into close embrace, and soft lips whispered in her ear, "Maggie, dear, your church has made \$600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart. Then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—The Standard.

#### THE REBORN IN CHINA

China has been long the palace where the strong man armed keepeth his goods in peace, but a stronger than he has come upon him at last and is overcoming him. "I was walking along the paved but dirty street of the city crowded with all sorts and conditions of people," writes Mr. John Reischer of Nanking, "when my attention was suddenly arrested by the face of a woman standing behind a counter in a store opening upon the street. She seemed a thing apart, and I shall not attempt to describe the peace, happiness, character, and spirituality that were so immediately evident. My only explanation, coming as it did immediately, was that the woman must be a Christian. As I got closer and fewer people intervened I saw that she was reading a New Testament, that she was a Christian. I shall never forget that face. Miracles still happen. Certainly nothing less than Christ's miraculous influence could have brought about that change. And as I passed through the crowd up the street to the chapel and cut through the opposite gate homeward-bound I knew, as I had never known before, that only with God are all things possible."

#### GIVING IS LIVING

"For giving is living," the angel said. "Go feed to the hungry sweet charity's bread."

My selfish and querulous answer ran, "And must I keep giving again and again?"

"Oh, no!" said the angel piercing me through, "Just give 'till the Master stops giving to you."

We wonder what the trouble was with Joe Backus' car. When he drove into the garage the shopman yelled, "Stop that thing." Ask Joe.



# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel ..... Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley ..... Editor  
Lexington, N. C.

## North Carolina Conference

### A YEAR IN RETROSPECT

Lookin over the past conference year as touching the Sunday schools and the work of the Conference Sunday School Board, the board, in its annual report to the conference, stated that:

"Chief emphasis has been placed upon the work of recruiting and training Sunday school workers, placing the official standards of Programs of Work, securing and assisting district workers, arousing and trying to keep alive missionary interest, including the payment of Centenary pledges made by our Sunday schools, promoting the co-operation of homes with Sunday schools and Sunday-schools with homes, and encouraging the construction of properly designed Sunday school buildings.

"Some indication of the measure of success that has attended our efforts is the fact that during the year 24 training schools (nine standard and 15 non-standard) were conducted, enrolling 2,140 Sunday school workers representing 220 Sunday schools. A total of 1,563 certificates of credit on the Standard Training Course were issued through training schools, Sunday school courses given in Trinity and Louisburg College, at Junaluska, and through correspondence work, a gain of 34 per cent over the number issued last year, which fact becomes more significant when it is remembered that the North Carolina conference last year excelled 36 of the 39 conferences of the entire connection in the number of certificates issued."

Some of the salient features in the report of the conference superintendent of Sunday school work, in addition to those mentioned above, are:

Programs of Work placed in 142 Sunday schools.

Two schools attained "Standard" rank.

Ten district workers secured and set to work.

Fifty-nine pastors earned 107 units of credit in the Standard Training Course.

### SOME PERCENTAGE GAINS

The following table gives some interesting comparisons of 1923 with 1922:

	1922	1923	Pct. Inc.
Standard schls. held	6	9	50
Certificates in Std.	382	609	59
Non-Std. schools...	12	15	25
Enr'd in Tr. Schls.	1675	2140	28
Schools represented	160	220	38
Total Certificates.	1171	1563	34
Pst'rs Tk.g courses	36	59	67

### MORE INTERESTING FIGURES

In promoting Sunday school work during the year your conference superintendent of Sunday School Work traveled by railroad, automobile and boat a total of 10,612 miles, or an average of approximately 30 miles a day, including Sundays and holidays; wrote 5,739 letters, distributed 10,700 leaflets and pamphlets, not counting 9,000 training school programs and 11,000 Sunday School Day programs; visited 85 Sunday schools and churches, made 99 talks and addresses, taught in nine training schools, and personally directed 15.

### PLANS FOR THE COMING YEAR

Your Sunday School Board submitted and the conference unaimously adopted the following recommenda-

tions for the new conference year:

1. That Standard Training Schools be conducted where already established and others set up and conducted where the need and the attendance will justify, to the end that each district be served by at least one standard school.

2. That non-standard training schools be conducted in communities not already served by a standard training school.

3. That a conference-wide Sunday school conference be held early in the year.

4. That we heartily approve and recommend the observance of Children's Week in as many of our churches as practicable.

5. That we go on record as favoring week-day religious instruction properly correlated with the work done in Sunday school on Sunday.

6. That we recognize the educational value of our official Programs of Work and urge their use by all our Sunday schools.

7. That we approve the Four-Times-a-Year Circuit Institute as a splendid means of cultivating our rural work.

8. That special stress be laid upon the matter of Sunday school evangelism and that we recommend to our pastors and Sunday school workers the plan outlined by our General Sunday School Board. The time suggested is January, February and March, the campaign leading up to Easter. Schools finding the period between Christmas and Easter impracticable are urged to use the months of June, July and August.

9. That we urge upon our pastors and superintendents the importance of magnifying the work of the Sunday school teacher and influencing sufficient recruits to prepare themselves to teach. We feel that this matter should have attention from the pulpit.

10. That we recognize the importance of supplying our officers and teachers with books dealing with modern principles and methods of Sunday school work and call attention to the list of books arranged for the Sunday School Workers' Library.

11. That we endorse the program of our General Sunday School Board for missionary activity and training, stressing Monthly Missionary Day and urging all our Sunday schools, as far as practicable, to accept missionary specials in accordance with the general plan provided by the General Sunday School Board and the Board of Missions.

12. That we urge building committees having in hand the construction of new buildings or remodeling of old ones to acquaint themselves with the building standards recommended by the Joint Committee on Church and Sunday School Architecture.

13. That we recognize the importance of the preservation of the Christian home and pledge our co-operation to our General Sunday School Board in making effective the aims of its home and parent teacher section.

14. That we co-operate with the Board of Managers of the Trinity Summer School for Preachers in providing courses in Sunday school work.

### YOUR WORKERS RE-ELECTED

"We are glad to be able to report that we have been able to secure the services of Mr. L. L. Gobbel as conference superintendent of Sunday school work and of Miss Georgia S. Keene as elementary superintendent for the coming year," says the report of your Sunday School Board. "We appreciate heartily the co-operation which the conference gave them last year, and we bespeak for them the same hearty co-operation during the coming months."

### ROANOKE RAPIDS MEETING

In order to take part in a Sunday school conference at Roanoke Rapids your conference superintendent of Sunday school work left Elizabeth

City Saturday afternoon before the adjournment of the annual conference and Sunday evening, in the magnificent public school auditorium at Roanoke Rapids spoke to between 800 and 1000 people from the eight Sunday schools of the community. Monday Miss Keene went from Elizabeth City to Roanoke Rapids and took part in the Sunday school conference there Tuesday and Wednesday. Sunday, Monday and Tuesday representatives of all denominations met together to consider their common task of improving Sunday school conditions of the community and enrolling more of the people in the various Sunday schools. At present, according to Mr. E. J. Coltrane, superintendent of the public schools, who presided over the meetings, less than 20 per cent of the people of the community attend Sunday school. Great interest, however, was taken in the conferences, and it is believed that out of them will come a new and increased interest in the religious training and development of all the people. Wednesday evening was given over to denominational group meetings, in which each denomination was expected to tackle its own particular problems and to plan definite follow-up work.

Roanoke Rapids and Rosemary, two splendid growing towns making up one thriving community, are going forward rapidly in their economic development. They are also blessed with exceptionally good public schools and served by good churches. At Roanoke Rapids the Methodist church, served by Rev. R. H. Broom, has a magnificent building. The church at Rosemary, of which Rev. E. N. Harrison is pastor, has only an average building, but there is some talk of building a new and more serviceable structure.

### Western North Carolina Conference

#### CREDIT STUDENTS

The third annual Winston-Salem Standard Training School, recently held in the new Sunday school building of Centenary Methodist church was very successful. It was particularly successful in reaching our leaders not only from Winston-Salem but also from Kernesville, Lexington, Mocksville and the Welcome and Forsyth circuits. The school turned out eighty-two credits, seventy-six of which were Methodist credits. These credit students came from the following churches: Burkhead 16, West End 15, Centenary 14, Lexington 8, Ogburn Memorial 6, Central Terrace 5, Mocksville 4, Kernersville 3, Green Street 1, Grace 1, Mt. Tabor 1, Erlanger 1, Salisbury 1.

By courses the credit students are listed as follows:

Story Telling, Mrs. G. W. Green, instructor—Miss Mittie Towles Wiley, Mrs. W. F. Beam, Miss Bessie Blum, Miss Anna Brown, Mrs. George Clark, Mrs. R. B. Crawford, Miss Martha Call, Miss Sallie Carroll, Miss Lillian Dalton, Miss Nannie E. Dodson, Miss Kathryn Emmart, Miss Margaret E. Gray, Miss Mary Holton, Mrs. H. G. Johnson, Miss Frances Mills, Miss Sallie Nading, Mrs. Cicero Ogburn, Miss Maggie T. Pickett, Miss Lillian Pickett, Miss Polly Poindexter, Mrs. J. W. Vanhoy, Miss Gertrude Vance, Mrs. N. S. Wilson, Miss Mary White, Mrs. O. V. Woosley, Miss Sadie Walker.

Primary Organization and Administration, Mrs. W. B. Ferbuson, instructor—Mrs. M. W. Norfleet, Miss Lena Davis, Miss Marjorie Hall, Miss Annie L. Walker.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Raymond Shives, Nellie Blake, J. B. Carter, Mrs. Evangeline Hardister, Frances Carter, Mrs. Will Marler, Fanny Phelps, Mrs. R. A. Wagoner, Lena Willis, Nellie Young.

Intermediate-Senior Agencies, Mrs. J. F. Spruill, instructor—Dr. R. P. Anderson, Mrs. R. P. Anderson, Miss Lula Betts, Rev. E. O. Cole, Miss Ger-

trude Mock, Ralph Pegram, Miss Ethel Schaffer.

The Teacher, Prof. C. T. Carr, instructor—Mrs. C. R. Johnson, Miss Annie Shook, Mrs. T. G. Trivette, Lois Gourly, Evelyn Foy, Ruth Clark, Mrs. C. W. Snyder, E. A. Nash, E. S. Jackson, Mae Ham, Price Smith, Mrs. Carl Clodfelter, Spencer T. Jones, Mrs. Chas. Long, Mrs. G. H. Hastings, Mrs. B. G. Plumley, Elizabeth Oliver.

The Pupil, Dr. L. W. Crawford, instructor—Mrs. A. B. Bynum, Rev. J. A. J. Farrington, Rev. J. S. Hiatt, Rev. J. P. Hipps, Rev. W. L. Hutchins, Frank A. Stith, Rev. R. A. Smith, Rev. John C. Cline.

The Sunday School, O. V. Woosley, instructor—S. A. Matthews, B. B. Crawford, G. C. Graham, T. S. Womble, H. G. Johnson, E. M. Livengood, Rev. A. C. Swafford, Miss Anna Ogburn, Miss Johnnie Hobson, Mrs. G. C. McCulloch.

### MOCKSVILLE

It is thirty miles from Mocksville to Winston-Salem, but these thirty miles did not prevent Rev. A. C. Swafford and three other leaders in his church from regularly attending the Winston-Salem Training School in which they did all the work required for credit. This means that the Mocksville delegation traveled sixty miles each night, read their books, prepared their papers and did with credit the work in their classes. This is the longest distance traveled yet recorded in the attendance upon our standard training schools. It is needless to say that our Mocksville people are interested in their church work. A few years ago they greatly enlarged their church plant. They are now planning to further enlarge it. Rev. A. C. Swafford is a fine man and leads a fine band of Methodists.

### LEXINGTON-ERLANGER

From fifteen to twenty Sunday school workers from Lexington and Erlanger regularly traversed the twenty-one miles between Lexington and Winston-Salem in their attendance upon the Winston-Salem Training School. Rev. W. L. Hutchins, pastor of First church, and Rev. R. A. Smith, of Erlanger, headed these delegations and not only took credit in the school but were a credit to the school. It is no small thing to get a crowd together, arrange for their travel over such a distance and do the work required for a week's intensive training, but it pays. If you do not think so ask any one of the Lexington-Erlanger delegation.

### STANLEY COUNTY

Methodism in Stanley county is being wisely led. It is therefore growing. Particularly is this true of our Sunday school work. Mr. C. A. Reap, superintendent of public instruction in the county, heads our Sunday school work and Rev. C. M. Pickens, pastor of Central, Albemarle, heads the ministers' organization. Each one of the eight Methodist pastors and twenty-four Sunday school superintendents in the county is a loyal supporter of our program. It is therefore very logical that a standard training school has been arranged for such a fine group of folks. Beginning Sunday afternoon, December 2, a county-wide training school for Methodist and Presbyterian Sunday school workers will be held in the city high school building of Albemarle in which five courses will be offered as follows:

Primary Organization and Administration—Miss Georgia Keene.

Junior Organization and Administration—Miss Virginia Jenkins.

Intermediate - Senior Organization and Administration—Mrs. J. F. Spruill.

Principles of Teaching—Prof. C. T. Carr.

Sunday School Organization and Administration—Mr. O. V. Woosley.



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### SOUTH POINT EPWORTH LEAGUE

South Point is in the fight,  
Only may we work with our might,  
Using our strength for God,  
Trying to, each day,  
Help someone on the way.

Privates we are, in the ranks;  
One and all we must work  
In doing our duty—let's never shirk.  
Now let's go at the task—  
Trust in God to the last.

Each one has a part.  
Pull together—now let's start;  
Work, watch, and pray—  
Onward we go on our way.  
Preaching out to those in distress,  
Turning their hearts to God;  
Here let us do our very best.

Let us each day  
Every command obey,  
Anchor your soul today,  
Giving God the right of way.  
Useful are we, on every hand,  
Epworth Leaguers, a united band.

### FOREST HILL LEAGUERS OBSERVE THANKSGIVING

The senior leaguers at Forest Hill, Concord, had an especially fine devotional meeting last night. A big crowd of young people were present and everybody seemed to take unusual interest in the program which was on Thanksgiving. Some excellent talks were made. Our league is doing good work. Franklin Armstrong, Jr., Reporter.

### PASTORS OF SHELBY DISTRICT, TAKE NOTICE!

Please announce from your pulpits the importance of your young people attending their district league meetings.

League presidents, don't be negligent about your duties as president of the leagues. Have your league at West End, Gastonia, the 7th or "bust." Be there promptly at 7:30. Altogether for a bigger, better Shelby district. Be one of the crowd.

C. L. Hagar, Pres.

### WATCH SHELBY DISTRICT UNION

Below is the program Mr. C. L. Hagar, president, has arranged for the Shelby District Union, which is to be held in West End, Gastonia, on the night of December 7th:

Prayer—Rev. C. M. Campbell.  
Scripture Lesson—Rev. C. A. Godfrey.  
Song—Hymn No. 256.

Introduction of Speaker—Pres. C. L. Hagar.

Address—"God's Challenge to the Young People," Rev. J. Frank Armstrong, Concord, N. C.

Music—By Providence Leaguers.  
Address—"The Holy Land," Chris. P. Leventes, Gastonia.

The Tar Heel Leaguer—Mr. P. L. Plyler, Morganton.

Business session.  
League benediction.  
Social hour and refreshments.

### HERE COMES THE BRIDE!

And she never looked quite so attractive! Her admirers were never quite so enthusiastic in showering their expressions of love and esteem. One seldom sees a larger or more sensible array of wedding presents. (The rolling-pin was proudly and conspicuously placed among scores of other necessities). The church never had been quite so becomingly dressed. The Epworth League colors were used exclusively—a fine advertisement of our great and growing organization.

A dozen preachers, more or less, were there to add their benediction, and along with these Epworthians from Charlotte, Concord, Greensboro, Norwood and other places.

The groom was present, of course, but received scant attention as usual. Immediately the bride and groom left for parts unknown, but after December 1st they will be at home at Morven, N. C., domiciled in a modern nine-room parsonage.

The occasion for the foregoing was the marriage of Miss Grace Bradley, for many (?) years the efficient and popular field secretary of the Epworth League in our conference, and Rev. Samuel H. Gibbs, pastor of the Morven church.

Zion church, of which the bride's father, Rev. J. H. Bradley, is the pastor, was the place. The time was 3 p. m. Thursday last, and the officiating ministers were Rev. A. C. Gibbs, brother of the groom, of Thomasville, and Rev. J. H. Bradley.

A host of young people are earnestly hoping and wishing that "from now on" life for the contracting parties may be one long sweet song!

### LIBERTY EPWORTH LEAGUE ORGANIZED

On Sunday afternoon, October 28, 1923, Miss Johnnie Hobson, secretary of the Salisbury district, and three members of the Salisbury-Spencer Epworth League Union, namely, Mr. Geo. Jarvis, president, and Miss Nona L. Bruce, secretary of the Salisbury-Spencer Union, and Mr. Herman Kennerly, president of First church Epworth League, went out to Liberty church, Gold Hill township, Rowan county, in the interest of organizing an Epworth League at Liberty church.

The meeting was opened by singing the hymn, "All Hail the Power of Jesus' Name."

Miss Hobson and Mr. Jarvis made interesting talks on Epworth League work, and what it means to have an Epworth League in the church. Mr. Jarvis also read the constitution and by-laws of the Senior Epworth League, and the duties of the various league officers.

Miss Nona L. Bruce acted as secretary for this meeting.

After it was learned that the young people of Liberty church had already had two meetings in the interest of organizing an Epworth League, and were eager and ready to organize and ready to begin work, officers were elected as follows:

Miss Roxie Cranford, president.  
Miss Agatha Cranford, vice president.

Miss Neta Cranford, secretary.  
Miss Fannie Frick, corresponding secretary.

Mr. Jehu Gaither, treasurer.  
Miss Ruth Gaither, Era agent.

The president is to appoint the departmental superintendents at the next meeting.

Special emphasis was laid on the necessity of the league studying the Handbook carefully, ordering Epworth Eras to carry on the devotional meetings, keep accurate records and send in the monthly and quarterly reports to the secretaries, make out the year's budget for carrying on the league work and for the African Special, use the pledge cards in securing subscriptions to the budget, and secure Epworth League charter.

The hour and dates for the devotional meetings were set for three o'clock on every Sunday afternoon, except the Sunday for the regular preaching service. On this Sunday the preaching service to take the place of the Epworth League service.

At this meeting seventeen charter members were enrolled as follows: Thirteen active members, three honorary members, and one associate member.

The meeting was closed by repeating the League Benediction.

Miss Nora L. Bruce, Sec.,  
Salisbury-Spencer E. L. Union.

### North Carolina Conference

#### FALLING CREEK LEAGUE HELPS ORGANIZE AT SMITH'S CHAPEL

Sunday night, November 11th, twenty-six leaguers from Falling Creek Methodist church met at Grantham's store. Twenty piled into a truck, the other six in a car. League songs were sung as the truck approached the church.

Smith Chapel delighted the visiting leaguers by her spirit of co-operation. The crowded house radiated a warm welcome.

Mrs. E. A. Stevens, Jr., president of Falling Creek League, took charge of the meeting. A very interesting program was rendered. After the program the meeting was turned over to the organizing of a league at Smith's Chapel.

Falling Creek is watching her sister league and stands ready to offer any help or encouragement.

Henry Murphy, Cor. Sec.

#### LETTER FROM OUR NEW COMMISSIONER—READ AND HEED IT

Dear Epworthians:

Having recently been appointed in connection with the office of treasurer, that of commissioner of missions, I am writing to inform you of our aim for this department for this year.

Missionary education is the outstanding need at the present time. Our missionary program is halting in many places because our people are not properly informed.

While every chapter should have a mission study class we are asking that every chapter have a class in foreign and one in home missions.

This year being Life Service Year in mission study, we suggest the study of the book, *The Choice of a Career*. Our church is depending on its young people for the furtherance of the gospel throughout the world. Will we fail in so great an hour as this?

Along with our study this year let us not forget that our slogan is: "A Pledge From Every Chapter; A Pledge From Every Member." There is no better way to make this possible than by the observance personally of the Christian Stewardship Covenant.

If your chapter has not already made a pledge to the African Special do so at once and forward name of your treasurer, and amount of your pledge to me. If your chapter has pledged please make payment monthly, as the central office is trying to collect same on that basis.

If at any time I can serve your chapter I will be glad and happy to do so. Thanking you in advance for your co-operation along all missionary activities, and with best wishes for the success of your chapter, I am,

C. Gehrman Cobb.

#### CONFERENCE JOURNALS FOR GREENSBORO COLLEGE

The response we received to our request for certain numbers of the journals of North Carolina conference encouraged us to again ask for space in our Advocate.

We lack only 1874, 1877, 1878 and 1898 to complete our file from 1872.

We are also anxious to secure the following numbers of the catalogues of Greensboro Female College: 1847, 1848, 1849, 1855, 1856, 1859, 1860, 1861 and 1862.

A recent gift of a catalogue of 1850 makes us hopeful of securing others of the earlier years. We have many prior to the reopening of the college in 1873, and a complete file since that time.

We shall be very grateful for any help we may receive in this effort.

Sincerely yours,

Mrs. R. R. Alley, Librarian.

Orders are being filed for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.

# How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly.)

School Desks,  
Opera Chairs,  
Folding Chairs  
Kindergarten Chairs  
Church Pews,  
School Supplies,  
Blackboards



Southern Desk Co., Hickory, N. C.

The inventor of Chemical Process for the Manufacture of Brick wants to hear from people who have plenty of sand.  
W. L. SANDERSON,  
1202 4th St., Meridian, Miss.

**JAMES M. McMICHAEL**  
\*\*  
**CHURCH ARCHITECT**  
Charlotte, N. C.

**Cancers Cured at the Kellam Hospital**

The Kellam Hospital cures cancers, tumors, ulcers, X-Ray burns and chronic sores without the use of the knife, X-Ray, radium, acids or serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years. Ministers treated free.

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*Young Men AND Women*

You ought to secure full information about the Bowen-Connatser Business University before you decide what business training institution you will attend.

Address Department E  
**BOWEN-CONNATSER BUSINESS UNIVERSITY**  
COLUMBIA :: SOUTH CAROLINA



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE METHODIST ORPHANAGE

Of course every Sunday school and organized class that did not take an offering for the Orphanage last Sunday will do so this coming Sunday. We need the money badly. The country Sunday school, the little mission school, as well as the strong city school, are asked to make a real sacrifice for our Methodist Orphanage. This year we are going to demonstrate the fact that our Methodist Orphanage folks are as loyal and generous as the members of other churches and fraternal orders are toward the orphanage of their choice.

\* \* \* \*

Because of the change made in the appointments of the pastors, it is very likely some of the churches will miss Thanksgiving services on the Sunday preceding or following Thanksgiving Day. It is the earnest hope of the superintendent that every pastor will give all congregations an opportunity to make a free will offering to our fatherless children. On circuits it will take four Sundays to get to all the churches, but all ought to have the privilege of making a thank offering. Let every preacher and church be a solid unit in securing a contribution for our two hundred and fifty children!

\* \* \* \*

By a unanimous vote the North Carolina conference decided to take the ten per cent assessment out of the general budget and put it into the hands of the pastors. In other words, we have a ten per cent assessment on the charges just the same as we have had for many years, but it is to be kept separate and distinct from the conference budget. The new plan gives the pastors the right to collect the orphanage assessment, which is an amount equal to ten per cent on the assessment for the salary for the past year, and send it direct to the superintendent. I trust that all the pastors, churches and presiding elders will bear these facts in mind.

\* \* \* \*

The conference by unanimous vote asks that every church and Sunday school in the North Carolina conference take a collection as a Special for the Methodist Orphanage. Brethren, we need just such an offering. Notwithstanding the fact that the Orphanage assessment does not pay one-half of our current expenses, I have earnestly urged that the Orphanage assessment should not be increased during the past nine years. I believe our pastors and Sunday schools appreciate my position in the matter of not asking a raise in the orphanage assessment. I have faith in my brethren to the extent that I am perfectly willing to trust the whole matter in their hands. They are going to make up the difference by sending specials during Thanksgiving season and all through the conference year. In this faith I confidently leave the whole matter on the great heart of North Carolina Methodism, and the friends of our cause will not fall our orphanage children.

This is Thanksgiving Week.—To the Methodist Orphanage it is the most important week in the entire year. I am earnestly hoping and praying that every Methodist in our conference will make a liberal offering for the benefit of our two hundred and fifty children. Of course the preachers will give every congregation an opportunity to make a special Thanksgiving offering to the cause that lies so close to the heart of our Lord. In the very nature of the case all cannot be present at these services. But the mail can be used and a check or money order can come right into my office from the many individuals who will not have an opportunity to contribute at church services. Let me insist and beg if you please, that every church in town and country do its very best for us this year when our work is expanding and growing so rapidly! Gratitude to God should prompt us to make a contribution that represents to the depth of our appreciation of these manifold mercies. To do less is to prove our unworthiness of His gracious powers.

\* \* \* \*

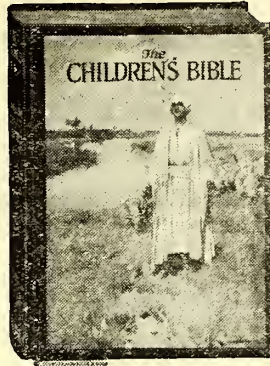
Elizabeth City.—The magnificent First church, recently completed, was the subject of praise from all the preachers and delegates in attendance upon the session of the North Carolina conference. Never before has it been possible to furnish meeting places for all the boards and committees in the churches in which the conference met. Brother J. M. Ormond deserves the highest commendation for the wisdom in the plans selected. The noble women of Elizabeth City went to the limit in their efforts to prepare good meals. Everything was wonderfully organized to meet the demands of the occasion. The whole conference was royally and bountifully entertained by Elizabeth City Methodism. Brother Wilson and his assistants anticipated our every need, and things ran like clock-work. Possibly the thing that impressed me most was the fine service the Boy Scouts rendered the conference. By their courtesy and efficient service they won the admiration of the entire conference.

I had the rare pleasure and privilege of being the guest of Mr. and Mrs. G. F. Derrickson. Their gracious hospitality and fine fellowship was thoroughly enjoyed by Prof. F. S. Aldridge and the writer. I shall always cherish the memory of the nineteen hundred and twenty-three conference. Whenever Elizabeth City invites the conference I shall count it a great joy to vote to go there.

## MOVIES IN THE DAY'S HEADLINES

The suggestion that the motion picture industry needs considerable attention from insiders or outsiders is not fanaticism. Here are some typical headlines from daily papers:

- "Boy admits taking pay checks, emulated movies."
  - "Auburn court to try 15 boys. Movies got them into trouble."
  - "Boy seized for theft. Says he tried to imitate motion picture burglar."
  - "Girl victim of film bug, says police."
  - "Children are movie-mad, Chicago investigators say."
  - "Boys chloroform woman in film stuff burglary."
  - "Boy held for wrecking train. Says he copied movie scene."
  - "Children throw switch to see real train wreck."
  - "Victim of hoy movie imitator found dying."
  - "Three young girls missing, believed bound for Los Angeles to become movie stars."
  - "Boy shot playing movies."
  - "Boy shot coasters; blames movies."
  - "Boy hanged while playing movies."
- There are many other such headlines indicating the necessity for reform of the screen.—The Voice.



# THE CHILDREN'S BIBLE

Selections from the Old and New Testaments translated and arranged by

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is interesting to adults.

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## "THE SECRET OF HAPPINESS"

By C. L. Barhger.

What is happiness? It is a rejoicing of the heart; it is a consciousness of being in harmony with nature; it is an overflowing appreciation for things gained or received; it is something that is thrilling and appealing; it is man's strongest and greatest desire; it causes men to seek and to find truth; it prompts men to serve, because of the remembrance of the joy gained through service; it is an experience that only those experiencing it know the greatness of its joy.

But there is another desire that must accompany this one if our happiness is to be lasting—the desire for "perfection." We all have this desire to some extent. This is seen when men get angry because they are sometimes required to repeat their efforts on account of their not measuring up to their expectations, or what they should.

What is the cause of that torture of uneasiness, or discomfort, of dissatisfaction and disappointment? Is it not a consciousness of fault or failure. It is due to not measuring up to conditions; it may be due to a misunderstanding, or by trying to substitute unreal for real, by trying to shun justice.

We can never be satisfied as long as there is anything amiss. We love beauty, that perfect form of expression. We admire strength. We seek harmonious conditions. We may never reach the highest order of perfection. The individual is nearest perfect that corrects the most mistakes. If we do the best possible for us to do under the present conditions, in a sense we are perfect, and again when we have grown from under present conditions, there are other opportunities for development, and still others.

Our happiness is determined by our choice. We choose between conflicting desires in the light of our own knowledge. There is always one thing greater or higher than another, everything is measured by degrees. The one purpose that concerns you most, the ideal that appeals the strongest to you, should be the ruler of your desires. Other things should be forsaken and sacrificed, or employed in a use that will enable you to make your foremost ambition a reality.

There are a vast number of things to choose from. By our experiences we learn that some things are not worth the price. Sound judgment should be used, by seeking the things that are most profitable and most suitable for our needs. Not only is it necessary to be careful in the choosing of objects, but the method used to obtain those objects, and the purpose for which they are used, are to a measure responsible for our happiness. Happy is the man that knows how to appreciate and consider the real value of things.

None desire to be cheated. We become wise by comparing results and gains, by comparing our lot with others. Preference is only the first step.

It is by qualifying that we enjoy the possession of high things. Truth should be considered among the first things of our choice, because it is one of the most important things in life.

We must know how to do the things that we undertake to do, and what is best for us to have. We should know how to appreciate the things that were created for our happiness.

Finally, what is happiness? It is a recompense for all trials that are won, and all the toils that are given for the cause of God and humanity.

## EXECUTOR'S NOTICE

Having qualified as executor of the last will and testament of Edwin Fogelman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery. All persons indebted to the said estate will make immediate settlement with the undersigned.

This October 30th, 1923.

W. S. Shaffer, Executor.  
Greensboro, N. C. nov1-6w

# BIBLE SUNDAY

December 9th

## THEME

THE BIBLE

REMAKING THE ORIENT

## PURPOSE

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

## NEED

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

## RESPONSIBILITY

is definitely upon the churches of America, whose agency for Bible work in the Far East is the American Bible Society.


## OPPORTUNITY

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information address

American Bible Society  
Bible House, New York City





**The Call of the Conference Claimants**

*Edited by Luther E. Todd, Secretary*

**Board of Finance, M. E. Church, South**

510-513 Security Building, St. Louis, Mo.

**THE PINKS AND THE THRILLS OF MOBILIZATION**

Comparatively few people know just how big is the Methodist Episcopal Church, South. In the homeland alone since August, 1923, I have traveled approximately 20,000 miles in visiting seventeen annual conferences. I have yet to travel nearly 10,000 miles more in visiting ten additional annual conferences. This states nothing concerning the miles traveled by those associated with me in helping to present the cause of the "forgotten man" to the home annual conferences. Nor does it state anything about the miles covered by five of our bishops who have belted the globe to reach our eighteen foreign annual conferences and mission conferences, where they set in motion the plan of special effort for superannuate endowment. If anyone thinks this is an easy or simple task, anyone needs to do a little figuring on the subject.

**Mr. Preacher-Man, Lend Me Your Ears.**—Perhaps I should request the loan of your trousers instead, as mine are worn nearly threadbare from constant slipping and sliding on railway train seats of every character, the result of constant going hither and thither throughout the church seeking to provide an old-age support for you when you shall have been superannuated. But, notwithstanding, it is your ear I want. Listen, "just between us and strictly confidential," etc., have you effected the organization for the superannuate movement at your first quarterly conference as called for in the "Workers' Guide"? And if so, why have you failed to send the pink leaf report to the oBard of Finance telling about it? Don't you think you owe it to those who are working night and day to provide for you when you cannot provide for yourself to do this service which has been so earnestly requested of you? How can you be careless and indifferent in this matter which is so vital to the success of this sacred cause? It seems to me that the pink tint of every flower or sky line or my lady's dress and cheek should condemn you as unfaithful until that pink leaf report from your charge is safely in the hands of the Board of Finance. Come on, boys, the game is on! Hold the line! Carry the ball! We must make a touchdown! Send in your pink leaf report!

**East Oklahoma Conference.**—A night and half a day traveling from St. Louis brought me to a small town railway junction in Oklahoma. There I waited for three hours to get a train which landed me at Shawnee late Wednesday afternoon. On Thursday morning I explained the plan of special effort for superannuate endowment to the brethren of the East Oklahoma conference. They heard me gladly and voted unanimously to do for the movement all that was asked of them. I have not visited any other conference that received the details of the plan with greater enthusiasm or more determination to do the work.

The Oklahoma boys have had a hard year. Poor crop conditions, floods, the slump in oil prices, and some other things have made the work exceedingly difficult. However, this wonderful state has a powerful comeback. The people there are not the kind who whine and give up. They have the real fighting spirit, and they recover quickly from every unpromising situation. Many preachers assured me that the superannuate cause would win in that conference, notwithstanding the present depression in financial affairs. Whatever hap-

pens, I know those loyal men will make a real effort.

Dr. C. C. Selecman delivered the inspirational address, and it was splendid. As I sat there listening to his eloquent words my mind went back to our days together at college when he won every speaking contest in which he engaged. The superannuates are fortunate in having Dr. Selecman addressing some of the conferences in their behalf. About three years ago he subscribed to superannuate endowment as much as he subscribed to the Centenary, and he has already paid four-fifths of his subscription. He has a right to speak on the subject, for he has proved his convictions concerning it in a manner more convincing than words. May his kind grow in number!

Bishop Moore impressed upon the conference the fact that the movement was solely dependent upon the presiding elders and pastors. He said: "If any preacher fails to do his whole duty in the effort to raise the ten million dollars for superannuate endowment, he will not only be ashamed of himself but greatly regret his failure when he becomes dependent on the fund in his old age." I trust that these words will burn their way into the heart of every preacher in the church. Furthermore, it will be terribly humiliating to those preachers who fail to do their best for this cause and then afterwards receive sustenance from a fund which they had no part in creating.

The East Oklahoma was the sixteenth conference I have visited this fall. Some of the brethren asked me how I was able to hold up under the strain of constant traveling and the burden of the office work in addition. I think it is in answer to the earnest prayers of thousands of people all over the church. If it were not for this spiritual tug of friends of the "forgotten man," I should have snapped long before this. And, too, this glorious work lies very near the heart of our dear Lord. He will surely give strength to those who get under a real and strenuous program to provide the ordinary comforts for his worn-out prophets.

**North Mississippi Conference.**—About thirty-two hours traveling east and south from Shawnee brought me to Greenville, Miss., the heart of the great Delta. There the North Mississippi conference was busily engaged on Saturday morning. Hardly had I appeared when Bishop Ainsworth called me to the pulpit and very soon thereafter announced the order of the day—that is, the presentation of the plan for superannuate support. A member of the conference told me that he believed practically every preacher was present when I for the seventeenth time explained the details of the movement proposed. The attention was perfect, the interest intense, and the approval enthusiastic.

For the first time it was a layman who delivered the inspirational address—Mr. G. L. Morelock, Secretary of the Board of Lay Activities. He did splendid work, and without exception the preachers and others present were greatly stirred by his words. Evidently he convicted himself by his own speech, for he gave me a check for \$50 as a first payment on the amount he expects to contribute to superannuate endowment. I have been much with this new secretary this fall and do not hesitate to state that he is a prince. The church picked a live one when he was chosen for his present task. He will lead the laymen to do a

notable work for superannuate endowment.

Bishop Ainsworth exhorted the conference to support the movement faithfully. I started to ask him if he had arranged to take care of certain matters committed to his care by the Board of Finance, but I stopped quickly when he assured me that everything was being cared for. What a friend he is of this great cause, always alert and eager to do his utmost to get it ahead! He is a charter member of the Board of Finance, and his abandon to the work has been from the beginning until now a real inspiration to me. The "forgotten man" has no better friend than Bishop Ainsworth. The Lord bless him.

I spent an hour with the conference Board of Finance and was delighted to find that they were so diligent in their work. Such men as these in the annual conference are a valuable asset to the work we are now projecting. They are wide-awake and eager to go. It is not necessary to persuade them to be watchful for opportunities to assist the cause, for they are constantly seeking something to do that will help. They assured me out of much warmth of feeling that they could be depended upon to do everything in their power.

This is Saturday night, and I am speeding homeward. The week's work has been satisfactory. I am happy in the faith that my beloved church really is about to remember her "forgotten man." And the North Mississippi conference will do her whole share in that process of remembering. This was one of the first conferences to receive me and my cause into wide-open arms, and she will be the last to disappoint any confidence that she inspires. Come on, North Mississippians! The band is playing! Orders have come to go forward! And I cannot find in history where you failed to respond to any worthy call. Come on; it is your turn to fall in line. Soon the great army of the Methodist Episcopal Church, South, will press forward in solid phalanx, not to take another's flag, but to remove a stain of reproach from her own. Move over, boys, make room for the colors of grand old North Mississippi!

**SUNDAY SCHOOL WORK**

(Continued from page nine)

**GREENSBORO**

At the present writing the fourth annual Standard Training School for Greensboro and surrounding territory is being held. Like others it is a decided success. Our Greensboro pastors and Sunday school superintendents are not only standing for the school but they are doing work in the school. It is thought that quite a number will do their work sufficiently well to receive their certificates of credit.

**MARION DISTRICT**

After leaving Tuesday night's session of our Greensboro school I drove to Lexington, where four hours' sleep were obtained, and then caught an early train for Marion to attend the district set-up meeting as directed by Presiding Elder Paris. He had a very good meeting. The morning session was largely devoted to the work of the district stewards' and pastors' meeting. In the afternoon the various interests of the church were emphasized through their organizations. District Superintendent Joe Kjellander presided over the Sunday school hour and in response to his invitation quite a representative delegation of Sunday school workers from the district were present. It was agreed that a charge-wide Sunday school institute would be held during the year on every circuit in the district. It was also decided that two standard training schools would be held during the year, one for Rutherford county and the other at either Marion or Morganton for as much of that part of the district as can be reached. The Marion district is making progress in a good direction.

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# Our Little Folks

## MY TEMPER

I have a little temper,  
 'Tis like my pony gray,  
 Unless I watch it closely  
 It tries to get away,  
 And rears and kicks and tramples  
 On all who near it stand;  
 And so I try to curb it,  
 And hold it well in hand.  
 No use to me a snaffle;  
 I keep a tight curb rein,  
 And speak to it quite gently—  
 Yet sometimes all in vain.  
 —Northwestern Christian Advocate.

## MY LITTLE PRAYER

There is one little prayer I say  
 Over and over, every day;  
 So small it is, yet whispered low,  
 Love's listening ear will hear, I know.  
 And so I pray, "Lord, may my eyes  
 See, in each day, some glad surprise;  
 May I forget my griefs and lend  
 A daily sunshine to each friend.  
 When troubles, as deep shadows, fall,  
 Let me, in quietude, recall  
 The pleasant things that, nothing less,  
 I count ventures in happiness;  
 And, with thy gentle peace, erase  
 The happenings that hide thy face."  
 Lo, even as my prayer is sent,  
 The answer comes in sweet content.  
 —Alice Wilson Oldroyd.

## THE JOKE SCARECROW

Ray Coon's mother was making apple sauce, and Ray Coon was standing by watching her as she worked, for he liked to eat apple sauce every morning for breakfast.

"Ray," said his mother "please go over to that tree by the stone wall where the reddest apples grow and bring me some more apples."

Ray Coon picked up his basket and started off to the tree where the reddest apples grew. He hummed a merry tune as he walked along, for he felt happy; but when he came to the tree, he saw that almost all the apples on the side near the stone wall were gone.

"Somebody must have stolen those apples," said Ray to himself, "and it was somebody that could not climb a tree. I guess I had better let Policeman Dog know about this."

There were a great many apples left on the other side of the tree, and so it did not take Ray long to fill his basket. But before he went to find Policeman Dog he thought that he would make a scarecrow and put it up near the wall. Now, Ray did not know exactly how to make a scarecrow, but he set to work, and after a while he had something that he thought would do. He set it up in plain sight from the wall and then went to look for Policeman Dog. He did not have to go far.

"Hello, Ray Coon!" said Policeman Dog gayly. But when he saw the troubled look on Ray's face, he added: "What's the matter?"

"There's a thief that's been stealing apples off that tree by the stone wall," said Ray. "I put up a scarecrow to keep him off, but I thought I had better notify you, sir."

"That was right," said Policeman Dog. "I'll watch out for him."

Every day after that Ray Coon went to the apple tree to see whether the thief had been back and to get an apple or two besides, for that tree had the reddest apples on it, and Ray was very fond of sweet red apples. For the first two or three days he saw no trace of the thief, and he began to think that his scarecrow must really be a pretty good one; but on the fourth day he discovered that some more apples had been stolen.

He went in search of Policeman Dog and told him what had happened. "I guess he isn't afraid of my scarecrow any longer," said Ray.

Policeman Dog thought for a great while, and then he said: "I'll tell you what, Ray Coon. I'll dress up in the scarecrow's clothes and hide by the tree tonight. When the thief comes, he will think that I am just the scarecrow and will come straight ahead. Then I can catch him."

Ray Coon grinned and winked at Policeman Dog and thought that the plan was a fine one.

That night they met at the corner of the fence and walked along together until they came to the apple tree. Policeman Dog got into the scarecrow's clothes and tried to look as much like a scarecrow as possible. Ray Coon hid behind a barberry bush, where he was out of sight but where he could see everything that went on.

Before they had waited very long they heard footsteps. Neither Ray nor Policeman Dog made a sound.

By and by a red head appeared above the top of the stone wall. From his hiding place behind the barberry bush Ray Coon saw that it was Rusty Fox, but he didn't make a sound. Policeman Dog didn't move.

"That old scarecrow is certainly a good joke," said Rusty Fox, and he sat down on the wall and laughed heartily to himself as if he thought that the joke was very funny.

Policeman Dog did not move at all. High above Rusty's head hung a large red apple. It was the largest and reddest apple that Rusty thought he had ever seen. But he had to reach high to get it. Still chuckling to himself over what he thought was very funny, he held it in his hand and looked at it. "That must be the largest and reddest apple on the tree. I guess Ray Coon would enjoy that," he said to himself and laughed again.

"I guess he will," said Policeman Dog, and just then he grabbed the thief and held him fast. "Ray," he said, "Rusty has an apple here that he thinks you would enjoy. It was the largest and reddest apple on the tree."

Ray Coon came out from behind the barberry bush and strolled up to where Rusty Fox and Policeman Dog were.

"That is very kind of you, Rusty," said Ray; "but you worked so hard for it that I think you ought to keep it. Besides," he added in an offhand manner, "I have almost a whole treeful left. Some one has been stealing them, but I don't believe that he will trouble me any more."

Rusty Fox jumped down from the wall and slunk away through the bushes.

Ray Coon looked at Policeman Dog and grinned. "I'm glad Rusty thought that scarecrow was such a good joke," he said.—G. H. Smith, in Youth's Companion.

An eminent Scottish preacher was trying to explain to an old lady the meaning of the Scriptural expression, "Take up thy bed and walk." He informed her that the bed was simply a mat or rug easily taken up and carried away.

"Na, na," was her reply; "I canna believe that. The bed was a regular four-poster. There would be no miracle in walking away wif a bit o' mat or rug on your back."—Presbyterian Witness.

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W. E. WEBB, Secretary  
 STATESVILLE, N. C.

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## —the reward of internal cleanliness

HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow.

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**"GOD NOT THE AUTHOR OF SIN"**

The above headline attracted my attention as I looked over the Christian Advocate of November 1st this morning. The article that followed was written by Mr. D. L. Earnhardt, and was a protest of a statement by "Bro. Harry Daniels that God created sin." I wish to emphasize the protest made by Brother Earnhardt against the outrageous statement that "God created sin." Is it not time that such statements should receive the most severe rebuke?

The devil is wily and cunning and knows when and where to make his attacks. He is the enemy of all righteousness, and his effort is to destroy all good wherever found.

The answer to Brother Daniels' statement that "God is the author of sin" is easy, and is found in the following statement:

God's account of the creation as given by Moses and found in the book of Genesis declares that God created and made all things that were created and made, and God saw that it was very good. He finished His work on the sixth day, and man was the climax of His creation. "In the image of God created He them." Pure and holy created He them without sin. To charge God as the author of sin is a slander of the wicked one.

God is righteous, and in Him is the law of righteousness. It is impossible for Infinity to err. Sin is not a thing that was created and made, as Satan would have us believe. It has no place of existence as a thing that was made. Sin is transgression, a violation of law. The devil was the first sinner, and so charged himself with the task of destroying the race, whom God made in His own image. Sin was committed, not made. Mankind was deceived by Satan and led into disobedience and violation of God's law, and thus he lost the image of God and became a sinner through the instrumentality of Satan.

Thank God there is hope for the sinner. There is provision made in the gospel of Christ for sinners, whereby they may be saved from sin. If the sinner will but surrender himself to God, God will surrender to him; then there will be a blessed union—a fellowship and communion as he walks with God in love. Life is then made glorious, for His yoke is easy and His burden is light.

C. E. Bost.

Cornelius, N. C.

**MISSIONARY GEMS**

Right giving is a part of right living. The living is not right when the giving is wrong.

Make the best of the gifts and the work put before you, and to God—without fear leave the rest.

Lord, send we where thou wilt, only go with me, lay on me what thou wilt, only sustain me.

A campaign for liberal, scriptural, systematic and proportionate giving. To my thinking, none follow more is the need of all need in our churches. closely in the Master's footprints than the medical missionary.

Through love to light. Oh, wonderful way that leads from darkness to the perfect day.

Unless Jesus Christ is Lord of all He is not Lord at all.

No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience.

This is a lost world to be saved, and not simply an ignorant world to be educated.

The day of formal praying and petty giving is over, and the day of big things has come.

Only consistent giving keeps the soul from shrinking.

The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions.

The work of missions is the biggest, the most far-reaching, the most divine

task that confronts the twentieth century man.

The best remedy for a sick church is to put it on missionary diet.

Anywhere, any time, anything for the Son of God, and the sons of men.

Our missionaries are soldiers of the Cross who have turned away from the money-making business of life to fight the battles of the kingdom.

God will not look you over for medals, degrees and diplomas, but for scars.

Doing nothing for others is the undoing of yourself.

Beautiful feet are those that go on kindly ministries, to and fro.

There is no near and no far, but just one round world of perishing souls to be rescued and saved through the world's Christ.

With God go over the seas, without Him not over the threshold.

There can be loving church without a glowing love for missions. Oh, the bliss of being trusted on the errands of the King. Where the darkness is the darkest, there is the loudest call for the church of Christ to do and to dare.

Said a converted Indian: "You do not know what it is to stand in the dark and reach out your hand and take hold of nothing."

Fill my hand with service blest, fill my heart with holy rest.

You may work without praying, but you cannot pray without working.—Selected.

**NOT A HOODED RAID IN THE TOWN OF NEWTON**

One of the most dastardly deeds, in the way of a pounding, was administered to the pastor of the First Methodist church in Newton on Friday night, November 2nd, that was ever heard of in these parts. In fact, it looked more like a Ku Klux raid on the pastor and his family than anything else, except that none of the party had on their white hoods or masks, nor were they armed with the kind of weapons that the klansmen are usually armed with. According to previous arrangements of only a day or two before, about 150 of the members of the church met at the church at 7:30 o'clock and marched in a body down to the parsonage with arms full, hands full, boxes and baskets full, and paper bags of all sizes, full to running over, of all kinds of good things to eat, and unloaded themselves of their burdens in the dining room, kitchen and pantry until there was scarcely standing room anywhere, and until the spacious dining room table fairly groaned beneath its heavy burden. When all had arrived and placed their packages and bundles wherever they could find any room, Prof. L. M. Epps, superintendent of the Newton high school, in his characteristic manner, in a few well chosen and appropriate words, presented the gifts to the pastor, who in turn responded in a brief, but most solemn and affectionate manner, after which he called the donors to prayer and offered up to the Great Giver of every good and perfect gift a very solemn, appropriate and affectionate prayer. Then after a few minutes of social enjoyment by a hearty exchange of greetings and of warm and loyal handshakes the friends all left for their respective places of abode, leaving our pastor and his good wife and children to handle the situation as best they could, and I think from the way he preached on the following Sunday it must have been a great blessing and inspiration to him.

Rev. G. P. Drum.

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The Cokesbury Hymnal brings back the old hymns and tunes that our fathers and mothers used to sing. Songs that thrill the heart and inspire the soul with the intense love of divine worship. They are the hymns and songs that the people love to sing, because they come from the deepest recesses of the heart and because the heart and mind and soul respond to them in a glorious rhythm of worshipful praise.

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Western North Carolina Conference

ASHEVILLE DISTRICT H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C. SECOND ROUND

Table listing appointments for Asheville District, December and January.

Table listing appointments for Asheville District, January.

Table listing appointments for Asheville District, February.

Table listing appointments for Asheville District, March.

CHARLOTTE DISTRICT J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C. FIRST ROUND

Table listing appointments for Charlotte District, December.

GREENSBORO DISTRICT W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C. FIRST ROUND

Table listing appointments for Greensboro District, December and January.

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FIRST ROUND

Table listing appointments for Marion District, December and January.

MOUNT AIRY DISTRICT J. H. West, P. E., Box 422, Mt. Airy, N. C. FIRST ROUND

Table listing appointments for Mount Airy District, December.

Table listing appointments for Mt. Airy, Stokesdale, Summerfield, Pilot Mountain, Rural Hall, Antioch, 11.

Jonesville, Jonesville

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FIRST ROUND

Table listing appointments for North Wilkesboro District, December.

SHELBY DISTRICT C. S. Kirkpatrick, P. E., Gastonia, N. C. FIRST ROUND

Table listing appointments for Shelby District, November.

Table listing appointments for Shelby District, December.

Table listing appointments for Shelby District, January.

SALISBURY DISTRICT T. F. Marr, Salisbury, N. C. FIRST ROUND

Table listing appointments for Salisbury District, November.

Table listing appointments for Salisbury District, December.

Table listing appointments for Salisbury District, January.

STATESVILLE DISTRICT D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C. FIRST ROUND

Table listing appointments for Statesville District, December.

These are the business meetings. Preaching services will be announced through pastors.

WAYNESVILLE DISTRICT R. S. Howie, P. E., Waynesville, N. C. FIRST ROUND

Table listing appointments for Waynesville District, December and January.

Winston-Sale M District W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C. SECOND ROUND

Table listing appointments for Winston-Sale M District, December and January.

Winston-Sale M District W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C. SECOND ROUND

Table listing appointments for Winston-Sale M District, December.

Table listing appointments for Winston-Sale M District, January.

North Carolina Conference

ELIZABETH CITY DISTRICT Rev. C. B. Culbreth, P. E.

Table listing appointments for Elizabeth City District, December.

Table listing appointments for Elizabeth City District, January.

NEW BERN DISTRICT J. C. Wooten, P. E. FIRST ROUND—IN PART

Table listing appointments for New Bern District, December.

ROCKINGHAM DISTRICT J. H. Shore, P. E., Rockingham, N. C. FIRST ROUND

Table listing appointments for Rockingham District, December.

Table listing appointments for Rockingham District, January.

Wilmington District J. M. Daniel, P. E. FIRST ROUND

Table listing appointments for Wilmington District, December and January.

Wilmington District J. M. Daniel, P. E. FIRST ROUND

Table listing appointments for Wilmington District, December and January.

Table listing appointments for Jenkins Memorial, February.

WASHINGTON DISTRICT S. A. Cotton, P. E., Washington, N. C.

Table listing appointments for Washington District, December.

Table listing appointments for Washington District, January.

Table listing appointments for Washington District, February.

WELDON DISTRICT S. E. Mercer, P. E., Weldon, N. C.

Table listing appointments for Weldon District, December.

WILMINGTON DISTRICT J. M. Daniel, P. E. FIRST ROUND

Table listing appointments for Wilmington District, December.

Table listing appointments for Wilmington District, January.

Table listing appointments for Wilmington District, February.

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## IN MEMORIAM

**HORREN** — Hannah Horren was born in Woolwich, Kent, England, December 25, 1823. Came to this country with her parents, Rev. and Mrs. Thos. Stradley, when five years old. Lived near Asheville until she died, October 13, 1923, lacking two months and 12 days of being 100 years old. Married Jas. Madison Horren in 1844. Mother of 12 children, eight of whom with several grandchildren survive. Professed religion at 18, joined the Baptist church, later reconsecrated at the old Reems Creek camp meeting and joined the Methodist church with her husband. Was a consistent member of Mt. Pleasant Methodist church when she died. J. M. Folger.

**HATCH**—Annie Elizabeth Hatch was born near Warsaw, Duplin county, on December 23, 1933; died in Mt. Olive, N. C., October 8, 1922; so was 88 years nine months and 15 days old. She was married to Joseph R. Hatch. To this union were born twelve children. Six of these and 26 grandchildren survive to mourn this saintly, consecrated mother.

She joined the Methodist church when a child, and remained a consistent and loyal member until God called her. For more than the proverbial four score years she had been noted for her natural strength, admired for her strong character and loved for her kindness and Christian graces. She kept the faith and fought a good fight. Her departure was sudden and unexpected, but she was ready.

One Who Loved Her.

### RESOLUTIONS OF RESPECT

Again the death angel has entered our ranks and removed from our midst Bro. John Winborne, one of the oldest and most loyal members of Harrellsville Methodist church. He was faithful to his church as long as his health permitted, and during his last illness bore up with great patience, forgetting the trials of this life as he looked forward to that glorious life in the great beyond.

Mr. Winborne died September 19, 1923, and in his death we, the Ladies' Aid Society of Harrellsville M. E. church, have lost a friend; therefore be it resolved:

First, That his place is vacant, but his influence liveth.

Second, That we extend to his devoted family our tenderest sympathy and pray they may feel the precious comfort of our heavenly Father's love.

Third, That a copy of these resolutions be sent to the family, a copy spread upon our minutes and a copy sent to the Christian Advocate for publication.

Mrs. Roxie Jones,  
Mrs. Myrtle F. Gillam,  
Mrs. Nell N. Powell,  
Committee.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to rest Mrs. R. D. Ross, the beloved president of the Woman's Missionary Society of the Wadesboro Methodist church; therefore be it resolved:

First, That we endeavor to bow in humble submission to the divine will of Him who doeth all things well, and search for comfort in His precious Word.

Second, That on account of the death of Mrs. Ross we will sadly miss her wise counsel and her lovely way of scattering sunshine. That she leaves with us the influence of a life that will continue to live among us as a star ever beaming in our society, beckoning us to nobler deeds and loving kindness to all mankind.

Third, That we extend to her bereaved family our sympathy and condolence. In this trial may God give them peace, perfect peace.

Fourth, That a copy of these resolutions be spread upon the minutes of the society, a copy sent to her bereaved family, a copy sent to the North Carolina Christian Advocate, and a copy sent to Wadesboro Messenger and Intelligencer for publication.

Mrs. J. W. Massemore,  
Mrs. W. K. Boggan,  
Mrs. J. O. A. Craig,  
Committee.

**YANDELL**—On August 10, 1923, Mrs. Sarah Yandell, of Charlotte, N. C., at the ripe old age of 99 years, one month and twelve days, passed to her reward in the beautiful home of the soul. She was the daughter of William and Elizabeth Yandell and was married to M. M. Yandell March 5, 1857. Eight children were born to them. One died in infancy. The others are: Mrs. M. E. Wentz, E. L. Yandell, E. F. Yandell and Miss S. E. Yandell of Charlotte, N. C., and W. C. Yandell, A. F. Yandell and Mrs. F. C. Crump of Pineville, N. C., who survive. She has 19 grandchildren and 16 great-grandchildren. Her husband died April 26, 1910.

She was a loyal and faithful member of the Methodist church from early life and a noble Christian woman. Her children loved her dearly and did all in their power to keep her with them just as long as they could. I do not think any mother was ever better treated than she.

She was buried in Pineville cemetery to await the great resurrection morning. She had a great host of admiring friends. We all loved her. May heaven's richest blessings rest graciously upon all the bereaved ones.

T. J. Houck, Pastor.

**KITRELL**—The subject of this sketch, Mrs. Tempe Kittrell, daughter of Rev. Horace A. Burton and Margaret D. Williams, a Baptist minister, was born February 8, 1938, and died July 12, 1923. In November, 1877, she was married to I. W. Kittrell, who died about fifteen years ago.

Sister Kittrell professed religion when about 15 years of age and joined Rock Spring M. E. church, of which she remained a member until she moved to Henderson. Then she cast her lot with Salem, and after marriage she joined Herman, where she was a faithful and loyal member till death called her to her eternal reward. There were many fine qualities possessed by Mrs. Kittrell, such as cheerfulness, kindness, patience, endurance, good works, a true faithful wife, an affectionate sister, a zealous member of the church and a devoted Christian who loved to worship God and sing praises unto Him who loves us. Mrs. Kittrell was one of eight children and leaves two sisters, Mrs. Octavia Smerdon and Mrs. M. Burton Estes to mourn her going, but who feel confident of seeing her again where there shall be no more parting. May God give grace and comfort unto these dear ladies and make their latter days bright and happy.

B. H. Black.

### RESOLUTIONS OF RESPECT

Whereas, the death angel has again entered our ranks and removed from our circle our friend and co-worker, Mrs. E. H. DeGrotte, we, the ladies of the North Reidsville Missionary Society, resolve:

First, That in the death of Mrs. DeGrotte our society lost a faithful and willing worker, always in a quiet way doing what she could.

Second, That as a charter member of our society and superintendent of supplies, ever faithful and cheerful in discharging her duty, her absence is keenly felt by our society and the community in which she lived, and while we cherish her memory we bow in humble submission to our Father's will, knowing that some day we will understand.

Third, That we extend to the bereaved ones our love and sympathy and trust that her example will lead them on to that bright shore where they will meet to part no more.

Fourth, That we pray that her bereaved husband and children may feel the comfort of our heavenly Father's love.

Fifth, That a copy of these resolutions be sent to the Christian Advocate, to the Reidsville Review and a copy be filed on the records of our society.

Mrs. R. W. Hutcherson,  
Mrs. F. B. Jones,  
Mrs. Babell Wacis,  
Committee.

**FARMER**—Mrs. Mary Malinda Farmer, wife of Mont W. Farmer, of R. F. D. 5, Marshall, N. C., was born in Buncombe county, N. C., March 5, 1847. Her maiden name was Mary M. Rogers. She with her parents and others of the family migrated to and

settled on a place near the head of Little Pine Creek. At this place she was living at the time of her marriage to M. W. Farmer, December 1, 1870. Shortly thereafter she and her husband went into the Pawpaw section and located on a place, where they have since resided until the time of her death, October 16, 1923, nearly 53 years in all. This couple, respectively, are of two of the old and respected families of the western part of the state.

It is said of Mrs. Farmer by those who knew her best that she was a good wife and mother, a helpful and agreeable neighbor and a devout Christian. She made a profession of faith in Christ and joined the Methodist Episcopal church at Marshall, N. C., on August 12, 1894. She lived a consistent member of that church until her death.

Having been in poor health for the past two years, the decline became more rapid during the last two months. She passed away at two o'clock a. m. October 16, 1923, and the following day at 2 p. m. her body was laid to rest in the family graveyard, a small plot of ground on a beautiful ridge just above the old home where she had lived for more than half a century. The floral gifts were in great profusion, completely covering the casket. The funeral services were conducted by Rev. R. H. Morgan and Rev. Jake Martin.

Surviving the deceased are her husband, M. W. Farmer, two sons and six daughters, two brothers and one sister.

### IN MEMORIAM

In loving memory of Mrs. Fannie Banks Rand, who on October 16, 1923, went home to the mansion prepared.

God breathed a thought of His infinite mind,  
And there lived a human soul,  
In a temple fair, with impulse divine,  
Reaching out to bless, and even enfold  
In the wealth of her love all those  
whom she met,  
As along life's pathway—her face toward  
the goal,  
She journeyed, with purpose unswerving.

Her heart to God given, the ripening  
years found  
Her serving God's purpose in making  
a home—  
The bulwark of nations, and haven of  
rest  
To those whom God gave her, daughters  
and sons,  
Then bereft of companion, with unfaltering  
trust,  
She finished the task on earth to her  
given,  
And leaves a rare legacy of work well  
done,  
And children on whom her example  
has fixed  
The resolve of high purpose to meet  
her in heaven.

The temple so wondrous, in which for  
a while  
Her soul has abided, is still in God's  
keeping,  
As we place it so gently, the husband's  
beside;  
And the soul that seems flown may yet  
linger near  
As ministering angel, to those she  
held dear,  
To guide them where no more will  
they hear  
The voice of sorrow or weeping.

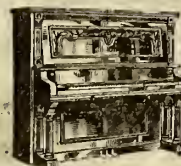
On the judgment day, when rewards  
are given  
For faithful service, in the book of  
heaven  
Will be found recorded, as one who in-  
herits  
The crown of life, and the of  
white,  
The name of the mother in Jesus'  
merit,  
Has guided her own by her own  
soul's light  
And lived a life, midst the earth's  
dark dross,  
And proved the efficiency of Calvary's  
cross.

Alma Leach McCullers.

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# NORTH CAROLINA Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, DECEMBER 6, 1923

No. 49

## EDITORIAL ~ PARAGRAPHS

Said Abraham Lincoln: "Let reverence for the law be breathed by every mother to the lisping babe that prattles on her lap; let it be taught in schools, seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpits and proclaimed in legislative halls and enforced in courts of justice." This utterance of that Great American should make an urgent appeal just now to all loyal and true American citizens when men in some sections of the country are banding themselves together to enforce the law by breaking the law, as if there were such a thing as enforcing obedience to law by acts of lawlessness. Law enforcement can come only by legal processes.

\* \* \* \*

Cain stands first chronologically among the criminals of the race. Abel stands at the head of that elect company which has been in right relation with God, with man and with their own consciences. They were brothers in the flesh but in nothing else. These early examples teach that character lies deeper than pedigree or early environment. Occupation has little to do with it. Neither was Cain bad because he tilled the soil and Abel good because he herded sheep. For these men being of the same household had the same parentage and the same early environment and the farmer is in all respects equal to the shepherd. Yet these two men are as far apart as the poles. They both observed the forms of worship, but one is a murderer and the other is first in the household of faith. It is all a difference in moral character. In one heart was sin and selfishness, in the other was a desire and determination to treat God right, to treat his fellows right and to be true to himself. As a result Cain became a vagabond in the earth while Abel has been placed among the illustrious of the ages.

\* \* \* \*

Let's begin to put the names of country churches upon those buildings which stand by the roadside so that tourists and others in passing will know that it is a Methodist church and what is its name. Post also the pastor's name as city churches do. There was a time when few people except of the immediate neighbors saw the average country church. But with automobiles and good roads that is no longer true and the people from afar, even from distant states, will be interested in the name and denomination of the church. Put in a well selected place "Shiloh Methodist Church," "Concord Methodist Church," or whatever may be the name. Who will begin this good work? The Advocate will be glad to carry the names of those who lead in the good work. Let presiding elders call attention to it in the quarterly conferences, let pastors agitate the matter, let wide awake laymen, men or women, take up the subject and see that you do this bit of advertising and at the same time make your community of added interest to the traveling public. Let's start this work and other churches will take it up and in a little while the country churches like city churches will have posted both their names and the names of the pastors.

"I do love little dogs! They don't smoke cigarettes; they don't swear; they don't drink booze. I do love little dogs!" So declared Carrie Nation of hatchet fame who figured large on the public stage a little more than a decade ago. This militant apostle of sobriety adopted questionable methods and picturesque speech in her warfare against the evils of the day, but she never failed to get a hearing. Mrs. Nation's old Bible that had served many a night for her pillow in Kansas jails is still in existence and is in the hands of a Methodist preacher who always shows it in his temperance lectures under the auspices of the Intercollegiate Prohibition Association.

\* \* \* \*

A few years ago when Dean Charles R. Brown of the Yale Divinity School was booked for a series of addresses at the Trinity College Summer School for preachers, men who should have known better, yet with their deplorably limited knowledge did not, said that Brown was a heretic. Here is one utterance of his; if it be heresy, let's have more hersy. Dr. Brown says: "Of this one thing I am sure, when I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this amusement-loving age of ours does not seem to be in such sore need of more moving picture shows that the Christian church should go into the moving picture business in order to meet any such alleged need. Six days the movies labor and do their work—the seventh is the Sabbath of the Lord thy God. In it, let them rest if they will, that their man servants and their maid servants also may rest; and because the people get enough of the movies during the other six days, let us undertake to give them something better on Sundays."

\* \* \* \*

The American people have gone to talking about the industrial progress of North Carolina. Its good roads, its new and bigger school houses and its constantly increasing wealth have become subjects for the metropolitan dailies to feature upon their front pages. The Rip Van Winkle state is now awake and occupies the center of the stage. And the glare of the footlights pleases this once timid neighbor of Virginia and South Carolina. But with all the state's progress that merits publicity, is the church keeping pace with the state's progress in other aspects? We fear not. Last year the net gain in membership in the North Carolina conference was 2,112 and in the Western North Carolina conference 4,136, which makes a total gain for Methodism in North Carolina of 6,248. That is too small. We should register a gain of 10,000. We doubt whether the present gain is keeping pace with the growth of population in the state. Is the church actually losing ground in North Carolina, as compared with the progress of the state in other respects, becomes a question for us to seriously consider. The comparatively little that we have accomplished combined with the mighty resources at hand and the limitless opportunities about us should urge us to the task with renewed zeal and a deeper consecration.



### AN APOSTLE OF SUNSHINE

"Grow old along with me! The best is yet to be." This great utterance of Robert Browning was fulfilled to the letter in the life of Rev. S. M. Davis, who at the age of 76 died in the early morning of December 1, 1923, at the home of his niece, Mrs. Joe Phillips, Caroleen, N. C.

The evening of life with Rev. S. M. Davis, who has given the world an object lesson in how to grow old beautifully, was like the cloudless morning of a perfect day. With this choice Christian spirit there was no eventide with its gathering shadows. All life with him was the morning of a larger and better day. To him it was constantly better further on.

His admiration for Methodism as it was when he became an itinerant preacher fifty-six years ago was limited only by the capacity of his appreciative heart. But he never for a moment harked back to the former times and said that they were better than these. On the contrary, he asserted with all the energy at his command that the present were the greatest days in Methodist history and that tomorrow held in store even greater things. For his bishop, his presiding elder, his pastor and each of his associates he had at all times only words of praise. A complaint never touched his tongue, neither did acid at any time corrode his heart. But the radiance of his optimistic spirit blessed each and all who came in touch with his life.

All this is the more remarkable when one remembers that for almost two decades he had been as some are accustomed to say "laid on the shelf." But you could not lay S. M. Davis on the shelf. His health might become such, as it did, that he could not continue in the active work, yet he continued to watch how goes the battle and to send his messages of cheer to the boys on the field. And his little home at Caroleen which might have become a miserable abode where his crabbed spirit, cribbed and confined, might have rankled and impatiently awaited its release, became in stead "a cottage by the brook." And as the brook which flowed hard by the cottage of Brother Davis went laughing and singing to the sea, so did the spirit of this aged itinerant go laughing and singing on the journey to his eternal home.

Brother Davis was born in the Sharon community of Rutherford county March 4, 1847. He was a son of Mr. and Mrs. Isley Davis. In 1867 he joined the South Carolina conference, which met that year in Morganton, N. C. His name now stands second from the top in the chronological roll of the Western North Carolina conference. The name of T. F. Glenn, who joined the Holston conference at Marion, Virginia, in 1857, heads the roll.

From his home community comes this report of his last days and of his family connections:

"Although his health had not been of the best for several days death came as a shock to the entire section. The aged minister had been out walking Thursday evening and had retired evidently improved after the evening meal. Relatives with whom he lived found him dead in his bed early in the morning. Physicians summoned said death was a result of heart trouble and probably came in a sudden convulsion. He was never married and with the exception of several nieces has few living relatives. Among the nieces are: Mrs. Joe Phillips of Caroleen; Mrs. Daisy Mitchell and Mrs. Yarborough of South Shelby; Mrs. W. E. Glasgow of Greenville, S. C.; Mrs. James Hendricks of Hendersonville; Mrs. I. T. Cruggs and Mrs. J. M. Lumley of Charlotte."

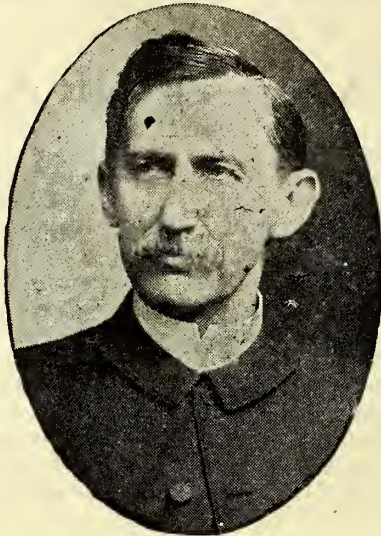
The funeral services were held Sunday afternoon at three o'clock in Sharon Methodist church and were in charge of Rev. Z. Paris, presiding elder of the Marion district, and Rev. J. P. Hornbuckle, pastor of Henrietta-Caroleen station.

Sharon was the home church of Brother Davis and the congregation of 1500 that gathered for the funeral services was an impressive tribute to the life and character of this beloved minister who was a prophet not without honor in his own community.

### BISHOP JAMES ATKINS TAKEN ILL AT CONFERENCE

Last week while presiding over the Little Rock conference Bishop James Atkins of Lake Junaluska, N. C., was taken ill on Wednesday, and Bishop H. M. Dubose of San Francisco took over the presidency of the conference. But Bishop Atkins on Sunday night had so recovered from his attack that he read the conference appointments.

Shortly before midnight, however, Monday night the bishop suffered a stroke of paralysis and at the time we go to press Wednesday all hopes of his recovery have been abandoned by his physicians.



Bishop James Atkins.

Mrs. Atkins is with him and his two sons and daughter, Mrs. J. W. Shackford, has been summoned to his bedside in Little Rock, Ark., where he was the guest of Dr. James Thomas, a presiding elder of the Little Rock conference.

Bishop Atkins has been for years a prominent figure in the Methodist Episcopal Church, South. He was elected bishop at the General Conference in Birmingham, Ala., May 1906, and since the last General Conference in 1921 his episcopal district has embraced the state of Arkansas. From 1918-1921 he was bishop in charge of the mission in Belgium, Poland and Czecho-Slovakia.

From 1896 to 1906 he was the Sunday school editor of the church. When elected to that office he had for four years been president of Emory and Henry College. His presidency of Asheville Female College extended over a period of ten years, 1879-1889. He was for seven years a pastor, having joined the Holston conference in 1872. Bishop Atkins was born in Knoxville, Tenn., April 18, 1850. Was educated at Emory and Henry College, where he received his M. A. degree in 1872.

### A GREAT SENSATION IN HIGH POINT

The garage of Rev. E. K. McLarty, pastor of Wesley Memorial church, High Point, was entered in broad daylight, his automobile taken and that High Point pastor is now the victim of complex and indescribable sensations. We let him attempt to tell about it:

"Have you heard of my misfortune on Thanksgiving Day? My garage was entered and my automobile taken in broad daylight. And I have proof positive that some members of Wesley Memorial church are guilty. In fact, I have in my possession some names which I am withholding from the authorities for the present. I may decide not to report them for the reason that they left a brand new Hudson sedan in the place of my old one. You may be sure we had a great Thanksgiving at the parsonage. We are in search of adjectives in the superlative degree to express our appreciation of this splendid gift from our good friends. They tell us that it gave them more pleasure to give it than it gives us to receive it. Of course we believe that just like we believed our mother's telling us youngsters that she would rather take the punishment than to give it. How can we repay these people for what they have done for us? Heaven's choicest blessings upon every one of them."

### REV. J. V. WILLIAMS IS DEAD

Rev. J. V. Williams, well and favorably known in eastern North Carolina where he spent a large part of his life, and widely known throughout the church on account of frequent contributions to the North Carolina Christian Advocate and to the Christian Advocate in Nashville, Tenn., died at 11:30 o'clock last Sunday morning in a hospital in Charlotte, where he had been seriously ill since last April. Brother Williams was 71 years of age. He was born in Hyde county, N. C., in 1852.

Funeral services were held Monday afternoon, and were conducted by Rev. J. E. Abernethy, pastor of Trinity church, assisted by other ministers of the city. Interment was in Elmwood cemetery.

Brother Williams is survived by two sons, J. Leon Williams of Charlotte and Clyde Williams of Florida. Mrs. M. E. Hubbard, a daughter of his, died last January in Cleveland, Ohio.

Rev. J. V. Williams was an unusually interesting personality—interesting as a conversationalist, interesting in his manner of conducting a religious meeting, interesting as a writer.

It mattered not what subject he touched, it was at once invested with interest. Editors were always glad to get his "copy" because it never failed to be readable and generally was of unusual interest. His gift in this respect was truly remarkable, and it is a gift of a high order.

Brother Williams was a great believer in old time Methodism. The old hymns, and the old practices of the class meeting and the experience meeting were as dear to him as the apple of his eye. He believed in shouting. "The tumult and the shouting" of the saints became heavenly music to his ears. He was never happier than when leading some old hymn that had been in vogue in camp meeting days.

We shall miss him. His many friends in North Carolina and in New York where his life has been given to the Christian ministry will mourn the departure of this good man.

### CHARLOTTE OBSERVER'S APPRECIATION OF BROTHER DAVIS

Col. Wade H. Harris has in Sunday morning's Observer the following editorial appreciation of Brother S. M. Davis:

The effort is upon us to speak becomingly of the patriarch who lies dead and is buried today; whose eyes "have seen the King in His beauty and have beheld the land that is very far off." Rev. S. M. Davis, aged Methodist divine, had won the hearts of The Observer readers through his occasional contributions to the paper—contributions that were animated with love for his fellowman and that abounded with the simple truths of the Gospel. Brother Davis had rounded out a career of more than 50 years in the ministry. For 52 years he had never missed a session of the conference, and during the past three years his abiding regret was that failing health had barred him that pleasure and comfort. In his life and death was established a shining example of the power of faith to sustain and to triumph. He believed in the glory of the church and in salvation from sin through God. He gave literal acceptance to the office of Christ as revealed in the Scriptures. He believed his mission was "to preach good tidings unto the meek; to bind up the broken-hearted; to appoint unto those who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." The endeavor of his life was to live as a priest of the Lord. He was orthodox, but with that he was not intolerant. He was rather inclined to avoid the controversial, and, like Bishop Rondthaler, to "comfort the people out of their sins."

It was during the past week that Mr. Davis prepared one of his short sermons for The Observer and in this his faith in prayer is eloquently expressed; in this sermon, like all others which he wrote, there is no argument; he relied upon pointed illustration and example. But the end has come for his messages to the people through the paper; he would have us, we know full well, express the hope that some of the seeds he has sown will spring up a blessed harvest in the souls of men.



## PEOPLE AND THINGS

The postoffice address of Rev. W. F. Elliott is 405 Alston Avenue, Durham, N. C.

Mrs. Seymour Taylor, wife of our pastor on Concord circuit, has been confined to her bed for several days.

Mrs. R. C. Allison, wife of Brother Allison of Kerr Street, Concord, has been quite indisposed since conference. She is slightly better now.

Rev. and Mrs. Lee A. Falls of Epworth, Concord, were at Greenville, S. C., last week attending the marriage of Mrs. Fall's niece, Miss Mary Baker.

Rev. W. A. Jenkins of Central church, Concord, is happy as he contemplates the beginning of work on the Sunday school annex of his church.

Rev. M. T. Plyler and family will continue for several months to live in Durham. They will continue to occupy the district parsonage and Dr. M. Bradshaw will remain at the Memorial parsonage.

Rev. W. A. Stanbury had a full house at Edenton Street, Raleigh, where he preached his first sermons last Sunday. Rev. Mr. Stanbury has just closed a successful quadrennium at Grace church, Wilmington.

Dr. Jesse Troy Lasley, son of Mr. J. C. Lasley, Reidsville, N. C., has moved to Greensboro and opened his dental offices in the Huntley-Stockton-Hill building. Dr. Lasley will receive a cordial welcome to the "Gate City."

Rev. J. C. Umberger has been the happy recipient of his second pounding since conference. This time from Long Pine church, and he desires through the Advocate to thank every giver of these good things.

Rev. W. W. Peele last Sunday, in beginning his work at Trinity church, Durham, was greeted by capacity congregations both morning and evening in the big Academy of Music, where services are held while the new church is in process of construction.

More than twenty students at Emory University earn all or a large part of their expenses while attending college, according to figures compiled for the current year by the faculty committee on self-help. This committee is the means by which many Emory students obtain employment.

Rev. Ebenezer Myers has taken hold of his work at Westford, Concord, with his accustomed vigor. He has just closed an excellent revival in his church. Brother Myers was too indisposed to preach last Sunday night. His pulpit was filled by Rev. Seymour Taylor of Concord circuit.

Rev. J. Frank Armstrong wrote the admirable appreciation of Rev. Jacob Simpson that appeared on page five of last week's Advocate. Through some mishap his name failed to appear with the article. This we regret and hasten to inform the public as to its authorship.

The board of stewards of Centenary church, Greensboro, gave an informal reception last Friday evening in honor of the return of Rev. R. G. Tuttle and family who is back for another year. The new members of the church were also guests of honor. The evening was delightful in all particulars.

The M. E. Church, South, has an organized form of evangelism. The general evangelists and singers have an annual conference in December. This year this conference meets in Memphis, Tennessee, at the Chisca Hotel, December 19th and 20th. It is usually a very interesting gathering. The evangelists make their reports and outline their work for another year. It is a time when they exchange ideas and suggest plans and programs for the successful carrying out of the evangelistic movements of the church.

Pastors and people of the North Carolina conference should give heed to the following notice from Junius Wren, Treasurer, Siler City: "Allow me to call your attention to the resolution passed at the recent session of the annual conference asking each pastor to take a free will offering during the month of December to be sent to the treasurer of the Board of Finance to be distributed to the superannuates on the basis of the conference appropriation. The need is great and I hope that we can send a nice sum to each of these worthy heroes of the church. Very sincerely, Junius Wren, Treas."

Rev. J. A. Bowles, who for several weeks has been in the Jefferson hospital, Philadelphia, for an operation in his throat, is getting on as good as can be. He is up in his room, reads the papers, and writes letters home. He expects to get home in about two weeks. All this will be a gratifying report to his numerous friends in North Carolina.

The Interdenominational Ministers' Association of Concord is made up of about twenty pastors representing eight denominations. Rev. J. Frank Armstrong, one of our pastors in the city, was recently elected president of this association for the second time during his residence there. Rev. W. A. Jenkins, another Methodist pastor, has been president the past year.

Rev. D. H. Tuttle is in favor of unification. Listen to him: "Methodist unification throughout our nation will strengthen salvation, as preached by the continued itineration of our militant Methodist ministry. Therefore, let us begin to unite right away, even in May, and then very soon, even in June, enjoy the boon so long desired. Read Psalm 133. I thank you."

Rev. G. C. Ervin has been chosen as educational director for West Market Street church, and he began his work last Sunday. Brother Ervin is a son of Rev. J. O. Ervin, pastor at Rutherfordton, a senior at Trinity College and a young man of ability. He will give Saturday and Sunday to the work at West Market until commencement. After he receives his degree next spring his entire time will be devoted to his new work.

"After serving two happy years in one of the best homes in Morganton, and serving some of the best people in and around Morganton, we have been transferred to the McDowell circuit and are comfortably housed in the parsonage at Nebo. The good people here have pounded us and put some new things in the parsonage. We have been kindly received on this work and trust we will have a good year." So writes Rev. John M. Price.

Rev. G. M. Daniel, pastor, writes: "Come to Graham next June and see a beauty spot of nature at the corner of Main and Maple streets. Last Saturday under the direction of the Sunday school superintendent, and Miss Edna Reinhardt, home demonstration agent for Alamance county, a 'planting bee' was held (and more than 200 flowering shrubs, evergreens and roses were brought by young and old, and set out on our church and hut grounds. We are also taking some pride in providing a suitable marker for our church, telling the many strangers who are passing that this is headquarters of Methodism in Graham."

City Roads church, Elizabeth City, last year had a pastor who unfortunately was without a wife. This year that church has another pastor and the Independent, one of the papers of the city, features the arrival of the new pastor by running a cut of the new pastor's wife and also carries the following sketch: "Here then is a photo of the wife of Rev. Daniel Lane who comes to the pastorate of City Road Methodist church of this city, succeeding Rev. H. E. Myers, who goes to Durham this week. Daniel Lane himself comes recommended as a live wire preacher, but they say he is only one of a team of which his wife is the second party. Mrs. Lane is the mother of two small children, but they don't keep her from taking an active part in the social life of the church. Rev. N. H. D. Wilson describes her as "a woman of culture, energy, sweetness and fidelity," who will be found in the fore of all feminine activities in the church."

### IMPRESSIVE OCCASION

Recently the work of making Forest Hill Methodist church a most modern one, adding of Sunday school rooms, redecorating of the walls, installation of exquisitely handsome furniture and making anew the entire interior, has been completed. It is so modest in its harmony of colors that one is impressed with a feeling of restfulness and charm and hope.

This congregation is the child of the late and beloved Captain J. M. Odell, who builded it in the midst of the people who aided him in his manufacturing activities. It is recalled that Captain Odell always stood for education and religion. Succeeding him in an inspiring devotion to the maintenance and good health of the congregation is his son, Hon. W. R. Odell, who follows most splendidly in the fine impulses and aspirations of his sainted father; and supplementing his effort is a loyal

grandson and son, Mr. A. G. Odell, who is one of Concord's outstanding young business men.

The new church was rededicated some weeks ago, but not until Tuesday evening, last, did the general public have occasion to see the interior of the church. The occasion was an organ recital by Dr. H. A. Shirley, dean of the music department of Salem College, masterfully presiding at the Odell Memorial organ, a substantial and loving gift to the church by Mr. W. R. Odell. The tablet on this instrument, magnificent both in its exterior design and the sweetness and volume of its tone, reads:

Dedicated to the glory of God  
and in memory of  
Elizabeth Sergeant Odell  
1856—1907

Hundred and hundreds of Concord people, who remember with a distinct pleasure the graceful goodness and the beautiful cordiality of the fine and superior little woman, the late "Miss Lizzie Odell" (as her many admirers lovingly called her), and who filled the spacious auditorium and its wings full on that rare evening, attest the sweetest and choicest memory of the late Mrs. Odell and the high esteem in which Mr. Odell and family are today justly held.

Capable critics pronounce Dr. Shirley a master—the great pipe organ obeyed his wish just like a dutiful child.—The Uplift.

### THAT SERIOUS LEAK IN BALTIMORE

Dear Doctor:

The notice you recently published, in regard to pastors and parents notifying the undersigned concerning our people who have moved to Baltimore and our young men and women who are in attendance upon the Johns Hopkins University, other schools and are in training at hospitals, has been productive of considerable fruit. There have been not a few responses, and young men and women, pursuing their studies in this city, have been located and their moral and religious welfare will be looked after. Families have been found that would have drifted from Southern Methodism but for these replies. Thousands of people from the South who have moved to Baltimore have been lost to our church in the past, because the church here has had no means of locating them.

This leak in our Methodism can be stopped if every pastor and parent, who have people or children in Baltimore, will write the undersigned at once, and make a practice of notifying the church when their people move to this city.

Carlton D. Harris, Pastor,  
Alpheus W. Wilson Memorial Church,  
309 E. Univ. Parkway, Baltimore, Md.

### REV. M. D. HIX PASSES

Rev. M. D. Hix, a superannuate of the North Carolina conference, died Monday night at his home in Durham, N. C. He had been in poor health for quite a while and his presiding elder at the annual conference in Elizabeth City reported him feeble in body. The funeral services were held Wednesday afternoon at 2:30 o'clock.

Brother Hix joined the North Carolina conference at Greensboro in 1889, which was the last session before the division of the conference, and had, therefore, been an itinerant preacher for thirty-four years. He had served a variety of charges and was an effective Methodist preacher. We hope to have at an early day a sketch of his life for publication.

### A PROMINENT MANUFACTURER CLAIMED BY DEATH

Mr. T. C. Leak of Rockingham, whose death occurred last Tuesday afternoon at Pinehurst, where he had gone to attend the North Carolina Cotton Manufacturers' Association, removes a prominent and successful manager of cotton mills and a leading citizen of Rockingham, his home city.

He was president of three cotton mills and interested financially in other business enterprises in addition to realty holdings. His cotton farms this year produced over 2,000 bales of cotton.

He was a steward in the Methodist church, a loyal alumnus of the University of North Carolina. This prominent and useful citizen passes at the early age of 51, his death being due to paralysis. The funeral was held in the Methodist church Wednesday afternoon at three o'clock.



## A MID-SUMMER CRUISE IN THE MEDITERRANEAN SEA. II

By S. H. C. Burgin, D.D.

A visitor should see the Acropolis under the light of a full moon, if he would enjoy its rare beauty to the fullest. Standing amid its ruins on a wonderful night in July, we could imagine something of its former glory and wonder at the genius which created it.

Another unforgettable experience that same night was a service on Mars Hill, with many people from the ship in attendance, and in which the writer participated.

At the request of Greek friends in Texas, we had a delightful interview with the Metropolitan of the Green Church, now perhaps the most influential ecclesiastic in that communion. We found him a charming gentleman, deeply interested in America, its politics, movements and progress. By courtesy of Dr. Doughty, director of the Near East Relief for America, about one dozen of us were taken by autos thirty-five miles into the country to Crepos to view an orphanage for eleven hundred refugee Greek and Armenian girls, also a boys' orphanage containing seven hundred. What we saw there convinced us of the far-reaching work being done for these homeless children, and of the necessity of the continuance of this noble work for some time to come. At least eighty thousand children are being cared for and trained for future citizenship. America's assistance is greatly appreciated. Greece today is unsettled in a financial and political way. No one knows what will happen next. Wise leadership is apparently lacking and great problems are confronting her. We saw the king and queen, nice young people, who have little to do with the administration of governmental affairs.

Constantinople, wonderful for location and beautiful in its setting, is a place of great attractiveness. While St. Sofia remains in Moslem hands, yet there is consolation in the fact that the Dardanelles is no longer closed, but open to the commerce of the world, thanks to the strong policy of Great Britain.

A collapse of a second story floor in the Near East Relief Orphanage a few miles up the Bosphorus, precipitated about fifty of us to the first floor, injuring thirty people, among them Mrs. Burgin and myself, and Dr. and Mrs. George Stuart. While pinioned among the timbers, fire broke out and only the providence of God saved many from death. So far as I know, all the injured have recovered.

We were in Constantinople soon after the victory of the Turks at the Lusanne Conference. The British were preparing to evacuate the city, to the regret of the resident foreigners, and we felt safer when we saw British and American battleships in the harbor. Everywhere were evidences of prosperity and an alert, aggressive national spirit. The Turks look anything but a defeated people. Proud and insolent, they openly declare dislike of England and all foreign dictation.

Under the leadership of Kemel Pasha, flushed with the recent diplomatic victory and their success over the Greeks, the spirit and power of Islam will have to be reckoned with in the future.

As we passed Gallipoli, where an hundred thousand British soldiers laid down their lives, we wondered at the strange political game that permits the Turk to remain in Europe.

Sailing along the coast of Asia Minor, we had the rare privilege of seeing historic Rhodes and also the Island of Patmos, with its soaring mountains and the shining monastery on the very summit, beautiful in a western sun, reminding us of the delectable mountains. We could almost visualize St. John on the highest pinnacle, declaring, "I, John, saw the New Jerusalem coming down out of heaven," or writing of a new heaven and a new earth, and of the time when there would be no more sin, nor war nor night, nor pain nor death, and our spirits cried "Amen," and we bowed our heads and worshipped.

It is impossible to describe our emotions when we approached Palestine, the land of our Lord's earthly pilgrimage—Palestine, the little country held sacred by hundreds of millions of followers of three great religions. Under the British mandate the country is making progress. Some splendid highways have been built. The railways are very well operated, while business is moving along as usual, and a feeling of confidence in the government is prevalent. Colonies of Zionists are to be

seen at a number of points and although the experiment is comparatively new, they seem to be making some headway.

Landing first at Beirut, a city of ninety thousand people, we made a trip by auto through Syria to Baalbek to view the ruins of the wonderful temple of Baal. So stupendous are the ruins that no great stretch of the imagination is necessary to picture its former grandeur. Returning to the ship, we next landed at Haifa, for the Palestine tour. A visit to historic Acre, but a few miles distant, was replete with interest and profit. We were fortunate to secure one of the best dragomen in Palestine to conduct our party all through Palestine. Mt. Carmel and the scenes of Elijah's labors and triumph were next visited, after which a wonderful ride through the Plain of Esdraelon past Pezreel, Endor, Nazareth, Bethshan, Nain, and many other spots made famous by Old and New Testament characters. They crowded thick and fast upon each other. Palestine is so small and the places and characters of Biblical interest so many and on every side the effect was kaleidoscopic. We saw proofs of our Lord's statements and confirmations of His references on every hand. Palestine is still oriental, and the local color, habits and customs are about the same as in our Saviour's time. The Bible is the best guide-book used by Palestine dragomen for tourists.

The Sea of Galilee, indescribable in its beautiful setting, and the ruins of Magdala, Capernaum and its synagogue, Bethsaida and Tiberias, the Mount of Beatitudes, Tabor and Great and Little Hermon, Cana of Galilee, Nazareth with its beauty and eternal interest, Nablus or Schechem, the home of the remnant of the Samaritans, with their precious and venerable Pentateuch, Jacob's Well, the site of Dotham, and Samaria, Bethel and Shiloh, the ancient highway between Egypt and Assyria used for thousands of years—these and dozen of other places of great interest to the Bible student, give the reader some idea of what we were privileged to see by auto from northern Palestine to Jerusalem.

The view of Jerusalem from Scopus, the hill overlooking the city where Titus camped, is truly magnificent. Every hour of our stay in Jerusalem was packed with deep interest. Day and night, we visited many sacred places of the Holy City, sanctified by the footsteps of our divine Lord, and forever glorified by His presence, suffering and achievements.

A memorable meeting was that of the Free Masons of the Steamship Tuscania one night in King Solomon's quarries, where a suitable program was rendered, the writer by invitation delivering an address. Our party, too, went down to Jericho, "but not as a certain man who fell among thieves," but by auto and over a splendid British highway.

Elisha's fountain is still shown and the Dead Sea and River Jordan claimed our attention. Rachel's tomb, Bethlehem, and many other points of interest were visited our last afternoon. The embarkation at Jappa was thrilling. Large boats, manned by skilled boatmen, carried us through and over the turbulent waves to our good ship, in which we sailed for Alexandria.

Egypt, the land of mystery, with its age-old secrets, is fascinating in the extreme. Memphis, Thebes, Luxor and the surrounding country, with their wonderful mountains, temples and tombs, mute witnesses of civilization milleniums ago, are surpassingly instructive and impress one beyond words to describe. Of course, we visited the Pyramids, gazed upon the Sphinx and saw King Tut's treasures.

Cairo, a city of about one million people, is a human mosaic, oriental, subtle, kaleidoscopic, with a charm all its own. A memorial service in memory of President Harding was held at the Continental Hotel, which was attended by several hundred Americans, at which the writer made an address on "Harding, the Man." While the service was in progress a procession passed on the street heralded by bands, proclaiming the returns of pilgrims from Mecca. The Egyptians we met seemed restive under the British mandate and seem to have a well-defined idea of the necessity of Mohammedan unity. At Naples, second call, we left the good ship that had carried us thousands of miles, visited Rome with its treasures and Monte Mario, the strategic site of the Northern Methodist School for Boys, which has provoked so much antagonism from the Roman Catholics.

One month we had been touring Europe. While in Paris, we met our old friend, Bishop Blake, of the M. E. Church, and while at Brussels we had fine fellowship with Bishop Beauchamp, just returned from America, and with him visited our Central Mission building, orphanage, clinic and girls' schools. They are all well located and are worth much more than they cost. I was highly pleased with the progress already made and the wise plans of the bishop for our future work. His generalship under God will bring large results for the kingdom and Southern Methodism is to be congratulated on having projected this steadily growing mission in this needy field.

Everywhere we went we saw and felt the need of an evangelical Protestantism. The priest-ridden nations of the Old World need the pure gospel, and we must give it to them to the limit of our ability. Greater than the vexing problems of Europe today, and they are indeed great, social, industrial, commercial and political, the overshadowing need is a religious one, not a dead, but a living Christ. Every dollar expended by Southern Methodism in our European missions is needed and will, in time, yield an abundant harvest.

After three months abroad, spending time in England, Wesley's church, Scotland, etc., we are returning home, thankful that we are Americans and Methodists, and with the conviction that God has honored our church and nation with the greatest religious responsibility in all history, which we would not shrink yet which can only be met by the use of spiritual means.

### BRIEF BIBLE MEDITATIONS

By E. C. Few.

#### "The Painfulness of a Broken Confidence."

Proverbs 25:19, "Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint."

To break faith is a tragedy that puts an ignoble mark of blackness upon the inner heart. To be disappointed by the faithlessness of one whom we confidently trusted as ever faithful, is to feel a regret more keenly and a sting more sharply than a serpent's tooth. In time of trouble the human heart pants for sympathy and comforters, and is ready to exercise confidence in any who apparently manifest the symptoms of that sympathy so seriously needed. The unfaithful has the opportunity of his life to get in his strokes of infamy and deceit when he has drawn to himself the confidence of one in trouble and despair. He plays his pranks of evil trickery. He is as honey to the palate of the mouth, but as bitter herbs when in the stomach. He feigns love and loyalty. He labors as the boa constrictor to get his entire strength about the frailty of his prey, and then he contracts with all of the force of his prejudiced narrowed soul, and the sudden crash of confidence takes place. How painful is a broken tooth with nerves exposed, and the excruciating agony of a foot out of joint can be understood only by those who have experienced it. To find a Judas whom you believed a Saint John is to suffer in Gethsemane and bleed upon a cross.

#### "How to Put the Devil to Flight."

James 4:7, "Resist the devil, and he will flee from you."

It is said that an attacking bear will quickly be vanquished when he meets the steady and determined look into the human eyes. On the other hand, should one turn and run, the bear would immediately give chase. The devil cannot bear the piercing frown of righteousness. He fights only when he has the enemy on the go. His cowardly nature is such that he dares not come into an open field and wage a clean battle. He is subtle in his strokes, and his sharp eye is ready to discern the quakings of his prey. But when he confronts a stone wall of godly resistance, he loses no time in making his disappearance.

Many times have I come upon serpents in the byways and hedges, and each time I seized a proper weapon and began the assault. In not a single instance did the snake attempt to reciprocate in martial array, but he used every nerve and energy in speedy attempt at flight. The devil is a serpent of iniquity who takes advantage of an enemy unarmed and unprepared, but when bravely resisted he makes his getaway. We should be so utterly submitted to God that our daily vocation is a successful resistance of the evil one.



## FAMILY CIRCLE READING

Wm. Thornton Whitsett.

Earth holds no dearer spot than where parents and children meet daily in the home. There impressions are made that time can never destroy. The home affords opportunities for influences that no other spot can have. Wise, indeed, are those who realize these possibilities and seek to use them for the highest aims and ends. The meeting of the family around the table for meals; the gathering of the members in the sacred precincts of the family circle; the constant association of those who dwell under the same roof—wo can estimate the permanent values that may be given to such daily contact! Children with their impressionable natures and their rapidly forming characters may here be reached as in no other place. A home well supplied with the proper reading material of papers, magazines and books—what a field for cultivation of all that is highest and best in mental, moral and spiritual development! Added to this, there is the unmatched influence of father and mother with all the wealth of wisdom that they may have gathered from all their contact with life, richly available for the younger members of the family.

Parents long for the best for their children; they are willing to make any reasonable sacrifice for their children's betterment; what a mistake they may make in failing to cultivate this rich field for the child's uplift. Never are there any books read that make the appeal that those make which are read in the family circle by mother, or by father, and that have the added comment of parental suggestion and discussion, in addition to what the printed page conveys. A thousand charms are added to the volume that becomes the familiar possession of those who daily gather around some common board, and who pass to each other the ideas suggested by what the book may contain. It is a fact that the average person does not read a great many books during even an entire lifetime. It does not take a very large library, or a very great expenditure, to supply a family with all the reading matter that it can use and digest. All the more reason for seeing that this matter is neglected by no family. Parents make a great mistake if they never find time, and never make time, for reading in the circle of the home. It is there that the great names of literature should be often spoken of, and the great books of the ages, made as familiar friends for each and every member. The pleasure that comes through this channel if it is properly cultivated becomes one of the keenest pleasures of an entire lifetime. Long after the boys have wandered away and set up homes of their own; long after the daughters are firmly fixed in other circles, the days of early home life will move as a mighty force in life. The books there read in those early formative years will be the books that stand out most clearly, and that do most to guide and inspire. The choice gems of literature there so easily learned and fixed in memory will blaze like stars, and there will result a permanent culture and refinement of taste that can be gotten in no other way so easily.

Mind brightens by contact with mind, and when discussion follows reading there results a permanence of impression possible in no other way. Every home longs to add to itself all that may enlarge its happiness, and here opens up a field that nothing else can displace. Pages that carry with them the added music of a mother's voice, and the memory of days long since dead, are pages with which no others may be compared. A father will long speak when his voice has become silent if his voice is associated with his reading and comment of books that still stand upon the library shelves. Then, too, there is such a splendid opportunity for training and guidance in the suggestions that may accompany family reading, and the words that may be dropped here and there by way of approval or disapproval of the author's style of writing, his scope of thought, his views of character, and his estimate of nature and life.

Modern life has become more and more hurried and pressing. A thousand things knock at our doors for a hearing. Time must be guarded or it will often be wasted. The things of greatest value must be known and preserved; but we can surely do nothing wiser than to give a portion of our time and attention to what we may term reading of the family circle.

In this connection the well known lines of Henry W. Longfellow come to mind, in his poem, "The Day Is Done," from which we quote the last verses:

Come, read to me some poem,  
Some simple and heartfelt lay,  
That shall soothe this restless feeling,  
And banish the thoughts of day.

Not from the grand old masters,  
Not from the bards sublime,  
Whose distant footsteps echo  
Through the corridors of Time.

For like strains of martial music,  
Their mighty thoughts suggest  
Life's endless toil and endeavor;  
And tonight I long for rest.

Read from some humbler poet,  
Whose songs gushed from his heart,  
As showers from the clouds of summer,  
Or tears from the eyelids start;

Who, through long days of labor,  
And nights devoid of ease,  
Still heard in his soul the music  
Of wonderful melodies.

Such songs have power to quiet  
The restless pulse of care,  
And come like the benediction  
That follows after prayer.

Then read from the treasured volume  
The poem of thy choice,  
And lend to the rhyme of the poet  
The beauty of thy voice.

And the night shall be filled with music,  
And the cares that infest the day,  
Shall fold their tents like the Arabs,  
And as silently steal away.

—Henry W. Longfellow.

## PHI BETA KAPPA AND THE HALL OF FAME

By the Secretary.

The unveiling on May 22, 1923, of tablets and busts at the Hall of Fame, University Heights, New York City, brought again into prominence this method of honoring great Americans. While the location of New York University is not particularly accessible, the fact that the Hall is visited by thousands of people each year is evidence that as an institution it attracts wide attention.

The man who conceived the idea was Dr. Henry Mitchell MacCracken, Miami '57, for a quarter of a century chancellor of New York University, under whose leadership the College of Arts and Pure Science was removed to Washington Heights, thus inaugurating a wonderful movement for the expansion of the university. Dr. MacCracken became an honorary member of the Delta Chapter of New York in 1887, and was later deeply interested in the institution of a chapter at Miami, his alma mater.

Since Dr. MacCracken's death Dr. Robert Underwood Johnson, an honorary member of the Alpha of Virginia, has been the director who has supervised the selections and made the arrangements for the erection of tablets and busts. Thus Phi Beta Kappa members have had a leading part in inaugurating and carrying forward the Hall of Fame project. They have not, however, been responsible for the selection of the worthies whose memories are therein perpetuated.

The first selections were made in 1900. Of the twenty-nine men then honored thirteen were members of Phi Beta Kappa. They are:

John Marshall, of the original society.  
James Kent, Yale 1781.  
Eli Whitney, Yale 1792.  
Joseph Story, Harvard 1798.  
Daniel Webster, Dartmouth 1801.  
Samuel F. B. Morse, Yale 1810.  
Ralph Waldo Emerson, Harvard Alumnus 1828.  
Henry W. Longfellow, Bowdoin 1825.  
Nathaniel Hawthorne, Bowden 1825.  
Horace Mann, Brown Alumnus 1830.  
Washington Irving, Harvard and Yale Honorary 1833.  
Asa Gray, Harvard Honorary 1842.

Henry Ward Beecher, Amherst Alumnus 1853.

Of the others then selected, at least five could not have been members of Phi Beta Kappa by reason of their age—George Washington, John Adams, Benjamin Franklin, Thomas Jefferson, and Jonathan Edwards.

In 1905 there were eight selections, of whom four were of Phi Beta Kappa:

John Quincy Adams, Harvard 1787.

James Russell Lowell, Harvard Alumnus 1846.

General William T. Sherman, Dartmouth Honorary 1866.

John Greenleaf Whittier, Harvard Honorary 1888.

Three women were selected on this occasion—Mary Lyon, Emma Willard, and Maria Mitchell, all of whom had died before Phi Beta Kappa's policy as to the admission of women had become well defined.

In 1910 ten additional names were selected, and of these four were members of Phi Beta Kappa:

George Bancroft, Harvard 1817.

Oliver Wendell Holmes, Harvard 1829.

Phillips Brooks, Harvard 1855.

William Cullen Bryant, Harvard Honorary 1817.

At the institution of the chapter at Williams College in 1864 Mr. Bryant was also among the graduates elected to Alumni membership.

In the 1915 list six Phi Beta Kappa members appear among the nine selected. They are:

Rufus Choate, Dartmouth 1819.

Joseph Henry, Union Honorary 1828.

John Lothrop Motley, Harvard 1831.

Francis Parkman, Harvard 1844.

Louis Agassiz, Harvard Honorary 1849.

Mark Hopkins, Williams Alumnus 1864.

This proved to be the high water mark in Phi Beta Kappa selections.

Among those selected in 1920 only one held membership in Phi Beta Kappa—Samuel L. Clemens, an honorary member of the Alpha of Missouri, elected at the organization of the chapter in 1902.

It will be seen that of the sixty-three men and women who have been deemed worthy of a place in the Hall of Fame for great Americans, twenty-eight, or forty-four per cent, were members of Phi Beta Kappa. Eighteen of these were elected on their student records. When we consider how few were the chapters in the early days the result is truly remarkable.

## A SONG OF THE GRAY YEARS

By J. E. McCulloch.

Far up the River Time in the long, long ago  
I found the Isle of Love, where God's own blessings  
grow.

'Twas there that I was born and heard the first lullaby song;

'Twas there I used to play when love ne'er dreaded wrong.

In that dear Isle of Love an angel's face I see,  
My mother, blessed mother, sings and prays for me.  
How sweet to sleep once more in the humble trundle-bed!

How blest to kneel again beneath my own bowed mother's head!

But time has borne me far on its swift-flowing years,

And often I have drunk life's cup with bitter tears;  
Still onward, ever onward to the great and boundless deep

My little bark of life shall sail till tearful hearts find sleep.

O, swift River of Time, turn back!

Flow back to my childhood home;

There in love's dear isle

Let me rest a while

In mother's home, sweet home!

O no, sad River of Time, flow on, flow swiftly on!  
For I shall hear again somewhere my mother's song,

And on my brow shall press her sweetly soothing kiss;

In God's new mother home somewhere I shall find her bliss.

Orders are being filled for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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## FIELD NEWS

### STRAITS CIRCUIT

This has been a very pleasant Thanksgiving day for the members of our Ladies' Aid Society of Summerfield church. We were sweetly entertained at the home of Mr. and Mrs. J. B. Davis. All seemed to have a delightful time and enjoyed the good things to eat.

This is a day that points our memories back to the many blessings we have received through the years—much sorrow mingled with our joys perhaps, but when it all comes from the Giver of all good gifts we should take it as a token of love, remembering all things work together for good to those who love the Lord.

Through the gloom and shadows look we, on beyond the years; the soul would have no rainbow had the eyes no tears.

Carrie L. Whitehurst.

### FREMONT

Without gusto and the blaring of trumpets, on our return to the Fremont charge for the third year we have been very graciously received by as loyal and as an appreciative people to be found anywhere. Many expressions of joy and appreciation have been accorded us. On every side, in and out of the church, the word "glad" has greeted our appreciative ears. Our Fremont congregation, a considerable number of them, came in on us last Monday evening unexpectedly and gave us a severe pounding. This token of esteem and good will was met by deep feelings of hanks. We had prayers before the kind friends left our doorway, and our hearts were tenderly touched. We only pray that we may be able to render a larger and a more effective service through the year.

J. A. Dalley.

### FROM VANCEBORO TO CEDAR GROVE

After having spent three of the most pleasant years of our ministry in the progressive little town of Vanceboro, in Eastern Carolina, where we made some honest effort for the advancement of the kingdom, and where some results of this effort are visible, we have entered into a new field of work in the hills of the North Carolina conference, which hills we love in spite of the red mud—hills so nearly like those of Chatham, where first we saw the light of the physical world and also where we first received spiritual light, and where on a rock amidst the trees we first practiced our ministerial utterances, regarding the trees as men, women and children.

We have been kindly received on the new Cedar Grove circuit. There are more ways of saying welcome than one, and on last Monday night both Methodists and Presbyterians said it with material gifts, the largest we have ever received at any place. That throng of one hundred people more than filled our pantry and our hearts, and with bowed heads we gave thanks to God. Surely we owe a debt

that cannot be quickly paid, and through the years of our stay here we shall find ourselves endeavoring to make these people know we are glad of the opportunity of serving such a splendid people, and we shall seek in it all to glorify Him unto whom we are indebted for everything.

Through the kindness of a young Presbyterian man who recently lost his wife, we are now living in one of the most complete little bungalows that could be found anywhere, and he offers this without charge until the new parsonage is finished. New parsonage furniture for the entire house has just been purchased by the Cedar Grove circuit members at a cost of approximately five hundred dollars. It is modern and up-to-date. We are well fixed for living, and we hope to be humble enough to serve. When we move into the new parsonage, the North Carolina conference cannot boast of a much better home for a preacher's family. God is praised for the fine prospect before us, for the hope of the kingdom here, and for fellowship with such an excellent body of people. E. C. Durham, P. C.

### THE CRITTENDEN HOME

The letter of the Florence Crittenden Home of last issue is a very painful letter. The more so by the fact of the criminals who were responsible for the condition of the unfortunates are still at large although known, it seems, by the inmates of the home—and at large a menace to the purity of our state.

In past ages when the great men lived whose lives we love to emulate, sins of the description of some of these unfortunates the betrayers were punished with the extreme penalty, and for less crimes nations have been destroyed. The home for the unfortunates, it seems, is the best to do at present under the circumstances. But how can a state prosper with this plan in existence? It would seem to cast a slur on the morals of our loyal state to be kept up permanently while the accomplices and betrayers are hiding behind the screen of society and family.

These are great crimes mentioned in the letter for which vengeance must fall, and if our state overlooks such crimes it may share in punishment. If those criminals were exposed as their victims are, also the partners in crime exposed alike, there would be no more use for the unfortunates' home. N. M. W.

### A POUNDING

On Sunday morning, November 25, I filled my regular appointment at Ebenezer church on the Randolph circuit, and on being asked to hold a Thanksgiving service at that church on Wednesday night I gladly consented to do so.

Wednesday night found me getting into my Ford and starting off for my appointment. On entering the church I noticed the altar was filled with packages and bundles of all descriptions, but thinking the good people had brought them as a gift to the orphanage I commended the people in my heart for their bounteous gifts and began the Thanksgiving service. After the sermon an offering for the Children's Home was taken. Before closing the service Mr. A. D. Gray, superintendent of the Sunday school at Ebenezer, and a good worker, informed me the packages and bundles were for the pastor. I was very much surprised, pleased and gratified to think the good people had remembered me and my family in such a kind and generous way. After closing the happy service with the hymn, "Blest Be the Tie That Binds," some of the good brethren pushed my car up to the door of the church and literally loaded her with good things. Trinity having added a new police to her inhabitants put me to wondering how I could get by his house without arousing his suspicions as to how I had

filled my car, but since my live chicken knew that to be a friend of the preacher he must keep quiet, I came through the village and home with no trouble.

The pounding was one of the largest I have ever received, which gave us a real Thanksgiving at the parsonage. These loyal people at Ebenezer have done a good work during the past year. The church having been painted year before last, they carpeted it this year and hung blinds to the windows. It has also been the mother church of three preachers. Although small in membership she stands among the elect of God's people.

J. E. Woosley, P. C.

### ST. JOHN'S AND GIBSON

At the recent conference in Elizabeth City the bishop returned this preacher to this charge for his fourth year. Wife and I are delighted. Many have been the hearty handshakes and the "Glad to have you back with us again." While there has been no concert of action, in the way of pounding like some of the preachers, but there is a continual stream of tokens of appreciation and esteem. They seem to take real pleasure in sharing their good things with the pastor. No wonder that the late Bishop Kilgo said that of all the charges in North Carolina if he had his choice it would be St. John's and Gibson. When the hogs are killed and dressed, a package is laid aside which finds its way to the parsonage. Or when in my pastoral rounds, on leaving a home I often find that my car has been quietly visited by some member of the family, who has left fresh meats, flour, butter, pecans, or something else of value. No pastor serves a more appreciative people, and I take this method of expressing my gratitude for their kindness.

Last year was one of splendid success. There were 49 members received during the year, 30 of these on profession of faith. The budget was paid in full, two foreign missionaries supported, one in full and the other in part, besides the care of a number of orphans. There was raised all told over seven thousand dollars for all purposes. Plans are being laid for the year now beginning and I trust that we are to witness another year of splendid progress. A. J. Parker.

### GRIFTON CIRCUIT

To say the least, we are delighted with the work and the people on Grifton circuit. We are truly among a good people. This has been exemplified to us in many ways.

We arrived here exactly three days after the close of the annual conference, found the parsonage undergoing a regular cleaning at the hands of the good ladies of Grifton, and shortly after our arrival the table was spread with good things to eat, prepared by the good women of the town and community. But it did not stop here. About seven o'clock there was a loud knock at the door, and when the pastor opened it in rushed a multitude of folks with bundles and packages of all kinds, consisting of sugar, flour, ham, bacon, lard, butter, salt, sweet potatoes, preserves, canned goods, etc., enough to last a hungry Methodist preacher and his family of seven for many days. May the Lord bless them all. We will try to repay them in part by good, efficient service and loyalty to the Giver of every good and perfect gift.

This is the second pounding that we have received in the last two months, we having been the recipient of a fine one just before going to conference at the hands of the good people of Bath. We left a mighty loyal people when we were sent from Bath, but God called us to this field, and we came gladly.

We have laid no definite plans for the year, except to make some needed changes in the time of meeting with the four churches that we have to serve.

All the churches are in good repair, with the possible exception of the one at Grifton, and I feel sure that the better natures of the people here will assert themselves, and that the needed repairs will be made early in the season. We have an excellent parsonage well furnished, and we are happy in the Lord. We are expecting a good year. R. J. Lough, P. C.

Send your order for Christmas cards to the Advocate.

### Good-Bye Pimples!

Farewell to eczema, rash and other annoying skin troubles.

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**BIBLE SUNDAY**

December 9th

**THEME**  
THE BIBLE  
REMAKING THE ORIENT

**PURPOSE**  
The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

**NEED**  
The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**RESPONSIBILITY**  
is definitely upon the churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**OPPORTUNITY**  
is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information address  
American Bible Society  
Bible House, New York City



# PAGANISM IS CRUMBLING

¶ *A Methodist Bishop, recently returning from world wide travels, thus remarks, "In all my travels belting the globe I did not see one new pagan temple, but hospitals, schools, churches, rising as Christianity is going forward! How, in the face of such an achievement, can we stop even for a moment"?*

Methodism is perhaps the most potent force in this crumbling of paganism, and it is the Centenary which is sending

## METHODISM FORWARD

Without it we would today be impotent. It has added five new lands to our world parish and multiplied our work three-fold.

*Yet only half of the pledges have been paid!*

How can we dream of stopping?

*We cannot!! We will not!!*

**DECEMBER AND JANUARY CONSTITUTE**

**THE CENTENARY PAY OUT PERIOD**

**COOPERATE IN THE POLICY**

**PAY OUT THE PLEDGES.**

### CALENDAR OF OPERATIONS

December-January Centenary Pay Out Period

Dec. 1-15 General Set-up Meetings  
 Dec. 1-30 Pageant, "Apostles of Light," in big cities  
 Dec. 1-30 Demonstrations in towns and churches  
 Jan. 1-Feb. 1 All day Missionary Programs  
 Jan. 1-Feb. 1 Speakers and organizers in every church  
 Jan. 13-30 Centenary World Week  
 Jan. 20-Feb. 1 Pay Out Period

Woman's Missionary Societies will sponsor the Pageant and Demonstrations and will co-operate in the all-day Missionary Programs and World Week.

For copies of Pageant and Demonstrations and other literature, also for full information as to co-operation, address:

Missionary Centenary, Lambuth Building,  
 Nashville, Tenn.



## WOMAN'S PAGE

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Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

#### LIFE'S SERMONS

The good St. Francis of Assisi once stepped down into the cloisters of his monastery and, laying his hand on the shoulder of a young monk, said, "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man. And they walked along upon their way, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said: "My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behavior has been marked; and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—Paxton Hood.

#### FOR YOUR SISTER

Is it asking too much that we should give 12 hours a year to prayer for and study of that for which the Son of God gave His life?

This is not a plea for money or a plea for work.

It is a plea for twelve of the 8,748 hours of the year for the missionary society.

We need givers and we need workers, but most of all we need better attendance.

Whether you belong to the society or not, you are invited to attend the meetings. Will you give twelve hours to missions this year?

We lead such busy lives that unless we plan ahead, many important things are neglected.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and they are crowded out. We would not definitely avow our purpose to attend, but gradually we forget.

Make twelve engagements for this year.

Set aside one hour of each month. Write down the date, where you will see it daily.

Hold these engagements sacredly above petty interruptions and flimsy excuses.—Adapted.

#### THE TWO LITTLE STOCKINGS

##### Recitation.

The two little stockings hung side by side,  
Close to the fireplace broad and wide.  
"Two?" said Saint Nick, and down he came,  
Loaded with toys and many a game.  
"Ho! ho!" said he with a laugh of fun,  
"I'll have no cheating, my pretty one;  
I know who dwells in this house, my dear;  
There's only one little girl lives here."  
So he crept up close to the chimney place,  
And measured a sock with a sober face.  
Just then a wee little note fell out,  
And fluttered low, like a bird about;  
"Aha! what's this?" said he in surprise,  
As he pushed his specks up close to his eyes,  
And read the address, in a child's rough plan.  
"Dear Saint Nicholas," so it began,

"The other stocking you see on the wall

I have hung for a child named Clara Hall.

She's a poor little girl, but very good,  
So I thought perhaps you kindly would  
Fill up her stocking, too, tonight,  
And help to make her Christmas bright.

If you've not enough for both stockings there,  
Please put all in Clara's; I shall not care."

Saint Nicholas brushed a tear from his eye,

"God bless you, darling," he said with a sigh.

Then softly he blew through the chimney high,

A note like a bird's when it soars on high.

When down came two of the funniest mortals

That ever were seen this side earth's portals.

"Hurry up," said Saint Nick, "and prepare

All a little girl wants where money is rare."

Then, oh, what a scene there was in that room!

Away went the elves, but down from the gloom

Of the sooty old chimney comes tumbling low

A child's whole wardrobe, from head to toe.

How Santa laughed as he gathered them in

And fastened each one to the sock with a pin!

Right to the toe he hung a blue dress.

"She'll think it came from the sky, I guess,"

Said Saint Nicholas, smoothing the folds of blue,

And tying the hood to the stockings, too.

When all the warm clothes were fastened on,

And both little socks were filled and done,

Then Santa tucked a toy here and there,

And hurried away through the frosty air,

Saying, "God pity the poor, and bless the dear child

Who pities them, too, on this night so wild!"

The wind caught the words and bore them on high,

Till they died away in the midnight sky,

While Saint Nicholas flew through the icy air,

Bringing "peace and good will with him everywhere."

—Sarah Keables Hunt.

#### Y. P. PROGRAM CALENDARS, 1924

Every member of every young people's auxiliary will want to own a copy of the "year book," which is in the form of a program calendar. First, because it is so unique; second, because it is so reasonable; and third, because it is so intensely interesting.

In the form of a calendar, each month carries the program and a beautiful picture, either of Scarritt, of Scarritt's daughters, or the picture of their activities both at home and abroad.

Since the Young People's Special is Scarritt this year, much time and thought have been given to the program that they might be an inspiration to the young people to know how the influence of the school, built entirely with love gifts, has spread to the uttermost parts of the earth through the lives and through the work of its thousand daughters.

One copy will be sent to each young people's auxiliary free of charge. Additional copies may be secured for six cents from Literature Headquarters, Lambuth Building, Nashville, Tenn.—Bulletin.

#### ADULT YEAR BOOKS FOR 1924 NOW READY

The adult year books are exceptionally beautiful both in appearance and in the messages they carry. The

frontispice has a picture of Miss M. L. Gibson, also a foreword written by Miss Gibson.

The missionary topic for the year is "The Illumined Task," and each program has been carefully worked out in an effort to show how the conquering Christ has brought light and life to a waiting people.

One copy of the adult year book will be mailed to each auxiliary free of charge. Any auxiliary or member wishing additional copies may secure them for ten cents each from Literature Headquarters, Lambuth Building, Nashville, Tenn.—Bulletin.

The many friends of Mrs. Wilson, former editor of our Woman's Page of the Advocate, will be interested in the following announcement, and extend congratulations:

"Mr. and Mrs. J. V. Wilson announce the birth of Mary Jane, November 18, 1923."

#### North Carolina Conference

##### THOUGHT FOR THE WEEK

If the tender, profound, and sympathizing love practiced and recommended by Jesus were paramount in every heart, the loftiest and most glorious ideas of human society would be realized, and little be wanting to make this world a kingdom of heaven.—Humacher, Missionary Prayer and Meditation.

##### AN ANNOUNCEMENT

We are entering upon the last month of 1923. The books will soon be closed and the chance to make good, to correct mistakes, to do the task left undone so long, will be gone for this year at least.

Among the things left undone were the reports you failed to send at the right time to the proper person to be included in same quarter's reports to our council officers. In the department of study and publicity, Mrs. Hume R. Steele, council superintendent of study and publicity, permits you to send in that forgotten report on January 1st, when you send in your fourth quarter's report, to be included in the report for the year as whole. Please bear this in mind and do not fail to make full report of all your work for the year.

We feel sure that we can extend the same privilege in the social service department, though we have not been authorized to do so.

It is important that the latest report blanks should be used, and this month is a good time to order them, or the the books, rather, that contain them. The corresponding secretary's record and report book contains blanks enough for two years for her own report to the district secretary, and for those of the superintendents of social service and mission and Bible study. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn. The price is 35 cents. The superintendent of literature sends out the blanks for the auxiliary superintendent of publicity in the quarterly batch of literature she mails to each auxiliary. This book should be filled out and mailed to the conference superintendent of study and publicity January 1st with all the other reports.

#### THE CENTENARY PAY-UP CAMPAIGN

The co-operation of the Woman's Missionary Society in the Centenary Pay-Out Campaign is pledged in the following action taken by the council executive committee:

That the council shall co-operate with the Centenary Commission in the cultural program during the months of December and January by assisting:

1. In all-day missionary programs in every church in Southern Methodism.
2. In the Week of Prayer preceding Pay-Out Week.

3. In sponsoring the pageant "Apostles of Light," to be given in large cities and demonstrations in smaller places.

There are eight demonstrations, as follows:

1. "Save America."
2. "The Centenary at Work in Japan."
3. "The Centenary Opening Blinded Eyes."
4. "The Centenary Comes to Methodism's Aid in Brazil."
5. "A Visit with the Mexican Centenary."
6. "Curing Miss Centenary."
7. "The Centenary in Korea and Siberia."
8. "Mother Methodism's Seventy-Fifth Birthday in China."

The hearty response of the women to the call for this extra service has been most gratifying.

A little folder giving briefly the story of the demonstration, the characters, etc., has been prepared on each demonstration. We will supply as many as one hundred and fifty of these folders free to any church using a demonstration, if that number is needed in giving publicity. You may order from Literature Headquarters. Be sure to state the name of the demonstrations being used and the number of folders desired.—Bulletin.

#### HARVEST DAY IS HERE

Do not fail to plan for an ingathering of members and of money on Harvest Day. Order "The Missionary Society Listens In" or "The Missionary Society That Could Not Pay Out" to use in making your program.

One month of 1923 in which to double. Make Harvest Day count for new members.—Bulletin.

#### RESOLUTIONS

We, the members of the Woman's Society of Wanchese Methodist church, wish to express our sorrow in the loss of its oldest and one of the best beloved members, Mrs. Sabra Daniels. She was also a life member.

"Aunt Sabie," as she was lovingly called, died August 15 after an illness of a few weeks. Her health had been failing for years, yet her devotion and zeal for her Master's work was so great that she attended not only our society but church and Sunday school whenever she was able to be carried. Such devotion is an inspiration to us who follow. We shall miss her greatly, but in humble submission we bow to "Him who doeth all things well" and resolve:

First, That we as a society perpetuate to her memory by following in her steps of faithfulness and devotion.

Second, That while we miss her we rejoice in hope of the reward God has promised to the faithful.

Third, That we extend our sympathy to the bereaved children and try to comfort them in their sorrow.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Advocate and Missionary News for publication and a copy be spread upon our minutes.

Mrs. Eliza Meekins,  
Mrs. Mattie Midgett,  
Mrs. Cleopatra Daniels.



Business men will pay you a good salary if you will take our Bookkeeping, Shorthand or any of our Commercial Courses. School the year round and you can enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalog.



# SUNDAY SCHOOL WORK

## N. C. CONFERENCE

L. L. Gobbel ..... Editor  
Durham, N. C.

## W. N. C. CONFERENCE

O. V. Woosley ..... Editor  
Lexington, N. C.

### North Carolina Conference

#### MISS KEENE MAKES REPORT

Below is the report of Miss Georgia S. Keene, conference elementary superintendent, submitted to the Sunday School Board at its recent meeting in Elizabeth City. Some of the most important items in the report of the conference superintendent of Sunday school work were given last week; other facts from it, the report in full if space will permit, will be given through these columns later.

"As Conference Elementary Superintendent, I have tried during the year to promote in every way possible the elementary work in our conference, and feel that even though there is a great deal more to be done, that we have made progress in this field.

"Wherever I have been I have urged that our Sunday schools have graded worship and instruction for the boys and girls 12 years of age and under. A large number of schools have begun the use of Graded Literature, and departments and classes have been organized according to age groups, with each group having services adapted to the age and limitations of the pupils. The organization of the Elementary departments—Cradle Roll, Beginner, Primary and Junior, wherever practical, has been stressed.

"The elementary Programs of work have been presented to workers from about 65 elementary departments, and some of these departments have adopted these programs and are working toward standard. Next year this phase of the work should be stressed, and our conference should have a large number of tandard elementary departments.

"A special effort has been made to have Children's Week observed in as many of our schools as possible. Two hundred and fifty letters were written and a number of visits made on behalf of this cause. Thirty Sunday schools planned to observe the week. Not all reports are in, but probably 25 observed it this year, an increase of 75 per cent over last year's observance. Next year there should be a much greater observance in our conference.

"Half of my time has been given to teacher training work. I have taught in 11 Standard and 12 non-standard schools. As a teacher in these schools, I have come in direct touch with approximately 700 elementary workers in our conference, and have learned of the conditions in their Sunday schools.

"Elementary courses have been offered in all our Standard Training Schools, and 275 elementary teachers and department officers have taken these courses for credit.

"I have visited 45 Sunday schools and churches and made 40 talks. All of these talks have been in the interest of the boys and girls of our conference.

"Three thousand five hundred leaflets, pamphlets, and other literature on the elementary departments have been distributed. This has been done in training schools and upon requests from the field for help.

"On my efforts to put on our programs and reach our workers in the field over thirteen thousand letters have been written.

"We have been looking toward a district organization with an elementary superintendent in each district, but have only obtained three workers. Only one of these has been active. Mrs. E. B. Ward, of the Rock-

ing ham district, has done a splendid piece of work. A district elementary institute was held in that district in August with a very good attendance and interest.

"A Conference Elementary Council meeting was held this year with a small attendance, but, I believe, worth a great deal to our work. Miss Kennedy, our general elementary superintendent, was with us for this meeting.

"A Key Woman campaign has been started, and we want an Elementary Key Woman in every school in our conference. Through her the conference and district elementary superintendents can promote the program of elementary work and keep in touch with the workers with the children in the schools. Seventy schools have already appointed a person for this place, and some of these women have already sent in reports.

"I have attended a meeting of the General Sunday School Council and two meetings of the General Elementary Council. This has been a very great help to me in my work. It is fine to meet with others in the same field of work and discuss and work out our problems together.

"I earned a certificate of credit at the Training School for Church Leaders at Lake Junaluska and have read several books on Sunday school work during the year.

"In all of my work it has been my great desire to lead the men and women of our churches and Sunday schools to see how important it is to give the child the very best advantages for religious development and for meeting his religious needs and then to help them in every way possible to show this attitude in their Sunday school organization and work.

"Following is a statistical summary of work done:

Miles traveled .....	9650
Letters written .....	1325
Literature distributed .....	3500
Talks made .....	40
Churches and S. S. visited .....	45
Training Schools taught in—	
Standard .....	11
Non-standard .....	12
Story hours held .....	15

Georgia S. Keene,  
Elementary Superintendent."

### Western North Carolina Conference

#### SUNDAY SCHOOL PASTORS

The following twenty-two leading ministers in the Western North Carolina conference have taken one unit of credit this conference year. Five were earned in the Charlotte school, eight in the Winston-Salem school and nine in the Greensboro school. We were immensely proud of these fine fellows. They mean a lot to our cause. The list will grow as other good pastors are added to it from time to time during the year. But note the ones we already have and the charges they serve:

Rev. W. T. Albright, Walnut St., Greensboro.

Rev. J. H. Armbrust, Spencer Memorial, Charlotte.

Rev. J. H. Barnhardt, West Market Street, Greensboro.

Rev. W. A. Barber, Glenwood, Greensboro.

Rev. G. T. Bond, Spring Garden Street, Greensboro.

Rev. John Cline, Forsyth circuit.

Rev. E. O. Cole, Kernersville.

Rev. J. A. J. Farrington, Central Terrace, Winston-Salem.

Rev. L. B. Hayes, Park Place, Greensboro.

Rev. J. W. Hoyle, Jr., Pleasant Garden circuit.

Rev. J. S. Hiatt, Burkhead, Winston-Salem.

Rev. J. P. Higgs, Grace, Winston-Salem.

Rev. W. L. Hutchins, First church, Lexington.

Rev. T. F. Higgins, Brevard Street, Charlotte.

Rev. H. G. Hardin, Tryon Street, Charlotte.

Rev. W. M. Robbins, Hickory Grove, Derita.

Rev. C. M. Short, Calvary, Charlotte.

Rev. R. A. Smith, Erlanger.

Rev. A. C. Swafford, Mocksville.

Rev. R. G. Tuttle, Centenary, Greensboro.

Rev. W. F. Womble, Greensboro district.

Rev. J. E. Woosley, Randolph circuit.

#### CREDIT STUDENTS

One hundred and thirty-three students earned certificates of credit in our recent Greensboro Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers. Of this number ninety-seven were listed as Methodist credits enrolled in the following congregations: Glenwood 18, Centenary 14, West Market Street 12, Park Place 10, Wesley Memorial, High Point 8, Bethel 4, Old Trinity 4, Grace Methodist Protestant 4, Carraway Memorial 3, Pleasant Garden 3, Walnut Street 2, Greensboro district 1, Christian church 1, Director of Religious Education, First Presbyterian church (Methodist) 1.

The Greensboro school was a most interesting and profitable one. Our Greensboro workers are always willing to do their best for the cause of religious education. One of the outstanding features of the school was an enrollment of twelve of our ministers in the courses of the school, nine of which attended regularly and did the work necessary to obtain credit.

The credit students are listed by courses as follows:

The Program of the Christian Religion, Dr. Chas. C. Weaver, instructor—Rev. J. H. Barnhardt, Rev. W. A. Barber, Mrs. W. A. Barber, L. M. Berthalf, Rev. G. T. Bond, Mrs. Hattle Coble, Rev. L. B. Hayes, N. Rush Hodgkin, Mrs. John Hoyle, Jr., Rev. John W. Hoyle, Jr., Thomas Hoyle, W. C. Lambert, Chas. Osborne, Jr., J. F. Scurlock, T. E. Story, Rev. R. G. Tuttle, Rev. W. F. Womble, Rev. J. E. Woosley, W. N. Shelton, Rev. W. T. Albright, W. B. Richardson, J. Foster Barnes.

Principles of Teaching, Prof. Claude T. Carr, instructor—Mrs. Geo. P. Phillips, Mrs. J. M. Rhodes, Mrs. J. W. Mann, Miss Mae Hardin, Miss Fleta Owen, Miss Emma F. Elliott, Mrs. W. R. Elliott, Pearl Jackson, Mrs. Philip W. Flagge, Miss Margaret Lambe, Mrs. W. W. Whittington.

Pupil Study, Mrs. E. R. Michaux, instructor—Mrs. Agnes R. Hayes, Ray Jones, T. E. Langley, Miss Annie Mae Oakley, Mrs. W. B. Richardson, Mrs. Stella F. Weatherly.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Fannie Gordon, Dr. Harris Glascock, J. A. Hughes, Miss Margaret Iseley, Miss Mamie Jones, Mrs. J. W. Kennedy, Fletcher Langley, Miss Leta Langley, Mrs. C. E. Landreth, Howard Mead, Mrs. W. H. Newlin, Miss Mary Paschal, Miss Gladys Routh, Miss Kate Renn, Miss Esther Wakefield, Mrs. Fred Ingram.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Miss Elizabeth Andrews, Miss Sallye Astin, Miss Elizabeth Bennett, Miss Ella Campbell, Miss Ruth Curtis, Miss Synette Field, Miss Marita Frye, Mrs. H. B. Gunter, Miss Maude Hester, Miss Lillie Hyams, Miss Lillian Jones, Miss Mozelle King, Mrs. W. W. Long, Mrs. L. C. Matton, Miss Genevieve Moore, Mrs. Robert Morrow, Miss Allene Mitchell, Miss Edna Millikan, Miss Beulah McKenzie, Mrs. C. W. Nowell, Mrs. W. E. Ruffy, Mrs. Frank Sizemore, Mrs. Deuk Smith, Miss Martha Smith, Mrs. J. D. Strader, Mrs. C. R. Thompson, Miss Bertha Walden, Mrs. Conrad S. Whittington, Miss Olivia Woosley.

Beginner Organization and Administration, Mrs. C. L. Van Noppen, instructor—Miss Grace Betts, Mrs. J. W. Austin, Mrs. N. Rush Hodgkin, Mrs. J. W. King, Mrs. G. T. Bond, Miss

Mary Curtis, Mrs. A. Cleo Davis, Mrs. G. G. Dickson, Miss Jennie L. Hunt, Mrs. W. C. Lambert, Mrs. J. E. Paschal, Mrs. W. T. Purgason, Miss Budie Renn Petree.

#### PRESIDING ELDER

Rev. W. F. Womble, the presiding elder of the Greensboro district, is the first "elder" to get on our credit honor roll for this conference year. We are proud of Brother Womble. It is hoped that he will have some mighty good company before the year is over. Brother Womble is a great believer in the Sunday school work of our church. Wherever he goes religious education in developing Christian character received a great boost. His district is leading the way in Sunday school emphasis just now. Hurrah for Womble and the Greensboro district!

#### TRAVELERS

It must be mentioned that eight fine women from Wesley Memorial, High Point, fifteen miles away, regularly attended our Greensboro school and obtained credit. Wesley Memorial has some fine men, but just now I want to call attention to the fact that the women are finer.

From Trinity, on the Randolph circuit, a delegation headed by Rev. J. E. Woosley, pastor, and C. A. Osborne, superintendent, attended all twelve class periods of the Greensboro school. To do this they traveled forty miles each night. Four out of this delegation received credit and another will receive an office credit in a short while. These travelers from High Point and Trinity are showing by example that they know how to use an automobile for the Lord's work.

#### DING! DING!!

Have you ever seen a Sunday school superintendent slap his hand down on a little bell to signal his Sunday school to rise for a song and then "ding, ding" them down by the same signal? Whenever you see such a fellow go up to him after the close of the Sunday school session and ask him why the Lord gave him intonation of the voice, facial expression and a magnetic personality? Why use a rattling bell when by a raise of the hand or an entreaty of the voice the Sunday school will be glad to follow instructions? If the minister does not need a bell to have his congregation rise and to sit down it is reasonable to think that a superintendent can well dispense with his artificial rattle. Why use a piece of mechanism to take the place of a charming personality? Bells are made to signal people from one place to another but not to "ding" in the ears of those congregated to worship.

#### REPORT BLANKS

Arrangements have been made with Mr. A. L. Dietrich, treasurer of the General Sunday School Board, to furnish our office free with sufficient report blanks for all our Western North Carolina conference Sunday school superintendents to use in making their fur reports each year to the quarterly conferences. These report blanks will be mailed out to each superintendent in our conference and there need be no excuse for not giving the facts to the quarterly conference, the board of managers for the Sunday schools of the charge. This report blank will call for fourteen items of information, comprehensive in scope and needed in supervision.

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# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## North Carolina Conference

### MORE NEWS OF WAYNE COUNTY

First, I want to thank you and all of my Epworth League fields for their prayers and good wishes during my "shut in" days after the accident. I am now able to see some with my left eye and it is still improving. The doctor says it is a miracle and he doesn't understand how I can see any. But I can understand. I have about three hundred of the best young people in the world, the Wayne County Epworth League Union, praying for me. I think this explains it.

On Sunday evening, November 25, a group of us had the pleasure of attending one of the best programs at one of the best chapters that I have ever witnessed. This was at Pine Forest League on the Goldsboro circuit. We arrived at the church about 6:15 o'clock, just in time for the missionary study class which they hold at this time each Sunday evening. We gladly accepted an invitation to join the class for the evening, and it was one of the most inspiring that I have ever had the opportunity of seeing. They use as their text book "The Choice of a Career." Several members of the class gave mighty good one minute talks on "How a Young Person Should Choose His or Her Career," which were greatly enjoyed by all present. Then after a few minutes of general discussion the next lesson was assigned and the teacher appointed for next meeting. Miss Emma Davis, who so ably instructed the class that evening, appointed Miss Mettie Sutton to take charge next meeting. The class then adjourned. The devotional meeting began immediately under the leadership of Miss Lois Cox. It was a Thanksgiving program, the topic being "Gratitude." After a real good song service and the scriptural reading Rev. Branson led in a very appropriate and inspiring prayer. We then heard some very good speeches, including Prof. Mendenhall of Rosewood high school, whose subject was "The Idea of Thanksgiving and How It Should Be Observed."

The subject of the talk by Rev. Mr. Branson of Friends church was "Being Grateful," and a reading by a young lady, "The Road to Yesterday." Both were greatly enjoyed by all.

Pine Forest is a real live league of about one hundred and twenty-five members, under the leadership of Miss Emma Davis, who is a real live wire and keeps things on the move. She is a young lady of whom Pine Forest is justly proud. She has the support of the community as a whole and, to make a long story short, "they are doing things," and the rest of us will do well to pattern from them.

W. F. Parker, Cor. Sec.,

Daniels Chapel Epworth League.

### AN OPEN LETTER

To the new and old ministers (if we may be permitted to use such a term) in the Raleigh district. (The above includes the new P. E.)

The Raleigh district is where you'll find a group of Epworth leaguers hard to beat. (Ask Bro. W. W. Peele). If you have trouble with your conference collections put them on the job.

Do you need someone at times to lead your prayer meeting service? Call on them.

And Sunday school teachers? Raleigh district Epworth League has a storehouse full. Use us!

Singers for your choir? Lots of them, from basso to soprano.

On cloudy days when the blues doth come call on the Epworth Leaguers. They'll make you smile and shout for joy.

Some one to nurse the sick or bring them flowers of good cheer? Get your Leaguers to do it.

And what about collections for subscriptions for the Advocate? Send your Leaguers to the task.

In fact, at any time, any place, a worthy task to perform, just call on the Raleigh District Epworth Leaguers. We'll back you up every inch of the way.

### REPORT OF CENTENARY INTERMEDIATE EPWORTH LEAGUE, SMITHFIELD, N. C.

Members on roll first of year, 25.  
Members on roll last report, 37.  
Number devotional meetings held, 9.  
Average attendance at devotional meetings, 15.

Average number taking part in these meetings, 4.

Percentage of members who are church members, 75 per cent.

Number visits made to sick, 200.

Number visits made to strangers, 50.

Number times flowers have been distributed, 50.

Other gifts distributed, 25.

Number literary or social gatherings held, 10.

Average attendance at social meetings, 26.

Number Intermediate Epworthians taken, 6.

Number missionary meetings held, 10.

Average attendance at missionary meetings, 16.

Number members pledging for mission special, 15.

Amount of pledge, \$25.

Amount raised for chapter budget, \$12.

Amount raised for mission special, \$37.15.

For specials we have made a wreath for a lady out at the cotton mill, and also sent a large bunch of flowers for her grave.

The most of the above named flowers were taken to our hospital.

One of the most enjoyable things we have done is to organize an Intermediate Epworth League choir. We have the last Sunday night in each month set apart for our choir to sing at the church service. So far we have had two Sunday nights.

Mrs. Jesse E. Coates, Supt.  
Miss Hilda Peedin, Reporter.

### Western North Carolina Conference

#### CHARLOTTE INTERMEDIATES HAVE FINE REUNION

The regular quarterly meeting of our Intermediate Epworth League Union of Charlotte was held at Hawthorne Lane church Friday night, November 23. The meeting was well attended and a very interesting and helpful program was given, carried out entirely by the Intermediates. Interesting reports were made by each superintendent and a talk given by Mr. James Sease, president of the city Senior union on the importance of all superintendents and assistants attending the "City Union Efficiency Institute" which will be held at Trinity church December 2-7 inclusive.

The following officers were elected for the coming year: President, Mabelle Hamilton; vice president, Mae Little; recording secretary, Gladys Hardin; corresponding secretary, Elizabeth Simmons; treasurer, Roland Asbury; Epworthian agent, Gladys Greene; reporter, Ethel Fallin.

The installation service was in charge of Rev. L. D. Thompson. He very beautifully and impressively explained to the officers their duty and obligations to the union. The attendance banner was won by Belmont Park League and presented by Mrs. Williams, superintendent of Seversville League. A social hour was enjoyed, during which games were played and the Hawthorne Lane League very bountifully served refreshments. We then gathered around the piano and all joined in singing "Blest be the tie that binds." We were led in

prayer by Mr. Beard and started for home, declaring this one of the best union meetings we have ever held.

Mrs. Jennie M. James,  
City Supt. Jr. and Int. Leaguers.

### MT. OLIVET, CONCORD CIRCUIT, MOVES

The Senior Epworth League of Mt. Olivet church has done much to keep the younger generation in the church in giving them an opportunity for activity. The meetings have almost entirely been handed over to them, and the church feels that they are capable of handling it.

By taking a small contribution each month our financial problem does not seem very great. In this way we are paying \$40 to the African special and \$15 to the conference collection this year, besides meeting the general expense of the league.

Since we have been in the union our leaguers have always looked forward to the union Epworth League meetings. Also, our league enjoyed a social recently in which the league spirit was prevalent.

While realizing that we are living in the present we are ever conscious of a demanded growth.

The council recently held a meeting and laid plans for the future. Our league hopes to do more than it has done in the past, when the four departments are well organized, and plans are under way for the installation of a mission study class.

Fred Shinn, Reporter.

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## OUR ORPHANAGE WORK

### METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

#### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

### THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### THE METHODIST ORPHANAGE

Read the list of opportunities. Possibly there are those among us who would like to render the Orphanage a large service by obligating himself or herself to supply one of those needs. Some might be interested in them as memorials. Here is their chance.

\* \* \* \*

I want to ask our friends to read the letter that is appearing among these notes. It is from one of our former boys who is now out in the business world for himself. It shows how much the children trained here love and appreciate their old home and the friends who befriended them while here.

\* \* \* \*

Many churches, Sunday schools and organized classes have remembered our Orphanage during the Thanksgiving season, for which we are sincerely thankful. I am just wondering if there are not many more that have not yet responded to our appeal who will do so next Sunday or the following Sunday. Our need is urgent and our responsibility tremendous. Everybody is expected to help us carry forward this noble work.

\* \* \* \*

Dear Mr. Barnes:

Thanksgiving is approaching. This is a season in which we all should stop, take inventory and consider the many blessings that we are the recipients of and have to be thankful for.

I might say that during my six years' stay on "The Hill" Thanksgiving and Christmas were always the two happy, longed for, and much appreciated occasions of the year. I shall never forget the beautiful tables that were spread for us by the good friends of the Orphanage.

I have many blessings for which to be thankful, but the one which I shall always try to keep foremost in my mind is the opportunity which came to me in the year nineteen hundred and eight (1908) to enter your institution. I have truly thanked God many times for placing me where He did and at the time He did.

It is my earnest desire that the motherless and fatherless boys and girls now under your tender care may know and appreciate more fully what is being done for them. As an alumnus of the institution I wish to show my appreciation in even this small way by inclosing my check for five dollars (\$5.00), which I hope will make the spread on Thanksgiving Day just a little larger and help to cheer the hearts of the boys and girls.

With many good wishes to all, I am,  
Sincerely,  
Harvey Maness.

\* \* \* \*

On Thanksgiving night I had the privilege of uniting in marriage Mr. Jasper Weathers and Miss Sula Boyd. The ceremony was performed in the Orphanage chapel in the presence of the officers and children. Sula finished her high school course at the Orphanage nearly six years ago, afterwards graduating from Greensboro College for Women. For the past two years she has been teaching school at

Youngsville, N. C. She was regarded by all at the Orphanage as one of the truest and best girls ever to go out from us. We wish her a life of great usefulness and much happiness.

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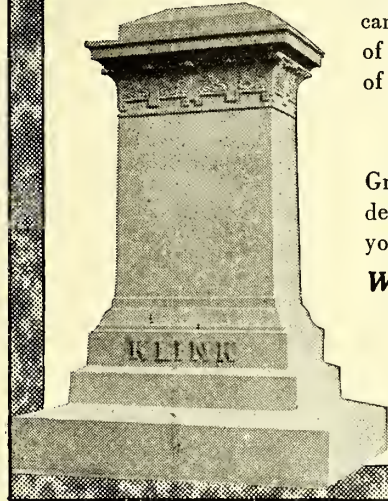
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IN

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DECEMBER 20





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

### THE FIRST REAL TEST OF LOYALTY TO THE SPECIAL EFFORT

When you read these lines, all of the fall annual conferences will have been held. You have been reading on this page many encouraging reports telling about the favorable and enthusiastic receptions by these conferences of the plan of special effort for superannuate endowment. At this writing, November 17, I have personally visited twenty of them and will visit seven more before these lines are printed. Never in my life have I been associated with any movement that had such unanimous approval as this. Hundreds of preachers have expressed to me their determination to do their part for the success of the effort, and I have not met a preacher or layman who doubts its complete triumph. But now we are in the midst of days which will test the loyalty of those who have so vehemently expressed their purpose to co-operate. I refer to certain matters of the plan which call for action at the first quarterly conference.

#### Have You Done These Things?—

The first quarterly conference is expected to approve the charge's quota, decide upon the plan to raise the quota, appoint the charge special effort committee as required in the 1922 Discipline, and report the action on these matters to the Board of Finance, St. Louis, Mo. "The Workers' Guide," which has been placed in the hands of all the preachers, gives directions in full detail concerning the doing of these things. If the instructions of said booklet touching the duties of the first quarterly conference are studied with care, it will be impossible to mistake their meaning. Have you examined the booklet carefully on this subject? Did your first quarterly conference act as directed? Have you sent the pink leaf report to the Board of Finance? Or, if your first quarterly conference has not been held, are you preparing to give attention to these matters when it is held? Are you loyal to the program to date?

#### A Telegram That Made Me Happy.

—While attending the Memphis conference this week I received a wire from the office in St. Louis which read as follows: "It is storming pinks now." This message had reference to the number of pink leaf reports being received daily at the office from the first quarterly conferences. Storming pinks! Let us get the full meaning of the figure. Have you witnessed a snowstorm in winter? Do you remember how the flakes fluttered down from every direction? That is the picture the office was transmitting to me in that wire, except, of course, the snowflakes were in this case pink leaf reports. As I thought about it I could see those pinks coming in from every section of our great church and falling into the arms of my assistants in the office. It thrilled me with joy and gratitude. About two months ago a preacher expressed himself on this subject as follows: "The Board of Finance is giving the church a wonderful plan for the special effort, but Todd will find that the first quarterly conferences will not send in those pink leaf reports." Well, notwithstanding the brother's doubts, the pinks are coming. And if the preachers really mean to carry on in behalf of the "forgotten man," the pinks will keep on coming until every charge in the entire church has reported.

**The Lift of a Little Thing.**—I can hear an occasional preacher say: "This pink leaf report from the first quarterly conference is a small matter, and I shall not get excited about

it." Say, brother, do you recall a journey you had through the night on a railway train? All the hours you were sleeping without anxiety there was nothing but a little flange on the car wheels between you and death. Small matter, yet, but what a job it was doing. Why, brother, your head rests on a pivot the size of a pinhead. Don't turn away from something as unimportant because it is little. Remember this pink leaf report matter is the flange on the wheels of the "forgotten man" special. If you do not give it your serious attention, you are likely to ditch the special in the bounds of your charge. The church has placed upon the Board of Finance the responsibility of leadership in the special effort for superannuate endowment; the board in its detailed plan for the movement has called for a pink leaf report from every first quarterly conference, and the books of the board touching this special effort as it concerns your charge cannot be prepared until you send in the pink leaf report. What is your answer? Will you trust the judgment of the leaders? If you will, send in your report.

**The Men Who Go Around.**—The church has about three hundred presiding elders. There was a time when some unthinking ones called them the fifth wheel, meaning to express the idea of their unimportance. But we now know that such an expression concerning them is as wrong as holding lightly the work of a company's captain in an army of soldiers. The men who go around the districts of the Methodist Episcopal Church, South, should rather in these days be looked upon more as the stabilizers of aeroplanes. It is by their efficient service that our great machine for doing things finds her balance. Men of the merry-go-round, I am for you. Having been one of you, I know how full your hands are of the church's business. In this special effort for the old preachers we will not be able to do more than cripple along in disorganized fashion without you. The first quarterly conference of this year calls loudly to your hand of direction. If you faithfully meet the requirements of the special effort program in that meeting, all will be lovely for the beginning of our work. But if you fail to do your duty there, all that comes after will suffer from your neglect of important things at the start. Therefore I beseech you in the name of our aged and worn-out heroes to give attention to those matters requiring action at the first quarterly conference as printed in "The Workers' Guide." Let not a single charge in any district fail the method of procedure at this point. And by all means see to it that every charge promptly sends the pink leaf report to the Board of Finance. I am not trying to dictate your movements, but I am pleading for your cooperation at a crucial juncture of our special effort program.

**A Change in the Music.**—For some weeks I have been giving on this page an account of the pulse beat of various annual conferences visited by me concerning their attitude toward the special effort for superannuate endowment. If it were possible, such publicity would be continued until every annual conference of the church could be reported. But other matters of the great movement now press for attention. We have been listening to the music of mobilization until now the brave boys are all mobilized. We must now change to the tunes adapted for the work or preparation in the cantonments. If we have quickened

our steps under the thrilling melodies of "We're going over! We're going over! And we won't come back till it's over over there!" let us now add to our determination fully to prepare ourselves to finish the job while the band is playing "It's a long, long way to Tipperary." Watch this page, boys. Every time the step changes the band will play a different piece. And finally, when we have finished the work and all of us lay down our arms, we will dispense with the band and all of us join in singing "Praise God, from whom all blessings flow."

**The Call of the "Forgotten Man."**—My, what an urge is going through the church just now in the interest of an old-age support for our worn-out servants of the ministry! It presents its claim upon us with an emphasis that cannot be ignored—that is, if we are still to be Christians. It is a Red Cross summons to a battle field where lie the age-stricken and disease-wounded forms of valiant soldiers calling for a drink of cold water. Shall we turn

a deaf ear to such a cry? God forbid! Come, you preacher sons and grandsons of these veterans of the cross and let us moisten those parched lips so plaintively calling to us. Aye, let us tenderly speak to these suffering fathers in our Israel, give them sufficient bread to eat, clothe the nakedness of their battle-scarred bodies, and let them rest their dear old gray-crowned heads in our affectionate arms and know before they die that they are not forgotten!

**One Word, More, Please.**—Send the pink leaf report to the Board of Finance immediately following the first quarterly conference.

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# WEAVER PIANOS



# Our Little Folks

## BOB CAT

By Abbie Farwell Brown.

Bob Cat was gray and homely, and for a tail he had only a stump. But he lived in a pleasant house on a pleasant farm in the pleasant country. There were many things to do in the woods and fields, and sweet smells all about, especially the smell of catnip in the garden behind the house.

Bob was happy and never minded being homely until one day he spied in the window of a railway train that passed the farm a white kitten with a beautiful fluffy tail. That tail made him envious.

"O dear," he miauled pitifully. "How can I get me a nice plummy tail?? I am ugly."

"You've got nothing to worry about," laughed Bunny Rabbit, whose tail was even shorter than Bob's.

"Maybe if you went begging some one would give you a tail," suggested Frisky Squirrel, and he waved his own tail proudly.

"That is a good idea," said Bob. "Surely some one may have a tail to spare." So he sleeked his clothes and put on his most winsome smile. "Prrr, miaow?" he teased. But among all the animals that had tails not one could he find that was willing to give his to him.

"I am too ugly," thought Bob. "No one wants to make an ugly person happy."

"Why don't you steal a tail?" whispered Sly Fox and then sneaked away. He had a beautiful brush, and Bob looked after him wistfully. But Bob was not yet wicked at heart.

Wise Owl hooted at the idea. "If you must have a tail," he said, "don't be a beggar or a thief! Why don't you earn one, little by little?"

"That is the best idea yet," said Bob. "I will go to the city and sell catnip to the city cats. They will pay me in fur, and presently I shall get a fine fluffy tail."

So he picked a good bag of catnip, of strong spicy leaves, the kind that cats like best. Then he sleeked up his coat, and off he started for the city.

"Where are you going?" mumbled Sly Fox, with his mouth full. Bob told him; but Sly Fox sneered. "It's easier to steal than to bargain or beg," he said. "I know. But anyway take care of yourself in the city."

Bob did not answer. Take care of himself indeed! Wasn't he the biggest cat on the farm, and weren't all the creatures of the woods and fields afraid of him, even though he had no tail?

Now when he reached the city it was noisy and dirty, and there were no sweet smells at all. He peddled his wares from house to house wherever he saw a cat sitting in the window. As soon as tabby smelled the fresh spicy smell of Bob's catnip she came purring to the door to bargain with him. His price was always a tuft of fur. And presently instead of catnip the bag was full of soft, warm hair of all colors—white, black and yellow.

"What a fine fluffy tail I shall have!" he thought proudly; and he left many happy cats behind him, running after their tails and acting silly, as catnip-greedies always act.

But on his way home, when Bob was almost out of the city gates, he heard a threatening growl, and before he could get his back up in a safe corner a big black cat fell fiercely upon him and cried, "Give me that catnip."

"It's all sold," wailed Bob. "You'll have to wait."

But out of the alley behind him came scampering four other robber

cats of different shades, and they pounced upon Bob's bag of fur. "Here it is!" they howled, fighting one another on account of the lingering smell, scattering the fur about and scratching poor Bob, who tried to defend his property. One among so many, he was glad to escape the robbers and limp home, torn and ruffled.

"I have lost all my day's work," he mourned. "I'm no nearer getting my nice plummy tail than before."

"You must try again," said Wise Owl when he heard the story. "Put the fur in a tight fresh bag so that they can't smell it."

But Sly Fox said, "Nonsense! Better take my advice and do the stealing yourself."

Bob brooded over the matter for several days. He was ashamed of having failed. He felt that he hated all cats because some had hurt him, but that was unjust. He finally decided to try Sly Fox's wicked advice.

He did not tell Wise Owl or anyone else, but he slunk away with a bag of fresh catnip and with his claws newly sharpened in case he should meet the robber cats again. He avoided alleys and kept to the wide streets where he felt safe. He visited the houses of the tabbies, who were glad enough to welcome him and to give him a tuft of fur for his catnip. But besides that, as soon as each tabby's back was turned, Bob would reach out and claw another tuft. Then pouf! Out of the window he would jump before his victim could even cry "Miaow!" In that way naughty Bob soon had his bag crammed to overflowing, and was chuckling over his success. Then hi! something seized him by the back of the neck.

"Here, you! You are the wicked cat who has been stealing the poor pussies' fur," cried the policeman sternly. "Just look at this bag chuck full of every color in the rainbow. You will have to go to prison for this."

Off he dragged Bob to the Cat Show, which is prison; the worst punishment that any cat can have. There is no quiet, and you can't hide; everyone stares in at your cage; strangers poke at you through the bars and say silly things. You can't get out to play and run; there is no catnip; the other cats glare jealously.

Over Bob's cage they put a sign that read: "The Prize Worst Cat. He Steals Fur." And everybody who passed exclaimed in horror: "My, my! What a wicked cat!"

Bob was unhappy and ashamed. "I will never steal any more!" he promised.

So at last they let him out, but he still had a Cat Show tag round his neck, and he could not loosen it. He sneaked home to the farm with no tail, for the police had taken away all the fur, both that which he had stolen and that which he had fairly bought. Bob had waited until night, hoping that no one would see him and ask questions. But in a tree near the farm sat Wise Owl, who could see even at night.

"Where have you been?" he asked sadly. "In trouble, I fear. What is that strange-looking thing which hangs round your neck?"

Bob hung his head. "It is the prison sign," he said. "I can't ever get it off."

"Cat Show. First Prize for Badness," read Wise Owl. "Well, now you have done it, haven't you?"

"Now no one will ever respect me," wailed Bob. "It is worse than having no tail. I don't mind that now."

"Yes, it is much worse," said Wise Owl gravely. "You have been bad.

You must show what you are sorry and try to live it down."

"How?" asked Bob humbly. "Go to the city and tell the tabbies that you are sorry and make each one a present of catnip to pay for the fur you stole."

"No! I will never go to the city again," howled Bob.

"Oh, yes, you must," urged Wise Owl. "It is the only way."

"I should rather stay here without a tail," said Bob.

But on the morrow he started again for the city with a bag of catnip to pay his debts. He had no chance. The tabbies, watching out of the windows, turned their backs as soon as they saw him coming and would not answer the bell. Bob could not even give away his catnip. Even the street cats scampered off when they spied his tag, sneering, "Cat Show! Don't come near us."

Up and down the city Bob padded, calling his wares pitifully, unable to get rid of them. Late in the evening he came to a part of the city that he had never visited before. The houses were big and the windows were big. And there on a window seat of the biggest house sat a little fluffy white kitten, looking out wistfully. When she sniffed catnip she began to purr and looked pleased and raced down to the door when Bob called. She had the most beautiful fur in the world. A ruff stood out all round her neck, and the tail she waved was like a great white ostrich plume.

"Oh!" said Bob with big eyes. "What a beautiful tail you have!"

"Pooh," purred the kitten. "Who cares about tails? I'll give you mine if you like. I'm tired of it."

"Will you really?" mewed Bob, wondering at such generosity.

"Of course," said the kitten. "It doesn't make me happy. It might make you happy if you want it. But what delicious catnip! I wish I could have all I want."

"I will bring you all want," cried Bob eagerly, "for a present. I don't want any fur."

"But I want to go where catnip grows and pick it myself," said the kitten. "I want to run and play outdoors. I hate the city. They never let me go out—I am so precious. They take me to cat shows because I am precious. See, this is my dreadful tag. It is so uncomfortable." And sure enough, round her neck under her fur on a blue ribbon she wore a tag like Bob's, but hers read: "First Prize for Beauty."

"How cruel," cried Bob indignantly, "to punish you for being beautiful! Don't they love you?"

"They are just proud of me," said the white kitten. "If they really loved me, they would want to make me happy. They would not shut me up without catnip. They would let me run in the woods with good cats like you. For I like you in spite of your tag and your bobtail. You are kind and sorry."

"Thank you," said Bob humbly. "Then I don't care about them myself. Will you come with me and live on the farm where catnip grows?"

"Oh, yes," purred the kitten, "I will, and we shall share everything, fur and catnip and all. And by and by our tags will wear off."

So Bob and the white kitten crept down the big front steps of the big house and went frisking off to the country where there were pleasant fields and pleasant woods and sweet smells of catnip and other things. And there on the farm they lived happily ever after with Wise Owl for their friend.

But long before that Sly Fox had come to a sudden and deserved end.—Youth's Companion.

He: "That dance last night reminded me of a horse race I saw last week at Belmont Park."

She: "How come?"

He: "Well, after the first lap it was neck and neck."—Mirror.

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### COOL SPRING

While the Cool Spring pastor and family were joining in a Thanksgiving service at the school auditorium Thursday a goodly number of the good people of Providence church entered the parsonage and spread a bountiful Thanksgiving dinner, which they all enjoyed together after the return of the parson and family.

The kitchen table was also loaded with numerous packages containing good thing to be cooked later.

The Ladies' Aid Society of Providence presented the parsonage with three nice new quilts, making five new quilts presented by this busy society for the past twelve months.

These are exceptionally good people, and the way they treat the pastor and family makes any man of God do his best. The pastor and all the members of the family say that last Thanksgiving was the best and happiest they have ever experienced since they have been living in parsonages, and never will forget the good day made possible by the good people of Providence church. Pastor.

### RESOLUTIONS OF APPRECIATION

We, the members of the Liberty congregation of the Davie circuit, Winston-Salem district, Methodist Episcopal Church, South, in parting with our pastor, Rev. James B. Fitzgerald, who has served us so faithfully for the past three years, resolve:

First, That we appreciate the earnest and faithful work that he has done during the whole time of his stay, believing that he conscientiously gave of his best labor to every church on the charge; that he has stood at all times for community uplift, civic improvement, law enforcement, and above all else higher and better Christianity. We regret deeply his leaving and commend him to the work he may be sent to serve for the coming year. Signed on behalf of the Liberty congregation,

W. H. Bivins,  
G. W. Everhardt,  
J. W. Carter.

Orders are being filed for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.

### HERE IS A GOOD PRESENT!

What shall I give for a present? is always knotty question. Try "Travels in the Old World," by Rev. J. M. Rowland, editor Richmond Christian Advocate. A good book is always appropriate and this one is full of laughs and information and inspiration. One dollar will bring it. Your friend will like it; 430 pages with rare illustrations. Advocate Publishing Co., Box 584, Richmond Va. 3t-eow

### EXECUTOR'S NOTICE

Having qualified as executor of the last will and testament of Edwin Fogleman, deceased, late of Guilford county, N. C., on the 16th day of October, 1923, this is to notify all persons having claims against the estate of the said deceased to present them to the undersigned executor duly verified on or before the 30th day of October, 1924, or this notice will be plead in bar of their recovery. All persons indebted to the said estate will make immediate settlement with the undersigned.

This October 30th, 1923.

W. S. Shaffer, Executor.  
Greensboro, N. C. nov1-6w

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# NORTH CAROLINA Christian Advocate

Voulme LXVIII

GREENSBORO, N. C., THURSDAY, DECEMBER 13, 1923

No. 50

## EDITORIAL ~ PARAGRAPHS

"Brag is a big dog, but Holdfast is better," was a familiar saying of former generations but present day lads seldom, if ever, hear it. Oliver Wendell Holmes set the stamp of his genius upon the same idea in the following terse and homely phrase:

"Stick to your aim; the mongrel's hold will slip,  
But only crowbars loose the bull'dog's grip."

\* \* \* \*

Governor Morrison's recent declaration that he will employ every power granted him by the constitution to prevent lynchings in North Carolina while he is governor is just such as we should expect from the state's chief executive. In this action he will have the united support of the good citizenship of the state. While upon this subject of the peace and dignity of the state we wonder if the constitution gives the governor any authority to assist the prison authorities to get hold of Doc Peacock who when last heard from was reported to be in Florida.

\* \* \* \*

"If thou hast run with footmen and they have wearied thee, then how canst thou contend with horsemen?" inquires the prophet. Among the enemies of life are both the small and the great. The small, or smaller, are here called footmen and the great or greater are called horsemen. There is also suggested the possibility of defeat at the hands of the inferior. The little sin may eat as a canker and the little tasks may cause one to throw up his hands in surrender. If so how can one expect to battle with giants or bring the larger task to a joyful completion?

\* \* \* \*

This is a dangerous book for your children. What book? "The Story of the Bible," by Hendrix Van Loon. To eliminate the supernatural, to ignore, or explain away the miraculous, and to make the author's personal opinions the primary rule of interpretation seems to be the outstanding objectives of Mr. Van Loon. Any account of the life of Christ that omits entirely the resurrection story arouses at once grave suspicions, as to the intent of the author, or as to his ability to determine what is of first importance in the life of Jesus. Beware of Van Loon's "Story of the Bible."

\* \* \* \*

Dr. Charles R. Brown, dean of Yale Divinity School and a Congregationalist, in his appraisal of the characteristic contributions of Methodists to our Christianity names the following: (1) Their splendid Christian zeal; (2) Their large utilization of the emotional nature in the formation of Christian character; (3) Their sense of the value of organization. Dr. Brown says: "I regard the polity of the Methodist church as the best in the world, not even excepting the Roman Catholics." Yet in the face of such an appraisal from that great Congregational preacher, educator and writer, there are Methodists who are willing to allow their zeal to cool, who discount the value of the emotional in religion and who are constantly hammering at our church polity.

Dr. Sam Steele says that he is not for Methodist unification until the Northern Methodists hold a memorial service in honor of Jefferson Davis in one of the leading churches and that Bishop Hamilton leads the prayer, Dr. Claudius B. Spencer delivers the address of eulogy, the assembly sings "Maryland, My Maryland," and Bishop McConnell pronounces the benediction. "When that happens I am ready for unification, and not till then," says Dr. Steele." Fortunately, Dr. Steele speaks for himself and not for any considerable portion of the Methodist church. Furthermore, the church's action in all things should be based upon religion and not politics.

\* \* \* \*

"The Children's Bible" by Sherman and Kent is the last word in the printer's art and is perhaps more widely and enthusiastically endorsed by the leading religious periodicals of the country than any book of its kind. "The text is that of the Bible itself, but in the language of the child, so that it may easily be read to the younger children and by those who are older." These selections from both the Old and New Testament will be, also, of perennial interest to adults. Dr. Henry Van Dyke says of the book: "I wish I could have had a book like this for my children when they were little. Now I shall use it for my grandchildren. We must keep the Bible in living touch with the youngest generation." The volume, which costs only \$3.75, will make an admirable Christmas present. The Advocate will be glad to order this handsome and invaluable book for any of our readers who may so desire.

\* \* \* \*

President Coolidge in his message to Congress gives little encouragement to bootleggers and those who sympathize with the illegal traffic in liquor. The President says:

"The prohibition amendment to the constitution requires the Congress and the President to provide adequate laws to prevent its violation. It is my duty to enforce such laws. For that purpose a treaty is being negotiated with Great Britain with respect to the right of search of hovering vessels. To prevent smuggling, the coast guard should be greatly strengthened, and a supply of swift power boats should be provided. The major sources of production should be rigidly regulated, and every effort should be made to suppress interstate traffic. With this action on the part of the national government, and the co-operation which is usually rendered by municipal and state authorities, prohibition should be made effective. Free government has no greater menace than disrespect for authority and continual violation of law. It is the duty of a citizen not only to observe the law but to let it be known that he is opposed to its violation."

"It is my duty to enforce such laws," declares the President of the United States. At the same time let every American citizen remember it is his duty both to obey and to help enforce these laws. He who fails is not 100 per cent American.



### WHAT THE SPECTATOR LEARNS

It has been said that a man cannot white-wash himself by painting the other man black. Neither can a man build a pedestal for himself by attempting to destroy that upon which another stands. To say ugly things about another is an unconscious bid for the world to talk in like manner about one's self. For the world has ever persisted in paying a man back in his own coin.

Be not deceived. When a man or woman comes to you to say unkind or untruthful things about another the same people go to that other individual to say the same sort of things about you. The poisoned tongue like the tooth of an adder is no respecter of persons.

Why do people persist in carrying a hammer with which to knock, rather than to build? Why make the tongue as the tongue of an asp instead of an instrument of praise?

To these questions there are several answers. Sometimes the trouble is a bad liver. The afflicted should take calomel. Sometimes the trouble is a bad heart. Neither calomel nor strychnine will answer the purpose. There must be a new spirit, a spirit of love.

### NORTH CAROLINA BAPTISTS IN CONVENTION

The Baptist State Convention is in session this week in Gastonia, the textile metropolis of Gaston county, which leads all the counties of the world in the number of its cotton mills. The Baptists will be at home in the cotton mill city. In fact the Baptists are at home anywhere. They, like the Methodists, have been strong with the common people, but they, too, are at home now in society. We have never heard of Dr. B. W. Spillman, who has for six years presided over the convention, or Mr. Archibald Johnson, the blockade preacher, adorning themselves in the conventional attire of evening dress. But quite a few of their brethren of the laity do.

The Baptists are a great people. They are loyal to the core. They undertake and push to successful completion great enterprises. They believe in God and in Jesus Christ as His Son, and in the Bible as the word of God. And last of all, they believe in themselves. To this great body of militant Christians we extend the right hand of fellowship.

### ARE YOU AN ORATOR?

For an answer to the question we refer you to the following story that has been set adrift:

A negro met an acquaintance of his, also colored, on the street one day and was surprised to see his friend had on a new suit, new hat, new shoes and other evidences of prosperity. "Hey, boy," he said, "how come you dressed up this way? Is you got a job?" "I'se got somethin' better'n any job," replied the other; "I'se got a profession," "What is it?" "I'se a orator." "What's a orator?" "Don't you know?" replied the resplendent one in surprise. "Well, I'll tell you what a orator is. If you was to walk up to a ordinary nigger and ask him how much was two and two, he'd say 'four,' but if you was to ask one of us orators how much was two and two he'll say, 'When in de cou'se of human events it becomes necessary to take de numeral of de second denomination and add to it de figger two, I says unto you, and says it without fear of successful contradiction, dat de result will invari'bly be four.' Dat's a orator."

The Northwestern tells us that forty co-eds in the Sociological Club of the University of Minnesota were called upon to answer the following question: "What is your ideal of a husband?" The responses left the following attributes in the fore: "Moderately good looking, athletically inclined, morally clean, respectful toward religion, healthy, appreciative of the good and beautiful things of life, well trained socially, optimistic and good-natured, chivalrous." It is a matter of congratulatory comment that wealth was not even mentioned, though an income to permit comfortable living was mentioned by several.

### NOT THE MACHINE BUT THE MAN AT FAULT

It is said that out of the inspection last year of 73,000 automobile brakes 13,000 were found defective in New York City. The report may be accurate and as large per cent of defective brakes may exist throughout the entire country. Other parts of the auto machinery may also be defective. Yet the fact remains that the greater part of the accidents which resulted in the death of almost 12,000 people and the injury of a much greater number were not caused by defective machinery, but in the majority of cases by defective drivers. If the men and women who sit at the wheel were as well constructed as the cars that the factories turn out the casualty list would be comparatively small. The machinery in this country for making auto drivers evidently is not in quality on a par with that which turns out automobiles.

### CARRIE NATION OF HATCHET FAME

Last week we referred to Carrie Nation's sayings about little dogs and in the same paragraph told what had become of her old Bible. Some of our readers took this to be an endorsement of the old lady's illegal methods of dealing with the liquor traffic.

It puzzles us to know why anyone should for a single moment have got hold of such a notion. The Bible, for instance, quotes repeatedly from the devil and tells us of his belongings, of his sifter in which he sifted Simon, of "the synagogue of Satan," and such like. But no one ever interpreted this to mean that the Bible endorses Satan. Why then should the Advocate be looked upon as approving of the methods of Carrie Nation simply because it quoted one of her sayings and gave a bit of interesting information about her old Bible?

The facts are that Carrie Nation made the mistake which is just now a widespread error. It is this: That illegal methods may be employed in the enforcement of law and good morals. You cannot enforce the law by illegal methods, neither will good morals come as a result of violence which is contrary to law. Obedience to law does not come as the fruits of lawlessness.

### THE YOUTH'S COMPANION

The Youth's Companion has always held the highest ideals in regard to the cleanliness of the matter contained in their publication. They have been the leaders in advocacy of the doctrine of clean literature in the home. We can think of nothing of more serious moment in modern life than this question of clean literature, especially for the young people, for what with very carelessly censored moving pictures, and various other perverse influences the young people of today are in grave danger. Interesting reading matter which will keep them at home and improve them, at the same time that it proves interesting, emphasizes the importance of the circulation of such literature as the Youth's Companion.

### THE DARING OF FAITH

Faith outruns the facts and is swift in its search for goals that are distant and difficult. It is not content to camp on the frontiers but hastens away to the unexplored regions. Read the eleventh chapter of Hebrews for proof of all this.

The heroes of faith as God has set them in the picture gallery of the illustrious were all men and women of vision and of daring "of whom the world was not worthy."

Their lives rested not upon the things that they could prove but upon the things that they believed. Call the roll and see: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, and others.

All their lives through the centuries have declared that faith is the victor. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside the weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

### THE ANCHOR HOLDS AMID THE STORM

"Train up a child in the way that he should go: and when he is old, he will not depart from it," is God's truth. It is a law of life. It contains words of encouragement for all who are instructors of youth. Every parent is given to know that his labor is not in vain.

But there are exceptions to this rule as there are to all others. But these glaring exceptions often cease to be exceptions because the moorings of youth hold with tremendous tenacity. Life once cabled in its early years to a godly home is seldom wrecked upon the wild seas.

We cite two remarkable examples. The first is that of Rev. William A. Sunday:

"Years ago I walked down a street in Chicago in company with some ball players who were famous in this world—some are dead now—and we went into a saloon. It was Sunday afternoon, and we got tanked up and then went and sat down on a corner. It was a vacant lot at that time. We sat down on a curbing. Across the street men and women were playing on instruments—horns, flutes and slide trombones—and the others were singing the gospel hymns that I used to hear my mother sing back in the log cabin in Iowa, and back in the old church where I used to go to Sunday school.

"And God painted on the canvas of my recollection and memory a vivid picture of the scenes of other days and other faces.

"Many have long since turned to dust. I sobbed and sobbed, and a young man stepped out and said: 'We are going down to the Pacific Garden Mission. Won't you come down to the mission? I am sure you will enjoy it.'

"I arose and said to the boys, 'I am through; I am going; and I turned my back on them. Some of them laughed and some of them mocked me; one of them gave me encouragement; others never said a word.

"I turned and left that little group on the corner of State and Madison streets, walked to the little mission, fell on my knees, and staggered out of sin and into the arms of the Saviour."

But keep in mind that it was the recollections of his early home and good childhood influences which broke the wayward heart of Billie Sunday and turned him back to God.

The other instance that serves to enforce the value of godly influences in early life is the case of S. H. Hadley, for many years the superintendent of the Jerry McCauley Mission in New York City and who was converted in that mission when Jerry McCauley was himself in charge of the mission and Hadley was a drunken bum of fine natural gifts who one night visited the mission. Of that memorable night Hadley says:

"I listened to the testimony of probably twenty-five redeemed drunkards, every one of whom told my story. They had all been saved from ruin.

"When the invitation was given, I raised my hand and soon was kneeling down with quite a crowd of drunkards. I was a total stranger, but I felt that I had sympathy and it helped me.

"Jerry made the first prayer. I shall never forget it:

"Dear Saviour, won't you look down in pity upon these poor souls? They need your help, Lord; they cannot get along without it. Blessed Jesus! these poor sinners have got themselves into a bad hole. Won't you help them out? Speak to them, Lord; do for Jesus' sake. Amen."

"Then Mrs. McCauley prayed fervently for us. 'Dear Saviour,' she said in closing, 'I was a drunkard down in Cherry Hill fourteen years ago, and you saved me. Save these poor drunkards for Jesus' sake.'

"Then Jerry sang in his peculiar voice, still kneeling—

"There is a fountain filled with blood,

Drawn from Immanuel's veins;

And sinners plunged beneath that flood,

Loose all their guilty stains."

"I had heard that dear old song years before around our fireside at evening prayer, in my happy childhood, and it came back as a sweet memory."

In 1890 the world's most famous automobile manufacturer was working in a bicycle shop. There's always room at the top. Where will you be in 1956?—Exchange.



## PEOPLE AND THINGS

Methodist men's clubs will send the names of their presidents and secretaries, also name of pastor of the church to Rev. J. W. Frazer, 15 N. Joachim Street, Mobile, Ala.

"Two Mile Religion" was the subject of Rev. M. McM. Grant's first sermon last Sunday morning at Lumberton. Large congregations heard the new pastor at both the morning and evening services.

Rev. A. L. Lucas spoke to the Wesleyan Methodist Conference at Colfax on the necessity of the abiding Christ. Mr. Lucas emphasized that we need more than a historical Christ—the need an abiding Savior.

Rev. W. A. Bivens has been appointed by Bishop Denny as pastor at Fairfield. Brother Bivens has been superintendent of the school at Fairfield for several years and is a man of very fine ability. He will render good service at Fairfield.

The Woman's Missionary Societies of West Market Street church are closing a year that has to its credit unusual activity. The collection of \$6,500 for local and foreign work is among the things accomplished by these missionary women. Is there a better record than this anywhere?

Rev. W. O. Goode, conference educational secretary, was in Greensboro last Sunday and preached at 11 o'clock in West Market Street church. He spoke aptly and interestingly upon the subject of "Ideals in Education." The large congregation was delighted with his message.

Mrs. T. D. Ellis, wife of Dr. T. D. Ellis, secretary of the General Board of Church Extension, died at their home in Louisville, Ky., early Monday morning, December 3. Her body was laid to rest in Americus, Ga., Wednesday, December 5. Our deepest sympathy is extended to Dr. Ellis in this hour of his great bereavement. Only those who have gone this way understand.

Of interest to his numerous friends will be the following from Rev. W. P. Constable: "I am now out of the hospital and am spending a few weeks with my son at Durham. I am much better and believe I am on the road to recovery. It was found at the hospital that an operation was necessary and we have every reason to believe that same was successful. My address will be 211 Morehead Avenue, Durham, N. C., for several weeks."

The Rev. E. H. Davis, new pastor of the Methodist church, and Mrs. Davis arrived here Monday afternoon. The ladies of the two missionary societies were at the parsonage to receive them and had a warm supper prepared. The pantry had been filled with good things to eat earlier in the day by a pounding from the church members. Mr. and Mrs. Davis charmed all who met them and they are receiving a warm welcome in Franklinton.—The News.

Rev. W. A. Lambeth thrilled a great congregation at Trinity church Friday night when he delivered his wonderful address on the "forgotten man" to the South Georgia conference. His address was full of quaint philosophy, old truths put in new clothes, wit and wisdom driven home to the hearts of his hearers by an earnestness of delivery not often found in public speakers. Lambeth has a great message bounding out of a great, warm heart and a life all given to God. The large congregation who heard him Friday night were tremendously impressed with the truth of his message and will be mighty glad to hear him again.—Wesleyan Advocate.

Rev. and Mrs. W. G. Farrar and children, who have been living at Princeton for the past four years, passed through Smithfield Tuesday en route to Raleigh and Apex to spend a day or two before going to their new home in Rocky Mount. Rev. Mr. Farrar has had charge of the Princeton circuit. A new church five miles north of Selma, Johnson's Chapel, was built last year. Mr. Farrar has done a splendid work on his charge, 206 having been received into the church during his pastorate of four years. The conference sent Rev. Mr. Farrar to Rocky Mount, and the best wishes of a large circle of friends in Johnston county go with him and his family to their new home.—Smithfield Herald.

Bishop Beauchamp, who recently returned from Europe, declares that in his judgment the Protestant church has not faced such an opportunity in a hundred years as is now presented in Europe. The bishop regards the present period of Centenary collections as one of vital importance.

Brother O. P. Routh says: "You will find me at Central Falls instead of New Hope Academy. We have been pounded three times. First attack was by Central Falls; the second was West End; the third was by Cedar Falls. The first of these was more than a month ago; the others came soon after. We are enjoying the good things yet."

During the present year between January 1 and September 1 the Centenary collections of the M. E. Church, South, reached the sum of \$2,365,851.61, it is announced by Dr. W. G. Cram, directing secretary of the Centenary Commission. "Of this amount," says Dr. Cram, "\$2,165,011.11 came from the pledges, \$52,191.80 from the Sunday school, \$156,654.70 from the Epworth Leagues, and the balance from other sources." The total amount of Centenary subscriptions as given by Dr. Cram is \$36,911,166 with a total amount paid of \$18,035,502.98.

Mr. Brisbane laughs at the dupes of Roman Catholicism. Here is what he says: Mr. Otto Cook, dying, leaves \$1,000 to his wife and \$36,500 to be spent on prayers for his soul. If they ever laugh in heaven, and if Otto Cook ever gets there, he ought to hear unusually loud laughter on his arrival. Undoubtedly the religious organization inheriting the \$36,500 will remedy the injustice in that kind of will. It's also to be hoped that Divine Providence will find a way to impress upon Otto Cook the fact that he exaggerates considerably the importance of his own little soul. For that kind of soul, ten cents should be enough."

Rev. W. L. Sherrill, pastor at Leaksville and secretary of the Western North Carolina conference, spent several weeks last summer in a hospital in Charlotte, where he underwent an operation for gall stones. He finds it necessary to return to the hospital for further treatment and the doctor has ordered him to take a rest of three months. He insisted that he surrender his work at Leaksville, but his people would not consent to his giving up his work, but rather preferred that some preacher fill the pulpit at the morning hour and the laymen conduct the evening services. Such an arrangement has been effected. We hope that a few months quiet and absolute rest will restore Brother Sherrill to perfect health.

Here is how the Centenary dollar is pro-rated: Twenty-four cents goes to foreign mission enterprises through the General Department Board of Missions; ten cents, foreign work, woman's department; fourteen cents, home missions, general department; five cents, home missions, woman's department; ten cents is returned to the annual conference where it was collected to supplement salaries of underpaid preachers and assist local home missions work; seven cents is spent for church extension, and a cent of this goes abroad; four cents goes to buildings at mission headquarters, eleven cents goes to the new European mission fields; seven cents goes to the war work fund in the United States. This war work fund is now being used for soldier and sailor welfare and to build churches in educational centers.

An editorial in the News-Dispatch says: "Rev. A. D. Wilcox, the new pastor of Grace Methodist church, occupied the pulpit for the first time Sunday. At the morning hour he introduced himself to his people, told them of his pleasure of being sent to Wilmington, and then introduced briefly a series of discourses on "The Sermon on the Mount." He further announced that the evening services would be evangelistic in character and urged all members to return to hear the first one in the evening. They returned in full force and a large congregation faced the preacher at the evening hour. At both services the Grace congregation was supplemented by a number of visitors. The evening sermon was strong and convincing. Using God's call to Gideon, when he had the blues, he outlined the types of men God uses in His cause. The ending was that of a continued story, with his hearers impatient for the next installment. Mr. Wilcox is at home in the pulpit, creates an atmosphere of good fellowship, and then with vigor of thought and delivery holds his audience."

### CENTENARY PAY-OUT CAMPAIGN

At a meeting of the presiding elders and the conference board of missions in Hickory on Friday, December 7, plans were made to hold district meetings to work out more thoroughly the arrangements for the All Day Missionary Meeting and the Week of Prayer in January. The pastors, the district lay leader, the charge and church lay leaders, presidents of woman's missionary societies, and the local church Centenary treasurers are invited to attend these district meetings.

The following meetings were definitely arranged for: Greensboro district, Monday, December 17, at 10:30 a. m. in the office of the Odell Hardware Company; Mt. Airy district, Tuesday, December 18, at 10:30 a. m. in the Rural Hall Methodist church; Charlotte district, Tuesday, December 18, at 10 a. m. at Central church, Monroe; Winston-Salem district, Wednesday, December 19, at 10 a. m. in Centenary church, Winston-Salem; Shelby district, Wednesday, December 19, at 1:30 p. m. at Main Street church, Gastonia; Salisbury district, Thursday, December 20, at 10 a. m. at South Main Street church, Salisbury; Asheville district, Thursday, December 20, at 10 a. m., Central church, Asheville; Statesville district, Friday, December 28, at 10 a. m., Broad Street, Statesville. R. M. Courtney.

### RED SPRINGS

I should be lacking in gratitude if I failed to express for myself and family the pleasure that we have experienced in serving this good people during during the past year. Even the afflictions through which the pastor passed gave occasion for their kindness to express itself beyond what we could otherwise have expected. From the time they escorted us to the new parsonage on New Year's day until we started for conference, we were shown every courtesy that was possible, and they saw to it that every obligation on the charge was met. And then it did our hearts good to receive their greetings upon our return. Again on Thanksgiving eve they sent the representatives of one of the leading grocery stores of the place with a barrel full of good things to eat to make happy our hearts for thanksgiving. We cannot conceive of any people being kinder to their pastor. He would be a poor sort of a man who would not render the best service that is in him under such circumstances. May God give us great things in His service during the year upon which we are entering!

L. S. Massey, Pastor.

### THE NORTH CAROLINA CONFERENCE BROTHERHOOD

To All Members:

Bro. M. D. Hix was a member of our organization and as such I have drawn check on our treasury in favor of Sister Hix for the amount due her as beneficiary.

I am now calling for assessment No. 3 to replace in our treasury the amount of benefit paid out to Sister Hix. Please send me your checks so that we may have the next benefit in treasury ready to meet the call when it shall come. See Constitution and By-Laws.

Sincerely,

W. P. Constable, Sec.-Treas.

Swan Quarter, N. C.

### WAY BACK IN 1890

The world's most famous automobile manufacturer was working in a bicycle shop.

A millionaire hotel owner was hopping bells.

America's steel king was stoking a blast furnace.

An international banker was firing a locomotive.

A president of the United States was running a printing press.

A great merchant was carrying a pack on his back.

A railroad president was pounding a telegraph key.

There's always room at the top. Where will you be in 1956?—Exchange.

### WASHINGTON DISTRICT NOTICE

The preachers, lay leaders and district stewards of the Washington district are called to meet in Tarboro at 10 a. m. December 18th, 1923. Let everyone concerned endeavor to be there.

I ask that the preachers urge their officers to come.

S. A. Cotton, P. E.



## OBSERVATIONS OF A BUSY-IDLER

Touching Special Personal Prayer—The Work of a Quiet Man.

By C. W. Hunt.

A young man feeling the call to preach, went first and prepared himself, giving many years to toil over books that he might labor well for the Master. Last year he acceptably filled his first appointment, endearing himself to all—of every creed that came in touch with him. He was returned to his work for the second year, and entered gladly into the fray. Hardly had he begun when he was suddenly stricken and the surgeon's knife was his only hope, and had to stand for three operations before the trouble was removed, and he was left with but a shadow of human hope. It went out to all the Methodist churches in Charlotte, and some others, on Sunday, November 18th, that Rev. Thos. F. Higgins, pastor of Brevard Street church, was unconscious and at death's door. All of Charlotte Methodism went to special prayer for this life of service just begun. Monday the news came he was holding his own, and Tuesday that he was improved; and from day to day since there has been more hope, and his ultimate recovery is expected.

\* \* \* \*

A few weeks ago, in passing, the writer stopped to pay his respects to the first preacher-visitor that he remembers, in the home, Rev. J. W. Wellons of the Christian church, who is now nearing his 98th birthday; still possessing all his mental faculties, with the same bright, honest eye of 60 years ago, when I first knew him. Long since retired from pastoral work, it seemed unusually fitting that this saint should make his home at Elon College, where his influence can radiate to all parts of his beloved denomination, thus giving the center of the church of his choice the benefit of his ripe experience and saintly character. We talked of the olden days, of his love for a father, with whom he long lived and labored as neighbor, friend and minister; of the many good times they had together, and of "Uncle Wellons" present work. Said he: "When the fire came and swept away our main building I told Dr. Harper, the president, that I was too old to get out, seeking aid for rebuilding, but that I would stay here in my room and pray, holding Dr. Harper up to a throne of grace hourly. He went away and came back with a hopeful sum, and we thanked God. He went away again and came back with more than as much again. All the time I was praying with faith, and each time the news was better." I was about to say goodbye, when he said: "Not until you and I have prayed together." He led the prayer; every word a personal, pointed petition for me and mine, and thanks for the life of him who has gone on. In the place of the one Elon College building that went up in smoke there has come five splendid buildings, and the happy faced and aged saint watches with more than ordinary interest the many men who are placing the bricks and the timbers for a greater Elon." "The prayers of the righteous man availeth much." Who would not feel honored for being prayed for, by "Uncle Jimmie Wellons?"

\* \* \* \*

Several years ago an unobtrusive business man of Charlotte, born and reared there, approached the editor of a morning paper, with the suggestion that inasmuch as so much space was given to news from everywhere, good, bad and indifferent, that there be printed in a conspicuous place in the paper each day a selected verse of scripture. The matter did not appeal to the editor, and a second visit was fruitless. The matter was then taken to The News, the afternoon paper. Here it was agreed to run the verses, provided the quiet man would provide them. This he did every morning for six months; at the end of which time the editor informed him that a sheet containing selected verses ad come to him from New York, and the quiet man would be released. Frank D. Alexander, the quiet man investigated and found that some man somewhere in New York state had felt a similar call to a new work, had persuaded his local editor to do what Mr. Alexander had persuaded the Charlotte News editor to do, with the result that this editor had so many calls for information as to where these verses, at the head of the editorial column came from, that unknown comrade of Alexander's prepared them in sheet containing selected verses had come to him them. Not by prayer, but by a call two men think

ing along the same line, neither known to the other, started something that has gone on and on and been an inspiration and a help to many an oppressed soul. Heed the call! Wonderful works have begun from what seemed a matter of small import.

## NOTES FROM YALE DIVINITY SCHOOL

Bishop Denny a Member of the First Football Team at Princeton.

The first football game between Yale and Princeton was played fifty years ago this fall, and a fact of great interest to Methodist students at Yale is that one of the members of the first Princeton team was Bishop Collins Denny of the M. E. Church, South. This game was the first played under association rules. There were twenty players on each side, and it is said that the ball exploded during the game. We judge the bishop was a good player, since Princeton won by a score of 3-0. This first contest was marked, by the cordial feeling which has characterized the relations of the two great universities through the years.

Bishop McConnell Addresses Wesley Club at Yale.

"You will find Methodist congregations sympathetic, open-minded and receptive to the truth," said Bishop Francis J. McConnell, in an address to the Yale Wesley Club, on November 26. The bishop congratulated the young men on the high type of training they are receiving at Yale, and on the opportunities that will be theirs as Methodist pastors. In his very practical and helpful talk he reminded them that although every man is in duty bound to get the very best preparation possible, in the actual work of the ministry, his first consideration must be the needs of his people.

The Yale Wesley Club is composed of Methodist students in the Divinity and Graduate Schools, together with the Methodist pastors of New Haven. The United Brethren and Evangelicals have been included by invitation, since their interests and point of view are so similar to those of the Methodists. The Methodist group in the Divinity School is by far the largest denominational group. The Wesley Club exists to promote fellowship among the members of the different Methodisms, and represents a practical experiment in unification, the results of which are most gratifying.

North Carolina is well represented in the Wesley Club by L. M. Hall, Wallace, N. C. (Trinity College); S. A. Maxwell, Pink Hill, N. C. (Trinity College); A. J. Hobbs, Jr., Corapeake, N. C. (Trinity College and Emory University); R. M. Price, Greensboro, N. C. (Trinity College).

Miss Florence Teague  
Secretary of Wesley Club.

## REPORT OF BOARD OF LAY ACTIVITIES

(Adopted by the North Carolina conference, at Elizabeth City, N. C., November 17, 1923.)

Your Board of Lay Activities recommend that we undertake in the year just ahead of us to carry out the following program:

1. That we set as our goal the payment in full of all salaries and of all conference collections for the year 1924. To this end we request the presiding elders and pastors to use the lay leaders to set up early in the year a financial program in accordance with paragraph (3) below, and toward the close of the year to use them in such final efforts as may be necessary to complete all conditions in all churches.

2. That we reaffirm our obligations to carry to a successful conclusion the great undertakings of the Centenary campaign and the Christian Education Movement; and we offer our services in the Special Effort to be made during the year for the benefit of our superannuated preachers.

3. That a thoroughgoing every-member canvass be undertaken in every church as soon as possible after the adjournment of this conference, and along such general lines as are laid down on pages 35 and 36 of our Manual of Lay Activities; that we emphasize the doctrine of stewardship not only of property but also of life; and that every member of the church be urged to make weekly payments, or monthly payments in the case of church members who belong to circuits that do not have preaching every Sunday.

4. That a detailed financial report be made to the congregation of every church, monthly in stations and at least quarterly in circuits; and that early in each conference year full explanation be made

of each congregation of every item included in the collections and expenditures for the year.

We strongly urge this recommendation, to the end that intelligent and systematic giving may be secured from every member of the church.

5. That boards of lay activities in all the districts, in all the circuits, and in all the churches be formed, organized, and made effective; and that the committees required by Paragraph 547 of the Discipline of 1922 be appointed, organized, and set to work.

6. That we undertake to procure for our highways such markers as for example: "Two Miles to Salem Church. Everybody Welcome"; and appropriate signs about hotels and railway stations; and that names be put on our churches for the benefit of strangers that may be passing that way.

7. That the second Sunday in June be set apart as Laymen's Day and that we undertake to have laymen hold services in every church during the absence of pastors attending the Preachers' Institute at Trinity College.

We request that the bishop and conference be asked to give an hour for the purposes of the Board of Lay Activities, and that Dr. W. P. Few speak on the work of that board.

We recommend that Dr. W. P. Few be re-elected conference lay leader.

The officers of the board are:

W. P. Few, Chairman, Durham, N. C.  
B. W. O'Neal, Vice Chm., Oriental, N. C.  
F. S. Aldridge, Sec.-Treas., Durham, N. C.

## LETTER FROM CHAIRMAN BOARD OF FINANCE

Dear Brother:

At the recent session of the annual conference a resolution was passed by the conference that there should be a voluntary collection taken in every church in the conference, during the month of December, for the benefit of our claimants. Let me urge that no preacher shall overlook this. The amounts may be small in some places, but let us hope that the total shall be sufficient to relieve the suffering and needs of those who are so dear to the hearts of all of us.

We have today buried one of our claimants, Bro. M. D. Hix. He had been sick a long time. The expense on this account has been very heavy. Now we have added one of burial. This is only one of the needy families and friends among the list of superannuates and claimants.

After you have taken this collection, please send it to Mr. Junius C. Wrenn, Siler City, N. C., the treasurer of the Board of Finance. He with the advice of the other officers of the board will attend to the distribution.

Let us do all we can for those who have spent their lives for the cause of Christ, but who now are helplessly awaiting for this reward.

Sincerely,  
F. S. Aldridge,  
Chm. Board of Finance, N. C. Conference.

## THE MANESS CHARGE

We are hack on the job hard at work. We have four as good churches as any charge—all equipped with Sunday school rooms, and the nice part of it is they are all paid for. We work on the pay as you go plan, and our people come when they are called and stay till it is done.

Saturday afternoon we called the stewards together and completed the plans for building a six-room parsonage, work to begin at once. At the close of this meeting we got the surprise of our life. Just as the sun was kissing the tips of the trees good night, the stillness was broken by the honk and roar of cars and before we could figure out what it all meant that big-hearted Bro. J. C. Cummins broke into the parsonage, followed by his good wife and a number of friends from Cool Spring, all loaded with good things, passed through to the pantry and unloaded; then back to the cars and more good things were brought and piled in until the space was so full that we are forced to make more room to store it all away. It all amounted to more than forty dollars. You know this makes a preacher feel good. Just think of it! Forty dollars worth of eats in the house at one time! Oh, boy!

We have been here three years and have wanted for nothing. We are safe in saying that we are serving the best people in the district. May God bless them and give them all the good things of life is the prayer of their humble pastor and family.

L. R. Gaines.



**MY FORGOTTEN BROTHER**

By Oscar P. Fitzgerald.

A man I saw whose step was not that of youth, nor whose body bore the appearance of that health and vigor found with the man of twenty-two. His hair had turned to silver. His eyes, though clear as the day's light, had lost their vision to scenes far away. His shoulders were stooped as one with burdens great in weight. His knees bent in walking as one who had carried the burdens of other men. His clothes, though neat, were worn through many winters, as one could readily see. His general appearance bore that of a difficult and hard struggle, as he trod the last mile of his earthly pilgrimage. His trouble was not that of mind or soul. For there rested upon him that calm, serene attitude, as a halo of light. But his was the appearance which is expressed in one when he has fought a valiant fight, won a glorious victory, only to find, when the din of battle is cleared away, that his comrades have deserted him. Yet there was an expression of joy and peace upon him that he had done his duty. He had carried on. He had been wounded. Well, probably not fatally. But his wounds were grievous. And none of his comrades had remained by to offer aid, or to carry him from the scene of battle. They had deserted him. They had left him to die without the human touch, the human gratitude, the human sympathy, the bandages and balm that might stop the flow of life's blood. Was it because he was old? Too old to go into the heat of battle again that this neglect was his? This bitter experience of seeing his comrades leave him on the battle field to care for his own wounds, and bear his own pain alone? Was it because he could no longer keep step with the young and carry as heavy a pack? Was it because he was wounded and unfit for future service that he was left to find relief and succor alone? No, it was none of these. He had been forgotten. There were other battlefields, other battles to fight, and his comrades had gone to conquer these. They had just forgotten him.

"Stranger, I see you have the scars that tell of many battles." "Yes," said the stranger, "I have been in many battles. I have fought through many hard struggles."

"Yes," said he, "I had a Commander who ordered us to take neither script nor purse on our crusade, 'for the laborer is worthy of his hire.' And I followed His command. While a soldier on the active list I was fed and clothed. Oh, it was not the richest diet, nor the best clothes; but I was able to keep body from hunger and fairly warm. And, too, I had the companionship and love of my comrades."

"Did not your Commander provide better provisions for His soldiers than that?"

"Oh, yes; He gave us water that we need never thirst, food that we need never hunger, and clothes of righteousness that keep us forever warm in His eternal affections. But somehow those we fought for, those whom we fought by and won to the great Cause never thought of giving us much. So when we became old and worn out we had no means of having the little comfort for our last days."

"I see you have a deep scar upon your breast."

"Yes, that was given me in my last great battle. You see, I was getting old; not many people wanted me. I had spent my youth and strength in service, now all that was gone. But my faith and loyalty to my Commander was still as great as ever. The enemy had made a bold stand, and I knew that I must employ all the spiritual forces I could command. Yes, we won the battle, and many new recruits were enlisted in our Cause. But I received this scar—" The tears were gathering in his eyes, and he said, "This, this, is the scar of Rejection; but I count it my badge of honor. For my Commander has said, 'Well done, my good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.' Now a little longer I am with you, then I go to my new, my permanent home."

"Well, but where do you now live?"

"Oh, I did not mean to tell you that, for it is not the most stately mansion or the most beautiful palace. For my Commander told us, 'The birds have nests, and the foxes have holes, but the Son of Man hath not where to lay His head.'"

"Do you mean to say you have no home?"

"Well, I have no home here. But I will soon have a home, real home."

"Who are you, stranger?"

"Well, since you have asked I will tell you. Do you know the worn-out preacher who lived on a small salary and always went to the appointment, no matter where? He never questioned the place or the work. But he went and toiled for them and lived on what they gave. His work was hard. His salary was small. He was oftentimes misunderstood. Many times he was criticised. But he labored on in the name of his Commander, Jesus Christ. No man ever heard him complain. No record was ever made of his faithlessness. He was faithful to his trust even to the last. But one day men saw that he was old. Some said that he was out of date. He was not progressive. And that they must have a younger man. Well, I was doing the best I could. I was following orders from my Commander. I was living His faith, and preaching His gospel. Even if my voice was not as strong, or my body as well able to bear the heat of the battle as of other days, I was faithful.

"That year when annual conference convened I was made a superannuate. No, I am not retired, for no true soldier of Christ ever retires. I am just exiled.

"Well, you asked who I am—I am your forgotten brother."

"Yes, that is true, too true. You are my forgotten brother. But you must be found. You must be found!"

**ASSESSMENTS FOR NEW BERN DISTRICT**

	P. E.	Dist. Par.	Gen. Con.	Orph.	
Atlantic & Sealevel	\$ 42	\$ 5	\$105	\$112	\$ 50
Beaufort	170	20	435	456	200
Craven	73	9	190	212	90
Dover	108	13	263	292	130
Elm St., Goldsboro	73	10	200	216	96
St. Johns, Goldsboro	100	12	252	269	120
St. Paul	315	38	802	855	360
Goldsboro Ct.	148	18	288	303	180
Grifton	132	16	336	358	160
Harlowe	53	7	147	157	70
Hookerton	230	26	545	580	255
Jones Ct.	170	20	421	448	200
Queen St., Kinston	275	32	776	810	300
La Grange	170	20	432	458	200
Morehead City	220	25	539	569	250
Mt. Olive & Calypso	170	20	421	448	200
Mt. Olive Ct.	124	15	329	347	150
Bridgeton	32	4	85	90	40
Centenary, New Bern	315	38	802	855	360
Riverside	107	13	272	292	130
New Port	83	10	210	224	100
Ocracoke	45	6	115	124	55
Oriental	132	16	336	358	160
Pamlico & Vandemere	150	18	378	403	180
Pink Hill	83	10	210	224	100
Straits	83	10	210	224	100
Snow Hill	220	25	537	571	250

R. H. Stevens, Secretary.

**AN IMAGINARY LETTER**

(What Paul might have written, but, thank God, did not!)

"Dear Sir and Brother:

"Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is a circuit or a station. This is important as I have been told that once a man begins on a circuit, it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call.

"There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive training; in fact, I may say with

pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter. Nor can I afford to swap 'dollar for dollar,' as the saying is among the apostles.

"Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church.

"For recommendations, write to Rev. Simon Peter, D. D., Jerusalem. I will say that I am a first class mixer, and especially strong on argumentative preaching. Solicitously yours,

"Paul, The Apostle."

**BOOK NOTICES**

**THE MODERN DANCE  
THREE SERMONS**

By Clovis G. Chappell, D. D.

Author of "Sermons on Biblical Characters." Price 25 cents each, \$2.50 per dozen. Published by Cokesbury Press, Nashville, Tenn.

\* \* \* \*

**BAPTISM ACCORDING TO THE SCRIPTURES**

By Rev. John Durrett

Author of "Simple Methodism." Price 25 cents. Published by Cokesbury Press, Nashville, Tenn.

\* \* \* \*

**ALL ABOUT INFANT BAPTISM**

By Rev. Charles L. Brooks.

Price 20 cents each, \$2.00 per dozen. Published by Cokesbury Press, Nashville, Tenn.

\* \* \* \*

**METHODIST EVANGELISM**

By George R. Stuart, M. A., D. D., LL. D.

The Sam Jones Lectures, Emory University, 1923.

No more fitting selection could have been made to deliver the first series of these lectures than George R. Stuart, the friend and life associate of the great evangelist, Sam P. Jones.

His lectures make no attempt at scholastic display. They are sincere expressions, direct from his heart, in which he discloses his most successful methods and practical means of instilling the fundamentals of Christian evangelism as learned in his own school of experience.

Cokesbury Press, Publishers, Nashville, Tenn.

\* \* \* \*

**THE BEAUTY OF GOD**

By G. C. Rector.

I have had the privilege of reading G. C. Rector's book entitled "The Beauty of God." It is a beautiful tribute to beauty as it is found in the Creator and in his handiwork—animate and inanimate. It is a refreshing and inspiring little volume which will delight all who enjoy real poetry—viz., the embalming of exalted truths in appropriate language. It quickens thought and supplies graceful words in which to clothe noble conceptions of God, nature, and man.—William Jennings Bryan.

Cokesbury Press, Publishers, Nashville, Tenn.

\* \* \* \*

**A PILGRIM HARP**

By J. Herbert Bean.

These poems are the sincere expressions of the author's best thoughts.

No special order as to time of writing or sequence of thought is followed in the arrangement of verse in this volume. Truly it is a Pilgrim Harp with sad and joyous notes intermingling, the lights and shadows of song alternating, perchance, at times, in whimsical fashion.

Withal the reader will find more of light than of darkness, more of faith than of doubt, more of love than of hate, more of life than of death in this collection of verse.

The Stratford Company, Publishers, Boston, Mass.



## NORTH CAROLINA CHRISTIAN ADVOCATE

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A. W. PLYLER.....Editor  
T. A. SIKES.....Business Manager

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## FIELD NEWS

### WONDERFUL CITY

By James Monroe Downum.  
Wonderful City rare,  
Beautiful scenes so fair,  
In service of thy Lord,

There dwell our loved ones dear,  
In full and holy cheer;  
Our holy Lord is there  
With all His love to share.

How wonderful thy ways,  
Built for eternal days,  
And flowers blooming sweet,  
Each happy eye to greet.

How yearn our souls for thee,  
From earthly ills free,  
Where we our Lord shall praise  
In all the endless days!

### UWHARRIE CIRCUIT

Brother Editor, will you please tell the people the reason for my not writing sooner is that I have been too busy. Long before I knew many of the people I am to serve I was kept busy for several different times storing away provisions for the winter, and they are still coming in. So ye editors can come down and spend Christmas with me. I have found my churches and lots of the people, and am glad to say that I am satisfied and at work. The people are clever and kind and seem to appreciate the work of their pastor. We are praying and expect to work for a great year on this charge. My postoffice is Farmer, N. C., and you can tell everybody that wants to see me to come down, as I expect to be on the job for about eleven more months this conference year. If you will send me a few sample copies of your paper I'll see if they won't sell themselves. Geo. W. Clay.

### ITEMS FROM CRAMERTON

After the adjournment of the conference we returned to Farmington to make arrangements to leave and tell them goodbye. Our anticipation of the new field was great. Late in the evening we arrived and found a Methodist greeting waiting for us that helped to make us feel at home. The conference did not send them a Haus to feed, but the groan from the pantry indicated how heavy it had been loaded with good things for the pastor and his family.

I found things here in first class condition. The church had a prosperous growth under Brother McKinney and the faithful work of Miss Faison. The work is beginning fine and is giving hope for a good year here. All interests of the church are being stressed, but especially that of the evangelistic type. Under the leadership of Brother Adams there are prayer meetings held in different parts of the town twice every week. This means something to building up the religious life of the place. In the near future we hope to have a genuine revival that will indeed revive the church and save souls from sin.

C. O. Kennerly, P. C.

### THE UNHEARD OF

Overstuffed mahogany furniture in the living room and a six-piece mahogany suite in the bedroom of a district parsonage—who ever heard of such a thing! Well, these are the things that now adorn the Greensboro district parsonage. The good women of West Market, Greensboro, generously donated the living room suite, and the women of Wesley Memorial, High Point, who are always ready to do their part in everything, followed with a beautiful bedroom suite. We are enjoying all this to the fullest extent. We want to thank them all from the depths of our hearts for the kindness they have shown us. We are unable to find words to express our appreciation.

This may be the beginning of a well furnished district parsonage, as others have 'phoned me that they want a part in this also. It will be hard to find a more loyal people anywhere than these of the Greensboro district.

Come to see us and we will let you sit on chairs that neither look or feel like parsonage chairs.

Mrs. W. F. Womble.

### HAYWOOD CIRCUIT

There has been no news from this charge for quite a while. But it is still on the map. We were right glad to be returned to the work again for another year, and if anybody is mad about it we have not heard of it. The people have kindly received us and we are trying to do all the good we can. One revival meeting has been held on the charge at Davis Chapel since conference with good results—fifteen professions of religion and church members strengthened. Brother Clark Medford, a good local preacher of Waynesville, N. C., assisted me in the meeting, and did some good, strong preaching. He is a good, earnest, true worker in a meeting, and is willing to help the brethren in meetings when he is needed. We hope to get things organized soon for a good year's work. This is a good country, and we hope to see these strong grown-up good people of the mountains and the rising generations consecrated to the work of the Lord. P. L. Terrell.

### THRIFT-MOORES CHARGE

Brother Griffith moved out and we came in the same day.

The first Sunday in November was rainy all day, but we held services at three churches which make the charge. This is an ideal little charge. Moores is two miles west of Thrift and Pleasant Grove is three and a half miles north from the parsonage; good roads to each church.

On Monday night after the second Sunday all three churches stormed the parsonage without a word of warning and gave a genuine pounding and loading the dining table with lots of good things to eat. We survived the pounding all right and after a social hour of getting acquainted we joined in prayer to our Father, who is the Giver of all the blessings of life, both in material and spiritual things.

There are a goodly number of choice spirits among the membership of the circuits. We have two fine Epworth Leagues, one at Moores and the other at Pleasant Grove churches, with as fine a lot of young people as you will find anywhere.

We have a Woman's Missionary Society at Moores and they are a noble band of women, working together planning for larger things in the kingdom of God on earth. They have secured five new subscribers to the Missionary Voice and received two new members into the society at their last meeting, and let the preacher in charge join as an honorary member. There is the first missionary society that has asked this preacher to join and meet with them. So I feel highly honored by our society.

We hope to be used of our heavenly

Father in working with these good people in building every interest of the church while we labor among them. We feel the lines have fallen to us in pleasant places. We ask the prayers of all good people that we lead them to higher lives of Christian living. J. J. Edwards, P. C.

### BRIGHT SKIES OVER MT. HOLLY

The Mount Holly Methodist church is beginning the new year under bright skies. Under the leadership of Rev. O. P. Ader, our beloved pastor, we propose to make the year 1924 the best in the history of Mount Holly Methodism. For the third time Pastor Ader has been sent as the shepherd of our flock and the Mount Holly people are standing with him in his far-reaching work.

On last Tuesday evening at a meeting of the board of stewards various plans were made for the work of the church for the coming year. Mr. C. P. Howard, well known Mount Holly business man, is chairman of the board and one of the most faithful officials in the entire conference. Mr. W. L. Tucker, another business man of our town, is superintendent of the Sunday school and is ever active for the church's best interests. Mr. J. L. Finger and Miss Roella Abernethy are the secretaries of the board. We have twenty stewards, a membership of more than four hundred, a Sunday school of two hundred and fifty, and a field of labor "white unto the harvest."

The board holds regular monthly meetings for the purpose of keeping ever awake and alive to the building up of the kingdom. Under the pastorate of such a man as O. P. Ader the Mount Holly church will continue to go forward in promoting the cause of Christ. C. Excell Rozzelle.

### A CHRISTMAS GIFT FOR THE COUNTRY

"Peace on earth and good will toward all men." In this season of Christmas giving, it is within the power of Calvin Coolidge, President of the United States, to give America, and humanity generally, a fine Christmas gift—the freedom of all political prisoners, for whose liberation there is the slightest justification.

The espionage act was a war emergency measure. It was a serious break with the free speech and free press tradition of our country.

The sentences imposed under this act were terribly severe, and can be accounted for only on the score of war hysteria. Think of the greatest exponent of human liberty jailing men for 15 or 20 years, or indeed two years, for expression of opinion of any sort, in war or peace, upon the conduct of government!

We have but recently celebrated the fifth anniversary of Armistice Day. Italy, France, Belgium and Canada granted general amnesty before the close of 1919. Sentences imposed upon British prisoners were so short that they expired long ago. Why is it that the government of this country alone is obdurate to appeals for clemency? The record of our country on this matter is the least creditable of any in connection with the great war, and every month of delay increases the severity of the indictment.

The judgment of history will finally be pronounced when the passions of war have died and a new generation comes to review the acts of the present generation.

The hundred millions of our people, young and old, were whole-heartedly for the war, the aged, the women, even the children sacrificing to help their country win perpetuation of the sacred rights of liberty, and the best of American manhood offering its all that the shackles upon human lives might be broken.

Why not a Christmas present in the form of clemency, liberty for the political prisoners? W. S. Surratt.

## The Sweet-Toned WILLIAMS PIANO



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## Cotton Seed From a Seed Farm

Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., \$3.00 per bu.; 10 to 50 bu., \$2.75; 50 or more, \$2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of \$1,000 for the largest authentic yield ever produced. Prices on Redigreed Corn, Wheat, Oats, and Peas quoted on application. PIEDMONT PEDIGREED SEED FARM  
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## Business

Business men will pay you a good salary if you will take our Bookkeeping, Shorthand or any of our Commercial Courses. School the year round and you can enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalog.



## FROM THOMASVILLE TO ROSMAN

We arrived in Rosman November 7. The parsonage had been refinished throughout; also found a nice warm supper awaiting us, a hearty welcome, and last but not least a generous pounding, which continues. I have made a round on my work and find a kind, receptive people at all the churches. Our first quarterly conference convened at Rosman November 26. Rev. H. C. Sprinkle, our presiding elder, was at his best and brought us a great message at 11 a. m. and held the quarterly conference in the afternoon. The financial report showed they had spent over \$400 on church and parsonage this quarter. We are planning, praying for, and expecting a great year on the Rosman circuit.

J. C. Richardson, P. C.

## FROM NEWTON GROVE TO FAIRVIEW

After having spent two of the most pleasant years of our ministry in the progressive little country village of Newton Grove in Samson county, where we made some honest effort for the advancement of the kingdom and where some results of this effort are visible, for which we praise God, we have entered into a new field of labor in the mountains of the Western North Carolina conference—which mountains we are learning to love in spite of the rugged rocks and crooked roads, the like of which Mrs. Phillips never saw before.

We have been very kindly received on the new Fairview circuit. There were twelve or fifteen of the excellent men and women of the community at the parsonage to welcome us, and they certainly did give us as cordial, whole-hearted and complete a welcome as anyone could wish. There are more ways of saying welcome than one. They said it first by cooking us a fine warm supper, and second with material gifts, the largest we have ever received at any place. Therefore we feel much gratified at the whole-hearted welcome accorded us—both by Methodist and Baptist, for the latter have made many visits to the parsonage since our arrival with many good things to eat. We hope to be a great blessing to all the people in this community. Reader, pray for me and mine.

S. W. Phillips.

## WESTFORD CHURCH, CONCORD

We have been very graciously received at Westford church. We came Thursday, November 1, arrived for late dinner and found a goodly number of our splendid people at the parsonage with loads of dinner and some for days to come, and that evening after we had eaten supper we heard a noise at the front door, and they were there in large numbers—men, women and children, with all kinds of bundles, marching straight to the dining room piled them high. Then all repaired to the parlor, where a number of speeches were made expressing hopes and purposes for the new year, closing with prayer. This array of pounders then left us in possession of the spoils, some of which continue to this present time.

They have increased the salary, have put quite a lot of nice new things in the parsonage and in many ways encouraging their new pastor. So that I feel as much as in me is I am their servant for Jesus' sake. I have never had a more responsive people. We have a very fine choir and the largest per cent of folks who pray in public and have family altars of any charge I have ever served. I am not the least bothered about conducting Wednesday evening prayer meetings or any other prayer meetings, as there are so many earnest, competent ones to do it. Of course I attend and take part in these meetings.

We closed a two weeks' revival last Sunday, had a good number of professions and much good has been done. I did all the preaching but two ser-

mons. Brother Williford from Bro. Seymour Taylor's work (a local preacher) preached one sermon and Bro. Seymour Taylor preached last Sunday night, as I was sick. Our people say he preached a splendid sermon. I am receiving members frequently by certificate.

Of course any one reading these lines will see that I am delighted with my work and my people. May the Lord bless every one of them.

I have been sick with a cold since Sunday, but have been out of bed two days, for which I praise the Lord.

E. Myers.

## AYCOCK AT CANTON

It has been a long time since I have written anything for publication. But if you will let me have just a little of your space I wish to say just a few things.

We are here for our fourth year, as most of you already know, but there are a few things about this that you do not know, and that is what we wish to say. We have been severely pounded twice by two of our women's Bible classes. Now these poundings were something to be proud of. For they were done with a will. There was a spirit of enthusiasm about them that made this preacher and his family feel good. We have been most heartily received and everything points to a good year, in fact the best of them all. The salary will be substantially increased over last year. We are now living in one of the very best preacher's homes in the conference; hard wood floors all over it and brand new furniture from the front to the back and from the bottom to the top. What I am talking about, this furniture is not the proverbial parsonage kind, but real good substantial stuff, such as one would find in the best homes.

We are going to try to make this place attractive to a real preacher next year. For by that time these good people will deserve one. May the Lord help us to do something for them and with them for the advancement of His kingdom this year.

A. L. Aycock.

## RESOLUTIONS OF APPRECIATION

Whereas, the Western North Carolina conference saw cause to move our pastor, Rev. W. F. Elliott, to another conference. We, the members of Bollinger's Chapel, do extend our regrets that we must lose him, and we feel that we want to put on record an expression of our appreciation for his faithful and very efficient service while with us, resolve:

First, That we want to thank him for his faithful work while with us, and wish him a very pleasant work where he may be assigned. We have thoroughly enjoyed him as pastor, as a real friend, and as a Christian gentleman. It has been a benediction to have Brother Elliott with us. He has pointed us to higher ideals and inspired us to nobler purposes.

Second, We commend him most highly to those who are fortunate enough to have him as pastor. Our love and prayers will ever follow him. We thank the conference for sending him to our church. He carries our love with him to his new work.

Third, That a copy of these resolutions be sent to him as a slight remark of our esteem, and that a copy be sent to the North Carolina Christian Advocate for publication.

W. K. Powell,  
G. A. Hauss,  
W. J. G. Cranford,  
Committee.

## BIBLES OF ALL KINDS

If in need of a Bible of any kind, write us and we will send you catalog to select from. We furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact, anything you want.

Order your Christmas cards from the Advocate.

## BILLY SUNDAY

IN

## The Charlotte Observer

SIX WEEKS FOR \$1

Every sermon delivered by the world's greatest evangelist during the six weeks' revival campaign he will open in Charlotte, December 30, will be printed in full in the issue following its delivery.

Billy Sunday's thrilling phraseology, his striking gestures and platform antics, and the manner in which his sermons are received by the thousands who will jam the specially constructed tabernacle, will be duly recorded by an Observer staff reporter.

The fact that The Observer is a morning paper will enable it to give a more complete report of the services than any other Charlotte newspaper.

In addition to the complete Billy Sunday reports, The Observer will carry every piece of news developing in North and South Carolina, the local news handled by a large corps of reporters, and the world news gleaned from a complete Associated Press service. Features, comics, special articles of general interest and an editorial page second to none in the South, make up a paper that is more than desirable.

SPECIAL RATE OF ONE DOLLAR TO NEW SUBSCRIBERS FOR THE SIX WEEKS IF SENT IN BEFORE  
DECEMBER 20

Let the Advocate do your job printing

Your doctor advises  
internal cleanliness

HE will tell you that the first results of constipation—headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time, these poisons may cause the breakdown of health and lead to serious disease. In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Hence, doctors urge internal cleanliness—regular and thorough removal of food waste from the body.

## Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury

## Why Physicians Favor Lubrication

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

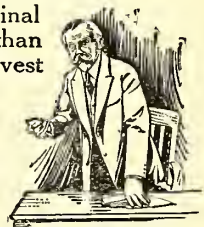
Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



**Nujol**  
REG. U.S. PAT. OFF.

For Internal Cleanliness



"Keep Clean Inside"  
Say Physicians.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### North Carolina Conference

#### THE WORLD'S BIBLE

Christ has no hands but our hands  
To do His work today;  
He has not feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

We are the only Bible  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word;  
What if the type is crooked?  
What if the print is blurred?

What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him  
And hasten His return?  
—Annie Johnson Flint, in The Southern Methodist.

#### AN INTERESTING AND IMPORTANT MEETING

There will be a joint session in Nashville on December 19 and 20 of committees appointed by the Woman's Missionary Council and the Epworth League Board to consider the matter of combining the work of the Epworth League and the Young People's Missionary Society. Something like 400,000 young people are represented in these two organizations of young people.—Nashville Christian Advocate.

#### JANUARY 1, 1924

On this day all the reports for the last quarter of 1923 are due. Every auxiliary president and superintendent should be absolutely positive that their work has been adequately and correctly reported. If there are any items in the reports that have been overlooked during the year that have not been reported when they should have been, they may be sent in to the proper conference officer or superintendent and included by them in the year's report as a whole. This is most important. Remember January 1st. Remember to report.

#### SCARRITT SITE SECURED

A site for Scarritt College, the college that is to take the place of Scarritt Bible and Training School, now located in Kansas City, Mo., has been secured in this city. The property is on Grand Avenue and Nineteenth Avenue South, extending 372 feet on Grand and 540 on Nineteenth. There are six or seven fine residences on this property. Across Nineteenth from this property a vacant plot of ground 430x275 feet has been secured. This latter plot joins the Southern Y. M. C. A. College on the west, and the other plot lacks only three lots of joining Peabody on the south. Peabody property lies between the Scarritt property and Vanderbilt University.—Nashville Advocate.

#### MRS. S. C. VANN

On the morning of November 10, 1923, at Franklinton, N. C., Mrs. S. C. Vann passed from this life to the life more abundant. At the time of her death she was president of the Franklinton auxiliary. For many years she has been one of our most faithful work-

ers and most liberal givers. She has served in many ways. At one time she was district secretary of the Raleigh district. No one can ever know the extent of her work. Like the Master, whom she served so lovingly, she "went about doing good." She was the friend of all in need, and many hearts are sad and desolate because of her going. Her memory will live in hundreds of hearts, and we thank God for her beautiful life and character.  
Mrs. N. H. D. Wilson.

#### ANDERSON Y. P. AUXILIARY

The Anderson Young People's auxiliary met in my home and held week of prayer service November 29th—Thanksgiving night.

The program was beautifully arranged, consisting of scripture reading, singing, prayers, reading by different ones of two stories. God was in our meeting. It was an inspiration to me; it seemed as if heaven was not far off. The sorrow and sadness that has been over me this year by losing loved ones, and being with my dear young people gives a source of happiness in my soul. This band of boys and girls are fine. I gave them a treat after service.

With love for this work,  
Mrs. J. E. Perry,  
Supt. Y. P. M. S.

#### MINNIE WILSON SOCIETY

Since writing about our society in your last issue, dividing its membership into circles, we want to tell you something of what we have accomplished during the first month of the change.

We raised the sum of seventy-four dollars, and from this amount we paid our assessment to Greater Scarritt.

Each circle meets once a week, and are sewing for our bazaar which is to be held the 4th of December next. At these circle meetings we are taking our mission studies. We appoint a different leader for each week and find it very interesting.

Mrs. W. N. Jenkins graciously entertained the leaders of the several circles, together with the president of our society, Tuesday evening, November the 20th last. Several new ideas were introduced and all enjoyed the evening.

On Monday evening, November the 19th, the Minnie Wilson Missionary Society held its regular monthly meeting at the home of Mrs. R. L. Knowles, having the largest attendance it has had for quite a while, there being 35 members present.

After the transaction of all business and listening to several interesting and entertaining talks from several of our members, we then gave way to our pastor, Mr. Grant, who will soon leave us for his new field of work. Mr. Grant made a very interesting and instructive talk which we all appreciated and enjoyed. This being Mr. Grant's last meeting with us, we of course feel the loss of him and were made sad by the occasion. Our loss is Lumberton's gain. Our prayers go with him.

We will welcome our new pastor, Mr. Yearby, and trust that his stay among us will be a pleasant one.

After a service of light refreshments by Miss Kate Blanchard and the hostess the meeting adjourned.

Mrs. R. L. Knowles,  
Supt. Study and Publicity.

#### Western North Carolina Conference

#### HARVEST HOME DAY OBSERVED

The Woman's Missionary Society of Central church, Mt. Airy, held an interesting Harvest Home service in the new ladies' parlor December 3, with Mrs. D. Vance Price in charge of the literary program, and the president, Mrs. J. L. Woltz, in charge of the business. An interesting feature of the program was an "experience meeting"—"What being a member of the missionary society has meant to me." A number of ladies responded,

speaking most helpfully of the inestimable value of the missionary society in their lives; then each gave an item from one of the foreign fields. Interspersed with these experiences were short Bible readings, emphasizing thanksgiving and Harvest Home day. Special music by members of the choir was much enjoyed.

The report of the officers showed all the machinery in good working condition and functioning satisfactorily. The election of officers for 1924 resulted in the following:

President—Mrs. R. H. Leonard.  
Vice President—Mrs. J. A. Hadley.  
Rec. Sec.—Mrs. J. L. Ashby.  
Cor. Sec.—Mrs. J. D. Minick.  
Treasurer—Mrs. Herbert Foy.  
Supt. Supplies—Mrs. W. W. Thomas.  
Supt. Social Service—Mrs. A. B. Somersville.  
Supt. Local Work—Mrs. J. H. Folger.  
Supt. Mission Study and Publicity—Mrs. D. V. Price.  
Supt. Young People—Mrs. B. E. Herman.  
Supt. Children's Work—Mrs. J. A. Jackson.  
Agent for Voice—Mrs. S. M. Hale.  
Treas. Local Work—Mrs. A. E. Smith.  
Pianist—Mrs. N. C. Marion.  
At the close of the meeting sandwiches and coffee were served, and a delightful social hour was enjoyed.

#### TRYON STREET, CHARLOTTE

The week of prayer was observed at Tryon Street Methodist church in Charlotte the last Monday in November. The morning session began at 11 o'clock. All ladies brought box lunches and a social and very enjoyable hour was spent. During the morning prayers were offered for all phases of our missionary work at home and abroad. Bible references were given and discussed to show the value and effectiveness of prayer.

The specials for the week of prayer, namely, The Laura Hagood Demonstration School at Soo Chow, China, and the Bethlehem Center at Nashville, Tenn., were thoroughly explained to those present.

The afternoon program consisted of two interesting presentations, one a dialogue, in which a very unsympathetic missionary woman was made to see the practicability of a Bethlehem Center. The other was a pageant, "Laura Hagood's Messengers." Three women represented the three spirits and children from the children's missionary society impersonated Chinese children. The afternoon's collection was given to the children's missionary society as their day of prayer offering.

All who attend this day of prayer expressed themselves as having spent a pleasant, profitable day and as feeling closer to Him for having participated in the day of prayer.—Contributed.

#### OFFICERS W. M. S. OF MAIN STREET, THOMASVILLE

President—Mrs. F. S. Lambeth.  
Vice President—Mrs. C. A. Julian.  
Supts. Y. P. Dept.—Mrs. G. E. Crowell, Mrs. R. L. Pope, jointly.  
Supt. Children—Miss Lillian Yow;  
Mrs. Robt. Williams, Asst.  
Supt. Mission Study—Mrs. R. M. Courtney.  
Supt. Social Service—Miss E. C. Fife.  
Supt. Supplies—Mrs. B. S. Lambeth.  
Rec. Sec.—Mrs. Ira Johnson.  
Cor. Sec. and Treas.—Mrs. C. L. Harris.  
Agent Missionary Voice—Mrs. E. T. Kearns.  
Chairman Local Dept.—Mrs. J. A. Green; assistants, Mrs. John R. Myers, Mrs. Lee Rice, Mrs. John Pennington.  
Sec. Local Dept.—Mrs. T. E. Jennings.  
Treas. Local Dept.—Mrs. James E. Lambeth.

#### THE NEW MEMBER — WHAT SHOULD BE DONE WITH HER?

Help her to get an intelligent knowledge of our work. To you who have been in the work for years the terms we use are easily understood; but to the new member such words as auxiliary, council, general fund, contingent fund, etc., are confusing, if not altogether unintelligible. Explain them to her, not once, but again and again, until she is perfectly familiar with them.

Show her the pictures of your particular missionaries and make her acquainted with them. Tell her where each is located and what her special work is.

If she has not subscribed to the Missionary Voice, urge her to do so. If she feels that she cannot, get one of your members who is a subscriber to share her copy with her each month.

Give her something to do. Find out her qualification. If you have not a place ready for her to fit in, make one. She will soon feel that she "belongs" when she realizes that a part of the work devolves upon her.

Appoint one of the old members to be specially nice to her. Make her feel that she is welcome and show her what a beautiful bond of fellowship binds all missionary women together. Finally, pray for her. You have done all you can; now ask our heavenly Father to fit her for service and use her for His glory in the extension of His kingdom.—Adapted.

#### "THAT THINE OWN RIGHT HAND CAN SAVE"

Five small fingers that cling to one of yours when the way home is long. That go softly groping for your watch to find where the tick comes from, or into any pocket to see what's there. Not much use for buttoning the owner's clothes or managing a spoon at meal time. Not very clean either unless mother has had a look at 'em lately. Not much of anything at all, in fact—just five small fingers. And yet they hold a man to his work when nothing else will, when the job is a tiring nuisance, and ambition foolishness, and the world a mess of grimy dust. No lawyer ever drew a contract that griped like the trust of a tiny hand laid in yours. No orator, no musician of them all, ever hammered out a phrase that meant as much as "Father's come home!" "Hostages to fortune," said the old philosopher Bacon. Bacon was a fool that time. Fortune herself is a hostage to the heart that holds the fadeless memory of five small fingers close within your own.—Selected.

#### THE GOSPEL OF GOOD CHEER

O walk on the sunny side of the street  
When the day is chill and cold;  
Have a cheery word for all you meet  
And a smile that shines like gold.  
Yes, walk on the sunny side of the street;  
Whatever happens, keep sweet, keep sweet.

There's never a cloud but 'twill go away  
Nor a fog but the sun breaks through;  
There's sunshine somewhere every day,  
Then let it shine on you.  
And keep on the sunny side of the street;  
And, whatever may happen, keep sweet.  
—Stephen Moore.

*Young Men AND Women*

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# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel ..... Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley ..... Editor  
Lexington, N. C.

## Western North Carolina Conference

### STANLY COUNTY SCHOOL

The Stanly County Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers opened last Sunday afternoon in the high school building at Albemarle most auspiciously. There were present thirty-eight Presbyterian and one hundred and three Methodist Sunday school leaders on the opening afternoon. Among these leaders are nine ministers and eleven superintendents, most of whom have enrolled as credit students. The school was expected to be quite a successful one, but the actual attendance and interest shown are beyond our expectation. In spite of very rainy weather splendid delegations from Badin, Norwood, Norwood circuit and Salem circuit have been regularly attending the school. In each instance the pastor has led way. In Albemarle itself Central, First Street and Tabernacle are represented by their pastors, superintendents and a number of other leaders. Our school is doing real constructive work.

### FIRST STREET

It was my pleasure several Sundays ago to attend the Sunday school at First Street, Albemarle. On arriving at the church several minutes before the school was due to open I found the pastor, Rev. R. A. Swaringen, and his good wife in the building welcoming the early arrivals and seeing that everything was arranged in fit order for a school of religious education to properly function. Soon the superintendent, R. M. Russell, arrived and a good Sunday school was started. The accommodations at First Street are entirely too small for the great numbers who attend and the pastor and superintendent are working with their people on plans for larger and better accommodations. The prospects are mighty good at First Street for a good year's work.

### CENTRAL, ALBEMARLE

Central, Albemarle, is steadily forging to the front. In my several visits to this enthusiastic congregation I have noted continuous advancement along many lines. I used to think that Central, Albemarle, was one of our most conservative congregations, but such is certainly not the case now. The pastor, Rev. C. M. Pickens, and his Sunday school superintendent, Mr. C. A. Reap, are leading wisely and well. Among other good things this congregation rejoices in the fact that it has a very strong men's Wesley Bible class numbering one hundred or more each Sunday. This splendid class is taught by Hon. R. L. Smith and its organization is headed by another good man named W. A. Smith. This congregation has in three or four years doubled its pastor's salary, now paying \$3,600. Among other things a pastor's assistant and better Sunday school facilities are being arranged for. Central, Albemarle, is truly growing.

### STANDARDIZATION

There are one hundred and twenty-five Sunday schools, sixty of the "B Type" and sixty-five of the "C Type," the former meaning a Sunday school of some departments and a number of class rooms and the latter meaning a one-room Sunday school, in the Wes-

tern North Carolina conference that have secured "Programs of Work" and are fashioning their endeavor accordingly. These programs of work call for ten definite lines of activity. During January and February it is proposed to carefully check up on all Sunday schools now working on these programs of work and to place others in Sunday schools where there is a disposition to systematize religious educational work.

### LITTLEJOHNS

The first Sunday school in the Western North Carolina conference to become standardized is that of Littlejohns, on the Lenior circuit, located seven miles out of Lenoir, on the highway from Lenoir to Moganton. It will be remembered that a delegation from Littlejohns Sunday school attended a training school at Hickory last April, twenty-eight miles away. Last September every officer and teacher of this Sunday school attended the Lenoir training school and received credit for work done there. So far as I know not other Sunday school in our conference can boast of such a record. Anyway the Littlejohns Sunday school now has a "Program of Work" with ten blue seals on it. This school reached the requirements during the pastorate of Rev. F. H. Price, who is now serving the Shepherds circuit in Iredell county. Mr. H. M. Courtney, whose brother is Rev. R. M. Courtney, of Centenary fame, is superintendent of Littlejohns Sunday school. Littlejohns has led the way. There will be some "Otherjohns" to follow.

### DISTRICT FIGURES

The following figures give the district Sunday school enrollment for 1922 and 1923, the last two conference years. From these figures it will be noted that every district in the conference showed some Sunday school gain except the Mount Airy district, which reports a loss of 368. It was first reported that the Winston-Salem district would show a loss, but instead there is a gain even after two charges had been transferred to other districts, one going to the Mount Airy district and the other to the Greensboro district. The first column of figures stands for the 1922 enrollment, the second column for enrollment of 1923 and the last for the gain recorded.

District	1922	1923	Gain
Asheville	10,125	10,354	229
Charlotte	13,982	14,521	539
Greensboro	14,940	16,014	1074
Marion	8,939	9,665	726
Mt. Airy (loss)	8,621	8,253	368
N. Wilkesboro	3,574	4,216	642
Salisbury	12,028	13,236	1208
Shelby	13,618	14,051	433
Waynesville	6,442	7,187	745
Winston-Salem	15,543	16,046	503
Total	121,772	127,822	6050

### A COMPARISON

It is always interesting and generally profitable to recapitulate. A comparison of the Sunday school figures for 1922 and 1923 is hereby given:

	1922	1923
No. Sunday school ..	844	851
(Gain, 7)		
Officers & teachers..	7,739	8,081
(Gain, 342)		
Cradle Roll Enrlmt..	6,425	7,509
(Gain, 1084)		
Home Dept. Enrlmt..	3,705	4,478
(Gain, 773)		
Active Enrollment ..	104,158	107,754
(Gain, 3296)		
Total Enrollment ...	121,772	127,832
(Gain, 6050)		
Pupils joining Ch. ..	5,252	4,350
(Loss, 902)		
No. Wesley Classes..	652	582
(Loss, 70)		
S. S. Day, raised....	\$1,614	\$2,795
(Gain, \$1181)		
Miss. dollars raised	\$18,256	\$16,038
(Loss, \$2218)		

Total raised .....\$156,859 \$175,316  
(Gain, \$18,457)

### North Carolina Conference

#### A FULL DAY AT LA GRANGE

With Rev. R. E. Pittman's La Grange congregation your conference superintendent of Sunday school work spent Sunday, December 2, speaking three or four times in Sunday school and church services. During the Sunday school hour he spoke before Mrs. D. L. M. Fields' fine class of young people and later briefly before the whole Sunday school. Then at the 11 o'clock hour he had the pleasure of talking for 30 or more minutes to a house practically full of attentive and apparently very much interested listeners. Following this service there was a meeting of the officers and teachers of the Sunday school, with a few other interesting persons, at which the official Program of Work "C" was presented and explained and then adopted unaimously. The La Grange school is already doing a splendid work for its boys and girls, young people, and adults, and is going to try to render better service.

It was a busy and pleasant day for the speaker and, as the people were kind enough to say, one of inspiration and help to them. It was particularly delightful to meet with that young people's class, numbering in its membership cheerful, hopeful young folks who are doing things. It is organized as a Wesley class.

The pastor, returning to this charge for the third year, is entering upon the new year with enthusiasm, and pastor and people are anticipating a good year together. In line with his desire to give his people the best in all things, the pastor is about to install a radio set in his church and to give radio sermons and sacred concerts Sunday nights following the regular evening services.

#### KINSTON SCHOOL, MARCH 2-7

From La Grange your conference superintendent went to Kinston, where Sunday evening he met with Rev. C. K. Proctor's Queen Street congregation and presented, briefly, plans for the Standard Training School to be held there March 2-7 for the Sunday school and church leaders of that section of the New Bern district within a radius of 20 or 30 miles of Kinston. This matter was also taken up in the quarterly conference which convened at the close of the service and was heartily endorsed by the conference. Rev. J. C. Wooten appeared before this congregation at the evening service for the first time since coming to the district as presiding elder and preached a splendid sermon. He also presided over the quarterly conference and gave his enthusiastic endorsement of the proposed training school. Rev. Mr. Proctor, the pastor, Mr. Braxton B. Jones, the Sunday school superintendent, and the other leaders and workers are unanimously eager for the school and are looking forward to the help which it will bring to their school and to the pleasure of having workers from other Sunday schools in their midst.

#### WILSON IN NEW BUILDING

Prof. H. E. Spence, head of the Department of Religious Training at Trinity College and chairman of your conference Sunday School Board, and the writer attended a meeting of the Workers' Council of the Sunday school of First church, Wilson, Monday evening, December 3. It was the first workers' meeting held in the splendid new \$80,000 departmental Sunday school building, which the school used for the first time Sunday. Supt. A. E. Bishop presided and, after transacting miscellaneous business, called on the writer for a short talk. The principal speaker was Professor Spence, who held the unlimited atten-

tion of the group, calling attention to the great importance of the work in which they are engaged in these perilous times and to their unusual opportunity to do monumental work in the new building.

One of the significant matters discussed at the meeting was a training class to be taught by Prof. Chas. L. Coon. Fifteen or twenty teachers indicated their purpose to take the course. Another matter was the formation of a workers' library. Both of these matters were brought up by Mr. J. Shep Bryan.

At Wilson, March 9-14, will be held a Standard Training School for the Sunday school and church workers of Wilson and vicinity.

#### ELEMENTARY KEY WOMEN

The following Elementary Key Women have been appointed for their Sunday school:

- Miss Annie L. Stanton, Stantonsburg.
- Miss Bannie Finch, Evansdale.
- Mrs. J. W. Arnold, Sharon S. S. (Red Oak).
- Mrs. M. M. Fisher, Lake Landing.
- Mrs. C. S. Guthrie, Englehard.
- Mrs. J. R. Coggins, Bethlehem (Spring Hope).
- Mrs. R. C. Calton, Nashville.
- Mrs. W. P. Wrenn, St. John (Goldsboro).
- Mrs. Bessie Patrick, Grifton.
- Miss Orelie West, Bethany (Do- ver).
- Mrs. G. M. Holly, Colerain.
- Miss Sarah Pearson, Black Creek.
- Miss Mary Anderson, Yanceyville.
- Miss Blanche Pinchback, New Hope.
- Miss Zelma Loy, Webb Ave. (Burlington).
- Mrs. S. G. Lindsey, West Durham.
- Miss Rebecca Limer, Cedar Grove.
- Mrs. H. M. Grizzard, Kenly.
- Mrs. A. W. Etheridge, Selam.
- Miss Edna White, Oxford.
- Mrs. L. T. Royall, Smithfield.
- Mrs. G. O. Pitts, Zebulon.
- Mrs. J. G. Midgett, Salvo.
- Mrs. T. M. Burham, South Mills.
- Miss Bernice Whitehurst, Sharon (South Mills).
- Mrs. A. H. King, Merry Mount.
- Miss Annie Cutchins, Whitakers.
- Mrs. R. L. Allen, Rich Square.
- Mrs. J. P. Brett, Ahoskie.
- Miss Margie Stewart, Shocco (Middleburg)
- Mrs. J. A. Reid, Wesley Memorial (Wilmington).

The following fourteen of these women have already sent to Miss Keene a yearly report from their Sunday schools: Miss Edna White, Mrs. H. M. Grizzard, Mrs. L. T. Royall, Mrs. R. L. Allen, Mrs. R. C. Calton, Mrs. J. R. Coggins, Miss Zelma Loy, Miss Sarah Pearson, Mrs. John Midgett, Mrs. J. W. Arnold, Miss Rebecca Limer, Miss Margie Stewart, Mrs. S. G. Lindsey, Mrs. C. S. Guthrie.

These women will help your conference elementary superintendent promote the elementary work in their Sunday schools and will enable her to do more effective work among them. Wouldn't it be fine if we had an Elementary Key Woman in every school in our conference? If you think so, see that one is appointed for your school right away and her name sent to Miss Keene. The Sunday school superintendents already have a card for reporting the names and addresses of the Key Women for their schools. Let's use these cards.

#### OXFORD ADOPTS PROGRAM

The workers in the Beginner department of the Oxford Sunday school have adopted the Program of Work "B" for this department and are working toward standard. They have attained eight of the ten points on this program of work and are planning to reach the other two in a short time. Miss Elizabeth Floyd is the superintendent of this department.



# EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

## Western North Carolina Conference

### THE SUNSHINE LEAGUE

Perhaps a word from Hayesville charge may be of some interest to the readers of the Advocate. We, the members of the Oak Forest church, Hayesville charge, Waynesville district, have organized an Epworth League, the name of which is the Sunshine League.

We have twenty-eight members to begin with and a good prospect for more. We are expecting this to be a fine league in the near future. Our church at Hayesville has a good league, but they will have to move up or Sunshine League will lead them.

The Oak Forest Sunday school has been the best in Clay county, but we will have to hustle or some of the other Sunday school will get ahead of us, for there are several good churches on the charge.

We have also organized a Wesleyan Bible class here at Oak Forest. The members are greatly interested in it, and we know it will be a great help to our church.

You may expect to hear from Hayesville charge again, for all of our people are becoming more interested in religious work than they have been for many years.

Cor. Sec.

## North Carolina Conference

### UNION MEETING

The Wayne County Epworth League Union met with the Elm Street League Sunday night, December 2nd. The attendance was much larger than usual. The church was full and many had to stand.

The devotional meeting, which was conducted by Mrs. A. E. Wilson, was one of the best we have heard. The subject was "How Can I Find My Place?" A number of very interesting talks were made on the subject. We were welcomed by Mr. Roger Hinson and the program assured us that we were cordially welcome.

After the devotional meeting Miss Emma Davis took charge of the meeting. The roll was then called and nearly all of the leagues were represented. The secretary read a letter from Mr. Chauncey Barcliff expressing his appreciation for the offering sent him last month. We will meet with the Pikeville League first Sunday night in January.

The Wayne county leagues are doing nicely and I expect if the union keeps growing somebody will have to get busy and enlarge the churches.

"Hurrah for the Epworth League."

Ruth Herring, Cor. Sec.

## EDENTON STREET AND DRAMATICS

Your readers of the league news have probably read several times lately of plays and pageants given by Edenton Street League. Well, you haven't read it all because the young actors are so busy preparing for the next play after we give one that we forget to write it up for the Advocate, but our editor keeps so close behind us that we have to tell you readers what we are doing.

The last performance we gave was a Thanksgiving pageant which brought out the spirit of the season very forcefully.

Our league meetings are well attended and we have some splendid workers, but we are not at all contented with our work. We are hoping that the new year and the Christmas spirit will give us renewed energy so that we may do even more for Christ in the future than we have in the past. Getting back to the subject, we are

now planning a Christmas play to be given on the fourth Sunday in December. Miss Mamie Speas seems to be the power behind the throne when it comes to dramatics at Edenton Street. The parts are being distributed to the characters in the play and practice is expected to begin this week. Dramatics is proving to be a great help and inspiration in the spiritual life as well as the social and cultural, because all those given so far have been plays which present a very forceful sermon.

## LEAVE FOR NEW HOME IN TROY

Rev. J. H. McCracken, wife and daughter, left November 27th via automobile for Henderson and Durham, where they will visit before arriving in Troy, their new home.

Mr. McCracken and family leave Washington carrying with them the best wishes of the entire city, for no pastor of the M. E. church here has been more popular both as preacher and pastor. Since coming to this city three years ago the church under his guidance and direction has made wonderful progress along all lines.

In speaking of his work in Washington, Mr. McCracken said just on the eve of his departure, "I am leaving Washington for only one cause and that is a higher climate, for there are no better folk in the world than in Washington."

It is the opinion of all the members of the church here that the year just closed has been the best in the history of the church. More than \$15,000 was raised for all purposes. The church now has on its roll 835 members, 228 of this number joining during the three years pastorate of Mr. McCracken. The Sunday school has doubled in attendance and the Sunday school building is taxed to accommodate the number, which means more room must be provided.

"The board of stewards are second to none," said Mr. McCracken. "The women have been a mighty factor in bringing things to pass. The church is in the best financial condition it has ever been."

"Yes," said Mr. McCracken, "I'm leaving the best people in the world."

Last night the board of stewards presented Mr. McCracken with a handsome rocking chair in appreciation of his work as pastor of the church. The gift was merited in every way. Mr. McCracken has a warm place in the hearts of the people here and universal regret is expressed over his leaving. May he be spared many years to his family and to the great church which he so nobly represents.—Washington Daily News.

Mary's Beau (waiting for her to come down stairs)—Is Mary your oldest sister?

Kid Brother—Yep.

"And who comes after her?"

"You and two other guys."

## HERE IS A GOOD PRESENT!

What shall I give for a present? Is always knotty question. Try "Travels in the Old World," by Rev. J. M. Rowland, editor Richmond Christian Advocate. A good book is always appropriate and this one is full of laughs and information and inspiration. One dollar will bring it. Your friend will like it; 430 pages with rare illustrations. Advocate Publishing Co., Box 584, Richmond Va. 3t-eow

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## EVERY GOOD METHODIST

Is interested in the successful completion of the Centenary and Educational Campaigns. What cause could be nearer our hearts than that of the Forgotten Man? But to get the full sympathy and co-operation of our Methodist people in these worthy movements, we must present the cause not only from the pulpit but through the church press as well. In fact, one of the most efficient helpers the pastor has is the church paper. Its readers have a more sympathetic understanding and interest in the work of the church which he as pastor is directing.

Increase the efficiency of your people by placing the NORTH CAROLINA CHRISTIAN ADVOCATE and (NASHVILLE) CHRISTIAN ADVOCATE in their homes on GOOD LITERATURE SUNDAY.

## He took A LITTLE CHILD AND Set him IN THE MIDST

"Suffer the little children . . . to come unto me: for of such is the kingdom of God."



"And whoso shall receive one such little child in my name receiveth me."

## SPECIAL SEASON OF EVANGELISM IN THE SUNDAY SCHOOL

JANUARY :: FEBRUARY :: MARCH

Send a post card to the General Sunday School Board, 810 Broadway, Nashville, Tennessee, for materials

FREE



# OUR ORPHANAGE WORK

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Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

### HAPPENINGS AT THE CHILDREN'S HOME

By Martha M. Wood.

So many kind words of appreciation have been said and written to the writer concerning the items in the Advocate about the Children's Home that I feel negligent not to have an article in the paper every week, but you know how it is—busy people are not, as a rule, steady correspondents.

However, this week the superintendent and John M. got into the Home truck, made a trip to Thomasville and came back with a dozen chairs for the larger girls in the Cornelius building—chairs with a broad arm for writing convenience, a stand up desk and another for the office, and a small typewriter desk that has been consigned to my use.

Such a nice little desk with a low top and two drawers for paper—it ought to be an inspiration for an article or two.

I had been using a tea wagon to hold the typewriter. A tea wagon that the missionary society ladies of Shelby presented me with one time. But the tea wagon seemed to find such a load a misuse, so the typewriter finally came to repose on a board on a stool—a perfectly good makeshift, though not exactly ornamental.

Having a liking for homemade things, I had drawn a design for a little table that I thought would suit me exactly for a typewriter desk. I thought I would like one of Home grown boards made at the Home shop. But I learned that Mr. Binkley, the shop genii, was busy constructing wagon sheds and hay lofts, and after that another little barn was waiting to be built, so that the type-table prospect seemed to be a remote and dim probability. So I received the desk from the factory with a warm appreciation of the fact that a desk at hand is worth more than a dream in the boards.

\* \* \*

Thanksgiving brought its usual abundant good things to the Home. Thanksgiving at a place like this is more than a day—it is an elastic period, anticipating the date many days and reacting on toward Christmas. It begins to get into the air and into the minds of the friends of the children right after conference, and by the first of November begins to materialize into a stream of letters and packages, bales and bundles, crates and wagon loads of goods and groceries.

A good friend of the Home who lives up in the mountain country, was in town during conference and visited the Home. She told the superintendent that if he could arrange to send for it that she could get up a load of fruit and vegetables for the Home. To let her know beforehand and she would phone around and have the provisions collected up.

It seemed like an attractive proposition, so as soon as convenient, after making several attempts to get a good day for the trip, Mr. Wood and John M. took the new truck one morning and got up to Mast in time to load

the truck before night, to get an early start home next day.

And it was a load! Mr. Wood said that he was afraid that he was loading too heavily, but it came through alright. There were 14 bags of apples, six bags of Irish potatoes, two bags of sweet potatoes, three bags of cabbages and four boxes of canned fruit.

The grandmother of the three little Salmon boys sent word that she had some molasses that she would like to give the Home if we could send something to put it in. So one morning John took the truck and some containers and went after it. Two of the little boys went along. The older one had been promised the trip and the littlest one, five years old, came down to the superintendent's house early that morning to ask permission to go also, promising bravely that he would come back without crying.

They brought back not only 18 gallons of nice molasses, but 14 pumpkins, a bushel of dried beans and a peck of peas and a bag of walnuts.

Mr. Wood and his household were invited to eat Thanksgiving dinner at the dining room with the children. It was an excellent dinner—Miss Current knows how to have things cooked to look good and taste good. There was roast chicken with dressing, rice and gravy, cranberry sauce and celery, sugary sweet potatoes, bowls of delicious apples, an abundant serving of ice cream and nice little cakes.

Dinner was served late to give the kitchen girls a half holiday from the kitchen. As no one needs supper after eating a late big dinner these short days.

\* \* \* \*

The date of the meeting of the executive committee of the board was held the 28th. There were only two out of town members present, Dr. Marr and Mr. Ireland. There was no definite business transacted, but many matters of interest were considered and discussed. One of these was the location of the infirmary building which has prospect of being begun soon.

The infirmary building, with ample room for the sick and conveniences for the nurse and her helpers, will add much to the comfort of the Home. The present quarters have been occasionally crowded. Besides sharing part of an infirmary with others isn't an ideal arrangement for the sick, nor those who room there, when the sick are much sick. Fortunately we have not had much serious sickness.

\* \* \* \*

The last time I wrote I told about the boys giving an entertainment at the school auditorium. Since then the girls got up an entertainment at the school auditorium. Since then the girls got up an entertainment program of songs and amusing stunts. An hour laughing exercise was a particular advantage to me that evening, for the concert came after eating a 'possum supper (with other good things) with our friends, the Newells, over at the district parsonage. Mrs. Newell and Olive came back with us to the entertainment and seemed to enjoy the fun almost as much as we did the supper.

\* \* \* \*

Three of our older boys went down to Greensboro last Friday to an Older Boys' Conference. They came in after they got back Sunday night to tell us about it. Of course they had a good time.

Margaret Wood has been away visiting friends in Washington, and is back home again. We were all glad to see her back. We just naturally like to have her around, and quite a pile of letters were accumulating on her desk, which from the variety and different post marks, indicate inquiries from Santa Claus Christmas helpers.

Orders are being filed for Christmas cards. We have a large assortment to select from. If desired we will make selection for you.

## THE METHODIST ORPHANAGE

### OPPORTUNITIES!

1. Subscription to fifty magazines, approximate cost, \$150.
2. Support of a child for one year. \$200.
3. A radio, \$225.
4. Scholarship for an orphanage graduate. \$350.
5. Recreation fund, \$500.
6. Playground equipment, \$1000.
7. Athletic field, \$2000.
8. Library fund, \$5000.
9. Gymnasium, \$20,000.
10. Gymnasium, \$20,000.
11. Dormitory, \$25,000.
12. Dining hall and kitchen, \$60,000.

\* \* \* \*

Mr. W. B. Barrow gave me fifty (\$50) dollars with which to buy turkeys for our Thanksgiving dinner. It is needless for me to state that our large family enjoyed the treat to the fullest extent. Mr. Barrow has our sincere thanks for such an unselfish deed.

\* \* \* \*

Our many friends have very kindly remembered us this Thanksgiving season by sending us chickens, potatoes, and many other articles. The gifts have been so numerous I find it impossible to write about each one. Let me assure each and every one who helped in any way that they have greatly pleased our children and have shown new evidences of their love for our cause which lies so close to the heart of our great church. My prayer is that as they have ministered to His little ones that He will minister to them abundantly in spiritual things.

\* \* \* \*

When it comes to doing things on a big scale my mind at once turns to my warm personal friend, B. G. Thompson, of Goldsboro, N. C. Ever since our Orphanage has been established he has been one of its best friends and most generous supporters. A few days before Thanksgiving he sent me his personal check for five thousand (\$5,000) dollars. This generous contribution is in keeping with the bigness of his heart. No appeal for help from our beloved Methodist Orphanage has ever been turned down by Brother Thompson. As God prospers him in material things he shares them gladly with our dear children. Many years ago he learned that the secret of happiness does not lie in what a person possesses, but what he disburses for noble causes in His name.

\* \* \* \*

I wish to say that our Thanksgiving receipts from the churches, Sunday schools, organized classes and individuals have been very gratifying. There are quite a goodly number who have not yet responded to my call for assistance. It is not too late yet. How I do trust that they will respond within the next week or two! There is one desire that is uppermost in my heart as I write these notes. It would give me supreme joy if I could thank in person each one that has contributed his or her mite or his or her large sum to make it possible for me to finance our beautiful home. Such expressions of faith and love cause my heart to leap for joy. Our pastors, Sunday school superintendents, teachers and officers have my profound gratitude for such timely help. Wish I could mention all by name, telling of their devotion and generosity, but lack of space forbids this course.

\* \* \* \*

The Will Ormond estate, which was left the Methodist Orphanage, was sold last week at public auction. The proceeds will go to the endowment fund. Of course it will be some time before the entire amount is paid in full as the deferred notes extend over a period of four years. The board of trustees thought it advisable to sell the land, rather than to undertake to look after it at this distance. It was not my privilege to know Brother Ormond immediately. I had the great

pleasure of spending an afternoon in his home before he went to his heavenly reward. He was a successful business man, a fine citizen and a consecrated church member. By his will the Orphanage endowment fund has been enlarged. Throughout the years that are to be, his gift will go on helping and blessing orphan children who shall find shelter and friends at the Methodist Orphanage. What a worthy example he has left for others to follow!

\* \* \* \*

There are scores of old people in our church who have means that ought to come to the Methodist Orphanage when they are called hence. In addition to this, they do not want the risk nor the worry of letting their money out upon interest. Then the matter of taxes is quite an item. Our board of trustees can handle all such funds and give these old people gilt edge security. If they turn their money over to us we can pay them six per cent interest semi-annually as long as they live. This plan will save them from paying interest and having anxiety over securing the principle and collecting interest. At the death of such parties the principle automatically goes into the Orphanage endowment fund. I shall be glad for our pastors to call the attention of old people with means to this annuity plan as adopted by the board of trustees of our Methodist Orphanage.

## ADVOCATE PIANO CLUB SAVES YOU MONEY

You Are Invited to Join and Make This Saving.

You can now own a high quality, fully guaranteed Piano or Player-Piano at a price that means a big saving. The Advocate Piano Club consists of 100 members, all buying from the same source of supply. This means a big saving in the cost of each instrument. Each member is responsible only for his own purchase.

### Other Features of the Club.

It enables the factory to pay all freight charges.

It insures all club members against disappointment or dissatisfaction by providing that you may first try the instrument in your own home without incurring any obligation or expense whatever. If you are entirely pleased with it you keep it and pay for it on the most convenient terms of monthly, quarterly or annual payments.

It insures the highest quality of Piano or Player-Piano fully guaranteed. Its free life insurance clause is a great protection to its members.

It enables club members to dispose of their old pianos to best advantage, in exchange for a new one or a player-piano.

Ludden & Bates, Southern Music House, are co-operating with the club to give each and every member an instrument of the highest quality and at prices that mean the saving of money. Thousands of pianos, each sold under a guarantee of perfect satisfaction or money refunded, and each bearing the familiar name of Ludden & Bates, Southern Music House, can be found in homes, churches and schools throughout the South. This name has always stood for the best in Pianos and Player-Pianos. Since 1870 Ludden & Bates instruments have been owned and appreciated by the foremost artists of the South.

Write today for the Club's Catalogue showing the various styles and full particulars as to the terms of payment, guarantees and insurance feature. Also ask for the Club's booklet showing dozens of letters from enthusiastic club members. If you intend to provide your home, church or school with an instrument, don't overlook this opportunity to save money and buy on such easy terms that you will hardly miss the money. Come in with the other ninety-nine Advocate readers and help all to make this big saving. Address the Manager Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.





## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

# STOP! LOOK! A<sup>N</sup>D LISTEN!

The work just now of supreme importance to the Special Effort for Superannuate Endowment is that which is listed in the Workers' Guide to receive attention at the First Quarterly Conference of the Conference year 1923-24, as follows:

- 1 Determine the Charge's quota and apportion same to the Churches of the Charge.
- 2 Decide upon the Charge's plan for raising its quota.
- 3 Appoint the Charge's Special Effort Committee. (And, immediately following the First Quarterly Conference, call a meeting of this committee for organization as called for in the Workers' Guide.)
- 4 Fill out the *Pink Leaf Report* appearing in the Workers' Guide on pages 19, 20, and send it under first-class postage to the Board of Finance, Security Building, St. Louis, Mo.

The Board of Finance cannot make the necessary preparations for keeping the accounts with the Charge, or for doing other important things vital to the success of the Effort, until the *Pink Leaf Report*, telling of the actions of the First Quarterly Conference, is received.

Thousands of pastors throughout the Church have solemnly promised, and with unquestioned determination, to co-operate in the plan of the Special Effort with unflinching loyalty. The plan is now calling for the *Pink Leaf Report* to be placed in the hands of the Board of Finance. Come on, men; take steady aim—and RING THE BELL!

Once upon a time a presiding elder was called the FIFTH WHEEL OF THE WAGON, but now we know he is the SPARK PLUG OF THE AUTOMOBILE. Spark, brothers, spark! Make the GASOLINE do business in the First Quarterly Conferences for the "Forgotten Man"! And see that the *Pink Leaf Report* goes forward. Remember, you promised you would!

### LETTER FROM JAPAN

Perhaps a few more thoughts on the recent earthquake and on the conditions following the earthquake would not be uninteresting to you and the readers of the Advocate. The exact number of deaths will perhaps never be known, and the amount of property destroyed can hardly be estimated. One paper puts property damage at \$50,000,000,000.

Though hundreds of thousands were killed and perhaps one-eighth of the property of Japan was destroyed or damaged, the Japanese people are not discouraged. They are bearing up with an indomitable spirit and courage. This is the kind of spirit that makes Japan a great nation. The Japanese Methodist church, as well as all other churches, was hard hit, but one interesting thing is that no Japanese Methodist preacher, or any member of their families, was killed. Some of them had miraculous escapes. One preacher with his family in Yokohama escaped into a boat when the parsonage was shaken down. He, in order to look after someone else, left his family in the boat and went back to the crumbled house. While there the fires came on and he was unable to get back to the river that day. The next day, however, he found his way back, and although all the other boats had been burned together with their occupants, his wife and children were safe.

The most terrible thing was the burning to death of 32,843 people in one place, a place consisting of about four acres. When the first shock came they rushed to this open space for safety. Then when the raging fires came on there was no way of escape. Their clothes were set on fire, and from one to another it spread. They were so densely crowded that when they died they died standing. There was no room to fall. Surely, life is but as the withering grass. And not more than 200 yards away there ran the Sumida river.

Many deeds of heroism have been recorded. Hundreds of doctors and nurses lost their lives in trying to save their patients. Servants risked their lives in trying to save their masters. Differences of race were forgotten. One woman stood in the water neck deep all night and held another person's baby above her head in order to save it. Yet, despite all this heroism and kindness, there were many crimes committed. Anarchists, labor leaders, Koreans and Chinese were killed. Wild rumors were started that bands of Koreans were preparing to assault Tokyo citizens, and others. On hearing this, panic-stricken vigilantes murdered every Korean in sight. The people of Japan deeply deplore these vicious acts, and are deeply grieved to know that such a thing ever happened. The nation at large has no enmity towards its Korean brethren. A proof of the sympathy of the Japanese people towards the unfortunate victims has been given by a memorial service being conducted at a Buddhist temple in Tokyo, which was attended by many influential officials and leading citizens.

The Japanese people greatly appreciate what is being done by America, and other nations along the lines of relief, as was shown by the great ovation given Ambassador Woods on his departure for America a few days ago. Japan is going ahead with plans for reconstruction. Out of the crumbled ruins and ashes of old Tokyo will rise a better, and let us hope a purer city. A movement is now on foot to abolish all places of public prostitution in new Tokyo. In an excellent article in one of the leading dailies of Japan, the editor in closing throws out this challenge to the nation: "While our people are about to establish universal manhood suffrage in the land, are they not willing to redeem the rights of tens of thousands of the poor victims of the ignominious institution of white slavery?"

Hiroshima.

I. L. Shaver.

# SAY IT WITH PINKS



# Our Little Folks

## CHRISTMAS KINDNESSES

Our Savior was born in a stable in order to teach us something. We must look for a reason and a meaning in everything which He did, for while He was here on earth each of His acts, as well as each of His words, had a deep significance. What did Christ mean to each us, then, by being laid in a manger in the home of meek and lowly animals? It was because He Himself was meek and lowly of heart, and loved to be with the meek, lowly, sinless creatures. The lesson is perfectly clear and plain. Christ loved animals, gave them a share of His great loving heart, and wanted us to love them for His sake, says a writer in *Our Animal Brothers*.

Animals are very easy to please. Kind words are much to them, and small gifts go a great way. Why should not every horse, donkey, dog and cat, yes, and all the farm creatures, too, have a Christmas treat, and share our joy? Horses and donkeys love sweets, apples, carrots, and bits of bread. How sad to think that many spend Christmas alone and forgotten, perhaps cold and hungry in wretched stables, or wandering about in the bitter weather!—Our Dumb Animals.

## AMBER EYES' CHRISTMAS GIFT

Amber Eyes lay before the open fire in her pretty basket. In front of her dangled three half-filled stockings, for this was Christmas eve.

Mother, father and children were fast asleep in bed, the stockings were filled with fruit and candy, and the presents were on the big table in the corner of the room, waiting for morning. Upstairs the children dreamed of them and smiled in their sleep; and their parents smiled in theirs as they dreamed of the children's happiness.

But Amber Eyes was not purring, which was her way of smiling, nor was she happy. No, indeed, not even though she knew that on the table was a lovely new ribbon bow like the one she wore. Amber Eyes was worried. Beside her in the basket were three little kittens, fast asleep—black, gray, yellow and white—the three prettiest kittens a mother cat ever had. And it was about them that Amber Eyes was worrying.

"Dear me," she thought, "it is just about time for them to disappear. Just as I get my kittens well trained and beginning to behave as well-bred kittens should, they disappear, and what becomes of them I never know. Of course every cat knows that her kittens must go away into homes of their own, but how am I to know they are well placed? Kittens are such a care that a mother feels it her duty to see they have proper homes. I must do something at once, or I fear it will be too late."

She thought long and hard for a mother cat, but at last an idea came to her. "The very thing!" she exclaimed. "The very thing!" I must begin to get them ready at once, for it will be morning very soon now, and I must get them settled before then."

She began to wash Blackie with the little pink tongue that mother cats use to wash their babies, and he soon woke up under her vigorous scrubbing and mewed a faint protest.

"Be still," mother cat said to him with a little cuff of her paw. "I have lots to do before morning. There, you are clean now. Come Gray and Daisy, you must be washed, too," and soon all three kittens were as clean from the tips of their noses to the end of their tails, and the little pink cushions on their tiny feet, as kittens could be.

Then Amber Eyes took Blackie by the neck, jumped to the top of the Morris chair, then to the mantle-shelf over the fireplace, and dropped him right into little sister's half-filled stocking. Then Gray's turn came, and he found himself in Donald's stocking. Last of all mother cat dropped Daisy into the stocking that belonged to little Cousin Elizabeth—Cousin Elizabeth, who had come with her mother and father to spend Christmas.

"There," Amber Eyes said as she went back to her basket, "I have done the best I can. Blackie and Gray will be safe under my eye until they are old enough to know how to behave, while I am sure I can trust Daisy with that sweet little girl who stroked them all so softly this evening." Then stretching herself comfortably she put her head on her paws and fell asleep.

In the morning when the children—Donald, Little Sister and Cousin Elizabeth—raced downstairs for their stockings, they found each kitten just where mother cat had dropped it, curled up—fast asleep. Did they keep them? Well, did you ever know anyone who refused a Christmas present?—Our Dumb Animals.

## DIARY OF A CHRISTMAS SEAL

Northern Woods March 1. I am a part of a giant pine tree. There seems to be a lot of agitation going on near the ground. I wonder if we are actually getting chopped down. I am tired of staying here, anyway. Any place gets monotonous after a hundred years. I need a change of scene.

Northern Woods, March 2. Well, my predictions came true. We were felled to the ground yesterday, and my great dream of adventure is about to be realized. I heard the boss lumberjack say today that we were going to have a long river trip and maybe shoot the rapids. Wonderful!

Paper Mills, April 15. I wonder what is going to happen to us? There are piles and piles of us now far from home. Are they going to cut us up into toothpicks or road wagons?

Paper Mills, April 16. I was mistaken about the wagons and toothpicks. They are going to make paper of us, and in order to do that it will be necessary to crush us into pulp.

Paper Mills, June 1. O, my, what a process we've been through! I am dizzy yet from the experience I've had. They took some of us and put us through all kinds of rollers and presses and cutters and steamed us and dipped us in chemicals till I thought I would be torn to pieces. But I'm glad they did it. I am what they call paper now. My surface is white and snowy. I wonder what they will do with me next.

The Big City, July 1. My, what a long journey I've had! So many of us all alike, all bundled together, piled up in a great big warehouse. We spent days and days on the railroad, and I am really glad for a little rest, only I hope they don't keep us here too long. I want to do something in the world.

The Big City, September 1. Into the whirl of things again. Through a printing press and my back rubbed with sticky stuff! It seems that the job Fate has picked out for me is a tremendous one, and I am so excited. I am a Christmas seal with a smiling Santa Claus on my face. In the offices where lots of people gathered around to inspect me they call me "The Biggest Little Thing in the World." That's because I am helping to stamp out a great white plague, they said.

The Big City, December 1. For

many weeks I have heard so much about what I am expected to do that sometimes I have wondered whether I can really conquer such a terrible enemy as tuberculosis. The campaign begins today, and I am installed in a beautiful booth with a great figure of Santa Claus on it and a rosy-cheeked young woman behind the counter to sell us and collect the pennies which are to serve as ammunition against the deadliest enemy of mankind. This is a sale which is to continue for ten days, but really I am not the thing which is being sold. No. I heard one man remark that this is "a ten-day sale of good health," and I think he is right.

The Little City, December 26. I have been so busy that I am getting behind with my diary. But it may interest you to know that I carried millions of messages of good health and good cheer, and I went everywhere the mail man went. A little girl bought me with a penny and put me on a letter she sent to her daddy away off from everybody. He was pale and wan, and I saw tears—tears of tenderness—come into his eyes as they lighted on me. My, but it is good to have a worth-while mission in life!—Presbyterian Advance.

## REPORT OF COMMITTEE ON REFERENCE, COUNSEL AND DECISIONS

The Committee on Reference, Counsel and Decisions, appointed by the General Conference to harmonize the program of the forward movements of the church, met pursuant to the call of Bishop Mouzon and Bishop Beauchamp, in the Lambuth Building, General Committee Room, at Nashville, Tennessee, December 27, 1923. The following members of the committee were present: Bishops Mouzon, McMurry and Beauchamp; Doctors A. J. Lamar, Stonewall Anderson, Luther E. Todd, and W. G. Cram. Bishop Atkins and Dr. Tadlock were absent.

The committee made a thorough survey of the field, looking carefully into the plans of the Centenary Commission for the collection of the Centenary pledges, and into the plans of the Board of Education for the collection of the educational pledges, and into the proposed plans of the Board of Finance for raising the Superannuate Endowment Fund. The committee ordered the following statement to be made to the church:

We are pleased to report that there is practically no conflict in the proposed plans of the Centenary Commission, the Board of Education and the Board of Finance; that there is practically no confusion in the field at large. We therefore urge our people everywhere to support heartily the plans which these three great agencies of the church have presented, and will present to carry on the work committee to them by the General Conference.

We further call upon our people to keep in mind that as a church we are in a period of forward movements, and the success of these movements will depend upon the united loyalty and efforts of the whole church. Our is a connectional church; therefore, whatever program is launched by the one great authoritative body—the General Conference—is and must be the program of every local church, from the largest and most influential, down to the smallest and most insignificant. We, therefore, urge our preachers and people everywhere to stand fully and completely behind our forward movements in order that the united force of our connectionalism may be expended in making them a complete success.

The cultural and promotional efforts of these forward movements have been so arranged that confusion and conflicts may be avoided. For the year 1923 the Centenary shall have right of way in the use of the organizations and public agencies of the church during the months of January, February, March and April. The

Board of Education shall have a similar right of way during the months of August, September, October and November. It is understood that during the period of special emphasis of any board or commission, the other boards or commissions will carry on in a normal way the ordinary processes of cultivation and collections, without calling upon the general organizations and public agencies of the church. Inasmuch as the General Conference has designated February 1 to July 1, 1924, as the period in which the Board of Finance shall present to the whole church the cause of Superannuate Endowment Fund, it is understood and agreed that the Centenary Commission shall have December 1923 and January 1924 as a period of special emphasis and appeal for collections.

## CROUSE CIRCUIT

Please give me room to state that the people of Crouse circuit have contributed much to the comfort of their pastor. When we moved in we were greeted by a goodly number of kind ladies, who have painted the parsonage and furnished it comfortably. Thanksgiving Day we were greatly surprised when a number of ladies entered the dining room and filled the table to overflowing with groceries. To head it all the people at the quarterly conference raised the pastor's salary from \$1100 to \$1800. We extend our thanks to them and ask the prayers of all for the greatest year in the history of Crouse circuit.

J. B. Fitzgerald.

# How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,  
Box 4B, Shelton, S. C.  
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....  
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(Please write distinctly.)

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The Kellam Hospital cures cancers, tumors, ulcers, X-Ray burns and chronic sores without the use of the knife, X-Ray, radium, acids or serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years. Ministers treated free.

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# IN MEMORIAM

**JONES**—In the Presbyterian Hospital in Charlotte Bro. J. Fletcher Jones peacefully and quietly fell on sleep November 10, 1923. He was born in Chatham county near old Buckhorn Methodist church in September, 1858.

In early life he was soundly converted and united with said church. But in later years he moved to Broadway and engaged in the mercantile business and became one of the charter members when the church was organized and was trustee until called home. He also served as a steward several years.

Brother Jones never married. He was a quiet, peaceful and upright citizen. He loved the church and was a real Christian gentleman and a man of integrity.

For several years he had been in declining health, and was conscious that the end was near; yet he was not afraid and said often he was ready to meet his Lord. I believe he is at rest. May God bless the brothers and sisters.  
B. E. Stanfield, P. C.

### RESOLUTIONS OF RESPECT

Whereas, Brother E. L. Sides, a revered member of the Ireland Bible class, responded to the Master's call on the night of November 12, 1923, to cease his labors here and be at rest with Him, and while we feel assured that he was called on high for nobler and better things as a just reward for his faithful work here for his Master, yet this class feels that it should give some expression of its sorrow for his departure and appreciation of his splendid Christian attributes; therefore, be it resolved by the Ireland Bible Class:

First, That in Brother Sides this class had a consecrated and devoted member. Although for some time past, owing to the fact that he felt it to be his duty to teach a class in our sister Centenary church, he could not be with this class in its Sunday morning exercises, yet his interest in it and affection for it never abated. That we mourn his departure and commend his devotion to his church and this class.

Second, That this class extend to the family of Brother Sides its tenderest and sincerest sympathy.

Third, That a copy of these resolutions be spread upon the minutes of this class, a copy be sent to the family of our deceased brother, and a copy sent to the Christian Advocate with a request to publish.

C. S. Stubbins,  
J. R. Chrismon,  
John S. Michaux,  
Committee.

**McMINN**—James Mark Huston was born October 10, 1912, and died November 23, 1923, aged 11 years, one month and 13 days.

A shadow of gloom has been cast over the entire community. A terrible accident happened in our midst and death snatched the life from one of our favorite and brightest boys.

On Friday afternoon school had just been dismissed and dear little Mark bounding with all the buoyancy of youth came running down the driveway from the school building. In his eagerness to reach home, he darted rom behind a hedge and was crushed under the cruel wheels of a passing automobile. He was rushed to the hospital, but died a few minutes after reaching there.

Mark's sojourn here on earth was short but full of brightness and sunshine and he will be missed on every hand. Full of wit, smiles and good humor he won the hearts of all who knew him, and a ray of sunshine has been taken from the home and the community. He leaves a father, mother, five sisters and one brother besides the whole community to mourn his loss.

Funeral services were conducted at Tweed's Chapel near Fletcher on November 25th by the pastor of the Biltmore Methodist church, Mr. W. Frank Sandford, and the body laid to rest in the family burying plot.

A place is vacant in the home—  
The place can ne'er be filled;  
The little voice we loved so well

In death has now been stilled.  
His stay on earth was very brief,  
But full of love and cheer,  
And every heart was crushed with grief,  
For the child to all was dear.  
But we know he dwells in a better land;  
There he beckons loved ones home,  
And we all shall wait for that glad day  
When the Master's voice says,  
"Come."  
Maud Gatling.

**PATTERSON**—Wm. Franklin Patterson was born December 4, 1837, and died November 28, 1893, lacking only a few days of being 86 years old.

He was married February 22, 1859, to Candice Louisa Lorange, to which marriage there were born eight children. His wife died December 23, 1898, and he married Miss C. M. Mays October 15, 1902. Brother Patterson belonged to Hopewell, Beulah, Rocky Springs and Taylorsville Methodist churches. He had held places of responsibility in his church, being at one time Sunday school superintendent at Piney Grove, Beulah and Rocky Springs. It was through his instrumentality that the church at Beulah was built. He was a great singer in his early life and thus wonderfully helped in the church services.

He is survived by five children, 27 grandchildren, 30 great-grandchildren and his widow. To all of these we extend our most heartfelt sympathy.  
A. R. Bell, P. C.

**MAYS**—Mrs. Sarah J. Mays, who had been a life long member of the Methodist church, was transferred from earth to paradise November 22, 1923, at the age of 81 years, 10 months and 15 days. She leaves to mourn her loss four children, Mrs. Lula Hasen, J. A. Mays, Mrs. C. L. Mitchell, Mrs. J. R. Barnes, and one brother and one sister.

Hers was a good long life, but it was used in the service of her Master, and even while on a bed of affliction she did not find fault at anything or anybody, but patiently waited for release. She has gone to her reward. May the manel of her righteousness fall upon those who are left.  
A. R. Bell, P. C.

### RESOLUTIONS OF RESPECT

Inasmuch as God in His wisdom has seen fit to remove from earth to heaven Mrs. Martha Elizabeth Blue, the mother of Mrs. Tom Blake, the beloved president of the Chadbourn Missionary auxiliary, we, the members of this auxiliary, do hereby resolve:

First, That we tender to Mrs. Blake our heartfelt sympathy in the loss of her beloved mother and assure her that in her grief our hearts go out to her in the fullness of love.

Second, To offer her comfort in the thought that her mother's life so sweetly lived in simple faith is an assurance of her abundant entrance into heaven.

Third, That a copy of these resolutions be spread upon the records of our society, a copy be sent to our church paper, and a copy be sent to Mrs. Tom Blake.

Mrs. W. F. Smith,  
Mrs. W. F. Yates,  
Mrs. Jas. B. Bardin.

### RESOLUTIONS OF RESPECT

On Tuesday morning, November 20, 1923, God called our friend and co-worker, Helen Currie, to come and live in the mansions prepared for her.

Helen joined the Methodist church in early childhood, and although for the past four years her health had not permitted her to be an active member of the church and Sunday school, yet she was greatly interested in its work, and true to the Master's cause.

For several years she was a faithful member of the young people's Sunday school class of our church, and her presence and influence as well as her cheerful encouragement will ever be felt among us.

Her last work in our Sunday school was as a teacher of one of our junior classes, and her faithfulness and devotion to this work cannot be surpassed.

It is not for us to question why she was taken from us so young in life, but to bow in humble submission to God's will, realizing that He doeth all things well.

Therefore, as members of the Meth-

odist Episcopal Sunday school of First church, Rockingham, N. C., we desire to put on record the following resolutions:

First, That we as members of the Sunday school strive to imitate her noble example, whist stands out as a beacon light calling us onward and upward to a better land.

Second, That we extend our heartfelt sympathy to the bereaved family, and pray that God's spirit may abide in their home.

Third, That a copy of these resolutions be sent to the family, a copy spread on the Sunday school record, and copies sent to the North Carolina Christian Advocate, and to our town paper for publication.

Georgia Biggs,  
Octavia Scales,  
Mrs. J. D. Bundy,  
Committee.

The Advocate as a Christmas present will be enjoyed for 51 weeks.

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In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000 Dormitory completed 1918. Conservatory of Music costing about \$170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

## THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds \$3,000,000. On this vast amount of property there is only \$3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary  
STATESVILLE, N. C.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C.

SECOND ROUND

Table listing appointments for Asheville District, December and January.

FEBRUARY

Table listing appointments for Asheville District, February.

MARCH

Table listing appointments for Asheville District, March.

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

FIRST ROUND

Table listing appointments for Charlotte District, December.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

FIRST ROUND

Table listing appointments for Greensboro District, December and January.

MARION DISTRICT

Z. Paris, P. E., Marlon, N. C.

FIRST ROUND

Table listing appointments for Marion District, December and January.

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

FIRST ROUND

Table listing appointments for Mount Airy District, December and January.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

FIRST ROUND

Table listing appointments for North Wilkesboro District, December.

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.

FIRST ROUND

Table listing appointments for Shelby District, December.

Table listing appointments for Lowesville, Hill's Chapel, Lafayette St., Cramerton, Park Street, Lowell, McAdenville, January.

SALISBURY DISTRICT

T. F. Marr, Sallsbury, N. C.

FIRST ROUND

Table listing appointments for Salisbury District, December and January.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

DECEMBER

Table listing appointments for Statesville District, December.

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

FIRST ROUND

Table listing appointments for Waynesville District, December and January.

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.

SECOND ROUND

Table listing appointments for Winston-Salem District, December and January.

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

DECEMBER

Table listing appointments for Durham District, December and January.

Table listing appointments for Durham District, February.

ELIZABETH CITY DISTRICT

Rev. C. B. Culbreth, P. E.

DECEMBER

Table listing appointments for Elizabeth City District, December and January.

The Advocate as a Christmas present would be appreciated.

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FIRST ROUND

Table listing appointments for Fayetteville District, December.

Table listing appointments for Fayetteville District, January.

Table listing appointments for Fayetteville District, February.

NEW BERN DISTRICT

J. C. Wooten, P. E.

FIRST ROUND—IN PART

Table listing appointments for New Bern District, December.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

Table listing appointments for Rockingham District, December.

Table listing appointments for Rockingham District, January and February.

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

FIRST ROUND

Table listing appointments for Raleigh District, December.

Table listing appointments for Raleigh District, January.

Table listing appointments for Raleigh District, February.

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

Table listing appointments for Washington District, December and January.

Table listing appointments for Bath, Swan Quarter, Mattamuskeet, Fairfield, February.

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

DECEMBER

Table listing appointments for Weldon District, December.

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FIRST ROUND

DECEMBER

Table listing appointments for Wilmington District, December.

JANUARY

Table listing appointments for Wilmington District, January.

Table listing appointments for Wilmington District, February.

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## IN MEMORIAM

**GRAY**—Sarah Thurston Gray was born on January 24, 1845, and died on November 3, 1923. On August 16, 1868, she was married to Dr. Clayborn Bray. To this union were born seven children—J. Malley Gray, Mrs. John Riley, Mrs. J. C. Hendrix, Mrs. W. L. Watson, Mrs. W. D. Palmer, Mrs. C. T. Ross and C. A. Gray. She is also survived by thirty-six grandchildren and seven great-grandchildren.

Mrs. Gray, in early childhood, joined the First Presbyterian church in Greensboro, but later after moving to Pleasant Garden united with the Methodist Episcopal Church, South, in that place.

She was preceded to the grave several years by her husband, who likewise had been a member of the Methodist church with her. Her Pastor.

### RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to call from our midst our friend and sister, Mrs. Maggie Hodges, age 55 years, the Ladies' Aid Society of Sharon church, South Mills circuit, submit the following resolutions:

First, That we have lost a faithful member, true friend and neighbor.

Second, That we may profit by her example. Almost helpless for more than two years, she was patient and cheerful.

Third, That we commend her husband and children to our heavenly Father for comfort and strength.

Fourth, That a copy of these resolutions be spread on the minutes of our society and a copy be sent to the bereaved family.

Mrs. Lina E. Gordan,  
Mrs. Emma Sawyer,  
Mrs. Mary B. Sawyer,  
Mrs. Mary E. Abbott.

**IRVIN**—Mrs. Margaret Irvin was one, if not the oldest, residents of Shelter Rock township. She was born January 17, 1836; died November 19, 1923, being almost 87 years old.

Between these dates there lived one who came down to the evening sunset of life with the favor of God upon her life. She was remembered very kindly by her neighbors and friends, and these were numbered by their acquaintances.

She made her home with her brother, Mr. J. W. Rowe. It was my pleasure to visit the home a number of times. I always found her cheerful for one of her age, and especially when we take into consideration the infirmities incident to one of her years. She did not suffer long; the blade was placed among the ripened wheat and she was garnered to the skies.

She leaves behind to mourn her going one brother, formerly referred to; one daughter, Mrs. D. J. Stokes; six grandchildren and seven great grandchildren.

We laid her to rest in the cemetery at Trinity Methodist church, of which she was a member, on Tuesday, November 20, 1923.

C. H. Caviness, Pastor.

**WINBORNE**—John S. Winborne, son of William J. and Mary Winborne, passed from earth to his reward September 19, 1923, aged 75 years and three months. In early life he connected himself with Harrellsville M. E. church, to which he was ever faithful and true, in his quiet way meeting all his duties and obligations, ready to do his part. When he signed the Centenary pledge to those present he said, "If I die before this pledge is paid, I want you to see it is paid." Truth and honesty was his life motto. His home was the place friends and neighbors met. He could tell you something of interest on any subject; was a great reader and well informed. He was a scholar of the "old type."

His wife preceded him a few years. They leave to mourn their loss two sons and three daughters, Thomas W. and Charles W. Winborne, Mrs. Fred White, Mrs. Mitton Bowen and Mrs. L. W. Saunders. It was his privilege to see his children join his home church. L. H. Winborne, another son, passed away last March. He often spoke of the end being near, and to his pastor he said he was willing to "meet God," in whom he had trusted all these years. The funeral services were conducted by his pastor, Rev. S.

T. Barber. Those present attested of his many friends, and with touching tenderness sang favorite hymns. "How Firm a Foundation" was applied to his life. A statement made by him was firm. In his passing the church loses the oldest member, the community a good neighbor, the home a faithful father. May God comfort the bereaved ones.

R. J.

**PEARSON**—On November 26, 1923, the Lord saw best to come to the home of Mr. and Mrs. W. E. Pearson, Second street, Northwood, Greensboro, and claim as His own little W. E. Jr., just 20 months and 18 days of age.

The little one was with us such a short time, but had gained the love of every one with whom he came in contact. His was such a gentle, lovable disposition, always from tiny babyhood greeting every one with a smile.

The following day his funeral was preached in the home by Rev. W. L. Dawson of the Summerfield charge, assisted by Rev. C. P. Goode of Reidsville and Rev. Mr. Kennedy of Bethel church, Greensboro, and under a mound of beautiful flowers we tenderly laid the little one in Greene Hill cemetery to await the coming of our Lord.

"The Lord gave and the Lord taketh away, bleesed be the name of the Lord."

His aunt,

Nellie Sherrill.

### RESOLUTIONS OF RESPECT

Whereas, the Lord in His wisdom has removed from the Bellhaven Missionary Society of M. E. church our beloved sister, Mrs. M. C. Carr, who was a very faithful member; be it resolved:

First, That we, as a society, perpetuate her memory by following in her steps of cheerfulness and devotion.

Second, That while we miss her we rejoice in hope of the reward God has promised to the faithful, and bow in humble submission to His will.

Third, That we extend our sympathy to the bereaved family and ask God's blessing on them in their sorrow.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Bellhaven Journal, and a copy to the North Carolina Christian Advocate for publication, and a copy be spread upon our minutes.

Mrs. A. L. Bell,  
Mrs. J. N. Edwards,  
Mrs. E. W. Clark.

**PRICE**—John Hampton Price was born in Henry county, Virginia, on January 23, 1834, and died at his home in Stoneville, N. C., on July 29, 1923, age 89 years, nine months and six days.

He was married to Miss Mary H. Dalton October 23, 1867, and to this union were born six children—Miss Anna Lee, Mrs. W. L. Ward, Mrs. S. P. Tesh, Robert B., John R., and Samuel H., all of whom are living.

Brother Price was converted and joined the Methodist Episcopal Church, South, in 1871, and lived a consistent Christian life.

The funeral services were conducted by the writer in the Stoneville Methodist church on July 31st, in the presence of a large congregation. Not only will he be missed in the home and church, but Rockingham county loses one of her most useful and influential citizens. W. M. Wall, P. C.

**JAMES**—On October 16, 1923, God called Mr. Geo. R. James from toil and care to life eternal. He was sick for several weeks before his death, but he bore his suffering faithfully to the end. He was a quiet, faithful man, a devoted father, and was loved by all who knew him. He will be greatly missed by his dear wife, children, grandchildren and friends. He is now at rest while loved ones are left to mourn. Dear grandpa, we miss you, and hated to give you up, but God knew best. May our heavenly Father bless and comfort us all.

Sleep on, dear grandpa, and take thy rest;  
Lay down thy head upon thy Saviour's breast;

We loved you well, but God loved you best.

His granddaughter,

Omega Foushee.

### RESOLUTIONS OF RESPECT

For the third time this year death has robbed Scott's Hill's Ladies' Aid Society of one of its most loyal members.

It is with much sorrow that we record the passing of Mrs. W. F. Mitchell, who was a friend to all and who was loved by all. Her real worth was not known until after she was taken away. She and her husband came here from Pennsylvania about ten years ago and both have made many warm friends. Therefore be it resolved:

First, That we, the members of the Ladies' Aid Society, are filled with much sorrow over the place made vacant.

Second, That we may strive to live the same sweet and helpful life that she lived.

Third, That a copy of this be placed on the minutes of our society, one sent to the Christian Advocate and a copy sent to the bereaved husband.

Mrs. J. W. Downum,  
Mrs. R. L. Foy,  
Mrs. W. M. Eubank.

**PRICE**—James Henry Price, a native of Guilford county, died at his home in Mayodan, N. C., on November 22, 1923, age 71 years, eight months and 11 days.

He was first married to Miss Angle E. Middleton January 18, 1874, who died on June 28, 1909. He was married the second time to Mrs. Emma Stewart on May 2, 1913, and she and six children by his former marriage survive him.

Brother Price was converted and joined the Methodist Protestant church when he was just a young man. Later he united with the Methodist Episcopal Church, South, and remained in her communion till death, being a faithful and loyal member.

On November 24th the funeral services were conducted by the writer in the Methodist church in Mayodan in the presence of a large number of relatives and friends.

W. M. Wall, P. C.

**ANDREWS**—After a lingering illness of more than a year's duration as a result of a severe attack of "flu," Bro. James A. Andrews fell on sleep at his home near Rockingham just as the new day began November 17, 1923.

In the year 1839 he was happily married to Miss Lucy McIntosh, who with four children survive him. Three others had preceded him to the glory world. He was born September 25, 1866.

Brother Andrews joined Mizpeh church the same year he married under the ministry of Rev. F. L. Townsend. He lived a peaceful Christian life and was always regular and faithful to attend church on a Sunday school.

I visited him during his illness and he was happy in a Saviour's love; wanted to get well if it was God's will, but ready to go when called home. I sincerely believe he has entered into that rest that remains for the people of God. We expect to meet again when this life is over.

May the Lord bless the bereaved.

B. E. Stanfield.

**EDWARDS**—How blest the righteous when he dies! Thus when the spirit of Bro. J. J. Edwards of Ayden took its everlasting flight one of the best and purest men I ever knew let us. As a young preacher, awkward, timid and inexperienced on my first charge, I found in this man a kind, helpful friend. He stood by me and helped me in many ways which I shall never forget. He loved the church and for 53 years was a steward, and filled other official positions, as Sunday school superintendent, trustee, etc., at different times. His fidelity and loving zeal in his home he was a kind, affectionate and devoted husband and father, and in the town a quiet, unobtrusive, progressive citizen that exemplified the best type of genuine citizenship. He had a large circle of friends who loved him and stood by him and were drawn to him as with hoops of steel. Without hesitation I can truly say that Uncle John Edwards was a Christian gentleman.

He lived his religion and in business as merchant or in the home or anywhere else you could clearly see that he was a Christian. He had profound contempt for shams either in religion or anywhere, but lived a sincere, honest

life without ostentation or pride.

The funeral was conducted by his pastor and the writer in the church where he had worshipped for many years, and then his mortal remains were taken to the old family burying ground in Greene county and laid to rest. May peace be unto his ashes. Our loss is his gain. Servant of God, well done. May God abundantly bless the bereaved children and friends.

B. E. Stanfield.

**JOHNSTON**—Frederick Swain Johnston, born April 12, 1867, died November 17, 1823. He was born, lived and died at Franklin, N. C. There at the age of eleven years he joined the Methodist church during the pastorate of Rev. M. P. Swaim. Mr. Johnston was married July 31, 1889, to Miss Anne Allen of Georgia. To the union were born Jackson Allen, Frederick Swain, Jr., Eugene Lynn, Anne Elizabeth and William Robert, Jr., all of whom, together with their mother, survive the deceased. Mr. Johnston was graduated from Emory College, now Emory University, in 1887, and from that year until 1890 he was editor of the Press, the town and county paper of his own home of Franklin. In September of 1892 he was licensed to practice law, in which profession he remained until the time of his death. He was the Sunday school superintendent in the Methodist church at Franklin for thirty years. The last quarterly conference before his death elected him for the thirty-first year of service in this capacity. He was also an active steward in his church for many years.

I knew Brother Johnston in a very intimate way, having been his pastor for four years. He carried the dignity and nobility of a sterling Christian character into his chosen profession. He was never accused by any who knew him of stooping to anything beneath the conduct of a thorough Christian gentleman. He was a man of extraordinary mental powers. A lover of good literature. His was a scholarly mind running to the high plane of the poet mind. He loved the hymns, history and doctrines of his church and with all these he was, as a layman, most unusually familiar.

One of the marked characteristics of Brother Johnston was his fine sense and fine use of humor that made him always the center of attraction in any group. With his affable and genial spirit and personality he was always at home with the unlearned or the most scholarly.

In his religious life Brother Johnston was not demonstrative. His religion did not take on that form of piety which is often mistaken for saintliness. But his spiritual life ran deep; there were no shallow places in his religion. That fine thing which we call consistency was a marked virtue in his religious character. He stood always firm in his faith and fixed in his loyalty to his Lord and to his church. His was a Christian mind, a Christian heart and a Christian life. His religion is expressed most perfectly in a text of scripture which he was often heard to quote: Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And in a hymn which the writer and others have often heard him quote or refer to—No. 472 of the Methodist hymnal, the closing verse of that hymn seemed always to be a special favorite with him:

I know not where his island lift  
Their fringed palms in air;  
I only know I cannot drift  
Beyond his love and care.  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on thee.

Space will not permit my mention of all the fine Christian virtues and great personal qualities that made Brother Johnston one of the most useful citizens, one of the most able lawyers and one of the best churchmen that his state has ever produced. His modesty in all things denied him that much wider reputation which all men of his kind are entitled to.

R. H. Daugherty.

In selecting presents for your friends, don't overlook the Advocate as a present that would be highly appreciated.



# NORTH CAROLINA

# Christian Advocate

Volume LXVIII

GREENSBORO, N. C., THURSDAY, DECEMBER 20, 1923

No. 51

## "Even Unto Bethlehem"

By the Rev. GEORGE CLARKE PECK, D.D., of Baltimore, Md.

Let us now go even unto Bethlehem.—Luke 2:15.

THIS is a dear, familiar invitation echoing across the centuries. Very personal and circumscribed in its original address, of course. Yet I make sure that the original issues of it would, if they are aware, be glad to have us join them in their tender pilgrimage. I move, therefore, that we accept the invitation and bear the shepherds company, "even unto Bethlehem." Normally, it would not have been Bethlehem, as the small qualifying adverb implies. The place of the nativity was small, inconspicuous, "little among the thousands of Judah," as Micah confesses in his ascription, and yet startlingly rich in sweet memories. Apart from its crowning honor, Bethlehem is well worthy of a visit, for the beauty of its traditions. Like many another village, geographically unimportant, as Erfurt, Weimar, Epworth, Ayrshire, it has immortal rank. Through this little hamlet set among the Judean hills ran the human line of Jesus. Without including Bethlehem you cannot write His ancestral story. And considering that story, I cannot think of another place so suitable as Bethlehem to be His birth-place. Shall I refresh, in memory, the story?

### Bethlehem and Jacob.

It was near Bethlehem that Jacob lost Rachel when Benjamin was born. Within plain sight of its walls the hour of a woman's anguish fell; an hour of mortal agony for Jacob's tenderly loved wife. You can hardly read the story without a sudden clutching at the heart: it is all so human—and withal so dignified and restrained in the recital. And the new baby was born, and his mother's life paid the price. And the father never forgot. Long, long afterward, as Jacob lay dying, and Rachel's other child, Joseph, stood by to receive a last benediction, Jacob lived over again the fearful hours of that fateful day in the neighborhood of Bethlehem. "As for me, when I came from Padan, Rachel died by me . . . when there was still some way to come unto (Bethlehem), and I buried her there."

Sweet, long, deathless memory! The world is not apt to forget a grief like that. Say that Jacob had many loves: Jacob had, nevertheless, just one love; and he held that close to his heart to the end. "I buried her there," he said, dreaming backward to Bethlehem. What he really meant was that he buried there part of himself.

The mind has a thousand eyes,  
The heart but one;  
And the light of the whole world dies,  
When love is done.

Of course he built a monument. The record says: "And Jacob set a pillar upon her grave." But the real memorial was the memory he kept till memory itself went out with the tide of life at evening. Not far from the village, on the main road to Hebron from Bethel, you may visit still, if the chance ever is yours, a small domed building. It is the world's perpetuation of the memory that Jacob carried to his own grave. For, all the world loves that kind of a lover, and claims him for husband or brother or

friend. Bethlehem is a big place when it shrines a love like that. And London or Paris would be a mere hamlet lacking that sort of love. And it seems to me that Bethlehem was a little more fit to be the human birth-place of the Son of God, since it held, among its immortal annals, the story and the visible memorial of such a love.

### Bethlehem and Ruth.

But the scene changes, and we hurry over the centuries. And again it is Bethlehem. And again it is love that sanctifies the place. Everybody knows the story. At least, everybody ought to know it. Ruth was not born in Bethlehem. It was her husband's hailing place. And after he died in the land in which they married, she migrated to Bethlehem with Naomi, her mother-in-law, also widowed. Naomi's heart was crying toward home. You can stand a foreign land while you have company for your heart. You can make a home of any place when you can pick your company. Miles do not count: you can naturalize yourself anywhere when your heart is glad. But when your friend or mate dies and leaves you elsewhere than at home, that "elsewhere" is a foreign land. And how one longs to get home! Of course home will never be the same with the old faces missing, yet how one yearns to be there. It was so with Naomi. Husband gone, her heart asked for Bethlehem.

And Ruth could not bear any longer the homesick look in the elder woman's eyes. So Ruth went with her to Bethlehem in the hills. Mother-in-law and daughter-in-law: let all stupid jests hold their silly tongues in the presence of this exquisite record. More beautiful confession of unselfish love the world does not know. So far as she could foresee, Ruth had everything to lose and naught to gain; yet here is what she said: "Whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God: where thou diest I will die, and there will I be buried." That in the event Ruth gained far more than she gave up takes no flash from the splendor of her renunciation. It was to unfamiliar skies and poverty and a foreign tongue she went—with a smile and a song. And then, by one of those swift, half incredible reversals with which God keeps life piquant, Bethlehem became home to her also. And the child that God laid in her arms became the grandfather of David, and so the forbear of "that Man" whose advent was morning to men everywhere.

### Bethlehem and David.

But again Bethlehem: this time as the city of Ruth's great-grandson. It was David, you recall, who first made Bethlehem famous. He was her boy; a ruddy faced lad as the Record says; used to the wind and the stars and the broad day. I suppose that everybody in Bethlehem loved Jesse's youngest son, and was proud of his strength and his gifts. You could not help loving David—even in his sins. For even his sins were the sins of a boy; and when he sinned he grieved his heart out with sorrow and shame—like a boy. And when he got to be king, Bethlehem held her

(Continued on page four)



### IN THE NATIONAL CAPITAL

The Southern Methodist Press Association held its annual meeting last Friday and Saturday, December 14-15, in the Mount Vernon Representative church, Washington, D. C. It was the most largely attended and profitable meeting that the association has held since its organization five years ago. Two busy days were given to the work in hand. In addition to a discussion of problems that confront editors and business managers, such as the editorial management of the paper, advertising, subscriptions, and kindred matters, one whole morning was devoted to the consideration of present day doctrinal controversies, unification, world peace, and race problems. Carefully prepared addresses had been asked for by the program committee and each responded as he had been requested.

The following members of the association were in attendance:

R. S. Satterfield, Nashville, Tenn.; J. M. Rowland, Richmond, Va.; P. E. Riley, Dallas, Texas; E. M. McNeil, Nashville, Tenn.; T. R. Wiggins, Nashville, Tenn.; A. J. Weeks, Nashville, Tenn.; A. C. Miller, Little Rock, Ark.; S. K. Cockrell, Baltimore, Md.; T. L. Hulse, Louisville, Ky.; J. A. Burrow, Nashville, Tenn.; W. L. Reid, New Orleans, La.; C. A. Chalmers, Huntington, W. Va.; A. W. Plyler, Greensboro, N. C.; C. D. Ransford, St. Louis, Mo.; W. H. Nelson, San Francisco, Cal.; D. H. Ashton, Tulsa, Okla.; L. J. Ballard, Atlanta, Ga.; W. J. King, Atlanta, Ga.; E. B. Chappell, Jr., Nashville, Tenn.

Mount Sequoah, Ark., was selected as the next place of meeting. This is the new summer assembly ground for the western section of the church and the next meeting of the association will be held in the summer.

The officers for the ensuing year are R. S. Satterfield, associate editor of the Christian Advocate, president; A. W. Plyler, vice president; J. M. Rowland, secretary. The officers constitute the executive committee and will also formulate the program for the next annual meeting.

#### Guests of Mount Vernon Church.

The members of the association were guests while in Washington of the Mount Vernon Representative church, of which Dr. Clovis G. Chappell is the pastor and Rev. Mr. Rippey is the assistant pastor. The pastor and his assistant left nothing undone that could add to the pleasure of our stay. Each day the association took luncheon together at an exclusive cafe, Saturday night a banquet was tendered us by the board of stewards of Mount Vernon at the Capital City Club, a drive each afternoon to points of interest in the city and even to Mount Vernon and arrangements for the association to see the President in his executive office were among the special courtesies shown the visitors.

The Representative church has grown to be a great church. Since Dr. Chappell became pastor six years ago 2,600 members have been received into the church.

The total amount raised last year was \$66,622. Of this amount conference general work received \$3,458. The amount paid on church buildings was \$17,957. The Sunday school raised \$8,488 and the league \$1,489.

The assessment for Centenary was \$21,000. More than \$31,000 has been paid to date. The assessment for the Educational fund was \$18,000. More than \$6,000 has been paid to date.

The loose collections last year amounted to \$12,000.

Dr. Chappell is still as popular as at the beginning of his pastorate and hundreds are turned away each Sunday, a goodly number of whom attend the overflow meeting in the Sunday school room, where Rev. Mr. Rippey preaches also to the junior congregation.

The mistake in the erection of this church was in building only about one-half as large as the church should have been. The auditorium should have been twice as large as it is and the Sunday school needs double the room it has.

#### Southern Methodism in the Capital.

Eight years ago Southern Methodism had but a small place in the national capital. We had seven churches, it is true, but not one of them was an outstanding church in numbers, strength or influence. Old Mount Vernon with its faithful membership met in an old red brick church just across on the

opposite corner from where the Representative church now stands. It did a wonderful work, but it could not do under the circumstances what it should do. Epworth church had a small building in the northeast section. Emory had a very small building out in the extreme northwest section. Mt. Pleasant was about completed. Calvary, Marvin and St. Paul were existing.

But what is the condition today? Mount Vernon Place church is the strongest Protestant church in Washington, so far as influence is concerned. It is next to the strongest in number of members and amount of yearly budget. Epworth church has a wonderful new building just completed. The membership has increased from about 300 to more than 900 in the past three years. Emory has a fine building located in one of the best residential sections of the city. Mt. Pleasant is a strong uptown church. Marvin, St. Paul and Calvary have increased in membership and are strong, though small, churches in their sections.

Southern Methodism is now a recognized force in the capital. It is conceded by every one, even other denominations, that the enterprise of the Representative church has done more to strengthen Protestantism in the capital than any other thing that has happened in years.

The Presbyterian, Methodist Episcopal, Baptist, Christian or Disciples, Episcopal, Unitarian and Catholic churches are engaged this very moment in building their Representative churches in the capital.

Southern Methodism has led the way in a city that has persecuted it for many years. The opportunity is ours if we will only take advantage of it. As stated before, the Mount Vernon Place Methodist Episcopal Church, South, has an opportunity of becoming in every sense of the word the Representative church, not alone of our denomination, but of Protestantism. If the church at large will help in this matter as it should this can be accomplished. The people want to come, but we have no room for them. If adequate room could be provided for both church and Sunday school it is an assured fact that the church would have several thousand members and one of the largest Sunday schools in the world in a few years. The local church has the necessary leadership and workers to accomplish this task, but it does not have the money or any way of getting it. What shall the church do? Will it take advantage of its great opportunity or turn aside from it?

#### ON KILL DEVIL HILL

Twenty years ago last Monday Wilbur and Orville Wright flew the first heavier-than-air machine. The first flight lasted 12 seconds and measured 120 feet, in the face of a cold wind blowing 27 miles an hour. Orville drove the biplane with its little four-cylinder gasoline engine and Wilbur ran along by the side to steady the machine as it lifted itself above the sand dunes of Kill Devil hill. Wilbur drove for the second flight which lasted 13 seconds. Orville drove for the third flight that continued 15 seconds. The machine for the fourth and last flight of the day was driven by Wilbur, who remained in the air 59 seconds and flew 850 feet. Such was the record on December 17, 1903, which has become one of the memorable days of the year. Only five persons braved the cold to see what took place on that historic day when the Wright brothers were lifted into the Hall of Fame to dwell there forever.

Of these two immortals, Orville, now 52 years of age, is at work in his laboratories in Dayton, Ohio, testing theories that tend to perfect the flying machine.

Wilbur, who was four years older than Orville, died of typhoid fever in 1912. The older brother is said to have been the leader in the vision of flying, as these young men worked in their bicycle shop in Dayton, O.

After 20 years the speed of the flying machine has reached 267 miles an hour, mail is carried across the continent, and aviation has become one of the great arms of service in the world's armies.

The knowing ones of Dayton said of the Wright brothers 20 years ago, "The fools are trying to make a machine that can fly. Both are crazy and always were. You can't go against nature."

But those prophets of unbelief are dead, while the crazy men are clothed in immortality. Faith and daring and industry won.

### ONE OF GOD'S NOBLEMEN

We are just in receipt of a letter from a princely layman in Asheville which among other things says:

"Sunday afternoon as I sat in my room by a good warm fire and read the stories of 'The Forgotten Man' I could but wonder if there were any in our own Western North Carolina conference who would feel at this glad time that they were forgotten.

While I thought upon these things it occurred to me that if there were you would be in position to know, and I decided I would send you a small check and ask you to use it as you deemed best, and place it where you felt it was most needed and would bring to the recipient some cheer, if from no other cause that of being remembered.

Kindly distribute this as you think best, but say nothing as to the source.

As I read these stories I appreciate more and more the contribution I made to Brother Rogers as he went over our conference laboring for means with which to help make the closing days of these saints more comfortable."

Not only will the \$50 check from this great and good layman bring Christmas cheer to some superannuates of our conference, but this letter should turn the mind of the entire conference to the Superannuate Endowment campaign.

### CHRISTMAS FOR THE CHILDREN

Cedar, holly and mistletoe are in parlor and hall. The children are almost frantic with joy because Santa is coming with dolls, and horns, and wagons, and bicycles. Remember the children as the yuletide approaches. Let joy be unconfined in their little hearts. For the years pass swiftly and childhood will soon slip away into youth or into manhood and womanhood, and Christmas will be no more what it once was; hence, while the children are here make the season all that the little ones should desire. The laughter and glee of the children is the heavenly music on the birthday of the lover of little children.

And amid it all do not forget the little children of God's humble poor who may wait in vain for the coming of the long expected toys which never fail to gladden the heart of childhood.

### NO PAPER NEXT WEEK

The men in the shop have been on the job every day in the year except Sundays. They did not stop even for the Fourth of July and Thanksgiving. These hard working and faithful men must have a few days off at Christmas. For that reason there will be no issue of the Advocate next week. But we expect to greet our readers again January 3, 1924.

To one and all a Merry Christmas!

### THE GOOD FORTUNE OF A POPULAR PASTOR

Last Sunday morning the Spring Garden Street church and Sunday school presented their pastor, Rev. G. T. Bond, a solid gold, 23 ruby jeweled Hamilton watch with chain to match. It is the final word in the watch maker's art.

The church appreciates most highly their pastor, who is doing a great work at Spring Garden. He preaches to immense congregations both morning and evening. The attendance at Sunday school ranges every Sunday near the 500 mark.

### GOOD LITERATURE SUNDAY

Sunday, January 27, 1924, has been set apart by the church as Good Literature Sunday. It has the endorsement of the bishops of the church. It seems to us that the pastors, if possible, should plan to preach upon the subject of good literature that day and present the claims of the church paper. Large and permanent results may accrue from the proper observances of the day. We trust that the plan will commend itself to our pastors.

Rev. J. T. Higgins, pastor of Brevard Street church, Charlotte, who several weeks ago was so seriously ill in a Charlotte hospital, has now, according to the attending physician, passed the danger point, and expects to be at his beloved employ before long. During Brother Higgins' illness Rev. E. C. Rozzelle of Mt. Holly has preached at the morning hour. Methodist ministers of the city have supplied at the evening hour.



# PEOPLE AND THINGS

Rev. J. M. Folger, pastor at Mt. Pleasant, Asheville district, says that the good and kind people of his charge have released him from all grocery bills for quite a while. A pounding explains this sweet release, for which the pastor is very grateful.

"Nicodemus Joins the Church" is the title of a story from Rev. A. C. Gibbs which awaits a place in the columns of this paper. Rev. Mr. Gibbs was in the editor's office Monday and lodged a denial that any Nicodemus had joined his church. It was some other man's church that he had joined.

Dr. J. F. Kirk, pastor of the First church, Salisbury, spent part of Monday in Greensboro and favored the Advocate office with his presence for a few moments when he called to get a copy of the Advocate that had failed to reach him. Kirk says that he cannot get on well without the Advocate.

The following is from the Bulletin of last week of Glenwood church, Greensboro, of which W. A. Barber is the pastor: "The pastor and his wife are unable to adequately express their appreciation for the splendid pounding received last Wednesday night. It was a complete surprise to the pastor, even though it had been whispered to Mrs. Barber. We can only say thank you, and God bless you."

Miss Maggie Renn, who for 15 years was bookkeeper and handled the mailing list of the Advocate, spent several days this week in Greensboro with Mrs. J. J. Renn and Miss Kate Renn. Miss Renn while here visited the Advocate office and all were delighted to see her. She has not lost her interest in the Advocate. Says she reads everything in the paper, even the advertisements, and that she was greatly pleased to visit the old place again. Miss Renn is on her way to visit a brother in Virginia.

Rev. J. E. Houser, pastor of Cherryville circuit, according to the Eagle's report will begin a campaign December 16 and continue through the month. A committee in each church will solicit subscriptions and renewals for the Advocate. "Our slogan is: 'The Advocate in every Methodist home.' Next Sunday at 11 o'clock at Behlehem and at St. Paul at 3 o'clock the pastor will preach on the subject: 'Some reasons why a man should take and read his church paper.' We always extend a hearty welcome to people of other denominations and also to those of no church affiliation to worship with us."

Rev. E. C. Sell, Stedman, N. C., sends the following note under date of December 15: "Rev. Philip Greening, one of our honored superannuates, has sold his home here and has moved to White Oak. We regretted to see this veteran of the cross, now in his 83rd year, leave our village, but he has gone to spend the sunset days of a long and useful life amid the quiet scenes of Bladen county in the community where he found his second wife. Brother Greening's work is done, and he is awaiting the call to pass over the river and be with God. His post-office address is White Oak, N. C."

Dr. H. M. Blair writes the following interesting news item: "Quite a number of Advocate readers will recall Dr. J. P. Nicholson, for many years a well known physician practicing in north Iredell and Yadkin counties. He was also a useful local preacher for many years. Some years ago he gave up the practice of his profession and has been living quietly with his step-son, Mr. L. R. Barnard, at 746 Percy street, this city. On Thursday, December 13, he celebrated his eighty-seventh birthday and is still hale and hearty, and wishes to send a note of greeting to his many friends who are still among Advocate readers. The old veteran, though now far past his four-score year, is as bright in mind as a man of fifty and finds great delight in rehearsing the interesting experiences of his long life. He began the practice of medicine before the Civil War and was an army surgeon during the war, his practice in all covering a period of sixty years. Your readers will be interested to learn that Dr. Nicholson is a brother of James Nicholson, who is credited in our Methodist hymnal with the authorship of two of our most popular hymns, viz., 857, "Whiter than snow," and 891, "It is better further on." Dr. Nicholson is happy and cheerful in his old age and says he is now only waiting the will of his Lord."

Brother Geo. T. Simmons, one of our superannuates, writes to the members of the N. C. conference: "I would be glad to address each one privately who contributed to my relief during the session of the N. C. conference, but as this is impossible I wish to express through the Advocate my deep appreciation of your contribution and assure you it was a great help to me. But more than all I appreciate the Christ-spirit which prompted the kind act. I am now at Retreat for the Sick, 2621 Grove Ave., Richmond, Va., where I underwent a serious operation this week. I am getting along as well as could be expected."

Rev. J. M. Barber, Dudley Shoals charge, is with those who are posting the name of the church. Hear him: "I noticed in your editorial paragraphs of last week that you wanted the country churches to put the names upon them. I want to inform you that we on the Dudley Shoals charge are building a nice brick church, and have in the corner of the main part a beautiful slab of white granite with these words engraved, 'Grace M. E. Church, South.' We are ready for the roof now, and will have it enclosed soon. We have six good Sunday school rooms and will heat the building with steam. Things are moving along very well on this good charge. I love my people, and they love me. Pray for us."

Rev. B. E. Stanfield, Jonesboro circuit, sends this interesting item: "I noticed in the editorials of the last Advocate an article about having the name put on churches, even country churches. When we remodeled Poplar Springs church last year and had memorial windows put in this summer we had the name of the church put in the transom over the front door so it can be read at a good distance. And last night at the workers' council of the Jonesboro Sunday school it was decided to put the name of this church over the front door, and Mrs. Belle Barnes' Sunday school class offered to present the church with an electric sign to be put in front of the church. So we are in line with the editor and our thoughts are in the same ditches."

Rev. Oscar L. Simpson of Spindale sends us the following news item that is of unusual interest: "The Rev. R. F. Bryant, superannuate Methodist preacher well known in North and South Carolina, had a close call from death at the hands of an automobile speedster in Spindale Monday, December 10. Brother Bryant was knocked violently to the ground. With agility and coolness that would have done credit to one many years younger, he jumped to his feet and obtained a view which later enabled him to make positive identification. A deputy was summoned and the driver of the automobile placed under arrest within ten minutes after the incident occurred. The authorities in Rutherfordton promptly confiscated the automobile on the ground that it was being used to transport liquor. The driver is lodged in jail to await trial. He will be charged with driving recklessly and maliciously while under the influence of liquor. While the distinguished veteran, battered but by no means vanquished, was on his way to Rutherfordton in search of the man who had come so near hurling him into eternity, he with the deputy sheriff with whom he was riding had still another narrow escape due, it is alleged, to careless pig-headed driving. Driver number two will have his day in court."

## RECITAL AT LOUISBURG COLLEGE

Louisburg College students gave the third recital of this semester Friday evening, December 14th. Every number on the program was well rendered and gave conclusive evidence of gratifying progress in each department represented. Special mention should be made of the violin and saxophone number, "Off to the Front," played by Laurence Cooper and Frank Wheelless. Louisburg boys who belong to the college orchestra. Other students taking part in the entertainment of the evening were: Misses Mary Malone Best, Kittie Boddie, Bettie Mohn, Elizabeth Newell, Margaret Holden, Mary Lee Kearney, Belvin Finch, Ora Holden, Bettie Holden, Louisburg; Mary Leila Honiker, Potsdam, N. Y.; Katie Richardson, Raleigh; Mildred Barrow, Farmville; Marfy Lee Starling, Garner; Muzette Winstead, Roxboro; Sallie McCullers, Garner; Julia Daniels, Elm City; Elinor Edwards, Ayden; Mildred Waters, Hollister; Lois Sanford, Vass; Susie Crowell, Thomasville; Vera Campbell, Siler City.

Just 27 days from the time copy was received for the journal of the recent session of the North Carolina conference the Advocate Printing House began mailing the completed journal. They will all be mailed out this week.

## REVIVAL AT TRINITY COLLEGE

Dr. Ashley Chappell, pastor of Central Methodist church, Asheville, N. C., recently conducted a very successful series of evangelistic services at Trinity College.

During the course of the services several hundred members of the college community responded to definite appeals made by Dr. Chappell for more complete consecration of life to the cause of Christ. A number of students took their definite Christian stand during the course of the meeting.

A canvass of the college made previous to the meeting showed 97 per cent of the student body to be members of a Protestant church, and therefore the services were conducted largely with a view to reconsecration. And this aim was successfully accomplished.

Dr. Chappell's preaching was of high order, and was greatly appreciated by the college community. He was especially happy in his picturization of spiritual experience in terms which appealed to college students.

A feature of the week of evangelism was the series of dormitory prayer groups organized and conducted by the students. Over twenty such groups met nightly for prayer and testimony.

## ASSESSMENTS FOR RALEIGH DISTRICT, 1924

	P.E.	G.W.	C.W.	Dis.	Orph.
Baily .....	165	412	377	18	180
Benson .....	120	297	272	17	165
Cary .....	185	457	420	20	200
Clayton .....	165	412	377	18	210
Creedmore .....	185	457	420	20	200
Four Oaks .....	185	457	420	20	200
Franklinton .....	185	457	420	20	200
Garner .....	147	365	334	17	170
Granville .....	83	205	179	13	125
Kenly .....	185	457	420	20	200
Louisburg .....	205	513	471	25	250
Millbrook .....	83	205	179	12	115
Oxford Station .....	230	572	524	25	250
Oxford Circuit .....	175	433	474	20	194
Princeton .....	83	205	175	11	114
Raleigh—Central .....	220	547	503	25	250
Edenton St. ....	538	1212	1152	45	450
Epworth .....	30	69	60	9	90
J. Memorial .....	73	182	165	11	110
Selma .....	120	291	272	15	150
Smithfield .....	230	572	524	24	240
Tar River .....	158	387	356	18	180
Youngville .....	75	182	167	13	125
Zebulon .....	175	433	474	20	200

J. D. Spiers, Secretary.

## ASSESSMENTS FOR WELDON DISTRICT

	G.W.	C.W.	Orph.	D.P.	P.E.
Ahoskie .....	300	341	155	16	131
Aulander .....	170	185	105	10	71
Battleboro & W. ....	378	396	180	18	152
Windsor .....	308	330	150	15	126
Conway .....	410	450	200	20	168
Halifax .....	400	440	195	19	164
Garysburg .....	410	450	200	20	168
N. & S. Henderson ...	126	132	60	6	51
Henderson .....	626	670	300	30	258
Littleton .....	500	532	240	24	202
Murfreesboro & W. ...	325	341	155	16	131
Middleburg .....	357	374	170	17	143
Norlina .....	452	492	220	22	184
Northampton .....	525	550	250	25	210
Rich Square .....	410	450	200	20	168
Roanoke Rapids .....	462	484	220	22	184
Rosemary .....	325	341	155	16	131
Scotland Neck .....	275	292	155	15	85
Warren Circuit .....	354	377	170	17	143
Weldon .....	525	550	250	25	210
Williamston & H. ....	315	330	150	15	126
Warrenton .....	525	550	250	25	210
Enfield .....	462	484	220	22	184

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S. E. Mercer, P. E.  
J. L. Lister, Sec.



### "EVEN UNTO BETHLEHEM"

(Continued from page one.)

head exceedingly high, and called herself by the name: "the city of David." And Bethlehem remembered affectionately everything about him; the pranks he played, and the wonderful songs he sang, and his chivalry and his modesty: just as the little island of Corsica remembered Napoleon, and Erfurt remembered Luther, and Concord remembers Emerson. 'Tis a pretty way towns have when their sons are grown famous.

And David remembered everything about Bethlehem. Sometimes I think you can take the grade of a man by the way his memory works toward his birth-place. Somewhat radical ails the man who outgrows the scenes of his boyhood and his playmates. This growing-up and growing-famous business is fraught with many a peril to the heart of a man. And when his heart cries wildly, sometimes, for a sight of the old apple trees, and the dear sound of a voice that is still, I take fresh joy in him. Never shall I forget the look in the eyes of my brilliant friend when he told me he had bought the old farm on which he was raised; how he had mended the gate, and put fresh gravel on the walk, and re-rigged the bucket in the well. And I traveled several hundred miles for the sheer delight of watching his happiness puttering about the old place.

David was like that. I suppose there were moments when he forgot Bethlehem; but there were tense moments in which he remembered her hungrily. How do I know? Well, take this for sample: "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate." David was hard pressed that day. He had learned by bitter experience the uneasiness of the head that wears a crown. He had come to one of those lighting moments in which he doubted the value of the things he had gained. Some of you know precisely how he felt. He would have been glad to lay aside all the trappings and honors of royalty for the simple, unharnessed life of the village in which he was born. Then his heart broke loose in fevered, passionate cry for a drink from the old well by the gate. Everybody knows the graphic sequel; how three of his captains took their lives in their hands, and hurst through the enemy's lines, and got the water to cool the fever of their idolized chieftain's heart, and how David himself choked at the very thought of drinking water that had been like to cost so dear, and poured it out on the ground as an oblation to God.

#### Bethlehem and Micah.

But I must hurry with my annals. Again the centuries slip by and again we hear of Bethlehem. This time it is a voice from afar that speaks the word. Days are dark for the whole land. Commercialism had eaten into the vitals of the nation. You could buy anything—except peace and love—in Israel. Then, suddenly, from across the watershed of Judea, comes this confident cry: "Thou, Bethlehem, . . . which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel." What the prophet knew that we do not know, I cannot say. How far he really glimpsed the Christ of Bethlehem I do not undertake to guess. His description does not seem to fit the Man who came by the way of Mary's arms, to redeem His people. What impresses me most is that Micah had stumbled upon a way of God in human affairs. Out of an inconspicuous village of a decadent people, the light of the world was to shine. Morning for humanity was to come from behind the modest hills where Bethlehem lay nestled. Thank God we cannot pick, beforehand, the winners and the famous places of earth. God has a wonderful fashion of surprise. From the backwoods he calls a Lincoln; from the Connecticut hills a Beecher; from servant quarters a Charles Lamb; from a brewer's home an Oliver Cromwell; and so on through a brilliant list. He is constantly choosing the weak things of this world to confound the things which are mighty. Until He has actually done it we never can guess what God can do; and we ought not to dare to say what He cannot do. He picked Bethlehem "the little" for an honor too great for a world to contain.

#### Bethlehem and Jesus.

Again the centuries, and again Bethlehem. I do not know how to tell this part of the story adequately.

ly. It is too big for my pen and my heart. Some men have said it is too big to be true. The grave-place of Rachel; the marriage-place of Ruth, the birth-place of David, singled out now to be the cradle of the world's supreme hope. Meantime the whole land had gone dark. Bethlehem seemed only a trifle more forgotten than Jerusalem and Samaria. The heel of the conqueror was upon the neck of a proud race. Then the almost incredible thing happened. And it happened at Bethlehem. Humanly speaking, there was almost no conceivable reason for its happening there. Mary belonged to Nazareth. I do not know that she had been in Bethlehem before. And of all times for a woman to be away from home!

So the glory came at Bethlehem when a new-born Boy lay in his mother's fond arms. Perhaps there were other ways for the surpassing glory to come. Certain it is that our brothers and sisters of the long ago were not expecting it to come in that fashion.

They all were looking for a King  
To slay their foes and lift them high:  
Thou can'st, a little baby thing  
That made a woman cry.

Nor have we of the later day gotten used to such a mode of Advent. We do not yet know all that God can do by a man. We have not yet learned that all the things He needs to have done on earth must be done by men and women. Jesus deserves His name because, for one thing, He saves us from the sin of undervaluing manhood and womanhood and childhood. Let us go back to Bethlehem and learn that. Bethlehem has done better than to give us a King. Bethlehem has given us a Man to show us what a man can be. "Let us now go even unto Bethlehem, and see this thing which is come to pass."—N. Y. Christian Advocate.

### CHRISTMAS IN LIFE AND LITERATURE

By George Cleason Wilding.

We never tire of the Christmas idea. What a hold it has on all hearts throughout Christendom. It has girdled the globe and gone out to the ends of the earth, if there are any ends to it. In some of its features it is much older than some of us have been inclined to consider. It is after all our most important holiday the wide world over, and it never will be superseded.

It was the habit of Him whose birthday we celebrate to take what was good in men and ideas and systems and remould them to higher uses. So it is peculiarly fitting that the anniversary of Christmas, when it was first celebrated in the second century of our era, should have taken from heathen mythology and customs the more beautiful parts for its own use. "Christmas," says Dean Stanley, "brings before us the relations of the Christian religion to the religions which went before; for the birth at Bethlehem was itself a link with the past."

The pagan nations of antiquity always had a tendency to worship the sun, under different names, as the giver of light and life. And their festivals in its honor took place near the winter solstice, the shortest day in the year, when the sun in December begins its upward course, thrilling men with the first distant promise of spring. This holiday was called Saturnalia among the Romans, and was celebrated with great merriment and license by all, extending even to the slaves. There were feasting and gifts and the houses were hung with evergreens.

Among the rude people of the North great blocks of wood blazed in honor of Odin and Thor, and sacrifices were made to them. Mistletoe was cut from the sacred oaks with a golden sickle by the Prince of the Druids, between whom and the Fire-worshippers of Persia, there was a close affinity both in character and customs.

The ancient Goths and Saxons called this festival Yule, and it is preserved to us in the Scottish word for Christmas, and also, in the name of the Yule Log. The ancient Teutons celebrated the season by decking a fir tree, for they thought of the sun, riding higher and higher in the heavens, as the spreading and hosing of a great tree. Thus our own Christmas fir was decked as a symbol of the Sun of Righteousness tree.

As Christianity replaced Paganism, the early Christians, in the tolerant spirit of their Master, adopted these beautiful old usages, merely changing their spirit. So the Lord of Misrule, who long presided over the Christmas games of Christian

England, was the direct descendant of the ruler who was appointed to preside over the sports of these ruder nations.

"Merrie Old England" was the soil in which Merrie Christmas took its firmest root. Even in Anglo-Saxon days King Alfred and his men were holding high Christmas revelry when attacked and overcome by the Danes. Christmas was not then a single day of sport; it usually continued for full two weeks. This was the case in our Southern States "before the war". The slaves received presents from the master on Christmas morning and held merry-making of all sorts till past New Year's day. English country gentlemen kept open house during these two weeks of Christmas festivities.

With the rise of Puritanism the very existence of Christmas was threatened. Even the innocent and harmless good cheer of that season was looked upon as Pagan, or, what was worse, Popish. The Mayflower brought over with it an anti-Christmas feeling. They objected to it because of the drinking and carousing that unfortunately had accompanied the celebration of Christmas in Old England. New England would have none of it.

In England this feeling culminated in 1643, when the Rounhead Parliament abolished the observance of all saints' days and the "three grand festivals" of Christmas, Easter and Whitsuntide, "any law, statute, custom, constitution or canon to the contrary in any wise notwithstanding." The King protested. All in vain. In London there was an alarming disposition to observe Christmas. A mob collected in protest against this extreme order. But Parliament adopted strong measures and enforced them, and for twelve years none of these festivals was at all generally observed in any part of Britain.

The General Court of Massachusetts followed the rigid example of the English Parliament in 1659 when it was enacted that "anybody who is found observing, by abstinence from labor, feasting, or in any other way, any such day as Christmas day shall pay for every such offense five shillings."

The restoration of English royalty brought back the restoration of the English Christmas. But it was not until 1681 that Massachusetts repealed that drastic ordinance of 1659. But the old Puritans fought it to the last.

No other holiday has so rich a heritage of old customs and observations as Christmas. The Yule Log has from time immemorial been haled to the open fire-place on Christmas Eve, and lighted with the embers of its predecessor to sanctify the roof-tree and protect it against those evil spirits over whom the season is in every way a triumph. Then the wassail howl, full of swimming roasted apples, goes its merry round. Then the gift-shadowing Christmas-tree shade its divine brilliance down on the path of the coming year; or stockings are hung for Santa Claus (St. Nickolas) to fill during the night. Then the mistletoe becomes a precarious shelter for maids, and the descendants of minstrels of old go through the snow from door to door, singing their mellow old carols, while the merry Christmas games are not forgotten.

Even the Christmas dinner has its special observances. In many an English hall the stately custom still survives of hearing in a hoar's head to inaugurate the meal. And mince pie, plum pudding and some fowl, goose, duck or turkey, naturally go with the Christmas dinner.

There is a beautiful legend that on every Christmas Eve the little Christ child wanders all over the world hearing on his shoulders a bundle of evergreens. He comes to the doors of all classes of people in the guise of a beggar asking an alms. So, on this night all needy ones are welcome at every door. This old legend embodies the true Christmas spirit, for at this genial season of the year all selfishness is rebuked, and all hearts should be open to the needs of their fellowmen.

Christmas is the birthday of One whose chief contribution to the human heart and mind is His message of boundless, universal love. He brought to the world the greatest thing in it, and that is why this anniversary has such an intimate place in our hearts, and why its jubilant bells find this echo there:

"Ring out the old, ring in the new,  
Ring, happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true."

There comes a time in the lives of all children when they ask: "Is there a Santa Claus?" Yes, in-



deed there is a Santa Claus! A divine Santa Claus! A very real one. How dreary this old world would be without Him. We may not see Him but He comes to all of our homes. May we always welcome Him. Thank God He lives, and will live forever.

Christmas has a generous and abiding place in literature, and the stock of Christmas sketches, stories and poems is constantly increasing. As to the origin of this day we have numerous contributions. Take that sweet little poem of that nobleman, Philips Brooks:

"O little town of Bethlehem,  
How still we see thee lie!"

And that "Christmas Carol" by James Russell Lowell; and Reginald Heber's "Brightest and best of the Sons of the morning!" and Isaac Watts—"Hush my dear, lie still and slumber," and Charles Wesley's, "Hark! the Herald Angels sing," and short poems by Miss Mulock, Margaret DeLand, Mary Austin and a host of others.

The Colonial Christmas has moved a number of authors to "take up their pens." "Hymn for Christmas" by Felicia Hemans, "The Three Kings" by Longfellow, "Hymn on the Nativity" by John Milton, which is quite lengthy, and many more by various writers.

Some of the most interesting specimens of this literature clusters about the celebration of this day. Take "Christmas Eve at Mrs. Wardlee" from "Pickwick Papers" by Charles Dickens. What a jolly scene it portrays. And Clement C. Moore's "A Visit from St. Nicholas," perhaps the most popular, and the most frequently recited, of all of the Christmas poems. Just to think that this lively description was written by a solemn professor in a theological seminary, merely for the entertainment of his children, with no thought of publication. What a lilt there is in it:

"'Twas the night before Christmas, when all through the house

Not a creature was stirring, not even a mouse."  
Take "Christmas Eve," from "My Study Fire," by Hamilton Wright Mable. A most delightful picture of this happy season, "Christmas in the Olden Time," by Walter Scott, is full of life. Who could read "The Christmas Goose at Cratchits" without crying for joy? Dickens is inimitable. And "God Bless Us Every One," by James Whitcomb Riley, "Christmas Bells" by Longfellow, "Minstrels and Maids" by William Morris. What a burst of enthusiasm there is in Leigh Hunt's "Inexhaustibility of the Subject of Christmas." How much music there is in Mary Mapes Dodge's "The Festival of St. Nicholas." How vivid is that little poem, "The Christmas Holly" by Eliza Cook. Washington Irving's "Christmas" is a beautiful description of this sacred and yet genial day. And how stately in its sweep is Alfred Tennyson's touching poem, "The Birth of Christ." Look at that rollicking picture of Dickens' "Christmas at Fizziwig's Warehouse." But we leave untouched many other literary gems in this realm. On the significance and spirit of Christmas many authors have given us their best thoughts. Take "A Christmas Carmen" by John G. Whittier. What majesty there is in it. And "The Spirit of Christmas" by Charles Dickens. How tender it is. In "Good wishes at Christmas," one can almost taste the good things of the feast. How appealing to children is Richard Watson Gilder's "Sery." And how true to life is "Christmas" from "Dreamthorp," by Alexander Smith. "The End of the Play" by Thackeray will bear reading several times. "Christmas Dreams" by Christopher North is beautifully written and full of instructive thought. Those who read Henry Van Dyke's "Keeping Christmas" will catch the spirit of the day and be benefited. George A. Baker's "On Santa Claus" takes us into the inner circle of this friend of children. Nothing that has ever been written on Christmas that is finer than J. G. Holland's "Christmas Carol."

"There's a song in the air! There's a star in the sky!

There's a mother's deep prayer, and a baby's low cry!"

I must pass by a group of attractive poems and sketches to just call a passing attention to "A Simple Bill of Fare," by "H. H.," whoever he or she may be. It is a pleasing and helpful study.

When it comes to longer stories there are "The Fir Tree," by Hans Christian Anderson; "Little Roger's Night in the Church," by Susan Coolidge; "Mr. Bluff's Experiences of Holidays," by Oliver

Bell Bronce; "Santa Claus at Simpson's Bar," by Bret Harte. All of these have real merit.

We have a few of the old-time carols, such as "God Rest You, Merry Gentlemen," "Old Christmas Returned" and "The Boar's Head Carol." These have been in use very many years.

Additional to all of these poems and stories we should like to call attention to a number of unique and amusing poems by Annie P. L. Field, "The Christmas Insurrection," "The Night After Christmas," and "The Christmas Fires." Then she has a few heart touching poems, "When the Stars of the Morning Sang," "A Prayer at Bethlehem" and a carol, "O Child of Mary's Tender Care," etc. "The Mother," by Robert Haven Scauffler is a most appealing sketch, revealing the beautiful affection of Mary for her babe.

Yes, this most popular and sacred holiday is firmly and permanently enthroned in the literature of Christendom, as well as in the hearts of the people. How blessed it mellows our weak and selfish human nature, and makes the whole kin.

#### THE WORLD'S GOD DAY—THE CHRISTMAS BELLS

Rev. C. F. Sherrill, Shelby, N. C.

Christmas is the world's glad, great day. Joy and gladness walk in the footsteps of the Christ Child. Over the green hills of Judea, the night the Lord Christ was born, the celestial choir, fresh from the inner glory, sang the sweetest song the earth has ever heard—"Glory to God in the highest, peace on earth, good will to men." The angels struck the keynote for the world's holy singing. "Joy to the world, the Lord has come," sings the Christian heart, chant the Christmas anthem, and peal the Christmas bells. The very air is electrical with a holy joy and gladness. Old hearts are young once more, and young hearts are full to overflowing. Joy and gladness and good cheer walk in the footsteps of the infant King who came the first Christmas night.

The dreary days of winter are made the happiest by the coming of the Christ. In the footsteps of the world's great sin joy and gladness walk at this happy yule time. The glad songs of the world's great jubilee fills the air, and the merry voices of the children make the heart glad. In the gallery of the skies the celestial singers, a multitudinous host, on well poised wings hovering over Bethlehem's plains, sang the natal songs of the world's Lord and Christ, and struck the keynote for an ever-growing volume of holy song, whose sweetness and glory shall resound in the many tongues of men to the far parts of the earth to the end of time, calling the human heart to its sweetest love and the human life to its finest service.

Easter, Thanksgiving, Christmas—these are the world's great festivals, the gems of the year, the joy of the human heart. Easter gives the soul an unconquerable hope, bathing it in the sunshine of a new morn. With joy and gladness, with songs and praise Thanksgiving fills the heart and gladdens the life. Christmas comes with the songs of the angels and the joy of the skies, making the young sing for very joy and making the old young again, filling the home and heart with the blessed joy of childhood. Through the whole year, then blessed Christmas, in the holy love and sacred joy, abide in the hearts of all, making each and all of the hours and days of the year as the coming of the glad angels.

"For lo! the days are hastening on,  
By prophets-bards foretold,  
When the ever-circling years  
Comes round the age of gold;

The Incarnation remains now and forever the divinest display of the Father's wisdom and love. "Let us make men in our image," was the Father's word and wish when man was created. When Christ came to redeem a lost world, just the reverse took place—God was made in the image of man. God made in man's image; man, made in God's image: creation—Incarnation. What angel can measure the heights and depths of the honor the Godhead places upon man! In the Incarnation we see what the Father thinks of us. Christmas is God's estimate of every human life in its present and eternal possibilities. The ringing of the Christmas bells and the song of the angels over Bethle-

hem's plains is the Father's eternal call of the soul on sonship. In the Christ we see what the Father thinks of us. In our sinless Lord we behold the grandeur and glory of our life here. The eye of faith looks through the Incarnate Life to the fullness and perfection of our own life in the ages to come. Man made in God's image—God made in man's image—this is the blessed story to mortals revealed in the Great Book.

"The earth has grown old with its burden of care,  
But at Christmas it is always young;  
The heart of the Jewel burns lustrous and fair,  
And its soul, full of music, breaks forth on the air  
When the song of the angel is sung.

It is coming, old earth, it is coming tonight,  
O'er the snowflakes that cover the sod;  
And the feet of the Christ-Child fall gentle and white,  
And the voice of the Christ-Child tells out to the night,  
That mankind are the children of God."

#### THE FIRST MORTGAGE ON THE CHRISTMAS PURSE

W. G. Cram.

Christmas! A season of gladness to all Christian people! The birthday of joy! The hour of fullest life!

The sorrowful world needs a genuine Christmas this year. Not a Christmas that burns shavings to make a light, not a festival that burns powder to make a noise. Not a Saint Nicholas who loads the few with gifts and forgets the many. Not a Christmas that festoons with gorgeous colored crepe the chancel and the altar, and strews the house of God and the waiting people with confetti—all paper, mere paper, that flutters a moment then falls to the ground. A symbol of nothing! A blessing to nobody. The world needs a Christmas that expresses the love and life of Christ.

The world is all athirst for a true Christmas this year, a Christmas that expresses the love of God, the grace and peace of Christ. The giving of gifts is a beautiful custom. Christ started it. He gave Himself. He gave life. Ever since Christ gave Himself to the world we have been giving gifts one to another, gifts to our children, gifts to our loved ones, gifts to our friends, gifts to our neighbors. Have we included Christ in this riot of giving? Do we share with Him our Christmas gifts? Is He on our list? Somebody has truly said, "Christ is the only one who on His birthday beholds others receiving the birthday gifts." Of course, the love and joy and holy sentiments in the hearts of His people are gifts of worship. We must not minimize that. Christ does not always want silver and gold. But He needs it this year. Devastated Europe, pagan China, helpless Korea, stricken Japan, priest-ridden Mexico and South America, and this great United States—our native land—are pathetically in need of the love and help of God.

Christ has committed the task of expressing His love to His church. Let us include Him in our gifts this year? He included us in His gift. He will take these gifts and commend the church. The church will command her ministers, her teachers and her missionaries. These agents of the Christ will proclaim the message of life and love, and the people everywhere will enjoy real Christmas cheer.

America can give the world a real Christmas this year if she will. Out of every dollar earned in the United States, twenty cents goes for luxuries, and this expenditure totals nearly ten billion dollars. This is ten times as much as we spend for education. Our church giving is far below such a figure. That twenty cents should be reduced. Much of it can well be spared to redeem unpaid vows and pledges.

The Methodist church of our southland can make this a Christmas of great cheer to the Orient, to South America and Europe, and here in these United States. On the great Centenary pledge of \$35,000,000 made five years ago we still owe very large sums. Let every individual pledger who owes a balance include that unpaid balance in the Christmas budget. Let it be the "first mortgage" on the Christmas purse. Pay it out and thrill the heart of Christ and warm and cheer the shrunken souls of our fellowmen everywhere.



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To all preachers of the Gospel, year 1.00

## FIELD NEWS

### A POUNDING AT SUNRISE

If none of you good preaching brethren have received a pounding before breakfast—well, then I am head sure. I "stand head."

The other morning just as the sun rose to flood this world with his golden light the thunder of a road truck was heard. It stopped in front of the parsonage and as the young men came lugging in their loads, little Virginia, the granddaughter, sprang to her feet and shouted, "Oh, it's the pounders! It's the pounders!" And sure enough Pineville had pounded the preacher before breakfast. We thank them. May the Lord bless them, every one.  
T. J. Houck.

### RALEIGH DISTRICT PLANS

The preachers and district stewards, assembled in Raleigh December 12, 1923, set the following goals for the district:

1. One-half of ese salaries and the collections to be paid by Easter. The object is to use the first five months of the conference year when the people have the money to meet one-half of the financial obligations.

2. Improvement to be made in the church property of every charge. It may take the form of debt-paying, building or improving the grounds, or of all these.

3. Special attention to be given to the Pay-Up Week of the Centenary, stress to be put on the special service in each church.

4. Well planned revivals in each charge. This does not necessarily imply a few days' meeting in every church, but it does imply carefully prepared and well wrought out revival efforts in each charge.

Along with these goals are the Supperannate Endowment and Teachers' Training to be cared for.

The meeting proved to be most interesting and was filled with vision and determination. To carry out the plans laid will result in a most notable year. All together for the best yet.  
M. T. Plyler.

### WAXHAW CHARGE

Perhaps it would not be out of place to tell the Advocate what is doing over here on the Waxhaw charge where Brother Plyler got his start—and his tracks can be seen yet.

We have entered upon our second year, and no preacher ever received a more cordial welcome than this one. Then they are proving the genuineness of these statements with the goods.

Noah Webster said "Friday is as lucky a day as any." That was proven yesterday, for it was a red letter day at the parsonage. The largest pounding that ever took place at this parsonage was pulled off yesterday afternoon by four of our churches. Bond's Grove started the ball to rolling, then Mineral Springs was on the dot. We did not get these good things put away till representatives from Heath's Memorial stood smiling at the front to turn in their load.

So after Mrs. Cook, Mrs. McCorkle and her children of Bond's Grove had gone, and Bros. H. A. Carter and Crowell Doster of Mineral Springs had taken their departure, and Maj. R. T. Niven and Sam Marz of Heath's said goodbye, Pleasant Grove said we are on the map, too. Then Bro. K. C. Craig took charge of us for a while. Then thinking the storm was over, for it was evening, the lady started supper, and lo and behold that good natured C. L. Howie disturbed us by bringing up the rear. And he sure did.

But to begin with, one good brother of Waxhaw brought us a turkey for Christmas and one of the elect ladies a large fruit cake.

But that is not all. While I was at conference the building committee of Waxhaw le the contract for a new brick church of the modern kind. Then on November 26th we held a ground breaking service. The foundation is now laid and if the weather will admit the work will go right on. It will cost about fifteen thousand when complete.

Pleasant Grove has a plan on foot to enlarge their church and build Sunday school rooms. Mineral Springs may start a new church at that place this year. Bond's Grove may add Sunday school rooms also. Heath's Memorial church will be finished in the spring. Pray for us, brethren.

E. N. Crowder, P. C.

### REV. E. T. IPOCK AND FAMILY

Brother Ipock is a local preacher of the Methodist church and lives at Tuscarora, N. C. He is a good man and has an interesting and excellent family—wife, a son and two fine boys.

Brother Ipock served the Grimesland three years and did a fine work. The last year he was there he was stricken with paralysis and since that time he has lived at Tuscarora, where his good wife has run a little store, endeavoring to take care of her afflicted husband and keep her children in school. But it is a hard pull with her, and I want all their friends and mine, and all who love God, who believe it is more blessed to give than to receive, to send them a Christmas present—in money, real money!

Some can give \$10, some \$5, and there are many who can give one to two and half dollars.

I sincerely hope we may be able to give enough to do them some good. Send your gift directly to Rev. E. T. Ipock, Tuscarora, N. C. Now let's do this at once! I start this with \$5. May God bless them and all who give.

A. B. Crumpler.

### "NOT TO ARGIFY OR SPUTIFY"

I do not come prancing down the pike to measure lances with you in intellectual combat. I do not crave to argify or sputify. But I do not like your recent editorial pronouncement on "The Story of the Bible," by Prof. Hendrik Van Loon. You say it is a dangerous book and offers as a reason for the belief that is in you that the author has eliminated the supernatural and has set forth his personal opinions.

I bought this book for my eleven-year-old boy, having given him "The Story of Mankind" by the same author last year. Before turning it over to him, however, I gave the book a careful reading, and for the life of me I cannot see why you consider it a dangerous book. It is a simple narrative of the Sacred Book and of the rise of the Christian religion. It is written especially for children, and is naturally devoid of cumbersome theological terms. It does not pretend to be a doctrinal authority, but it is certainly reverent. I would not ask my boy to find his theology in the book, but there is a world of information in it, set down in an interesting manner, and I want him to have that. I have read the book with great profit myself.

As to the author expressing his per-

sonal opinions, what else did you want him to do? What else could he do? Had he expressed yours he had as well let you write the book. Didn't you express yours in the editorial? Somehow I cannot see the point in the criticism. Maybe I am a sort of moral myope. But I think that Willem Hendrik Van Loon has done me a great service in writing "The Story of the Bible."  
Tom P. Jimison.

### RUTHERFORD COLLEGE CIRCUIT

We had not more than fairly begun to consume the proceeds of the pounding which the Rutherford College church gave us when the Connelly Springs congregation sent in a load of flour, lard, sugar and canned goods, and many other articles. Then the neighbors keep sending in beef, sausage and other useful articles. How will we ever repay such kindness? We are going, with the Lord's help to do our dead level best for them.

E. J. Poe.

### TROTMAN RECEIVES WARM RECEPTION

We were very glad to come back and serve a people who had been so kind and loyal to us the past year, and with whose co-operation we were able to do such a good year's work and believe that with the continuance of such support and leadership of the Holy Spirit we can accomplish greater things the present year.

Our reception has been warm and sincere; not a discordant note has been sounded and we feel that we are moving up on higher spiritual ground as a whole charge.

We believe there is no happier lot than to meet with a worshipful and appreciative body of people who awaits your coming with hungry hearts for the bread of life and who support you with their prayers while you attempt to feed them.

So it is in the little chapels by the roadside. The buildings are not noticeable for their architectural beauty—they should be better—but there is the beauty of reverence within, and the hard drive and other cares are soon lost in the sweet fellowship at a throne of grace, where pride and vanity has never dethroned the simple faith of our fathers. Of course these country churches are lacking in many of the new and modern customs and manners, but they are still productive of fruit that feed the churches.

W. E. Trotman.

### ADVANCE PREACHER POUNDED

The good people of Advance circuit have again manifested their interest in their preacher and his family.

On the eve of Thanksgiving delegations from the various churches brought many things to supply our needs. And the end is not yet, for gifts continue to come.

We are entering on our fifth year's labors on this charge, and our reception this year is the most cordial of all.

For all these tokens of appreciation we are truly grateful.

May God help us to so live and labor as to prove worthy of the confidence of our people.  
J. M. Varner.

### WEAVER COLLEGE MATTERS

Weaver College has a strong faculty, a splendid body of students, good accommodation for the students, a fine department of music, a new and fine athletic field, entirely new quarters for the library, good scientific equipment. Its finest asset of all is the very fine body of alumni—splendid men and women all over the land—business men who have prospered, leaders in industry, many grown rich; professional men in all lines, in the forefront of their professions, occupying high places in congress, judge of supreme court on the supreme court bench, ministers, leading pastors and presiding elders. Weaver College may well be proud of the men who have gone out from it. A tree is known and

prized by its fruits. The college has now taken on new life. It has a new and larger vision. The alumni are bestirring themselves organizing and laying plans for a great forward movement. Recently a very enthusiastic banquet of the alumni of Buncombe county was held in Asheville and steps were taken to build a gymnasium which shall when finished be inferior to none, so that due attention to athletics may be given. The indications are that the present accommodations which are already strained will be wholly inadequate for next year, and a larger dining room and other dormitories will be a necessity. President Trowbridge is an educator of the first rank, and he is gathering about him all the available forces to make it a great school. It is understood that other alumni associations are being organized in other counties. Rev. C. M. Pickens of Albemarle is president of the state organization, and he will give all needed information to any who may wish to organize for the forward movement. Let the good work go on.  
D. A. Atkins.

### HOW DO YOU KNOW?

In your comment on Dr. Sam Steele's reasons for not being for Unification with our northern brethren you say: "Fortunately Dr. Steele speaks for himself and not for any considerable portion of the Methodist church." I am guessing you mean the M. E. Church, South. I am wondering just how you found that out. I suppose you are just guessing at it. That is a pretty risky thing to do—you might just possibly be mistaken. I kind of think you are. A goodly number of us think like Dr. Steele, but we haven't said so yet, but we will when the time comes.

Again you say: "Furthermore, the church's action in all things should be on the basis of religion and not politics." What is the difference between any man's religion and the same man's politics? Pretty dangerous distinction you make. Some of us have had experiences with our good brethren of the northern section of the church. Better go slow in making statements like that. Dr. Steele knows a lot of things and is a mighty good man and thinks like more people think on this subject than some of you knowing (?) brethren seem to think.

Jas. H. Frizzelle.

### THE COOKS MAY COOK

On Monday evening about seven o'clock the door bell of the Methodist parsonage on Key street rang, and on opening the door there was found to be on the porch and in front of the house a large number of men, women and children, all carrying bundles. They entered the house and took full possession, placing all these bundles on the dining room table and in the kitchen, consisting of useful articles too numerous to mention.

The preacher and his family were almost as much surprised as they would have been if Pilot Mountain had tumbled over in front of the house, or if there had been an electric storm out of a clear sky. The Pilot Mountain people surely know how to give the new preacher a warm reception.

I think the work here has started off very hopefully. As usual, we found here a church debt of between five and six hundred dollars. We have raised enough money to pay all this indebtedness off and with another hundred dollars will have enough to heat the church with a hot air furnace.

We have built a new garage, costing \$98, and the parsonage is to be wired for electric lights this week. The stewards met Monday and added \$150 to the preacher's salary. We expect in the near future to make a canvass for the Christian Advocate, hoping to get all old subscriptions renewed and a number of new subscribers. The Christian Advocate was never better than it is now.  
J. A. Cooke.



**MATTAMUSKEET TO GRIMESLAND**

We left Lake Landing, Hyde county, for Grimesland in our Ford November 27th, and reached Grimesland on the 28th, stopping over at old Bath to see some of our old friends that we once served and enjoyed our stay very much. It almost made us hungry to be back on the old Bath charge when we met again so many of our old friends. It was rainy and we did not see all, but we saw a good many of our dear ones. We regretted very much that we did not see Dr. Jack and T. A. Brooks, Brother and Sister Tarkington, Brother and Sister Cartwright, the Crifields and many others that we could now mention, but time and space falls me.

It was with many regrets that we had to leave the good people of the Mattamuskeet charge, but the Lord knows best. I never served a better people in all my ministry. I shall never forget their hospitality to us while with them. May the rich blessings of our great God be with them. I would say to Brother Midgett, their new pastor, that his people will take care of him in a great way.

Now as to Grimesland, we arrived at the parsonage November 28th in the afternoon, and found the ladies at the parsonage busily preparing for the new preacher in the way of furnishing the house and fixing a nice hot supper, after which a host of ladies and men from Simpson and Grimesland churches with cars piled in to us all the good things that you could imagine for the inner man—and they keep on doing.

We have been to two of our churches and large crowds greeted us, and would say that the people on the Grimesland charge are looking up and we are looking for a great year, and may God help us all to stay by the old ship as we go forward and get more to write about. You will hear from us.

J. J. Lewis, P. C.

**FROM PASQUOTANK TO YANCEYVILLE**

On the morning of November 23rd we bade farewell to Elizabeth City, leaving behind us a host of true and faithful friends. The people down there were so kind and generous, even until the very last. Epworth church gave us a nice pounding just before conference, and the good people from all over the charge and from former charges and other churches showed their appreciation of our little service to them by calling during the last weeks of our stay, and in many instances they left substantial tokens of their love to us; in fact, the people were so kind and thoughtful that we were loth to separate ourselves from these dear friends, but even if space divide us, our hearts are knit together in a bond of love and friendship that will ever remain.

We journeyed to Durham the first day, and spent the night with Bro. J. W. Bradley. It seemed good to mingle with this fine family and enjoy their fellowship after a hard day's driving through the rain. Next morning we visited our son at Trinity College and looked over some of Durham, and along in the afternoon we journeyed on to Greensboro, where we visited relatives and friends until Thursday, December 6th. We then journeyed on to Yanceyville, arriving at this place just this afternoon. We found a party of ladies and gentlemen busily engaged preparing the handsome parsonage for our comfort. We were escorted to the home of Mr. and Mrs. J. P. Gwinn, our next door neighbors, where we were served to a nice hot dinner. We then went over to the parsonage and began to arrange things, and before we dreamed of such a thing it was supper time, and lo, some of the neighbors trooped in with a steaming hot supper. Then, just to think! by the time we had our faces washed next morning, in came some of the neighbors bringing a hot

breakfast; this prepared us for the task of unpacking, and we went at it cheerfully. Along in the afternoon a young man said he thought we would have company that night. Of course this aroused our suspicions and we began to think thoughts that were fully realized in what followed. At about eight o'clock a large company of ladies and children, laden with nice things for the pantry, filed into the parsonage and deposited them in a large pile in the corner of the dining room. Just when we were in the midst of greetings and good fellowship with the ladies and children, a company of men, also laden with good things to eat, marched in and deposited theirs with what the ladies and children had brought, making a mound of hams, flour, chickens, butter, groceries, etc., that cheered the heart of this preacher and his family. Besides this there has not been a day since we arrived that we have not received some nice and useful gift, from the size of a load of wood on down. We want to express our appreciation of all this thoughtfulness and kindness here in words, and we hope further to express it by service to these good people. May God's richest blessings rest upon all of them, and we pray that they may prosper in all their laudable endeavors during this year.

E. L. Stack.

**THAT'S THEIR CUSTOM**

Yes, it was a bold and daring thing the Siler City people did last Saturday night. It was after deep darkness had enveloped everything that they stealthily made their way to the parsonage and forced their way in without even giving the slightest suggestion of their presence. And yet the pastor's family freely condones this seeming impropriety, since they evinced the kindest feelings and good wishes by the scores of packages left on the dining room table; and now only feelings of the deepest gratitude are cherished by the occupants of the parsonage.

The year starts off with a rising tide, and plans are being made for an advance along all lines of church activity.

At the first stewards' meeting one of the stewards pledged \$1000 to the building fund toward the completion of the handsome new church.

The two churches in Siler City, First church and West End, are having a substantial growth, and the future is rich in prospect. The country churches are also falling into line for advancement. The oldest class at Hickory Mountain has begun the study of the third missionary book within the last quarter, and the evidences of new life are manifest under the consecrated leadership of Mrs. O. B. Mann.

The lusty youngsters of Siler City boast of about the liveliest Epworth League in the North Carolina conference. They are doing things all the time, and each program is rich and full. And the faith of our fathers is still living among us. O. I. Hinson.

**HERE IS A GOOD PRESENT!**

What shall I give for a present? is always a knotty question. Try "Travels in the Old World," by Rev. J. M. Rowland, editor Richmond Christian Advocate. A good book is always appropriate and this one is full of laughs and information and inspiration. One dollar will bring it. Your friend will like it; 430 pages with rare illustrations. Advocate Publishing Co., Box 584, Richmond, Va. 3t-eow.

"My experience has been that I could not do my work intelligently, that I could not appreciate the work of the Church with its privileges and duties aside from the information and stimulus I receive from our Church papers."—Bishop Collins Denny.

Now is a good time to plan for GOOD LITERATURE SUNDAY. Supplies will be sent you from Lamar and Barton, Agents, Nashville, Tenn.

# "What Hath God Wrought!"

¶ The Centenary record is one which none need take on faith. Its accomplishments are concrete and all may see them.

¶ Search Methodist history, and you will find nothing comparable to the glorious advance made by the Centenary since 1918.

In 118 we had 7 foreign mission fields; now we have twelve.

In 1918 we had sent no new recruits for two quadrenniums; since then we have sent 274.

In foreign fields the Centenary has built 250 new churches and residences and purchased nearly 100 sites for other churches.

The Centenary has won 15,000 converts in those lands where we did not even operate in 1918.

The Centenary has built or enlarged 12 hospitals and 42 schools in foreign lands alone.

And these are but sample achievements of what the Centenary has done, though but half the pledges have been paid.

## WE MUST CONTINUE THE TRIUMPH PAY OUT THE CENTENARY PLEDGE

Centenary World Week - January 13th-20th.

Centenary Pay Out Period - January

20th-February 1st.



## WOMAN'S PAGE

### N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor  
Rockingham, N. C.

### W. N. C. CONFERENCE

Mrs. H. K. Boyer.....Editor  
Mt. Airy, N. C.

### Western North Carolina Conference

My Dear Sisters:

As I've been thinking of our work and what a privilege is ours to be co-workers with Him in bringing this world to the light, I have been led to review the work which we have accomplished this year, and think of what remains to be done.

I feel constrained to write just a few lines to stir up your minds in regard to some of the things in which we are all interested.

Have you doubled the membership of your society? If not, I wish each member would try to get a new member before December 31st.

Have you been trying to organize a missionary society near you? Try to have one organized by December 31.

We must not forget our Belle Bennett Memorial fund. We want to honor our beloved leader, and at the same time give our young people a better opportunity to fit themselves for the work of missionaries either at home or on the foreign field.

I hope you are having pleasure in planning for your pageant and demonstrations to arouse missionary interest and enthusiasm that the Centenary obligations may be paid. Please drop me a card telling which one of the demonstrations you are to use, and also tell what churches you are to be responsible for, either in presenting the demonstrations or helping in an all day meeting.

We should consider it a great privilege to help bring the wonderful work of collecting the Centenary pledges to a successful finish.

Let us not forget the Lucy H. Robertson scholarship fund. Our new girl (Miss Ethel Bost) who went to Scarritt this year is making good, and I am sure we each want a part in her preparation for service.

I am hoping that the Harvest Day will see every society with its financial obligations paid or planned for. Our budget of \$43,000 for 1923 must be paid in full. You know that that means everybody doing her best. We have been able to send to our Council treasurer more money this year than ever before, so I have faith to believe that we are going to pay everything in full.

Let us all pray and work with that in mind. Let us also pray that more of our young people will volunteer for definite service.

Yours for service,  
Mrs. H. A. Dunham, Cor. Sec.

### FROM MONROE

The December meeting of the Woman's Missionary Society of Central church, Monroe, was a most interesting one.

Harvest Day was observed and the room was appropriately decorated for the occasion. The devotional, led by the president, Mrs. T. C. Lee, was very inspiring, her subject being, "Mary, the Master has come, and calleth for thee. The play, "The Society That Couldn't Pay Out," was presented and thoroughly enjoyed.

It was decided to organize a young woman's society, and this completes the missionary organization in Central church. Mrs. C. C. Weaver will have charge of the new society, and Miss Annie Redwine will take over the juniors.

Officers for the new year were elected and the society is planning to pay its obligations in full. After the program light refreshments were served by committee in charge.

Mrs. Roscoe Phifer, Pub. Supt.

### RONDA MISSIONARY SOCIETY

On Sunday, December 2, the women of Ronda Methodist church, assisted by Mrs. Horton and Mrs. Smathers of North Wilkesboro, organized a missionary society to be called The Miller Missionary Society.

Officers were elected as follows:  
Mrs. E. E. Brown, president.  
Mrs. Rhoades, vice president.  
Mrs. Foster, secretary.  
Mrs. W. E. Sales, treasurer.  
Mrs. Blackburn, Supt. social service.  
Mrs. Morton, membership committee. Reported.

### REAL CHRISTMAS SPIRIT

Have you ever stopped to consider what it really means—this enduring miracle that has repeated itself every year for 1900 years, and bids fair to go on repeating itself to the end of time? It draws near again. In a few days it will be the one thing uppermost in the minds of all of us; so now is a good time to think a little about it, before the full tide sweeps over us.

Suppose that between now and the twenty-fifth of the month we take down our Bible and read the four Gospels—all of them. It will not take long; an evening or two will do it. Matthew and Mark and Luke and John were near to Christ; their stories are all we need.

When we have finished we shall find that we have been reading of the life of One who was as poor, in all that we usually mean when we speak of "wealth" or "money" or "means," as any beggar; so poor that He said of Himself, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." We shall also remind ourselves that He is the Person from whom the world received its one supremely beautiful, its one imperishable gift. We worry and fret because we cannot give the valuable presents we should like to give to show our love for that Being who never had gold or silver enough to buy even the meanest of the toys that we have been choosing with such heartburnings and dissatisfaction!

Perhaps when we have the inconsistency and the shame of that fixed in our minds—when we have torn the mask of our selfishness from the poor effigy of Christmas that we have been so long a-making and have shown the hideous, grinning skeleton behind it—we shall begin to see the real Christmas; we shall perceive at last that what Christ gave was Himself, and that what all of us must give to hope to enter into the real joy of the day is likewise ourselves.

We need not do it by buying beyond our means, for the spirit of Christmas is love and thoughtfulness for others and the willingness to give of our time and our labor and our affections. A letter, warm from the heart, a friendly call, a kindly service at the expense of some personal privation—each is a Christmas gift more precious than anything bought in stores.

Scrooge and his nephew and little Bob Cratchit are always with us, and we can take whichever one of them we please for our pattern.

"What right have you to be merry? You're poor enough!" cried Scrooge. "What's Christmas time to you but a time for paying bills without money; a time for balancing your books and having every item in 'em through a round dozen of months presented dead against you?"

That is the skeleton. But now hear the nephew: "I have always thought of Christmas . . . as a good time; a kind, forgiving, charitable, pleasant time, the only time I know of in the long calendar of the year when men and women seem by one consent to open their hearts freely. . . And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good and will do me good, and I say, God bless it!"

There is the real Christmas, with the face of the Master shining through it, ours for the taking.

And so, as Tiny Tim observed: "God bless us every one!"—The Open Road.

### BETTIE HENLEY VANN

#### The Lesson of Her Life.

By N. H. D. Wilson.

Bettie Henley Vann, daughter of James Aldridge and Josephine Moore Henley, was born at Franklinton, N. C., October 28, 1858. Her father, a leading merchant in the community and a leader in the Methodist church, from whom she inherited her rare administrative ability and whose consecrated Christian manhood was throughout her life a great inspiration to her, died when she was only fourteen years of age. Soon after his death, she was sent to the Baptist school in Raleigh which was presided over by Prof. Hobgood, and a year later to Greensboro Female College. After two years there and before her graduation, she gave up her college work because of the ill health of her mother. But she never ceased to be a student. On the foundation laid in college, she hulked wisely and well. On December 18, 1878, she married Samuel C. Vann. To them were born three children, Mabel (Mrs. J. A. Moore), Aldridge Henley, and Eleanor. Mr. Vann, the children, and seven grandchildren survive. She died in the home in which nearly all of her married life was spent and just across the street from her childhood home, November 10, 1923.

These are "the short and simple annals" of a truly great life. To be closely associated with it for more than thirty years, to share its joys and its sorrows, to be honored by its confidence and its love, was the greatest joy which the pastoral life has brought to my wife and me. In conducting her funeral I was obedient to her known wish and made no comment on her life. It was not needed. The more than a thousand who crowded the church and the approaches to it, the dense throng of white and black who surrounded her grave, did not need any word about her. They had known her. Her modesty, which was great to a fault, might be respected. But as one who has known and loved her for more than thirty years, who has been privileged to see her beautiful life grow, mature and blossom even as one of her own beloved flowers, I can not deny the larger congregation who shall read this the lesson of life which her life illustrated and taught.

When she returned from Greensboro College, a girl seventeen years of age, her pastor insisted on her taking the infant class in the Sunday school. Her modesty made her wish to refuse. Her loyalty made her accept. From that day until her death, nearly fifty years, she taught the same class. In a very real sense that class became the chief factor of her life. On that those teachers who put so little into their classes and get so little out of them, might know what this woman meant to her church, her community and to the world through her class and what it meant to her! It was always on her mind and heart. In her frequent visits to the great cities, she did not seek recreation or amusement. She sought to find new ways to teach her class. She was ever studying for it and ever studying it. She lived for it. She invested her time, her money, her thought and her prayers in it. And it paid her and the world wondrous dividends. For many years there were but two churches in Franklinton and they had different hours for Sunday school. As a result practically every child of the town passed through her class. She knew their birthdays and remembered them. She knew their home life, for she visited them. She loved each one. She prayed for them. She followed them through their years of childhood into

the larger life. When they struggled, she sympathized. When they faltered or fell, she was ever ready to forgive and lift up. What a mighty, divinely directed power for good she became for them! And how those children loved her, trusted her, depended on her! They are three generations now, children, parents and grandparents. I have known some of our greatest and best men, but I have nowhere known one who wielded the power of God and for good in the community that did this modest woman. Such was the work of a faithful Sunday school teacher.

And how the blessing came back to her! How she found joy in their success and enlargement in their broadening lives! I was her pastor when her own children were small. I watched her train them. She was the ideal mother. Preparing to teach the children of others, she was made ready for her own. And the reflex on their lives of sympathy in her life work has made them what she wanted them to be, Christians and Christian workers. Her husband's love for her made him share her enthusiasm for childhood. The crowning joy of her last years was his interest in and gifts to the children of his community and to the orphans of the church. She never let pleasure, her home or her family interfere with her great work. And her home was sanctified, her family blessed, and her pleasure multiplied by it. "He that loseth his life for my sake shall find it."

But her interests were not confined to her class. She gave to her husband and her children a beautiful home in every sense of the word. To her kinsfolk and friends she was friend and benefactor. She was foremost in every good work in church and community, modestly foremost. In the Woman's Missionary Society, the children's missionary society, the local church, in her husband's cotton mill, in the orphanage, among the poor, for Christian education, in the Red Cross—wherever there was field for service, she was found. Her life was lived for others. When wealth came, it made no change in her spirit; it only widened her opportunities. Her husband's love would have lavished on her every luxury. She asked nothing for herself. Would he please her, let him give to others. Oh what a woman she was! How closely she walked with God! How wondrously did Christ fill her life! And through her He wrought, comforting the sorrowing, strengthening the weak, healing the sick, teaching the young, inspiring the lowly, healing wounds, closing divisions, blessing all.

I have walked with her in her garden and seen her delight in her flowers. How she watched over them! Tended them! How she found joy in their growth and in their wondrous beauty! It seems to me that I have walked these many years with my Master in His garden. I have seen Him love her, watch over her, tend her, care for her. I have seen her grow, and mature, and blossom. And in her I know that the Master has found pleasure. When her flower was perfected, she could only pluck it for her home, her friend or her church. But He hath transplanted His into the eternal life where she can grow, and blossom and serve, with an ever increasing beauty.

I should not have permitted myself the joy of bearing this well deserved tribute, to have honored my departed friend. She would not have wished it, and I would have respected her wish. But if one young life shall be inspired to a larger consecration, if one teacher shall be led to a more faithful service, if her Master's cause shall be promoted thereby, I think that she will forgive her friend and be glad.

The Advocate carries in stock baptismal, marriage and church membership certificates. Order your supply from this office.



# SUNDAY SCHOOL WORK

**N. C. CONFERENCE**  
L. L. Gobbel ..... Editor  
Durham, N. C.

**W. N. C. CONFERENCE**  
O. V. Woosley ..... Editor  
Lexington, N. C.

## North Carolina Conference

### CAMPAIGN OF EVANGELISM

Recommendation No. 8 of the Sunday School Board adopted by the annual conference at Elizabeth City reads as follows:

"That special stress be laid upon the matter of evangelism in the Sunday school and that we recommend to our pastors and Sunday school workers the plan outlined by our General Sunday School Board. The time suggested is January, February and March, the campaign leading up to Easter. Schools finding the period between Christmas and Easter impracticable are urged to use the months of June, July and August."

The evangelistic aim of the Sunday school, which, as stated in our official Programs of Work, is to "bring each pupil into a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord," should be supreme at all times, but in the multiplicity of their duties Sunday school workers not always keep this aim clearly before them, so that there is value in a special effort when the whole thought of our workers is fixed upon this one great objective.

The plan, which, in the main, will be followed throughout the Sunday schools of Southern Methodism, is as follows:

"That the first month or period be given to the preparation of the forces, the training of teachers and other Sunday school workers in mind and spirit for the work of evangelists; that the second month or period be given to active evangelism in the Sunday school, in the classes, and by personal effort, this period culminating with Confession or Decision Day; and that the third month or period be given to special preparation of pupils for reception into church membership."

Pamphlets giving the details of the plan have been sent to each pastor. Other leaflets are available for those desiring them. Let us consider these suggestions carefully and prayerfully, get into the campaign whole-heartedly, and thus enter upon the new year aright.

### SCOTLAND NECK PROGRESSIVE

Scotland Neck Sunday school, having been carefully checked on Program of Work "C", is found to have increased its efficiency to the point where it now measures up to the standards set forth in points 2, 3, 4, 6 and 8, and is entitled to the "Progressive" seal for 1923. This seal has been awarded.

This school, of which Rev. E. L. Hillman is pastor and Mr. J. G. Madry superintendent, adopted the program early in the year and went to work to attain the points and, in the doing, to become a bigger and better agency for the religious training and development of its pupils. It is still working and improving and expects to attain the "Advanced" seal and then the "Standard" seal.

Approximately 150 Sunday schools in the conference have adopted these Programs of Work. Many have not been checked up. If yours has not and you want it to be, write to your district secretary or to your conference superintendent of Sunday school work.

### PROGRAMS OF WORK

Does your school have the official Program of Work? And is doing its

dead level best to work it? It outlines clearly just what your church stands for in the matter of Sunday school organization and administration and, when followed, lifts all phases of our Sunday school work to a uniformly higher level. Already we are observing, as a result of the placing of these Programs of Work in our schools, a new interest in and appreciation of the plans and purposes of the Sunday school. We expect to continue to lay emphasis upon this phase of our work with even increased intensity. It's worth while. It's worth following up. How about your school?

### CERTIFICATES AND DIPLOMAS

Through correspondence and training class work a number of Standard Training Course certificates and diplomas were issued in November. To Miss Blanche Hester, of Louisburg, was issued a Blue Seal diploma, and to Miss Stella Etheredge, of Mt. Gilead, a diploma without seals. Certificates went to Mr. and Mrs. Junius Wrenn, of Siler City, Miss Estelle Beaty, of Wilson, Miss Kathleen Homan, of Elizabeth City, and Mrs. E. B. Ward, of Rowland.

We are hoping that an ever increasing number of Sunday school workers and prospective workers will pursue this training work by correspondence and that training classes may be conducted in many more of our churches. If you are interested, we will be delighted to furnish you with complete information and suggestions.

### GENERAL COUNCIL MEETING

The fifteenth annual session of the General Sunday School Council of the M. E. Church, South, was held in Nashville, Tenn., December 11-18, and gave itself over to a study of plans for the development of rural work. The North Carolina conference was represented by Miss Georgia Keene, conference elementary superintendent, and L. L. Gobbel, conference superintendent of Sunday school work. Morning, afternoon, and night sessions were held and were brimful of interest, enthusiasm, and helpful plans and suggestions for reaching and serving in a more effective way the boys and girls and youth of our rural communities.

Among the important topics considered were plans for promoting the campaign of evangelism in the Sunday school and of making the Sunday schools more effective at this vital point. How to make our Sunday schools and, therefore, the church of tomorrow, truly missionary, was another matter very carefully considered.

Between 70 and 80 conference board chairmen, conference superintendents and elementary superintendents, professors of religious education in our church colleges, and members of the General Board staff were in attendance.

### NEAR EAST RELIEF

Our Sunday schools are called upon to contribute to numerous objects, not all of which can be supported. There are some calls, however, which must be answered, and one of them, we believe, is the call of the Near East Relief. The helpless victims of Turkish cruelty are depending upon Christian America for life. It isn't necessary here to attempt to describe conditions; you already know of them. Our suggestion is that you present the situation to your Sunday school some time during the month of December or January and ask for a voluntary offering. Our boys and girls do not want the children of Bible lands to perish for lack of bread. Send your contributions to Dr. E. B. Chappell, Sunday School Editor, 810 Nashville, Tenn., who has this work in hand for our church.

### USING CHRISTMAS OFFERING

Mr. M. W. Brabham, in the December issue of "The Methodist Superintendent and His Helpers," sets forth

the following timely suggestions:

"Whatever may be said for the Christmas season, the Sunday school faces with each recurring year the question of whether or not the offering of the school is being so taken at this time as to yield greatest returns in terms of character.

"Money carelessly asked for and more carelessly received and disposed of becomes a stumbling block in the way of thousands of school members.

"Whether the offering goes for the local school and its needs, to the Conference Sunday School Board and its great work, to the Near East Relief, to the home for children, to the poor of the community, or for other 'worthy causes, this much should be kept in mind:

1. No pupil should be called upon to contribute thoughtlessly.
2. No offering should be taken without a clear understanding of its purposes.
3. No offering should be received in the midst of noisy announcements and chatter.
4. No offering should be taken other than in a thoughtful manner and as an act of worship.
5. No offering should be disposed of without a full accounting to the proper authorities of the local school and church."

### Western North Carolina Conference

#### VERY SUCCESSFUL

The Stanly County Co-operative Standard Training School for Methodist and Presbyterian Sunday School workers, held in the city high school building at Albemarle December 2-7, was very successful. In fact, it was more largely attended and more interest was shown in the work of the school than was anticipated; even though no small things were expected. With an enrollment of 136 coming from all sections of the county and with the issuing of 77 credits, 61 going to the Methodists and 16 to the Presbyterians, every one voted the school a decided success and urged that another be held next year. The Methodist credits were distributed among the following churches in the following stated numbers: Central, Albemarle 23, Norwood 12, Badin 9, Salem 6, First Street, Albemarle 4, Norwood circuit 4, Tabernacle, Albemarle 2.

The credit students listed by courses are as follows:

The Sunday School, O. V. Woosley, instructor—Rev. F. O. Dryman, Rev. R. O. Eller, Rev. L. H. Griffith, Rev. C. M. Pickens, Rev. R. A. Swaringen, A. P. Allen, Miss Leola Atkins, Mrs. F. C. Anderson, J. F. Hatley, Dr. T. A. Hathcock, E. L. Lefler, Z. V. Moss, C. A. Reap, R. M. Russell.

Principles of Teaching, Claude Carr, instructor—Mrs. W. H. Snuggs, Mrs. J. D. Bivins, Mrs. S. H. Milton, Mrs. Ed N. Smith, Mrs. D. A. Shankle, Mrs. S. T. Gullede, Mrs. C. M. Pickens, Robert L. Furr, Rev. C. R. Ross, Mrs. C. R. Ross, Mrs. M. L. Wilson, B. D. Archer, S. V. Ross, W. E. Boyle.

Intermediate Senior Agencies, Mrs. J. F. Spruill, instructor—Mrs. G. G. Adams, J. D. Bivins, Miss Laura B. Deaton, Mrs. F. O. Dryman, Mrs. R. O. Eller, D. E. Lefler, A. F. Ross, Mrs. R. L. Smith.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Rev. G. G. Adams, Miss Ruth Avett, Miss Margie Allen, Mrs. T. D. Almond, Miss Margaret Boylan, Miss Virginia Colson, Miss Josie Chrisco, Mrs. Robert L. Furr, S. F. Gordon, Miss Mary Gullede, Mrs. J. D. Harwood, Mrs. D. E. Lefler, Mrs. E. L. Lefler, Miss Vivian Lipe, Mrs. John Liske, Mrs. R. A. Swaringen.

Primary Organization and Administration, Miss Georgia Keene, instructor—Miss Lesca Freeman, Mrs. S. F. Gordon, Miss Fanny Lisenby, Mrs. Z. V. Moss, Mrs. L. O. Parker, Mrs. H. E. Reap, Mrs. R. M. Russell, Miss

Pauline Whitley, Miss Florence Lefler.

### HUSTLING PASTORS

It is generally true that the fellow who is continually complaining about how much he has to do does very little. His complaint advertises a lack of managerial ability. I have noted some pastors who spend quite as much time talking about how much they have to do as they do in actually putting things across. But such can not be said about the Stanly county Methodist preachers. They are a hustling bunch. Seven of the eight in the county attended regularly our recent training school and received credit for the good work they did. The first three mentioned in the following list are not only pastors of congregations but are also principals of large consolidated public schools. Note the list of credit pastors from the Stanly county school:

- Rev. R. O. Eller, Salem circuit.
- Rev. C. R. Ross, Badin.
- Rev. G. G. Adams, Norwood circuit.
- Rev. C. M. Pickens, Central, Albemarle.
- Rev. R. A. Swaringen, First Street, Albemarle.
- Rev. F. O. Dryman, Norwood.
- Rev. L. H. Griffith, Albemarle circuit.

### SIX STARS

While we are cutting capers about the pastors who take our training courses for credit we should not overlook their wives who make them what they are. We had six such stars in the Stanly county school, who after keeping house all day and after doing many other things, among them the feeding of the ministers attended our school regularly and received certificates of credit. They are listed below. The first two mentioned are not only home makers, but also teach school every day.

Mrs. R. O. Eller, Mrs. C. M. Pickens, Mrs. C. R. Ross, Mrs. G. G. Adams, Mrs. F. O. Dryman, Mrs. R. A. Swaringen.

### THE CHRISTMAS SPIRIT

Hearty good wishes and most cordial greetings are extended to the 8081 Sunday school officers and teachers in the Western North Carolina conference. A genuine spirit of thankfulness takes possession of us because of the good and lasting work you have done during the days, weeks and months of the year. You have no doubt found keen delight in giving to others that which has been so bounteously given to you. Shall we not then as we celebrate another birthday our Saviour emphasize the spirit of giving rather than receiving? Our Saviour has been so generous in his gifts to us. Let us be generous in our gifts to Him.

### AT THE HUB

Your humble servant is at present at Nashville, Tenn., the hub of Southern Methodism, attending a meeting of the General Sunday School Council of the Southern Methodist Church. This council is composed of the Nashville central office heads and their assistants, the conference workers, directors of religious education in local churches and colleges who apply for membership and such other workers in the field of religious education as may be elected by the council. The purpose of the annual meetings of the council is to develop a policy for the guidance of Methodist Sunday school work. Our present sessions are proving most valuable. The Western North Carolina conference is represented by Miss Virginia Jenkins, conference elementary superintendent, Miss Maud McKinnon, director of religious education of Tryon Street, Charlotte, Mrs. Mabel Baughman, director of religious education of Central, Asheville, and your conference superintendent of Sunday school work.



## EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.  
Rev. J. F. Armstrong, Concord, N. C.

### North Carolina Conference

#### GOOD FOR WENDELL

The Main Street Epworth League, chapter No. 12276, has been chartered since last June. The league is doing some good work. Most of our members never worked in a league before, and consequently we are just learning this work. We haven't a junior and senior league, but are all together, as we have so few members.

We have a program every Sunday evening just before preaching hour. Socials are held once a month. All enjoy these social hours. Our league held one service in a home where there was an invalid. The older members hold a mission study class every Wednesday night.

Dahlma Williams, Cor. Sec.

#### TRINITY LEAGUE ENTERTAINS

Trinity Epworth League of Wilmington entertained all the leagues of the city, which are four in number, on Friday evening, November 23rd. The business session opened promptly at 8 o'clock and last almost two hours, which was extraordinary as there were many subjects on docket for discussion. The attendance banner was awarded to the Winter Park League. However, the banner on Standard Efficiency was retained by Trinity League. In this connection it may prove of interest to say that Trinity League maintained the banner on attendance consecutively for one year and a half, and lost it to Grace Street League. We felicitate ourselves on our record achieved; however, we are not going to live on what has been, as we are trying to recapture the attendance banner and expect to do so in no distant time.

Immediately after the business session came to a climax the meeting was turned over to the social department, which presented a most pleasing program, as follows: Two vocal solos, one violin solo, one piano solo, two recitations, one mock wedding, one mock funeral. The Trinity League participated in the two latter numbers, which was full of pep and comedy and kept the audience in constant uproar all the way through.

Delicious hot chocolate and cake were served, which was later followed by several snappy games.

The evening was fully enjoyed by every one present, as the time went speedily by and brought a late but most reluctant good-night.

Harry Daniels, Cor. Sec.

#### WANCHESE LEAGUE

Our third department superintendent is due the thanks of our league for the entertainment given in the form of a Hallowe'en party at the home of her father, Mr. Sam Baum, October 31st. All present reported a grand time and a hope of many such gathering of youth in the happiness it gave us all to be there.

While enjoying the blessings of life which is right and proper, let us never forget that all that we have and all that we are is from a merciful heavenly Father.

Our league held its business meeting and a devotional meeting in the month of October. On the night of November 15th it held a devotional meeting. This was well attended and very interesting. Two of our girls sang a duet, which was enjoyed by all. The writer made a talk on the subject of Jesus and His mother. The point we tried to make was that Jesus would not even let as sacred a one on earth as his mother interfere with his work as planned by His Father. He sacrificed all earthly honor for the salvation of sinful man; and how can

# Perfection in Monuments

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WILSON, S. C.

### Monuments Maintain Memories



we stand idle and enjoy the comforts of life and the hope of heaven hereafter and do so little? How much real sacrifice do we all make for the cause of Christ, leaguers? Sometime, somewhere, we will be called to account for all that we do, or do not do, in the work of the Master. Let this thought sink in: How will my record be over there—not Bill's or Jack's, but mine? How will it show up on the eternal book? You may have very important business, but none to compare with this question. Let's try to answer it right by God's help.

On the night of November 4th, after the regular preaching service, our pastor, Rev. A. W. Price, installed the league officers. This was a very inspiring service.

We are going to work this next year. Yes, people are getting ashamed of the way we are doing the Lord's work. Next year you will see this league move at a rapid rate. We have the material and the tools to build with. All we lack is the energy, and as the winter gets this dull fall feeling out of us and we get full of spring pep, the old league at Wanchese will move on. It is like kind words, it can never die, and with the bright spring sunshine and picnics and socials and best of all the grace of our heavenly Father we will break all records.

T. H. Baum, Cor. Sec.

### Western North Carolina Conference

#### MT. BETHEL LEAGUERS

Willing Workers League of Mt. Bethel church, Olin charge, is coming right along. It is only a few months old, but it is growing fast. These young people are eager to do things. You can tell that by their name. This league has raised some money already to improve their church. This league is so eager to do things it jumped on the pastor Saturday night and gave him a real pounding that was felt all over. The boys and girls came with many good things to the parsonage, and when they went away they left a preacher and family feeling good.

P. C.

#### A FINE DISTRICT UNION MEETING

Our Shelby district union held its quarterly meeting in West End Methodist church, Gastonia, last Friday night. A majority of the forty chapters sent representatives, Polkville taking the palm in the matter of distance traveled. They had more than a dozen delegates whose combined travel that night aggregated nearly 500 miles! Each of these delegates came a distance of approximately eighty miles. The Denver League in Lincoln county also traveled about fifty miles each, round trip.

The addresses by Rev. J. Frank

Armstrong of Concord and Mr. Coris Levesten, a prominent Syrian Methodist of Gastonia, featured the occasion.

It was gratifying to see a large number of pastors present. After the business session was over the West End Leaguers served hot chocolate and cakes to all the visitors. King's Mountain gets the next district meeting.

Reporter.

#### CALVARY SEEMS TO HAVE A LIVE "CHICK"

Just a line from Calvary League, Charlotte. We have a live mission study class. "Creative Forces in Japan" is our study book. We don't lack for teachers; we have some fine ones in our league.

On Thanksgiving evening our league had a service at the church. Both senior and junior leagues took part and was very helpful. Each one brought a package of something to eat and several families were helped. Our league is doing good work along all lines, but we want to do better.

Miss Lillie Chick.

#### MILLS RIVER LEAGUE VISIT COUNTY HOME

On Tuesday evening, November 27, twenty leaguers from Mills River church went to the county home in two Fords and one truck. This trip seemed to be enjoyed by both leaguers and inmates.

We carried papers and magazines for the old folks to read, also eats such as pumpkin pies, cookies and fruits.

After our young people had sung a number of songs and our pastor, Rev. J. O. Cox, had prayer we returned home resolved to go again.

Sue Brittain.

#### DOINGS OF POLKVILLE LEAGUE

When winter comes the grizzly bear takes his family to their home in the cliff for the long winter nap. I wonder how many leaguers are found napping? Not true at Polkville; we are more alive today than we have ever been. Twelve of us, representing the junior, intermediate and senior departments, attended the district meeting at Gastonia last Friday evening, December 7th. After hearing the wonderful messages we returned home with new ideas and a determination to do more in the future. If we will all do our "little bit" by being cheerful, wearing a smile and helping to bear other burdens, greater things will be accomplished.

A few weeks ago the seniors organized a mission study class with Miss Mary D. Palmer as teacher, using as text book "Japan on the Upward Trail," also recently the intermedi-

ates organized electing Miss Mary Elliott as their instructor, studying "The Honorable Japanese Fan." These two classes meet each Sunday immediately after Sunday school with fine attendance.

At present the three leagues and even the honorary members are in the midst of a membership drive and will close Christmas. Each member is cooperating nicely and doing his best, because the winning league will be entertained by the losers. Talk about "pep," but we have got it!

The December league social was held Saturday evening of the 8th at the lovely home of Mr. and Mrs. W. H. Covington. This was "stunt night," and one hundred points toward the drive was awarded to the seniors for giving the three best "stunts," but the intermediates were not far behind. Then our hostess served apples and chestnuts, which were greatly enjoyed by all. We soon departed—glad that we came.

We are going to have a special program and Christmas tree on Christmas eve to cheer the children as well as grown-ups.

Quit you like men, be strong.—1 Cor. xvi. 13.

In becoming Christians let us not cease to be men! Nay, we cannot be Christians unless we are men first.—Theodore Parker.

#### CHRISTMAS CAROL

Our God, Heaven cannot hold Him  
Nor earth sustain;  
Heaven and earth shall flee away  
When He comes to reign:

In the bleak mid-winter  
A stable-place sufficed  
The Lord God Almighty  
Jesus Christ.

Angels and archangels  
May have gathered there,  
Cherubim and seraphim  
Thronged the air,

But only His mother  
In her maiden bliss,  
Worshipped her Beloved  
With a kiss.

What can I give Him,  
Poor as I am?  
If I were a shepherd  
I would bring a lamb,

If I were a wise man  
I would do my part—  
Yet what can I give Him,  
Give my heart.

—Christina Rossetti.



# OUR ORPHANAGE WORK

## METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President  
A. S. Barnes.....Superintendent  
Mrs. Mattie Jenkins.....Matron  
Owned and maintained by the North Carolina Conference.

### FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

## THE CHILDREN'S HOME

By Martha A. Wood.

Perhaps it would be of interest to the readers of the Advocate and the friends of the Children's Home to see a list of the things that were sent in to the Home during the month of November. So I am copying several pages of the register that looks after this class of receipts. This does not include the money received.

Four large manufacturing concerns remembered at Thanksgiving that orphan children need large quantities of clothes, and sent in generous bales of their goods.

A large bundle of outing from the Minneola Manufacturing Co., Gibsonville.

A bale of denim from the Proximity Manufacturing Co., Greensboro.

One hundred and twenty-four yards of Concord zephyr gingham and 37 yards of drill, Gibson Manufacturing Co., Concord.

Two hundred yards of sheeting from Columbia Manufacturing Co., Ramseur; 198 yards gingham from Locke Cotton Mills, Concord.

Three bales of goods will make numbers of warm winter nightgowns, little boys' wash pants, girls' dresses and nightshirts, etc., etc.

November the first brought a box of clothing for the little girl that Mrs. Paul Kiker's Sunday school class of Wadesboro is clothing. Eight dresses with bloomers to match, a sweater, six pairs hose and money to buy coat, cap and shoes. There were some toys and candy in the box for Ruby.

The Ladies' Aid Society of Old Fort sent in a bed built, and Mrs. Jason of Bakersville five yards of gingham.

Sweater, cap, two gowns, four underbodies, three union suits, four pairs black hose, seven pairs brown hose for Annie Bell R. from missionary society, Statesville.

Dress and bloomers, union suit, gown, two pairs hose for Geneva from Sunshine Missionary Society, Lexington.

Four union suits, four gowns, four underbodies, nine dresses with bloomers to match, two sweaters, two caps, five pairs white stockings, two of black, two of brown; two pairs gloves and money for cloak and shoes, for Juanita, from Mrs. Frank Rose's Sunday school class, Monroe. Jaunita is "the baby."

Four everyday dresses with bloomers, and a coat from Mrs. E. G. Gilmer, Statesville, for Annie Bell R.

Some canned fruit, jelly and cash from Philathea class, Thomasville.

Six gingham dresses and bloomers, and four outing gowns for Valeria C., from Stamey Bible class, West Market Street church, Greensboro.

On the 20th the Civic Club sent in some nice little cakes.

Five dresses and bloomers, four outing gowns, four underbodies, five pairs hose and a cap and sweater came from Mrs. S. A. Little, Charlotte.

Thirteen gingham dresses, 10 gowns, 18 pairs hose, one blouse, some cash, from Circles Nos. 3 and 4, Park Place church, Greensboro.

Two boys' suits from Mrs. J. L. Little, Morven.

Six handkerchiefs, eight pairs hose, a towel and a box of groceries, from East End Sunday school, High Point.

Eleven cans of fruit and half dozen oranges, from Junior Sunday school class, Farmington.

A box of clothing from Missionary Society, Spring Garden Street church, Greensboro.

Quilt from Mrs. J. B. Parks, Elkin.

A quilt, fifty pairs hose, two sweaters, a dress, 18 towels, 19 handkerchiefs, and some second hand clothing, from Missionary Society, King's Mountain.

A bed spread and 100 handkerchiefs from woman's Bible class, Glenwood church, Greensboro.

A piece of gingham, three boys' blouses, five pairs hose and seven towels from Providence Aid Society, Cool Springs charge, Statesville.

A turkey from O. C. Shaver, Richfield.

Two boxes apples, Home Circle, Morganton.

A case of canned fruit from Rev. G. L. Wilkinson, Marlon Mills and Linckfield charge.

A barrel of apples from Comrades Sunday school, Boon.

A box of chickens sent by A. E. Nickols, Stonesville.

A crate of chickens from Mt. Zion church.

A case of canned fruit sent by J. N. Dayvault, China Grove.

Box of apples and oranges from Mrs. J. C. Friend, Concord.

Basket of oranges, one of apples and box of candy from Junior Dept., Centenary Sunday school, city.

Quilt from Mrs. J. L. Poindexter, Franklin.

Three boxes of candy from Mr. and Mrs. Clay V. Ring, Kernersville.

A box of oranges from Lovel Dix, city.

Fifteen gallons of ice cream given by the Forsyth Dairy Co., Winston-Salem, kindness of the North Carolina Ice Cream Association.

This ice cream was highly enjoyed as dessert Thanksgiving Day.

A box of oranges, box of apples and several pounds of candy from Mrs. J. C. Fink, Concord.

Twenty-one handkerchiefs from Primary Dept., Sunday school, Bethel church, Asheville.

\* \* \* !

Notwithstanding our care in keeping the small children home this winter, it seems that we may have to contend with an outbreak of measles, as there are several cases at the infirmary.

The first to take it was little Jack Thompson, who goes to school to the city schools over in town. He was taken sick at Thanksgiving, and though careful quarantine was maintained after the measles developed, it was too late; three of the little girls who were sick upstairs at that time have developed measles.

However, we may get off with a limited number of cases. Only fifty of the children, according to their health records, have not had measles, and of course all of those may not take it at this time. But it is quite likely that Christmas will be celebrated in a very sad fashion by some little folks at the Home this year.

## THE METHODIST ORPHANAGE

### OPPORTUNITIES!

1. Subscription to fifty magazines, approximate cost, \$150.
2. Support of a child for one year, \$200.
2. A radio, \$225.
4. Scholarship for a n orphanage graduate, \$350.
5. Recreation fund, \$500.
6. Playground equipment, \$1000.
7. Athletic field, \$2000.
8. Library fund, \$5000.
9. Gymnasium, \$20,000.
10. Dormitory, \$25,000.
11. Dining hall and kitchen, \$60,000.

\* \* \* \*

The beautiful service which the women of the missionary societies have

rendered our Orphanage cannot be too highly praised. Our children have received so many tokens of their love and sacrifices. The clothing of our children by these noble, unselfish women is one of the finest exhibitions of applied Christianity of which I have any knowledge. I want to publicly commend them for their altruistic service.

\* \* \* \*

Mr. R. A. Burt, who has had charge of our farm and dairy for the past few years, has moved and is now living in another part of the city. He was devoted to our children and found his highest joy in doing something for their happiness and Christian development.

Mr. J. A. Boone succeeds him as farm superintendent. He comes highly recommended as a Christian gentleman and a successful, up-to-date rucker and farmer. We extend to him a warm welcome.

\* \* \* \*

We would be glad to hear from a number of our good friends who have subscribed on the Baby Cottage and the Atwater building. We want to begin on these buildings within the next two and a half months. Plans and specifications are just about completed and we need money with which to erect the buildings. A payment now on either the Baby Cottage or the Atwater buildings will be very much appreciated.

\* \* \* \*

Brother L. B. Pattishall, who has been the pastor of our Orphanage family for the past five years, has greatly endeared himself to us. He has wrought well and our prayers and love will follow him in his new field of service.

Brother W. H. Brown has entered wholeheartedly upon the work at Jenkins Memorial church. He has made a fine impression and everybody is confidently expecting him to have a year of large success. The Orphanage gives him a warm welcome and wishes to co-operate with him in every way possible to help make his pastorate fruitful.

\* \* \* \*

Our building program presents a fine opportunity to those who wish to erect a fitting memorial to some dear friend or loved one. Such a building would not only perpetuate the memory of one who was loved so dearly, but would serve a noble purpose. I recall several prominent Methodists of means who could put up one of those buildings as a memorial to the one whose life and character meant everything to them. Is there anything too costly to keep alive their memory? Is there any cause more worthy of a memorial than our beloved Methodist Orphanage? Is there any time more opportune to decide this important matter than when the angel's song is heard again over the plains of Bethlehem, and when the spirit of the Christ touches and makes generous the heart of the world?

\* \* \* \*

There are scores of old people in our church who have means that ought to come to the Methodist Orphanage when they are called hence. In addition to this, they do not want the risk nor the worry of letting their money out on interest. Then the matter of taxes is quite an item. Our board of trustees can handle all such funds and give these old people gilt edge security. If they turn their money over to us we can pay them six per cent interest semi-annually as long as they live. This plan will save them from paying taxes and having anxiety over securing the principle and collecting interest. At the death of such parties the principle automatically goes into the Orphanage endowment fund. I shall be glad for our pastors to call the attention of old people with means to this annuity plan as adopted by the board of trustees of our Methodist Orphanage.

# DEEP-SEATED FRECKLES


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## Select Notes

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Golden Anniversary Volume

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## The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

The "forgotten man" is calling you—for the pink leaf report from the first quarterly conference.

A wire from the offices of the Board of Finance received at the South Georgia conference on Wednesday, November 30, stated that pink leaf reports were pouring in from every section of the church. Have you sent yours?

Another wire from the offices received at the South Carolina conference on December 1 stated that fifty-six pink leaf reports had been received the day before. Was one of them from your charge?

I am spending this beautiful day, December 2, on the train, hurrying to St. Louis for two days' work in the offices before leaving for the Florida conference. While I ride I write in behalf of the church's worn-out preachers. And also I am wondering if you have sent in your pink leaf report.

Bishop W. F. McMurry was the able representative of the special effort for superannuate endowment at the Central Texas conference. But those who heard him tell me that he was a whole team in himself. At the close of his address Dr. Alonzo Monk, Jr., pastor of First church, Corsicana, Texas, voluntarily walked to the front and handed Bishop McMurry a check for \$910, saying that it was the full amount due from his charge for the first year in the special effort for superannuate endowment. Bravo, Dr. Monk, you are a worthy son of a noble father! The Board of Finance commends you heartily, and all the claimants of the church acclaim you!

Bishop McMurry scores again. He represented the Board of Finance at the Texas conference and did it in a manner pleasing to all. Hardly had he finished speaking when the pastor of Caldwell charge, Texas conference, whispered to one of his young laymen, J. R. Woodson, as follows: "Jim, how much of the Lord's money have you?" Mr. Woodson replied: "I have enough to pay the whole amount due from our charge on this movement for the first year." And he took his check book from his pocket, wrote a personal check for \$555, walked down the aisle, and gave it to Bishop McMurry to send to the Board of Finance. The big bishop nearly doubled up, for he realized suddenly that he had years ago started this same Jim in the Christian life. Ah me, "how beautiful upon the mountains are the feet of him who bringeth good tidings!" What have we here? A peptimistic bishop, an optimistic pastor, and Jim. Come on, bishops, presiding elders, pastors, Jim is close by everywhere. By the way, Mr. Woodson, they tell me that a jimmy is the best tool on earth when it is used in the right way. Let others in on your secret. Richest blessings be upon you, man! You have started something. And your pastor—well, I wish I had a lock of his hair.

Let me see, I had something very important to put down just here. O yes, I remember now; it was to inquire whether you have sent your pink leaf report to the Board of Finance.

The North Georgia conference was ablaze with interest in the special effort for superannuate endowment. On the very day that the great cause was presented Mr. Lewis H. Beck, a noble and generous layman of Alabama, gave \$10,000 in bonds to superannuate endowment. Mr. Beck is widely heralded as a man of sterling qualities and just dealings. He is a loyal member of our Trinity church, Atlanta. May his liberal contribution suggest to other laymen of his kind the privilege which is theirs to do something extraordinary for this sacred cause. And while this heaven is working all of us will pray earnestly for heaven's richest blessings to come upon Brother Beck, the faithful and loving friend of the "forgotten man."

On November 26 Brother Thomas, presiding elder of the Murphysboro district, Illinois conference, visited the offices of the Board of Finance. He said that every charge except two in his district had sent in the pink leaf report, that the two charges which had not reported would do so as soon as the first quarterly conference was held, and that every charge in his district would show something added to its minimum quota. Whew, what a presiding elder! Fine, brother! And, mark you, this elder operates in one of the conferences where the work is exceedingly difficult. Come, everybody, let us give him the grand honors!

Now, that puts something into my head—for which you should be thankful. Sometime later I shall publish in one list the names of the presiding elders who succeed in having every charge of their respective districts send in the pink leaf report. It will be an honor roll worth while. Furthermore, any presiding elder who qualifies for this honor roll may have if he requests it an 18x22 group picture of our college of bishops. The picture will be sent postpaid by the Board of Finance and complimentary for the service stated. I sincerely trust that every presiding elder in the church may be able to claim this token.

Immediately following the presentation of the plan of the special effort at the South Georgia conference Bishop Ainsworth delivered an address on the subject that was truly a flash from heaven. If a man was ever inspired, the bishop had the endowment on this occasion. He held that great body of men as those under a light from above. He lost himself completely in being a voice of the God of the "forgotten man." The conference trembled with emotion, few eyes were dry, and all our hearts were thrilled. God bless you, Bishop Ainsworth! I shall never forget that hour.

Bishop W. F. McMurry was with me at the Little Rock conference, and his work for the cause was magnificent. When Bishop "Mac" really squares himself on any subject, there is nothing much left to be said. Well, at Little Rock he did. I told him that his address was fully up to anything he ever did in his palmiest days as secretary of the Board of Church Extension. He grunted, smiled, and said: "I am just beginning to get ready to start on this thing." If Little Rock was the place of his commencing, he is laying out a program

for himself alone that would demand the strength and skill of twenty.

Will the following brethren please give attention: Our bishops, each and every one of them; all of the team men who gave service in presenting the special effort to the annual conferences; all of the members of the conference boards of finance; each and every presiding elder who was and is; each and every pastor and his lay delegates to the annual conference; all of the editors and business managers of the church press; all of the connectional men and women in each and every department of the church's work; all of the men and women connected with schools, hospitals, orphanages, or other special service; and each and every one of anything else unintentionally omitted.

ALL OF YOU, listen! I am deeply grateful for the co-operation you have given in the matter of presenting to the annual conferences the plan of the special effort for superannuate endowment. God bless you! A good start has been made, and you have helped to make it. If some day the history of this movement should be written by somebody, it will not be complete until all of your names appear within its pages in bold-face type.

And now while we are all together in one group let us join hands and sing something. What shall it be, a war song? All right, all together: "We're going over! We're going over! And we won't come back until it's over."

Fine! And before we turn to our appointed places let me remind every one of you that the very next step on the way over is to see that every charge in the connection sends to the Board of Finance as soon as possible that pink leaf report. Amen.

Rev. W. A. Lambeth says: "Stick to this thing, men! Stick to it like a cocklebur to a cow's tail."

### HEAD OF THE CLASS

A glance at the 1923 minutes will suffice to prove, I think, that Main Street, Thomasville, paid more to the budget of the church for general and conference work than any church of equal rating, from the standpoint of membership and pastor's salary, in the Western North Carolina conference. Lexington, a neighbor, paid the same, but with a membership of 851 to Main Street's 580. It is also evident that Main Street paid more per member than any church of equal or higher standing in the conference. Furthermore, Main Street paid more than quite a number of \$3600 and \$4000 charges. I mention Dilworth, Charlotte; Central, Mt. Airy; First church, Salisbury; Central, Shelby; Main Street, Gastonia; Broad Street, Statesville, and possibly others.

This array is not intended to make anyone believe that Thomasville is a victim of or a sufferer from unjust policies. She is not. All that Thomasville does is done willingly. She feels proud to share the vision of the able presiding elder and other leaders of the Winston-Salem district—the vision of a clean sheet for the district. That vision has never been possible of attainment where the country charges were assessed more than they would pay. Thomasville and other churches of the Winston-Salem district are, willingly, carrying larger burdens, for the present, than the

country charge may have a chance to find and develop its real strength. That day will come; then part of the load can be shifted.

Nor is that all Main Street is doing. There is not a charge in the surrounding country that has not felt her helping hand. Her parish is not confined to the limits of her own membership. Never is a church built or a benevolent movement, of any sort, launched in which Main Street does not take part.

Last year was a great year; but we are standing on the threshold of a greater. Our people are more hopeful; our congregations are larger; but best of all, "God is with us."

A. C. Gibbs.

### RESOLUTIONS OF RESPECT

Mrs. Sarah E. Spence was born February 18, 1868, died November 20, 1923. She was a member of the Aid Society and had been ever since it was first organized. On account of ill health she was not able to attend regularly, but her thoughts and best wishes for the society were always present.

She loved her church and Sunday school, of which she was a faithful member. She joined the church when a young girl. She was a quiet, faithful woman, a devoted mother and loved by all who knew her.

Whereas, God in His wisdom and love saw fit to remove from our midst our beloved sister, Mrs. Spence, be it resolved:

That the Ladies' Aid Society of Newland M. E. church extend our heartfelt sympathies to the children and relatives and commend them to the loving care of our heavenly Father. While we miss her, we feel that our loss is her gain.

Also that a copy of these resolutions be sent to the family, a copy to the North Carolina Advocate for publication and a copy be spread upon the minutes of our society.

Mrs. W. J. Williams,  
Mrs. E. C. Brite,  
Mrs. W. A. Foster,  
Mrs. W. N. Brothers,  
Committee.

## HOW DOCTORS TREAT COLDS AND THE FLU

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

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

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

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We ask every young man and woman who wants promotion and advancement to write us in regard to the attractive courses we are offering this fall. A card will bring full information. Write us today.

Draughons Business College,  
Knoxville, Tenn.



# Our Little Folks

## CHRISTMAS

By Mrs. E. M. Anderson.

Christmas is coming!  
Glad time of the year;  
Little hearts are rejoicing—  
Old Santa is near.

Little cheeks growing rosy,  
And little eyes bright,  
Little faces so merry,  
And hearts so light.

Little stockings all ready  
To hang up at night;  
Then sleep little darlings  
Till morning light.

Then bright little faces,  
All beaming with joy;  
O here is real pleasure  
Without its alloy!

O dear little faces,  
O little eyes bright,  
Why are you so happy  
And hearts so light?

Why all your rejoicing,  
And gladness and mirth?  
O today was born  
Our Saviour on earth.

Well may you rejoice,  
And all be bright;  
Today's the birthday  
Of the King of Light.

For you, little children,  
He came from above;  
Of such is the kingdom  
Of heavenly love.  
St. Petersburg, Fla.

## THE OUTDOORS' CHRISTMAS STOCKING

Of course Mother always knew, but still—and anyway she hadn't said for sure—

She had just said: "I'm afraid Santa Claus won't know where to find us this year." You see they had just moved from the drouth-stricken West and old Santa might not find out soon enough just where they had stopped.

But every year before that he had come. Once there was a dolly. And once there were little dishes. And every year there had been candy.

And every year Ethel had written her Christmas letter to dear old Santa and sent it by the bright little fire fairies. One, two, three times—that was as far back as she could count—she had written the same loving little note in the script that little children use:

"I love you, dear Santa Claus. Please put something nice in my stocking this Christmas. I'll hang it right at the foot of my bed.

"Love and kisses from your little friend, Ethel."

And every time the warm-hearted little fire fairies had taken the message right to old Santa; and every time he had picked out something that she was just wishing for and put it in her plump little stocking.

"I think I'd better write to him anyway," she decided, "and maybe the fire fairies will find him in time."

So Mother sharpened her pencil and Ethel wrote very carefully. But when she came to "I'll hang it right at the foot of the bed," she stooped and thought—hard.

"I don't believe I'll hang it at the foot of the bed this time," she said slowly; "the chimney on this little house might not be big enough for old Santa to get through. Oh, I know. I'll put it outdoors. There's a big nail right out on the side of the house, and I'll hang it right on that."

So Ethel finished her letter, and that night, sitting on her mother's lap in her little white nightie, she gave it to the fire fairies. And on Christmas Eve, right after supper, out she went and carefully hung her stocking on the big nail somebody had driven in the side of the house.

"Merry Christmas, sweetheart," called Mother, as Ethel's blue eyes popped open the next morning. "Come and see what a nice present old Santa brought."

She got into her clothes ever so fast and ran out, but—

The little fat stocking wasn't anywhere.

But yes, it was. The wind had blown it down in a snug corner between the house and a big, roly-poly barrel. And snuggled right down on it was the dearest little kittens you ever saw!—Selected.

## THE WINTER PICNIC

Peggy had come from the city to spend this week on the farm with May, and May had promised to take her on a winter picnic as a treat.

"But, Cousin May, I never heard of a winter picnic," said Peggy.

"Well, you are going to take part in one this very morning," answered her cousin.

"Are we going to take things to eat?"

"Of course we are, Peggy, but neither you nor I shall eat a bite! I'm going to take a little basket of things. Hurry and get on your coat and overshoes, my dear."

Peggy was a much puzzled little girl, but May wouldn't explain the least bit more. She only told Peggy to hurry.

The two girls bundled up well, for Jack Frost was in the air that day. They buckled their overshoes high, and they took along their skates, for there was ice on the pond.

"Now," said May as she fastened the last buckle, "let's be off. There's our picnic basket on the shelf."

"But that's such a little basket," exclaimed Peggy, "and it's empty"

"Just wait," said May, "we shall fill it at the barn."

"Oh, so we are going to make a fire and roast things?"

"Never a fire shall we have, and never a bite shall we eat on this picnic," declared May.

"Goodness me!" sighed Peggy. "What kind of picnic is this going to be?"

"I told you that it was a winter picnic," said Mary with a merry laugh, "but here we are at the barn. Let's fill the basket to the brim."

Greatly wondering, Peggy followed Cousin May into the barn. May knew just what she wished to take. With wide eyes Peggy watched her fill the basket. First to go in was a big ear of corn, next several heads of wheat, then a measure of oats and a handful of buckwheat, and last, some walnuts and hickory nuts from May's little store in the loft. Then the little basket was full.

"The picnic place," said May, "is in the woods near the pond. Every week this winter I've been giving a picnic there. Today's should be most welcome on account of the snow."

The two started merrily down the slope toward the woods. Peggy's eyes danced. She thought that she knew now what sort of picnic it was to be. Soon they entered the woods, and May guided Peggy toward a little knoll, well sheltered with trees and shrubs.

"Here is the picnic place," said

May. "This big rock covered with snow is the picnic table. Come, help me set the table, Peggy dear!"

Peggy began to unpack the basket. May stuck the big ear of corn upright in the center of the table while Peggy arranged the heads of wheat round the ear. Then she and May placed the nuts all round the edge, as if they were dishes. Finally Peggy made little pictures on the snow with the oats and buckwheat. The feast looked inviting.

"But where are our guests, Cousin May?" asked Peggy when they had finished.

"S-s-sh!" May warned her. "They are probably watching us this very minute. Let's go skating on the pond now, and when we come back later the picnic folk will be at the table."

The ice on the pond was as smooth as smooth could be, and the two girls had a glorious time skating. But they soon crept back to see whether the picnic folk had arrived. Yes, indeed they had. They seemed to be enjoying themselves greatly.

Peggy was so pleased with the picture that the picnic folk made at the table that she nearly cried out. But a warning from Cousin May fortunately stopped her just in time.

Among the guests were a gray squirrel, a beautiful cardinal and a saucy bluejay. There were many snowbirds too and a song-sparrow. And there at the corn was a little white bunny.

Oh, but it was a busy picnic! Of course the guests were not showing good manners. They turned their backs to one another, and they often scolded. But the little girls excused those faults, for the picnic folk were very hungry.

"Why, Cousin May," whispered Peggy as they turned to go skating again, "a winter picnic is the very best kind of picnic. It's so good to give those hungry things a bite to eat!"

And that week there were two winter picnics for the picnic folk on Cousin May's farm, because Peggy said that she wanted to give one that was all her own.—Youth's Companion.

## CHILDREN'S SAYINGS

Tommy—Mother, can't the cook put up my lunch instead of you doing it? Mother—It's no trouble, my dear.

Tommy—I know. But cook's got a better appetite than you got.—Selected.

A little girl was spending her first night from home. As the darkness gathered she began to cry. The hostess asked, "Are you homesick?" "No," was the reply, "I'm here sick."—Brooklyn Eagle.

Marie, who is seven, was having tea with a friend when a visitor called and took some notice of her.

"And have you any little sisters at home?" the lady inquired.

"No," said Marie. Then, after a moment, she added reflectively: "But, I have two brothers at home—and they have a sister—and I am it."—Harper's Magazine.

Sunday School Teacher—Why was the fiery furnace seven times heated? Willie—I suppose it went out between times.—Selected.

Mrs. W. M. C. writes: "I had been away overnight visiting my sister. Next morning I said to my three-year-old daughter, 'And how did my little girl get to sleep last night without narcolepsy?'"

"'Oh,' she replied, 'papa tried to sing to me like you does, an' I went to sleep weal quick so I touldn't hear him.'"—Boston Transcript.

## Why Not Stop?

She: Better use both hands.  
He: Can't. Got to keep one on the wheel.—Sun Dial.

Girlie: Can you give me a couple of rooms?

Hotel Clerk: Yes. Suite One.  
Girlie: Sir!—Goblin.



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**W. H. BROWN AND FAMILY HAPPY**

We came to Raleigh Friday night, November 30th, and while we have not had time to get settled in our new home, we are very much at home. Our people have been so thoughtful of us and so friendly and have come out to services so well we scarcely know that we are among strangers.

The ladies who had for us upon our arrival a warm and nicely fixed parsonage a warm supper, a pantry in which there were many supplies, and a warm welcome, have done even more than we expected and are still doing for our comfort and convenience. It is a glorious thing to fall into the hands of a company of good, live women.

On Monday night after our arrival our stewards had their first meeting in which every one was present, and in a cheerful and helpful mood. After attending to most of the business they asked the pastor to go to the parsonage for a book and upon his return they informed him they had unaimously voted to make his salary one hundred dollars more than what they paid their pastor last year and paid a sub-

stantial part of the raise right then and there.

The entire orphanage family seems to have conspired together to make our coming and our stay pleasant and profitable. They have assisted in preparing the parsonage for us. They have come to hear us in large numbers, have made us feel ourselves a part of the family, and have been a source of real inspiration to us.

We feel that we have shouldered the greatest responsibility we have ever taken upon ourselves, and we got underneath it with ear and trembling, but the spirit in which the people have entered into the work with us has dispelled our fears and quieted our nerves. We are praying God that we may indeed be a blessing to this church and community.

W. H. Brown.

**SEVERELY POUNDED AT THANKSGIVING**

Just a little space to say that as the family and myself were seated in the home busily engaged with various duties, the tramping of many feet and babel of tongues were heard on the front porch. On investigation I found a crowd at the door with all sorts and all sizes of packages clamoring to enter. They rushed in, piling the dining room table with their gifts with many packages on the floor.

This was one time I could not say just what I wished and properly express my thanks.

Soon after this first crowd left another came and then another. So their "pounding" was administered in broken doses. Several of the churches on the charge were represented and especially Broadway by a big majority.

Thus from the physical side we were ready for Thanksgiving as well as the spiritual. Thanks to all these good people.

B. E. Stanfield.

**WELDON CHURCH AND WELDON DISTRICT GET GOOD START**

Rev. G. W. Perry, assigned to the Weldon church at the recent conference, met his congregation for the first time last Sunday morning, December 9th. It was a beautiful day and all the other churches closed up to worship with the Methodist to give the new pastor a warm, Christian welcome. Brother Perry had a great audience and preached a very tender, impressive sermon, which not only pleased the Methodists but all of the other churches.

At the evening hour Rev. S. E. Mercer, presiding elder, preached a sermon of real spiritual power to another packed house.

On Monday evening the first quarterly conference for the Weldon church was held. The stewards placed the pastor's salary at \$3000. Mr. Wm. L. Knight presented the cause of the Superannuate Endowment Fund and the conference voted to accept \$4000 for this most worthy cause. This is considerably above the minimum asked from this church.

On Tuesday, the 11th, at 10:30 the preachers, district stewards and charge lay leaders met for conference in the Methodist church. Of the twenty-three preachers in the district all were present except one. There were eighteen of the twenty-three district stewards present and a large majority of the charge lay leaders were also present.

The presiding elder had worked out a carefully planned program for the present conference year. This program incorporated the very heart of every interest of our church. After considering the paragraphs they were adopted one by one.

In this meeting Mr. W. T. Shaw presented the cause of the Superannuate Endowment Fund, after which the conference accepted the amount assigned to the district by a unanimous vote.

Mr. Wm. L. Knight, district lay leader, spoke on this and also the work of the Board of Lay Activities.

At 11:30 Rev. E. L. Hillman of Scot-

land Neck delivered a very excellent sermon on "Evangelism."

Rev. R. M. Courtney, Centenary secretary, was present and presented the Centenary cause in a most compelling way.

Miss Amma Graham, the capable district secretary of Woman's Missionary Work, followed with a splendid talk, committing the woman's organization to the fullest in completing the collection of the Centenary money.

There were other inspirational talks made on the Sunday school work and Epworth League work. The entire body of preachers and laymen were the guests of the Weldon church at dinner at the Terminal Hotel.

The Weldon district has a very fine body of preachers and is exceedingly fortunate in the large number of representative laymen that are scattered throughout the district. The meeting was a fine, enthusiastic one and everything indicates that the district is going to have another year of great progress.

Mrs. E. L. Hayward,

So it is the prospect, the hope, of the eternal life that make the best safety of this life. The man who is anticipating heaven is armed not only against the troubles, but the sins of earth. The sinfulness of life is bound up everywhere with the littleness, the temporariness of life.—Philips Brooks.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland St., Asheville, N. C.

SECOND ROUND

Table listing church appointments for Asheville District, including West Asheville, Bethel, Elk Mountain, etc.

February

Table listing church appointments for Asheville District in February, including Weaverville, Marshall, Swannanoa, etc.

March

Table listing church appointments for Asheville District in March, including Sandy Mush, East Baltimore, Rosman, etc.

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

SECOND ROUND

Table listing church appointments for Charlotte District, including Hawthorne Lane, Spencer Memorial, Dilworth, etc.

January

Table listing church appointments for Charlotte District in January, including Hickory Grove, Calvary, Weddington, etc.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

FIRST ROUND

Table listing church appointments for Greensboro District, including Coleridge, Ramseur, Walnut Street, etc.

January

Table listing church appointments for Greensboro District in January, including Wentworth, Ruffin, Reidsville, etc.

MARION DISTRICT

Z. Parls, P. E., Marlon, N. C.

FIRST ROUND

Table listing church appointments for Marion District, including Marion Ct., Marion Mills, Cross Mill, etc.

January

Table listing church appointments for Marion District in January, including Broad River, Mill Spring, Bostic, etc.

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

FIRST ROUND

Table listing church appointments for Mount Airy District, including Pilot Mountain, Rural Hall, Jonesville, etc.

December

Table listing church appointments for Mount Airy District in December, including Pilot Mountain, Rural Hall, etc.

January

Table listing church appointments for Mount Airy District in January, including Jonesville, etc.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

Table listing church appointments for North Wilkesboro District, including Laurel Springs, Jefferson, etc.

February

Table listing church appointments for North Wilkesboro District in February, including Warrenville, Creston, etc.

Ronda & Roaring Gap Ct., Ronda 15-16 N. Wilkesboro, N. Wilkesboro 22-23 Wilkes Ct.,ulah 22-23 Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.

FIRST ROUND

Table listing church appointments for Shelby District, including Bessemer, King's Mountain, Maylo, etc.

December

Table listing church appointments for Shelby District in December, including Bessemer, King's Mountain, etc.

January

Table listing church appointments for Shelby District in January, including Lowesville, Lafayette St., etc.

SALISBURY DISTRICT

T. F. Marr, Salisbury, N. C.

FIRST ROUND

Table listing church appointments for Salisbury District, including Mt. Pleasant, Harmony, Westford, etc.

December

Table listing church appointments for Salisbury District in December, including Mt. Pleasant, Harmony, etc.

January

Table listing church appointments for Salisbury District in January, including First Church, Spencer, etc.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 24J Walnut St., Statesville, N. C.

December

Table listing church appointments for Statesville District, including Lenoir Ct., South Lenoir, etc.

January

Table listing church appointments for Statesville District in January, including Lenoir Ct., etc.

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

FIRST ROUND

Table listing church appointments for Waynesville District, including Macon Ct., Franklin Ct., etc.

December

Table listing church appointments for Waynesville District in December, including Macon Ct., Franklin Ct., etc.

January

Table listing church appointments for Waynesville District in January, including Jonathan, Waynesville, etc.

WINSTON-SALE DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.

SECOND ROUND

Table listing church appointments for Winston-Salem District, including Centenary, Grace, etc.

January

Table listing church appointments for Winston-Salem District in January, including Central Terrace, Burkhead, etc.

February

Table listing church appointments for Winston-Salem District in February, including Green Street, Lewisville, etc.

January

Table listing church appointments for Winston-Salem District in January, including Kernersville, Thomasville, etc.

Elizabeth City District

Rev. C. B. Culbreth, P. E.

December

Table listing church appointments for Elizabeth City District in December, including Moyock, Chowan, etc.

January

Table listing church appointments for Elizabeth City District in January, including Hertford, Edenton, etc.

February

Table listing church appointments for Elizabeth City District in February, including North Gates, Gates, etc.

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FIRST ROUND

Table listing church appointments for Fayetteville District, including Fayetteville, Roseboro, Person St., etc.

December

Table listing church appointments for Fayetteville District in December, including Fayetteville, Roseboro, etc.

January

Table listing church appointments for Fayetteville District in January, including Mainers, Woodside, Lillington, etc.

February

Table listing church appointments for Fayetteville District in February, including Hemp, Tabernacle, Glendon, etc.

NEW BERN DISTRICT

J. C. Wooten, P. E., New Bern, N. C.

FIRST ROUND

Table listing church appointments for New Bern District, including New Bern, Riverside, New Bern, etc.

December

Table listing church appointments for New Bern District in December, including New Bern, Riverside, etc.

January

Table listing church appointments for New Bern District in January, including Mt. Olive, Craven, etc.

February

Table listing church appointments for New Bern District in February, including Dover, Goldsboro, etc.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

Table listing church appointments for Rockingham District, including Lumberton, Robeson, Biscoe, etc.

December

Table listing church appointments for Rockingham District in December, including Lumberton, Robeson, etc.

January

Table listing church appointments for Rockingham District in January, including West End, Aberdeen, etc.

February

Table listing church appointments for Rockingham District in February, including St. Paul, Lumberton, etc.

RALEIGH DISTRICT

M. T. Piyler, P. E., Raleigh, N. C.

FIRST ROUND

Table listing church appointments for Raleigh District, including Tar River, Louisburg, Garner, etc.

December

Table listing church appointments for Raleigh District in December, including Tar River, Louisburg, etc.

January

Table listing church appointments for Raleigh District in January, including Cary, Epworth, etc.

February

Table listing church appointments for Raleigh District in February, including Smithfield, Princeton, etc.

January

Table listing church appointments for Raleigh District in January, including Bailey, Zebulon, etc.

February

Table listing church appointments for Raleigh District in February, including Bailey, Zebulon, etc.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

December

Table listing church appointments for Washington District, including Grimesland, Simpson, etc.

January

Table listing church appointments for Washington District in January, including Aurora, Tarboro, etc.

February

Table listing church appointments for Washington District in February, including Vanceboro, Farmville, etc.

February

Table listing church appointments for Washington District in February, including Vanceboro, Farmville, etc.

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

December

Table listing church appointments for Weldon District, including Warren Chg., Middleburg, etc.

January

Table listing church appointments for Weldon District in January, including Halifax Charge, Scotland Neck, etc.

February

Table listing church appointments for Weldon District in February, including Enfield, Warrenton, etc.

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FIRST ROUND

Table listing church appointments for Wilmington District, including Scotts Hill, Burgaw, etc.

January

Table listing church appointments for Wilmington District in January, including Kenansville, Faison, etc.

February

Table listing church appointments for Wilmington District in February, including Swansboro, Maysville, etc.

January

Table listing church appointments for Wilmington District in January, including Hallsboro, Whiteville, etc.

February

Table listing church appointments for Wilmington District in February, including Tabor-Fair Bluff, Chadbourn, etc.

January

Table listing church appointments for Wilmington District in January, including Town Creek, Shallotte, etc.

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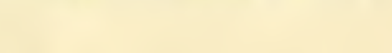
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IN MEMORIAM

**TEAGUE**—Laura R. Teague was born August 5, 1869, departed this life November 14, 1923, aged 54 years, three months and nine days. Sister Teague's husband preceded her to the great beyond December 4, 1920. She gave her heart to God early in life and joined Sharon M. E. church, of which she remained a member until death. Just before her death she spoke several times of being ready to go. She was patient in suffering and died a triumphant death.

J. W. Vestal, P. C.

**CLINE**—Amanda Elizabeth Cline was born June 8, 1861, died November 5, 1923. She had been a member of Brookstown M. E. Church, South, for many years. Sister Cline leaves a husband, Peter Cline, and four children as follows: E. O., C. C. and Grover Cline, and Miss Stella Cline. Vienna Consolidated School gave a beautiful floral offering at the funeral. Sister Cline died with a living faith in Christ.

J. W. Vestal, P. C.

**WINSTEAD**—Released in his sixty-second year from prolonged suffering patiently borne, James D. Winstead's spirit went into the eternal beyond. His career was one of usefulness, he being a devotedly thoughtful husband, a sacrificial father, and a worthy citizen who rendered conspicuous and faithful public service to his community and county. Although the death of Brother Winstead was not unlooked for, its actual realization left his relatives and a great company of friends with aching hearts which miss him sorely.

E. C. Few.

**BLAIR**—Frances Hill Blair, daughter of the late John and Abigail Blair, was born June 6, 1943. On January 31, 1861, she was united in marriage to the late Wm. F. Deal. To this union were born eleven children. She professed faith in Christ and joined the Methodist church early in girlhood, and remained a faithful member until her death. She departed this life October 18, 1923, at the ripe old age of eighty years, four months and twelve days. She was tenderly laid to rest at Ebenezer church by loving friends. The funeral was conducted by her pastor. J. M. Barber.

**POINDEXTER** — Adelia Rebecca Poindexter, wife of Benjamin J. Poindexter was born May 11, 1859. She passed from this life November 11, 1923, aged 64 years and six months.

Mr. and Mrs. Poindexter were married September 27, 1887. To this union there was born five children, four daughters and one son—Mrs. W. F. Hauser, Lewisville, N. C., Hazel, Lula, Stella and Doub Poindexter of Winston-Salem, N. C., Route 2.

Sister Poindexter was converted and joined Doub's church in the year 1876. Later in life she transferred her membership to Union church on the Lewisville charge, where she remained a member until death. She was a sweet spirited Christian mother.

J. W. Vestal, P. C.

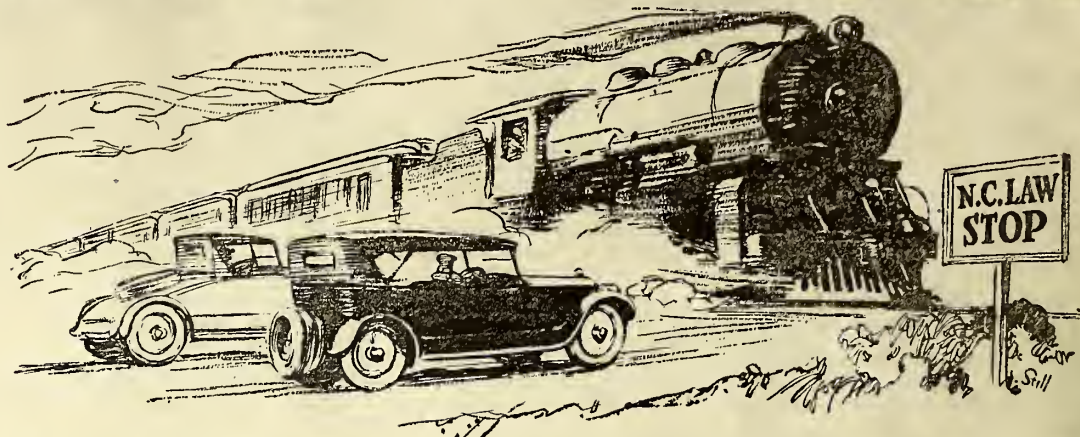
**PATTON**—Rev. John Nelson Patton was born January 5, 1880, and died November 5, 1923, age forty-three years and ten months. At the age of fourteen he professed faith in Christ and joined the Methodist church. He preached the gospel faithfully for nineteen years. On July 23, 1905, he was married to Miss Bertha Hahn. To them were born five children. He leaves a loving wife and five children and an aged father. He was a good preacher, a good husband and a good father. He died in the faith. "For him to live was Christ, but to die was gain." He was buried at Marvin church by his pastor, assisted by a former pastor, Rev. J. R. Walker. May God bless and comfort the bereaved family.

J. M. Berber, Pastor.

**THOMAS**—After a long and painful illness of several months Bro. B. Cova Thomas quietly and peacefully fell on sleep November 25, 1923. He was born in Lee county near Broadway February 2, 1874.

About fifteen years ago he married Miss Lillian Cox, who with several small children survive.

SOUTHERN RAILWAY SYSTEM



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Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found

in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

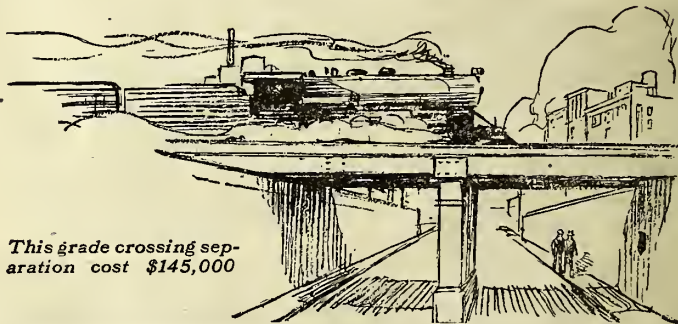
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

*It is better business to save a life than to save a minute.*

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



he SOUTHERN SERVES THE SOUTH

During the ministry of Rev. L. H. Joyner he joined Morris Chapel church March 28, 1909, and his body rests in that cemetery now.

Brother Thomas was the oldest son of a family of eleven children. He was a father to them after the death of his parents, and by his sober, moral life and business ability he did well for them. And he is the first of these to be called away.

Brother Thomas was a good man and lived a quiet consistent Christian life. He was true to the church and faithful to his Christian duties. May the Lord bless the sorrowing ones.

B. E. Stanfield.

**HARRISON**—Joseph R. Harrison was born May 16, 1853; married Sarah P. Coggins November 24, 1876. To this union were born eleven children, all of whom survive except Marvin, who preceded him to the glory land in infancy.

Some time in middle life he professed faith in Christ and joined the church at Siloam and later when he moved away he was not forgetful of

his relation to the church and carried his church membership to Oak Grove, where it was more convenient to his new home.

If all were as obedient as he there would be no need of law. He had a very attractive disposition—gentleness and thoughtfulness of others made him especially loved by all who knew him.

God touched him on November 24, 1923, and now his mortal body sleeps but the spirit that people admire so much has gone back to God. The reward that is promised to every one who lived as he did.

The funeral was conducted by his pastor, Rev. George Clay, assisted by Dr. C. C. Hubbard.

His age was 70 years, six months and eight days. A Neighbor.

RESOLUTIONS OF RESPECT

The woman's Bible class of Edenton Methodist church felt a distinct loss when the death angel called at the home of Mrs. M. H. Dixon of Norfolk August 21st, 1923, and bore the sweet

spirit of her mother, Mrs. William M. Bond, up to the city not made with hands.

Whereas, as she was a consistent member of the Methodist church, Woman's Missionary Society and teacher of the woman's Bible class, a most faithful mother and wife, we miss her presence and cheerful greetings; therefore be it resolved:

First, That we as members of her class extend our heartfelt sympathy and love to her family in this dark hour of bereavement; we commend them to Him who is too wise to err and too good to be unkind.

Second, while we bow in humble submission to His divine will our hearts are lifted in gratitude for the beautiful life of this our friend and co-worker.

Third, That a copy of these resolutions be given the recording secretary, a copy sent to the family and a copy submitted to the North Carolina Christian Advocate for publication.

Mrs. S. X. Stephenson,  
Mrs. W. E. Coffield,  
Mrs. W. T. Gordon.



















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